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FRIEND

Calch Wright
New York
May 25th 1861

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THE
FRIEND OF INDIA,

(MONTHLY SERIES.)

VOLUME VII.

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THE FRIEND OF INDIA:

(MONTHLY SERIES.)

VOL. VII.

JANUARY, 1824.

No. LXVI.

RETROSPECT OF THE PAST YEAR,

Addressed to our Readers.

WE cannot commence the labours of another year, without indulging a few reflections on the past. To us its occurrences have been deeply interesting and melancholy. We have been exercised with heavy affliction, nearly from its commencement to its close; and our afflictions have been of such a kind as materially to affect all our labours and hopes. Death and sickness have made dreadful ravages. Many of our friends, too, in missionary labours, have cause for similar recollections. To the cause of Missions, in India particularly, both last year, and the year preceding, have been peculiarly distressing. Many of our friends have slept in Jesus, and a considerable number have been, or are now removed from their stations for a time. All this is against us—and there has been no such remarkable success attending the labours of missionaries as to make us think lightly of our losses. On the contrary the year has been unusually barren, as far as our own observations extend.

Still under all these discouragements there are not wanting sources of comfort. In some cases God has been better to us than all our fears: and if our strength and numbers have been diminished, those of others have been increased. We rejoice in the accessions received by several missions and stations, particularly the Church, the Orissa, and the Burman Missions. It appears too that the interests of real godliness are prospering amongst the Indian community: for we find the various religious Societies formerly instituted, still maintaining their ground, and new ones occasionally added to their numbers. We cannot help regarding with peculiar interest the Cal-

cutta Bible Association, the Church Missionary Association, and the Bethel Institution ; for their very existence, especially since there is energy in them, gives proof of the diffusion of religion amongst the people.

Another source of pleasure in reviewing the past year is, the great extension of Education in India. Our readers are aware of the liberal plans of Government in promoting this important work. They extend equally to the poor in sequestered villages, and the more wealthy and civilized in towns and cities : and the instructions given are suited to every rank, and every order of intellect. No doubt very important benefit will be extensively derived from them, both to the persons taught, and through their instruction, to the Native community at large. It is pleasing also to remember, that the benevolent exertions of Government do not supercede what was formerly done by Societies and individuals, but afford a clear increase of good done in addition to all that was done before. Indeed we know of a considerable increase of individual exertion during the past year, and have heard of more in preparation. In some respects, the most pleasing part of Native Education, we mean that of Females, has the past year witnessed very gratifying progress. In the Presidency and its immediate neighbourhood the number of girls under instruction have been trebled : and in different parts of the provinces, exertions have commenced with every prospect of success, and in others they have been continued.

These are not things which will pass away and not leave a trace behind ; and although conversions have not been so numerous as we could have wished, yet they have not been so wanting as to afford any just cause for despondency : and that diffusion of the knowledge of the gospel, which we may fairly conclude is preparatory to its general reception, has been rapidly extending. When it is extensively known what are the blessings which "the glorious gospel of the blessed God" offers and secures, it may be that the people will almost instantaneously renounce the cruel bondage of their caste and superstition.

Retrospect of the past year:

We have been gratified in observing during the past year, a considerable increase in the spreading of Christian knowledge by *private individuals* not set apart specifically to this important work. In this we have satisfactory proof, that the labours of Missionaries amongst Europeans and their descendants have not been frowned upon by their God, nor have they been unconnected with their primary design in coming into this country. The cause of God is evidently advancing, and we cannot look back upon these twelve months, without feeling that India has made a full year's progress towards that glorious consummation, which we pray may be speedily accomplished. Yet would we lay it deeply to heart ourselves, and affectionately press it upon the attention of our friends and brethren, that it is time to expect *much richer* displays of divine goodness and power than we have yet had to record. We must not be satisfied with mere preparation. Let us endeavour by united and fervent prayer, offered in singleness of heart, to draw down the abundant outpourings of the Holy Spirit. God will hear such prayer, though the sacrifice of fools is an abomination to him.

If we extend our review from what has transpired in India, to the occurrences in the world at large, of which we have received and communicated intelligence during the past year, we shall have still greater reason for gratitude and joy. In every respect it would appear, that Missionary, and all similar exertions have been increased. New Societies have been formed in Christian countries, both for domestic and foreign operations. Larger funds than ever have been devoted to the great and sacred Cause. And we have had both public and private assurances, that the spirit of genuine piety has been much more extensively and evidently exhibited, in connection with the labours of God's people. They seem to be losing sight of themselves, and resting their hopes more upon Him, with whom nothing is impossible; but without whom they can do nothing. The field of Missionary labour, too, has been extended by the establishment of several new stations—such as the North West American Mission of the Church Missionary Society, the Mis-

Retrospect of the past year.

sion to the shores of the Caspian by the Basle Society, the Palestine Mission by the Paris Society, &c. Other Societies have in the mean time been strengthening their Missions, in some cases with much vigour.

Beside all this, the past year does not seem to have been destitute of new proofs that the moral and religious condition of the world in general, is silently but rapidly improving. In our present Number, our readers will find an interesting article extracted from a valuable work, lately come to this country. It affords a view of the progressive improvement and present state of the community in the city of Glasgow, which cannot fail to give delight to every lover of mankind, particularly as it is a fact, that nearly every native of Great Britain may take this description, and, by a little reflection, convince himself that it will apply almost as well to his own native city or town, as to Glasgow.

We have not only had proofs that religion is thus diffusing itself amongst the mass of human population; but also that it is now chosen as an estimable companion, where it was once despised and opposed. Commerce, literature, and science are fast seeking alliance with it, although the time has been, that nothing was farther at variance with it, than the worldly-mindedness of the first, and the pride and vanity which have too generally accompanied the two latter. We now have merchants who fear God, and display a zeal for his glory in connection with their own avocation, which is perfectly new. Hence arise the facilities so frequently afforded for the conveyance of Missionaries to distant countries, and of copies of the word of God to places which they could never otherwise reach, and for the religious instruction of the men who navigate their ships. The Bethel and other kindred institutions are amongst the most important now existing, and promise great benefit to the world at large.

There has been for a great length of time, what may be called, a religious literature; but it has never been in favour with the world. From it the reputed literati have stood aloof. Now

however, there is a decided alteration, since it has been seen how closely the diffusion of the Sacred Scriptures is connected with the study of languages, and the observations and experience of Missionaries, with the natural history of mankind. For proof of this change, we refer with pleasure to the correspondence between the Oriental Society of Paris and the British and Foreign Bible Society; to the communications from the shores of the Mediterranean, and from Persia, to be found in the Reports of Bible and Missionary Societies; while our own private correspondence, particularly with the continent of Europe, furnishes us with evidence of the same kind.

Science, too, has at length discovered that some connection with religion would be profitable to her. Myers in his introduction to his work on Geography, Douglass in his Hints on Missions, and Penn in his work on Geology, have shewn with great force, the propriety and advantages of a close connection between science and religion—and indeed it is becoming apparent to every one concerned in the matter. If science tends at all to make us acquainted with God, the Author and object of Religion, she must certainly be a fit handmaid to her;—and if she be faithful to her duty, she will not only be raised to honor by the service in which she is engaged, but her interests will also be essentially promoted by the mistress she serves. It is a matter of no slight gratification, that many of the scientific men of the present day, have so decidedly avowed themselves the servants of Jesus Christ, and have lent their aid in their own department to the cause of their heavenly Master. We rejoice to remember Capt. Franklin's name in connection with the New Mission in North West America, Captain Sabine's at Sierra Leone, and Captain Scoresby's at the Bethel in Liverpool.

Indeed this new connection between religion and science, is both legitimate and beautiful. And so powerfully have we felt it to be so, that we have determined to devote a sheet of our little work monthly, to a Scientific Department. We shall therefore feel much obliged to any of our friends who

will favour us with any remarkable facts connected with science which may come under their notice. As to ourselves it is our intention, as soon as all things are ready, and we can obtain sufficient leisure, to keep a regular Meteorological Journal in the Observatory of the College, of which we shall give a monthly Synopsis in the *Friend of India*. Original articles, we shall give as often as we have any thing particular to communicate as falling under our own observation; but our principal care will be to notice and record the progress of Scientific discovery in connection with religion, throughout the world; and for this purpose we shall take care to furnish ourselves with the most approved scientific Journals of Europe.

We beg our readers to pardon us for having detained them so long. In taking this short retrospective view we have been ourselves much encouraged, and we hope it will prove encouraging to them. Blessed be God! his cause is not a sinking one; — it must prevail! Even so; come, Lord Jesus; come quickly.

LIFE OF JOHN AMOS COMENIUS.

(Continued from page 362.)

IN order to preserve, if possible, the dispersed and afflicted Church of Bohemia and Moravia, Amos Comenius upon the demise of Martinus Gertichius, a Polish Bishop, in union with John Buettnner, who had been his colleague, ordained two new Bishops, Nicolaus Gertichius, Chaplain to the Duke of Liegnitz for the churches of the Bohemian and Moravian Brethren in Poland, and Petrus Figulus Jablonsky; who, as a child had emigrated with him and was now his son-in-law, for the other brethren who were either still in Bohemia and Moravia or who were dispersed in other countries. As Peter Jablonsky died in 1670, his son Daniel Cruet Jablonsky was ordained Bishop in his stead in 1699, from whom on the 20th of May, 1739, the restorer of the Moravian Church, Count Nicholas Lewis of Zinzendorf, received the episcopal orders.

In order to strengthen the brethren who remained in Bohemia and Moravia, in the faith, Amos Comenius composed for their use a Catechism, which was published in Amsterdam in 1661 and dedicated, "To all the godly sheep of Christ, dispersed here and there, especially to those of Fulrieck, Gersdorf, Glandorf, Klitte, Kunnewalde, Stachewalde, Scitendorf and Zauchtenthat."* And it is remarkable that, when the Moravian brethren found an asylum on the estates of Count Zinzendorf, brethren came to Herrnhuth from every one of these places. Comenius published also a *Manuale Biblicum*, or Marrow of all the Holy Scripture, being an extract of the Bible, which he had composed in the Bohemian language in 1658, to supply the defect of Bibles which were taken away from the brethren.

In the 77th year of his life, three years before his death, Amos Comenius wrote a book entitled, *De Uno necessario*, "Of the one thing needful," in which he takes a review of his past life and sums up the results of his experience. The conclusion of this book is written in a spirit of such sterling piety that no Christian, on reading it, can fail to be greatly edified thereby. We hope therefore to gratify all our readers by communicating herewith an English translation of it:

"I thank my God that he has during the whole course of my pilgrimage kept alive in me a desire after that which is good. Though I have been thereby led into many labyrinths, yet I have been already led again out of most of them, or he himself is now leading me by his hand out of them, and opens to me a prospect of that blissful rest which remaineth for the people of God. A desire after that, which is good, in whatever way it may arise in a human heart, is a rivulet which proceeds from the fountain of all goodness, God, invariably good in itself, and always of a good tendency, if we but know to use it well. It is our fault that we do not know either by following the shores of this rivulet to ascend to the fountain, or with its streams to flow

* These names were then expressed only by the initial letters, in order that these towns and villages, which were the principal hiding places of the brethren in Moravia, might not become known to their enemies.

into that sea where the fulness of all which is good and complete satisfaction is to be found. Thanks be to the divine goodness, which, though by various circuitous roads and secret threads, yet knows eventually to draw us again to the fountain and sea of all goodness. This has been also the case with me, and I rejoice to perceive at last, after trying numberless ways to satisfy my desires after that which is good, I am about to obtain the object of all my desires; for I find that my doing has been hitherto merely an unsteady running about of a busy Martha (though out of love to the Lord and his disciples) or an alternate running about and resting. But now I sit down at the feet of the Lord with the firm determination to exclaim always joyfully with David: "This is my joy that I keep close unto God."*

I have said that my busy running about had been that of a Martha, the effect of love to Christ and his disciples; and I cannot say otherwise.

One of my principal endeavours has been to effect a reformation of the Schools; I wished fervently to deliver the schools and the youth from the useless and pernicious troubles to which they were subjected. This occupied me for several years. But there came some and said, that such a pursuit was unsuitable for a Divine, as if our Lord Jesus had not commanded his beloved Peter at one and the same time to feed both his sheep and his lambs, (John xxi. 15, &c.) As for me, I thank my ever beloved Lord from the bottom of my heart, and shall thank him to all eternity that he has put into my heart such a love to his lambs, and has crowned my exertions on their behalf with that success which they have met with, (see the 4th part of my Opera Didactica,) I hope, nay I confidently expect it from my God, that my improved system of instruction will be fully adopted and acted upon, when the winter of the Church will be past, when the cold rain will be over and gone, and the flowers appear on the earth, (Solomon's Song ii.) when the vines

* The German Translation of Psalm lxxiii. 28.—*Note by the Translator.*

will have budded and be dressed, and when God will give to his flock pastors according to his own heart who will not feed themselves, but the flock of the Lord, and when at last envy, which usually finds pleasure only in persecuting the living, will leave the dead at rest.*

The second tedious and troublesome labyrinth into which I was drawn, were my irenetical labours, that is, my various endeavours and exertions to put an end, if it should please God, to the various pernicious, nay nearly destructive controversies of Christians about articles of faith, and to unite the different parties. I have not yet published any of these writings, but a time will come when they will appear, and when they will be allowed to appear.†

There is at present such a time, as that when Elijah lodged in a cave in Mount Horeb, not venturing to go out of it (1 Kings xix.); for a tempest roared and shook the mountains and rent the rocks before the Lord; and an earthquake and fire came; but the Lord was neither in the tempest, nor in the earthquake, nor in the fire. But a time will come, when Elijah will hear the still small voice and will be allowed to go forth out of his cave, and hear the word of the Lord, and speak again to him and to his people. At present every one thinks his Babylon to be exceedingly beautiful and imagines that she is without controversy Jerusalem herself, and demands that all others shall yield to her; but she herself is not to yield one hair-breadth to any one.

(To be continued.)

* It seems that by the exertions which are now made in various countries to introduce an improved system of instruction, God would fulfil the hope which his aged servant here expresses. These who have some knowledge of Pestalozzi's system of instruction, will be pleased to hear that one section of this part of his didactical works treats expressly of this subject: "How our schools ought to be organized according to the pattern of the first school of God in Paradise, in which God caused Adam to look at and denominate all things?"—*Note by the Translator.*

† I am sorry to say, that, as far as I have been able to ascertain, none of these, doubtless invaluable writings has ever been published.—*Note by the Translator.*

B

STATE OF SOCIETY IN GLASGOW.

From Lumsden's Enumeration of the Inhabitants of Scotland.

From 1500 to 1550.—Prior to this time, the inhabitants of this city and neighbourhood were governed by churchmen, who kept them in such a state of ignorance and superstition, as was truly deplorable. Towards the end of this period the principles of the glorious reformation began to be acknowledged, when it pleased God to raise up powerful agents in Edinburgh and Glasgow, in the persons of Knox and Melville.

From 1550 to 1600.—During this period the reformation took place. The great body of the people, however, still retained their fierce and sanguinary disposition, this is strikingly marked in their being constantly armed, even their ministers were accoustered in the pulpit. The number of murders, cases of incest, and other criminal acts which were turned over to the censures of the church, but too plainly point out the depraved character of the people.

From 1600 to 1650.—The distinguishing character of the people during this division of time, is marked by malignity of disposition. Their belief in, and treatment of witches, second sight, &c. afford strong symptoms of superstition, grounded on ignorance; and the profanation of the Sabbath, by working and rioting on that day, display gross profanity.

From 1650 to 1700.—During the beginning of this period and the latter end of the former, the people who had become more civilized, and paid more attention to moral and religious duties, were dreadfully harrassed and persecuted by an intolerant government, who seemed determined to enforce a form of religion which was inimical to the people. The abdication of James II. and with him the exclusion of the Stuart family, brought about the happy revolution which put an end to the religious troubles.

From 1700 to 1750.—The union with England, which took place in the beginning of this period, opened up a spirit for trade in this city, formerly unknown. The increase of population

and trade, naturally brought wealth and prosperity, notwithstanding the untoward effects of disease, famine, desolating fires, and the rebellions which took place in the years 1715 and 1745.

From 1750 to 1823.—Towards the beginning of this period, the trade and commerce of the town was in the hands of a few enterprising individuals, who had entered deeply into the Virginia trade; these persons were looked up to by their fellow-citizens, as a superior class of beings. This order of things remained till the commencement of the American war, when the trade and wealth of the place began to be more generally diffused, through the medium of the colonies. During the reign of the Virginians, the Glasgow aristocracy had a privileged walk at the Cross, which they trod in long scarlet cloaks and bushy wigs; and such was the state of society at this time, that when a plebeian happened to quarrel with one of the chiefs, it was certain ruin, for the quarrel soon became general. At this period, when any of the most respectable master tradesmen of the city had occasion to speak to a tobacco lord, it was usual to walk to and fro on the opposite side of the street, till he was fortunate enough to meet the eye of his employer, for it would have been presumption to have interrupted him on promenade. Such was the practice of the C—g—s, the S—i—s, the G—f—s, the D—m—s, and others; and from this servility, the Langs, the Ferries, the Martins, the Claytons and others, who, at that time were at the head of their professions, and had done much to improve the mechanical trade of the place, were not exempt. During the first and middle part of this period, profane swearing was considered as a gentlemanlike qualification, and dissipation at dinner parties was dignified with the appellation of hospitality and friendship; and he who did not send his guest from his house in a state of intoxication, was considered unworthy of genteel society. In the latter part of this division of time, the state of society has undergone a thorough change; the trade and commerce of the town is now diffused over a great proportion of the enterprising inhabitants, and since the opening

of the public coffee-house in 1781, the great distinction of rank has disappeared, and a rational amalgamation taken its place; wealth is not now the only criterion of respect, for persons in the middle walk of life, who conduct themselves with propriety, and render themselves useful, have a higher place assigned them in the community than at any former period of the history of the town. The mode of conducting entertainments is now greatly improved; every man drinks what he pleases, after which he usually retires to the drawing room; drunkenness and dissipation at dinner parties are now happily unknown, and profane swearing is considered as ungentlemanlike and highly reprehensible; this has been carried so far, that swearing in good society is seldom or never heard. The bible and missionary societies which have been instituted during this period, have done much to break down every thing like distinction among individuals professing different religious opinions.

The inhabitants of this city are justly characterised as charitable and humane, and on all proper occasions, the feelings of compassion and the energies of active benevolence are never wanting. Although this character is general to the population, it is not universal; for in this community there are many persons who act as if they lived only for themselves, and desire to know nothing but what may be conducive to their own particular interest or pecuniary advantage.

The members of the community whose circumstances have placed them above the rank of a labouring artizan, may be classed into three divisions.

The first in order, but last in respect, are those, who, though wealthy, or at least easy in their circumstances, lend a deaf ear to the tale of woe, and who neither contribute their time nor their means to the relief of the wretched.

The second are those who give none of their time to the public, and whose charities are in a manner extorted through the influence of respectable applicants, or the favour of public opinion; than this class, who may be considered as the drones of society, there are none more ready to find fault with the admi-

nistrators of the municipal or charitable concerns of the place, and are ever ready to grasp at that patronage which so justly belongs to those who give so much of their valuable time to the general concerns of the community, without fee or reward.

The third class are those who voluntarily contribute their time and their money to the service of the community, in the various departments of usefulness. Through the providence of God, this class has, of late years, greatly increased in numbers and respectability of character and worldly estate, which, taken in connexion with other circumstances, have tended, in no small degree, to the increase of morality, religion, and active benevolence, in this great community.

As a summary of the whole.—A careful perusal of the foregoing historical scraps, embracing a period of more than five hundred years, will satisfy every unprejudiced reader, that his religious and political privileges are far superior to that of his forefathers. The laws are now equally and mildly administered; every man's house is his castle, property is protected, and liberty of conscience is such, that he may worship God according to the dictates of his own mind, no man to make him afraid: the unrestricted possession of these inestimable blessings should tend greatly to prevent discontent, and mitigate sufferings in times of distress.

MINISTERS IN AMERICA.

Mr. Bristed's Estimate of the number of Ministers in America is as follows:—

Methodist, travelling preachers,	1000
" local preachers,	4000
Baptist,	3000
Congregational,	1600
Presbyterian,	1300
Episcopal Church,	300
All other denominations,	600
	11,800

ANNUAL MEETINGS IN LONDON.

(Continued.)

MAY 13.—Sunday-School Union.—This morning, at six o'clock, the Annual Meeting of this Society was held at the City of London Tavern; Joseph Butterworth, Esq. M. P. in the chair. The Report was read by Mr. W. F. Lloyd, one of the Secretaries.

Movers and Seconders.—Rev. Edward Irving, and Rev. John Clayton, jun.—Rev. S. Hillyard, and W. Rust, Esq. Rev. Spedding Curwen, and Mr. Alderman Key—Rev. W. M. Harvard, and Rev. J. Taylor—and Rev. James Upton, and Rev. S. Kilpin.

State of the Funds.

Receipts of the year.				£	s.	d.
Contributions,	.....	.....	.....	109	9	2
Publications,	....	....	....	1637	10	0
Total				£ 1746	19	2
Payments of the year.				£	s.	d.
Publications,	.....	.....	....	1572	12	2
Grants to Schools and Societies,	....	....	....	74	15	7
Supdries,	.....	....	.....	71	1	4
Total				£ 1718	9	1

MAY 14, 15, and 16.—The London Missionary Society.—On these days the Annual Meetings of this Society were held in their usual order. The sermons were preached by the Rev. Messrs. John Leifchild, William Chaplin, J. Macdonald of Urquhart, Edwin Sydney, and Joseph Fletcher. In the preceding week two sermons were preached in the Welsh language for the benefit of the Society; the first by the Rev. John Elias of Anglesea, and the other by the Rev. W. Williams of Wern. The meeting of the Society for business was held on Thursday the 15th of May in the Wesleyan Chapel, Great Queen

Street. William Alers Hankey, Esq. the Treasurer, having taken the chair, a hymn was sung, and prayer was offered by the Rev. Thomas Young of Margate. An abstract of the Report of the Society's proceedings during the past year, was read by the home Secretary. The Treasurer then presented the accounts and pleaded for renewed exertion.

“ It would argue a culpable insensibility, were we not to commence the present Report, with adverting to the unprecedented mortality which has prevailed, during the past year, among the Society's Missionaries, chiefly in the East. Deeply do we lament to state, that, within this short period, no less than *ten* of our Brethren and Sisters have been, in rapid succession, removed from the present world, and from the scenes of their useful labours. But while we mourn over these, not less mysterious than painful, dispensations of Providence, we would bow in humble and unfeigned submission to the Divine Will. A statement, so melancholy and affecting cannot fail to make a deep and solemn impression on this assembly. It ought not, however, to abate our zeal nor to relax our efforts; still less should it be allowed to damp the fervour of our gratitude to Him, who, during the same period of time, has, in that and other regions of the world, afforded the Society so much to compensate for past exertions, and to animate to future and more extended labours.

“ It is peculiarly gratifying to the Directors to be able to announce to the present Meeting, that the income of the Society, during the past year, has exceeded that of the former, in the sum of 185 *l.* 4*s.* 6½*d.* the total amount of the Receipts being 31,266*l.* 11*s.* 11½*d.*; the total amount of the Disbursements, for the same period, being 33,187*l.* 19*s.* 3½*d.* A deficiency exists, notwithstanding, between the Income and Expenditure, of 192*l.* 7*s.* 4*d.* The increase in the direct contributions for the past year, which the Directors are happy in most gratefully acknowledging, is partly to be ascribed to the establishment of additional Auxiliary Societies, and Branch and other

Associations, during the last two years ; and partly to the more zealous efforts of those previously instituted."

The various Resolutions were moved and seconded by the Rev. Dr. Wardlaw, the Rev. Joseph Julian, Thomas Smith, Henry Townley, David Stuart, John Morison, Joseph Fletcher, Edward Irving, Mark Wilks, Professor Stapfer of Paris, Dr. Pinkerton, Dr. Paterson, the Rev. Mr. Marsden (Wesleyan,) John Dyer, (Secretary to the Baptist Missionary Society) and by Robert Steven, and Thomas Brightwell, Esqrs.

The collections at the different services were £ 1304 1s. 1d.

MAY 17.—*The Protestant Society for the Protection of Religious Liberty.*—The Twelfth Anniversary Meeting of this Society was held at the City of London Tavern, Lord Dacre in the chair. The meeting overflowed, as usual, at an early hour.

After a few introductory observations from the noble Chairman, and some extracts from the minutes of the Committee, read by Mr. Pellatt, Mr. J. Wilks, the other Honorary Secretary, rose and addressed the Meeting with his usual ability and effect. Taking a review of the cases of the past year, he divided them into the usual classes, beginning with those of a pecuniary nature, as Turnpike Charges, Taxing of Chapels, &c. Mr. W. informed the Meeting, that since the last Anniversary an Act had been passed, exempting Dissenters, as well as Churchmen, from all Sunday tolls in going to, or returning from, their customary places of worship. Several fresh attempts had been made to assess Dissenting Chapels and School-rooms; and a Mr. P. Watson, of Newcastle, had been imprisoned for a contempt of the Ecclesiastical court, arising out of Baster Offerings.

Parochial relief had been withdrawn from paupers on account of their attendance at Dissenting chapels; and a publican had been threatened with the loss of his licence because an itinerant preacher put up there. Several riots had taken place at Dissenting places of worship, and in some cases the magis-

trates had taken part with the rioters. In other instances, however, justice had been done.

(To be continued.)

SIERRA LEONE.

Distressing Intelligence from Sierra Leone.

At a Meeting of the Committee of the Church Missionary Society, held on Monday, the 14th of July, 1823, the Secretary stated that he had very afflicting intelligence to report from Sierra Leone, not less than Five persons connected with the Society having been removed from their labours between the 20th of April and the 8th of May, among whom was their excellent friend, the Rev. W. Johnson. On *Sunday*, April the 20th, Mr. James Bunyer, School-master in Freetown, died about one o'clock in the morning, after a short illness, and was buried the same evening—*Friday*, the 25th, the Rev. W. H. Schemel died, after several weeks decline—*Saturday*, the 26th, the remains of Mr. Schemel were committed to the grave: on the same day, the Rev. W. Johnson sailed for England, apparently in perfect health—*Tuesday*, the 29th, Mr. Johnson was taken ill—*Saturday*, May the 3d, the Rev. S. Flood, First Colonial Chaplain, sailed for England, somewhat indisposed at the time; and on the same day the Rev. W. Johnson died at sea—*Sunday*, the 4th, the Rev. H. Palmer, Second Colonial Chaplain, preached in the morning at Freetown, and administered the Lord's Supper; but was taken ill in the afternoon, and was carried up to Regent's Town—*Tuesday*, the 6th, the Rev. S. Flood died at sea—*Wednesday*, the 8th, the Rev. H. Palmer died at Regent's Town.—*Miss. Reg. July, 1823.*

C

Scientific Department.

A Comparative Estimate of the Mineral and Mosaic Geologies.

By GRANVILLE PENN, Esq.

IN no department of Science has there been so much trifling with Divine Truth, as in Geology: and in none, perhaps, has it been left so much at the mercy of its enemies, without a friend to maintain its cause. It is true that the bold speculations of Geologists have been denied, and there has been no Christian who has not felt confident that the ground of his faith was too strong to be shaken by such winds of doctrine. But till now these speculations have never been sifted with sufficient care, nor the credibility of the Mosaic history of the creation, sufficiently shewn upon the principles of reason as well as of faith. Now, however, it has been done: and we congratulate our Christian Readers, and the world at large, on the appearance of the admirable book whose title stands at the head of the page. We are sorry that we have not had the pleasure of perusing the work itself; we believe not a copy of it has yet reached India. But we have seen analyses of it, in two periodical works of eminence, which have made us acquainted with so much in it that is important and interesting in the highest degree, that we cannot delay imparting what is in our possession, to all within our reach. We may remark that the warmest eulogiums are passed upon the work by the critics who notice it, and it seems most fully to deserve them. The Analysis which we shall principally use is that which has appeared in No. 29 of Brande's Quarterly Journal of Science, published in April 1823. We shall not be scrupulous about using the language of the Analysis, as far as we find it convenient, when we have no hesitation in embracing its sentiments as our own.

“The object of this work, as its title denotes, is to examine and decide between the Mineral and the Mosaical geologies, as to their respective pretensions to guide us in our investigation

of the modes by which, and the times in which, the several classes of mineral matter composing this earth received their sensible formations.

“The latter of these geologies is of very great antiquity, and rests its credit for the truth of the historical facts which it relates, upon a record pretending to *divine revelation*, and acknowledged as such by the uninterrupted assent of some of the best and wisest of mankind, for upwards of three thousand years. The former is of very recent origin, and can hardly be said to have existed in a state approaching to maturity for more than half a century. It does not indeed pretend to oppose any record to that of the other; but it aspires to establish a series of historical facts, by induction from chemical principles newly discovered, which, it affirms, disclose evidence of truth superior to any that is presented in the professedly historical document, and which must, therefore, qualify the credit which that document is entitled to receive.

“It pretends that, by employing the method of analysis and induction from ‘observation, sound principles of physics, and the rules of an exact logic,’ introduced by the happy revolution effected by Bacon and Newton in the studies of the natural sciences, and by ‘adhering to the rules taught and practised by those great teachers, it is able to reason from the sensible phenomena of mineral matter, to the mode of its first formations and subsequent changes.’ The Mineral Geology (under which term our author includes the Wernerian and Huttonian, as well as all other geological systems not founded on the Mosaic history) appeals, therefore, to the philosophy of Bacon and Newton in proof of its own validity; and since the merits of the two geologies can only be tried by applying both to some common and agreed test, the Mosaic consents to submit itself unconditionally to the same philosophy, and to leave to its verdict the ultimate decision, which is true, and which false—for so wholly contradictory are they to each other, ‘that whichever of them be true, the other must of necessity be absolutely and fundamentally false.’

“The mineral geology concludes, from the crystalline phenomena of this earth, that it was *originally a confused mass of elemental prin-*

ciples, suspended in a vast dissolution, a chaotic ocean, or original chaotic fluid; which, after an unassignable series of ages, settled themselves at last into the order and correspondence of parts which it now possesses, by a gradual process of precipitation and crystallization, according to certain laws of matter, which it denominates the laws of affinity of composition and aggregation, and that they thus formed successively, though remotely in time, 1. a chemical, 2. a mineral, and lastly, a geognostic, which is its present, structure.

“Is this conformable to Newton on the same subject?”

“It seems probable to me (said the wise, sober, and circumspect Newton,) that God in the beginning, formed matter in solid, massy, hard, impenetrable, moveable particles, of such sizes and figures, and with such other properties, and in such proportions to space, as most conduced to the end for which he formed them. All material things seem to have been composed of the hard and solid particles above-mentioned, variously associated in the first creation, by the counsels of an intelligent agent. For it became him who created them to set them in order, and if he did so, it is unphilosophical to seek for any other origin of this world, or to pretend that it might rise out of a chaos by the mere laws of nature; though, being once formed, it may continue by those laws for many ages.*

“So much for the first result of the application of the test.

“The mineral geology has stated further, that ‘during the long process of crystallization and precipitation, and before it attained to its present solidity, the earth *acquired* its peculiar figure (that of an oblate spheroid) by the operation of the physical laws which cause it to revolve on its axis.’ This Newton had observed to be the form of the planets; and reasoning on the fact, he discovered that the ‘rule of harmony and equilibrium’ between the two antagonist powers of gravity and centrifugal force, can only be found in that figure. Hence the mineral geology appeals to his philosophy in support of its assertion, and concludes, ‘since the earth has that spheroidal form which its motion of rotation ought to produce in a liquid mass, it follows, necessarily, that it must have been fluid.’

“This however does not follow necessarily, nor at all, nor is any

* Optics, L. iii. in fin.

such consequence deducible from Newton's philosophy. Newton, with no other view than to illustrate his meaning, *supposed* an earth formed of an uniformly yielding substance, in order to shew that whilst at rest such a mass would be spherical, but that when made to revolve on its axis, it would assume a spheroidal form. But Newton constantly maintained 'that God *at the beginning* formed *all* material things (and, therefore, this earth which is one of them) of such figures and properties as most conduced to the end for which he formed them,' and consequently, for the reasons already given, 'he formed the earth with the same figure, which, it is manifest, he has given to the other planets. Moreover, unless the earth was actually flatter at the poles than at the equator, the waters of the ocean constantly rising towards the equator, must long since have deluged and overwhelmed the equatorial regions, and have deserted the polar, whereas the waters are now retained in equilibrium over all its surface.' Thus its oblate spheroidal form is no proof of its original fluidity, though it is an incontestable one of that divine wisdom which fashioned it according to the strictest rule of 'harmony and equilibrium' between those laws which he had ordained it should for ever after be obedient to, and which therefore 'most conduce to the end for which he formed it.' 'Thus, both from crystalline character and from the obtuseness of spherical figure, the mineral geology concludes to chaos; whereas from both of these Newton concluded to God.'

"Our author proceeds to shew that this discordance between the conclusions of the mineral geology and those of Newton, arises from the analysis of the former being limited to mineral matter, whereas Newton's included all matter, of which mineral matter is only a part. The investigation of the *mode* of the first formation of mineral matter, must be connected with the investigation of the mode of the first formation of all matter in the general, otherwise we assume a partial principle for a general, and setting out in error, must continue in it to the end. 'Such a wonderful conformity in the planetary system,' said Newton,

‘ must be the effect of choice, and so must the uniformity in the bodies of animals; these and their instincts can be the effect of nothing else than the wisdom and skill of a powerful, ever-living agent.’

“ With common sense and Newton, all first formations are *creations*, and by that term he denoted them. Were it otherwise, there would be formations before first formations, which is absurd. Deluc would not use the term *created*, because, said he, ‘ in physics, I ought not to employ expressions which are not thoroughly understood between men.’ Our author reprobates his conduct and his argument with just severity. ‘ Was he aware,’ says Mr. Penn, ‘ that in excluding the *word*, he at the same time excluded the *idea* associated with that word; and, together with the *idea*, the principle involved in that *idea*—the exclusion of which is the very parent cause of all materialism and all atheism ?’

“ It was the all-sufficiency ascribed by the mineral geology to physical impressions, or what it denominates phenomena, to determine the great question of the mode of the first formation of mineral substances, that induced it to check its analytical progress, short of the end to which it ought to have pursued it. Our author, therefore, proceeds to shew how *insufficient* phenomena alone are to determine that question.

“ If a bone of the *first created man* now remained, and were mingled with other bones, pertaining to a *generated race*; and if it were to be submitted to the inspection and examination of an anatomist, what opinion and judgment would its *sensible phenomena* suggest respecting the mode of its first formation, and what would be his conclusion? If he were unapprized of its true origin, his mind would *see nothing* in its *sensible phenomena*, but the laws of its ossification; just as the mineral geology ‘ sees nothing in the details of the formation of minerals, but precipitations, crystallizations, and dissolutions.’ He would therefore naturally pronounce of this bone, as of all other bones that ‘ its fibres were originally soft,’ until, in the shelter of the maternal womb, it acquired ‘ the hardness of a cartilage, and then of bone;’ that this effect ‘ was not produced at once, or in a very short time,’ but by degrees; ‘ that after birth, it increased in hardness, by the continual addition of ossifying matter, until it ceased to grow at all.’

“*Physically true* as this reasoning would appear, it would nevertheless be *morally* and *really false*; because it concluded from *mere sensible phenomena*, to the *certainty of a fact* which could not be established by the evidence of sensible phenomena *alone*; namely, the *mode of the first formation of the substance of created bone*.

“From hence we obtain a second principle, with respect to such first formations by creation, that their sensible phenomena alone cannot determine the *mode* of their formation, since the *real mode* was in *direct contradiction* to the sensible indications of those phenomena.

“The same ingenious argument is then applied to vegetable first formations, and the just inference deduced from both—that, from *phenomena alone*, physics can determine nothing ‘concerning the mode of the first formations of the first individuals composing either the *animal* or *vegetable* kingdoms of matter.’

“Nor are they ‘a whit more competent to dogmatize concerning the mode of first formations, from the evidence of phenomena alone, in the *mineral* kingdom, or to infer that it was more gradual, or slower, than those of the other two. For,’ continuing the comparison, and transferring it to created mineral matter, ‘the sensible phenomena which suggest crystallization to the Wernerian, or vitrification to the Huttonian, in examining a fragment of *primitive rock*, are exactly of the same authority, but not of a particle more, with that which would have suggested ossification and lignification to the anatomist and naturalist, who should unknowingly have inspected or analyzed *created bone* or *created wood*’—and all would be equally in error, in concluding them to have been respectively formed by the modes of crystallization, ossification, and lignification. ‘The mineralogist can no more discover the *mode* of the formation of *primitive rock* by the laws of general chemistry’—‘than the anatomist can discover the *mode* of the formation of *created bone*, by the laws of generation and accretion.’

“Concluding, then, with Newton, that ‘God at the beginning formed *all* material things’ of such ‘figures and properties as most conduced to the end for which he formed them, we per-

ceive that there must have been a first-formed created man, as certainly as there has since been a succession of generated men; and that it is most consistent with the notion of an intelligent agent, and therefore most philosophical, to suppose that he created that first man with the perfection of mind and body which most conduced to the end for which he formed him'—and the same argument is equally applicable to all other first created animals, and every first created individual of the vegetable kingdom. As, therefore, in two parts out of three of the tripartite system of matter, we have ample ground to conclude, 'That the first formations must have been produced in their full perfection, *perfect bone* and *perfect wood*,' we must infer, from every principle of sound analogy, that in the third part, 'where the first formations were as essential to the structure of the globe, as in the two former to the structure of their respective systems, the first formations were likewise produced in their full perfection, *perfect rock*—and we have seen that *sensible phenomena* can have no authority whatever in this question.'

“The fatuity of the analogies by which the mineral geology attempts to support its darling chaos, and the absurdity of inferring, from the slow progress of generated beings to maturity, the slow progress of the earth from a state of confusion to its present form, is next forcibly demonstrated, and Deluc's trash about mountains and pyramids ridiculed as it deserves to be.

“Equally absurd is the attempt to find secondary causes for first-formed, created things. Of this class are the speculations concerning the agents by which the mineral geology supposes primitive rocks to have been held in solution. To prove the legitimate relation between cause and effect, either the cause must be known in the course of actual operation, or the effect in the course of actual production; and who ever knew a granite rock in course of actual production, or a menstruum exhibiting a cause capable of producing it? Secondary causes can only effect secondary productions. Created bone and wood were not produced by secondary causes—'yet we know that

there are secondary causes which produce bone and wood, but we know of no secondary cause that produces granite—and the reason appears to be obvious; for the animal creation (from the perishable nature of the individuals that compose it) was to subsist by succession to the first-formed individuals, and therefore laws for securing that succession were necessary: but the mineral creation was to subsist permanently in its first-formed individuals, therefore no laws for their multiplication were necessary. And from this consideration alone accrues a very powerful moral evidence that the first mineral formations which are still permanent, were formed by no other mode than that' (viz. creation) 'which formed the *first animals*, which have been succeeded by generation.'

“The Crystalline texture and hardness of granite rocks, whence they derive their solidity and durability; their immense height, to which is owing the accumulation of supplies for the rivers which irrigate the globe, together with their lengthened and inclined forms to determine the direction of those rivers, are so many proofs of unchangeable arrangement which adapts them ‘to the end for which they were formed’—and ‘how is it possible,’ exclaims our author, ‘to contemplate all this, without rendering immediately to God the things which are God’s?’”

(To be continued.)

P. S. In this department, we hope to be furnished by Dr. Carey, with a monthly Botanical notice of whatever may be peculiarly interesting in the garden. We trust, too, that the time is not far distant, when we shall have it in our power to record any particular astronomical phenomena that may occur. We again beg the assistance of our friends.

D

Asiatic Intelligence.

SERAMPORE.—Death of a Native Christian.—On December 8th, Jumoona, the wife of our brother Gorachund, was carried off by the fatal cholera. She was young, but a christian who adorned the gospel of God her Saviour, and her loss is felt exceedingly in the pious little circle in which she moved. Those who were well acquainted with her, whether Heathens or Christians, say that she possessed a most amiable disposition, and was seldom or never heard to use a harsh or unkind expression. She had commenced reading several months, and of late had made considerable progress. Being naturally shy, it was difficult to get her to converse on religious subjects; and this, her natural disposition, with her extreme weakness, prevented our obtaining more information respecting her religious feelings when laid on the bed of death; but the little we were able to gather from her, was such as denoted inward peace, and assured us that she died in the faith of Christ. The evening she was taken ill, her friends brought her youngest child to her; on which she requested them to take it away, saying, the child was no longer hers. “No,” said she, “’tis no longer mine. Why do you wish to engage my affections with earthly things? I am going to my heavenly Father, to my home, to the mansion which he has prepared for me.” The following morning when a friend called to see her, the first word she said was, “pray for me, I am a great sinner, and am now justly suffering the desert of my sins.” Her friend said, “we are all sinners; but Christ died for us, and will not forsake us.” “Yes,” she answered, “He is all my hope—I cleave to him at this trying hour, and would not be without him for worlds.” Sometime after this, she was asked, in what state she felt her mind. “Quite comfortable,” was her reply. “Jesus is precious, very precious to my soul.” A little boy, her eldest brother’s son, (whom she had reared and been a mother to after its own had died) stood at the head of her bed crying. On hearing him she called him to her, and being too weak to sit up, she threw her arms round his neck, and addressing him by the most endearing names, begged him not to weep, assuring him that God would take care of him. The scene was so affecting as to melt all near her into tears, which when she perceived, she said, “why do you shed tears over me—there are no tears in my eyes; see how dry they are; for what cause have I for sorrow? am

I not going to glory—to heaven ?” Shortly after this a christian neighbour came in to see her, and, finding her so ill, burst into tears. But the dying woman addressed her in the most affectionate manner. “Oh my friend,” she said, “we have walked hand in hand many years, we have gone to the house of God together, but my walking with you again on earth is at an end ; I am going to a world of bliss, there to walk in the presence of my heavenly Father.” Then turning to her Christian friends who were present, she said, “pray for me ; for the salvation of my soul and the pardon of my sins. God grant that I may not be deceiving myself. I feel most for my children : when my mother died she left her family to the care of Mr. Ward, but now I am going, I have not him to recommend them to, for he is gone before me.” It was observed that God would take care of them. “Yes,” she answered, “He will, I do wrong therefore to distrust him.” She was now exhausted, and said little after this ; and at one o’clock breathed her soul into the hands of her adored and faithful Redeemer. She was about twenty years of age, and had been a member of the Church nearly three years.

CALCUTTA.—*Sixth Report of the Calcutta Committee of the Church Missionary Society.*—We could with much pleasure transcribe a large portion of this Report : but we must satisfy ourselves with a few brief notices of its principal topics. During the past year the number of Missionaries has been increased by the arrival of the Rev. Messrs. Maisch, Reichardt, and Wilson. Messrs. Reichardt and Wilson have remained to strengthen the Mission in Calcutta, and Mr. Maisch has proceeded to the assistance of Mr. Deerr at Burdwan. In *Female Education* the exertions of the Committee have been crowned with cheering success. In the former Report the number of schools was stated to be eight ; there are now more than twenty. The number of scholars last year was 217 ; they have now increased to 500. The Marchioness of Hastings not only patronized the schools, but personally visited a number of them a few days before her departure from India, and in the most engaging manner examined the classes, and rewarded those scholars who had made the greatest proficiency. Since her Ladyship’s visit, several gratifying instances of the spread of Female Education amongst the Natives themselves have occurred. A widowed Brahminæ applied for instruction, and having made some progress in

learning, now attends daily at the house of a Brahman to instruct his two daughters. "Who does not hail such an event," adds the Report, "as a hopeful indication of improvements, which, by opening to widows a means of respectable provision, shall assist to quench the flames of the suicidal Sutte?" The Boys' schools at Calcutta and Kidderpore are now eight in number, and contain 840 scholars, with an average attendance of 777. Beside these, a school is established on the Society's premises at Mirzapore, in which about 40 boys receive daily instruction in English and Bengalee. During the past year, the New Testament has been introduced into all the Bengalee schools, and much religious instruction is imparted. Religious service is conducted by Mr. Jetter, in Bengalee, at several places: and though he has met with discouragements and disappointment in those who appeared as enquirers, yet one young man, a brahman, it is hoped has been truly converted to God, and has been received into the Church of Christ.

At Burdwan two more youths have been added to the Church during the past year. In addition to the 14 schools under the care of Mr. Deerr, formerly established; two more have been formed by Mr. Perowne, near to the Mission premises. In these schools the Sacred Scriptures are read as school books, and what is read, commented upon and explained—The English school contains 55 boys, whose progress is very satisfactory. Through the divine blessing upon the patient labour of Mrs. Perowne, five schools for female children have been recently established at this station, containing upwards of one hundred girls.

At Benares, the number of boys in the school founded by the late Joynarain Ghossaul and endowed by his son Kalee-Shunker Ghossaul, is reported to be 141. The New Testament is a favourite book with the scholars. A Chapel has been erected at Secrole for the use of the Native Christians who attend worship in Hindoost'hanee. Two were added to their number in May last.

At Chunar two adults, converts from Hindooism, have been added to the church. A number of heathens attend on the Hindoost'hanee worship on Sabbath afternoon, together with the Native Christians.

The last account received from Agra stated the addition of seven men and three women to the church. It is understood that the health of Abdool Musseeh is so infirm as to oblige him greatly to circumscribe his labours.

At Meerut, the Rev. Mr. Fisher continues to co-operate with the Committee. He has received several native converts during the past year, and is surrounded by an interesting company of pious soldiers.

The school at Lucknow no longer exists, as it has pleased God to remove Mr. Hare, its superintendent, by death.

During the past year 17,150 Tracts and School books have issued from the Committee's press for the use of schools, and for distribution by the Missionaries. The Report concludes with a notice of the formation of the Church Missionary Association, which we mentioned in our last number.

Since the date of the above Report, (it reaches to the end of August, 1823), the Corresponding Committee has been changed into "The Calcutta Auxiliary Church Missionary Society." This change was effected at a meeting held, in the Old Church Room, on Monday, the 1st of December, 1823; when the Lord Bishop of Calcutta took the chair, and was elected President of the Society.

MYMUNSING.—Our friend Mr. Reily has experienced a severe loss in the death of his wife, which occurred on Christmas-day. He is left with six interesting children. It has given us much pleasure to know, from several sources, that Mrs. Reily was fully prepared to meet her end. For some time previous to her confinement (sixteen days after which she expired) her mind had been deeply affected by a sense of her sinfulness. But she was graciously enabled to commit herself to the mercy of God in Christ Jesus, and to depart in the joyful hope of a glorious resurrection.

Our friends at Mymensing continue their exertions to spread abroad the knowledge of the gospel around them, for which they have many favourable opportunities. Many resort to them for religious tracts, and for conversation, and they are pleased thus to sow the seed, the fruit of which they hope will be reaped at a future time. Some of those with whom they associate at the station, afford pleasing evidence of a divine change in their souls. Those who were accustomed to do evil, have learned to do well.

CUTTACK.—We have lately received several letters from our friends at this station. Mr. and Mrs. Lacey arrived there on the 18th Dec. after rather an unpleasant passage from Calcutta. Mr. Peggs met them at Patamoonday, and the remainder of their passage was a sort of missionary excursion up the river to Cuttack. They met

with great attention from the Natives, and distributed many gospels and tracts. The schools under the care of our friends are highly prosperous. "You would have been pleased," says Mrs. Peggs, "to have seen *sixty* girls at our last examination:" and the boys' schools also succeed exceedingly well. The school books of Bengal are in course of translation for their use, by our friends.

ALLAHABAD.—Mr. Mackintosh writes, Dec. 31st, 1823:—"I am sorry that I have no increase by baptisms, although many still attend the preaching of the Word of Life, at my house, from my Hindoo neighbours. There are three of us of the family who are members, and three of the brethren in the fort—where I have assisted in carrying on the means of grace for some months past, twice in the week: I have also dispensed the word of God at the Serjeant Major's in the two sepoy lines, once in the week, amongst a few who have attended the meetings. At these stated places I have been greatly and kindly assisted by my friend, Mr. T. C.—who is so good as to take me in his buggy to them, and bears an active part in conducting worship alternately with me. My regular course round the neighbourhood is commonly in the mornings and evenings, endeavouring to excite concern in the minds of my fellow mortals for the salvation of their souls, and pointing out the absurdity of idol worship, by visiting the ghauts, temples, bazars, the chouk, and at times near the Collector's court, or at the sepoy guard. At evening prayers I have the pleasure of three of my Christian neighbours joining me regularly. Since my last to you, a few natives have called for conversation and books. I have had as many as twelve little girls learning the alphabet; but only ten regularly attend at present for a few hours at my house. They are taught by me and Mrs. M. and, being poor people's children, they are greatly stimulated by a few pice we give them at times. At present there is plenty of employment for the boys and girls of the poor classes, on the new embankment of the Jumna, opposite or near to where I reside. The four Hindoo boys are getting on well in reading the New Testament in Hindee. I am sorry to say that the parents of the Mahommedan children learning Persian, have taken alarm by the introduction of the New Testament among them, not willing that the children should read it. Our meeting in the fort will be thin now, as the company is just going to march to Benares for the practice. I am in expectation of brother Smith from

Benares, and brother Bowley from Chunar, for the annual melah, which will commence in about twelve days hence."

FUTTYGHUR.—Mr. Richards writes, Dec. 30, 1823:—"Your affectionate letter came to hand yesterday as I was conversing with a Hindoo man, with whom I have had conversations for this year past at different times, but the word seems to have become effectual at last, for he confessed that this is the way of salvation, and he has promised that he would come and join us with his wife; and he is therefore gone, to bring her. Let me send you another piece of good news, that God has turned the heart of another Hindoo, named Thakoor-dass. After he heard the word, he broke the chain of his cast, and threw away the beads he had on his neck. Now he is living with us, and says, that the Lord has looked on him at last, for he has been seeking him for these nine years, and now seems to be quite happy.—This morning as I went out towards the river, I conversed with a brahman who was making earthen images; and as I was talking with him, a Mussulman from behind, an old man, came and saluted me, and began to converse with me; saying, "I have been seeking God for these many years, in my own religion; and in the Hindoo religion; but I cannot find him; therefore I would wish to know your religion." I answered, "I am very happy that you are seeking the true God, and if you are seeking him with a true heart you will find him, as he says in the gospel "seek and you shall find." So we conversed for a long time. At last he took leave, and went home, saying, that he would come to me to my house, and hear me more on this point. After I came home, as I was worshipping with my family in *Hindee*, he came in and seated himself and heard with great attention; after worship we had a very long conversation. He seems to see his errors and has promised to come again, and hear more on this subject. May the Lord turn the hearts of all those people, so that they may see the want of a Saviour, and flee to that Lamb who taketh away the sins of the world. Pray for this Church, as this is one of the least and poorest of the churches of Christ, I again intreat you, pray for it, my dear brother."

DELHI.—Mr. Thompson, we are happy to say, has been enabled to make a small beginning relative to Native Female Education, in this large city. Although it is small, we have no doubt it will inevitably prepare the way for better things. Mr. T. writes, "I have

mentioned to Dr. Marshman, that a Brahminee had undertaken the tuition of *adult* females, but gave no hope as to *children*, that being a delicate subject. About seven females, widows and married women, read books I have through my pundit furnished them with; and two have sent specimens of their writing."

BURMAH.—By letters dated 8th December, 1823, we understand that Mrs. Judson, with Mr. and Mrs. Wade, arrived safely at Rangoon on the 5th of that month. Every thing was then quiet, and there was no apprehension of danger. Mr. and Mrs. Judson were to proceed on their journey to Ava, on the 9th December.

BENCOOLEN.—Our letters from this increasingly important station are not of later date than the 26th September last. At that time, Sir Stamford Raffles was busily laying plans for the better administration of justice, and the diffusion of knowledge amongst the subjects of his government, in which he had engaged the assistance of our missionary brethren. He has directed a Report to be made on the practicability of establishing schools in every district under the Company's influence, including an extent of 250 miles. Mr. N. Ward has been appointed Secretary of the Bible Society, which is extending its efforts so as to print all the versions of the Scriptures that may be required in the Island. It has already undertaken two, the Malay, and the Javanese; the former of which is now in the press, and the latter completely ready, (to be put to press, we suppose.) Mr. Burton has also commenced a version in the Batta, which will be ready as soon as the Society is prepared to undertake it.

PADANG.—We have had the pleasure of receiving from Mr. Evans a letter as late as the 8th December, 1823. At that time his health was still indifferent; but he proceeds with his work, and finds his opportunities of usefulness increased, and his hindrances removed or diminished. He frequently has large and attentive audiences amongst the natives; and about twenty or thirty persons regularly attend English worship. Of some of these, he has reason to hope that they have felt the power of divine truth. We are happy to say, that Mrs. Evans and her little children enjoy excellent health.

MADRAS.—By a letter from a friend at Madras, dated 27th Dec. 1823, we are grieved to learn that Mr. and Mrs. Loveless were expected to embark this month for England, on account of their extremely ill health.

THE FRIEND OF INDIA.

(MONTHLY SERIES.)

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No. LXVII.

THE LIFE OF JOHN AMOS COMENIUS.

(Concluded.)

MOREOVER by the will of God I have been drawn also into another labyrinth by publishing the divine revelations which have been made in our days, with the title, 'Lux in tenebris, or The light in darkness.' But thereby I have not only been involved in much labour, trouble, and anxiety, but I have also incurred much envy and risk. — I will commit the whole matter unto God, and be satisfied, like Jeremiah, to have written and sent to Babylon the predictions of the judgments which shall be executed upon Babylon; I have bound a stone to the book and cast it into the Euphrates, (Jeremiah li. 63.)

What shall I do now after wearying myself all my life time with so many useless labours and by pursuing so many devious ways?—Shall I say with Elijah, 'It is enough; now, O Lord, take away my life; for I am not better than my fathers,' (1 Kings xix. 4.) or with David, 'Now when I am old and grey-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.' (Psalm lxxi. 18.) I say neither the one, nor the other, in order that I may no longer be disquieted by anxious wishes; I commit all things into the hands of God, whether he chuse for me life or death, rest or labour; I will follow him with closed eyes whithersoever he may lead me, praying humbly and full of confidence with David: Guide me, O Lord, by thy holy counsel, and at last receive me to glory. (Psalm lxxiii. 24. German translation) Or if I should still be permitted to undertake any thing

according to my plans and views, it shall be nothing but what the Lord Jesus has commanded me, viz. to be from henceforth satisfied with the one thing needful, and to cast away all useless things, or even to burn them, as the heroic Alexander did when on his march he perceived that his army was burdened and detained by the weight of the prey which they had obtained in Persia. For what did he do? He went and put fire with his own hand to his and his friends' waggons. The soldiers soon followed this example; they divided the necessary articles among those who stood in need of them, and burnt the rest, and thus filled Alexander and themselves with new zeal and courage. And should I not follow this example? I who have the heavenly land before, and the whole world behind me?—Yes, I will put off the whole burden of earthly cares, and divide such useful things; as I have, among those of my nearest neighbours who want them; but as for the useless things, which would be a burden to them as well as to me, I will rather burn them with fire than tolerate them any longer.

In order to declare more explicitly this last resolution of my life, I would say: A cottage such as God may give me, is to be my palace; if I can have none of my own where I may lay my head, I will, according to the example left to me by my Lord, gladly rest under a strange roof, or even under the roof of heaven, as he spent some of his last nights upon the mount of Olives, till the angels receive me into their company, as they did poor Lazarus. Instead of costly apparel a rough garment shall suffice me, such as John the Baptist wore. The place of a richly laden table shall be supplied by bread and water; and if God gives me any thing in addition, I will praise his goodness for it. My library shall consist only of the book of God. My philosophy shall be this, to consider with David the heavens and the other works of God, being filled with astonishment that the God, who has created, and who governs such great things, condescends to think also of me, poor worm. My physic shall be simple, sparing diet; sometimes also fasting. My jurisprudence shall consist in this, to do unto others

as I wish they should do unto me, and not to do unto them, as I do not wish they should do unto me. If you ask after my Divinity, I grasp, with the dying Thomas Aquinas, (for I also must soon die) the Bible in my hands, and say with my whole heart: 'I believe whatsoever is written in this book.' If any one wishes to have my confession of faith in a vtry short compass, I will produce the Apostle's Creed; for I know no shorter, simpler, and more effectual way to decide all controversies and to avoid the endless labyrinths of scholastic disputes. If any one ask me whether I do not make use of any peculiar form of prayer, I point him to the Lord's Prayer, because I believe that there is no better key to the heart of the Father than that given us by his only begotten Son, who came out of the bosom of the Father. If any one inquire after my rules of life, I point to the ten commandments, because I am firmly convinced that no body can better inform us what is pleasing to God than God himself. If any one ask me how I act in doubtful cases of conscience, I answer: 'All my own, all what I think and will, is suspected by me;' and I exclaim in deep humility, Lord, 'I am an unprofitable servant,' (Luke xvii. 10.)

But what will the wise and learned of this world say to all this? Will they not laugh at the childish old man who from the highest pitch of his glory descends into the lowest depth of humiliation and self abasement? Let them laugh, if they please. I too laugh for joy that I am escaped from the snares of vain pursuits. 'I have found the port, Farewell, fortune, fate:' So says the poet. But I say: I have found Christ; Farewell ye vain idols.

Christ is my all, his footstool is more precious to me than all the thrones of the world; his lowness, higher than all heights. I have found a heaven below the heaven; heaven is become my guide to heaven; to walk in his steps, not to deviate from his path, shall be to me the straight road to heaven. My whole life has been a pilgrimage, no home; a change of inns, but never and no where an abiding dwelling place. But now I see already before me in all its splendour my heavenly country; to

its very confines I have been conducted by my guide, my lamp, my Saviour, who is gone before me to prepare me a place in the house of his father, where there are many mansions. He will soon come and receive me, that, where he is, I may be also. This is to me the one thing needful, forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Christ Jesus, (Phil. iii. 13.)

I thank thee, Lord Jesus, thou author and finisher of my faith, that, though by a thousand devious ways I have gone further from the end of my journey and have been detained by a thousand times ten thousand obstacles and matters of secondary importance, yet thou hast at last brought me, imprudent wanderer, so far that I stand now at the confines of the heavenly country, and that, though I have still to pass through the Jordan of death, yet I see already beyond it in the delightful fields of my blissful home, and behold myself placed within them. I will without ceasing praise thy divine providence, O my Saviour, that thou hast not given me upon earth my country and my home, but hast appointed the earth to be only the land of my exile and pilgrimage, in order that I might say with David: 'I am a stranger with thee, and a sojourner,' though I cannot say with Jacob: 'Few have the days of the years of my pilgrimage been, and have not attained unto the days of the years of the life of my fathers' (Genesis xlvii. 9.) For thou hast prolonged my life to a longer period than that of my father and grandfather and of many thousands of my companions in exile who died during the forty years of our wanderings in the wilderness.* Why thou hast done so, thou knowest best, O Lord; into thy hands I commit myself. But as thou didst to Elijah when he once wandered through the wilderness, so thou hast also done unto me; thou hast always sent me an angel with a morsel of bread and a draught of water in order that I might not perish of hunger or thirst. Thou hast also kept me from that

* When Amos Comenius wrote this book, about 40 years had elapsed since the banishment of the Pastors of the Brethren in Bohemia and Moravia from their country.

error which is but too common among mortals, to take accidentals for essentials, the way for the goal, motion for rest, an inn for the dwelling house, a strange country for my home. On the contrary thou hast conducted or rather driven me to thy Horeb. Blessed be thy holy name!

But though I have wandered about every where like a foolish traveller, always occupied with the things of this world; with things of secondary importance, not with the chief thing needful, yet behold, Lord, now I cease from it, and resolve to do at the end of my life, like that merchant, who was seeking goodly pearls, and when he had found one pearl of great price, went and sold all that he had and bought it. (Matt. xiii. 45.) Thou, Lord Jesus, shalt be from henceforth my pearl, my treasure, my all in all. Thee alone I will seek and buy, and all the things which I have and which I have not, I will sell or leave to others. And what the world counts gain, I will count but dung in order that I may soon win thee, my Christ. (Phil. iii. 8.) The last labour of my life will be to learn to die unto this life, and to be born for the life to come.

Lord Jesus, if I am still to do any good upon earth, enable me to do it; and after it has been done, enable me cheerfully to exclaim with Simeon, 'Lord, now lettest thou thy servant depart in peace!' (Luke ii. 29.) But if thou wilt let me sooner arrive at the end of my life than at the end of my labours (so that, on leaving this world I should have to say, like that wise man of old, 'I have nothing ready but myself,') I will also be content therewith, provided I be not taken away unprepared, as alas! it happens to most men. I will for ever praise thy mercy that, previous to my death, thou hast delivered me from death, and hast shewn unto me the path of life.

But to you, O Christians, I say: Strive to be delivered in like manner, whilst you hear the voice of the Captain of our salvation still speaking unto you: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' (Matt. xi. 28.) Answer with one mind and one voice: 'Behold, Lord, we come, look upon us in mercy, receive us, lift us up, assist these

who fight, relieve the heavy laden, refresh the weary, lead us from the steep heights and precipices into the quiet depths of things that the adversary may not find an opportunity to throw us down, but that thy grace may exalt us, if it should please thy fatherly goodness. We will rather live despised and in the lowest condition in thy house, if it be but with thee in thy house, than dwell in the greatest splendour in the palaces of sin. Lord, being ever in danger to go astray we stand continually in need of a guide, being ever engaged in many troublesome labours; we want continually a helper; being ever hungry and thirsty, we want continually a supply of spiritual food and drink. But we know and acknowledge, that the world cannot supply those wants, though it promises to do so; for how should it be able to give what itself does not possess? To thee alone therefore we look; thou art our only hope! Among men there is none who does not like ourselves go astray, who is not like ourselves weary, and hungry, and thirsty. Therefore, O eternal truth, do thou save those who err and go astray! O eternal virtue, do thou support the wavering! O eternal fountain of all goodness, do thou bless us with thy blessings! And because thou dost already help me, the meanest of thy servants; because thou dost already support and bear and satisfy me, therefore I rejoice in thee and will praise thy name for ever and ever.

And because this solemn confession which I make as in the presence of God respecting my choice of the one thing needful, is to supply the place of my last will and testament, therefore I would call upon all of you who belong to my family, all my sons and daughters, and grand children, to hear the voice of your father; I would fain still lead you by my hand to the Father of fathers, before I am gathered to my fathers. I do not leave you any other inheritance except *this one thing needful, to fear God and to keep his commandments*; for in this all things are contained which a man stands in need of. If you do accordingly, the Lord will be your inheritance, and your shield, and your exceeding great reward.

The same I say unto you, ye distant and dispersed brethren.

Love the Lord and serve him with your whole heart; be not ashamed of his cross which you have borne hitherto, and which you will bear to the end, if God give you wisdom. I recommend to you always the inheritance of Christ, poverty and the cross; thereby you will be led to eternal riches and glory, if you continue steadfast to the end. (Luke xxii. 28—30.)

But thou, O Lord, who once spakest to thy beloved Peter; 'When thou art converted, strengthen thy brethren,' do thou speak also effectually to me thy servant: 'since thou hast turned from vain and useless pursuits to the one thing needful, teach thy brethren to do so likewise.' But I call all those my brethren who call upon the name of Christ, and not only those, but also all those who, like unto myself, are partakers of flesh and blood, and are descended from Adam and dwell upon the terrestrial globe.

Thus far Comenius.—He in this speaks unto us also and directs us to the one thing needful. May the Lord, our Saviour, bless his words and bring them powerfully home to our hearts. *Amen.*

ANNUAL MEETINGS IN LONDON.

(Continued.)

Home Missionary Society.—The fourth Anniversary of this Society was held on Tuesday evening, May 20, at Spa-Fields chapel; Wm. Walker, Esq. in the chair. The *Gypsies* had been visited by the Agents of this Society in their tents and fugitive dwellings, and received their visits kindly. Thirty more villages are visited (making in the whole 189,) and two new stations are established. The gospel is preached to 15,000 persons, and 28,000 children are enrolled in the Sunday-schools. The total expenditure of the year was £4,266 11s. 1d. the total receipts £4,811 1s. 0d.

The Continental Society.—The fifth Anniversary of this Society, whose object is "the diffusion of religious know-

ledge over the Continent of Europe," was held on Wednesday, May 21, at Freemasons' Hall; Sir Thomas Baring, Bart. M. P. President, in the chair: Rev. Mr. Saunders (Rector of St. Ann's, Blackfriars,) read the report, which briefly stated the progress of the Society on the Continent. In the South of France the principal agent of the Society is a Protestant Swiss Minister, who has established meetings on the first Monday of each month, for communicating information respecting the spread of the gospel, which are resorted to by great numbers, and excite much interest. He is diligent too in distributing the Scriptures, amongst both Protestants and Catholics. In the north of France, it was hoped no less than three hundred souls had been converted by the instrumentality of one active minister, who has formed a circle of seven churches. In Germany, the Bible was working its way; but the Missionaries of the Society had not yet gained access to Spain. In France, the Society had made great use of the *colporteurs*, or hawkers, by whose means they had extensively circulated the Scriptures, and, in short, had made them Missionaries instead of *colporteurs*. Much opposition had been encountered by the Society's agents, even from the Protestant preachers; and one of the agents who had ventured to preach in a field, was severely fined and imprisoned. The funds were in a good condition.

London Society for mitigating and gradually abolishing the State of Slavery throughout the British dominions.—The objects of this Society cannot be more clearly and comprehensively defined than in the following resolutions, which were unanimously adopted at the first meeting: That the individuals composing the present meeting are deeply impressed with the magnitude and number of the evils attached to the system of slavery, which prevails in many of the colonies of Great Britain; a system which appears to them to be opposed to the spirit and precepts of Christianity, as well as repugnant to every dictate of natural humanity and justice. That they long indulged a hope, that the great measure of the abolition of the

slave trade, for which an act of the legislature was passed in 1807, after a struggle of twenty years, would have tended rapidly to the mitigation, and the gradual extinction of Negro bondage in the British colonies; but that in this hope they have been painfully disappointed; and after a lapse of sixteen years, they have still to deplore the almost undiminished prevalence of the evils which it was one great object of the abolition to remedy. That under these circumstances they feel themselves called upon by the maturest consideration of their duty as Christians, by their best sympathies as men, and by their solicitude to maintain unimpaired the high reputation and the solid prosperity of their country, to exert themselves, in their separate and collective capacities, in furthering this most important object, and in endeavouring by all prudent and lawful means to mitigate and eventually to abolish the slavery existing in our colonial possessions. That an association be now formed, to be called "The London Society for mitigating, and gradually abolishing, the state of Slavery throughout the British dominions;" and that a subscription be entered into for that purpose. With respect to the *means* of carrying these objects into effect, they must in some measure depend upon circumstances. For such as are more obvious, particularly the obtaining and diffusing of information, considerable funds will be required; and it will therefore be necessary to promote subscriptions, not only in the metropolis, but in all parts of the kingdom.— S. Hoare, jun. Esq. (at Hoare, Barnett and Co's. Lombard-street,) is the Treasurer.

On Tuesday, June 17, 1823, was held the Annual Meeting of the *Baptist Home Missionary Society*, at the City of London Tavern; E. Phillips, Esq. in the chair.

"The objects of this Institution are, to introduce the preaching of the Gospel;—to promote the circulation of the Scriptures and Religious Tracts;—and to establish Sunday-Schools and Prayer-meetings in all places destitute thereof, whether in

England, Scotland, or the adjacent Islands of Guernsey, Jersey, Scilly, and Man. In effecting these objects, the Society now employs SEVENTEEN Missionaries, beside affording aid to upwards of EIGHTY stated and occasional preachers of the gospel, whose labours are carried on at about Three hundred and fifty stations. One hundred and eight Sunday-Schools have been established by the agents of this Society, in which many Thousands of poor children have been gratuitously instructed both to read and to understand the Holy Scriptures; some of whom are now, by the grace of God, useful missionaries abroad; and others are employed in shewing the way of salvation to their fellow-countrymen at home. Whilst, in many instances where small churches have long existed, the things that remained, and that were ready to die, have been strengthened: new churches have been formed, chiefly composed of the fruits of missionary labours in former years; for them pastors and teachers have been provided, and hereby the preaching of the gospel to the poor and ignorant has been happily united with "the edifying of the body of Christ."

On the 18th and 19th of June, were held the usual Annual Meetings of the *Baptist Missionary Society*. On the 18th, two sermons were preached,—that in the morning at Great Queen-Street Chapel, by the Rev. Dr. Steadman; and that in the evening at Surrey Chapel, by the Rev. G. Barclay of Irvine. On the morning of the 19th, at nine, a prayer-meeting was held at Eagle Street. Immediately after the prayer-meeting, a very large and respectable assembly met at the Chapel in Great Queen-Street, to hear the Report of the Committee, and to transact the annual business of the Society. Benjamin Shaw, Esq. Treasurer to the Society, was called to the chair. After the chairman had addressed the assembly, the Report was read by the Junior Secretary, and the various resolutions were moved and seconded by the Rev. J. Kinghorn, and W. C. Wilson, Esq. (M. P.) the Rev. G. Barclay and J. Leifchild; the Rev. E. Irving, M. A. and J. Butterworth, Esq. E. Phillips, Esq. and Rev. J. H. Hinton;

J. Sheppard, Esq. and Rev. J. Arundel; Rev. J. Kilpin, and W. Giles; Rev. J. Hoby and Jabez Bunting, M. A. &c. &c.

The Meeting appeared to be exceedingly interesting, and afforded a rich display of christian sympathy and affection, and of powerful eloquence.

JUNE 20.—The ninth Anniversary of the *Baptist Society for promoting the Gospel in Ireland*, was held at the City of London Tavern; J. Butterworth, Esq. in the chair. After the Report had been read, the meeting was addressed by the Rev. Messrs. Barclay, Hoby and Davis, Lieut. Gordon (R. N.) J. S. Taylor, Esq. &c. &c. Much interest was excited and a very large collection made.

“The number of the Sabbath and Itinerant Irish Readers of the Scriptures is twenty-four. Some idea of the usefulness of the Sabbath Readers may be formed, from the report of the labours of *five* men in the county of Clare. They have read the scriptures in the Irish language in more than two hundred and fifty distinct cabins. One of them alone has taught forty-seven adults to read the Irish perfectly.

“The Committee report that there are ninety-two day-schools, and fourteen evening schools for adults, beside several Sunday schools. There are in Tipperary, Cork, Westmeath, Longford, and Kilkenny, eleven; in Clare and Limerick seventeen; and in Sligo, Mayo, and Roscommon, sixty-four. The schools contain about 7500 children: all these belong to Roman Catholic parents, excepting about 500, whose parents are Protestants.”

We know not how to close our report of these interesting Anniversaries more appropriately, than by subjoining, from the Christian Observer, a statement of the receipts of Religious Charities in 1822—23. It will be seen that in this list are included only those Societies which are of general interest, and the centre of whose operations is, therefore, found in London. Many, very many local Institutions are of course omitted, and

some even of the same kind as those included, such particularly as the Missionary and School Societies of Scotland, &c. But suppose this were all—what country in the world, except Great Britain, could produce such a list and such an amount as this? no less than £ 351,987 17s. 11d.!

British and Foreign Bible Society,	£ 97,062	11	9
Hibernian Bible Society,	4,343	6	11
Naval and Military Bible Society,	1,926	2	9
Merchant Seaman's Bible Society,	648	10	2
Society for promoting Christian Knowledge,	57,714	19	11
Society for propagating the Gospel, about	20,000	0	0
Church Missionary Society,	32,265	4	9
London ditto,	31,266	11	11
Wesleyan ditto,	30,252	6	7
Baptist ditto,	14,400	0	0
Moravian ditto,	2,691	8	3
General Baptist Society,	1,200	0	0
Home Missionary Society,	4,311	0	0
Baptist Home Missionary Society,	1,059	18	8
Hibernian Society,	8,984	13	6
Sunday School Society for Ireland,	1,883	17	2
Irish Evangelical Society,	2,275	2	3
Irish Religious Book and Tract Society,	3,750	7	7
Irish Society of London,	403	6	7
National Society, about	2,500	0	0
British and Foreign School Society,	2,053	16	11
Sunday-School Society,	540	4	6
Sunday-School Union Society,	1,746	19	2
Soc. for promoting Relig. Knowledge among the Poor,	825	15	7
Society for the Conversion of the Jews,	11,400	9	10
Prayer-book and Homily Society,	2,082	9	6
Religious Tract Society,	8,809	13	7
Church of England Tract Society,	636	8	8
Continental Society,	1,533	7	2
African Institution,	1,134	2	1
Society for the Relief of Poor Pious Clergymen,	2,282	8	2
	£ 351,987	17	11

BEDFORDSHIRE PETITION

Against the Burning of Hindoo Widows.

We are exceedingly happy to see that the question respecting the suppression of Suttees is beginning to be publicly agitated by the British Parliament and the Nation at large. It is not to be expected that immediate success will be obtained: but knowing, as we do, the store of facts which are ready to be brought to bear upon the subject—the fundamental principles of justice and humanity to which the appeal is made—and the character of the people to whom it is addressed, we cannot for a moment doubt, that the desired object will eventually be gained, nor that this new victory of Christian philanthropy will soon be accomplished. In this case, the abolition of the slave trade affords, in many respects, a most encouraging precedent. There is now no room for fear as it regards the manner in which the public mind will be affected. In Great Britain humanity *must* triumph. The public opinion will be expressed as on former occasions. Parliamentary hesitation and opposition, should it continue long to exist, will be overwhelmed by petitions from the Counties, Cities, and Towns of Britain. We have seen the effect of these not only in different stages of the Slave question, but likewise at the late renewal of the Honorable Company's charter, when an open door was given to missionary exertion in this country. Other cases too might be quoted, were it necessary. The people of Great Britain have a right to be heard on such occasions, and the British government rejoice in having a people to rule, who are worthy of their rights.

But it must be evident to every one that this struggle ought not to be left to the unaided efforts of philanthropists at home. Much may be done in India, and with perfect propriety. Not indeed by taking any public measure, nor by heaping imputations of blame on the Government—All that will be required,

is, that each European resident in India should frequently introduce the subject into his private correspondence with the circle of his acquaintance at home, mentioning every well-authenticated fact respecting it which comes to his knowledge. If this plan were adopted, even in a small extent, there would soon be no corner of our native land in which the question would not be agitated: there would be few members of Parliament elected, upon whose attention it might not be pressed by some of their most strenuous supporters: and there would be no periodical publication, which would not endeavour to give fresh interest to its pages, by facts and discussions so interesting. Should any person meet with incidents so important, that he would wish to communicate them directly to those who have it most in their power to render them useful, there are now members of Parliament who would feel a pleasure in receiving their communications. Without being at all authorized by them, we venture to assure our friends, that, on this subject, they may address themselves with the greatest confidence, either to Mr. Wilberforce, Mr. F. Buxton, or Mr. Butterworth. We would however add, that in all statements given of facts, the most scrupulous caution should be used not to exceed the exact bounds of truth. And assuredly there is no need of exaggeration; the most bare and simple annunciation of the truth is perfectly sufficient. We have been led to these reflections and suggestions by the following notice in the *Missionary Register* for June 1823.

“At a Public Meeting of the Gentry, Clergy, and other Inhabitants of the County of Bedford, convened by the High Sheriff pursuant to a Requisition, and held in the County Hall at Bedford on the 28th of April, it was unanimously resolved, on the motion of the Rev. T. S. Grimshaw, seconded by John Foster, Esq. to present the following Petition to the House of Commons, for the prohibition of the practice of burning Hindoo Widows alive on the Funeral Piles of their Husbands :—

“To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

“The humble Petition of the Gentry, Clergy, and other Inhabitants of the County of Bedford, here undersigned

SHEWETH,

“That your Petitioners contemplate, with extreme concern, the practice existing in British India, of Immolating Widows alive on the Funeral Pile of their Husbands. That, from Official Returns, now before the public, it appears that the number so immolated, in the Presidency of Calcutta alone, in the years 1817 and 1818, amounted to upward of 1500. That, assuming this calculation to be a standard whereby to judge of the extent of the practice throughout the whole of Hindoostan, the total number may be computed at upward of 2000 in every year.

“That it further appears, by the Regulations passed in India in the year 1815, that an attempt was made to diminish the frequency of this ceremony, by restricting its use within the limits prescribed by the Shaster, which limits had, in a variety of instances, been exceeded; but that, so far from having the desired effect, this act of interference had contributed to increase the practice, by giving to it a character of legality, in all cases specified by the Shaster. That your Petitioners would respectfully submit, that to allow a Custom in any form or under any modification whatever, which may be justly chargeable with the crime of murder, is to violate the principles on which all Civil Law can alone be founded and maintained; and no less involves a breach of those laws of God, which demand respect from every country professing Christianity.

“That, under these circumstances, your Petitioners earnestly implore your Honourable House to adopt such measures as may be deemed most expedient and effectual for putting an end to a practice, which, so long as it is suffered to continue, cannot but be considered as an Anomaly in the administration of Civil Law, authorising a wasteful expenditure of human life, and highly injurious to that character of humanity and of veneration for the laws of God, which they trust will ever distinguish the Government and People of this country.”

SCOTTISH MISSIONARY SOCIETY.

The indefatigable Missionaries of the *Scottish Society* are proceeding in their arduous undertaking of converting the Tartars to Christianity, amidst alternate discouragements and hopes. At one village they are derided, insulted, driven away, and threatened with expulsion, and even death; whilst in another, the bigotted Mahomedan inhabitants, after listening to them for a while, turn away from an evident fear of the impression these strange doctrines might make. They will not hear, lest they should repent and be saved; yet in some few places, the people hear them gladly, and evidently remember what they hear. Among the Persians, the prospect of success seems not quite so distant, as the scriptures are very widely circulated amongst a people who can read them, which few of the Tartars can. The exertions of the mission attract considerable notice, not only at Astrachan, but throughout Persia, for whilst priests and laymen visiting the former place, frequently seek out its agents, to dispute with them on the comparative merits of the Christian and Mohamedan systems, they were lately surprised at a request made through a merchant for a copy of the scriptures in Arabic, for the use of one of the chief Mollahs of Is-pahan. This request was of course gladly complied with as far as they were able.—*Investigator*.

NEGRO SCHOOL BOY.

A negro Boy who attended a Sunday-school, through some quarrel with another boy ran away. On the evening of the third day he came back, and begged to be forgiven. Being asked what brought him back, he replied, "Massa, that school fetch me. Suppose me go to school no more—that make me afraid: me know nothing if me go no school." Being told he might seek another school, his reply was, "Massa, me can't leave this school. S'pose, Massa, you whip me?—put me in black hole; that right, Massa—do me good—me run away for nothing—but me can't leave dis school here."

Scientific Department.

A Comparative Estimate of the Mineral and Mosaic Geologies.

By GRANVILLE PENN, Esq.

(Continued.)

“Having shewn, in the first part of the work, that the chaotic principle of the mineral geology is incapable of standing the test of the reformed philosophy of Newton, our author proceeds, in the second part, to examine by the same test the pretensions of the Mosaical Geology to explain the mode of the first formation and the revolutions of this earth. From the philosophy of Newton we attain the highest probabilities in regard to this subject, and the Mosaical Geology professes to add the consummation of absolute certainty. But certainty as to past events can only be derived from competent and positive history. Now, the history which professes to account for the mode of the first formations and revolutions of the earth; is that “ ‘Revealed History’ which was imparted to man by God, (the only possible *voucher* for the facts of creation) through the ministry of Moses;” the authority of which record the judgments of Bacon and Newton unequivocally and entirely acknowledged, and the former grounded the foundation of his new philosophy on its statements.

“This sacred and inestimable record, which was revealed to mankind above 3000 years ago, unfolds a detailed recital of the *sensible mode* by which God ‘formed and set in order’ the entire system of this terrestrial globe; and likewise the history of a great universal revolution, which he caused it to sustain by the operation of water, 1656 years after he had created it.—This record comprises the Mosaical Geology.’

“Our author then proceeds, in the first place, to shew, that the interpretation of the Hebrew text in the first chapter of Genesis, as it stands in our Bible, is not absolutely correct, and

to suggest the alterations which seem to him to be necessary, and which he supports with great learning and critical acumen. He adopts and defends the canons of interpretation laid down by Rosenmuller, namely, 'That the style of the first chapter, as of the whole book of Genesis, is strictly *historical*, and that it betrays no vestige whatever of allegorical or figurative description.' That 'since this history was adapted to the comprehension of the commonest capacity, Moses speaks according to *optical*, not physical truth—that is, he describes the effects of creation *optically*, or as they would have appeared to the eye, without any assignment of physical causes.'

"A circumstantial inquiry into the events of the six days of creation, with occasional criticisms on the true interpretation of the original Hebrew, occupies the remainder of the second part. It would be impossible, within the limits of a review, to follow the author through all the details of this important division of his work. We must therefore confine ourselves to the general outline, with such occasional quotations from the text, as the importance of the subject, or justice to the author, may seem to require.

"'At the beginning,' says Newton, 'and in one moment of time' says Bacon, the earth was created, entire and complete, as to its form and texture, though enveloped with a marine fluid, resting on and flowing over every part of its surface, which formed for a very short time the bed of an universal sea. The solid body was concealed by the cloak of waters, and total darkness encompassed that cloak; God then commanded the existence of light, and divided the light from the darkness—that is, he established and gave first operation to the laws of proportion and succession between the measures of the two, and having given origin and action to those laws, they accomplished in their due course the first day.

"The apparent confusion between the command, '*Let there be light*,' delivered on the first day of creation, and the record that God made two great lights, on the fourth day, which

has been a stumbling-block to many eminent writers, is thus ingeniously cleared up by our author.

“The light of which Moses speaks in the first day, ‘proceeded from the same *solar fountain* of light’ that has always illuminated this world, but ‘ignorance on the one hand, and system and hypothesis on the other, have variously contrived to perplex or pervert this simple recital.’ The late Sir William Herschel discovered that the body of the sun is an opaque substance, and that its light and heat proceed from a luminous atmosphere attached to its surface. “So that the creation of the sun as a part of ‘the host of heaven,’ does not necessarily imply the creation of light, and conversely, the creation of light does not necessarily imply the creation of the *body* of the sun. In the first creation of ‘the heaven and the earth,’ therefore, not the planetary orbs only, but the solar orb itself, was created in darkness, awaiting that light which by one simple divine operation was to be communicated at once to all. When, then, the almighty word, in commanding light, commanded the first illumination of the solar atmosphere, its new light was immediately caught and reflected throughout space, by all the members of the planetary system. And well may we imagine, that, in that first sudden and magnificent illumination of the universe, ‘The morning stars sang together, and the sons of God shouted for joy!’”

“The body of the sun itself, however, or rather its luminous atmosphere, was still concealed from the earth by the waters on its surface, and the exhalations which the sun’s heat raised from them. It was not till the fourth day, that the cause of light was to be visibly revealed to the earth. But its *effects*, and the alternation of light and darkness, subsisted from the first day, when ‘both the solar fountain of light was opened in the heavens, and the earth received its first impulse of rotation on its axis, and in its orbit:’ and consequently, ‘*time*, which only exists in reference to that revolution, began with the creation of the globe, and the commencement of its revolution in

darkness; and the creation of light succeeded at that proportion of distance in time, which was thenceforth to constitute the perpetual diurnal divisions of the two.’

“The philosophy of Bacon and Newton is in perfect unison with the sound learning and criticism of Rosenmuller, and concurs with him in concluding, that the days of creation were not, as the chaos of the mineral geology requires, indefinite measures of time, but *natural days*—beginning from one evening, and ending with the next; and he equally coincides with those illustrious men in reprobating, in the strongest terms, the preposterous inference of a chaos from the language of Moses.

“The division of ‘the waters from the waters,’ by the firmament, is explained to mean the separation of the watery vapours from the waters covering the earth, by the creation and interposition of the aerial atmosphere; but this vapour, in the form of congregated clouds, still prevented the sun itself from being visible.

“The mode of the ‘*gathering together of the waters into one place,*’ on the third day, forms a remarkable feature in our author’s exposition of the sacred text. This he considers to have been effected by a violent disruption and depression of the solid parts, which were to be deepened, in order to form the bed of the sea, into which the waters were now to be collected. “The solid ‘framework or skeleton of the globe’ was therefore burst, fractured, and subverted, in all those places where depression was to produce the profundity; and it carried down with it, in apparent confusion, vast and extensive portions of the materials which had been regularly deposited or compacted upon it, leaving other portions partially dislocated and variously distorted from their primitive positions. So that the order of the materials of the globe, which, in the reserved, unaltered, and exposed portion, retained their first positions and arrangement, was broken, displaced, and apparently confounded in the other portion, which was to receive within it the accumulated waters.”

“On the same day, the newly-exposed portion was, by the immediate creative act of God, covered with the maturity of vegetation—‘the herb yielding seed, and the tree yielding fruit,’ each after its kind, in complete and instantaneous perfection. On the fourth day, the clouds were dispelled and the sun became visible in the heavens, ‘in the full manifestation of its effulgence.’ The moon also became visible on this day, that is, on the third evening of the earth’s revolution, according to common computation, which answers to the fourth evening of the Mosaical day, or Nycthemeron. ‘Thus the Creator reserved the exposure of his heavenly calendar, for the day when the planet which, by his own laws, was to rule the night, had acquired by those same laws the position which first enabled it to display its domination.’ Whence we infer, that at the moment of their creation on the first day, the sun and moon ‘were in that particular relation to the earth, which astronomy calls inferior conjunction, and that in its diurnal revolution they first acquired, by their separation, that relative aspect which qualified them to be manifested together, as the two great indices of annual and menstrual time, but for which manifestation, *both* would not have been prepared on an earlier day.’ Thus the first day of creation was the first day of the first solar year, and the first day of the first lunar month; and, as we learn afterwards, by the sanctification of the seventh day, the first day of the first week; and ‘it is sufficiently manifest, from the concurring authorities of learning and philosophy, that the solar light which, upon the fourth day of creation, was transmitted *immediately* and *optically* from the solar orb, was the same light that, during the three preceding days, had been transmitted through a nebulous medium, interposed between it and the earth.’

“But we must forbear to travel thus, step by step, with our author; and, painful as the exertion is to quit even for a short time so delightful a companion, we must leave him to comment alone on the great events which yet remained to be accom-

plished in the fifth and sixth days, namely, the creation of the animal kingdom, 'closing full in man,' each individual in full maturity and perfection, by the immediate and instantaneous act of God; and to shew, in the concluding chapter of this part, how positively the philosophy of Bacon and Newton decides the first great question, the mode of first formations, in favour of the Mosaical geology. One important fact, however, we must remind the reader to keep in his recollection, viz. the structure of the bed of that ocean, on whose ruptured slimy bottom were now deposited, in abundance, marine matter of every kind, vegetable and animal, and which continued to increase, in a multiple ratio, during a period of more than sixteen centuries.

(To be continued.)

BOTANY.

The following were the principal plants in flower, in the Botanic Garden, Serampore, in January 1824.

Monandria Monogynia.—*Canna indica*, *Can. polymorpha*, *Can. latifolia*, *Can. coccinea*, *Can. coccinea maculata*, *Can. nepalensis*, *Can. limbata*;* *Lopezia mexicana*.†

Diandria Monogynia.—*Jasminum Zambac*, *Jasm. pubescens*; *Justitia Adhatoda*, *Jus. speciosa*.

Triandria Monogynia.—*Gladiolus segetus*; *Antholyza æthiopica*; *Iris sibirica*.

Tetrandria Monogynia.—*Spermacece tenuior*, *Sp. teres*.

Tetrandria Tetragynia.—*Coldenia procumbens*.

Pentandria Monogynia.—*Porana paniculata*; *Lettsomia splendens*, *Letts. strigosa*; *Convolvulus gangeticus*, *Con. purpureus*, *Con. bicolor*; *Ipomoea sepiarea*, *Ip. phenicia*, *Ip. pes*

* Most of these plants are in flower the whole year. The *Cannæ* amount to twelve species, all of which, except two, have been introduced since the year 1818.

† This plant appears to have been introduced in 1809, but was immediately lost, and has been again introduced, during the past year, from North America.

tigridis, Ip. Quamoclit; Campanula bononiensis; Coffea arabica, Cof. bengalensis; Paederia foetida; Datura Stramonium, Dat. Metel; Nicotiana Tabacum, Nic. angustifolia, Nic. petiolata; Physalis flexuosa; Solanum spirale, Sol. Melongena, Sol. hirsutum; Cedrela Toona;* Mangifera indica, Man. oppositifolia; Viola primulifolia, Vio. cucullata; Impatiens Balsamina; Celosia argentea, Cel. cristata, Cel. comosa, Cel. cernua, Cel. nodiflora; Allamanda cathartica.

Hexandria Monogynia.—Pittcairnia angustifolia; Narcissus orientalis, Nar. Tazetta; Crinum erubescens; Hymenocallis caribbea, Hym. speciosa; Lilium concolor; Asparagus racemosus; Scilla romana; Albuca vittata; Hippeastrum Johnsoni, Hip. rutilo-equestri-vittatum; Hypoxis stellata; Lachenalia quadricolor.

Octandria Monogynia.—Tropaeolum majus.

Decandria Monogynia.—Bauhinia variegata; Tribulus lanuginosus; Dianthus asper, Dian. discolor; Oxalis cernua, Ox. variabilis.

Icosandria Monogynia.—Cactus Toona.

Icosandria Polygynia.—Rosa chinensis, Ros. centifolia, Ros. semperflorens; Mesembrianthemum cordifolium; Potentilla argentea.

Polyandria Monogynia.—Papaver somniferum, Pap. dubium, Pap. Rhocas; Argemone mexicana.

Polyandria Trigynia.—Delphinium Ajacis.

Didynamia Gymnospermia.—Lavandula multifida; Stachys annua; Leonotis leonurus.

Didynamia Angiospermia.—Penstemon campanulata; Maurandia semperflorens; Celsia coromandeliana; Thunbergia fragrans; Lantana aculeata.

Monodelphia Heptandria.—Pelargonium inquinans; Malva hispanica; Malachra capitata, Mal. heptaphylla; Hibiscus esculentus; Achania pilosa.

* The first tree that produces its leaves in the Spring; the buds frequently opening in December.

Diadelphia Decandria.—*Erythrina indica*, *Ery. ovalifolia*; *Crotolaria verrucosa*, *Cro. retusa*; *Dolichos Lablab*; *Phaseolus vulgaris*; *Cicer arietinum*.

Polyadelphia Polyandria.—*Hypericum monogynum*.

Syngenesia Equalis.—*Sonchus oleraceus*; *Lactuca sativa*; *Carthamus tinctorius*.

Syngenesia Superflua.—*Chrysanthemum indicum*; *Zinnia multiflora*; *Tagetis patula*, *Tag. erecta*; *Achillea magna*.

Syngenesia Frustranea.—*Helianthus annuus*; *Rudbeckia triloba*; *Centaurea moschata*.

Monoecia Pentandria.—*Amaranthus paniculatus*, *Am. strictus*.

Monoecia Polyadelphia.—*Trichosanthes dioeca*; *Luffa pentandra*; *Cucurbita lagenaria*, *Cuc. Pepo*; *Cucumis sativus*.

MINERALOGY.

“By a late arrival from Borneo, a quantity of mineral has been brought to this Settlement, recognized to be an ore of Antimony, and of the species called by Mineralogists ‘Grey foliated Antimony.’—The appearance of the specimens would seem to indicate the existence of rich beds of this metal.—These are ascertained to have come from a range of mountains lying to the north of the principality of *Sambas*, which is opposite to this Island little more than two day’s sail distant, and accessible at every period of the year. By the native accounts, the same mineral is said to exist at *Bulang* opposite to this port, and at *Kamamang* in the territory of *Tringano* on the *Peninsula*:—The existence of Antimony in this part of the world has never before, that we know of, been ascertained.—Specimens of the mineral we understand have been forwarded to the Right Honorable the Governor General in Council.”—*Singapore Chronicle*.

We trust we shall be able, in our next number, to lay before our readers the observations of a scientific Friend, upon the Comet which was first noticed in the end of December last, and the calculations founded upon them.

Asiatic Department.

SERAMPORE.—*Annual Examination of the College.*—On Monday, the 5th Jan. the Students of Serampore College were examined in the great Hall, in the presence of his Excellency the Honourable Colonel Krefting, and the other Gentlemen of the Danish Government. A number of Ladies and Gentlemen from Barrackpore and Calcutta, were also present, as well as Native Pundits and others.

The examination was conducted by Dr. Carey, the President, and commenced with the *Sungskrita* Grammar classes. Among these there were twenty students who had made degrees of progress very highly satisfactory. Of this number sixteen are the children of native Christians, and the remainder are respectable Brahmun youths resident in Serampore. The Geographical class was next examined, consisting of sixteen students. They repeated about thirty pages of the Bengalee Introduction to the Newtonian system of Astronomy, and occasionally explained the definitions and propositions. After this they were exercised upon the map of Asia, and manifested a ready acquaintance with its Countries, Rivers, and principal Cities, &c. Several of them also shewed their mapping books, which exhibited very considerable neatness and accuracy of drawing. The six students of Hindoo Astronomy were then examined on the same subjects as the others, having this year added the Newtonian system to their own.

Nine students of English were next examined in the New Testament and the English Grammar. The eldest of the Christian Students, who has studied *Sungskrita* for several years, translated a passage of the Prophecies of Isaiah selected at the moment from the *Sungskrita* version, into both Bengalee and English, in a manner exceedingly gratifying. He also translated with great facility from English into Bengalee.

When his Excellency had bestowed the various rewards upon the Students, Dr. Carey addressed them in Bengalee, and concluded the interesting employment of the morning by an appropriate prayer in the same language.

Theological Lectures.—In December Dr. Carey commenced a course of Theological Lectures in the Bengalee language, for the

benefit of the Christian Students in the College, and the Native Brethren residing in Serampore. He has already discussed the evidences of Natural Religion for the existence and unity of God, and also the greater number of the Divine Attributes. They have been listened to with the deepest interest and attention, and, being delivered on the Saturday evening, form a most appropriate introduction to the enjoyments and labours of the Sabbath. We are sorry to add that a severe cough has compelled the Doctor to suspend them for a short time.

Missionary Excursion.—During the short vacation of the College, Mr. Williamson, the English Tutor, with two of the Native brethren, went up the river as far as Kishnagur preaching the gospel. In our next number we shall give a few extracts from their Journal. In the mean time we may observe that Mr. W. was exceedingly pleased with the Christian deportment of his companions and their intelligent addresses to their countrymen.

CALCUTTA.—*Religious Anniversaries.*—Although it is impossible to remember the Christian festivals of Great Britain, without some wish to partake of their enjoyments, yet we have much reason to be thankful, that, even in this distant land, we are not wholly denied similar pleasures. It is true our assemblies are comparatively small, but there are a multitude of circumstances conspiring to magnify their interest: and we have no doubt that many in the crowded congregations of London last summer, would joyfully have exchanged their seats for a corner amongst us in Calcutta.

On Friday evening, Jan. 2, 1824, the Second Anniversary of the *Calcutta Bible Association* was held at the Town Hall. On the motion of the Venerable Archdeacon Corrie, seconded by the Rev. Mr. Statham, J. P. Larkins, Esq. was called to the chair. “The Rev. J. Statham, one of the Secretaries, read the Report, from which it appeared that the Committee had collected during the past year, principally from the less opulent part of the Christian population of Calcutta, the sum of Sicca Rupees 5665, and that they had distributed no less than 5848 Bibles, Testaments, and single portions of the Holy Scriptures, in various languages.” The various motions were made and seconded by the Venerable Archdeacon Corrie, the Rev. Dr. Marshman, the Rev. Jas. Brown, (of the church of Scotland,) the Rev. E. Carey, the Chairman, the Rev. J. Mack, the Rev. J. Hill, the Rev. M. Hill, the Rev. G. W. Crawford, the

Rev. J. B. Warden, G. Money, Esq. and the Rev. J. Wilson. The vote of thanks to the president, officers and members of the Committee, was acknowledged by the Rev. J. Statham. The meeting proved exceedingly gratifying to all present, amounting, we believe, to nearly *three hundred* persons.

“On Monday, January 5, and the two following days, was held the *Bengal Annual Association* of Missionaries and Ministers of various denominations; the public services of which were as follows: At Lall-Bazar Chapel, on Monday evening, a sermon was preached by the Rev. M. Hill, from Matt. vi. 10, and the devotional services conducted by the Rev. Messrs. J. Hill and D. Schmid.

“On Tuesday, two services were conducted in the Bengalee language, one in the morning, at the Bhowanepore Native Chapel, when Mr. C. C. Aratoon prayed, Mr. Ray read the Scriptures, and Bagchee, (a converted brahmun,) and Rev. E. Carey, preached. The other service in the afternoon at Bow-Bazar Native Chapel, where the Rev. Messrs. Lacroix (of Chinsurah) and Trawin preached, and the brethren C. C. Aratoon and Bagchee engaged in prayer. The native congregations at both places were numerous and attentive.

“On Wednesday morning, a conference for the discussion of missionary subjects was held at Mr. Lindeman’s house, Dhurrumtollah; and in the evening, a public service in English at Union Chapel, when the Rev. J. Statham prayed, and Dr. Marshman preached from Ezekiel xxxvi. 37. Thus terminated this interesting association for the present year, the services of which, we doubt not, will be recollected with pleasure by all who attended them.”—*As. Obs.*

On Thursday evening, Jan. 8th, the Anniversary of the *Serampore and Calcutta Baptist Missionary Society* was held in Lall-Bazar Chapel. The Rev. Jas. Hill preached an excellent sermon from James v. 20. for the benefit of the Society, after which the Report was read by the Rev. J. Mack, the Secretary. It will be published in a few days, and we shall then lay the substance of it before our readers. Several resolutions were briefly proposed by the Rev. Dr. Marshman, which were unanimously adopted. At the close of the service a liberal collection was made.

On Wednesday evening, Jan. 28, the Anniversary of the *Bengal Auxiliary Missionary Society* was held in Union Chapel. The Rev. S. Trawin was called to the chair; the Report was read by

the Rev. Jas. Hill, and the several motions made and seconded by the Rev. W. Yates, the Rev. M. Hill, the Rev. J. Statham, the Rev. J. Lawson, Mr. Edmonds, Mr. Thomas, and the Rev. J. B. Warden. We hope, hereafter, to have an opportunity of noticing the Report of the Society, the meeting we were unavoidably prevented from attending.

Intimately connected with these Anniversaries were several School examinations at the close of the year. On Friday, Dec. 12, 1823, at the Old Church Rooms, there was an examination of the *Native Female Schools* under the superintendence of Mrs. Wilson, which was honoured by the presence of Lady Amherst: and on the following Friday, at the school at Gowree Ber, near Calcutta, the schools superintended by Mrs. Colman were examined.

On Tuesday, the 23d December, the children educated by the *Benevolent Institution* were examined by Dr. Marshman, the Secretary, in the presence of a numerous and highly respectable company. After the Boys had been examined in reading, writing, arithmetic, grammar, and geography; some of the eldest of them recited various pieces which they had committed to memory; and read a chapter in Bengalee in a manner highly pleasing. A number of them then gave an account of the books they had, in the course of the year, taken for perusal out of the small Juvenile Library provided for the use of the school. Pleased with the improvement made by these youths and the prospect it presented of their future usefulness in life, the company then proceeded to the Girl's School Room. Here the table was covered with specimens of their needle-work, which the ladies present appeared to contemplate with peculiar delight, as affording to these poor girls, not only the means of rendering them useful in their family circles, but of saving them from destruction by enabling them to support themselves, should they be left destitute. Their progress in reading and writing, was afterwards examined; and appeared to augment the general satisfaction. Afterwards all the children having assembled in the large school room, they sung the Eighth of "Watts's Songs for Children;" and the Reverend James Hill offered up a highly appropriate prayer for the children, their instructors, and the patrons and supporters of the Institution.

The general appearance of these poor children, about Two Hundred and Fifty in number, of whom between eighty and ninety were

girls, was such as highly to gratify the mind. Although they could merely be said to be clothed, their cleanly appearance, particularly that of the Girls, which exceeded that of any former year, and the cheerfulness and animation visible in their countenances, seemed almost insensibly to fill the company with pleasure and delight. The Lady to whom the children have been indebted this, as well as so many preceding years, for supplies of clothing, honored the Examination with her company, and manifested a deep interest in the improvement of the children.

On Christmas-day the children were assembled in Lall-Bazar Chapel, when the Rev. J. Statham affectionately addressed them in a sermon suited to the occasion. After sermon, a liberal collection was made on behalf of the Institution.

Seamen.—On Monday evening, Jan. 26, a prayer-meeting was held on board the H. C. C. Ship Potton, at the request of the Commander, Capt. Wellbank. The deck, which is very spacious for a ship of her size, was cleared, and carefully enclosed with awnings and flags, and comfortably seated. A number of friends attended from the shore, likewise several officers and seamen, and others connected with the shipping, and the whole of the Potton's officers and crew. Mr. Warden delivered an address, and the devotional services were conducted by Messrs. Statham, Mack, and Gogerly. It was evidently much enjoyed by all who were present, and was a pleasing novelty in Calcutta. Capt. W. earnestly requested it might be repeated, and another Commander present very cheerfully offered the use of his ship for the same purpose, but we regret to say that numerous other engagements prevented it.

CHITTAGONG.—Extracts of a letter from Mr. Johannes, dated 20th January, 1824.—“The annual examination of my school, and obtaining subscriptions for it, have so much occupied my time that I could not write to you earlier than this. I mentioned in my last that the examination was held on the 10th Dec. I must now detail other particulars. This year the school was honored with the presence of the whole English community. They came at 9, and continued till 1 o'clock. The different portions selected and repeated by the boys were generally interesting. One child, an orphan, attracted particular attention. He repeated his lines with such sen-

sibility, and they were so applicable to his destitute case, that all present manifested strong feelings of regard and affection for him. Several gentlemen gave pecuniary rewards to him, and also to one or two of his companions who most distinguished themselves.

“The gentlemen after the examination heard the boys sing and then departed highly pleased at what they had witnessed. This school has now secured the good opinion of all around. They appear convinced of its utility, and have promised to do every thing in their power to further the interest of such a laudable Institution. Within these few days I have been applied to by different persons for my four monitors.

“A short time ago Mrs. Fink visited one of the Female Schools, and from her account, and what I have seen, I have every reason to believe our Native Female Schools will flourish. She saw sixteen girls in attendance, with their parents, who were willing their children should be instructed, affirming at the same time that education was the preliminary step to happiness. No one present manifested any prejudice, but commended the course taken, and begged that it might be carried into sure effect. Since then the Moulavee has informed me that he expects an increase, and that in addition to the girls already on the list, there are some grown up women who have expressed a wish to learn. A school has been commenced building in a commodious situation. When finished there is great likelihood of daily additions of girls to it.—The other school for this once neglected sex has had no increase. Nine only are admitted, but when a school-house is erected, many more are likely to apply.

“Respecting my own work, I can say, I feel increasing delight in it every day. Many young souls near me delight to talk of the Saviour, who has done so much for them; and are aware of the privileges they enjoy, while many around them, in better condition, are destitute of them. God, I trust, has begun the good work in their souls, and will he not carry it on to perfection? Yes, my dear pastor, Jesus is the author, and He will ultimately be the finisher of faith.”

DEHLI.—Mr. Thompson, in his Journal for December last, mentions with much gratitude and pleasure, that a new door of usefulness has been opened to him among several Christian families, at whose houses he has had worship, and they in return have attended the public means of grace. Eleven families have been thus visited, and his congregation has sometimes increased to about forty.

ty, the usual number is between twenty and thirty. He afterwards says, "About a fortnight ago I was favoured with a visit from Capt. — from Loodihana. He mentioned that among the property of the Rajah Golab-singh of Thaneswar, lately deceased, he saw the Sikh Testament I had presented him with; and that, from the appearance of its leaves it seemed to him to have been much used. The Rajah had died rather suddenly last year. It was in my journey to Loodihana in 1818, that I had the pleasure of presenting the life-giving volume to him. Oh, that he may have profited by it! I lately also discovered a manuscript tract, of dear brother Chamberlain's, in excellent order, though ten years old. I would hope these are evidences that our books are not *universally*, if in any instance destroyed; and that before they cease to exist they may do good to *some* souls at least."

"Some persons have called, and stated that the distribution of our scriptures, and the Sonship and Divinity of our Lord, having become the subjects of conversation at a Persian school, this has induced them to come to me to obtain the one, and receive satisfaction respecting the other. These discussions, I have reason to believe, are not rare. A Moulvee who visits me, having been interrogated by one of His Majesty's physicians, as to my sentiments on the Divinity of Christ, and being requested to deliver a message to me containing, as a reply, a quotation from the Koran, refused to do it verbally; on which the physician wrote it on a piece of paper, and referred me to it as the *Koran's decision* on the subject. Not satisfied with this he sent a Peer zاده, privately desiring a sight of the books which advance the above doctrines. The books have never been returned. From these and other instances it is to be hoped that one point or other connected with the gospel becomes the subject of discussion, in not a few circles of the natives both high and low."

THE BURMAN DOMINIONS.—We have had the pleasure of receiving letters from our friends at Rangoon, dated Jan. 8, 1824. They were then going on in their work without any fear of danger. They have succeeded in obtaining a school of free children which contains sixteen scholars, nine boys and seven girls. It is kept in the little chapel belonging to the Mission, and is so near to the mission-house that Mrs. Hough is able to visit it daily, for the purpose of teaching needle-work, and securing the attention of the schoolmaster.

The little girls are delighted with their work, and have been encouraged by presents of coarse cloth, to be made into garments by themselves. It was wished that the school should be exclusively for females; but this was found to be impracticable at present, as the girls objected to coming alone, especially from a distance, whilst a brother and sister come together with the greatest readiness. Our friends were afraid to commence this important and very promising undertaking, as they knew not how the expense of it would be defrayed; but they no sooner mentioned it to the European Gentlemen resident at Rangoon, than 185 Tickals were generously subscribed, besides 15 Tickals monthly.

It does not appear that the Burman females are in the same degraded state as those of India: a very large proportion of them are taught to read, and are therefore at least one very important step in advance. Our correspondent writes, "Women here are at liberty to go abroad, and have as much influence as in any country in the world, though they are not treated with equal delicacy and tenderness, neither are they considered quite so high in the scale of being as men. The Queen has very great authority, and it is well known, that the late Governor of Rangoon permitted his Lady to enjoy a dignified part in the Government. It is true that a man can beat his wife and daughters at any age, and *also his sons*; but a wife can go before a magistrate, and obtain a divorce, if her husband beats her *unreasonably*. An elder brother can beat a younger, or a younger sister. A mother-in-law has peculiar claims upon a son-in-law. Unless he pays her a certain sum of money, she can govern him, and he must support her three years, three months, and three days. I have in two instances, paid for my servants the sum required to free them from such claims. I think in most things women here enjoy equal privileges with men. There is a fancied difference, to be sure. If they were respected only in proportion to their virtues and amiable qualities, few of them would stand high. They are bold, quarrel some, turbulent, and generally very dirty in their persons."

For such persons a well conducted school, communicating truly valuable information, instead of the mere sounds of letters or words, or pernicious legends, is perhaps more necessary, than for persons who have been wholly destitute of education. We cannot therefore but rejoice in this attempt of our friends, and we trust it will be prospered even beyond their expectations.

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SLAVERY.

IN our last number we mentioned that disappointed expectation had led to the formation of a Society in London, for mitigating and gradually abolishing the state of Slavery throughout the British Dominions. As this is a subject intimately connected with the religious recovery of the world at large, its details certainly claim a prominent place in our pages. They will disclose a depth and extent of misery so deplorable, that no Christian will bear the thought that it should continue unheeded; and a cause of human demoralization so fatally effective, as to excite the alarm of every lover of social order.

It is strange that Slavery should be attended with the greatest excesses of injustice and brutality, under the two nations most renowned for the possession of civil liberty and Christian principles—Great Britain, and the United States of North America. That such is the case is proved by overwhelming evidence. A few of the leading facts we shall adduce, as they have lately been made public in England, particularly in a Review, in the Investigator for July 1823, of the principal tracts which had then issued from the press on the subject.

In the United States there are considerably more than *two millions* of Slaves, of the treatment and condition of whom, some idea may be formed from the following statement. The law decrees them and their offspring “to be, and ever hereafter to remain, absolute slaves.” The meaning of which is almost too horrible to be thought of: such a slave has no liberty of

conscience—no, not in the discharge of the most important, the most universally acknowledged, duties of simple morality: and this, too frequently, absolute bondage in guilt, he must transmit to his children, to the latest generation. And so lightly is the horrible curse thought of, that it seems to be regarded as an almost unalienable birthright of the unhappy African; for, contrary to the wise and just maxim that every man is to be esteemed innocent until he is proved to be guilty, American law declares, that “it shall always be presumed, that every negro is a slave, unless the contrary can be made to appear.”

Slaves are not thought worthy of being tried by the same persons, nor yet according to the same principles and forms as free men. “Two justices of the peace and four free holders, who are no doubt generally, if not always, slave-holders, are invested with authority to try slaves, even for capital offences, and to carry their sentence into effect without appeal to any higher tribunal; and they are also armed with the dreadful power of inflicting ‘such manner of death as they shall judge will be the most effectual to deter others from offending in like manner.’” Before this tribunal, evidence against the accused slave, is received from every one whether bond or free, and upon his mere declaration: but in his favour none save a white can be heard, and then it is under the sanction of an oath. Similar to this is the enactment directing that the master of a slave maimed, or cruelly beaten, shall be deemed guilty of so maiming, or beating him, but that he may clear himself of the charges by making oath to the contrary! Such, at least, is Carolina law. The wilful murder of a slave is punished by a fine of £100, and the killing him in a sudden heat of passion, or by undue correction, by one of £50. Two pounds sterling are the penalty for “cutting out the tongue, dismembering, and other tortures, inflicted by any other instrument than a horse-whip, cowskin, or small stick,” with either of which it seems to follow of course, that a slave may be flagellated *ad libitum*. Any white man meeting above seven slaves on a high road to-

gether, even though they were going to the house of God, "shall and may whip each of them, not exceeding twenty lashes, on the bare back." As if it were determined to make the poor negroes ever appear fit only for such discipline, a penalty of £100 currency is inflicted upon those who are guilty of teaching a slave to write.

The attention paid to the comfort of the unhappy slaves corresponds generally with the spirit of these legal enactments. Their huts are most miserable abodes, formed of unsquared trunks of pine and therefore pervious to every blast. "Bedding they have none, for that is not supposed to form a part of a negro's wants—those masters, and those alone, who are reputed the most considerate and humane, permitting them the luxury of a single blanket to cover them. In the plantations, the clothing of the slaves is almost invariably ragged and miserable in the extreme, whilst rice, Indian meal, and a little dried fish, form at once all the variety and the nourishment of their food." Even with all these disadvantages the slave may form local and social attachments, and there is added this to his already overflowing cup of miseries, that he is an article of common sale and may be transported to strange and distant scenes to still harder labour and coarser fare. "The traffic in slaves, that is, in human flesh and blood, is amongst the legalized, and even the honourable occupations of American Capital." So much for North American Slavery.

In the West Indian colonies of Great Britain there are at least *half a million* of Slaves in a still worse condition than are those of North America. The laws treat them with the same contempt. They are mere articles of traffic sold at the will of their owner, or by the law officer, for the payment of his debts: and their evidence is rejected with the same fatal hindrance of public justice. Mr. Otley, chief justice of St. Vincent's, gave this testimony before the Slave Trade Committee. "As the evidence of Slaves is never admitted against white men, the difficulty of legally establishing the facts is so great, that

white men are in a manner put beyond the reach of the law.’
 “About 345,000 inhabitants of Jamaica are thus shut out from any fair hope of obtaining legal redress for any injury which they may sustain from any one of the privileged order, amounting, perhaps, to a fifteenth or twentieth part of the whole population.”

In the British Colonies, too, the law requires every black to prove that he is not a slave; and in every day’s gazettes there are numerous “advertisements of slaves detained in custody, though asserting themselves to be free, until they, ‘shall satisfactorily prove their title to freedom,’ in default of which they will, within a specified number of days, ‘be sold for the benefit of the public.’”

One of the most disgusting and brutal appendages of West Indian Slavery is, the flogging and driving system. The poor negroes are driven by the whip to their work like brutes, and in the field they labour like a team of horses in a line, from which if they deviate, the application of the same cruel instrument restores their order. The drivers are themselves, slaves, and, by a common principle of depraved human nature, on that account the more tyrannical in the exercise of their authority—abusing it as might readily be expected to the most immoral purposes in the gratification of their own licentious desires. Respecting the use of the whip, on other occasions, it will be sufficient to quote the following paragraph, written by the Rev. Mr. Cooper, a clergyman of the Church of England, sent out by one of the most humane of the West Indian proprietors, to ascertain what amelioration could be made in the condition of his slaves.

“More serious punishments are only inflicted by the authority of the overseer; and the mode of their infliction is usually the same as has been already described. Whether the offender be male or female, precisely the same course is pursued. The posteriors are made bare, and the offender is extended prone upon the ground, the hands and feet being firmly held and extended by other slaves; when the driver, with his long and heavy whip, inflicts,

under the eye of the overseer, the number of lashes which he may order ; each lash, when the skin is tender, and not rendered callous by repeated punishments, making an incision on the buttocks, and thirty or forty such lashes leaving them in a dreadfully lacerated and bleeding state. Even those that have become the most callous cannot long resist the force of this terrible instrument, when applied by a skilful hand, but become also raw and bloody ; indeed, no strength of skin can withstand its reiterated application. These punishments are inflicted by the overseer, whenever he thinks them to have been deserved. He has no written rules to guide his conduct, nor are the occasions at all defined on which he may exercise the power of punishment. Its exercise is regulated wholly and solely by his own discretion. An act of neglect, or disobedience, or even a look or a word supposed to imply insolence, no less than desertion, or theft, or contumacy, may be thus punished ; and they may be thus punished, without trial and without appeal, at the mere pleasure and fiat of the overseer. Doubtless, any slave may, *after having been punished*, complain of his overseer to the attorney of the estate, or to a magistrate ; but such complaint often does him more harm than good. The law professes to limit the number of lashes which shall be given at one time to thirty-nine : but neither this law, nor any other which professes to protect the slave, can be of much practical benefit to him : it cannot, under existing circumstances, be enforced ; and its existence in the statute-book, therefore, is but a mockery. A negro, especially one who is the slave of an absentee proprietor, may be considered as entirely in the power of the overseer, who is his absolute master, and may be at the same instant his lawgiver, accuser, and judge ; and may not only award sentence, but order its execution. And supposing him to act unjustly, or even cruelly, he has it in his power to prevent any redress from the law. The evidence of a thousand slaves would avail nothing to his conviction ; and, even if there were any disposition in the inferior whites to inform, or to bear testimony against him, he has only to take care that the infliction does not take place in their presence. In point of fact, Mr. Cooper believes that the limitation of the number of lashes to thirty-nine is practically disregarded, whenever the overseer thinks the offence deserving of a larger measure of punishment. The information he received on this subject all went to shew, that the law

was not attended to. One overseer told him, that a woman had disobeyed his orders, and he put her in the stocks by way of punishment. She complained to the attorney of this proceeding. He ordered her to be thrown down on the ground, in the customary manner, and thirty-nine lashes were inflicted on her naked body; after which she was raised up, and immediately thrown down again, and received thirty-nine lashes more, applied in the same manner." [p. 61—63.]

In the paper from which we have extracted these statements, many more most disgusting and affecting incidents are given, from the testimony of eye witnesses, to which is added a short summary of hardships, from which it appears, that the unhappy slaves are grievously overworked, especially during crop-time, very scantily provided with food and clothing, and scarcely sheltered by their huts or sheds.

These sufferings are too great for human nature to bear, and therefore we find multitudes of the poor slaves falling under them. They are liable to affections of the mind which produce diseases of various kinds, amongst the chief of which is that peculiar disease of our slave islands, the *mal d'estomac*, occasioned by the unnatural practice of eating dirt, a propensity which when once it has established itself amongst a gang of negroes, gains ground so rapidly, that it is impossible to calculate its ravages.

Besides all this degradation and wretchedness, there are moral injuries, far, very far, exceeding them, still to be mentioned. The absolute power possessed over the slaves, is abused to the grossest violation of morality and decency. The excesses in this respect are even worse than brutal. Unpitying violence is associated with licentiousness, and it may easily be conceived what are the results. Every clerk on his arrival from England is supplied with a black mistress. "The planter, the attorney, and the overseer, have of course, in the meanwhile, the whole herd of slaves, from which to choose their negro seraglio; and when tired of one, have but to order in another." Marriage, it is asserted, is comparatively unknown amongst

the slaves—and were it more general than it is, still to render it what it ought to be, masters must be deprived of the power of separating man and wife; or what becomes of the command, “Those whom God hath joined, let no man put asunder.”

As it regards religion the poor slaves are in the most pitiable situation. The worst of examples is set before them by the whites who exhibit a dreadful contempt of sacred things, and teach the slaves the profanation of the sabbath even by their civil institutions.

We will not bring more of this tale of woe before our readers at present, but in our next number we shall endeavour to shew what a moral pestilence slavery brings upon those who are wicked enough to maintain it; and before we leave the subject we shall take a review of what has been done, chiefly by the efforts of Missionaries, to raise and bless the unhappy negroes in despite of all the disadvantages of their situation.

CATALOGUS DESIDERATORUM.

From Dr. Cotton Mather's Essays to do good.

Published in New England, in 1710.

1. “The propagation of the holy and glorious religion of Christ; a religion which emancipated mankind from the worst kind of slavery and misery, and wonderfully ennobles it; and which alone prepares men for the blessedness of another world. Why is this not more attempted by its professors? Protestants, will you be outdone by popish idolaters? Oh the vast pains which those bigots have taken to carry on the Romish merchandize and idolatry! No less than six hundred clergymen in the order of the Jesuits alone, have, within a few years, embarked for China, to win over that mighty nation to their spurious Christianity. No less than five hundred of them lost their lives in the difficulties of their enterprise; and yet the survivors go on with it, expressing a sort of regret that it fell not to their share to make a sacrifice of their lives in attempting the propa-

gation of their religion. Oh my God, I am ashamed, and blush to lift up my face unto thee, my God ! Who can tell what great things might be done if our trading companies and factories would set apart a more considerable part of their gains for the work, and would prosecute it more vigorously ! The proposal which Gordon has made at the end of his geography, that all persons of property should appropriate a small part of their wealth to this purpose, should be attentively considered. What has been already done by the Dutch missionaries at Ceylon, and the Danish missionaries at Malabar, one would imagine sufficient to excite us to imitate them.

“ If men of zeal for evangelizing and illuminating a miserable world, would *learn the language of some nations* which are yet unevangelized and wait on the providence of heaven to direct them to some apostolical undertakings, and to bless them therein, who can tell what might be done ? ”

2. “ It is lamentable to observe the ignorance and wickedness yet remaining even in many parts of the British dominions ; in Wales, in the Highlands of Scotland, and in Ireland. There are pretended shepherds in the world, who will never be able to answer before the Son of God for laying to heart so little the deplorable circumstances of so many persons whom they might, if they were not scandalously negligent, bring to be more acquainted with the only Saviour.”

3. “ Why is nothing more effected for the poor Greeks, Armenians, Muscovites, and other Christians, who have little preaching, and no printing, among them ? If we were to send them Bibles, Psalters, and other books of piety in their own language, they would be noble presents, and God only knows how useful.”

4. “ Poor sailors and poor soldiers call for our pity. They meet with great troubles, and yet their manners seldom discover any good effects of their trials. What shall be done to make them a better set of men ? Beside more books of piety distributed among them, other methods must be devised. *Cadit*

asinus, et est qui sublevat : perit anima, et non est qui manum apponat. Let Austin awake us."

5. "The tradesman's library should be more enriched."

6. "Universities which shall have more *collegia pietatis* in them, like that of the excellent Franckius in the lower Saxony. Oh that such institutions were more numerous ! seminaries in which the scholars may have a most polite education. but not be sent forth with recommendations for the evangelical ministry till, upon a strict examination, it be found that their souls are fired with a fear of God, the love of Christ, a zeal to do good, and a resolution to bear poverty, reproach, and all sorts of temptations, in the service of our holy religion. Such characters would be the wonder of the world ; and what wonders might they do in the world !"

"Let charity schools also increase and multiply. Charity schools which may provide subjects for the great Saviour, and blessings for the next generation ; charity schools not perverted to the ill purpose of introducing a defective Christianity."

7. "It is the part of wisdom to observe and pursue those things which, so far as we understand by the books of sacred prophecy, are to be *the works of our day.*" "The works of our day I take to be... The revival of primitive Christianity... The persuading of the European powers to shake off the chains of Popery... and, The formation and quickening of the people who are to be *the stone cut out of the mountain.*"

SCOTTISH MISSION, ASTRACHAN.

(From the Evangelical Magazine.)

Dear Sir,—I have lately received a letter from St. Petersburg, informing me of the conversion of a young Persian of the name of Mirza Mohammed Ali Bey, by the blessing of God on the labours of the Scottish missionaries who are settled in the Government of Caucasus. He in consequence expressed a wish to be baptized into the Protestant faith, and by the hands of those missionaries who had been the instruments of his conver-

sion. An objection however was made to this proposal; but the subject being laid before the Emperor, the following satisfactory reply was communicated by Prince Galitzin.

I remain, dear Sir,

Yours very respectfully, W. R.

Bridport, August 14, 1823.

His Excellency Prince Galitzin's reply to the British Missionaries at Astrachan, respecting the converted Persian's request to his Imperial Majesty.

Your most agreeable letter, dated Astrachan, the 7th of May, respecting the conversion of the Persian Mirza Mohammed Ali Bey, and the enclosed petition from him to His Majesty the Emperor, I have duly received. I was at the same time favoured with a communication from His Grace Abraam, Archbishop of Astrachan and the Caucasus, relative to the same subject. Taking a cordial interest in the conversion of this young Persian, I considered myself bound to embrace the earliest opportunity of bringing it before His Imperial Majesty, that the pious wish of Mirza Ali Bey to obtain the sacrament of holy baptism might be fulfilled with all possible despatch. His Majesty the Emperor, having himself perused with the greatest satisfaction the account of the conversion of this Mahomedan, has most graciously been pleased to order me, Gentlemen, to inform you of His Majesty's pleasure, that this Persian should receive baptism in that communion with which he wishes to be united. This measure is in perfect accordance with the privileges graciously bestowed on the 25th of December, 1806, on the Scotch colony settled in the Government of Caucasus, in the 12th, 13th, and 19th articles of which is contained a sufficient decision, authorizing them to receive by holy baptism, all who are converted to the Lord through your instrumentality. The delight with which I communicate to you this pleasing intelligence is equal to the cordial joy which was afforded me by the perusal of your interesting letter. May the name of our Lord Jesus Christ be blessed and glori-

sed ! May His blissful reign be extended every where throughout the earth !

Requesting you will transmit to me in future an account of those individuals who like this Persian are converted with their whole heart and soul to the faith of Christ, it is with pleasure I at the same time assure you of my sincere good will towards the object of your society, and my constant readiness to render you my services and all necessary protection. With the highest respect, I have the honour to remain,

Gentlemen,

Your most humble servant,

(Signed) PRINCE A. GALITZIN.

St. Petersburg, May 30, 1823.

SIERRA LEONE.

The eye of the Christian, who is watching the religious progress of the world, cannot fail frequently to rest on Western Africa. Very mingled are the emotions excited by the contemplation of it. It has been the theatre of much Christian heroism ; its fields have been profusely watered with Missionary tears and blood ; and it seems too probable that such will continue to be the case. No one therefore can refuse his admiration and sympathy to those excellent men who press into this deadly gap. And yet such is their situation that we are compelled to sympathize with them, not so much in their sorrowful feelings, as in their cool, Christian intrepidity. Who that has heard of the great things which God has done by them, could dare to give them the coward advice to retire from their post ? It is impossible—rather let the christian world aid them by their prayers, and profit by their example. Our readers have been already made acquainted with the severe losses sustained at Sierra Leone, last April and May. The deaths formerly mentioned were all in connection with the Church Mission-

ary Society. We have now to add that the **Rev. George Lane**, a faithful missionary of great promise, sent out by the Wesleyan Missionary Society, also died in April; and **Mrs. Palmer**, the widow of the **Rev. H. Palmer**, was taken with the common fever of the country on the 25th May, and was delivered of a still-born child: on the 6th of June she died; and on the 7th was buried by the side of her late affectionate husband. Several other Missionaries had been ill, but were recovering.

Our object however at present is to exhibit some of the delightful fruits purchased at this heavy cost of life and health. The improvement in the external condition of the poor Africans is shewn by the following pleasing particulars taken from a "Return of the state of Agriculture in the Parish of St. Charles, presented to the Agricultural Society at Freetown, and dated 25th January, 1822."

"It is impossible to ascertain how much land is cleared, as it is intermixed with forest: but at least 400 acres are cleared and cultivated. About 600 persons—men, women, and children—support themselves by the produce of their lands. A considerable quantity of Indian corn has been raised, and sold in the markets of Freetown and Regent. Cassada, Cocoa, Yams, Plantains, Bananas, Pines, and other vegetables and fruits, have been much more than sufficient for the consumption of Regent, and have been sold in Freetown Market. A great quantity of the above produce is now in the ground; especially Cassada, Cocoa, and Pine. Pine is more abundant than ever known. About forty acres of Rice have been grown, which produced a plentiful crop. This has excited a desire in the inhabitants to grow Rice; and a large portion of the forest is now under the axe for that purpose. The land cleared and cultivated, as above mentioned, was all forest; and has been brought into its present state within the last five years.

"Mr. Johnson then mentions twelve of the inhabitants by name, as having the largest farms, and being exemplary for industry. Of one of them he says—

“He sold, last year, Cassada 30*l.*, Cocoa 19*l.*, Indian corn 3*l.*—total 52*l.* He has more than this value now on the ground—some Indian corn to sell which is good for seed—and a great quantity of Pine-apples, Plantains, and Bananas now growing; and clears ground for Rice. Three years ago, he bought two Goats, which have since produced fifteen. He is building a substantial house. All this is the fruit of his labour.”

The maturity of these poor Negroes in religious feeling—their spiritual sensibility, and their great simplicity and godly sincerity, are subjects of much higher congratulation. Illustrative of these are the following extracts from the last communications of the late devoted Missionary, Mr. Johuson.

“One evening, being engaged in talking with such as had come to speak respecting their hearts, all appeared to be much affected with what they had heard the night before. One man said, “Massa, me never hear any thing so before. All what live in my thoughts, you speak. I was so sorry when you had done preach: I wish you had preach all night: I think sleep would not have catch me. Oh I was so glad about them words! When I go home, all live in my heart; and when I sleep, I think all night I hear you preach. Them words you talk, how God’s people stand when they die, and how they stand before God without sin through the Lord Jesus Christ, and how glad them will be in the Day of Judgment, come to my heart, and make me so glad; because, long time I been ’fraid too much to die, but now I can say I glad.”

On another occasion one man said, “Massa, them things God done for me pass every thing. Who live there, who will die for another? Oh, the Lord Jesus die for sinner—yes, for them people who been sin against Him! I sit down, and consider this, and I don’t know what to say: I never hear such thing before. Sometimes people say, ‘such men do me good very much.’ But what the Lord Jesus Christ do pass every thing: He love so much, till He die to save me. Oh I love Him so little! That time I want to love Him, my heart no willing—

he always run about. That trouble me much—but yet He love sinner! Ah, true—that pass every thing.”

“I can’t tell,” said another woman, “how I stand this time. Sometimes I long to go to church to hear the Word of God; but, sometimes, I could do any thing else, I so cold. I think I love the Lord Jesus; but ah, how my heart fights against me! Them thought, that come in my heart, are not fit for any body to take in the mouth. Sometimes I think I hate every body: I no like to talk with any person: I hate myself. Oh, I am so wicked—my sins so many and so great; but still I have hope: when I see what great things the Lord has done for me, I am sure that He is my Great Saviour. I believe He save me. If I perish, I will perish at His feet.” This woman leads a holy life—has been about five years a communicant, and is now, through grace, an established Christian.

“Massa,” said a communicant, “me don’t know what is the matter this time. I think me get more worse every day: wicked thoughts always come in my mind. First when God help me to serve the Lord Jesus Christ, I glad always—I can pray every where: but this time I feel so cold always. You say in the church yesterday, that God’s people can’t live without the Lord Jesus Christ: that word make me afraid very much. True, He lovely; but me can’t love Him. I think I no love Him at all: me don’t know what to do, Massa.”

“Walking, one Saturday afternoon, in my piazza, I saw a school girl, a communicant, about 17 years old, generally very steady, coming up the hill with another girl, rather thoughtlessly laughing and talking; which is unusual, as most of the people, at that time, when they have got every thing ready for Sunday, sit down and read their bibles. When she had passed my house I called to her, and said, ‘Mary, what day is it to-morrow?’ She made a full stop—cast her eyes to the ground—paused a while; and then looked up with a sad countenance, and said, ‘The Lord’s-day, Sir.’ Seeing that she was sufficiently reprovèd, I resumed my walk. When I turned

about, I saw Mary standing at the other end of the piazza, and tears rolling down her black cheeks. When I came near her she made a low curtsy, and said, 'I thank you, Sir;' then turned about and went to the school-house, and I have no doubt fell on her knees, and turned to her Bible.

"A woman who had been excommunicated, thus addressed me; 'Massa, I beg you do not be angry with me.' I assured her that I was not angry with her, but that I pitied her. She said, 'Suppose, Massa, you have a child, and that child do bad, and you flog that child for it, is it not still your child? I stand the same fashion; I have done bad; I have sinned against God, for which I have been turned away from God's people, which is too much trouble for me. I have tried to find comfort, and gone to sit down with them people that no serve God; but I have no peace there—I no belong to them. True, I deserve to be turned into hell; but the Lord Jesus Christ wills not the death of a sinner: this gives me hope; and I beg you, Massa, let me come again: I cannot find peace any where, but at the feet of Jesus.' She wept much. I encouraged her, by assuring her that it was not my business to keep her from Christ; but, on the contrary, to invite her, and every self-condemned sinner, to come and receive the free, unmerited mercy of God, which was held out to them in the Gospel, through Jesus Christ."

The following is an affecting example of pastoral solicitude and love. God alone can repair such a loss as these dear people have sustained. Most affectionately would we therefore commend them to His care. We remember well the summons of our beloved Mr. Ward, to the companions of his voyage, when off Sierra Leone, to come and pray for our fellow-labourers there. His and Mr. Johnson's seem to have been kindred spirits.

"Preparatory to the administration of the Lord's Supper, on one occasion, I directed that all the communicants should meet me in the church. Having observed a coldness in them,

I was desirous to exhort them previous to the administration : but as it rained very much, only half came. As this did not satisfy my mind, I appointed the following morning, at nine o'clock, for all who intended to come to the Lord's table to be in the church. Accordingly, when the clock struck nine, the whole, except the sick, came, in twelve different parties, according to the division of the town, to church. My heart did rejoice when I saw this scene. When they had entered the church, the Churchwardens came and told me, that all who were well had come. I went, and, as some had been re-admitted, I read and explained such passages of Scripture as were suited to humble them; and exhorted them to carefulness and watchfulness: I also read and explained the commination service, and concluded by urging them to self-examination and repentance; and when my conscience was satisfied, I concluded with prayer. Two young men then came forward, and said that they had quarrelled, and desired to make peace with each other before they came to the Lord's Supper: this was soon effected, as each said that he was in the wrong! A woman said to me, that she had spoken ill behind another woman's back, and wished to beg her pardon, which, of course, I advised her to do: she went and did so, and the offended woman forgave her with cheerfulness. I was so delighted with the simple mode in which they thus dealt with one another, that I scarcely could forbear shedding a tear of joy on seeing *that my children walk in truth*. Oh that these beloved people may continue in their simplicity! The bell was then rung, and the church was opened for the rest of the people. I went to my house again, and saw the people come in every direction; but it was perceptible that the *salt* and the *light* (Matt. v. 13, 14.) were inside the church. I read prayers and preached on Luke xviii. 13. *God be merciful to me a sinner!* As the consciences of the people had been previously wounded, the words of the text seemed to make such a deep impression, that an awful silence, with the greatest attention, was observed during the service.

Scientific Department.

A Comparative Estimate of the Mineral and Mosaic Geologies.

By GRANVILLE PENN, Esq.

(Concluded.)

Mr. Penn in the third part of his work, proceeds to examine the mode of the universal changes or revolutions which the mineral substance of the earth has undergone since the creation, and whether the evidences of revolution correspond with the statements of the sacred record, and are sufficiently accounted for by it; or “whether the mineral geology has found evidences of revolution not reducible to those stated in the record.” Of the Mosaic Deluge he gives this very ingenious and plausible account.

“We cannot fail to perceive that a repetition of the same process which produced the *former* earth was alone requisite to bring to light *another* earth to replace it. We have already seen that a violent disruption and subsidence of the solid surface of *one portion* of the subaqueous globe produced at first a bed to receive the diffusive waters; and that these waters drawn into that bed from off the *other portion* of the same globe, left it exposed and fitted for the reception of vegetation, and for the habitation of man. That *exposed portion* was now in its turn to sink and disappear. By a similar disruption and subsidence of its surface, which should depress it below the level of the first depressed part or basin of the sea, the waters flowing into a *still lower level*, would leave their basin empty, exposed and dry, and thus by a *similar separation* render it in its turn a habitable earth:—thus that first depressed part or basin of the former sea is our actual present earth.”

Our author then proceeds to shew that the general phenomena of the earth may be satisfactorily referred either, 1. to the creation; 2. the first revolution; 3. the long interval that succeeded it, during which the sea remained in its primitive basin; or 4. to the second revolution. To the first cause belong the sensible characters and diversities of all primitive rocks and soils; to the second, those of their dislocatio

ture, and dispersion; to the third, the water-worn appearance of the larger and smaller fragments of rocks and stones, and the moulding of the loose soil over the solid substrata, as well as the vast accumulations of marine substances. Lastly, to the second revolution, the excavation of valleys in secondary soils; the heaping up of marine mineral masses; the secondary rocks, and the confused mixture of the organic terrestrial fragments, once a part of the furniture of the earth that perished, are as evidently to be referred.

Of the natural agencies employed by the Almighty in the two great revolutions, our author supposes earthquakes and volcanoes to have been the most probable, arguing very justly that the limited effects attending them now, prove nothing as to what they might accomplish when rendered general within the globe, and acting simultaneously against its solid crusts.

The circumstance that organic remains are found in great abundance in situations far remote from their natural localities, the inhabitants of the torrid zone in the most northerly latitudes, and *vice versa*, is shewn to afford no proof that they either lived or died there, and therefore none for the revolution in the nature of animals or the climates of the earth, which are deemed necessary by the mineral geology. Mr. Pean has drawn his arguments on this subject from the rate, the course, and the effects of the currents now observed in the ocean; and also from a number of interesting facts, which we cannot at present notice.

None of the enquiries of Geology are passed over, but all receive an acute and candid discussion. Such are, the absence of human organic remains; the mixture of strata containing marine, with those containing terrestrial exuviae; the formation of mountains and valleys, and the courses of rivers; the formation of coal, &c.

In the remaining portion of the work, our author ascribes the covering of the new earth with vegetation after the second revolution, to a fresh and immediate act of God; and infers, from the olive-leaf brought by the dove to Noah, that it was

created in full and perfect maturity. He supposes it probable, also, that new animal species were at the same time created to supply the place of those which it was the will of God to destroy utterly by the deluge. He then concludes, from the general result of the preceding inquiry, that the numerous revolutions assumed by the mineral geology "are the offspring of defective investigation and unregulated fancy," and are all reducible to those two only which are recorded in the Mosaic history; and that in the second question, "relative to the changes which this globe has undergone since its first formation, and to the mode by which those changes were effected, the Mosaic geology has maintained the superiority over the mineral, which it established in the first question relative to the mode by which that first formation was produced." A code of general principles, "which may at all times guide our view in contemplating the phenomena apparent in the globe, and secure us against the fascination of unsubstantial theories," followed by some valuable general reflections, closes the work.

The principal features of the work appear to be, the inference the author deduces from the sacred record, of two distinct revolutions, or periods of destruction, of the surface of the earth: his mode of reconciling the accounts of the creation of light on the first day, and the sun's visible appearance on the fourth: the reasons why fossil remains of some animals are found in climates uncongential to their natures, and of others whose species are utterly extinct; as well as why fossil human bones have never been found at all. The ingenuity, too, with which he proves the incompetence of mere physical phenomena to decide on the mode of first formations, is extremely striking, as well as many other parts of the work, which we have not room to enumerate. Our author's claims to a high rank as a scholar are evident throughout: his criticisms on the sacred text, in the second part, evince a perfect knowledge of the Hebrew, as well as of the classical languages; and his remarks on Deluc's hypothesis of the indefinite period of the Mosaic days of creation, and Saussure's nonsensical rhapsody

from the summit of *Ætna*, vindicate his pretensions as a sound and formidable critic.

HYDRAULIC ORRERY.

Mr. Busby has recently opened an exhibition of an invention of his, the Hydraulic Orrery, which has excited considerable attention among the lovers of astronomy and of general science. The object of Mr. Busby's invention is not only to shew the various positions of the heavenly bodies at the different periods of their revolutions, but to produce a self-acting machine, that should imitate those silently gliding and harmonious movements which characterize the planetary revolutions. To effect these points, Mr. Busby has provided a circular reservoir, five feet in diameter, in the centre of which a floating vessel bears the sun, elevated considerably from the surface of the fluid; this vessel is made to revolve by the re-active impulse of water discharged in a minute lateral stream from a siphon. The earth and moon are also borne at equal elevations by floating vessels, and are similarly moved, excepting only the introduction of such mechanical modifications as were necessary to produce the parallelism of the earth's axis, and the changing nodes of the moon's orbit. The whole apparatus ultimately performs the annual orbit by means of a larger reacting siphon, which carries off the water previously used to effect the other movements. This apparatus, which is situated in the centre of the room, is purposely confined to the elucidation of the motions of the three bodies most interesting to us, viz. the sun, the earth, and the moon; but another machine, which equally deserves notice, imitates, in silent but perpetual harmony, the motions of Jupiter and his satellites. This is also a floating apparatus; but the most curious circumstances attending it are, that the whole is moved by a stream of rarefied air, produced by one small lamp, and that this lamp is so contrived as to impart a rotatory motion over a surface of wa-

ter three feet in diameter, which being communicated to four floating rings, bearing the satellites, they are made to revolve at their proper distances about the primary and with velocities regularly diminishing, as in nature, and doubtless from similar mechanism. This invention has been honoured with a gold medal from the Society of Arts, and with a testimonial from some leading scientific characters, among whom are Drs. Hutton Gregory, and Kelly, and Messrs. Throughton, and T, and F. Bramah.—*Investigator*.

BOTANY.

Plants in flower, in the Mission Garden, in the month of February.

Monandria Monogynia.—*Canna indica*,—*coccinea*—*nepalensis*,—*coccinea* var. *maculata*,—*glauca*,—*limbata*. *Lopezia mexicana*.

Diandria Monogynia.—*Jasminum Zambac*,—*hirsutum*,—*pubescens*,—*arborescens*,—*grandiflorum*,—*elongatum*,—*lanceolarium*,—*bracteatum*,—*attenuatum*. *Justicia thyrsoflora*,—*nasuta*,—*speciosa*,—*Careyana*,—*tinctoria*,—*chinensis*,—*Adhatoda*,—*decussata*,—*Gratiola grandiflora*,—*integrifolia*,—*serrata*.—*Calceolaria pinnata*. *Stachytarpheta prismatica*,—*jamaciensis*,—*mutabilis*.

Triandria Monogynia.—*Hesperantha cinnamomea*. *Sparaxis grandiflora*, two varieties. *Ixia polystachia*. *Tritonia capensis*,—*crocata*,—*lineata*,—*longiflora*. *Gladiolus gracilis*,—*segetum*. *Antholyza æthiopica*. *Morea edulis*,—*collina*. *Iris sibirica*. *Sisyrynchium bermudianum*,—*micranthus*. *Commelina cælestis*.

Tetrandria Monogynia.—*Spermacoce tenuior*. *Ixora coccinea*,—*Bandhuca*,—*alba*,—*rosea*.

Pentandria Monogynia.—*Heliotropium indicum*. *Lithospermum officinale*. *Convolvulus gangeticus*,—*blandus*,—*purpureus*,—*bicolor*. *Ipomea sepiarea*,—*phœnicia*. *Plumbago*

rosea. Anagallis arvensis. Psychotria undulata. Coffea arabica, —bengalensis. Webera corymbosa. Gardenia latifolia, —turgida, —dumetorum. Mirabilis Jalapa. Datura Stramonium. Nicotiana Tabacum, —petiolata, —decurrens, —angustifolia—glutinosa, —plumbaginifolia. Atropa physaloides. Solanum lycopersicum, —Melongena, —hirsutum, —stramonifolium, —æthiopicum. Capsicum baccatum, —purpureum. Serissa foetida. Cestrum foetidissimum. Ehretia laevis. Mangifera indica. Viola primulaefolia, —tricolor, —cucullata. Impatiens Balsamina. Celosia cristata. Carissa Carandas, —diffusa. Ophioxylon serpentaria. Cerbera Odallam, —fruticosa. Allamanda cathartica. Nerium odorum. Beaumontia grandiflora.

Pentandria Digynia.—Calotropis gigantea. Caucalis leptophylla. Dancus Carota. Coriandrum sativum. Anethum Sowa. Apium petroselinum, —involucratum. Cuminum Cyminum.

Hexandria Monogynia.—Hippeastrum fulgidum, —fulgidovittatum, —equestre, —rutilum, —reginae, —fulgido—rutilum, —rutilo—equestri—vittatum. Hymenocallis speciosa—amœna—ovata—caribbæa. Allium striatum, —ascalonicum. Ornithogalum candatum, —aureum. Albuca major—minor. Asphodelus clavatus. Anthericum annuum. Hyacinthus orientalis. Muscari botryoides. Lachenalia orchioides. Aloe obliqua. Loranthus bicolor.—globosus.

Octandria Monogynia.—Tropæolum majus. Oenothera rosea, —tetraptera, —nocturna. Scytalia. Litchi.—Dañura. Daphne viridiflora.

Decandria Monogynia.—Bauhinia purpurea. Cassia Tora, —alata. Poinciana pulcherrima. Cæsalpinia sepiaria. Hyperanthera Morungo. Melia robusta, —sempervirens. Garuga pinnata.

Decandria Digynia.—Saponaria vaccaria, —officinalis. Dianthus chinensis, —petræus, —asper, —sylvestris, —diutinus, —suaveolens.

Decandria Trigynia.—Silete patula. Stellaria media.

Decandria Pentagynia.—Oxalis versicolor, —cernua, —variabilis, —multiflora.

Dodecandria Monogynia.—Talinum reflexum.

Dodecandria Trigynia.—Reseda odorata,—luteola. Euphorbia peplis,—terraccina.

Icosandria Monogynia.—Cactus mamillaris,—stellatus. Amygdalis Persica.

Icosandria Pentagynia.—Spiræa corymbosa.

Icosandria Polygynia.—Rosa indica,—chinensis,—semper-florens,—involucrata,—centifolia. Mesembryanthemum cordifolium,—chrySTALLinum. Rubus rosæfolius. Potentilla reptans,—argentea.

Polyandria Monogynia.—Inga dulcis. Papaver somniferum.—Rhocas,—dubium. Argemone mexicana. Roydsia suaveolens.

Polyandria Trigynia.—Delphinium Ajacis.

Polyandria Polygynia.—Ranunculus cassubicus.

Didynamia Gymnospermia.—Lavandula multifida. Mentha quadrifolia. Leonurus tataricus. Leonotis Leonurus. Moluccella lævis.

Didynamia Angiospermia.—Penstemon companulata. Linaria minor,—tristis. Antirrhinum orontium. Maurandia semperflorens,—personata. Celsia coromandeliana. Volkameria infortunata. Lantana aculeata,—trifolia. Stemodia ruderalis. Bignonia amœna.

Tetradynamia Siliculosa.—Myagrum perfoliatum. Lepidium Thlaspi,—didymum.

Tetradynamia Siliquosa.—Cheiranthus Cheiri. Matthiola annua. Sinapis dissecta,—dichotoma,—ramosa,—brassicata.

Monodelphia Triandria.—Ferraria undulata,—antherosa. Passiflora edulis,—laurifolia,—minima,—lutea.

Monodelphia Pentandria.—Erodium moschatum.

Monodelphia Heptandria.—Pelargonium inquinans, capitatum.

Monodelphia Decandria.—Pentapetes phœnicea. Astrapia Wallichia. Pterospermum acerifolium. Bombax pentandrum.—heptaphyllum. Sida cristata. Malachra capitata,—heptaphylla. Malva hispanica. Hibiscus tiliaceus,—tortuosus.—Rosa sinensis,—phœniceus,—rigidus,—collinus,—mutabilis. Achania pilosa.

Diadelphia Triandria.—*Fumaria officinalis*,—*parviflora*.

Diadelphia Octandria.—*Polygala myrtifolia*.

Diadelphia Decandria.—*Butea frondosa*. *Erythrina indica*,—*ovalifolia*. *Amorpha fruticosa*. *Crotalaria tenuifolia*, *retusa*,—*sericea*,—*verrucosa*,—*capensis*,—*laburnifolia*. *Lupinus hirsutus*. *Phaseolus vulgaris*. *Dolichos gladiatus*.—*Lablab*,—*gangeticus*. *Clitoria ternata*,—*heterophylla*. *Pisum sativum*. *Lathyrus sativus*. *Sesbana grandiflora*,—*ægyptiaca*. *Psoralea coryllifolia*.

Polyadelphia Icosandria.—*Citrus acida*.

Polyadelphia Polyandria.—*Hypericum monogynum*.—*Ascyron*,—*calycinum*.

Syngenesia Æqualis.—*Arnopogon picroides*. *Sonchus tingitanus*,—*oleraceus*. *Prenanthus acaulis*. *Chicorium Endivia*.—*Intybus*,—*laciniata*. *Serratula anthelmintica*,—*cinerea*,—*spec. from Nepala*. *Carthamus tinctorius*.

Syngenesia Superflua.—*Gnaphalium indicum*,—*depressum*. *Conyza repanda*,—*lanceolaria*,—*lacera*. *Tagetes patula*,—*erecta*. *Zinnia speciosa*. *Chrysanthemum indicum*,—*chinense*. *Anthemis cotula*. *Achillea magna*,—*heterophylla*.

Syngenesia Frustanea.—*Cosmea sulphurea*. *Helianthus annuus*. *Rudbeckia triloba*. *Calea oppositifolia*. *Centaurea floscula*.

Syngenesia Necessaria.—*Calendula officinalis*. *Parthenium Hysterophorus*.

Syngenesia Segregata.—*Naumbergia trinervata*.

Gynandria Monandria.—*Cymbidium hyacinthinum*. *Vanda Roxburgii*.

Monoecia Hexandria.—*Areca Catechu*.

Monoecia Polyandria.—*Saguerus Rumphii*. *Begonia malabarica*,—*patula*.

Monoecia Monodelphia.—*Jatropha multifida*. *Bradleia lanceolaria*.

Monoecia Polyadelphia.—*Momordica monodelpha*. *Luffa acutangula*.

Asiatic Intelligence.

SERAMPORE.—Suttee.—On the 3d of February about 11 A. M. another of these horrid immolations took place in Serampore, in which two deluded victims perished. On the preceding evening the husband, *Jugunnat'ha Sein*, of the writer caste, died at the age of *seventy*. Notice was given to J. S. Hohlenberg, Esq. the truly benevolent magistrate of Serampore, that the two wives intended to burn. He delayed giving permission as long as possible, and early in the morning requested the missionaries to accompany him to the house of the deceased, to endeavour to shake the purpose of the poor women. But it was in vain. They exhibited a most determined resolution; and if they had not, the crowd of relatives and neighbours who surrounded them, seemed sufficiently prepared to supply their lack of firmness. Nothing could be more disgusting than the impudence and levity with which they laboured to turn aside every argument used to dissuade the unhappy women from self-murder. At first considerable hope had been excited, by the grief expressed by the relatives, when the application was made to the magistrate. But it appeared that all this grief was merely assumed, in order, if possible, to escape the odium of asking death—and such a death—for those whom it was their duty to protect and support. When the attempt was made to rescue their kinswomen, their grief entirely vanished, and they *earnestly implored*, that they might be left to their own inclinations, else, said they “*our family honour will be destroyed, and the sins of ourselves and our forefathers to fourteen generations, will remain unexpiated, whereas they will be all removed at once by this suttee.*” It was easy to perceive, that only the first part of this argument in reality weighed with them. Hindoo men, especially in their rank, and in this part of Bengal, are now too much enlightened to believe in the false expectations of their deluded women: of this we have had daily and very decided proof. But the deceitful honour from men, their respect and approbation, which after all is scarcely any thing more than the expression of the lips belying the feelings of the heart—this is their strong reason, and against it the shrieks, the blood, the death of their sisters and their mothers, merely weigh as a feather. After much vain labour we left the afflicting scene. A friend, who witnessed the dreadful consum-

mation, informed us, that the women, the one nearly *seventy* and the other about *fifty* years of age, maintained their resolution to the last, and came singing from their house to the pile. Care was taken to prevent all-violence being used.

Extracts from the Journal of the Native Brethren, who accompanied Mr. Williamson on his missionary excursion.—Friday, January 8th, 1824. At Vyddabatty we read a tract, and spoke of Divine things to more than a hundred persons, shewing them the fall of mankind, their ruined state, and that man, being under the condemnation of God, could by no means free himself from his just anger. We related the manner in which God had shewn his displeasure because of sin, by destroying the world with a flood, in the time of Noah, when he preserved Noah by commanding him to build an ark, for building which, upon the dry land, the people mocked him. “Yet Noah,” we remarked, “continued to testify that the earth would be overflowed with water; and we in like manner preach to you the gospel, that the world is now being overflowed; but if you will take refuge in Christ, as Noah did in the ark, you shall be saved from eternal ruin. Beside this, there is no way for sinners to be saved;—Believe, Sirs, God is eternal, almighty, and righteous.” Many of the people heard the word attentively; only a few opposed, saying, that God is the author of both good and evil; to which we replied that, “though we are sinful men, yet we do not teach our children to do evil: then how could God, being pure, holy, and just, lead us to do bad actions?—We distributed tracts there, and then went down to the boat.

Saturday. On our way, went up to Bungdahbazar, where Mr. Williamson entered into conversation with a brahman, and we sung a verse or two of a hymn. About sixty persons then collected together. We read to them a portion from a tract, concerning the religion of Christians. Two or three persons enquired respecting the nature of sin, to whom we shewed, that the breaking of the commandments of God, is sin. The people heard the gospel very attentively, acknowledging that it was the word of God; and looking in the speaker’s face, said, “all that you say is very true.” After that we prayed, begging God to bless the people and their households, and to grant them *serious minds*. One of the hearers, comprehending the petition, said, “you prayed God

to grant us serious minds ; it is the principal thing indeed, and only God can grant it." Before leaving that place, some of the people desired us to sing a hymn, after which we distributed tracts.

Lord's-day. We arrived at Nursingpore ghaut, where there was a number of people waiting for the ferry boat. They were talking about the death of Rajah Pureekheet, which was caused by the sting of *Tukhuk*, the snake. A young man having said that the snake, *Tukhuk*, does not sting any man except he be holy, when we had an opportunity, we asked him, whether *he* was holy ? He said that he could not do any good actions whereby he should be made holy, and acknowledged that he was a sinful man. We replied, "brother you know that we are all destroyed by the poison of sin, which like a serpent is stinging us daily ; therefore we need a Physician." We then declared to them that Great Physician, the Lord Jesus Christ ; and informed them, that whosoever shall believe in his death, shall be saved from the poison of sin. When they were gone, we had some further conversation with a brahman, some mussulmans, and others.

Tuesday. Mr. D. went over with us to Rogunpore ghaut, where a *melah* was held for bathing in the Ganges, at which not less than five thousand people were present. We read Romans xii. 1. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Adding, "not that by washing your bodies in the waters of the Ganges, you can be made holy : a sepulchre looks beautiful without, but within it is full of bones and corruption, so are your bodies and hearts full of iniquity ; then what advantage can you expect by washing your bodies in the Ganges ? But God has graciously revealed an atonement by his own Son, who became a ransom, and sacrificed himself for sinners : whosoever is cleansed from iniquity by being washed in his blood, shall be saved." Afterwards we prayed and distributed tracts. Brother Rottun also spoke to many in the way, and on his shewing to them the reasons of their ten Incarnations, many of them acknowledged that each of these incarnations came for the accomplishment of their own peculiar desires, and none of them did any thing for sinners. Some of them came conversing with us, and afterwards took tracts. Mr. D. enquired of one old man, among them, whether he had gained any advantage by bathing in the Ganges : He replied,

“No, nothing, it is a mere wandering.”—We left some tracts at Mr. D’s factory.

Thursday.—On our return to Serampore, went up to Culnahunge, and, after reading a portion from a tract, observed that men in general are far from thinking about salvation, but for the happiness of this world they are very earnest: days are passing by, and we have to think on what will occur at the end, and where our souls will be fixed after death. The Lord Jesus Christ will descend as a Judge, we then being sinners, how shall we appear before that holy and upright Judge? We must appear before Him, because this is fixed, and God has commanded that whosoever shall sin must be brought to judgment; therefore we ought to prepare ourselves for that day: God is full of love, and from his love towards mankind gave his own beloved Son, who was sacrificed for sinners. Whosoever shall believe upon Jesus, shall be saved, beside Him there is no remedy for sinners. The people heard the word with much attention; and none opposed: afterwards we distributed tracts.

BENARES.—Extract of a letter from Mr. Smith, dated Feb. 11, 1824:—“On the 12th ultimo I left Benares for Allahabad with brother Kassee, and on our arrival at Chunar, Mr. Bowley was kind enough to accompany us. On our way we addressed the Gospel, in several villages, to crowds of people, and gave away some copies of the Scriptures to those who applied for them. On the 17th, we arrived at Allahabad and laboured with brother Mackintosh, in the melah, and several other places, until the 27th.

“In one instance, while we were addressing the Gospel in the fair to a crowd of people, a brahman of superior ability, after listening for a while, argued with Mr. Bowley, endeavouring to support his own system, and saying that he is a God, or a portion of the perfect being; but not being able to defend his way of thinking, he gave up his opinions, and appeared, all in a sudden, favourable to the Christian religion, saying, that, “there is nothing in the Hindoo religion to make a person humble, all their ceremonies are to puff up persons in pride.” The brahman has given up his caste, and is with Mr. Bowley under instruction. I was much pleased to see the chapel quite full with Hindoos and Mussulmans on Lord’s-days and several persons were standing outside listening with the great-

est attention. I understand they are regular attenders. May the Lord bless the means for the conversion of their souls.

“I have not seen, nor heard of any persons drowned this year. It seems this cruel practice has ceased. On the 28th we left Allahabad and safely reached my station on the 31st. I left brother Kasseer at Allahabad to assist brother Mackintosh for some days. On my arrival here I received a parcel of publications, for which I beg you will accept my sincere thanks.”

DELHI.—We have received a letter from Mr. Thompson, dated Jan. 8, 1824, containing a review of his labours, during the past year, from which we give the following extracts :— “ I think it ought no longer to be a question with those who have observed the course of events in this country for the last twenty years, whether the cause of Missions be deserving of patronage or not : for the contemplation of the great things that have taken place, in the translation and distribution of the Sacred Scriptures, in breaking the chain of caste, in planting the Church of Christ in these lands, must form the most powerful of all appeals to the minds of such as are disposed to favor the ways of Zion.

“ Christianity now *has not only been planted*, it has through divine grace *taken root*, and *borne fruit*, in the holy lives and happy deaths of many converts of Indian growth, and in the accessions its Indian converts have been the means of making to the church. To suppose, after all this, that Christianity may die away, is to suppose an impossibility. For we must then suppose that the Divine Being, the God and Father of our Lord Jesus Christ, to take no interest in the spread of that gospel, by which he himself is honored and glorified in the highest degree among men, and respecting the success of which He has caused it to be solemnly recorded, ‘ When thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand ; He shall see of the travail of his soul, and shall be satisfied.’ We must suppose too that the emancipated natives (increasing every year) have received no advantage of consequence, in point of character, from the superior morality of their lives, their being chaste husbands, affectionate fathers, diligent servants ; and in point of wealth, *themselves* enjoying the fruits of their own industry without experiencing the taxation of brahmans, the demands

of *caste*, or running into extravagance with dissipated companions: not to say any thing of the joy 'with which a stranger intermeddled not,' arising from the consciousness of having obtained a Saviour, from enjoying communion with God, having sin forgiven, the heart sanctified, the promise of grace given, and enjoying the gift of the Sacred Scriptures, which carry with them the evidence of their divine origin, and exhibit blessed examples drawn from all ages. To think, for a moment, that Christianity may be rooted out, notwithstanding all this, would be to suppose, I say, that God is indifferent to his promises and his oath, or that the great things effected do not mark his hand. Let no one therefore refuse to contribute towards it on the supposition that this great undertaking may prove abortive.

"If it be asked, But what is now doing towards forwarding or perpetuating the work? I answer, that such methods are pursued as are likely to ensure success, and which in some instances have been already crowned with success, which, though small in quantity, is like the first fruits before a plenteous harvest. These we esteem, not only for their being good in themselves, but, as indications of the divine mercy and of the Redeemer's presence with us. The labours pursued are, preaching, the distribution of books, conversations; and recently schools.

"The foolishness of preaching is said to save them that believe; and 'faith cometh by hearing.' The preaching at the ghaut has been attended with this good, that it has, beyond any former year, drawn great numbers to hear the word; stirred up the minds of many to argue on subjects connected with religion, and about gospel truths in particular; and induced such topics to be discussed with no small degree of interest, in the various circles of the natives, in shops, at feasts, in melas, &c. That the good will not in all probability end here, I have every reason to hope. Ram-churun, first heard of missionary efforts at a feast, and Mohun-sing, in a distant part of the city, had the news of the preaching frequently carried to him by some who used to return from the ghaut. These are instances that have come to our notice: but may we not, without presumption, hope, that as faith comes by hearing, many a Hindoo sinner has been made to receive the truth in the love of it, and amidst the general mortality, has fallen asleep in Jesus? It is not too much to hope that there are now here persons continuing to hear in whose hearts

there is much serious thought. Such there are, I believe, in most places where the gospel is preached faithfully and constantly; and European conversions prove *how many* are the means often used steadily to produce one conversion. Word upon word, line upon line, here a little and there a little, must be the method pursued. Not only at the ghaut, but in the streets, and at melas, preaching has fended every where to excite a lively attention. One man, hearing me in the streets a year ago, has conversed with me frequently since, confessing we have the truth on our side, though he has not sufficient strength of mind to embrace it. In the beginning of the year several persons, both Mussulmans and Hindoos, offered to become Christians; but the event has proved that they did not understand what Christianity was, and what they would have received from it. Of all who offered themselves, one person only has approved himself a sincere inquirer after the way of salvation, and has accordingly joined us. A single such instance may be deemed but a small increase to the church; but it is that of a soul for whom Christ died, having, as we would humbly hope, been enlightened, turned from darkness to light, and from the power of Satan unto God. He is not *perfect*, but he has given himself to the Lord Jesus Christ, to his ministers and people, that he may be instructed by them, and attends upon the means of grace, which are given for the perfecting of the saints. Though the *increase* be small, the *effect* on beholders is not small. They see herein an actual extension of the Redeemer's kingdom, more strikingly than in beholding a host of European Christians newly come.

“At the several melas, or religious Hindoo and Mussulman assemblies at Hurdwar, Gurh-mookteswar, Nizam-ood-deen, and within Delhi, I have had pleasing opportunities of making known the word extensively. The city itself furnishes constant inquirers after divine truth, and at the melas I had no small number. Attention, deep interest, and occasional disputation follow exertions every where. From a Hindoo, who heard me at Hurdwar, I have since had letters by dawk, and a messenger. The attachment such occasional hearers shew to the word, seldom amounts to conversion, but it is an indication of good things: and if it will not prove that such persons, are ‘not far from the kingdom of God,’ it will be allowed that they are a people preparing for the Lord, and that ‘the fields are white already unto harvest.’

“Numerous are the instances noticed in my journal and letters, in which a pleasing concern, if not a deep interest, has been manifested for the better understanding of the plan of salvation, exhibited in the gospel, and for ascertaining the meaning of the word of God in general. Some with this view have visited me morning and night, bringing both their books and ours with them; others have availed themselves of my stated visits to the ghaut, and have there argued the subject at large. In a word, the gospel has been preached, multitudes have understood its purport, a few brought to feel their deep state in it, made to discuss its truths, take our books, search the Sacred Scriptures; and one (let us not despise these small things) impressed with the truth that he himself is a sinner and Christ the Saviour of such, has composed hymns of adoration and supplication to the Redeemer: while another, from the same feeling I would hope, has renounced the dominion of other lords, and owned the Saviour before men by putting on the Lord Jesus Christ by baptism. The scriptures and tracts, distributed throughout the year, may amount to about three thousand, including those distributed at Hurdwar, Gurh-mookteswur, and the other melas. The two Schools are yet in their infancy, the one for females contains seven adults, who read any books I furnish them with! and that for boys contains sixty scholars.

“It only remains to be said, that we humbly commend our feeble endeavors to the Lord of the harvest, and ourselves to the prayers of his people: that, should it please the Lord to spare us, we may have grace to be ‘steadfast, immoveable, always abounding in the work of the Lord;’ and be permitted in some measure to see that our labour ‘is not in vain in the Lord.’”

THE FRIEND OF INDIA:

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No. LXIX.

MISSIONARY EXERTION

In the United States of North America.

NORTH AMERICA, every one is aware, is destined to perform an important part in the evangelizing of the world. Indeed it is not necessary to speak of future destinies; already much of the glorious work is in her hands. Her missionaries are in **Burmah, Ceylon, Bombay, Palestine and the Levant, and the Sandwich Islands**: and we have heard that **Hayti, and South America** are also opening to receive them. This is not a contracted field of *foreign* operation: and still more is going forward at home amongst her Indian tribes, and in the thinly populated districts of her own territories. Nor are the poor, the ignorant, and the vicious of her population at large, neglected. The **Bible, Tract, School, and Bethel Societies** abound, and are daily increasing: and, as in Great Britain, they are accompanied by their appropriate associates, the destitute sick Societies, and similar institutions for the relief of temporal affliction and distress. We hope our readers are not unaffected by the fact, that the best hopes of the *world* rest, under God, upon those who speak the English language, and possess English principles and feelings. If so, information respecting **America** cannot fail to be acceptable.

At present, we are able to present our readers with a summary of the Missionary exertions in the Baptist denomination in America, having lately received periodical publications from that country, up to September last, in which we find a "Report of the Board of Trustees, to the Baptist Convention," at

their meeting in Washington, in May, 1823. This Convention assembles every three years, and is composed of Delegates from the various Baptist Missionary and Education Societies in the United States. It is intended to concentrate the strength of the denomination, and obtain such views and counsels as may enable the whole body to act with wisdom and efficiency. The Report contains the following statement:—

“In reviewing the several mission stations, Burmah, the region which first engaged the pious sympathies, and the resolute efforts, of the Convention and its Board, solicits consideration. The providence of God distinctly pointed to this region as the primary circle in which the spirit of missions, among the Baptist denomination, should shed its influence; Succeeded with the blessing of the Lord of the harvest, the Convention has not laboured in vain. Animated by that living flame, which no ideas of difficulty and distance can render obscure, the hopes of the friends of Christ have been realized, and their fervent and united supplications answered. Persecution was apprehended; but the storm has been restrained. Conversions to God, were by some, considered as visionary; yet eighteen Burmans have been baptized in the name of the Father, the Son, and the Holy Ghost! A church has been formed, its native members have, in general, maintained the firmness of a rock in their holy profession; inquirers are increasing; and it is believed that the mission there was never in a higher state of prosperity, or opened before the expectations of the Board a scene more encouraging. The New Testament, there is reason to believe, in the Burman language, has been completed, by the unwearied effort and discriminating talent of brother Judson. The health of Mrs. Judson is improving. It is devoutly hoped, from the good offices of the Emperor of Burmah, exercised towards your missionaries, that the time is not distant, if it have not already arrived, when the religion of Jesus shall be taught in Burmah, without the dread of the inhibitions of royalty, the availing resentments

of the priesthood, or the anxieties which interrupt and enfeeble popular inquiry. Your Board long and pray for the season, when the "golden feet," swift no more to shed blood, shall be 'shod with the preparation of the gospel of peace.' Our missionary, brother Hough, has resumed his labours in the evangelizing and printing departments, and it is hoped will prove a valuable helper at Rangoon. The interruption of missionary endeavours among the Arrakanese, occasioned by the decease of the amiable and persevering Colman, and by the temporary removal of his mourning widow to Calcutta, it is expected, will not continue long. The Rev. Mr. Fink, a worthy brother from the Serampore mission, is now engaged in that section of Christian service, and the Board are satisfied that it will be quite acceptable to the brethren at Serampore, that American exertions should mingle with their own.

"The first impressions, attempted by brother M'Coy, on the moral condition of the Indians, took place at a station, not so far west as Fort Wayne. Several considerations induced the Board to wish his removal to the late site of the mission, and considerations of a similar character have prompted them to instruct him to settle in Michigan, in the very heart of the nation of the Putawottomies. At this station buildings are rising, and the Indians, by their fervent requests and liberal contributions, are inviting the continuance of Mr. M'Coy among them. It is expected a new station, in the course of a few months, will be established among the Ottowas. Mr. Johnston Lykins is a valuable assistant to Mr. M'Coy; and it is expected that the Rev. Peter Thurston will soon enter into these western labours. The Board are still impressed with the conviction, that it becomes the friends of missions to pray to the Lord of the harvest to send forth more labourers into this portion of the whitening fields.

"The mission planted at the Valley Towns, under the care of the Rev. Mr. Posey,—and now under the more immediate superintendence of the Rev. Mr. Roberts, is quite in a flourishing condition. The pupils are numerous; among whom are

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several, who appear to be serious believers in the Lord Jesus Christ. A spirit of solemn inquiry evidently gains ground. The worship of God is attended with seriousness. Among the inquirers are several chiefs. An accession was made to that mission in the fall of 1821, of three families and three persons in single life—the whole number twenty-six. They live happily with each other, and encourage each other's hands in the work of the Lord.

“At its last meeting the Convention instructed the Board to co-operate with their brethren of the United Associations in Georgia, for the purpose of establishing a mission among the Creek Indians. This they have cheerfully done. They have voted 3,000 dollars, to be drawn for in six drafts, at sixty days distant, during the present year. The intelligence which they have received from the Rev. Mr. Mercer, Powelton, Georgia, is truly encouraging. The mission is under the superintendence of a brother, highly approved and recommended by them, of the name of Compere. It is certain that this, and our other stations, will derive considerable assistance from the government of the United States.

“The Board are impressed with a conviction, that it is their duty to widen the scope of their exertions as much as in their power; but must refer it to the Convention to ascertain in what direction this important design may best be accomplished—and at the same time solicit their energies in reviving the spirit of missions throughout the Union, by such arguments and measures, as their wisdom and piety may suggest.

“The minutes of this Board will show that it is their wish to assist their brethren of New-York state, engaged in the mission among the Oneida Indians, to the utmost of their power. An application from those brethren, for 500 dollars, the Board has the pleasure of submitting to the Convention.

“The Columbian College in the District of Columbia, will offer to the Convention a full statement of its present important and promising condition. It is unnecessary to say more than

that when the Board and the Trustees of the College have found an interchange of counsels and endeavours necessary, a very pleasing degree of harmony has subsisted. The same harmony has pervaded the meetings of the Board itself. Its members have often been filled with anxious cares, as well as with causes for joy. They have endeavoured, as they trust, to discharge the duties assigned them, in the fear of the Lord, and with an eye directed to the honour of the Messiah, and the salvation of thousands. Their doings are presented for your inspection. They shall feel happy, if, in addition to the testimony of their own consciences, they find that their measures are approved by the Convention, and especially by HIM whose favour is life!

SLAVERY.

We promised to notice the pestilential effects of Slavery upon the moral character of those who maintain it: and in doing so, it is our wish rather to produce facts than arguments, as they are the more impressive. The *rationale* of the case is well exposed in the following remarks of Mr. Jefferson, formerly President of the United States.

“There must doubtless be an unhappy influence on the manners of the people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it, for man is an imitative animal. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy, who can retain his morals and manners undepraved by such circumstances.”

He has truly stated the demoralizing causes to be, the “unremitting despotism on the one part, and degrading submission

on the other." Their effects it is easy to trace. It is not that they can properly be said to give birth to any peculiar species of depravity. Slave-holders possess the same vices, as wicked men in every part of the world. Ungodliness discovers itself every where by impurity, selfishness, pride, wrath, cruelty, and injustice. But where slavery exists, all these run with a looser rein; there is scarcely even the appearance of a check upon them; nay the unlimited indulgence of them is courted and nourished. The "excess of riot," in wickedness, produced amongst possessors and overseers of slaves, is seen in the dreadful impurity prevalent amongst them, and in the unjust and injurious prejudices, opinions, and feelings, which they indulge respecting the different orders of the human family, and their claims upon each other, and, resulting from these, in the breaking up of the social bonds of human society.

The awful immorality prevalent amongst Europeans in the West Indies is proverbial; and we have already noticed it in our last number. However small are our hopes, we cannot help wishing that the following statement may be somewhat exaggerated.

"Where men have the power of compelling the gratification of their lusts by stripes, and stocks, and chains,—where women have rarely an inducement to resist seduction, and no power to oppose themselves to force, it is easy to conceive that scenes of the grossest violence and indecency must be perpetually presented. So gross, indeed, is the immorality prevailing on this point, that a white man never passes a night at the house of a friend in the West Indies, without the offer of a female slave for his companion being deemed as necessary a mark of attention, as to provide him with slippers or a boot-jack; whilst the asking her consent to this revolting prostitution would be deemed quite as unnecessary and absurd as requiring that of the inanimate articles of furniture in his bed-room."

Dreadful must be the state of Society where there is even an approximation to this. To talk of domestic virtues and enjoyments, (the sweetest that earth affords to men) would in such

circumstances be madness : and can conjugal, parental, filial, and fraternal love be banished or thus grossly polluted, with impunity ? Whence, without them, can man drink in the milk of human kindness, and learn sympathy with suffering, and glow with the admiration of virtue ? Let any soul be so debased as to be incapable of these, and is it possible that it can taste the joys and the hopes of religion ? The West Indies will furnish an answer.

“ We have the authority of Dr. Williamson for adding that ‘ the white inhabitants (of Jamaica) are wilfully inattentive to public religious duties, and that contempt for religion is openly avowed by a great proportion of them.’ And how, we could ask, can it be otherwise ? Can men, living in the daily and hourly commission of such cruel injuries to their fellow-creatures, have the slightest reverence for that religion which, assuring us that God has made of one flesh all the families of the earth, commands us to do unto others as we would that others should do unto us ? Can the mild virtues of Christianity flourish, or even be professed, in a country where the common feelings of humanity are so brutalized and forgotten, that female owners of slaves will, without any scruple, order them to be flogged, and even stand by to see them stripped bare, and punished in a manner as revolting to decency as it is to every just and generous feeling of the human heart ! ” “ At church the white people seldom appear ; and when they do so, we are told by the writer last quoted, that they conduct themselves with the greatest indecency, though they might, one would imagine, be shamed into a contrary behaviour by the propriety uniformly observed there by the people of colour. The day thus begun in the neglect of every religious duty, and spent in the pursuit of every secular avocation by master and by slave, is generally closed by both in scenes of riotous excess and brutal debauchery ; for we quote again the very words of Dr. Williamson, lest we should be charged with misrepresentation or overstatement : The sabbath in Jamaica, (and that colony, is at least no worse than the rest,) ‘ is,’ says he, ‘ by the established custom of the island, a day of marketing, labour, dancing, and excess of every kind.’ ”

Where slavery exists, it breaks up the bonds of human society, producing irreconcilable hatred in the slave to his oppressor, so

that the negroes are even charged with committing self-murder, out of mere ill-will to their masters,—and in the slave owners contempt, hard-heartedness, and cruelty towards those who are *men* as well as themselves, and are equally descended from the common stock, *made in the likeness of God*. How does the heart burn at hearing a West India historian, not scrupling “to deliver it as his matured opinion, that negroes are little elevated above the Orang-outang, ‘that type of man’ and deliberately to declare, ‘that ludicrous as the opinion may seem,’ he does ‘not think that an Orang-outang husband would be any dishonour to a Hottentot female!’” Oh! how might these proud sons of sensuality, these lords of the scourge and the manacles, be made to sink beneath contempt, if placed by the side of some poor, humble, Hottentot “man of God,” or of some one in the African congregations of Sierra Leone, or even of some of his own poor slaves, for in the West Indies there are slaves who have manifested such pure benevolence, such devoted generosity of soul, such holiness of heart and conduct, as would have done honour to the best of times. It is not knowledge, but moral and religious feelings that give the noblest distinction to man.

When persons possess such contempt for their fellow-men, it is a natural thing to think little of their sufferings. Hence the strange inconsistency, frequently mentioned, of persons reputed to be temperate, friendly and benevolent amongst their equals, and yet either harsh and cruel to their slaves, or at least sharing the general insensibility to all their claims as rational and immortal creatures. Of such a person, Mr. Hall, in his travels in America, says;

“Yet mark the withering effect of slavery on the moral feelings! He was talking of the different ways men had in that part of the country, of making money. ‘Some,’ said he, ‘purchase droves of hogs, oxen, or horses, in one part of the Union, and drive them for sale to another: and some buy negroes in the same way, and drive them, chained together, to different markets: I expect two gentlemen here this evening with a drove.’ I expressed my horror of

such traffic: he civilly assented to my observation, but plainly without any similar feeling, and spoke of the gentlemen he expected as if they were just as 'honourable men' as any other fair dealers in the community. Luckily I was not cursed with their company."

Nothing but such a spirit of ungenerous contempt could have dictated the following regulations, passed by the City Council of New Orleans, so lately as the 17th of October, 1817:—

"No person giving a ball to free people of colour, shall, on any pretext, admit, or suffer to be admitted to said ball, any slave, on penalty of a fine from ten to fifty dollars; and any slave admitted to any such ball shall receive fifteen lashes.

"Every slave, except such as may be blind or infirm, who shall walk in any street or open place with a cane, club, or other stick, shall be carried to the police gaol, where he shall receive twenty-five lashes, and shall moreover forfeit every such cane, club, or other stick, to any white person seizing the same; and every slave carrying any arms whatever, shall be punished in the manner prescribed by the Black Code of this State.

"If any slave shall be guilty of whooping or hallooing any where in the city or suburbs, or of making any clamorous noise, or of singing aloud any indecent song, he or she shall, for each and every such offence, receive at the police gaol, on a warrant from the mayor, or any justice of peace, the number of twenty lashes or stripes; and if any such offence be committed on board any vessel, the master or commander thereof shall forfeit and pay a sum of twenty dollars for each and every such offence.

"Every slave who shall be guilty of disrespect towards any white person, or shall insult any free person, shall receive thirty lashes, upon an order from the mayor, or justice of the peace."

Of the cruel dispositions nurtured to monstrosity by slavery, we gave abundant samples in our last number. We may however add the following paragraph, taken from the testimony of Dr. Williamson, "a physician, residing some years in Jamaica, and who, in his notes on the West Indies, exhibits any thing rather than a disposition to wrong the planters from compassion to their slaves. The negroes, he tells us, appeared to him

on many estates, to want, during the sickness to which their general treatment inevitably exposes them, the diet and clothing necessary to their restoration; and it very frequently happened, that when he had sent medicine, the overseer would not allow them to take it, because it would deprive his employer of a portion of their time. He tells us of one woman, confined, for a trivial offence, in the stocks, in a cold room, night and day, until her life was greatly endangered by cruelty and neglect; and of another case more distressing still, where a pregnant female was thus kept in the stocks until, within a few days of her delivery, when her health having suffered severely by this inhuman treatment, she brought forth a dead child, exhibited symptoms of puerperal fever, and very shortly died of it. But perhaps a third adduced by him places this horrid system, of which, in the main, he is the advocate, or at least the apologist, in a still more odious point of view. The overseer of an estate insisted on a married negress quitting her husband and children, to both of whom she was much attached, to live in adulterous intercourse with him. Finding resistance in vain, his orders were obeyed; but the woman and her husband, who was made wretched by her forced desertion, plotted to destroy their oppressor, and had nearly completed their purpose, by mixing arsenic in his lemonade. What became of her or of him we are not told, though she and her husband were, most probably, hung; whilst the overseer would be left at liberty to commit, with impunity, similar atrocities; whenever his passions prompted him to do so."

Again we ask, can all this be done with impunity? Slave tyrants feel that it cannot. Their fears "are tremblingly alive, and racked with the dread of an insurrection, in which they must expect the measure they have meted. A military police is constantly kept up in Charleston; and every man of colour, whether slave or free, found in the streets after dark without a pass, is taken up and punished."

On many an occasion these fears are amply justified by the severe vengeance executed by the slaves. But these evils are

of limited extent: This bartaring of foul and horrible passions, this unjust degradation of one large portion of the human race, and, if possible, the still more unjust exaltation of the other—this wholly unrighteous course, affects the world. It is at full variance with the Divine order, “Love thy neighbour as thyself:” and it cannot be so without preventing, as far as its influence extends, man from discharging his duty to man, and the whole race from fulfilling the purposes of their Creator. The pernicious influence spreads beyond slave-holders and slave countries: it lamentably affects the intercourse between nations, particularly between such as are civilized and those still in barbarism: and it infuses the slave-holding spirit, where the power is wanting, and thus retards the general recovery of man to right feeling and right conduct.

We cannot think it unreasonable to intreat the attention of our countrymen in India to this view of the subject. Unfortunately we are in circumstances too nearly resembling those of the persons whose conduct we have been exposing. The abject and despicable superstition of the Natives, their gross want of firmitude and common morality, with their mean obsequiousness, furnish strong and almost irresistible temptations to contempt and tyranny. How many things are done in India, how many maxims are become current, which would be abhorred in Britain, that nest of the purest and noblest principles and feelings of liberty and philanthropy, to be found on earth! Why should we ever forget that we are Britons and come short of the moral standard of our country? Even that is not perfect, and to promote its perfection by individual excellence, ought to be one of our highest aims.

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REVIVAL OF RELIGION IN WALES.

Trelech, May 11, 1823.

“In the beginning of the last year, I endeavoured to impress the minds of the members of our church with the necessity of praying for the outpouring of the Holy Spirit: the importance of

doing so was felt, and in the course of a few months this feeling became general; several prayer-meetings were formed, and several persons of some years standing in the church were much affected in such meetings, and evidently began to pray with greater energy and fervour, whilst others soon became equally affected. The dwelling-houses in which these meetings were established, soon became too small to contain the numbers that assembled on such occasions. Barns during the summer months were converted into houses of prayer; and, when convenient, in the evening we assembled at the chapel, which was crowded. Many of the young people who had attended our Sabbath-schools, began to manifest a strong desire to make a full profession of attachment to the Lord Jesus Christ. In the praying societies, at times, thirteen or fourteen would succeed each other, in addressing the Throne of Grace with truly Christian simplicity. You might hear some pleading for the display of divine mercy to their parents, to their brothers and sisters, to the members of those families at whose houses such meetings were held, &c. There are hitherto no extravagances, not even so much singing as we have witnessed in former revivals; but more praying, and some possessing uncommon gifts. Scarcely an evening passes without a meeting for prayer in some place or another. We have admitted into communion since last August, 230; beside several now before our societies, under examination; and the work seems to proceed in a still greater degree in the branches of our church. We are not the only people so favoured; there has been a great revival at Neuaddlwyd, under the Rev. T. Phillips; there is also at Glynarthen (a branch of the church under the pastoral care of the Rev. T. Griffiths) such a revival, that I am informed there were sixty candidates for church fellowship at one time; and at Henllan 27. May our Redeemer ride triumphantly in the Gospel-chariot!"—*Evang. Mag.*

FRANCE.

The formation of a Missionary Society in Paris is an event of no ordinary interest; and we are persuaded our readers will be much gratified by the following translation of a letter lately addressed by the worthy President and Secretary of that Institution, to the Committee of the Baptist Missionary Society.

Dear and honoured brethren in Christ Jesus our Lord!

In informing you of the establishment of an Evangelical Missionary Society at Paris, on behalf of heathen nations, we feel assured of presenting to your notice a subject capable of affording you the liveliest satisfaction, and of furnishing a new incentive to gratitude towards that gracious Providence, which, adapting its supplies to our wants, seems more abundantly to have bestowed its spiritual blessings on us, in these latter generations, inasmuch as it has been pleased, since the commencement of this century particularly, to multiply the proofs of its infinite mercy.


The circulars which we have the honour of forwarding to you, will enable you to form an estimate of our design, as well as of the feelings which have prompted us to the establishment and organization of our rising society.

Amongst the proofs of gratitude which it is in our power to give to the Father of Spirits for the religious liberty which we have enjoyed under his divine protection, in a land where our forefathers were so long deprived of this greatest of all blessings, there is none which appears to us more natural and consistent with the obligations which our situation requires us to express to the Lord and to his Christ, than the pious attempt to unite our efforts for the advancement of his kingdom amongst those of our brethren, who are still dwelling in the valley of the shadow of death. This we hope in some measure to accomplish by employing, with zeal and activity, all the means which his goodness has afforded us in the capital of France. We could not, without depriving ourselves of a real pleasure, pass over in

silence the feelings of admiration and gratitude towards a gracious Providence, which the success of your missionary exertions has excited in us. The names of Carey, Ward, and Marshman are here associated with the profoundest veneration, and the most ardent prayers for the preservation and the success of your pious labours. Yes, dear brethren, it encourages us, while it consoles us to see your society, so short a time after its commencement, and with means apparently so limited, extending widely its operations, and your zealous Missionaries employing their uncommon learning and talents in translating into so many languages the sacred books, which display to men the incomprehensible riches of salvation in Christ Jesus.

May we, very dear brethren, walking in your steps, assisted by your counsels, and encouraged by your prayers, contribute by our sincere efforts to hasten that happy time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" when "every knee shall bow before him, to whom, as the price of his glorious redemption, all power hath been given both in heaven and on earth;" that time when, over all the surface of the globe, men of every tongue and every clime, seeking each other, or meeting accidentally, shall no longer converse in the language of distrust or of insult, of vanity or of dissimulation, of seduction or of hatred; but greeting each other as in the first ages of Christianity, shall cordially present the right hand of fellowship with mutual congratulations, that "Christ is risen;" and that "while they were dead in sin, they were quickened together with him."

We intreat your prayers for us—you have ours united in faith and hope; we mutually invoke the protection of the Almighty on labours which have the same object—the promotion of his glorious designs, by preparing the ways of the messengers of his Son.

(Signed)  The Count VERHULL, President.

SOULIER, Secretary.

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CAPE TOWN.

Extract of a letter from the Rev. Mr. Beck, Dec. 6, 1822.

The pleasing alteration which has taken place in Cape Town, during the last four years, is really surprising. Prejudice against missionary proceedings has vanished in a great measure; an uncommon interest in behalf of "the ignorant and those out of the way," has been excited; young persons have been found willing to devote their time and talents to their instruction; and, on the whole, we have reason to exclaim, "The Lord hath done great things for us, whereof we have reason to be glad."

Aware that you may feel anxious to know not only statements, but *facts* respecting our doings, I shall commence with the Sabbath, which is employed, both in the forenoon, and afternoon, in instructing the heathen to read; after which an Address is given by the Teachers in their turn. The number of Scholars has increased from 30 to 100, and the number of Teachers from 6 to 20.

On the first Monday of the month, we are engaged in the Missionary Prayer-meeting, which is well attended, and the collections are often very liberal. On the second Monday, we have a Prayer-meeting for the Teachers of the Sabbath and Thursday Schools to devise plans for further usefulness; to encourage one another to go on in the work of prayer, hymns and addresses; to converse about those heathens whom we have reason to hope are under serious impressions; and to select the candidates for baptism, consisting, at present, of twelve individuals.

On the following Mondays, the candidates are examined as to the hope that is in them, and that knowledge of the sacred Scriptures which we deem necessary to constitute them fit subjects for baptism.

On the first Tuesday of the month, we have a Church-meeting, to admit members, and to converse with the members about their progress in knowledge, and in the grace of our Lord Jesus Christ. Often, to hear the unadorned effusions of

a heathen mind under the influence of the grace of God, is really delightful. Should it be gratifying to you, I shall endeavour to transmit to you in future letter a few of their remarks.

On the Wednesdays, I preach to the inhabitants, and the meeting is well attended, consisting of those belonging to the Calvinistic and Lutheran denominations.

On Thursdays, we are engaged in an Evening School for the heathen, which has been commenced lately with flattering prospects, the number of scholars having increased from 60 to 280, of whom from 120 to 140 attend constantly.

On Friday nights, the Scriptures are expounded to the heathen; and on Sabbath evenings they are catechized, when, from 300 to 400 attend, and their progress is very pleasing.

On the whole, by the grace of God, we have not laboured in vain, nor spent our strength for nought. Many, though comparatively few, considering the number who attend the means of grace, have been brought to the knowledge of the truth, during the last three years of our missionary proceedings.

You will probably feel desirous to know what is the state of our minds. They have not been without trials; but, thanks be to God, those trials have served to humble pride, to increase zeal, and trust in Providence, and our faith in the promises, to make us feel for souls, to endear friends, and to convince us, that the work in which we are engaged is the work of God, and must prevail. Pray for us, dear brother, that we may persevere to the end, and finish our course with joy.—*Evang. Mag.*

FLOATING CHAPEL.

We are glad to hear that a Floating Chapel has been opened in the Port of Dublin, for the use of the Seamen. A vessel of 260 tons has been fitted up for that purpose. This is we believe, the first chapel of the kind in the Established Church.

Scientific Department.

Voyages and Travels of Discovery.

This is a head of Scientific information which we intend frequently to introduce, for the purpose, particularly, of noticing every fresh opportunity that occurs for the spread of the gospel. We are not aware of any recent publication of Voyages or Travels with which our readers must not already be acquainted. In every way the most interesting publication of the kind is, Capt. Franklin's Narrative of his Journey to the shores of the Polar Sea. But both the moral and physical discoveries contained in it, have been fully laid before the public in a variety of ways. There have been published also, several volumes of travels in North America; but they do little more than describe vast regions yet uninhabited, the future populating of which connects itself with many interesting and important speculations respecting the moral history of Man. We cannot help asking ourselves, to what extent these countries will bear population, and *when* may their population be filled up;—and we reflect with pleasure, that, from the very commencement, they will be leavened with pure Christianity; that here will be an extension of the kingdom of Christ, without centuries of struggling with long established superstitions, as in other countries. The history of the United States would furnish solid data for important conclusions on this subject, but we cannot at present pursue it.

From Central Africa we have the following information, taken by the London periodical publications, from the Sierra Leone Gazette.

“It is with great pleasure that we have to announce the return of Captain Alexander Gordon Laing, of the Royal African Light Infantry, from the interior, in the full enjoyment of good health. He left Falaba, the capital of Soolimana, on the 17th of September last, and on the night of the 28th ult. arrived at the village of Ma-

harie, on the left bank of the Rokelle, where he was met by Captain Stepney, Senor Altavilla, and the Hon. K. Macauley ; next day he proceeded to this colony, where he arrived on Tuesday last, the 29th ult. It may be recollected that Captain Laing left this colony on the 16th of April last, on a mission to the King of the Soolimana nation, on which occasion the most enterprising portion of the merchants embraced the opportunity of forwarding a caravan with such articles of merchandise as were supposed suited for the trade of the interior.

“ The path by which the Mission returned has been what is called opened, and many natives of the Soolima and Kooranko nations have accompanied it for the purpose of trading with the colony. Captain Laing, on his return, had sent a messenger to intimate his intention of visiting the King of the northern Koorankos, but was, nevertheless, compelled to wait two weeks for his arrival at Kamato, although his Majesty had expressed a strong desire of seeing him ; he treated the party well, and agreed to permit the people of Sangara to pass through his country to this colony. The Sangaras are great travellers, and great traders, resembling in both respects the Saracoles ; but as yet they have been obliged to barter gold and fine cloths in the Soolima and Footah countries for European articles ; the natives of the latter countries, for political reasons, preventing their approach to the water side. The Koorankos, under the dominion of Ballansama, seem to be a better and more liberal people, manifesting an anxious wish to facilitate the intercourse of more distant nations to this colony. Several traders from Sangara, who were on a visit to the king, accompany the Mission, and have brought a considerable quantity of gold ; and the king has sent one of his sons and his only brother, to assure His Excellency the Governor of his wish to open and cultivate an intercourse with the colony. The King of Soolimas has also sent, a son of his to make similar assurances.

“ Captain Laing has traced the whole course of the noblest branch of this river, the Rokelle, to its very source. He slept at its source on the 3d of September last. It rises in 9 deg. 45 min. N. lat. and 10 deg. 5 min. W. long. After receiving many tributary streams near its source, it swells out to a considerable river before it has run 30 miles—it might here be navigated, were it not for the numerous scattered rocks over which it has to flow.

“ From two different eminences he saw the hill from which the mysterious Niger (there called Tembie) springs—the hill is named Loma, and forms the commencement of a chain extending to the northward from the Kissi country, where they first arise. The Niger flowing from the hill of Loma in 9 deg. 36 min. W. long. marks the boundary between Sangara and Soolimana, the former being to the right or east, and the latter to the left or west. The geographical site of Loma was ascertained by taking the bearings from two points thirty miles distant from one another; and from the talent and well-known accuracy of Captain Laing, there can be no doubt of the observations being correct.

“ The Camaranca River was also visited at several parts of its course by Captain Laing: it rises two days’ journey east of the Niger, and makes a bold attempt to unite with the Rokelle, about ninety miles distant from this colony, approaching at one place within a few miles of it. In its westerly course it runs through the centre of the Kooranko country, which is one of the largest that we have any knowledge of on this side of Africa.

“ Captain Laing also makes mention of the Mungo,* a large and very fine river, which disembogues itself into the ocean through the same mouth as the Scarcies; it is a river of greater magnitude than the latter, and it has hitherto been unknown to Europeans; it rises twenty miles to the northward of Rokelle, close to Beilia, a Foulah town two days’ journey S. E. from Timbo. It was at this town that Serjeant Tuft and Musah Kanta were left by Alimameo Abdolkader, when he went to attack Sangara. The king crossed the Niger the second day from Beilia.

“ In the Limba country the Mungo is joined by the Kabba, a river upwards of one hundred yards broad, and which rises about twenty miles south of Timbo, the capital of the Foulahs. Captain Laing places Timbo in 10 deg. 52 min. north lat. and 10 deg. 34 min. west long.”

BOTANY.

Plants which were in flower in the Mission Garden, in March,
1824.

• *Monandria Monogynia.*—*Canna indica*—*nepalensis*—*coccinea*—*limbata*. *Phrynium capitatum*—*imbricatum*. *Kempferia*

* It is the wish of Captain Laing to change the nature name of this river to M’Carthy’s River, in honor of Sir Charles M’Carthy.

rotunda—angustifolia. *Alpinia nutans*—*calcarata*. *Lopezia mexicana*.

Diandria Monogynia.—*Jasminium Zambac*—*lanceæfolium*—*pubescens*—*hirsutum*—*arborescens*—*latifolium*—*grandiflorum*. *Veronica lævigata*—*elatior*—*exaltata*. *Justicia ecboium*—*thyrsiflora*—*picta*—*polysperma*—*nasuta*—*speciosa*—*Careyana*—*tinctoria*—*chinensis*—*Adhatoda*—*decussata*—*ganderussa*—*betonica*—*repens*—*procumbens*. *Calceolaria pinnata*. *Lycopus*. *Salvia coccinea*—*rubicolor*. *Stachytarpheta jamaicensis*—*mutabilis*—*prismaticus*.

Triandria Monogynia.—*Hippocratea obtusifolia*. *Trichonema roseum*. *Hesperantha cinnamomea*. *Sparaxis grandiflora*—*bulbifera*. *Ixia capillaris*—*aristata*—*patens*—*flexuosa*—*monadelphæ*—*columellaris*—*conica*—*polystachia*—*maculata*—*erecta*—*crateroides*—*scillaris*—*rosea*. *Tritonia capensis*—*longiflora*—*lineata*—*squalida*—*fenestrata*—*crocata*—*viridis*. *Gladiolus versicolor*—*tristis*—*gracilis*—*recurva*—*spec. name unknown*. *Morea collina*—*edulis*—*tristis*. *Sisyrinchium bermudianum*—*micranthus*—*another species, name unknown*. *Iris aphylla*—*halophyllum stenogynum*—*celestina*—*spuria desertorum*—*sibirica*—*ventricosa*—*germanica*—*moreoides*.

The grasses are omitted.

Tetrandria Monogynia.—*Ixora coccinea*—*Bandhuca*—*cuneifolia*—*parviflora*—*barbata*—*Pavetta*—*undulata*—*tomentosa*—*villosa*—*rosea*. *Callicarpa cana*—*lanceolaria*—*villosa*.

Tetrandria Tetragynia.—*Coldenia procumbens*.

Pentandria Monogynia.—*Heliotropium indicum*—*coromandelianum*—*curassavicum*. *Cyclamen hederæfolium*. *Anagallis arvensis*. *Plumbago rosea*. *Convolvulus gangeticus*—*sentidignus*—*malaricus*—*purpureus*—*var. varia*—*sphærocephalus*—*Turpethum*—*Nil*. *Ipomœa sepiaria phœnicia*—*Campanula Bononiensis*. *Musenda corymbosa*. *Caldasia heterophylla*. *Psychotria undulata*. *Webera corymbosa*. *Gardenia florida*—*latifolia*—*lucida*. *Prosqueria uliginosa*—*campanulata*—*Randia longispina*—*spec. from China*. *Morinda tinctoria*. *Scaevola*. *Taccada*. *Chironia centauroides*. *Verbascum Thapsus*. *Datura*

Stramonium—Metel. **Nicotiana Tabacum**—glutinosa—angustifolia—undulata—plumbaginifolia—decurrens—petiolata—macrophylla—**Leymania**, **Hyoscyamus albus**. **Atropa physaloides**. **Physalis flexuosa**—peruviana. **Solanum pubescens**—spirale—lycopersicum—macrocarpon—**Melongena**—**Jacquini**—hirsutum—indicum—pentapetaloides—æthiopicum—**Serissa fœtida**. **Cestrum fœtidissimum**. **Celastrus montanus**. **Viola cucullata**—tricolor—primulæfolia. **Impatiens Balsamina**. **Musa ornata**. **Achyranthes lappacea**—lanata—incana. **Carissa Candas**—villosa—diffusa. **Ophioxylon serpentaria**. **Cerbera Odallam**—fruticosa. **Allamanda cathartica**. **Vinca rosea**. **Nerium odorum**. **Cerathamnus convolvulaceus**—**Wrightea antidysenterica**—tinctoria. **Beaumontia grandiflora**. **Echites acuminata**—suberecta. **Plumeria acuminata**. **Tabernæmontana cerosaria**. **Melodinus monogynus**.

Pentandria Digynia.—**Calotropis gigantea**. **Chenopodium album**—laciniatum—arabicum—ambrosioides. **Beta bengalensis**. **Daucus Carota**. **Caucalis leptophylla**. **Cumium Cymium**. **Coriandrum sativum**. **Anethum Sowa**—**Panmorium**. **Pimpinella Anisum**. **Apium involucreatum**—petroselinum. **Turnera ulmifolia**—trioniflora—**Pharnaceum pentagynum**.

Hexandria Monogynia.—**Pittcairnia bromelifolia**—angustifolia. **Crinum grubeccens**—**Toxicarium**—procerum. **Hippeastrum miniatum**—rutilum—equestre—reginæ—crocato-reginæ—fulgido-rutilum—equestri-vittato-rutilum—rutilo-fulgidum—splendens, vel rutilo-equestri-vittatum—rutilo-crocatum.

The last six species are hybrid productions. **Zephyranthus tubispatha**. **Pancreatium verecundum**. **Hymenocallis speciosa**—ameena—caribbæa. **Allium sativum**—striatum—angulosum—**Cepaascalopicum**. **Lilium bulbiferum**. **Albica major**—maxima—vittata. **Scilla indica**. **Ornithogalum aureum**. **Cyanella capensis**. **Anthericum annuum**. **Asphodelus clavatus**. **Asparagus racemosus**. **Sansiviera zeylonica**. **Convallaria japonica**. **Aleoobliqua**—lingua. **Mimusops Elengi**.

Hexandria Digynia.—**Rumex Patientia**.

Heptandria Monogynia.—**Jonesia Asoca**.

Octandria Monogynia.—*Tropæolum majus*. *Oenóthera sinuata*—*tetraptera*—*rosea*—*nocturna*—*Fraseri*—*stricta*.

Octundria Trigynia.—*Polygonum lanatum*—*pilosum*—*tenuilum*—*flaccidum*.

Decandria Monogynia.—*Bauhinia acuminata*. *Cassia Fistula*—*auriculata*. *Poinciana pulcherrima*. *Tribulus lanuginosus*.

Decandria Digynia.—*Saponaria officinalis*. *Dianthus proflifer*—*hyssopifolius*—*chinensis*—*asper*—*petræus*—*diutinus*—*snavolens*.

Decandria Trigynia.—*Cucubalis Behen*. *Silene indica*—*inaperta*—*eranthema*—*patula*. *Stellaria media*—*triandra*—*arenaria*. *Malpighia coccifera*.

Decandria Pentagynia.—*Oxalis purpurea*—*versicolor*—*cernua*—*variabilis*—*multiflora*—*corniculata*. *Averrhoa Carambola*. *Lychnis chalconica*—*viscaria*.

Dodecandria Monogynia.—*Portulacca oleracea*—*meridiana*. *Talinum cuneifolium*—*reflexum*. *Lythrum triflorum*.

Dodecandria Trigynia.—*Reseda alba*—*odorata*. *Euphorbia terracina*—*linifolia*—*peplis*—*hirta*—*thymifolia*.

Icosandria Monogynia.—*Caotus mamillaris*—*cylindricus*—*indicus*. *Psidium pyrifera*—*pomiferum*. *Eugenia Malaccensis*—*purpurea*—*amplexicaulis*—*Jambolana*—*fruticosa*—*aquea*—*Jamboo*. *Myrtus communis*. *Punica granatum*—*Allangium hexapetalum*. *Amygdalis Persica*.

Icosandria Pentagynia.—*Mesembryanthemum cordifolium*—*chrysellium*. *Spiræa corymbosa*.

Icosandria Polygynia.—*Rosa centifolia*—*chinensis*—*semperflorens*—*glandulifera*—*involverata*—*macrophylla*—*rubiginosa*. *Rubus rosæfolius*. *Potentilla reptans*—*argentea*.

Polyandria Monogynia.—*Inga unguis cati*—*dulcis*. *Argemone mexicana*. *Ochna squarrosa*.

Polyandria Trigynia.—*Delphinium Ajacis*. *Nigella damascena*.

Polyandria Polygynia.—*Uvaria odorata*. *Clematis integrifolia*—*viticella*—*var. flor. plen.*

Didynamia Gymnosperma.—*Ajaga hyoscyamus*. *Aniso-*

meles ovata. Lavandula multifida. Stachys annua. Leonurus tatarica. Lencas Zeylanica—cephalata. Leonotis Leonurus. Moluccella lævis. Dracocephalum moldavicum. Ocimum sanctum. Plectranthus amethystina.

Didynamia Angiospermia.—Penstemon campanulata. Linaria cymbalaria—tristis—minor—genistifolia. Antirrhinum Orontium. Maurandia semperflorens—personata. Scropholaria appendiculata. Celsia coromandeliana. Brunfelsia undulata. Browallia elata. Thunbergia fragrans. Myoporum congestum. Crossandra undulæfolia. Ruellia latebrosa—ringens. Siphonanthus indica. Gmelina asiatica—villosa. Verbena nodiflora. Lantana aculeata—lanata. Bignonia xylocarpa—suaveolens—amœna.

Tetradynamia Siliquosa.—Cheiranthus Cheiri. Matthiola annua.

Monadelphia Pentandria.—Passiflora edulis—laurifolia—minima—suberosa—lutea.

Monadelphia Heptandria.—Pelargonium inquinans—capitatum.

Monadelphia Decandria.—Geranium dissectum—columbinum. Sterculia foetida—guttata.

Monadelphia Dodecandria.—Helicteres spicata—Isora. Pentapetus phœnicia.

Monadelphia Polyandria.—Bombax pentandra—heptaphylla. Sida cristata—asiatica—tomentosa. Malachra heptaphylla—capitata. Malva americana—rotundifolia. Urena lobata—sinuata—repanda. Gossypium arboreum. Hibiscus tiliaceus—Rosa sinensis—phœnicæus—syriacus—rigidus—collinus—vitifolius—tricuspis—esculentus. Achania pilosa. Barringtonia acutangula. Careya herbacea—arborea.

Diadelphia Decandria.—Erythrina indica—ovalifolia—suberosa—cafra. Amorpha fruticosa. Crotalaria retusa—sericea—verrucosa—laburnifolia—capensis. Dolichos Lablab—scarabeoides. Clitoræa ternata—virginiana—braziliæna—heterophylla—biflora—erecta—candida. Sesbana grandiflora—ægyptiaca. Æschynomene cannabina. Hedysarum vespertili-

enis—triflorum.—divergens. Galega Heyniana—incana—par-
purea. Psoralea corylifolia. Trifolium indicum—officinale
Trigonella Fœnum-græcum—corniculata.

Polyadelphia Dodecandria.—Citrus acida. Melaleuca Ca-
jupati. Hypericum monogynum—Androsæmum—Ascyron.

Syngenesia Æqualis.—Arnopogon picroides. Sonchus tin-
gitanus. Prenanthes linifolia—acaulis. Crepis rubra. Tolpis
barbata. Chicorium pumilum—Intybus—Eudivia—laciniata.
Carduus Marianus. Bidens pilosa.

Syngenesia Superflua.—Artemisia vulgaris—indica—elegans
sternutatoria. Gnaphalium strictum—depressum—alboluteum
—indicum. Conyza laciniata—lacera. Erigeron asteroides. Se-
necio vulgaris. Zinnia elegans. Chrysanthemum coronarium
—carinatum. Pyrethrum indicum. Achillea distans—rosea.
Eclipta prostrata.

Syngenesia Frustranea.—Centaurea floscula. Helianthus
annuus. Rudbeckia triloba.

Syngenesia Necessaria.—Calendula officinalis. Parthenium
Hysterophorus.

Syngenesia Segregata.—Naumbergia trinervata.

Gynandria Monandria.—Bletia hyacinthia. Geodarum pur-
pureum. Aerides rostratum. Dendrobium aggregatum—Pie-
rardii—anceps—chrysanthemum. Vanda Roxburghii.

Monoecia Pentandria.—Amaranthus fasciatus—paniculatus
—strictus. Xanthium indicum.

Monoecia Polyandria.—Begonia nitida—patula—laciniata.
Poterium sanguisorba.

Monoecia Monadelphia.—Phyllanthus longifolius—multiflo-
rus—Vitis-idaea. Croton Tiglium. Jatropha Curcas—mul-
tifida. Momordica monadelphia.

Diœcia Pentandria.—Ferriola buxifolia. Borassus fiabelli-
formis.

Diœcia Enneandria.—Tetranthera apetala.

Diœcia Polyandria.—Rottlera alba. Cissampelos hexan-
dra.

Asiatic Intelligence.

SERAMPORE.—Visits of Missionaries.—In February, we had the pleasure of a visit from Mr. Lynch, Methodist Missionary at Madras. It appears that the Missionary cause at that Presidency is steadily advancing, and much good being effected, particularly, by the Schools. In the middle of March we enjoyed, for a few days, the company of Mrs. Graves and Mr. and Mrs. Frost, who were detained a short time in Bengal, on their way to Bombay, from America. Mrs. G. had visited her Native Country for the restoration of her health, and is hastening to rejoin her husband; Mr. and Mrs. Frost are commencing their Missionary career. The intelligence communicated by our Friends, respecting the state of Missionary zeal and exertion in America, is truly gratifying. We have already alluded to it in the first article in our present number.

Theological Lectures in Bengalee.—Dr. Carey resumed these lectures on the 13th of March, and has proceeded to the discussion of the Divine attributes and decrees, subjects which cannot be too carefully attended to, either in the instruction of Native Converts, or in addressing the Heathen.

Death of a Native Christian.—In February, died Govinda, the Oojeen Pundit. About eight or nine years ago, Mr. Smith, now stationed at Benares, when preaching at a village near Serampore, first met with Govinda, who as a religious mendicant, had left his country, which was Oojeen, for the purpose, as he expressed it, of obtaining holiness. He heard Mr. Smith with attention, and accompanied him to his house at Serampore. For some time he lived at the house appropriated for enquirers, and diligently read the Scriptures, and conversed freely on the subject of religion. After mature deliberation he confessed that the Christian religion was true, and casting off all his mendicant clothes, he expressed his wish to become a follower of Christ. From time to time he spoke with the Missionaries, and at last publicly professed his faith in Jesus by baptism. For several years he walked worthy of his profession; and so great were his scruples, in taking any thought for his body, that at first he refused to receive the wages that were due to him as a pundit. But after this, through the influence of some of his former associates, he got into the habit of smoking intoxicating drugs, and deeply involved himself in debt. This conduct rendered it necessary that he should be debar-

red from Christian fellowship; and he became very unhappy. Still his regular attendance on public worship, seemed to prove that the power of religion in his soul was not entirely lost; and this appeared more and more evident in the concluding part of his life. For several months he had been ill of a dysentery, but, possessing a strong constitution, he did not relinquish his work till about three weeks before his death. Now, however, he became very ill and unable to rise from his bed. On being asked, how he felt, he said, "I am like a boat with my sails up ready to sail, for I long to depart from this sinful world and be at peace." And when the question was put, whether all his hope was placed in Christ, with tears he exclaimed, "Yes, I find comfort in thinking of him now I am laid on my dying bed; I often turn my eyes with faith to Calvary, and behold him pierced with nails, and bleeding and dying for a guilty world, and for me. It is when I turn to this glorious part of our religion, that I find it so much superior to any thing contained in that of the Hindoos." In general, when visited after this, his weakness did not permit his saying much more, than that he was happy in mind, and longing to depart. In this frame he continued till his death, often calling on God to forgive his sins, through the name and for the sake of his dear Son. Indeed penitence, and humble, yet strong faith, seemed fully to possess his soul: and we did not commit his emaciated body to the grave, without the cheering hope that he will be a joyful partaker of the resurrection unto life everlasting.

Muha-muha Barunee.—This Heathen Festival, which is not of frequent occurrence, was observed by great multitudes of the Hindoos, on Saturday the 27th March. The observance consists in bathing in the Ganges, with specified preparatory formulas of worship. It occurs on the thirteenth day of the wane of the moon, in the month Chitra, when it falls on a Saturday—occurs at the same time with the Twenty-fourth mansion in the Nakshatra, or Zodiacal month of twenty-seven days, and when the twenty-third of the astrological Nages occurs at the same time. When the last of these coincidences is wanting, the festival is called *Muha Barunee*; and the simple *Barunee* occurs annually, on the thirteenth day of the wane of the moon, in the month Chitra. At all of these festivals, bathing in the Ganges is supposed to secure vast merit: but the *Muha-muha Barunee* very far eclipses the others.

It is no less than the birth of Gunga herself that is commemorated, although this is known to a very small number indeed of her worshippers. That event is said to have happened at the coincidence of all the circumstances we have mentioned. Bathing at the Annual Barunee is attended with *many hundred times* the benefit which follows bathing at an eclipse of the sun, and bathing at the Muha Barunee procures *ten millions of times* that blessedness—which is itself *everlasting happiness in heaven*. But by bathing at the Muha-muha Barunee, a man obtains perfect union with the Deity, or absorption, for *thirty millions of generations of his family*. This, one would think, is a quantum of religious merit sufficient to satisfy any man. But either the Hindoos are beyond conception covetous of it, or they are amazingly distrustful of the security of their possessions in this way. The purifying water of the Muha-muha Barunee has scarcely dried off their bodies, before they hasten to some other means of making their merit still more certain. Some set off immediately to gaze upon the ugly face of Jugunnat'ha, others to perform shraddha at Guyah, and others to die at Benares, and so forth.

As multitudes of the natives came from great distances in the interior, we took the opportunity of disseminating, as extensively as possible amongst them, the knowledge of the glorious gospel, which is able to make men wise unto salvation. Mr. D'Cruz, with two other brethren, left Serampore on Friday morning, and went up the River as far as Chagdah, calling at the intermediate places on his way. Many opportunities presented themselves of preaching and distributing tracts, with which our friends were furnished in the Bengalee and Orissa languages to the number of nearly eight hundred. Respectful attention was every where obtained, and many acknowledged, that they had no confidence in the promised benefits of their bathing, but were harassed and perplexed by their brahmins and their shasters. The feelings of our friends were painfully excited by seeing numbers suffering and dying, through exposure to the sun, the want of proper food, or imprudence in their diet. These unhappy creatures met with but little compassion from their companions. At one place, three men, and three women, were seen dead of the Cholera, and one being apparently at the point of death, his friends were profusely throwing the water of the Ganges over him, observing that it was a blessed thing for him to die on such a day, and in such circumstances! They met with several persons from Orissa who had seen our missionary friends at Pooree.

On Saturday, Mr. Williamson, with three Native Brethren, went some way up the river, and likewise enjoyed a good opportunity of making known the grace of God our Saviour. They distributed nearly a thousand tracts, which were very eagerly received. Their attention, also, was arrested by frequent and melancholy deaths. Indeed the mortality was so great in our neighbourhood; (and we believe it was equally so elsewhere) that the Danish Authorities very humanely converted the Cutcherry premises into a temporary hospital, where the sick received every attention from Dr. Mundt, the Surgeon of the station.

CALCUTTA.—Baptisms.—On the 29th of February, Mrs. Abraham was baptized at Bow-Bazar Chapel: and on the 28th of March, Mrs. Elizabeth Pearce was also baptized there. We understand too, that four or five persons were baptized at Circular Road Chapel, in the end of February.

Native Female Education.—A Female School has been established during the past month, in Calcutta, in connection with the Serampore and Calcutta Baptist Missionary Society. It is in the midst of the Native population, and there is every reason to hope that it will prosper. It began with eighteen girls. A school house is being built, at the expense of our friend Mrs. Lish and her good ayah Sally, who have also engaged regularly to visit the school. Another kind friend lends her carriage, to prevent expense to the Society in superintendence.

POOREE.—Extract of a letter from the Rev. W. Bampton, dated March 18, 1824:—"I think that the last time I had the pleasure of hearing from you, you enquired whether you could do any thing for us in anticipation of the Rut'h Jatra, and one object of this is to say that I am getting short of several sorts of books. Till to-day I thought that we had not a single Naguree gospel, except a very few complete Testaments. I have however found about 20 of John, and perhaps I have not half a dozen Naguree tracts, though I could easily dispose of hundreds. When I first came hither, I found little want of Naguree, but I have since discovered that there are generally a number of Hindoost'hancee pilgrims without the gates, and I have been several times amongst them. We have now many pilgrims here, on account of the Dhole Jatra, and I have distributed perhaps a thousand tracts and gospels amongst them. It is very dif-

difficult to give books away in a crowd, the people are fit to tear one in pieces; but I have discovered several lodging houses, and I think I shall generally find Bengalees at one, Ooriyas at another, &c. and perhaps we may give away books there frequently, better than in a multitude. I have no Bengalee Gospels, and we have at this time vast numbers of Bengalees here.

“In the neighbourhood of Ganjam there is as much Telinga spoken as any thing, so that at the great festival it is likely a number of Telinga books might be disposed of. I may make one observation respecting the Naguree, and it is, the Deva-Naguree does not seem so acceptable as another sort, with which I am totally unacquainted. We none of us like Jugunnat'ha's head on the tracts: the people salam to it.

“A man called on me a week or a fortnight ago, who said that he was come to worship Jesus Christ, in consequence of the people in his village having got books, and saying that there were ministers here. I know something of the Hindoos, and am therefore afraid to hope, yet the man seemed more like an honest man than any I have seen. He promised to come again in a month. We of course wish he may. Bro. Lacey is kept too much at home by the want of a horse. We opened one school, not in the town, a few days since, but I have been too busy amongst the people to see it this week, and am afraid that it is suffering for want of superintendence.

“The Bundlekund Rajah was here at this Dhole Jatra, and he brought the great idol a necklace, which has been valued at 8000 rupees. I myself called on the rajah, to offer him books: and he told me his present was worth 15,000 rupees. He would not have my books: his first objection was, that he and his people could not read them; his second that in this place he could bestow gifts, but could not receive any; he gave me pawn, and Abraham 5 rupees. I saw part of his train go off yesterday morning. He had six elephants, with various camels, carriages, and horses. He told me he had seven hundred attendants with him.”

CEYLON.—The following most pleasing intelligence, from the American Missionaries in Ceylon, we hasten to lay before our readers, assured that they will participate in the delight it furnishes to ourselves. It has come into our possession through the kindness of our Brethren in Calcutta.

“You will have heard probably, before the arrival of this, something of the great goodness of God, in granting us a time of refreshing from his presence. Perhaps some particulars may be interesting to you.—There was nothing *very special*, either in the state of things around us, or in our own hearts until the 18th January, when the influences of the Holy Spirit were peculiarly manifest at Tillipally. Brother W. near the close of the morning service, observing some boys affected, appointed a second meeting for them in the afternoon, and a third at evening, in the course of which he was much encouraged; and the next day sent for help, as he was not very well. I went up at evening, and found there were seven or eight, under conviction, and a number more, serious. Most of them were boys of the boarding school: they were in meeting when I arrived, about candlelight, and the Spirit of God seemed evidently present with them. During two days that I staid, there was increasing evidence that God was indeed in the midst of that school. Some without were also affected; and in the course of the week, all the members of the school (about 40 in number), the servants and two or three schoolmasters, were more or less shaken.—The work continued (*and we hope still continues*) until most of the larger boys, and two girls became hopeful. I returned home from Tillipally somewhat impressed with the importance of looking for a similar blessing upon Oodooville, and blessed be the Lord God, He did not pass us by for our sins. The following Sabbath I had but just begun my sermon, when a very unusual feeling came over me and I seemed to realize that the Spirit like a gust of wind had filled the place—every countenance before me gathered paleness, and for a time I could not proceed for weeping. Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day, at noon, and afternoon, and at evening. I found that a number of the Girls, in the Female central School here, were under conviction. Inquiry meetings followed, and the Lord graciously carried on the work until no one remained wholly unaffected in the school, and two or three others were hopefully born into the kingdom. One of them is a schoolmaster, and another a servant. After this beginning at Oodooville, nothing very special occurred until February 2nd, the day of the monthly prayer-meeting, *a day ever to be remembered*. Most of the Missionaries in the district, J. N. M. Esq. and some

others, assembled at Batticotta, the promising appearances around us gave new feeling and new hope to those who were assembled to wait on the Lord; and though the former part of the day was spent much as usual, in relating whatever of particular interest had occurred at our different stations, yet a new spirit prevailed; and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit came down and filled all the place where we were assembled. The brother who was leading in prayer, was so much overcome with a sense of the Divine presence, that he could not proceed, nor for a long time rise from his knees, being without strength; the same influence was felt by all, and the whole afternoon was spent in prayer, interrupted only by a few passages read from the scripture, and by singing and weeping. The spirit seemed to make intercession with groanings that could not be uttered. The next morning was set apart as a season of special prayer, and was a precious time. The Lord hearkened and heard. The next Sabbath was a new day in *Manepy*. It was a communion season, and an adult man was baptized, and admitted into the church. The serious lads from Tillipally, and the girls from Oodooville were there, also Mr. W. and myself. During the sermon and ordinances, the Holy Spirit was present, and when in the afternoon the children and youth in the boarding school there, and those from the other stations came together, it was an affecting scene. Many were in tears; many were ready to rise, and exhort others to flee from the wrath to come, and more than 30 professed their desire to forsake all for Christ. The meetings at evening and the next morning were also solemn, and the Lord has carried on the work in the school, consisting of about 45 boys (many of whom are young): nearly half that number profess themselves to be the Lord's. But a more remarkable visitation was still to be experienced, this was at Ponditerpo. There had been some previous attention, and, on the 12th February, when brother and sister Scudder were absent, there was a great shaking. The boys had gone to their room, and were about to lie down to sleep, when one of them, Whelpley, a member of the church, was excited to exhort them most earnestly to flee from the wrath to come: they were roused and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company pray-

ing and weeping as though all alone, while more than 30 were thus engaged in a small garden. The cry was "*What shall I do to be saved?*" "*Lord send thy Spirit.*" In about an hour from the time it began, Dr. S. came home, and after waiting some time for the excitement to subside, rung the bell for the boys to come in. They came with their tears streaming down their cheeks, and their hearts almost bursting, inquiring, "*What shall we do to be saved?*" The next day I saw them, they seemed in earnest for salvation. More than twenty have already obtained a hope, and the Lord is still there. Still there had been no uncommon attention in the Central School at Batticotta, in which our feelings were much interested. Prayer had been made, and had been made almost without ceasing, for that school, and in two or three instances, some little circles for this purpose experienced very sensible tokens of the Divine influence; and continued in supplication a great part of the night. At length on the Sabbath following the peculiar excitement at Ponditerpo, there was marked evidence of the influence of the Holy Spirit at Batticotta. The week preceding, some of the serious lads from Tillipally visited the school, and exhorted the youth in it with very good effect. The Tuesday following, most of the brethren and sisters were there, and at evening we had a very solemn meeting. About ten of the youths expressed a determination to forsake all for Christ, and there was scarcely one in the school altogether unmoved. The good work is still, we trust, going on there. The day but one following, was our quarterly meeting and communion, and such a day as we never had before. The sermon was from this text, "*Bring ye all the tithes into my storehouse,*" &c. Since then an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less. Prospects there are still very encouraging. We had the last week a most revising season of prayer there, in the house of J. N. M. Esq. who had called together all his Christian friends, to take leave of them; he being about to remove to the Southern part of the Island. It was a season of strong feeling, and most earnest supplication with thanksgiving, for the Lord hath done great things for us, whereof we are glad. To Him alone be all the glory."

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SLAVERY.

WE have entered so deeply into this subject, that we feel it impossible now to quit it at its present interesting state of progress. Our last arrivals from England have brought us much important information respecting it, the substance of which we shall endeavour to lay before our readers, with but little of our own remark or arrangement.

The first document we shall notice, is from the pen of Mr. Roscoe, whose name will at once recommend it, to the notice of every person either of philanthropy or taste. It is a "*Declaration of the objects of the Liverpool Society for promoting the Abolition of Slavery, 25th March, 1823.*" This Society is of the same nature as that recently established in London, and its "declaration" may well be adopted and considered as the language of all who have embarked in this glorious cause. The following extract is all we can give.

"This Society, disavowing, in the most explicit manner, all idea of attaching to the Colonial proprietors any moral imputation, further than such as attaches also to the nation at large, which has sanctioned and encouraged the system of slavery in its foreign possessions; but entertaining a decided conviction that the period is approaching, when, from the improved state of public feeling, the consequent abhorrence so justly and universally entertained against the practice of slavery, and from the changes that are taking place in the commercial relations of the world, such system must be finally relinquished, will continue to use its best endeavours to obtain from foreign parts, and particularly from the West India Islands and America, the most extensive and correct information as to the condition and consequences of personal slave-

ry ; and will also continue to collect the most important facts as to the comparative advantages of the labour of freemen and slaves, in the raising of Colonial and foreign produce, and to ascertain the result of the experiments that have been, or may be made, on this subject, so as to point out the best and most efficacious methods for the progressive emancipation of slaves, and the raising them to the condition of a peasantry, and to the state of independent and voluntary labourers ; thus terminating, as speedily as possible, by all lawful and peaceable means, a cruel and degrading system, which, there is reason to believe, is no less injurious to the interests of the master, than it is unjust and oppressive to the slave, and enabling the Colonial proprietors to cultivate their plantations in a better and more effectual manner, with less inconvenience, danger, and trouble, and on more economical and advantageous terms ; so as to contend, as well in the foreign as British market, with the similar productions of any other part of the earth ; the only remedy which, it is apparent to common sense, can ever afford them permanent and effectual relief. It is with this view, which unites the extinction of an odious abuse with the best interests of the Colonial proprietors, that this Society has engaged in its present labours, in the course of which it has already obtained, from various parts of the world, the most decisive proofs, not only of the dreadful effects of personal slavery, both on the objects of its cruelty and on society at large, but of the superior advantages of carrying on agricultural undertakings, of whatever nature they may be, by the labour of freemen in preference to that of slaves. On this head, the facts they have already recorded on their journals afford very strong and important evidence ; and they have the satisfaction to add, that many of them have been placed in a fair and impartial light, in a tract written on this subject by a member of this Society, which will demonstrate to every unprejudiced reader the important truth for which they contend.* To this publication they appeal with confidence for the correctness of their statement ; and hesitate not, on the present occasion, to take it for granted, that the advantages which will be found to result from the adoption of free labour, with the introduction of more improved implements and more skilful modes

* "A Letter to M. Jean Baptiste Say, on the comparative expence of free and slave Labour. By Adam Hodgson."—Hatchard & Son, Piccadilly, London.

of agriculture, will more than compensate for the difference that at present subsists in the expense of producing the articles of Colonial and foreign commerce, in the different parts where such cultivation takes place.

“Under such circumstances, can it be supposed that the Colonial proprietor will be insensible to the situation in which he is placed? Is he not aware that the same moral impulse, which, sixteen years since, terminated, as far as in the power of the British nation, the traffic in human beings, is yet in action, excited and invigorated by the indignant reflection that its object has been defeated? Can he be insensible of the indications that appear on every hand, of an approaching effort to vindicate the rights of human nature, and to extirpate the condition of personal slavery throughout the civilized world? Can he think it possible, that governments which pride themselves on their freedom, can long submit to the reproaches, which they now pour out against each other, for sanctioning in practice the most degrading and intolerable oppression? And will he not take measures to provide against the evils which he suffers, and the still more important change which it seems impossible for him long to avert? Let him but open his eyes to one inveterate error, and assent to one indisputable truth, and he will be the first to adopt the proposed change, and the most earnest to carry it in a full effect. Let him cease to imagine that there can be an advantage in being the holder of a slave; and let him acknowledge that in the British colonies, as in every other part of the inhabited world, labour will always be procured for a return sufficient to provide the labourer with the necessaries of life. Will he affect to deny a fact now universally admitted, that the cautious economy of the freeman consumes less than the heedless profusion of the slave? Would it not be desirable, if it were possible, to be relieved from the enormous responsibility which attaches to those who hold in their hands the destiny of others; and who are obliged, under all circumstances, to provide for the existence, convenience, and support of them and their descendants? And will not the British colonies appear to greater advantage in the eyes of their proprietors, and be held in a different estimation by the rest of the world, when they are cultivated in the manner of British farms.

“But whilst this Society earnestly recommends the adoption of such a system as may appear best calculated to combine the

interests of the Colonists with the wishes of those who are adverse to the continuation of slavery, it must not be supposed that the principle upon which the Society is founded depends in any degree upon the result of the measures which they have thus ventured to recommend. Convinced as the Society is, from the numerous instances that have already occurred, that it is for the advantage of the colonist to adopt a less objectionable and more improved mode of cultivation, it will endeavour to impress that conviction on those who are more immediately interested, and will afford every information in its power as to the methods adopted in different parts of the world for that purpose, and of the success with which they have been or may be attended; but this must be considered as done merely with a view to facilitate an event which the Society so earnestly wishes to see accomplished, with the least possible inconvenience to those concerned; and not as affecting, in the slightest degree, the grounds of the association of this Society, or the course which it is its determination to pursue. Its objection is to *Slavery*, under whatever plea it may be vindicated; and if its abettors could demonstrate that the continuance of it is indispensable to their interests, and that it could not be relinquished without a great inconvenience, and a certain loss, it would not in any respect diminish the exertions of the Society, or change its views. If it should appear that the pecuniary interests of an individual or a nation cannot be advanced without a violation of the immutable principles of right and justice, this Society cannot hesitate as to the course it ought to pursue. If it be expedient that a plantation or a colony should be cultivated, it is incumbent on those who undertake it, to cultivate it by just and equitable means; or, in other words, to pay to those who actually perform the labour, the price at which they estimate it; and until they can obtain labourers by these means, it is better their plantations should remain uncultivated to the end of time. The truth of this proposition is rendered evident by referring to the monstrous consequences that must ensue from its reverse, viz. that rather than a plantation or a colony should remain uncultivated, it is better to compel persons to cultivate it by force; a proposition which acknowledges no law but that of the strongest, which violates every Christian and moral duty, and which it is therefore impossible that any one, whose ideas of right and wrong are not perverted by the nar-

lowest views and the most selfish considerations, can be found to defend. If then the colonial proprietors be aware of their own true interest, they will anticipate the important change which must take place, and substitute for the compulsory labour of slaves, an efficient system of free labour ; and the sooner this could be accomplished, the more desirable would it be for all the parties concerned."

The Society admits the necessity of "some deliberate and gradual process, which should progressively give to the slave the feeling of independence, without the danger of licentiousness ;" and states it to be an object of the advocates of the abolition of Slavery to discover some suitable plan for its accomplishment. Indeed, in 1788, a plan was published, of the most judicious kind, by which "it was proposed to improve the personal rights of the slaves—to establish courts of judicature, independent of merchants or planters—to introduce the laws of England, particularly trial by jury—to punish the wilful murder of a slave by death, which was not then generally the case—to render the testimony of a slave, evidence to go to the consideration of a jury—to protect them from wanton and illegal punishment—to enable them to retain property by law, to encourage them to marry, and to grant them exemptions and privileges in proportion to the number of children brought up—to allow them to work or to hire themselves out on the days of exemption—to provide for their religious instruction, and attendance on divine worship—and to allow them to purchase their freedom on certain terms ; with such other regulations as seemed necessary to raise them in the scale of society, preparatory to their final emancipation."

Had this or any similar plan been then adopted, the happiest consequences would have followed before this time. Our principal object in mentioning it, is to illustrate what is to follow.

The next document we shall notice, is a Circular issued in September, 1823, by the London Anti-Slavery Society, which states its progress and prospects. The extracts we shall give,

relate to what has been gained from his Majesty's Government; by the exertions of the Society, and to what yet remains to be done before the objects of the Society can be attained. The former are as follow :—

“ That the existing obstructions to manumissions, arising from stamps or fines, or other fiscal regulations, shall be removed—

“ That the Slaves shall be protected by law in the possession, and also in the transmission, by bequest or otherwise, of any property which they may acquire.

“ That means shall be provided of religious instruction for the Slaves, and of Christian Education for their Children—

“ That the driving system shall be peremptorily and entirely abolished, so that the whip shall no longer be the stimulant of labour—

“ That an end shall also be absolutely put to the degrading corporal punishment of Females ; and that measures shall be taken to restrain, generally, the power of arbitrary punishment, and to prevent its abuse—

“ That the means of religious instruction being provided, the Sundays shall be given up to the Slaves for rest, recreation, and religious instruction and worship (Sunday markets being abolished) ; and that equivalent time shall be allowed them, on other days, for the cultivation of their provision grounds—

“ That the marriage of Slaves shall be authorised, and sanctioned by law ; and that they shall likewise be protected in the enjoyment of their connubial rights.”

These are important concessions ; but the following passage will shew how uncertain and limited must be the benefits flowing from them.

“ Still the Committee deeply regret, that the mode of proceeding by Parliamentary Enactment, in effecting the Colonial Reforms which have been recognised as necessary, should not have been preferred to that of leaving this great work to be carried on through the medium of the Colonial Legislatures. Past experience, to say the least, discourages any sanguine

hope of their prompt, cordial and efficient co-operation; and the Committee, therefore, lay their account in meeting with much delay and disappointment, as the consequence of this arrangement.

“But, besides this disadvantage, it must be recollected that there are some points, of great and vital moment, on which no distinct hope of reform has as yet been given. It has not been declared, that Slaves shall cease to be chattels—that they shall no longer continue, in this respect, as well as for every other purpose of sale or transfer, on the same degrading level with the beasts of the field: they are still liable to be transported, as the Master’s interest or caprice may dictate, from one Island to another, and separated for ever from their families and dearest connexions, and from their native home. It has not yet been settled, that their testimony shall be received in Courts of Law; although, without this, the value of many other provisions in their favour must be greatly diminished. No expectation has yet been given, that they shall enjoy facilities for obtaining their freedom by their own exertions. And, above all, their progeny are still doomed to be born to the same wretched inheritance with their parents, notwithstanding the undeniable injustice and cruelty of such a destination. And, with respect to the points on which a more favourable decision has been signified, they are yet to be fulfilled, and that in the face, it is to be feared, of many unappreciated difficulties.”

There is one other topic, which we are constrained to introduce before we close this paper. It is the effect which is reported to have been produced, in the West Indies, by the publication of the resolutions of his Majesty’s Government. Insurrections are said to have taken place, and religion has been implicated in the guilt of them. All we can say respecting it, is, that at present we have no statement of the facts, upon which we can place any reliance; and therefore, to enter upon any discussion of the subject would be premature, to say the least of it. One or two remarks however seem to arise natu-

rally from the matter, which are not affected by the scantiness of our information. In the first place, it is evident, that knowledge, and communication with free England, have been so far imparted to the slave population, that it is now impossible to prevent that general illumination, respecting human rights and duties, which is overspreading other countries and people, from reaching them also. And in the second place it is melancholy to witness the insensibility of the slave-holders to their true interests. They have lessons before them of a fearful character. We pray and beg of Almighty God, that they may not be permitted to bring upon themselves the horrible miseries of St. Domingo. We do wish that all the Slaves in the British West Indies were as free as ourselves; but we wish at the same time that this were accomplished in such a way that neither pecuniary, nor any other sort of loss or danger, were incurred by their present owners. We think, with our Friends in Liverpool, that this is perfectly practicable; and we deeply grieve that the slave-holders are so blind, as well to their own interests, as, to the unalienable rights of their fellowmen.

HAYTI.

Hayti is a regenerated slave country. Perhaps it would be more accurate to say, it is a country in which the process of regeneration is rapidly going forward. But the *essential* part of the work is done: *the people are free*. They have purchased their freedom dearly; and they hold it with corresponding firmness and jealousy. Their government has long laboured assiduously in promoting education and good morals. Schools have been established according to the system of Lancaster; and a College, we believe, has been founded, upon liberal principles, and furnished with British Professors. The crowning blessing needed by the people is Religion; and we are happy to say, that this is not likely to be much longer withheld. The established religion is the Roman Catholic:

but a free country is an unnatural soil for such a system of spiritual tyranny. It will either subdue freedom, or be itself extirpated : and we know which part of the alternative to expect, in this age of the world. True Christianity is now proposed to the Haytians, and we can confidently leave the result to God.

We have formerly intimated to our readers, that Christians in North America had directed their attention to this interesting and rising country. The Baptist Domestic Mission sent thither Mr. Thomas Paul with many prayers, and with prudent counsels : and a more pleasing reception could scarcely have been anticipated for him than he has received, as will be seen by the following extracts from his letters :—

“ Rev. and dear Sir,

Port-au Prince, July 16, 1823.

“ It is my duty to announce to you, that I obtained an interview yesterday, with his Excellency the President, at the government-house, which lasted not far from two hours. I was introduced to him, by Gen. E—. My credentials were previously translated into French, and handed him with the letter and Bibles I received from New York. After the formal introduction, we took our seats, when I said, I presume your Excellency has been apprized of the object and design of my mission to this highly favoured country. He informed me he had received his letter and my credentials, and the Bibles, &c. for which he tendered his thanks, and was abundantly satisfied with my papers, and sorry that such was the situation of the people, that they were not prepared to receive or hear another religion, contrary to that of the establishment of the country. However, he hoped, in a future day, the time would come, when all religions would rejoice together. Gen. E— was present.

“ I endeavoured to explain to them, the real object of my visit to this island, and the feelings of the Board, together with my own, and that I felt deeply interested in their present, and everlasting welfare. After bringing into view other considerations, his Excellency told me I might preach in a private house or hall, and that he hoped the time was not far distant, when we should build houses of worship and enjoy them unmolested. And both of them affectionately told me not to be a stranger, nor treat them as such,

but to call at their houses often ; they should always be glad to see me.

“ Now if the Lord Jesus is with me, I know his name will be glorified, and sinners converted to him. My affectionate regards to the Board.”

“ Rev. and dear Sir,

Cape Hayti, Aug. 6, 1823.

“ My last to you was dated Port-au Prince. I was favoured of the Lord, so that I obtained liberty to preach the Gospel on this island. In this, my best friends told me that they had no idea I should succeed. I told them, that the object I had in view, was the cause of God, and my hope was in him, and I believed I should not be confounded. I was with the heads of Government a considerable time ; at length my petition was granted, and the government pledged to protect me.

“ When I returned, every one was anxious to hear the result, and when they were informed that I had liberty to preach, their hearts melted within them, and they blessed God and took courage. I distributed a number of Bibles in the course of the week, and preached on Lord’s-day in the morning to about fifty men ; not a female present. In the afternoon, I preached to about double that number, perhaps one-third were females : the season was solemn, and many wept, and I saw none that appeared to mock. May the Lord bless the season.

“ Tuesday, in the morning, I was called upon to attend the funeral of a Methodist minister, who arrived at this place only two days before me ; this, to me, was a solemn event. Lord, why am I spared !—O ! that it might be for the declarative glory of God. In the afternoon at four o’clock, agreeably to my appointment, I attended a meeting : the season was affecting. I think some were rejoicing in the Lord who had previously entertained a hope in Christ. Capt. N. was pleased to give me my passage, from Port-au Prince to the Cape, which is not less than twenty dollars.

“ I engaged several persons to form a Bible Society in that city, which is to take place on my return. Should my health be spared, I expect to be there about the 1st of October.

“ I arrived at the Cape on the 29th of July, with letters from Government to Gen. M. which gave him great satisfaction ; he was pleased to say to me, that he was very glad I had obtained

my object, and I might rest secure, that nothing should be wanting on the part of the Government, and wished to receive information when I should preach, as he would attend and hear me. Hitherto the Lord God hath blessed me. For ever blessed be his holy name.

“I preached last Lord’s-day to a very respectable number of people. I think, my dear brother S. you would have been pleased with the solemnity of the people; some were on their knees, and a profound silence pervaded the assembly.

“At the close of this meeting, I appointed a concert of prayer for the next evening, being the first Monday in the month. There were, perhaps, one hundred and fifty persons present. We opened the meeting by reading a chapter, and spent about fifteen minutes in an exhortation. Five prayers were offered, and part of six hymns were sung, and our meeting dismissed at 9 o’clock. This was one of the most interesting meetings I have witnessed since my arrival. We agreed to establish a Bible Society here as soon as possible.

“We also had a meeting last evening, and found eight or ten brethren and sisters who stand fast in the faith, and we have agreed to have the Lord’s supper administered next Lord’s-day. This again was a precious season; may thy name, O Lord, have all the glory.

“My christian love to the Board. I beg a continuance in your prayers.”

DECLINE OF MAHOMEDANISM.

The following important communication may be depended upon as authentic; it is from the pen of a gentleman whose rank and character render his testimony indubitable.

“You ask me if the Mahomedan religion is on the decline. I answer; in Persia they can scarcely be called Mahomedans: they are Deists, if any thing, and are ready to receive the christian faith. A few such men as Mr. Martyn would soon effect a change. You cannot conceive the eagerness with which they ask for his translation of the New Testament. I have distributed several hundreds, and could have done so

with twice the number if they had been sent me. At Mecca, the resort is so much fallen off, that not one in a hundred (perhaps if I were to say two hundred, I might be nearer,) now goes for those that did. Indeed the revenues in consequence of this have so much decreased, that in lieu of overflowing treasuries, the Ottoman government is obliged to make large remittances for the payment of its officers and troops. Those pilgrims who now resort make no offerings or presents; they are satisfied with going. Indeed, from my own observation, after a residence of near twenty-four years amongst the Arabs and Persians, I can safely say that Islamism is fast falling to decay."—*Baptist Magazine.*

SANDWICH ISLANDS.

The Directors of the London Missionary Society received, in September last, some encouraging communications from these islands, from which we shall make a few extracts. They consist of a long letter from Mr. Ellis, giving a general account of the Mission, on his arrival on the 5th February, 1823; an amiable correspondence between Mr. Ellis, and his American brethren, on his joining them in their labours; and a literal translation of a letter from the king Tamehameha to the Directors of the London Society. Of Mr. Ellis's letter the following are the most important passages:

"I was happy to find the good work had gone on more encouragingly since our departure. The king and principal chiefs of all the islands we found very favourably disposed towards the religion of Jesus Christ, and diligent in the use of the means of instruction, several of them having made a very respectable proficiency in reading and writing, being able to write intelligibly and read the small spelling-book published in their language. The Sabbath-day is kept as a holy day, by all the chiefs and many of the people, who to a great degree abstain from labour, barter, and other worldly occupations. Every Saturday night, Mr. Pitt* sends the king's crier round, to proclaim throughout every part of the village,

* Karaimoku, the King's Prime Minister, so called.

That the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal wood, shoot birds, or follow any of their games or play, but go to the place of worship and hear the word of God! Few public criers have such commissions! We have very good congregations on the Sabbath days, and also on Wednesday evenings; frequently about one thousand attend, though not more than five hundred can be accommodated inside the chapel; but this is not perhaps one-fifth of the population of the village of Honoruru, where for several Sabbaths past we have had a meeting in the evening, either at the king's large house or in one of the public school-houses, which is in general well attended. Messrs. Bingham, Thurston, and myself, each share in the labours of preaching, which enables us to be more extensively useful; and we sometimes have preaching in two different places at the same time. The work of teaching goes on pleasingly, though not so rapidly as we could wish. The arrival of the missionaries from America will render very considerable aid to this department of labour. Auna, whom we left here on our former visit, is actively engaged in teaching the people to read, and, together with his wife, exerts, we believe, a very favourable influence over the people at large. Tana, the native teacher we have brought with us this time from Huahine, is, by the chiefs' request, attached to the king's mother and her connexions, to teach them to read and write. The king's mother and her husband are chiefs of considerable influence, and are very friendly; we trust, Tana and his wife will be of great service to them. We receive almost daily applications for books; as the edition lately printed is found inadequate to the demands of the people, the brethren intend soon to print another edition, adding sixteen pages, which will render it a very useful little book.

“There are about sixteen merchants, including the American consul, who reside here constantly, to transact business with the natives and with the shipping that are continually arriving. Honoruru, possessing the most convenient harbour of any of the islands, is a place of very considerable commerce; sixteen large vessels have arrived during the short period that we have been here, most of them whalers, who put in for refreshments; among them are two English ships, viz. the *Indispensable*, Captain Brooks, and the *Princess Mary*, Captain Clark, both of London,

“The great population, and the very frequent arrivals of vessels, which generally want fresh supplies of provisions, firewood, &c. render those articles very dear. The common price for a hog is from six to ten dollars. Potatoes are about one and a half dollar per bushel; firewood, ten sticks per dollar, and other articles in proportion. A dollar a day is also the common price of labour, though the natives sometimes work for less.

“A very considerable reinforcement of labourers is almost daily expected from America, among whom there will be perhaps five preachers; but it will be some time before they will be able to speak to the people; and even were they able to begin their labours immediately on landing, the field is wider than they could occupy. The population is stated 150,000 in all the islands, probably it exceeds a hundred thousand, to all of whom a preacher has now free access; but to many, even when additional aid shall arrive, only occasional visits can be paid, and those probably at distant intervals.

“The prospects of usefulness here are very great and encouraging; the set time to favour this people seems indeed fully come. The indications that God is about to smile upon them in a remarkable manner are daily becoming more numerous and striking. The ear of the people seems given to the words of instruction. The balance with respect to all the people of authority and influence is decidedly turned in favour of Christianity. The united and continued prayers of the American churches in behalf of this people appear to have been most signally answered in the very pleasing attention which they pay to the outward means of grace. Let British churches unite their prayers with those that arise from the western shores of the Atlantic, and I feel convinced that the gracious influences of the Holy Spirit will be poured out upon them, in all its mighty energies and operations. His holy influence alone seems wanting, in order to another nation's being, as it were, born in a day. May God in mercy stir up the churches, both of England and America, to united, fervent, special prayer, not only for this nation, but for every groupe and every solitary island upon the bosom of the vast Pacific, till they shall all become evangelized; till all shall rejoice in the pure rays of gospel truth, and bask in the beams of the Sun of Righteousness, which shall chase away the ignorance, darkness and cruelty, that now envelop their de-

lightful abodes. I have since our arrival here, had several interviews with a native of the Marquesas (lately arrived from thence), with whom I could converse intelligibly. He informed me several Tahitians had occasionally visited them; that the chiefs and people were desirous missionaries should be sent to them, and that they would not molest them. It has long been a matter of deep regret to us all, that they should remain so long in the neighbourhood of the Society Islands, unvisited, degraded by idolatry and wretchedness, without a friendly guide to conduct them to the temporal and spiritual enjoyment of all those inestimable blessings which Christianity is calculated to impart."

The affectionate welcome of the American Missionaries to their fellow-labourer, is thus expressed :—

Honolulu, Feb. 19, 1823.

"Dear brother Ellis,—Safely and seasonably arrived at this new missionary field, as the scene of your future labours in the gospel of our common Lord, you will permit us as your brethren to tender our sincere congratulations and affectionate welcome. We have with admiration witnessed some of those striking movements of Providence which led the way and brought you hither to unite your experience, your counsels, your prayers, your labours, and your influence with ours, in the great work of giving to this nation the inspired word of God, with ability to read it intelligibly, and leading them to the obedience of the truth as it is in Jesus; and we regard your arrival and settlement here as an important means of comfort and aid to us, and an accession of strength to the cause of missions here; and as one of the special tokens of God's merciful designs towards the benighted and degraded inhabitants of the Sandwich Islands.

"We have long ago opened our arms and our bosoms to receive you; we now gladly hail your arrival; and with unfeigned satisfaction and unreserved approval, as your brethren and fellow-labourers, embrace you as a minister of Christ, and as a missionary of his cross; and while we feel and cherish an ardent desire that we may ever be mutual helpers and comforters in the toils and trials of a missionary life, you will in all matters relative to the acquisition of the language, the translating and publishing of the Scriptures, recommending important measures to the government, devising and executing plans for urging forward the intel-

ectual and moral improvement of this nation, allow us with special confidence to rely on your experience and opinion, your counsels, and your aid. Fully persuaded as we are that no interest separate from, or opposite to, that which we seek in the sacred cause will ever be embraced in your designs, it shall be our steady aim to afford every facility in our power for the promotion of your most extended usefulness in these islands of the sea, whose salvation we would unitedly seek. 'Thine are we David, and on thy side, thou son of Jesse, peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee.'—'Lift up thine eyes and look around on the fields, for they are white already to the harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.'

"We are, dear brother, very affectionately yours
in the labour and fellowship of the Gospel,
HIRAM BINGHAM, ASA THURSTON.

The King's letter.

Oahu, 31st March, 1823.

"Great affection to you dwelling together in Britain. These are my words to you, which I now make known.

"We have recently learned to read, and have become acquainted with it. We have respect unto God, and desire Jehovah for our God. We also regard Jesus Christ, as a Saviour for us, that our hearts [or thoughts] may be like yours.

"Ours is a land of dark hearts. Had you not compassionated us, even now we should be quite dark. But, no, you have compassionated us, and we are enlightened. We are praying unto God, and we are listening to the word of our salvation. We also keep the sacred day of Jehovah, the Sabbath, which is one good thing that we have obtained; one good thing that we have lately known to be a temporal good. Mr. Ellis is come here to this place, we desired his coming, we rejoice. He is teaching us that we may all be saved.

"Write ye unto me, that I may know what you write (or, your writing to me.) Pray ye also to God for us, that He would give salvation for us, that our bodies, (ways, actions, walk, conversation, &c.) may be made good, that our souls may be saved by Jesus Christ. Great affection for you all.

(Signed) TAMEHAMEHA, King of the Sandwich Islands.

Scientific Department.

GEOLOGY.

Our Scientific readers are aware that Professor Buck'and has published an important and interesting volume, under the appropriate title of *Reliquiæ Diluvianæ*. It is principally a registry of facts. The deductions from them differ essentially from the views of Mr. Penn, in his able work formerly noticed; and on a future occasion we may be induced to examine their difference. We have pleasure however in observing, that the Professor is likewise an unaffected and sincere asserter of the authority of the Divine Records. Indeed the object of his whole volume is to confirm, beyond a possibility of doubt, the scriptural history of the Deluge. In addition to the phenomena observed in the various caves and fissures which he has examined, he gives the following classification of universally occurring facts which go to establish his grand general conclusion.

“1. The general shape and position of hills and valleys; the former having their sides and surfaces universally modified by the action of violent waters, and presenting often the same alternation of salient and retiring angles that marks the course of a common river: and the latter, in those cases which are called valleys of denudation, being attended with such phenomena as shew them to owe their existence entirely to excavation under the action of a flood of water.

“2. The almost universal confluence and successive inosculation of minor valleys with each other, and final termination of them all in some main trunk which conducts them to the sea; and the rare interruption of their courses by transverse barriers producing lakes.

“3. The occurrence of detached insulated masses of horizontal strata, called outliers, at considerable distances from the beds of which they once evidently formed a continuous

part, and from which they have been separated at a recent period by deep and precipitous valleys of denudation.

“ 4. The immense deposits of gravel that occur occasionally on the summit of hills, and almost universally in valleys over the whole world, in situations to which no torrents or rivers that are now in action could ever have drifted them.

“ 5. The nature of this gravel being in part composed of the wreck of the neighbouring hills, and partly of fragments and blocks that have been transported from distant regions.

“ 6. The nature and condition of the organic remains deposited in this gravel, many of them being identical with species that now exist, and very few having undergone the smallest process of mineralization. Their condition resembles that of common grave bones, being in so recent a state, and having undergone so little decay, that if the records of history, and the circumstances that attend them, did not absolutely forbid such a supposition, we should be inclined to attribute them even to a much later period than the deluge: and certainly there is in my opinion no single fact connected with them, that should lead us to date their origin from any more ancient era.

“ 7. The total impossibility of referring any one of these appearances to the effect of ancient or modern rivers, or any other causes that are now, or appear ever to have been, in action, since the retreat of the diluvian waters.

“ 8. The analogous occurrence of similar phenomena in almost all the regions of the world that have hitherto been scientifically investigated, presenting a series of facts that are uniformly consistent with the hypothesis of a contemporaneous and diluvial origin.

“ 9. The perfect harmony and consistency in the circumstances of those few changes that now go on (*e. g.* the formation of ravines and gravel by mountain torrents; the limited depth and continual growth of peat bogs; the formation of tufa, sand-banks, and deltas; and the filling up of lakes, estuaries, and marshes,) with the hypothesis which dates the commencement of all such operations at a period not more ancient

than that which our received chronologies assign to the deluge.

“All these facts, whether considered collectively or separately, present such a conformity of proofs, tending to establish the universality of a recent inundation of the earth, as no difficulties or objections that have hitherto arisen are in any way sufficient to overrule.”

ARTIFICIAL FORMATION OF HALOES.

The following experiment, which illustrates in a pleasing manner the actual formation of haloes, has been given by Dr. Brewster. Take a saturated solution of alum, and having spread a few drops of it over a plate of glass, it will rapidly crystallize in small flat octoedrons scarcely visible to the eye. When the plate is held between the observer and the sun or a candle, with the eye very close to the smooth side of the glass plate, there will be seen three beautiful haloes of light at different distances from the luminous body. The innermost halo, which is the whitest, is formed by the images refracted by a pair of faces of the octoedral crystals, not much inclined to each other; the second halo, which is more coloured, with the blue rays outwards, is formed by a pair of faces more inclined and the third halo, which is very large and highly-coloured, is formed by a still more inclined pair of faces. Each separate crystal forms three images of the luminous body placed at points 12° distant from each other in all the three haloes; and, as the numerous small crystals have their refracting faces turned in every possible direction, the whole circumference of the haloes will be completely filled up.

The same effects may be obtained with other crystals, and when they have the property of double refraction, each halo will be either doubled when the double refraction is considerable, or rendered broader or otherwise modified in point of colour, when the double refraction is small. The effects may be curiously varied by crystallizing, upon the same plate of

glass, crystals of a decided colour, by which means we should have white and coloured haloes succeeding each other.—*Edin. Phil. Jour.* vol. viii. p. 394.

A NEW FLUID DISCOVERED IN MINERALS.

A new fluid, of a very singular nature, has been recently discovered by Dr. Brewster, in the cavities of minerals. It possesses the remarkable property of expanding about thirty times more than water; and, by the heat of the hand, or between 75° and 83°, it always expands so as to fill the cavity which contains it. The vacuity which is thus filled up is of course a perfect vacuum, and, at a temperature below that now mentioned, the new fluid contracts, and the vacuity re-appears, frequently with a rapid effervescence. These phenomena take place instantaneously in several hundred cavities, seen at the same time. The new fluid is also remarkable for its extreme volubility, adhering very slightly to the sides of the cavities, and is likewise distinguished by its optical properties; it exists, however, in quantities too small to be susceptible of chemical analysis. This new fluid is almost always accompanied with another fluid like water, with which it refuses to mix, and which does not perceptibly expand at the above-mentioned temperature. In a specimen of cymophane, or chrysoberyl, Dr. Brewster has discovered a stratum of these cavities, in which he has reckoned, in the space of one-seventh of an inch square, 30,000 cavities, each containing this new fluid, a portion of the fluid like water, and a vacuity besides. All these vacuities simultaneously disappear at a temperature of 83°.—*Edin. Phil. Jour.*

BOTANY.

Plants in flower, in the Mission Garden, in the month of April, 1824.

Monandria Monogynia.—*Canna indica*—*coccinea*—*coccinea maculata*—*nepalensis*—*limbata*—*polymorpha*. *Phrynium dichotomum*—*spicatum*—*capitatum*. *Kempferia rotunda*—

angustifolia. Curcuma Zedoaria—Zerumbet—zanthorrhiza—
elata—cæsia—æruginosa—ferruginosa—rubescens—comosa
—leucorhiza. Alpinia nutans—calcarata.

Diandria Monogynia.—Jasminum Zambac, var. simplicifl.
fl. plen.—arborescens—angustifolium—grandiflorum. Veronica
elatior—media—exaltata. Justicia ecbolium—picta—echioi-
des—polysperma—Careyana—tinctoria—ganderussa. Sta-
chytarpheta jamaicensis—prismatica—mutabilis. Lycopus ex-
altatus. Salvia coccinea—cana—rubicolor.

Triandria Monogynia.—Tritonia crocata—fenestrata. Iris
cuprea. The Grasses are omitted.

Tetrandria Monogynia.—Spermacoce tenuior. Ixora coc-
cinea—Bandhuca—cuneifolia—stricta—alba—alba, var. incar-
nata—parviflora—barbata—undulata—Pavetta—tomentosa—
rosea—villosa—acuminata. Scoparia dulcis. Oldenlandia
alata—biflora. Rivina lævis.

Pentandria Monogynia.—Cynoglossum racemosum. Tricho-
desma zeylanica—indica. Cyclamen hederæfolium. Heliotro-
pium indicum—coromandelianum—curassavicum. Convolvulus
purpureus—Nil. Ipomoea phœnicia—sepiaria. Campanula Bo-
noniensis. Psychotria undulata. Webera corymbosa. Mussaen-
da corymbosa. Gardenia florida—latifolia—lucida. Posoqueria
uliginosa—turgida—nutans—longispina. Morinda tinc-
toria. Lobelia radicans. Mirabilis Jalapa. Erycibe pani-
culata. Verbascum Thapsus. Datura Metel. Nicotiana
Tabacum—glutinosa—angustifolia—plumbaginifolia—pe-
tiolata—decurrens—Leymania. Physalis flexuosa. Solanum
pubescens—auriculatum—spirale—lycopersicum—macrocar-
pon—Melongena—Jacquini—hirsutum—indicum—stramoni-
um—æthiopicum. Serissa foetida, single and double. Cest-
rum foetidissimum. Celastrus nutans. Impatiens Balsamina.
Musa ornata. Achyranthes aspera—lappacea—lanata—incana.
Celosia argentea. Carissa Carandas—diffusa—villosa. Ophi-
oxylon serpentinum. Cerbera Odallam—fruticosa—Theve-
tia. Allamanda cathartica. Vinca rosea. Nerium odorum,
white, red, single and double. Cerathamnus convolvulaceus.

Echites acuminata—*macrophylla*—*suberecta*. *Wrightea tinctoria*. *Alstonia venenata*. *Plumeria acuminata*—*alba*. *Tabernæmontana coronaria*.

Pentandria Digynia.—*Calotropis gigantea*. *Chenopodium urbicum*—*album*—*laciniatum*—*ambrosioides*. *Apium involucreatum*. *Turnera trioniflora*—*angustifolia*. *Pharnaceum pentagynum*. *Alsine media*.

Hexandria Monogynia.—*Crinum amœnum*—*Toxicarium procerum*—*scabrum*—*zeylanicum*—*latifolium*—*capense*—*scabro-capense*—*brevifolio-capense*—*erubescenti-capense*. *Hippeastrum fulgidum*—*miniatum*—*rutilum*—*equestre*—*reginæ*—*Johnsoni*—*equestri-vittatum*—*rutilo-fulgidum*—*splendens*, vel *rutilo-equestri-vittatum*. *Sprengelia formosissima*. *Zephyranthes tubispatha*. *Pancratium verecundum*. *Hymenocallis speciosa*—*amœna*—*ovata*—*caribbea*—*disticha*. *Phalangium Liliago*. *Aloe lingua*—*verrucosa*. *Hemerocalis fulva*. *Ophiopogon japonicus*. *Achras Sapota*. *Mimusops Elengi*. *Triphasia surantiola*. *Eustrepus latifolius*.

Heptandria Monogynia.—*Jonesia Asoca*,

Octandria Monogynia.—*Oenothera sinuata*—*tetraptera*—*rosea*—*grandiflora*—*stricta*—*nocturna*. *Epilobium alpinum*. *Roxburghia viridiflora*.

Octandria Trigynia.—*Polygonum lanatum*—*pilosum*—*tenuelum*—*rivulare*—*flaccidum*—*elegans*. *Cardiospermum Halicacabum*.

Decandria Monogynia—*Bauhinia acuminata*, *Cassia Fistula*—*auriculata*—*speciosa*. *Poinciana pulcherrima*. *Murraya exotica*—*Tribulus lanuginosus*.

Decandria Digynia.—*Hydrangia hortensis*. *Dianthus chinensis*—*prolifer*—*hyssopifolius*—*petreus*—*asper*—*sylvestris*—*diutinus*—*bicolor*—*suaveolens*.

Decandria Trigynia.—*Cucubalis Behen*—*tataricus*. *Silene indica*—*alpestris*—*inaperta*. *Stellaria media*. *Malpighia coccifera*—*lucida*.

Decandria Pentagynia.—*Oxalis quadrifolia*—*violacea*—*corniculata*. *Lychuis Chalcedonica*.

Dodecandria Monogynia.—Canella alba. Portulacca Oleracea—meridiana. Talinum cuneifolium—reflexum. Lythrum triflorum. Euphorbia thymifolia—hirta—platyphyllum—lathyris—terraccina—linifolia.

Icosandria Monogynia.—Cactus hexagonus—Ficus Indicus—Tuna—indicus. Psidium pyriferum—pomiferum. Eugenia malaccensis—purpurea—Jambolana—bracheata—aquæa. Punica granatum. Lagerstroemia indica—reginæ. Allangium hexapetalum.

Icosandria Pentagynia.—Spiraea corymbosa.

Icosandria Polygynia.—Rosa indica—chinensis—semperflorens—microphylla. Mesembryanthemum cordifolium. Fragaria indica. Potentilla reptans—argentea.

Polyandria Monogynia.—Acacia Sirissa—amara—Smithiana—stipulata—Suma—Catechu—pudica. Capparis acuminata—sepiaria. Argemone mexicana. Ochna squarrosa.

Polyandria Polygynia.—Clematis integrifolia. Michelia Champaca. Uvaria odorata.

Didynamia Gymnospermia.—Leonurus tataricus. Leonotis Leonurus. Dracocephalum moldavicum.

Didynamia Angiospermia.—Penstemon campanulata. Antirrhinum majus—Orontium. Linaria genistifolia. Maurandia semperflorens—personata. Thunbergia fragrans. Barleria Prionitis—buxifolia. Crossandra undulæfolia. Ruellia latebrosa. Chlerodendrum inerme. Volkameria Kempferi—dentata—heterophylla. Vitex incisa. Lantana trifolia—aculeata—lanata. Stemodia ruderalis. Bignonia amœna—Chelonoides.

Tetradynamia Siliculosa.—Iberis umbellata.

Tetradynamia Siliquosa.—Cleome pentaphylla—viscosa.

Monadelpia Pentandria.—Waltheria indica—elliptica. Passiflora laurifolia—minima—suberosa—lutea.

Monadelpia Heptandria.—Pelargonium inquinans—capitatum.

Monadelpia Decandria.—Helicteres Isora—spicata—angustifolia. Sterculia guttata. Bubroma Guazuma. Pentapetes phœ-

nicea *Pterospermum semisagittatum*—*lanceolatum*. *Sida angustifolia*—*tomentosa*—*asiatica*. *Malachra capitata*—*heptaphylla*. *Hibiscus tortuosus*—*Rosa sinensis*—*phœniceus*—*syriacus*—*rigidus*—*mutabilis*—*tricuspis*. *Achania pilosa*. *Barringtonia acutangula*.

Diadelphia Triandria.—*Tamarindus indica*.

Diadelphia Octandria.—*Polygala myrtifolia*.

Diadelphia Decandria.—*Dalbergia scandens*. *Erythrina suberosa*. *Amorpha fruticosa*. *Crotolaria retusa*. *Clitorea ternata*—*heterophylla*—*erecta*. *Robinia suberosa*. *Sesbana grandiflora*. *Hedysarum vesperilionis*—*umbellatum*. *Galega incana*—*diffusa*.

Syngenesia Æqualis.—*Prenanthes linifolia*. *Tolpis barbata*. *Chicorium Intybus*—*laciniatum*.

Syngenesia Superflua.—*Artemisia vulgaris*—*indica*—*parviflora*—*chinensis*—*sternutatoria*. *Erigeron asteroides*. *Aster dumosus*—*elegans*. *Solidago canadensis*? *Zinnia elegans*. *Tagetes erecta*. *Chrysanthemum coronarium*—*indicum*. *Pyrethrum Parthenicum*. *Achillea magna*—*rosea*—*heterophylla*.

Syngenesia Frustranea.—*Helianthus annuus*. *Rudbeckia triloba*. *Centaurea floscula*—*benedicta*.

Syngenesia Segregata.—*Naumbergia trinervata*.

Gynandria Monandria.—*Vanda Roxburghii*. *Aerides guttatum*—*cornutum*. *Dendrobium calceolum*.

Gynandria Hexandria.—*Aristolochia indica*.

Monoecia Monandria.—*Arum sessiliflorum*—*campanulatum*—*bulbiferum*.

Monoecia Pentandria.—*Amaranthus paniculatus*—*strictus*—*spinosus*.

Monoecia Monadelphica.—*Croton plicatum*. *Jatropha Curcas*—*multifida*. *Ricinus Mappa*.

Monoecia Polyadelphica.—*Momordica monadelphia*.

Dioecia Triandria.—*Stilago diandra*. *Dioecia Pentandria*.—*Ferriola buxifolia*.

Dioecia Polyandria.—*Rottlera alba*—*peltata*.

Asiatic Intelligence.

SERAMPORE.—*Native Female Education.*—On Monday, the 5th April, the first annual examination of the Serampore Native Female Schools was held. Mr. Hohlenberg, the Judge and Magistrate of the settlement, and all the members of the Mission Family were present, with several other friends to the cause. The number of little girls assembled on the occasion, was upwards of *Two Hundred and thirty*. Of these, about thirty-five were able to read in books: about the same number read words of from two to five syllables, in tables: and twenty read words of one syllable. These were brought before the company in classes, commencing with those who had made the least proficiency. Small as that may appear, it is not gained without much attention and labour; nor is it a degree of progress of little consequence in their education. It is preceded by an accurate acquaintance with all the letters, single and compound, of every kind, the utmost care being taken that nothing shall be considered as done at all, which is done by rote. Each of these little children, therefore, could readily name every letter and mark, that occurred in any syllable presented to her, and give each its proper sound: and after this, the doing the same with words of two, three, or any number of syllables, becomes an easy task. The highest class read from the books which they had been using in school, such passages as were selected by Dr. Carey at the moment, and acquitted themselves much to the satisfaction, and sometimes by their arch look and modulation of voice, to the amusement, of all present. There were a few who could read any common book that was put into their hands: and some of the daughters of our Native Christian brethren who attend one of the schools, repeated parts of different religious Catechisms, and several hymns. Specimens of their needlework and knitting were likewise produced, one of them having knit four pairs of children's socks, although these pursuits have been but recently introduced.

The children having been rewarded as their several classes retired from the room, and the examination being concluded, a report was read to the Company of the present state of the schools. This will be published hereafter in a more extended form. In the meantime we shall only observe, that the number of schools is *thirteen*; the total number of names upon the school-lists is about *two*

hundred and fifty ; and the average daily attendance is somewhat above *two hundred*. By this statement it will be seen that the number of schools is decreased. This has arisen from the necessity of breaking up several of those first established, because of the insuperable difficulties attending their superintendence. The schools, however, which remain, are, almost without exception, in the highest state of prosperity which they have ever enjoyed, whether it regards numbers, discipline, or progress in learning. And it will not be difficult to multiply our schools to any extent, and perfectly within our reach, as soon as we feel that there is no doubt of our being supported in our exertions. Besides, female schools are rising with such pleasing rapidity at several of our Missionary stations, that we find it necessary to avoid lavishing all our means upon Serampore. We shall endeavour to give a view of the present state of Native Female Education in India in our next, which we are sure will be most gratifying to our friends.

Death of a Native Christian.—On the 17th of March, 1824, died Debrancee, a female Native Christian. She was the widow of Bykanta, one of the earliest converts, whose first visit to the Missionaries at Serampore from the district of Jessore, is mentioned in the Periodical Accounts, vol. iii. page 162: it was on the 15th June, 1805. At page 332 of the same volume, under date 9th February, 1806, we have the following notice: “Our brother Bykanta is returned from Jessore full of joy. His wife has forsaken her father’s house to cleave to him. She declared her resolution to do so in the presence of an officer, sent by the British Magistrate to her father’s. The particulars of this affair are quite interesting. She is about nineteen, and has an infant son.”

Whilst her husband lived, she acted with a constancy and assiduity of affection worthy of this decision. For sixteen years she had been a member of the church, and adorned the doctrine of her Lord and Saviour. She had been a widow for seven years, during the whole of which time she possessed such strong confidence in God as never to despond in any affliction. When any of her relatives were ill, and she was asked if she was not concerned about them, she would say, “What will my concern avail? God cares for them, and therefore there is no need for me to distract myself.” If she found any one in deep sorrow for some loss, she would reprove them by saying, “You act very unwisely; it is our

duty in all our trials to look to God and bless Him. He is Almighty and Omnipresent, and therefore knows all our sorrows." By such conduct she eminently fulfilled the scriptural exhortation, "be anxious for nothing," without being at all chargeable with apathy or selfishness.

Shortly after the death of her husband, she went to reside with two other widows, who were members of the church. From that time to her death, she lived in the greatest love and peace with them. She was a constant attender on the means of grace when in health, and took much pleasure in attending the Sabbath school, where she would take her turn with the rest of the sisters in offering up a short prayer. She appeared anxious to read; and at night, with the assistance of her son, a boy of eight years of age, would read over her lesson. She very earnestly desired also, that her daughters might be able to read the scriptures.

She was ill a whole year, and at the commencement was requested by her friends to have medical advice, but she always said "this sickness is not unto death: I shall recover. I have comfort in that I have a God to look to." When medicine was administered, she always took it, saying, "The Lord will do with me as he thinks best. My body is ill indeed, but my soul is in health." About this time her son-in-law called to see her, and finding her very ill, asked her what she thought of herself. She replied, "all my hope is placed on my Saviour Jesus Christ. I know that this is a deceitful world. It is fast passing away, and we are all dying, but blessed is the soul whose sins Jesus has blotted out." When her son-in-law prayed with her, she appeared to be melted in sorrow. When he had finished, he tried to comfort her. She begged him not to grieve about her "for," said she, "if it be the will of God to take me out of this thorny world, all I pray for is, that He may prepare me for my departure. May the Lord bless you for ever with the light of his countenance.—Oh rely on Him."

Her illness being of long continuance, her Christian brethren and sisters had many opportunities of conversing with her, and at all times her conversations were so satisfactory, that many were led to say, that God was very gracious to her, and had blessed her with the consolations of his Holy Spirit. Her disorder at last rapidly increased, and medicines were of little use. One night her youngest son-in-law calling to see her, enquired if she were

comfortable in mind. "Yes," she answered; "I have nothing to fear, for I have obtained salvation through Christ. He died on the cross for my sins; and God through His Son has wiped off the debt that was accumulated through my iniquities. I have peace. The sufferings that I endure from my decaying body are not worthy to be called sufferings, when compared with what Christ endured for a guilty world." Her youngest daughter had lived with her some time, and whenever she was free from pain, she would converse with her children on the subject of religion, and beg them to fear God and walk in his ways.

Her disease was very distressing, yet, notwithstanding all her sufferings, no impatient word was heard to escape her lips. Often when her friends expressed their astonishment at this, she would say, "no one can participate in my pains, and therefore it is best for me to suffer them patiently. My body alone suffers, not my mind."

Several of the members of the Mission family called to see her at different times, and invariably found her happy and steadfast in her hope. Seeing her end fast approaching, her friends watched by her bed day and night, and spent the greatest part of the time in singing, reading, and praying. Though very weak she always listened with attention, and, when able, would join them in singing. Sometimes she would say, "Lord have mercy on me speedily." When too weak to speak so as to be understood, still from the posture in which she was seen and the moving of her lips, she appeared to be frequently in prayer. Two or three days previously to her death she had her children collected round her bed, and desiring them to love and serve God, and to dwell in peace with each other, she commended them to God in a short prayer. Her strength now failed, and all that she could do, in answer to any questions that were put to her, was to make some sign with her hands. At one time particularly, when asked if she prayed, she pointed to her breast, implying that she prayed inwardly. Thus lived and died Debranee. She was born a Heathen, but, through the grace of God, she died leaving a good testimony that she had passed from death unto life,—and that she is now in possession of a never-fading crown of glory.

CALCUTTA.—Our brother C. C. Aratoon continues his labours, with great diligence and zeal. He preaches to the Heathen at the

Native Chapel in Boittakhana, at the Chapel yard in Bowbazar, and at the river side, besides labouring amongst the members of the church. He is assisted by several of the Native Brethren, appointed for that purpose, and also by our brother Shaudron who still gives his services gratuitously. The following are extracts from brother Aratoon's Journal for March.

“In the morning brother Kantz and I, went to the side of the river. As we were going from place to place, conversing, and distributing Bengalee Religious Tracts, a choonam merchant invited us to go into his shop, and converse with him on the subject of our tracts. We did so, and brother Kantz spoke a while, till the man begged us to quit the place, for it was the time of their business. Just about the time of our leaving the place, two Hindoos came near us who had heard us a little before, with an elderly Mussulman along with them, and after a few minutes conversation with each other they wished to leave us; the Mussulman however began to enquire respecting Dr. Carey and Dr. Marshman, and said he had seen them, and heard the word of God from them. He said his name is Toribot; and I soon recollected that he belonged to a village called Lokphool, whither Dr. Marshman went to preach the gospel about eighteen years ago; and when I told him, we knew him, he stretched out his hand, before the people, to shake hands with me and brother Kantz, and promised to give us a call soon.

“In the evening we collected a congregation in the chapel-yard as usual, and brother Shaudron read from John, “I am the light of the world,” and preached: the people paid good attention to what our brother said; and after him I preached, till about half after six when we left each other.

“We have two prayer-meetings, in the week, one at Mrs. M——'s every Tuesday morning, and another at Mrs. W——'s, or Mrs. W——'s, on Thursday morning. The number at our last meeting was twenty-five.”

DACCA.—Extract of a letter from Mr. Leonard, dated April 15th, 1824:—“We have had such a number of Hindoo Poojas, during these last three months, that the work of the Schools could be carried on but slackly, although their general interest increases upon the feelings of all ranks in these quarters, both European and Native. I am about to establish a fifth Female School, and must strain every nerve to have them in a tolerable state for an

Examination, as soon as possible ; but at present although never so well prepared, it would avail little if any thing, to call together the friends in Dacca, for that purpose, through the continual bustle of troops arriving in, and departing from the city, in consequence of the Burman war. However the Ladies of the settlement have contributed about 350 Rupees as an *outfit*, if I may use the term, for the Female department, which, all things considered, is a happy omen of the ample support that will accompany its future progress."

ALLAHABAD.—Extract of a letter from Mr. Mackintosh, dated April 1st, 1824 :—"The former part of March has been much profaned by the Hoolee festival. In most streets and lanes, the most obscene expressions and songs might have been heard, and often gangs of boys have followed an expert debauchee in his lewd language. No one residing along the street (especially of a decent family) could escape the insult of lewd songs, and at night the air has resounded with their unhallowed sounds. In going about, I have endeavoured to point out to them the inefficacy of the washings which they have had but recently in the Ganges for a whole month, to effect an ablution of their sins, for now it proves to be an ineffectual thing, and "none but Jesus can do helpless sinners good ;" some have acknowledged the justness of the remark. However there have been not a few who have endeavoured to extenuate these filthy songs and expressions, by saying it was the effect of the Kalee-yoga (the age of sin.) On the 15th, in the morning, just as I was coming out of my gate, I saw, close by, a crowd of young lads throwing dust and filth on all who were not armed, and happened to be passing the street. They were even beating them with shoes, and actually beat one down to the ground.

"This festival is always concluded by a large assembly at the Baloo-ghaut, whither they resort in their most gaudy dress to see and to be seen. At this time there is no particular object of idolatry, except the prostitutes who are exhibited there as dancing girls. It is customary with some to throw a few flowers into the Jumna, and take a handful of water and sup it. I had at this opportunity seated myself, with a few books and tracts, opposite to the ghaut, and asked those who were just before me whether they had any inclination to see my books ; some immediately surrounded me,

and took books and tracts and began reading them, whilst I also read a tract to others standing close by. On its getting dusk, having turned my face towards the river, I was astonished to see a large boat with a platform just come to the ghaut, a man holding a large torch, and a prostitute dancing, and immediately hundreds thronged to it and lined the bank of the river opposite to it. The assembly commonly continues an hour or two after dusk."

DELHI.—Mr. Thompson writes from Sirdhana, 30th March, 1824 :—“ I left home on Friday, the 26th, and reached Meerut, on the following day. I have left behind me, I would humbly hope, a praying people (though few in number) and some inquiring souls, who are beginning to attend to the concerns of their salvation. Two have expressed a wish to join in church-fellowship; and I pray they may have grace to persevere in their determination. An experience-meeting, commenced three or four months ago, has been attended with the happiest results, under the divine blessing. We make it a part of our week's duty to seek the salvation of our European as well as Native neighbours, and mention such endeavours and their effects on the Saturday night. We have also resolved upon visiting sick persons, after previous prayer, although they should be strangers; entreating permission for that purpose. Affliction, as Mr. Fuller observes, being the day in which we may find the worldly man lend an ear to the gospel.

“ Remembering an observation of our dear Dr. Carey, that it is the duty of a church to ascertain and encourage the gifts she possesses, I proposed that our brethren Miller and Lowe should make it a matter of prayer, and address us in our week-day private meetings, when a few select friends meet together; and they acquiesced, depending upon the Lord. This has been done three times, on every Thursday evening; and we have all reason to rejoice that we regarded our dear Pastor's suggestion. Through this, now that I am necessarily absent, the humble hearers of the word are kept from being scattered, and the means of grace are dispensed both on the Sabbath and on Wednesdays, besides the Thursday exhortations, and the experience meeting on Saturday evening. This little flock, I pray the dear Redeemer to preserve, and bless with his presence, and also to watch over the seed sown in the hearts of from thirty to forty stated hearers of the word, not forgetting the numerous in-

dividuals among the Natives with whom the most lively discussions of the truths of revelation, &c. &c. have taken place, that the Lord would carry on the work in their hearts, and thus extend and “build the walls of our spiritual Jerusalem.” Yesterday (Monday) I came to Sirdhana, the spot where dear brother Chamberlain laboured so long. As I advanced I felt a sacred pleasure and a solemn seriousness in treading upon ground where he laboured.”

PADANG.—Extract of a letter from Mr. Evans, dated 27th February, 1824:—“Since my last, things have worn a new and more pleasing aspect. I have received permission from the Governor General in Council, to conduct schools, &c. &c. A large room is now about to be erected for the Malays, and another to be occupied by the Chinese and Niyas. The Government sanctions the whole, and will in a great measure support it. This will be a most important object gained. I hope in the course of a month or two, to write you particulars respecting these schools of a pleasing nature. We are all in good health.”

MR. SUTTON.—A letter has been received from Mr. Sutton, dated Port Louis, 29th January, 1824. He says, “I have had preaching every Sabbath, when the weather would permit, in the cuddy. I have been surprized to find so many, and such warm-hearted christian friends, in the Isle of France. As soon as I arrived, I began enquiring and immediately found out Mr. Le Brun, a missionary of the London Society, who received me most cordially, and introduced me to his friends; and a young gentleman in the Civil Service invited me to his house, where I am at present lodging, and enjoying every comfort.

“I have received so much friendship that I am sorry we must part so soon. I shall preach to-morrow night, and on Sunday next. Mr. Le Brun has two congregations, one of French of about 150, and another small one of English. He also has several schools, but he is not doing much among the slaves, who constitute the chief population of the Island.”

We are happy to say that the health both of Mr. Sutton and his little boy was much improved, and they had every reason to be pleased with the Captain and their fellow passengers.

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WEST INDIES.

THE London Periodicals for January and February, furnish us with the following articles of information, respecting the painful occurrences in the West India Islands. They authorize very pleasing hopes.

London Missionary Society—Demerara.

The Directors have at length the satisfaction of informing the Members of the Society that they have received a letter from Mr. Elliot, dated October 18th, enclosing a copy of one written to the Treasurer on the 25th September, but detained in the Colony; besides communications from other persons.

The letters of Mr. Elliot assert *the innocence of the Missionaries of all participation whatever in the crime of the Insurrection*; and the Directors entertain no apprehension of advancing that which they shall have to retract, in saying, they give full credit to the declaration. They will quote the terms in which these assurances are made to themselves, convinced that the manly feelings of conscious integrity which shine through them, will carry to the bosom of every impartial reader a conviction of the veracity by which they are dictated.

“Numerous false reports have been sent forth against Mr. Smith,”—(Mr. Elliot might have added against himself also)—“but assure yourself and all the Directors, that whatever reports you may hear, the only crime the missionaries have committed is their zeal for the conversion of the Negroes. *They have neither been so weak nor so wicked as to excite the Negroes*

to rebellion. The missionaries want justice only ; they have no favour to ask ; they have nothing to fear. The missionaries have not degraded their holy calling, nor dishonoured the Society of which they are members, by sowing the seeds of rebellion instead of the Word of Life. The real causes of the rebellion are far, very far from being the instructions given by the missionaries." He adds, " We are not cast down ; the Lord our God supports us ; and we are persuaded that He who protected Daniel in the lion's den, will support and protect us."

The Directors are persuaded that the friends of the Society will approve of their not making larger quotations from these communications at present, and that they will accept the brief statement which they are about to offer, in the confidence that they will be enabled, ere long, to present to them a circumstantial justification of the character and conduct of their greatly calumniated missionaries.

The statement, brief as it is, will be sufficient to show the falsehood of the almost innumerable reports which have been industriously circulated through the kingdom, and indeed through the world.

The Colony of Demerara is divided into the East and West Coasts by the Demerara river, the former, including Mahaica, being on its right bank. Mr. Elliot is stationed on the West, Mr. Smith on the East Coast, about twenty miles distant from each other.

It appears that the insurrection was entirely confined to the East Coast, so that no commotion whatever took place on the estates on which Mr. Elliot labours, and *not one of the Negroes* under his instruction was implicated in the rebellion.

Mr. Elliot's being taken into custody was therefore owing only (though he had threatenings given him) to an alleged " disobedience of orders," which he had not understood to be such, in visiting Mr. Smith at the Colony-house the day after he was sent thither. After a detention of about ten days, dur-

ing which his papers were all taken from his house, he was allowed to return home, under an injunction not to interfere with the trials. No charge was preferred against him; and thus are the vehement accusations against *all* the missionaries of the Society within the Colony, circulated for several weeks past throughout the country, reduced to *that only* against Mr. Smith.

The insurrection, it should seem, manifested itself first in Mahaica, the district to the eastward of that in which Mr. Smith resides. Its appearance on the Le Ressenouvir estate, where Mr. Smith resides, was on Monday, the 18th August, in consequence of an order to take into custody two slaves belonging to an adjoining plantation, whom the Negroes of the Le Ressenouvir, as the prisoners had to pass over it, rose to rescue. Mr. Smith was at home. He successfully used his endeavours, on perceiving the tumult, to rescue the Manager from the Negroes, and continued his exertions to induce them to return to their duty, till he himself was driven with violence, and with a weapon held to his body, from the estate.

Mr. Smith was taken into custody on the evening of the 21st August, and all his papers seized. He is kept a prisoner in the Colony-house, and has since the 24th of August, had a guard stationed over him. Mrs. Smith is not detained as a prisoner, but does not avail herself of her liberty, lest on leaving her husband, she might be refused access to him again. After the 22d of August, Mr. Elliot had no communication with him. Mr. Smith was on Monday, the 13th October, brought to trial before a *Court Martial*, the legality of which proceeding is greatly doubted in this country. The public papers have stated four charges as forming the indictment against him, but of their accuracy the Directors are not enabled to judge. They trust that, under the direction of Divine Providence, he has been able to prove himself *guiltless* of them all.

It is not, however, to be concealed, that he will have had much to contend with from the violence of public prejudice in the Colony, and it is to be feared from the false assertions of

some of the unhappy Negroes, whom the hope of favour towards themselves may have led to bring against him "things that he knew not." Indeed, the Directors are informed, upon authority on which they can rely, that some of the condemned Negroes, finding the hope of life taken away, had in the most solemn manner declared that they had been induced so to act, and that others, on being questioned whether they had not been incited to rebellion by Mr. Smith, had in the strongest terms which their broken language could supply, denied the imputation. It is stated by the writer of one letter that he has often heard charges circulated against the missionaries as if spoken by the Negroes at the time of their execution, which he knew (for he was a near spectator) that, they never had uttered.

The issue of Mr. Smith's trial is not yet known in England; but it is stated in the public papers that by a vessel arrived at one of the out-ports, letters have been received of the date of the 27th October, which mention that the evidence for the prosecution closed on the 25th October, and that the Court would meet on the 1st November to proceed on the defence.

While waiting for the decision, the Directors are much grieved in knowing that the health of Mr. Smith has for some time been in a dangerous state, and that his physician had, just before the insurrection broke out, advised him to take a voyage to England, as the best means of recovery. The Directors have written to him, recommending his compliance with this advice as soon as circumstances will allow him so to do, which it may be hoped will be the case ere long.

The Directors have received letters from Mr. Davies, dated the 15th and 18th October. He arrived with his family in Demerara on the 11th of that month, through the divine goodness in health and safety. Under the shock which the state of affairs occasioned, he had the happiness to find his own congregation enjoying tranquillity, and that *not one* of the Negroes who attend his ministry took any part in the insurrection. He speaks of the kindness with which the Governor received him, and states that he was allowed to preach as before.

West Indies.

Berbice.—Destruction of Mr. Wray's Chapel.

By a letter from the Rev. John Wray, our missionary in the Colony of Berbice, (bordering on the Colony of Demerara) dated September 25, 1823, the Directors have received the distressing intelligence of the destruction of his chapel by fire, on Monday, the 22d of that month. The fire began in a small house close to the chapel, and being to the windward, immediately communicated to it, and in a short time reduced it to ashes. It appears that no person was in the house when the fire commenced; but in what manner it was kindled, was not known when Mr. Wray wrote. Many of the inhabitants, of all colours, with the captains and seamen of the ships in the river, lent their assistance, and used every exertion in their power to save the chapel, but in vain.

Mr. Wray's dwelling-house, which adjoined the chapel, was with much difficulty preserved from entire destruction, but it was greatly injured; a large part of the roof was uncovered; all the windows broken; most of the furniture spoiled by being thrown out of the windows, and much other damage done. The Governor and Fiscal were using every means to discover whether the fire was accidental or intentional.

At a meeting of the Directors, on Monday, the 22d of December, the communication from Mr. Wray being read, it was unanimously resolved, That the sum of FIVE HUNDRED POUNDS be granted for the purpose of aiding in rebuilding the Chapel and School-house.

As the loss sustained by the total destruction of the Chapel and School-room, and the damage done to the dwelling-house and furniture is calculated to amount to nearly *Two Thousand Pounds* sterling; the liberal donations of the Friends of the Missionary cause throughout the United Kingdom are respectfully solicited.

Since the Missionary Chronicle was closed on the 24th of January, intelligence of the issue of the trial of Mr. Smith has

been received; the purport of which is contained in the following official document, published in Demerara.

Adjutant General's Office, Head Quarters,

Georgetown, 28th November, 1823.

The Members composing the General Court Martial, which assembled at the Colony-house on the 18th of October last, for the trial of John Smith, of the London Missionary Society, and which continued by adjournment to the 24th of November, and whereof Lieut. Colonel Goodman is President, will return to their duty—the nature of the proceedings being such as to render it imperative on His Excellency the Commander-in-Chief to transmit them for His Majesty's consideration and ultimate decision.*

J. R. BRANDT, Adjt.-General, M. F.

(From the Miss. Chron. in the Evan. Mag.)

Baptist Missionary Society, Kingston.

We have the pleasure to announce the safe arrival of Mr. and Mrs. Coultart, together with Mr. Godden, at Liverpool, after a tedious passage of eleven weeks; and it affords us additional gratification to state, that the change of scene and of climate, since her embarkation, appears to have been of great service to the health of Mrs. Coultart.

Since our friends lauded, a letter has come to hand from Mr. Knibb, which affords satisfactory evidence that the cause of the Redeemer is still advancing at this important station.

“On the first Sabbath in September, the ordinance of baptism was administered in the baptistery of our New Chapel. It was truly a solemn and impressive service. The candidates for baptism were arranged on each side of the baptistery, de-

* Since this sheet was sent to press, we have seen by the public papers, that his Majesty has pardoned Mr. Smith, but that he is not allowed to remain in any of the West India Islands.—*Ed.*

cently clothed, before the chapel was publicly opened, that no confusion might take place in the arrangement. Many of the front seats of the gallery were occupied by respectable individuals, some of whom had expressed a desire to have the ordinance administered in the chapel. At six o'clock the service commenced with singing and prayer; after which brother Tinson preached an impressive discourse on the nature and importance of the ordinance. After sermon, I had the pleasure of baptizing One Hundred and Twenty-seven persons; the candidates conducted themselves with becoming seriousness, so that the whole service was solemn and orderly. We have been very particular in admitting members into our church; if they have deceived us, we have not deceived them. We have offered no inducements except such as the scriptures warrant. We have told them of the aggravated guilt of professing with their lips, what is not felt by their hearts; that professing themselves the servants of God, while they were serving Satan in their hearts, would only aggravate and increase their future punishment—and that hypocrites were of all characters the most detestable in the sight of God. May the friends of the Redeemer in England pray, that these persons may be enabled to adorn the doctrine of the Saviour in all things! My hands are now fully occupied, and I trust I feel peculiarly thankful to God that he has hitherto imparted strength equal to my day. For these last six weeks sickness has been very general in Kingston and its vicinity, though it has chiefly rested upon the natives. More than half the population have been affected with it, though it has not been generally fatal. Nearly seventy of my scholars were laid up in the space of ten days, but most of them are now recovered. The few articles I sent home for, I shall shortly be much in want of. My school is now full, so that I shall soon be compelled to reject all applications. The British system is one exactly suited to Jamaica, and some of the children have made great progress both in reading and writing. Some that were ignorant of their letters

six months ago, can now read pretty correctly the easy chapters in the New Testament; which proves that they are not deficient in capacity. There was some report of the magistrates of Spanish Town sending a young person to me, to learn the system, for the purpose of establishing a school there; but I fear it has escaped their attention."

SURVEY OF PROTESTANT MISSIONS, FOR 1822—3.

In the *Missionary Register* there is given annually, in January, a Survey of the Protestant Missionary Stations throughout the World: and we cannot conceive of any thing more accurate, impartial, and interesting than it has always been. It would give us pleasure could we transfer the whole of the last survey to our own pages; but as this is impossible, we shall insert the introductory remarks to each of its geographical divisions, and add such particulars as our limits will permit. It commences with

Western Africa.

"The view which we gave of the Slave Trade, at pp. 465—469 of the last volume, from the Seventeenth Report of the African Institution, is not a little discouraging to the friends of these oppressed shores. Retributive justice will ultimately visit, with punishment proportioned to its delay, those powers which set at defiance all the claims of injured Africa. We extract the following passage on this subject from the Twenty-third Report of the Church Missionary Society:—

"It is with great pain that the Committee witness the continuance, under even aggravated circumstances, of the Traffic in Human Beings, which is the curse of these devoted shores. There is, however, no relaxation on the part of the conscientious and humane, not only in the United Kingdom and the American States, but in other countries, to put an end for ever to this opprobrium of the civilized world. The rising Commonwealths of the New World are not only exterminating the odious traffic, but they are preventing the possibility of its revival, by making provision for annihilating the State of Slavery within their respective territories. In France even, at present the nation most eminently guilty, the voice of justice and truth is beginning to make itself heard; while the friends of humanity in our own country are pursuing with determined perseverance, in co-operation with the Legislature, the great object of a final and total abolition. The continuance, indeed, of the trade, is not, through the merciful overruling of the

Almighty Hand, without some countervailing alleviations; as the victims of this traffic are still rescued in considerable numbers, and placed under Christian Instruction.

“ We are much concerned to state the death of that excellent officer and active enemy of the Slave Trade, Sir Robert Mends. He died on board his ship, at Cape Coast, after a short illness.”

The stations or settlements under this Division amount to about *nineteen*, and are occupied by *sixteen* European Missionaries, Schoolmasters, or Agents, most of them with wives, besides a number of Native Assistants. The Societies who support them are, the Church Missionary Society, the Wesleyan Missionary Society, the Society of Friends (Quakers,) and the American Colonization Society. The Chaplains of the Colony also give their assistance to the good work.

South Africa.

“ The internal improvement of the important Colony of the Cape, under the beneficent administration of His Excellency Lord Charles-Henry Somerset, is obvious to all.

“ Our Readers will have seen the anxiety for its advancement, which his Lordship discovers in the Proclamation relative to the Slave Population, given at pp. 537—540 of our last Volume. Schools for the Slaves were, in consequence, soon opened, at Caledon and in other places.

“ This disposition in the Government manifests itself in various ways. Proclamations have been issued, providing for the support, protection, and religious instruction of destitute Native Children, born in the Colony, and for facilitating the marriage and baptism of Slaves.

“ Another salutary measure has been recently adopted. There are 4 Episcopal and about 14 Dutch Churches in the Colony. The Governor having suggested the expediency of employing British-born Ministers, conversant in both the English and Dutch languages, in discharging the Parochial Duties of the Reformed Religion as one of the Established Systems of the Colony, His Excellency announces—

“ It has pleased His Majesty most graciously to approve that measure, and to enable me to act more extensively upon it: not only by having commanded Clergymen of the Established Church of Scotland (whose religious tenets are precisely similar to those of the Reformed Church of this country) who have re-

ceived instruction in the Dutch language, in Holland, to be sent hither, to be placed in the vacant Churches; but by having authorized competent and respectable Instructors being employed at the public expense, at every principal place throughout the Colony, for the purpose of facilitating the acquirement of the English language to all classes of society.

“These Instructors arrived in July, 1822. A Proclamation was, in consequence, issued; in which it was ordered that the English language should supersede the Dutch, in all Judicial and Official Acts and Proceedings, so as to be exclusively used therein from the 1st of January, 1827.

“The English Teachers are six in number. They had been trained in the British System; and were instructed in Dutch, during the passage, by the Rev. Dr. Thom, whom they accompanied on his return from Europe. They were placed by the Governor, as follows:—Mr. Brown, at Stellenbosch; Mr. Rattray, at Tulbagh; Mr. Bair, at Caledon; Mr. Dawson, at George; Mr. Innes, at Uitenhage; and Mr. Robertson, at Graaff Reynet. We quote the following statement on this subject:—

“The Scholars pay no fees for instruction: we have every prospect of seeing a reasonable proportion of the children under instruction, according to the population and local difficulties of the different stations.

“His Excellency the Governor, Lord Charles Somerset; Lieutenant-Colonel Bird, Colonial Secretary; and the Chief Justice, Sir John Frater, give every countenance and support to education in general, and particularly to these Gentlemen. The Chief Magistrate of each district has the superintendance of the Schools, to whom quarterly returns will be made of their progress, number of scholars, &c.

“The extension of the influence of the colony will keep pace with its internal improvement. As Christianity acquires strength within the Colony, it will push itself forth with vigour among the neighbouring tribes, and will become its best safeguard and its real glory.

“Among the Caffres, as our readers are aware, Government itself has established a Mission; and has afforded liberal encouragement to the Wesleyan Missionaries to enter the same field.

“Another sphere of exertion is opening near Delagoa Bay, on the eastern coast; where a large tract of land has been ceded to the British, and the Government encourage the establishment of a Mission. The Slaves in the Colony who come from these parts represent the Natives as entirely Heathens.

“An irruption of the Mantatees, a numerous horde of Natives from a great distance north, into the Bootsuanna country, in the

month of June, created considerable alarm even in the Colony. They had destroyed Kurreechane, and had ruined the more distant Bootsuanna Tribes, and were approaching Lattakoo. Mr. Moffat, one of the missionaries at that station, went forward on horseback to reconnoitre; and then returned to rouse the Bootsuannas and Griquas. The Griquas came up very speedily to the assistance of the people of Lattakoo. The enemy were found in great numbers, said to be not less than 40,000 of both sexes, with a large quantity of cattle, which they had swept from the countries that had been ravaged by them. Their fire-arms gave the small body of Bootsuannas and Griquas such superiority over the invaders, that, in a fierce conflict which took place on the 26th of June, only one of them was slightly wounded, while great numbers of the enemy fell. The Mantatees were driven back, and about 1000 head of cattle taken. These people had cut their way through a vast tract of country, dispersing many powerful tribes. They are, for the present, driven back on the country which they have conquered; where they will probably fix themselves, holding its inhabitants in subjection and slavery. Though they are evidently from a great distance, they speak a dialect of the Bootsuanna: that tongue is found, indeed, to prevail, in its different dialects over a very large portion of South Africa.

“This event will, doubtless, tend to the furtherance of the Gospel. The aid rendered by the Missionaries, in this affair, to the Natives among whom they live, has more closely attached them to one another: as these Natives shall be brought to receive the Gospel, a vast field lies before them, in which they may proclaim, in their own tongue, the glad tidings which they will have received.

“On the subject of the numerous tribes of Natives which occupy the southern part of this continent, much information is communicated in the late publications of the Rev. John Campbell and other travellers, and in the communications of the Missionaries settled among them or in their vicinity. We have made some arrangements to lay before our readers a digest of this information; but, from the rapid increase of Missionary Intelligence, we may not be able, for some time, to effect our object.”

Under this Division *twenty-one* stations are enumerated, in the following subdivisions, Cape Town, Hottentots, Caffres, Griquas,

Bootsuannas, and Namaquas. There are *forty-four* European Missionaries, Schoolmasters, &c. with their wives, besides Native Assistants. Engaged in this part of the Missionary field are, the London Missionary Society, the Moravian Brethren, the Wesleyan Missionary Society, the Society for the propagation of the Gospel, the Glasgow Missionary Society, the South African Missionary Society, and the Colonial Government.

African Islands.

“The hope, stated in the last Survey, that the Imaum of Muscat would be induced to lend his aid in suppressing the Slave Trade, has been realized. He entered into a Treaty, on the 10th of September, 1822, with the Governor of Mauritius, for the total Abolition of that trade throughout his dominions and dependencies; and issued, in consequence, the most positive orders to his Governor at Zanzibar, to prevent the traffic in Slaves with any persons whatsoever: and there is reason to believe that the Governor has faithfully fulfilled these instructions of the Imaum.

“The Trade, it appears, is resolutely suppressed by King Radama in Madagascar. Mr. Hastie, the British Agent in that island, states that offers have been made to the Chieftains for leave to trade on the coast, but they had invariably been rejected. Mr. Hastie has been zealously and usefully employed, in promoting habits of industry and a taste for agriculture in the Natives.”

The Islands included in this Division are, Mauritius and Madagascar, in which there are *four* Missionaries, and *three* artisans, belonging to the London Missionary Society. The Mission in Johanna, one of the Comoro Islands, has been relinquished.

Abyssinia.

“Of the Amharic and Ethiopic Scriptures, the Committee of the British and Foreign Bible Society thus speak, in the last Report:—

“The printing of the Amharic Version, destined for the use of Abyssinia, is now in active progress; the difficulties which had retarded it having been, at length, surmounted. It is proposed to print, in the first instance, the Four Gospels; and that of St. Matthew has already passed through the press. Your Committee acknowledge their obligations to your Honorary Librarian, Mr. Platt, for the care and attention with which he continues to prosecute the laborious task of editing that important work.

“In the course of the present year, Mr. Platt proceeded to Paris, at the request of your Committee, to examine the Oriental MSS. of that city, for materials to assist

in the prosecution of another department of their Abyssinian labours, the publication of a correct edition of the Scriptures, or parts of them, in the Ethiopic language. The aid which he thus procured was such as will, it is hoped, enable your Committee to proceed in a short time to an edition of the Four Gospels of this Version. His success in this Mission is to be attributed, under Divine Providence, to the unceasing assistance and advice of Professor Kieffer; and the kindness with which facilities of every sort were granted to him in his researches, by M. Langles, Conservator of the Oriental MSS. in the Royal Library.

“The Four Gospels in Amharic have been just finished at press.

“Mr. Platt has published, since his return from Paris, in a handsome quarto volume of about 80 pages, the results of his researches, with specimens of the modern languages of Abyssinia, and illustrations of those languages which indicate a close and able investigation of the subject. We rejoice to see the attention of our Scholars so effectively occupied on the means of enlightening Abyssinia; and quote, with great pleasure, Mr. Platt’s concluding remarks in reference to that people:—

“Should such communications as this have any effect in turning the attention of the Orientalist to Ethiopic Literature, and to the people to whom that literature was once familiar—to their present state of depression, and the best means for recovering them from it—they will indeed answer a valuable end. Cut off from intercourse with Christian Nations, and surrounded by Mahomedans and Pagans on every side, the Church of Abyssinia has stood for centuries alone—an oasis in the moral desert. Wasted indeed it has been, and desolated by rude and frequent inroads; but the principle of life and strength still remains. And the attempt to rouse those powers into action, by applying the motives which Christianity, as set forth in the Word of God, alone can give, and by displaying those hopes which Christianity alone can offer, is surely an enterprize than which few can be more interesting.”

Mediterranean.

“The principal Station, at present permanently occupied within this sphere of Missionary Labour, is Malta: not so much, indeed, for its own sake, because the dominant authority of the Roman Catholic Faith restricts attempts to communicate the Scriptures to the great mass of its inhabitants; but as a secure asylum and centre of action, where, under British Protection, benevolent plans for the benefit of the surrounding shores may be matured—labourers may meet, and recover their spirits and strength—translations may be executed or revised—the press may be put into powerful action—and, hereafter, natives of various countries may be prepared for future service among their own people.

“We observe, with pleasure, in the Journals of the Missionaries employed in these parts, that they hold friendly conferences with one another at Malta, in which, by an interchange of knowledge and experience, they endeavour to improve their respective plans for obviating the various difficulties of their work and attaining the great object at which they aim. This system is coming into operation. The different Societies, engaged in the diffusion of Christian Truth round the shores of this sea, are sending forth their travellers on journeys of investigation—distributing, by their means, far and wide, copies of the Scriptures and Religious Tracts—and regulating their plans and measures on actual knowledge of the scenes of labour.

“On one of the means of diffusing Christian Truth round the Mediterranean for which the situation of Malta renders it eminently advantageous—the preparation and circulation of Religious Tracts—we quote some very pertinent remarks by the Committee of the Religious Tract Society:—

“The very interesting volume of *Christian Researches in the Mediterranean*, recently published by Mr. Jowett, presents an appalling enumeration of difficulties, moral, political, ecclesiastical, and incidental, which must be overcome, in order to the successful promulgation of the Gospel of Christ in countries once blessed with its hallowed light, but now darkened with ignorance, infidelity, and error. This respected individual, who occupies a station which gives access to a line of coast equal to nearly one half of the circuit of the globe, and is surrounded by every variety of character; language, national distinctions, and religious prejudices, deeply feels the value of Tracts and has devoted much of his time to preparing them for publication. In the countries bordering upon the Levant, especially, Tracts will furnish the best precursors to future Missionaries, by removing prejudice and exciting inquiry; and they form, possibly, the only means by which multitudes of the present generation, now rapidly passing into eternity, can be made acquainted with the hope of the Gospel.

“It is worthy of remark, connected with these observations, that in these very regions, the Scriptures were originally published as Tracts. The Gospels of the Evangelists were dispersed as Tracts, the Epistles of St. Paul were sent as separate Tracts, the Addresses to the Seven Churches were of the nature of Tracts, and the Epistles of St. Peter were Tracts, immediately directed to the Christian Strangers scattered through proconsular Asia, Pontus, Galatia, Cappadocia, and Bithynia. And if ever the golden lamps of the Apocalyptic Churches are to be rekindled, and the continent of Asia is to be revisited by the glory which has long since departed—an expectation, which, guided by the light of prophecy, we confidently cherish—if the darkness which has for ages obscured the fairest portions of the earth is to be scattered, and the idolatries of Paganism are to be destroyed, and the delusions of Mahomedan Superstition are to be broken, and all Anti-Christian Heresies, in every quarter of the globe, are to be abolished—it must be

by a recurrence to the ancient principles and the wise expedients of former and better times—by the faithful exhibition of the truth and grace of our exalted Redeemer, in the doctrines of zealous Missionaries, and in the useful lives of devoted Christians.

“In the present state of Missionary Labours throughout the Mediterranean, we shall arrange the intelligence under the different Societies engaged, and not under the Stations; as this course seems best adapted to the particular circumstances of the case.

“The Holy Land, and especially the Sacred City, are become great objects of attention. We quoted from Dr. Richardson’s late Travels, at pp. 348—351 of our last Volume, some very impressive remarks on the Holy City and the Jewish people. Among these and other travels, which have recently thrown light on these sacred scenes, those of Major Mackworth, whose visit to the Syrian Christians was printed in the Number for March, are worthy attention for the just train of feeling with which he describes them. We quote his remarks on leaving Jerusalem:—

“I have seen degraded Zion, and most of her dependencies; and though much therein has been calculated to excite grief and indignation in any Christian Traveller, never probably will the remembrance of her local associations be effaced from my mind. If I have, individually, gained nothing else, I have seen enough to be able to contradict, with sufficient certainty to myself, many things insinuated by Anti-Christian Writers, as impeaching the truth of Scripture and of the histories and narratives which it contains. To me all seemed strongly corroborative of its unvarying veracity. Superstition itself was unable always to conceal the truth, by loading it with fabulous trash; and my outward senses have become the rivals of my understanding in believing the Word of God. May His Holy Spirit cause it to sink so much the deeper in my heart!

“I quitted Jerusalem, to confess the truth, without feeling that degree of regret which might be expected. Perhaps it is, that, having once actually seen the sacred places, the mind is as well satisfied, UNDER EXISTING CIRCUMSTANCES, as it would be in visiting them again and again. The sad and degrading superstitions, which now envelope them with a cloud of unhallowed incense, infect and destroy the pure delight, which the traveller, and (if the term may yet be allowed) the PILGRIM, would else receive: but, though contaminated, they are still silently speaking evidences, that those parts of Scripture which relate to them must be true; and, as such, they are entitled to our veneration and regard.”

There are about sixteen Missionaries, &c. employed in this interesting field, by the American Board of Missions, the Church Missionary Society, the London Missionary Society, the London Jews’ Society, and the Wesleyan Missionary Society.

Black and Caspian Seas.

“For those portions of the Russian, Turkish, and Persian Empires which surround these inland seas, the Scriptures are now under preparation, or have been prepared and are in the course of circulation, by various Bible and Missionary Societies—particularly in Russ, Turkish, Tartar, Tartar-Turkish, Greek, Persian, Arabic, and Armenian.

“The Scottish Missionary Society occupies the greatest number of Stations in this sphere of labour. A dark cloud rests at present on exertions among the Mahommedans of these parts. The Tartars and Persians, in particular, to whom the Missionaries have had access, present many discouragements. The Mollahs and Effendis seem to have taken alarm for the stability of their faith. It is remarked, in the last Report of the Society, in reference to the Mahommedans of the Crimea—

“The present important movements in Turkey lead many of them to conclude, that the Day of Judgement is at hand; and they believe, that, before that day, Mahommedanism will be almost completely abolished. The chief Effendi wept, when he heard of the defeat of the Turks at the Straits of Thermopylæ; and seemed to think that the Ottoman Empire was hastening to destruction, and carrying along with it the interests of the Mahommedan faith.

“The discouragements, however, arising from the present state of the Tartars and Persians are not without relief. It will be seen, under the heads of Karass and Astrachan, that the first-fruits of both people, in the Scottish Mission, have, this year, been offered to God.

“Missionaries have not an unrestrained course under the only Christian Government which has authority in these regions. It appears, that, by an old law of the Russian Empire, no Heathen can be baptized, throughout the whole territory, but by the Russian Greek Clergy. The Scottish and German Missionaries have had this privilege granted them; but the old law seems to have been revived against such Societies, as have not obtained express exemption from its operation. See on this subject pp. 297, 298, 488, & 489 of our last Volume. The Scottish Missionaries have met with no serious-interruption in their labours, except in the case of Mr. Blyth, mentioned at p. 26 of the last Survey, who was prevented from labouring among the Inguish: some priests of the

Russian Church have been since sent among that people ; and Mr. Blyth has been authorized by the Society to leave Russia, with the view of proceeding to another quarter of the world.

“The Missionaries Betzner and Saltet, sent by the Edinburgh Jews’ Society, to labour among the Jews near the Black Sea, whose proceedings were noticed in the last Survey, passed from Kiew to Riga, through Minks, Wilno, and Mittau—conferring with the Jews, and distributing New Testaments and Tracts. They found much attention in various places ; and, in some, very hopeful converts.”

This Division is occupied by *twenty-two* Missionaries, besides Native Assistants, who are under the patronage of the Scottish Missionary Society, the Moravian Brethren, the London Missionary Society, the German Missionary Society, and the Baptist Missionary Society. Respecting the Missionary of the last mentioned Society we shall give all the information in our possession at an early opportunity. (To be continued.)

DESIGNATION OF THE REV. A. LESLIE.

“Mr. Andrew Leslie was designated at Coventry, on Tuesday, October 14. The service was introduced with reading the scriptures and prayer by Mr. Hardcastle of Dudley. Mr. Dyer, junior Secretary to the Society, explained to the numerous congregation the nature of the business on which they were assembled, and received from Mr. Leslie a most interesting narrative of his early life, together with the confession of his faith. The ordination prayer was offered by Mr. Franklin, minister of the place, (one of whose daughters is married to Mr. Leslie,) after which an affectionate charge was delivered by the venerable Dr. Ryland, founded on Acts xxvi. 16—18. Mr. Jerard, pastor of the Independent church in the city formerly under the care of the Rev. George Burder, closed the service in prayer. In the evening, a sermon was delivered by Mr. Morgan, of Birmingham, from Isa. xlix. 24, 25. The various engagements of the day appeared to make a deep impression on the very large and respectable assembly, and it is hoped, may hereafter be found to have been accompanied with permanent spiritual benefit. The collection at the doors amounted to £24.”—*Bap. Miss. Herald.*

Scientific Department.

Combustion by Blow-pipe under Water.

Mr. Skidmore, of New York, has remarked that the flame of the oxy-hydrogen blow-pipe may be made to burn under water. All that is required is to introduce it slowly, so that the flame shall not recede into the vessel. In this situation the flame is globular; wood put into it burns, and wires are ignited, and Mr. Skidmore thinks it may be very importantly applied as a submarine instrument of naval warfare, no difficulties being presented which may not easily be overcome.—*Brande's Jour.*

Extraordinary formation of Hornstone.

Professor Jameson in some speculations in regard to the formation of opal, woodstone, and diamond, gives the following statement:—"Like opal, hornstone seems sometimes to be a product of vegetable origin, for the specimen which I now exhibit to the Society is a variety of woodstone. This remarkable specimen, which is eighteen inches long, five inches thick, and eight broad, was torn from the interior of a log of teak wood, (*tectona grandis*,) in one of the dock-yards at Calcutta. The carpenters on sawing the log of teakwood, were arrested in their progress by a hard body, which they found to be interfaced with the fibres of the wood; and, on cutting round, extracted the specimen now on the table. This fact naturally led me to conjecture, that the mass of woodstone had been secreted by the tree, and that, in this particular case, a greater quantity of silica than usual had been deposited; in short, that this portion of the trunk of the tree had become silicified, thus offering to our observation in vegetables, a case analogous to the ossifications that take place in the animal system. I was further led to suppose that the wood might contain silica in considerable quantity as one of its constituent parts, a conjecture which was confirmed by some experiments made by Dr. Wollaston. Other woods appear also to contain silica, and these, in all probability, will occasionally have portions of their

structure highly impregnated with silica, forming masses which will present the principal characters of petrified wood. Indeed, I think it probable that some of the petrified woods in cabinets are portions of trees that have been silicified by the living powers of the vegetable, and not trunks, or branches, which have been petrified or silicified by a mere mineral process."—*Edin. Jour.* ix. 165.

Matrix of the Brazilian Diamond.

In Mr. Hewland's splendid collection there is a Brazilian diamond, imbedded in brown iron ore; another also in brown iron ore, is in the possession of M. Schuch, librarian to the Crown Princess of Portugal; and Eschwege has in his own cabinet a mass of brown iron ore, in which there is a diamond in a drusy cavity, of a green mineral, conjectured to be arseniate of iron. From these facts it is inferred that the matrix, or original repository of the diamond of Brazil, is brown iron ore, which occurs in beds of slaty quartzose micaceous iron ore, or in beds composed of iron glance and magnetic iron ore named *Itabirite*, both of which are subordinate to what is considered as primitive clay slate.—*Edin. Jour.* ix. 202.

Volcanic Eruption in Iceland.

On the 22d of June last, a great noise began in *Mýrdals Jökul*, on the south side of Iceland, and on the 26th there was a dreadful volcanic eruption from the Crater *Kotlugian*, which had been quiet since 1775. Pumice and ashes were thrown to a great distance, and even covered ships that were ninety miles from the coast. The ice on the summit of the mountain was torn asunder, prodigious masses rolled into the sea, while torrents of water thrown from the crater covered the adjacent country with mud and slime. There were three distinct eruptions, since which the mountain has been tranquil. This new volcano lies from six to eight leagues to the east of *Eyafalle Jökul*, which broke out in December last, and about twelve leagues south-east of *Hecta*.

BOTANY.

Plants in flower, in the Mission Garden, in the month of June
1824.

Monandria Monogynia.—*Canna indica*,—polymorpha—pedunculata—pallida—coccinea—coccinea maculata—glauca—nepalensis—limbata. *Kempferia Galanga*—marginata—angustifolia—pandurata. *Phrynium dichotomum*—spicatum—capitatum. *Curcuma Zedoaria*—*Amada*—longa—cordifolia. *Alpinia nutans*—calcarata. *Globba Careyana*.

Diandria Monogynia.—*Jasminum Zambac*—elongatum—lanceifolium—bracteatum—arborescens—angustifolium—coarctatum—laurifolium—attenuatum—auriculatum—lanceolatum—chrysanthemum—grandiflorum. *Justicia echioides*—picta—paniculata. *Veronica elatior*—mollis—prealta—dentata. *Gratiola grandiflora*—integrifolia—lucida—veronicifolia—ser-rata. *Lycopus exaltatus*. *Stachytarpheta jamaicensis*—mutabilis—prismatica. *Salvia coccinea*—parviflora—cana.

Triandria Monogynia.—*Pardanthus chinensis*. *Iris cuprea*—moreoides. *Sisyrinchium anceps*.

The grasses are omitted.

Tetrandria Monogynia.—*Spermacoce teres*—lævis—hispidula—tenuior. *Ixora coccinea*—undulata—*Pavetta*—rosea. *Calli-carpa incana*—villosa. *Cissus vitiginea*—pedata. *Chloranthus inconspicuus*. *Rivina lævis*.

Pentandria Monogynia.—*Heliotropium indicum*—tenuifolium. *Cynoglossum canescens*—racemosum. *Lettsonia splendens*—nervosa—bona nox. *Convolvulus purpureus*—tridentatus—bicolor—*Turpethum*—Nil—paniculatus. *Ipomoea sepia-rea*. *Campanula Bononiensis*. *Nauclea Cadamba*. *Randia racemosa*—stricta. *Psychotria undulata*. *Musaenda corymbosa*—frondosa. *Morinda tinctoria*—citrifolia. *Scævola Tac-cada*. *Lobelia radicans*. *Mirabilis Jalapa*. *Ardisia glandu-losa*—umbellata—solanacea—colorata. *Hyoscyamus albus*. *Verbascum Thapsus*. *Datura stramonium*—metel—fastuosa

Nicotiana Tabacum—glutinosa—angustifolia—undulata—plumbaginifolia—decurrens—petiolata—*Leymania*. *Atropa physaloides*. *Physalis flexuosa*. *Solanum pubescens*—auriculatum—spirale—*Melongena*—*Jacquini*—hirsutum—indicum—stramonifolium—pentapetaloides—macrocarpon—æthiopicum. *Capsicum frutescens*—purpureum. *Serissa fœtida*. *Cestrum fœtidissimum*. *Impatiens balsamina*. *Musa ornata*—sapientum. *Achyranthes aspera*—lappacea—alternifolia—ferruginea—lanata—incana—triandra. *Celosia argentea*. *Ophioxylon serpentinum*. *Allamanda cathartica*. *Vinca rosea*. *Nerium odorum*—coccineum. *Certhamnus convolvulaceus*. *Alstonia venenata*. *Echites coryophyllata*—paniculata—suberecta. *Plumeria acuminata*—alba. *Tabernæmontana coronaria*—recurva.

Pentandria Digynia.—*Calotropis gigantea*. *Hoya carnosae*—parasitica. *Stapelia revoluta*. *Semecarpus Anacardium*. *Turnera angustifolia*—trioniflora.

Hexandria Monogynia.—*Pittcairnia integrifolia*. *Crinum erubescens*—amabile—declinatum—defixum—amœnum—longifolium—lorifolium—verecundum—*Toxicarium*—brevifolium—pedunculatum—procerum—*Broussoneti*—scabrum—zeylanicum—latifolium—moluccanum—*Careyanum*—capense—longiflorum—*Govenium* or zeylanico-capense—scabro-capense—erubescenti-capense—brevifolio-capense. *Hippeastrum equestre*—reginæ—*Johnsoni*—splendens. *Sprekelia formosissima*. *Pancratium canariense*—verecundum. *Proiphis amboynensis*. *Hymenocallis speciosa*—ovata—expansa—caribbea—angusta—tenuiflora—littoralis—disticha. *Phalangium Liliago*. *Anthericum tuberosum*. *Ophiopogon japonicus*. *Curculigo orchiioides*—sumatrana—recurva—*Sansevieria zeylanica*. *Dianella nemorosa*. *Peliosanthes Teta*. *Polyanthes tuberosa*. *Hemerocalis fulva*. *Eustrephus latifolia*. *Achras Sapota*. *Triphasia aurantiola*.

Octandria Monogynia.—*Oenothera sinuata*—tetraptera—rosea—grandiflora—nocturna. *Blighia sapida*. *Daphne viridiflora*.

Octandria Trigynia.—*Polygonum lanatum*—pilosum—tenel-

lum—rivulare—flaccidum—elegans. *Cardiospermum Halicacabum*.

Decandria Monogynia—*Sophora tomentosa*. *Bauhinia acuminata*. *Cassia Sophora*. *Poinciana pulcherrima*. *Murraya exotica*. *Tribulus lanuginosus*.

Diandria Digynia.—*Dianthus chinensis*—prolifer—asper—sylvestris—diutinus.

Decandria Trigynia.—*Cucubalis tataricus*. *Silene repens*—alpestris. *Malpighia coccifera*—lucida.

Decandria Pentagynia.—*Averrhoa Carambola*. *Oxalis corniculata*—quadrifolia—purpurea—sensitiva. *Lychnis chalconica*.

Decandria Monogynia.—*Triumfetta oblongifolia*. *Lythrum triflorum*. *Portulacca oleracea*—meridiana—pilosa. *Talinum reflexum*—cuneifolium.

Dodecandria Trigynia.—*Reseda odorata*. *Euphorbia hirta*—thymifolia—*Chamaesyce terracina*—linifolia.

Icosandria Monogynia.—*Cactus mamillaris*—cylindricus—hexagonus—triangularis—*Ficus indica*—*Toona indicus*. *Psidium pyrifera*—pomiferum—guinensis. *Eugenia malaccensis*—myrtifolia—bracteata. *Myrtus communis*. *Punica granatum*. *Lagerstroemia indica*—reginæ.

Icosandria Pentagynia.—*Spiræa corymbosa*.

Icosandria Polygynia.—*Rosa indica*—centifolia—chinensis—semperflorens—glandulifera—microphylla. *Rubus rosæfolius*. *Potentilla reptans*—argentea—hirsuta. *Fragaria indica*.

Polyandria Monogynia.—*Mimosa arabica*. *Acacia amara*—pudica—glauca—*Catechu*—*Suma*. *Desmanthus virgatus*. *Argemone mexicana*.

Polyandria Polygynia.—*Dillenia speciosa*. *Michelia Champaca*. *Uvaria odorata*. *Clematis viticella*

Didynamia Gymnospermia—*Ajuga Disticha*—*Hyoscyamus*. *Hyssopus officinalis*. *Lavandula multifida*. *Nepeta purpurea*. *Leonurus tataricus*. *Ocimum villosum*—sanctum—polystachion—caryophyllum—pilosum—gratissimum.

Didynamia Angiospermia — *Antirrhinum majus*. *Penstemon campanulata*. *Maurandia semperflorens* — *personata*. *Thunbergia fragrans* — *grandiflora* — *coccinea*. *Acanthus madraspatensis*. *Barleria buxifolia*. *Ruellia latebrosa* — *ringens*. *Crossandra undulæfolia*. *Chlerodendrum iuerve*. *Volkameria heterophylla*. — *Kempferi* — *serrata* — *urticifolia* — *glandulifera*. *Vitex trifoliata* — *Negundo*. *Lantana aculeata* — *trifolia* — *lanata*. *Verbena nodiflora* — *bonariensis*. *Bignonia amœna* — *grandiflora* — *Chelonoides* — *Xylocarpa*.

Tetradynamia Siliculosa. — *Iberis umbellata*.

Tetradynamia Siliquosa. — *Sisymbrium aureum*. *Malcolmia maritima*. *Sinapis patens*.

Monadelphica Pentandria. — *Passiflora laurifolia* — *incarnata* — *foetida* — *edulis* — *minima* — *suberosa* — *lutea*.

Monadelphica Heptandria. — *Pelargonium zonale*.

Monadelphica Decandria — *Helicteres Isora* — *spicata* — *angustifolia*. *Pentapetes phœnicea*.

Monadelphica Polyandria. — *Sida angustifolia* — *microphylla* — *cuneifolia* — *nudiflora* — *periplocifolia* — *alba* — *hombifolia* — *cordifolia* — *tomentosa* — *asiatica* — *hastata*. *Malachra heptaphylla* — *capitata*. *Althæa rosea*. *Gossypium arboreum* — *religiosum* — *virgatum*. *Hibiscus Rosa sinensis* — *phœnicus* — *syriacus*. *Achania pilosa*.

Diadelphica Octandria. — *Polygala arvensis*. — *buxifolia*.

Diadelphica Decandria. — *Pterocarpus dalbergioides*. *Erythrina suberosa*. *Crotalaria retusa*. *Dolichos gladiatus*. *Clitoria ternata* — *heterophylla* — *erecta* — *biflora*. *Robinia macrophylla*. *Seabana grandiflora*. *Hedysarum gangeticum* — *bracteatum* — *strobiliferum* — *vespertilionis* — *cephalotes* — *pulchellum* — *picatum*. *Indigofera pulchella*. *Galega incana* — *diffusa* — *vulgaris*.

Syngenesia Æqualis. — *Sonchus orixensis*. *Hieraccum cymosum*. *Prenanthes linifolia*. *Bidens pilosa*.

Syngenesia Superflua. *Artemisia vulgaris* — *indica*. *Gnaphalium odoratissimum* — *foetidum*. *Erigeron asteroides*. *Senecio elegans*. *Ximenesia encelioides*. *Achillea millefolia* — *magna* — *distans*. *Eclipta prostrata*. *Zinnia elegans*.

- Syngenesia Necessaria*.—*Calendula officinalis*.
- Syngenesia Segregata*.—*Naumbergia trinervata*.
- Gynandria Monandria*.—*Vanda Roxburghii*. *Geodorum recurvum*—*nutans*. *Aerides guttatum*—*cornutum*—*radiatum*.
- Gynandria Hexandria*.—*Aristolochia indica*.
- Monoecia Monandria*.—*Ambrosinia retrospirale*. *Arum orixense*—*flagelliforme*—*cucullatum*—*sessiliflorum*—*campanulatum*—*bulbiferum*—*margaretifer*.
- Monoecia Pentandria*.—*Amaranthus albus*—*strictus*—*tristis*—*viridis*—*lividus*—*oleraceus*—*gangeticus*—*lanceæfolius*—*atropurpureus*—*fasciatus*—*tenuifolius*—*caudatus*—*paniculatus*—*spinosus*.
- Monoecia Polyandria*.—*Begonia nitida*—*patula*—*malabarica*.
- Monoecia Monadelphica*.—*Phyllanthus madraspatensis*—*simplex*—*gracilis*—*Leucopyrus*—*Niruri*—*Urinaria*—*multiflorus*—*Vitis-ideæ*—*Kirganelia*—*patens*—*longifolius*. *Croton Tigilium*. *Jatropha multifida*. *Ricinus communis*—*Mappa*. *Bradleia multilocularis*—*nitida*.
- Monoecia Polyadelphia*.—*Trichosanthes dioeca*—*cordata*—*palmata*—*heteroclita*. *Momordica muricata*—*monadelphamixta*. *Luffa acutangula*—*pentandra*. *Cucurbita lagenaria*—*Melopepo*—*citrullus*. *Cucumis Momordica*—*madraspatanus*.
- Dioecia Polyandria*.—*Rottlera alba*—*peltata*.

A mistake has been committed with respect to this Catalogue of plants, which it is too late to remedy; and which we can only explain and apologize for. It is a Catalogue for *June*, and ought to have been for *May*. The oversight occurred in consequence of the publication of the *Friend of India*, for six months past, being delayed usually a month beyond its date. We beg our readers to forgive the offence, and they may do so the more readily as it will so facilitate the publication of our next number as perhaps to enable us to bring up our arrears, and return to punctuality.

Asiatic Intelligence.

ARRIVAL OF MISSIONARIES.—Early in May we had the pleasure of welcoming our friends Mr. and Mrs. Leslie, (see page 177) to Bengal. They arrived in excellent health, and though their voyage had been very tedious, they had received much kindness which tended to relieve its irksomeness. At the Cape and Madras, they were hospitably entertained by the Missionary Brethren of the London Missionary Society. In a short time, they intend proceeding to Monghyr, to which station they are appointed.

NATIVE FEMALE EDUCATION.—We promised in our last, to give a view of the present state of Native Female Education in India, and are anxious now to redeem our pledge. For several reasons, however, we are induced to curtail the remarks we intended to make, and shall attempt little more than a numerical statement of the schools established, and the girls under instruction in them. Our information, when not connected with our own exertions and correspondence, has been obtained immediately from our friends Mrs. Wilson and Mr. Pearce.

The Ladies' Society for Native Female Education in Calcutta and its vicinity have, principally under the superintendence of Mrs. Wilson,	28	480
The Bengal Christian School Society have, principally under the care of Mrs. Colman, in Calcutta and Chiasurah,	11	230
The Serampore and Calcutta Baptist Missionary Society, have in Calcutta,	1	18
The Serampore Native Female Education Society have, in Serampore and its vicinity,	14	260
At Burdwan, connected with the Church Missionary Society, are, . . .	10	150
At Chittagong, connected with the Serampore Society are,	2	46
At Dacca, connected with the Serampore Society, and also supported by local subscriptions, are,	6	80
At Cuttack, connected with the General Baptist Missionary Society, . .		50
At Monghyr, connected with the Baptist Missionary Society,	1	10
At Digah, Do. Do.		10
At Benares, connected, we believe, with the Church Missionary Society,		25
At Calpee, by a Lady,	1	12
At Allahabad, connected with the Serampore Society,	1	10
At Delhi, Do. Do.	1	7
X		1,394

To this list we can only add a few explanatory notes.

The uncertainty respecting the Chittagong schools will be understood by referring to Mr. Johannes' letters in a following page. We have reason to hope, that the obstructions experienced in that quarter will very soon be removed.

Of the Cuttack schools we have not had very recent information ; the number given we received several months ago ; since that time Mr. and Mrs. Peggs have been compelled to go to Pooree on account of illness, but Cuttack is now occupied by Mr. and Mrs. Lacey.

At Digah, we believe, Mrs. Rowe has not been able, since her return from the Presidency, to establish any exclusively female schools, but in the different boys' schools a number of girls attend, fully equal to what we have mentioned above.

In our enumeration we have taken care to come within rather than exceed, the true numbers, when we were at all in doubt. A considerable addition ought to be made to the sum total, on account of girls taught in private Native families, but to what extent we cannot say. There is at least one private female school in Serampore, perhaps there are more ; and in Calcutta, we have understood, that they are increasing.

CALCUTTA.—Extract from Mr. C. C. Aratoon's Journal for April. "On the first Thursday of the month, we went as usual to the strand, on the banks of the river, and read and conversed with the people till past seven in the evening. When we left the place, we saw a Hindoo coming after us, and asked him the reason ; he said, "I wish to know the place of your abode, that I may come there and hear more respecting what I heard this evening." While we were on our way home he told us, "these people do not understand that you are seeking their good, therefore they trouble you and do not hear you quietly." We asked him, if he should continue to come and hear us, whether he would not offend his gooroo : he said, no, for it was his gooroo's wish that he should do or follow what is good. When we came to my house, we asked him if he thought himself to be a sinner. "Sinner !" said he, "I am a great sinner, and through my sins, the people of the world are corrupted, and there is no one equal to me." Asking him what it was he wanted, he said, "I wish the eyes of my understanding to be opened, that I may see and know what is good and what is evil." At 9 P. M. bro-

S. left us, and then the Hindoo went away promising that he would come again to hear us. In the morning of the 17th he came, and brought me a rupee as a salamee or compliment. I read and explained to him the 10th chapter of Acts. He heard with much attention, and I prayed with him and for him; he then left me. He is about 40 years of age, and is a respectable merchant of the Burabazar."

The prayer-meetings formerly mentioned are continued with increasing prosperity.

BEERBHOOM. Several months ago, Mr. Hampton who occupied this station, gave up his Missionary connection and it has since been destitute of a regularly appointed Missionary. But our friend Mr. P. who resides there, has so zealously exerted himself in gratuitous labours for the Heathen, and the Native Church, that the loss has scarcely if at all been felt. In a letter, dated 26th May, 1824, he thus writes; "I feel happy to state, that the work of disseminating the Gospel at this place is carried on by me and two Native brethren in my employ. I have built a house a mile from hence, near a large village, where I preach twice a week. The gospel is preached every day in places adjacent to this. You will naturally expect from me some account of the heathens. We have many attentive and sedate hearers, whilst others mock and scoff. Ah poor souls; to their own tremendous injury they thus act. Some say, "we will die in our sins, what is that to you?" Some assent to the gospel, but being hardened in sin, will not consent to walk in it. Here and there prejudices seem to be wearing away, as the Native brethren are sometimes cheerfully entertained by the heathens, when they go to preach the gospel: others however hate them, and say that they pollute the very place on which they stand or sit, and that they have been thus polluted by embracing the gospel—although it inculcates the purest doctrines. Could we suppose, if it were not thus proved to us, that Man, who was created in the image of God, should be reduced to such depravity and ignorance."

CHITTAGONG.—We turn to this station with mingled pleasure, and regret. The labours of our dear brethren have been abundant, and by no means without the Divine blessing. But they have been of late entirely suspended, and instead of bright and pleasing prospects, we have now only gloom and desolation. Our readers will be

able to judge, from the following extracts, of the sadness of the reverse that has happened. On the 3d of May, Mr. Johannes thus wrote :

“I am happy to bring to the notice of my brethren the state of my Schools. They are all in a pleasing and prosperous way. Since the establishment of the two last Female Schools, applications have been made for eight more from different quarters, and in each, four, six, or eight girls, having been collected, I have encouraged them, and said that when twelve or sixteen have been collected, I shall fix the salary. This they are endeavouring to do, and I am happy to hear that some have collected twelve girls. The two Schools I have at present, contain forty-six girls. We make frequent visits to them, and from the readiness of the girls to learn, and the removal of those obstacles which threatened our undertaking at first, as well as the progress they have made in so short a period, I am led to entertain the most pleasing hopes of succeeding well in this department of our exertions. What I mostly need at present is, books. For want of this the teachers are obliged to write for them on paper. A supply of Persian and Bengalee Testaments, and a few elementary books would assist us greatly, and encourage the teachers.

“On account of the oppressive heat of the sun, the two Native Schools (for boys) are considerably thinned in their attendance. Many of the children are confined at home, and their parents will not allow them to attend the School until they are perfectly recovered. This however is unavoidable, and ought to be no matter of discouragement.

“In addition to these, I have lately established a Persian school; I have thirty-one boys in it, and as soon as I hear from you I shall appoint a teacher over it.

“Some in my school (the Benevolent Institution) are, I trust, truly converted unto God. At the last celebration of the festival of Corpus Christi, in the Roman Catholic Church, they would not attend, but endeavoured to do good by conversing on the folly of such superstitious practices, and the necessity of repentance toward God and faith in the Lord Jesus Christ. Because they would not do what their conscience told them was wrong, they were turned out with the appellation of “Baptist boys.” These children are indeed doing well, and promise much as to future usefulness. Our brethren here take a deep interest in their welfare, and by attending their meeting, which is coming on greatly to the satisfaction of

us all, they encourage them and lead them to increased zeal in the pursuit of those things which make for their eternal good. When I see such beginnings among some of these little ones, I look forward to still better prospects.

“Our meeting among our brethren is continued. We have fifteen here now : every Sunday morning the school-room is quite full. Many of the Established Church attend, the whole of the boys of both the christian Bengalee schools, and some of the school boys’ parents. In the evening we have worship at brother Fink’s, where many of the Roman Catholics, men and women, attend, and continue singing Bengalee hymns till sometimes one in the morning, and generally till eleven and twelve o’clock. There are hopeful appearances, and the result is only known to Him who knoweth all that is to happen in future.”

The following extracts from Mr. Johannes’ next letter, dated 20th May, exhibit a very different scene however.—“Chittagong presents nothing but confusion and disorder. Consternation and dismay are pictured in the countenances of all. The inhabitants of the town are leaving every day. Nothing is cared for so much as life, and all verify the truth, “Skin for skin, all that a man hath will he give for his life.” Yesterday the Mug brethren, with their wives and children, landed here from Cox’s bazar and other places, and their condition is truly wretched : as things are so very dear now, I do not know how so many will subsist themselves. Since this uproar I have not had a boy in the School. Most of them have left Chittagong, and when they may return, and when I may have the pleasure of beginning the school again, I know not. Last Tuesday brother Fink left this with his family, and will go either to Dacca or Calcutta. The Company’s offices are all closed, and the place looks completely desolate. I am all alone now, yet not so while I have the omnipresent Saviour. His promises comfort me.”

FUTTYGHUR.—The following short notices, from a series of Mr. Richards’ letters, will shew the patience of his labours, and the manner in which the Lord is crowning them with his blessing. March 10th, he writes, “I have been lying in a dreadful fever but the Lord has restored me to health again. The Doctor, who is very kind to me, came three times a-day, and made his Native Assistant stay with me constantly. I thank my Maker for his gracious care of such a worm as I am.”

March 11th.—“I am happy to inform you that two more persons have joined themselves to our Church; one is Mrs. M. and the other, brother Ramdas's wife. They were baptized on the 29th ult.” April 2nd. “I have at present five Hindoos under instruction, four men and one woman, and also two Mussulmans, a man and a woman. The people of this part listen with great attention, and I hope some good will arise from it hereafter.” May 20th. “I have reason to hope that God has turned the heart of a brahmun, named Poorundas. He has thrown away his poita, and given up his caste by eating and drinking with Ramdas. He seems to have a great delight in learning, and I have commenced teaching him the Scriptures. I have some hopes of two other persons, who come to morning and evening worship, and seem to pay great attention. There is with me a lad named George, the orphan of some European, whom I picked up at Cawnpore about two years ago, and have instructed in English, Persian, and Hindee, so that he can now read them all with great fluency. He appears to take great delight in the work of our Redeemer. I have often heard him talk with the natives and with the school-boys on religion; and at present he is teaching Poorundas the scriptures, and takes him into a room and prays with him, and also gets him to pray. He has several times expressed a wish to be baptized.” At the end of the rains, our brother, intends building a house for worship, and a school-room for the Native boys, at his own expense; he has already purchased the timber.

DELHI.—By a letter dated 27th April, we learn that Mr. Thompson has baptized two young men of H. M. 14th Foot, who had for some months expressed a desire to join the Church. Mr. T. mentions a melancholy instance of the fatal effects of intemperance in the sudden death of several strong, healthy, young men, who had been drinking together, till the advanced period of the night separated them. “These,” adds he, “are some of the effects of departure from God, evinced in men who both by their lives and lips say to Him, “Depart from us, for we desire not the knowledge of thy ways.”

PERSIA.—The following is a translation of a letter addressed to our brother Aratoon, by a friend of his, a deacon of the Armenian Church, who left Calcutta about a year ago, and is now at Shiraz, It cannot be wholly uninteresting to our readers.

“ My Dear Sir,

“ I hope this will find you and your family in a perfect state of health. I think it necessary to inform you of the existing circumstances of the Armenian Ecclesiastics, situated in the surrounding villages of Julpha. There are only two copies of the Armenian Bible in Phiriah; one in the possession of the Rev. Sir Johannaes of Bolorun, who is at present Primate at Phiriah, and the other is with Mr. Mackertich the provost of Sanghibaran. The former is printed at Amsterdam by Dr. Voskan, and the latter is the Serampore edition. Consequently I beg you will make these circumstances known to the Bible Society of your place, and obtain 60 copies of the Armenian Bible, which you will be pleased to transmit to the Persian Gulph by the first opportunity. This supply will be sufficient for distributing amongst the *Ecclesiastics* of the villages.

“ I am sorry to inform you that some of our nation have obtained, at your place a supply of the Armenian Bible, with a view of distributing them gratuitously amongst the poor classes of these regions, but they have sold them at from five to ten Rupees each: the poor classes have not a single copy of it.

“ I should be extremely happy if a collection could be made at your place for the purpose of buying this supply of Bibles. I would, however, undertake the expense of transmitting them to Julpha; but I am at a loss to know who would undertake to do it, if I were to apply for the same.

“ I think I have fully stated the great scarcity of Bibles prevailing among our countrymen of Julpha, and have no doubt that you will use your zealous endeavours for the speedy transmission of the same. Beside this supply, which is intended for the Armenian *Ecclesiastics* only, two hundred copies will scarcely suffice for the use of the lay Armenians, who are in narrow circumstances.

“ It would have been much better, had the Bible Society transmitted to these quarters a large supply of Armenian Bibles for sale. The rich would buy them for money, and the poor would be supplied gratis; but at present the former have them, and the latter are in need of them. Under these circumstances the Bible Society is a loser, the profit of it being earned by a few of our covetous countrymen. I am at a loss what account will be rendered by them in the day of judgment.

“I inclose this letter without cover in that of our friend Mr. Aratoon Kaloos, that he may be acquainted with the details of it, and co-operate with you for the speedy compliance with my request.

“I saw in Julpha a new edition of the Reverend Mr. Martyn’s translation of the Holy Testament printed at St. Petersburg, by the pecuniary aid of the Bible Society of that place. The Russians sell it at Teheran for ten Rupees per copy: but a small sale is effected.

“One of the domestics of my brother arrived here from Elizabethpole; he says that four German Missionaries of the Lutheran Church have come to that place; they know Armenian also, they have distributed there small tracts in different languages, among which were some Armenian pamphlets, composed in common style against the rules of our church; they bore the recommendation of my brother.”

We are happy to understand that the Calcutta Bible Society have promptly and liberally supplied this demand.

THE FRIEND OF INDIA:

(MONTHLY SERIES.)

VOL. VII.

JULY, 1824.

No. LXXII.

SURVEY OF PROTESTANT MISSIONS.

(Continued.)

SIBERIA.—In this division there is but one station, Selin-ginsk, occupied by three Missionaries from the London Missionary Society.

CHINA.—In this vast country too, there is but one station, Canton, and but one Missionary, Dr. Morrison, connected with the London Missionary Society.

“The Directors give the following general statement relative to the Chinese Scriptures—

“Nearly ten years have elapsed since the completion of Dr. Morrison’s Chinese Version of the New Testament. Two editions were printed from 1813 to 1819, of about 5500 copies; exclusive of detached portions, previously printed, amounting to 1650 copies. A third edition was printed in 1822.

“Of the Chinese Version of the Old Testament, executed by Drs. Morrison and Milne jointly, the whole has been either printed or is passing through the press; except the Book of Judges and the Second Book of Chronicles, which portions are under revision.

“In the early part of 1822, Dr. Morrison completed his Chinese and English Dictionary, in five quarto volumes; a work which has occupied more or less of his time for fifteen years. It has been printed at the expense of the East-India Company.

“The completion of this work enables Dr. Morrison to devote time daily to the explanation of the Scriptures. Since 1813, the Gospel has been preached, both in English and Chinese, more or less regularly, either at Macao or Canton; not without effect on some of the Chinese.

“Referring to the lamented decease of Dr. Milne, his surviving colleague writes July 5, 1822.

Y

“Yesterday, July 4th, nine years, had elapsed since Mr. and Mrs. Milne landed at Macao, and were received by me and Mrs. Morrison. Three of the four, all I believe under forty years of age, have been called hence, and have left me alone and disconsolate. But good is the will of the Lord! They all died in the faith and hope of the Gospel; and they all died at their post, attending to the business of their Christian Warfare in distant lands. They have left their bodies in the field of battle. They were faithful to their Saviour's cause until death.”

INDIA BEYOND THE GANGES.—“On the suggestion of the late Dr. Milne, the Directors of the London Missionary Society, at a Meeting held Jan. 29, 1823, adopted the following Resolution—

“The Directors of this Society, viewing with Christian compassion the vast population of the Kingdoms of Siam, Cochin-China, and Japan, now sunk in the most debasing idolatry, and without the knowledge of a Saviour, do

“Resolve, by the help of a gracious Providence, to attempt, as early as practicable, complete Versions of the Old and New Testament into each of the three languages of the said Kingdoms.

“Preparations for the Siamese are in progress at Sincapore.

“In reference to one of the principal means of future probable usefulness within this sphere, and to its action on China itself, the Directors of the same society thus speak, in their last Report, of the Anglo-Chinese College—

“In this Institution—by its local situation sufficiently removed from the interference of the Chinese Authorities, and yet admitting an easy and extensive communication with that portion of the Chinese Population which is scattered over the islands of the Indian Archipelago, and, occasionally, even with those of the Chinese Continent itself—is collected together every requisite and facility for enabling the Christian Missionary speedily to acquire a knowledge of the language, literature, and philosophy of China, as well as of becoming familiarly acquainted with the Chinese Version of the Scriptures; by which means he may, under the Divine blessing, be qualified to go forth and preach the Gospel to the numerous Chinese of the Archipelago: whence, we may be permitted to hope, that at some future, and, we trust, not distant period, Native Teachers will pass over to the Continent of China, to teach their idolatrous countrymen the knowledge of that religion by which they themselves shall have been previously made wise unto salvation; thus also shewing both the wisdom and the benevolence of that providential insular arrangement, which, in the first place, admitted of such offsets from the continental population, and afterward facilitated so beneficial an ingraftment on the original stock.”

The stations included in this division are; Malacca, Sincapore, George Town in Pulo Penang, and Rangoon. Ava might have been added. The number of Missionaries are ten, beside one Printer: they are attached to the London Missionary Society, and the American Baptist Missions.

INDIA WITHIN THE GANGES.—"In our last volume, we were enabled to give much information, reported by eye-witnesses of the highest character, respecting the state of both the Christian and Heathen Natives of India, and of the Progress and Influence of Education and Christianity: see pp. 113, 114, 149—157, 265—268, & 396—401. We shall rejoice to see an increase of such travellers and observers as Major Mackworth, the Rev. Henry Townley, and the Rev. Principal Mill.

"Much interesting intelligence also occurs in the last volume in reference to the See of Calcutta, and the measures in relation to Protestant Episcopal Missions in India. The character of Bishop Middleton and that of his successor, the views and feelings with which Bishop Heber has entered on his sacred function, the Parliamentary Recognition of Episcopal Ordination in India, and other points connected with this subject, so pregnant, it may be reasonably hoped, with benefit to the cause of Christianity, will be found detailed at pp. 82, 225, 226, 249, 250, 289—292, & 396.

"A sufficient number of competent Christian Instructors is the most urgent want of India. The gradual creation, by the Divine blessing on the intelligence and piety of European Teachers, of a body of duly qualified Native Missionaries, is an object of supreme importance, and now happily kept in view by the different Societies which labour in India. Our Schools, our Seminaries, and our Colleges, are all means to this great end. We extract, on this subject, from the Twenty-third Report of the Church Missionary Society, a few sentences of an animated letter, addressed to the Society by the Rev. Marmaduke Thompson, on his return to his labours in India:

"We require holy men, who are at the same time Scholars and Divines—men, who, capable of adorning a University, but emulating rather the self-denial and toil of Apostles, and crucified as they to the world and the world to them, can, like them, gladly give themselves wholly to the service of the Heathen, for the love of Christ, at any personal cost and sacrifice. The country itself will not be wanting to us. From its proper Native population, and from the descendants of Europeans it has yielded, and still yields, to the Romish Missions, and will yield to us under equal care, sufficient supplies of fit and able men for every department of our labours. May the encouragement, which the assurance of this fact is calculated to afford, move, through the Divine mercy, the hearts of many in our revered Church, whom the Lord has abundantly qualified, by endowments of mind and spiritual gifts, for the Missionary work in India!"

"Another eye-witness of what he describes draws the following picture of the preparation already made for future good:

"In the WORK OF PREPARATION—of which, in so numerous a population, much, according to the common course of Providence, must precede the extensive prevalence of true piety—MUCH has, I think, been accomplished, and almost all by Missionaries. The introduction of the printed character into general use, by which unbounded stores of knowledge are communicated to the population generally, instead of being confined to the Brāhmins—the preparation of almost all the entertaining and instructive works published by the School-Book Society—the commencement and superintendence of almost all the Schools yet established for Natives, whether males or females—the intelligible translation of the Scriptures into many languages—the preparation, printing, and extensive circulation of Religious Tracts, in Bengalee, Hindoostanee, Persian, Sanscrit, and Hinduwee—the commencement of Newspapers in the language of the Natives, of which FIVE are now printed in Calcutta and its neighbourhood—and the establishment of Printing Presses among the Natives themselves—all this, with the exception of what has been done by a few honoured individuals, must be attributed to Missionaries. And we wait, under the confident hope, that, a few years hence, the mighty effects of these labours will appear."

Forty-two stations are enumerated under this division, though some of them seem scarcely to merit the appellation. The most important are Chittagong, Sahebgunj, Calcutta, Serampore, Chinsurah, Burdwan, Cutwa, Beerbhoom, Moorshedabad, Dinagapore, Monghyr, Digah, Benares, Chunar, Allahabad, Futtighur, Meerut, Delhi, Agra; Surat, Bombay, Bancoot; Belgaum, Bellary, Bangalore, Seringapatam, Tellicherry, Cotyp, Cochin, Allepie, Quilon, Nagracoil, Palamecottah, Negapatam, Tranquebar, Madras, Vizagapatam, and Cuttack. Besides the forty-two stations particularly reported, there are *thirteen* others mentioned, respecting which no information had been received. Amongst these are Dacca, Ajimere, Vepery, and others, we believe, of considerable importance, with which we are not particularly acquainted, and some that are not now the scenes of Missionary labor, such as Barripore, Malda, Guyah, and Lucknow.

Of the Missionaries employed in this extensive country it is not easy to give an exact account, but according to the Survey before us, and as far as we are able to discriminate, there are *seventy-six* Europeans or Americans, *twenty-two* Indo-Britons or Portuguese, natives of India, and about *fifty* pure natives of the country. We could easily have made corrections on account of those who have been removed by death or sickness,

and also on account of those who have recently arrived, but we have thought it better not, especially as the total numbers would scarcely have been at all affected. We observe that two European Missionaries in Calcutta, and one in Chinsurah are, through mistake, omitted.

The Societies under whose auspices these Missionaries labour are the Baptist Missionary Society and the Serampore Mission, the London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, the Society for propagating the Gospel, the Christian Knowledge Society, the General Baptist Missionary Society, the London Jews' Society, the American Board of Missions, the Danish Mission College, and, there should have been added, the Netherlands Missionary Society. The operations of these are greatly assisted by local Auxiliary Societies.

TARTARY.

In our last number we promised to give some account of the Missionary, connected with the Baptist Missionary Society, in Tartary. The following letter, from our friend Mr. W. H. Angas, contains all that is yet known respecting him. It is addressed to the Secretary in England, from Basle, and is dated Sept. 24, 1823.

“ In passing through the Prussian churches, I obtained tidings of a young man, a native of Switzerland, and by name Daniel Schlatter, whom I think the Committee will consider worthy of their attention. He served in the capacity of a merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life his mother's pious care for his soul, was blessed to his conversion. As he rose in years he was accustomed to read missionary intelligence with great avidity. As he read, he felt a growing interest in the Lord's work among the heathen, until at length this

came to a burning desire, that one day He might open a door for *him* also into the wide fields of missionary labour. His prayers to this effect were, after some years, graciously answered, so that he found himself at liberty to apply to the missionary institution here for admittance as a student. But as he had embraced the sentiments of Adult Baptism, he could not, consonant with the rules of the institution, be taken upon its establishment. For the great regard, however, the directors had for his character, and respect for his natural capacity for the work, they liberally paid his travelling expences to Tartary, where it was in his heart to go, among the Nogaien tribe, as their missionary. Being shut out from pecuniary support from all missionary institutions on the continent, he hired himself out as a groom, and house servant to a Tartar chief, by name Abdullah. By this means he thinks to be able to live until he acquires the language, while he has the best opportunity of becoming acquainted with the Tartar character in all its bearings, and recommending that gospel which he hopes soon to be able to preach to them, in a speaking life and conversation. He has, it seems, enjoyed a liberal education, and has by nature a constitution of body, for hardihood and robustness, seldom perhaps or never equalled. Indeed in the possibility of his one day being called to this work, he had for years previous, prepared himself for enduring hardness and bodily privation in every possible way. For some years he has never slept in a bed, nor drank any thing stronger than water. The extraordinary decision and consistency of his character, his unassuming modesty, and deep piety, have already won many hearts to him, on his way through the Prussian states, particularly wherever he met with the friends of Jesus.

“In the city of Konigsberg, where he called, and where the excellent of the earth are not a few, he appears to have been well received ; and I find by the last missionary accounts from that place, that the Konigsberg Branch Society, Auxiliary to

the Berlin Missionary Institution, had remitted him fifty dollars, about £9 sterling, by way of rendering his situation more tolerable, and cheering his solitude with this token of their love. On my way out of Bavaria into Switzerland, I passed through St. Gallen, Schlatter's native place, and where indeed are all his relations. I availed myself, therefore, of the opportunity to make proper inquiry concerning his character, and found in every quarter where I asked, all to agree with what I had heard elsewhere, and even much more to his credit. I visited his mother, who is truly a mother in Israel, and who is maintained by her two other sons, in business in St. Gallen. I also called on his aunt, who is considered as the Mrs. Hannah More of Switzerland, and is living in St. Gallen with a numerous family. I found among other things that Daniel had been at home on a visit from Tartary, and returned thither some months ago. There are circumstances attending this visit which will give a further insight into his character. His affection for his mother (some years since a widow) is almost proverbial in St. Gallen. She was visited with an indisposition which threatened her life, and conceiving a very strong desire to see her son Daniel once more, he was written to accordingly. This sad news he made known to his master, Abdullah, and obtained his permission to return. He set off therefore the same day, a journey of near one thousand English miles, without any other means than faith in God, except that his master, who shed a tear at parting with his servant, gave him one of his best horses out of his stable. If he brought him back it was well; if not, it was no matter. The horse he sold on the road, and sent back the whole proceeds to Abdullah. This, however, though well intended, and done from motives the most noble, gave his master great offence at first, as he took it for a want of confidence in his friendship. Thus he walked by faith, literally, nearly all the way home, and found his mother recovered, though the utter astonishment of seeing her son so soon from so immense a distance, was almost too much for her at first. After spending a few weeks

with his mother, he returned to his Tartars again, in the same manner as he had left them, and in due course, his friends were gladdened in heart by a letter from him, announcing his safe arrival at his post again, all well.

“ It does not appear that D. Schlatter came by his sentiments in favour of adult baptism, in any other way than simply reading the scriptures, and considering the subject for himself. It seems also, that he has been the instrument of awakening the attention of several young men of his acquaintance, to the subject of evangelical truth in St. Gallen; a place once as renowned for the light and life of real religion, as it is now for the absence of it. His sentiments as to other parts of divine truth, are, as far as I can learn, Calvinistic.”

The Committee took immediate measures to open a correspondence with this singularly devoted Missionary. The result is not yet known in India.

SLAVERY AT THE CAPE OF GOOD HOPE.

We feel much pleasure in extracting from the Christian Observer, the following paragraphs of a proclamation, issued by the Colonial Government at the Cape of Good Hope. It cannot, however, fail to strike every one that the genuine spirit of Christianity is greatly violated in the proclamation, and that its direct tendency will be to establish its name and form with scarcely any thing of its power. What the better will these children be after being baptized *by orders from Government*? And how would a Baptist fare, under the enactment which imposes a fine of not less than twenty-five rix dollars and not exceeding one hundred, for the offence of not having every child of christian slaves born in wedlock, baptized within twelve months of its birth? Further, what can be meant by women's having embraced the Christian religion and yet having children not born in marriage? Still with all its faults it is a pleasing document; and we fear we must wait long before we see any thing of this kind emanating from the West Indies.

“Whereas I—having taken into consideration the happy increase of the means of religious instruction, and the opportunities for religious worship, which have been established in this settlement, and, the benefit which is resulting therefrom to the community at large; and, being confident that there exists but one feeling in the breasts of the inhabitants, that it is the bounden duty of every true Christian to civilize the lower classes, and to ameliorate their condition, as far as may be consistent with the security of the state, and with a due consideration to the rights and privileges of all; and whereas, it must be evident to every well-disposed and religious person, that the propagation of Christianity among Slaves will tend, beyond any other measure, to promote morality among them, and to improve their condition and conduct—do, under a sanguine hope that the following regulations may conduce to those desirable objects and to the removing of any existing evils, hereby proclaim and order, That,

“Sunday being commanded, in all Christian states, to be a day of rest, it is hereby forbidden, and declared illegal, to compel a Slave to perform field-labour on the Sabbath-day, or any other work but such as is ordinarily considered work of necessity.

“Slave-proprietors, who have caused their Slave children to be baptized in the Christian religion, shall, as far as relates to such Slaves, be exempt from any tax which has been imposed on Slaves in this colony.

“The manumission of a Slave who has embraced the Christian religion, shall not be subject to the customary payment of 50 rds. to the Reformed Church; but such Slave shall nevertheless be entitled, the same as other members of the church, to support from the vestry under the usual regulations and conditions.

“Christian Slave-proprietors, residing in Cape Town, and other towns and villages, and their immediate vicinity, where Free Schools are or may be established, are, after the first day of June next, to send their Slave children, above three years

and under ten years of age, at least three days in each week to the established Free School nearest to their dwelling.

“ Slaves who have been baptized, and who are not within the prohibited degrees of consanguinity, may intermarry, with their proprietor’s consent ; and the children of such marriages shall be the property of the proprietor of the mother. The same shall hold good with regard to slaves of either sex, intermarrying with free persons ; in which case also, when the wife is a slave, the children of such marriage belong to her proprietor.

“ The respective local authorities shall be responsible, that all marriages between Slaves are without delay enregistered, as all other marriages are. Slave marriages shall be celebrated in the church on Sundays, where the locality will permit ; and, in other cases, the clergymen will once in twelve months appoint the most convenient places in their respective districts, for the purpose of marrying Slaves and baptizing children, so as to remove the inconvenience arising from remote habitations. The marriages of Slaves, and the baptism of their children, shall be performed without fee or reward.

“ After the celebration of marriages, it is forbidden for the parties to be sold separately ; or the children of such marriages, without the parents, or the survivor of them, until such children shall have attained the age of ten years, except under a decree of the Court of Justice.

“ Children not born in wedlock of a slave woman, who has embraced the Christian religion, and has been baptized, shall not be sold from their mother unless they shall have fully attained their ninth year ; neither shall such Christian female-slaves, so baptized, be sold, without selling to the same person any child she may have under the age of nine years, except under a decree of the Court of Justice.

“ The regulations prescribed in the preceding clause, respecting children born of mothers who have embraced the Christian religion and have been baptized, shall also be observed with regard to children born of slaves not of the Christian religion,

and not having attained their eighth year, to whom the special care and attention of the mother must be considered indispensable; and all sales, not in conformity to the restrictions comprehended in this and the foregoing clauses, are declared void.

“Separate books shall be kept in the respective offices for the enrolment of slaves, slave marriages, and slave children born in lawful wedlock; for which purpose owners shall report to that office, in their respective districts, the date and proof of baptism. Those who neglect causing the children of their Christian slaves, born in wedlock, to be baptized within twelve months after the birth of such children, shall incur a penalty of not less than 25 rds. and not exceeding 100 rds. for each offence, and shall be compelled to have such child or children baptized at their own expense.

“Slaves, who have embraced the Christian religion, and have been incorporated in the church, by baptism, (although transferred, or become the property of heathens,) are not to be deprived of the right of attending at church, or place of Christian worship, on Sundays, under a penalty of 10 rds. to be paid by the proprietor; unless justifiable cause can be shewn for such prevention.

“The evidence of a slave, upon oath, after baptism, may be received by the constituted authorities, or competent courts, the same as that of any other Christian.

“The property possessed by a slave, whether acquired by work in extra hours, (with the permission of the proprietors,) by donation, legacy, inheritance, or by any other honest means, is inherent in the slave; and in no event belongs to the proprietor, except in cases of suicide.—Every slave is entitled to dispose of his or her property, or other rights legally acquired, as well during life as by will. In cases where intestate slaves have no relations, and make no declaration, or last will and testament, to the disposal of their property, the property shall be paid, by the Orphan Chamber, into a fund formed for the purchase of such female slave children as shall have been at

one of the established schools during a period of four years ; and who shall be particularly recommended by the Committee, for their moral and exemplary conduct during that period. Such purchases shall be exempt from all taxes and charges, ordinarily imposed upon the manumission of slaves. Donations and legacies may be made, in aid of the Redemption Fund.

“ Every slave is to be daily supplied with proper food and clothing : and, in case of dissatisfaction, appeal may be made, by either party to the local authority.

“ Slaves employed in garden or field labour, are not to be compelled to work more than ten hours, in each twenty-four, to the 30th September ; nor more than twelve hours in twenty-four hours, from the 1st October to the 31st March inclusive : except during the ploughing or harvest seasons, or on extraordinary occasions ; when a remuneration shall be made to them in money, or by an additional proportion of food, according to the discretion of the local magistrate.

“ Proprietors, or persons employed by them, are not at liberty to inflict any punishment on a slave, beyond what may be considered a mild domestic correction. This correction is only to be given with rods, or other implements of domestic punishment : it is not to exceed twenty-five stripes ; and is, in no case, to be repeated within twenty-four hours, nor until the delinquent shall have recovered from the effects of any former correction.

“ Should it be necessary for the security or safety of a family or individual, to put a slave in irons, the same shall be reported within twenty-four hours, to the local authority ; stating the cause and circumstances under which such measure could be justified.

“ Maltreatment of a slave by the proprietor, not attended with death, may be punished by fine, imprisonment, banishment, or other sentence of the law, according to the nature of the case, and the degree of cruelty exercised ; and the slave may be publicly sold, for the account of the proprietor, but un-

der special condition of never again coming into his power, or into that of his parents, children, brothers, or sisters: but, when the maltreatment of a slave has been attended with death, it must be recollected that the court, in giving judgment, will be guided by the law applicable to homicide.

“Maltreatment of a slave, by the overseer or representative of the proprietor, or other individual, shall be punished as if the same had been inflicted on a free person, placed under the superintendence or direction of such overseer or other representative of the proprietor. Domestic punishment is forbidden to be inflicted on a slave, by any other hand than that of the proprietor, employer, or overseer, (not being a slave,) except in cases where the proprietors or employers, having no free person in their employ, are females, or infirm, or suffering under disease, or are upward of sixty years of age.”

Pecuniary penalties are attached to the breach of these respective provisions.

IRELAND.

A circumstance scarcely credible has transpired before the Commissioners of Government respecting Ireland, which casts great light on the state of that unhappy country, and proves at least that education and literature are not among the causes of its maladies;—it is, that in eleven counties *there is not a single bookseller's shop!* Those who argue that education tends to excite a spirit of discontent and insubordination among the poor, will find it somewhat difficult to apply their theory to the actual state of Ireland. The friends of education, on the contrary, will feel themselves encouraged to renewed zeal and exertion in diffusing this invaluable boon, from every new proof either of the evils which result from its absence, or of the blessings which, when rightly directed, it invariably confers.—*Christ. Obs.*

EGYPT.

The following view of the State of Egypt is given in Silliman's Journal of the Arts and Sciences, published in the United States :—

Every traveller in Egypt attributes to the Viceroy all the qualities of a statesman. The Christians, who live under his laws, are under many obligations to him; and enterprising travellers of all nations and religions may now traverse Egypt, with a security before unknown to the Ottoman Dominions. The army of the Viceroy consists of not less than 45,000 men, comprehending infantry, cavalry, and artillery. His naval force is composed of twenty-two vessels; and the navigation of the Nile is protected by a great number of gun-boats, each of which carries forty men. The revenues of Mahomed Ali, as Viceroy, amount to 25 millions of Spanish piastres: they arise from custom-house duties, taxes, tolls, fisheries, public domains, contributions from conquered countries, and from caravans, &c. The Viceroy pays, in title of Vassal, 2,400,000 livres to the Sultan: he sends the same sum to the treasury of Mecca; 800,000 measures of rice, &c. to Constantinople; furnishes provisions to the caravans of Cairo; keeps a brilliant Court; and often sends presents to the Sultan, to the favourite Sultana, as well as to the Ministers of his Highness, and to persons in credit at the Seraglio. The actual population of Egypt does not exceed 3,000,000. It contains 2496 towns and villages; of which 957 are in Upper Egypt, and 1539 in the Delta.—*Miss. Reg.*

WESLEYAN MISSIONARY SOCIETY.

Two important openings for Missionary Exertion, in countries toward which the Committee have been, for sometime, directing their attention, have taken place. The Cape Colonial Government has given a favourable answer to an applica-

tion from Mr. W. Shaw, to commence a mission among the Caffres, and has liberally afforded encouragement to the undertaking. Still higher up the Eastern Coast of Africa, a large tract of land has been ceded to the British Government, near Delagoa Bay: one of the stipulations of the Natives was, that they should be furnished with Christian teachers; and Capt. Owen, the officer who conducted the negotiation, being about to sail from the Cape to this New Settlement, took with him Mr. Threlfall, who is now employed there: Mr. Whitworth, late Missionary in the West Indies, has been appointed to take charge of this station: should this new African Settlement prosper, a communication will probably be opened between it and a part of Madagascar not yet visited by any Missionaries, and thus afford facilities for the introduction of Christianity into the darkest parts of that important island also. Two additional missionaries will likewise speedily sail for South Africa, with reference to the opening in Caffraria, and another for the Western Coast.

Mr. Cook, who has been employed on a mission in France is on the point of setting off for Palestine. On his arrival at Jerusalem, he is to collect information on the facilities which may exist there, or in any other part of Palestine, for the establishment of a permanent mission.—*Miss. Reg.*

CONVERSION OF A VILLAGE.

A village called Mulhaused, in the Grand Duchy of Baden, consisting of about sixty families of three hundred souls, was, at the commencement of the present year, entirely Catholics. At the present moment, forty-eight of these families, or four-fifths of the population, are Protestants, and the greater part of the remaining fifth are expected to join their former co-worshippers. The following is the manner in which this surprising change has been effected. The Curé of the village was a man of remarkable good sense, and great assiduity in his

pastoral duties, esteemed for his christian virtues, and admired for his learning and moderation. In his sermons to his flock, he endeavoured more to impress on their minds the general truths of the christian system, than the particular dogmas of the Catholic church. Above all, he inculcated the uselessness of observing external rites and ceremonies to the exclusion or neglect of internal piety. Charity, justice, and all the moral and social duties, were more frequently on his lips, than the virtues of masses, the power of relics, or the pains of purgatory. This conduct did not suit the vicar-general of his diocese. The Curé was summoned into his presence, reproached for his laxness and moderation, and desired henceforth to evince more Catholic zeal, or to leave his cure. The good man returned to his village undismayed by the menaces of his ecclesiastical superior. He called his flock together with the seigneur of the village at their head, and having recapitulated both the doctrines which he had preached, and those which the vicar-general required him to adopt, he assured them that his conscience would not allow him to change his system, but that he would continue to be their pastor as heretofore, if they followed him in the old course, and protested against the superstitious bigotry which was attempted to be enforced. The seigneur, and upwards of forty families, immediately joined him, and for ever separated themselves from the Catholic communion. A petition was sent to the government to appoint another Curé for those who continued Catholics, but it is now supposed that the expense may be spared, as they are rapidly uniting themselves to the congregation of their old pastor. If the inquisition had existed in Baden, this curate and his flock would have been condemned to an *Auto-da-fe!*—*Bap. Mag.*

Scientific Department.

Observations made on Vesuvius and its Products.

An account has been published by MM. Monticelli and Covelli of Naples of the phenomena presented by Vesuvius, in the years 1821-22. It abounds with interesting facts and observations, several of which we are induced to select at this time, from the abstract given of the work in the *Bibliothèque Universelle*, xxiii.

Examination of recent Lava.—On the 11th of Feb. Vesuvius began to emit much smoke, scoria, &c. &c.; on the 22nd about an hour and a half after sunrise an eruption commenced, and soon after, a current of lava descended from the top of the mountain, and moved over that of 1810, forming a cascade of fire; this current was renewed by others thrown out from the mountain, and attended by all the phenomena of a magnificent eruption. On the 24th MM. Monticelli and Covelli visited the lava to make their experiments. Being covered by cooled scoria, it did not appear in any part to be ignited, but it moved on a nearly horizontal soil, at the rate of 15 feet in 34 minutes. At about 12 feet from the lava the thermometer stood at 93° F., whilst in the free air it was 59° F., but at three feet distance it could not be measured, far surpassing that of boiling water.

Nitre in powder thrown into the crevices of the lava fused without detonating or scintillating. The atmosphere about the lava was not in an electric state, and a chemical examination proved that the lava taken, whilst still glowing, contained no free acid, but only some substances soluble in water, amongst which were muriatic acid, sulphuric acid, and lime.

The vapours exhaled by the lava, had no action on paper tinged by turusole or syrup of violets, they appeared to be

composed of steam, with a very small quantity of salts of iron and copper. The vapours had no other effect on the neighbouring lava than to change its colour. The saline efflorescences which deck the surface of the lava with the most brilliant colours, only appear when the lava cools, and when the vapours previously disseminated over the whole surface, concentrate into small, fumaroles. These efflorescences which have been erroneously considered as sublimations appear to have existed ready formed in the lava, they were mixtures of chloride of sodium, muriate of iron, and peroxide of iron, as well as carbonate and subcarbonate of soda, sulphate of soda and of potash.

With regard to the presence of sulphur and sulphurous acid in the volcano and its lavas, the latter was soon found in the fumes from the crater, and also from the fumaroles in the lava, but on continuing their researches these philosophers were led to conclude, that the sulphurous acid is not contained ready formed in the lava, but is developed by the contact of the air; fragments of red-hot lava plunged into tincture of turnsole, not changing its colour, whilst those which had been cooled in the air easily turned it red.

Sulphur in crystals is not found in the crater. It is requisite for its production that the temperature of the surface of the crater or of the lava should be below 212° F. The sulphurous acid only appears when the temperature is sufficient for the combustion of the sulphur, and the contact of the external air is necessary to its production. Thus the distinction of volcanoes into two classes, namely those which with Vesuvius, produce muriatic acid, and those which with the Solfaterra, produce sulphurous acid is unfounded; since the two acids appear at Vesuvius according to the temperature, and since the Solfaterra does not really produce sulphurous acid, as has been till now supposed, but muriatic acid free and combined, carbonic acid, and sulphuretted hydrogen.

The lava which flowed from the crater on the 26th Feb. was

of a deep bluish-grey colour, and a fine grain resembling basalt; it was composed of grains of pyroxine as large as a hemp seed, crystals of amphibine, mica in very brilliant small plates, olivine? in transparent and yellow grains, but rare, and finally of portions of a black pumice as big as nuts and incorporated with the lava.

Volcanic Electricity.—In October of the same year the mountain again became active, and an eruption took place one of the most disastrous that Vesuvius ever gave rise to. After frequent ejections of ashes, &c. from the summit, earthquakes, &c. the lava appeared about mid-day of October 21, 1822, on the border of the crater, and came down in two streams. On the 22nd an enormous column of fire 2000 feet high, rose from the top of the mountain, whilst a rain of hot sand, pumice stones, and lava fell. About 2 o'clock P. M.; the first signs of electricity manifested themselves in that part of the atmosphere situated round the column of sand, which rose from the crater in the form of a pine, and shortly, numberless zig-zag flashes continued without ceasing, to penetrate the cloud of cinders without, however, giving rise to any detonation that could be heard. Towards the evening the thunders commenced just as the volcano took, for a short time, an appearance of repose.

About 8 o'clock our philosophers took the opportunity of the short calm and approached the mountain, just as a fresh and more vigorous eruption took place. Soon the whole heaven seemed on fire from the immense quantity of ignited matter thrown up into it. Towards the middle of the night the paroxysm of the volcano seemed to have risen to its height, but whilst the operations of the crater became more and more feeble, the play of electricity, which embellished the elevated region of the clouds of sand, became stronger and acquired fresh vigour. At this moment the heavens presented a very unexpected scene, zig-zag flashes of lightning passed in such quantity either from the borders of the clouds of sands into the air, or from one cloud to another, that the edges appeared as

if surrounded by a fringe of light. A faint idea of the phenomenon may be given by supposing an electric disc continually throwing off from its edge a multitude of flashes of light. The flashes which were so abundant on the edges of the clouds were very rarely seen in the interior, and never formed in their centres, or on the summit of the mountain.

On the 23d, a horrible explosion threw into the air such an immense quantity of sand, &c. as to threaten the greatest disasters to the towns to which the cloud was carried. The inhabitants of Torre Anunziata, Bosco-trecase, and Ottajano, ran the most imminent dangers; the frequent heavings of the earth, the constant rain of fiery stones, the continual discharge of the lightning, which fell with awful thunder on the most elevated points of the churches, houses, and trees, the numberless flashes which serpentining on all sides, and which not coming less frequently from the earth than from the heavens, traversed even the very roads, produced frightful sensations in those who were thus surprised; and then the lava came down upon them. To leave their houses was impossible because of the falling sand and stones, and the lightning; not only the rain of fire covered the ground with stones, but large globes of fire passed through the air, which burst with dreadful noise, destroying the houses. During this night the sand fell in the streets to the depth of a foot, and its weight on the roofs of the houses and churches was such as with the shaking of the earthquakes to crush them to the ground.

MM. Montecelli and Covelli found that the sand which fell on the 23d and following days was electrified vitriously or positively. A glass disc strongly excited by the dry skin of a cat, would not retain the grains which fell, whilst a stick of wax excited by the same skin became abundantly charged with them. These falls of sand were accompanied at Resina and even at Naples by a strong odour of muriatic acid and muriate of iron.

Eruption of Vesuvius, October, 1822.—M. Montecelli had

remarked that the eruptions of Vesuvius consisted of a successive series of more and less active intervals, something similar to the paroxysms of some diseases. The following table and remarks illustrate the duration and nature of these intervals with regard to the eruption in October.

Paroxysm.	Commencement. h.	Conclusion. h.	Duration, h.
1	Oct. 20, 10 P.M.	Oct. 22, 1 A.M.	27
2	22, 1 A.M.	22, 1 P.M.	12
3	22, 1 P.M.	22, 8 P.M.	7
4	22, 8 P.M.	23, 1 A.M.	5
5	23, 1 A.M.	23, 2 P.M.	13
6	23, 2 P.M.	24, 8 P.M.	30
7	24, 8 P.M.		indefinite.

Effects 1. Much smoke, small streams of lava not passing the foot of the great volcanic cone.

2. Rupture of the eastern lip of the crater; column of fire; ejection of lava on the east and west of the crater; small shower of coarse sand.

3. Pine of sand; new jet of lava; small shower of coarse sand.

4. Force of the eruption at its maximum; new explosion with the destruction of the S. E. eminence of the crater; great overflowing of lava from the same side; ignition of the crater; many columns of ignited stones thrown with force into the air; great development of electricity in the clouds of sand.

5. Great eruption of sand; further overflowing of lava; electricity weaker than before.

6. Two pines on the crater; rain of fine red sand.

7. Pine small; small shower of red sand.

On comparing the duration of the paroxysms, it will be seen that the shortest are found in the middle, and the longest at the extremities; but the shortest were the most violent, and the force of the others was inversely as their duration.—*Brande's Journal, Oct. 1823.*

On the Liquifaction of Gases.—Mr. Faraday, of the Royal Institution, has made some important and successful experiments on this subject. He first succeeded in condensing chlorine into a liquid. A portion of the solid and dried hydrate of chlorine was put into a small bent tube, and hermetically sealed; it was then heated to about 100° F. and a yellow vapour formed which condensed into a deep yellow liquid heavier than water. Upon relieving the pressure by breaking the tube, the condensed chlorine instantly assumed its usual state of gas or vapour. He found also that, when perfectly dry chlorine is condensed into a tube by means of a syringe, a portion of it assumes the liquid form under a pressure equal to that of four or five atmospheres.

Mr. F. next succeeded in liquifying muriatic acid gas. He put some muriate of ammonia and sulphuric acid into the opposite ends of a bent glass tube, which he sealed hermetically, and then suffered the acid to run upon the salt; muriatic acid was generated under such pressure as caused it to assume the liquid form; it was of an orange colour, lighter than sulphuric acid, and instantly assumed the gaseous state when the pressure was removed. By pursuing the same mode of experimenting, sulphuretted hydrogen, sulphurous acid, carbonic acid, cyanogen, euchlorine, and nitrous oxide, have also been found to assume the liquid form under pressure.

Mr. Perkins, during his researches upon high-pressure steam seems to have ascertained that *atmospheric air* is liquified under a pressure of about 1100 atmospheres. He says, that, the air upon compression disappeared, and in its place was a small quantity of a fluid, which remained so when the pressure was removed, had little or no taste, and did not act on the skin. The experiments evidently require repetition, and may possibly lead to much more important results than those of Mr. Faraday.

On the Chinese Year.—In the *Philosophical Transactions* for 1823, part 1st, there is a paper on the Chinese Year, by J. F.

Davis, Esq. F. R. S. of which the following notice is given in Brande's Journal for January, 1824.

“ One of Mr. Davis's objects in this paper appears to be, to shew the folly of attributing any thing original in astronomical science to the Chinese, who were entirely ignorant of its objects and principles, before its introduction into their empire by the Arabians, and afterwards by the European missionaries. On this one subject, says the author, that singular nation has deviated from its established prejudices and maxims against introducing what is foreign,—they have even adopted the errors of European astronomy, for he discovered in a Chinese book, the exact representation of the Ptolemaic system,—he adds “ indeed it is impossible not to smile at the idea of attributing any science to a people whose learned books are filled with such trumpery as the diagrams of Fo-hi, and a hundred other puerilities of the same kind.” Mr. Davis offers several other proofs of the talent which the Chinese possess of stealing the discoveries of other nations and appropriating them to themselves.

“ The author proceeds to show that the Chinese have no solar year, but that the Chinese year is in fact a lunar year, consisting of twelve months of twenty-nine and thirty days alternately, with the triennial intercalation of a thirteenth month to make it correspond more nearly with the sun's course.

Peculiar effects of burning on Limestone or Chalk.—M. Vicat has lately obtained some singular results in the burning of lime. Many years since he observed, whilst burning pure lime with charcoal and coal in a small furnace, that if the fragments of lime on passing through the furnace into the ash-pit, were again put in with fresh fuel, and this many times successively, a lime was obtained incapable of slaking, but which, broken up and made into a paste, had the remarkable character of setting under water.

It is an old opinion among lime-burners that limestone which has cooled before it has been completely burnt, cannot by any

quantity of fuel be converted into quick lime and M. Vicat considers this opinion as supported by the experiment above. It appears to result, M. Vicat says, that pure calcareous matter, as chalk or marble for instance, may be brought by fire into an intermediate state, being neither lime nor carbonate, and that in this state it has the property, when pulverised and made into a paste, of setting under water.

Chalk converted into lime, and slaked in the usual way, yields a hydrate, which, made into a paste, will not harden in water : but the same lime left to fall into powder by long exposure to the air, and then made into a stiff paste with water, will solidify very sensibly after immersion. The action of the air, here occasions the formation of a compound analogous to that afforded by imperfectly burnt chalk, being like that, neither completely lime or completely carbonate ; and it enjoys the same hydraulic properties.

Ten equal portions of finely-powdered chalk were taken, and a plate of cast iron being heated red hot, they were placed upon it ; one portion was allowed to remain three minutes, another six, a third nine, and so on, and during the time they remained on the plate they were continually stirred, that all parts might be equally calcined. These portions were mixed up, with a small quantity of water, into pastes of equal consistency, no signs of slaking were observed ; the first portions gave the ordinary odour of moistened chalk, the latter portions gave the alkaline odour belonging to lime, and were decidedly alkaline. After twenty-four hours of immersion in water all the numbers, except the first had set, as hydraulic lime would have done, and became harder daily, whilst the first remained soft. When, after some time, the comparative hardness of the second and the tenth were tried, no apparent difference could be perceived. Viewing these substances as mixtures, in various proportions of lime and carbonate of lime, M. Vicat thought it probable they might be imitated, but no mixture made by adding lime and carbonate of lime, to each other, gave the least signs of solidification under water.—*Brandé's Journal.*

Asiatic Intelligence.

CHITTAGONG.—Extract of a letter from Mr. Johannes, dated 14th June, 1824:—"You are no doubt anxious to learn how we are getting on, after the fears that have been entertained of our safety; all is quiet now, and nothing further to be feared. The inhabitants are returning to their respective habitations, and with them, I am happy to add, some of my children if not all.

"Most of the boys are at Chittagong now. They are yet unsettled and undecided in mind. The rains are heavy and incessant; this is the time for them to plough their fields; and sickness prevails. These, with other unavoidable circumstances, have kept them away: however before the rains are over, they will all attend. Since this month the attendance has been from ten to thirty. The newly formed female schools have likewise been considerably thinned. The one which contained thirty-four, is now reduced to twenty-four girls. The other has fourteen in attendance."

In another letter of the 15th June, Mr. J. says, "The Mug Christians are here now, and as they are so greatly distressed I wish to know, whether we can at all ameliorate their wretched condition. They have been deprived of all their property, and they have not even a morsel for their subsistence now; all they brought with them, they have spent. They cannot obtain employment here, and they came to me yesterday, expressing a wish to proceed to Serampore, to apply to the brethren for assistance. Cannot a collection be made for them? Any small sums given will greatly relieve them in this distressing season. Do let us attend to their cry. They are destitute; they are our brethren. If we do not assist them, who will? and whither can they go but to us? They have never made any such request before, but have always manifested a spirit of independence, and at this critical emergency, when they are compelled to be under obligation to brethren, shall we not administer to their wants out of our little? We ought certainly to distribute to the necessities of saints, remembering what Christ has said; "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

POOREE.—In a letter lately received from Mrs. Peggs, she gives the following interesting recital:—“ Since we have been at Pooree, there has been a suttee, a short distance from the bungalow. We were not apprized of it until the poor woman was almost burnt to a cinder; but several spectators affirmed that, instead of going round the pile three times, as is usual, she went round but once, and then hastily threw herself into the flames. Her husband was a very respectable landholder, and proprietor of one of the largest estates in this district; he was between sixty and seventy years of age. He had been labouring under a paralytic affection for the last two years, and finding it likely to terminate fatally, he came here two or three months before his death, that he might obtain the reward promised to all who die in this holy place. His wife, aged about sixty, followed him a short time after, with the avowed determination of burning herself.

“ Instead of a funeral pile, as in Bengal, the funeral fire is placed in a small pit, into which the body of the husband is first put, and the fire lighted. The widow, after certain ceremonies, walks thrice round the flaming pit, and then throws herself into it. The bodies are not, however, allowed to be entirely consumed in the pit, but are dragged out while still distinguishable, and consumed in separate fires on the brink. The use of the pit instead of the pile is common all through Orissa, but the practice of removing the bodies seems to be peculiar to Pooree. The reason of the removal is, to preserve a small portion of the ashes of father and mother to be thrown into the Ganges. Oh when will these abominable murders cease !”

RANGOON.—We doubt not all our readers participate in our anxiety respecting our Missionary friends in the Burman Empire, and will rejoice in perusing the following affecting statement of past deliverances. Of course no danger need now be apprehended at Rangoon; but at Ava we know not what to anticipate. It is some ground of consolation, that more desperate circumstances can scarcely be conceived, than were those of our friends at Rangoon, and yet they were saved. It would be a hard and impious heart, that did not, in such a situation, acknowledge the merciful interposition of God: and now we have past and recent experience, on which to rest our hopes for the future. The letter we now publish is written by Mrs. W. It will speak for itself. Its first date is May 20th.

“From the time we left Bengal we received no letters from any part, and concluded from appearances here, that there was no prospect of war. But imagine our surprise, when on the evening of May 10th, we heard that the English fleet had arrived. At first we did not credit the report, but within two hours we were constrained to realize its truth, by our husbands being taken, by the Governor’s order, and confined with all the English residents in the King’s godown. That they were Americans, was of no avail. The order was issued, to seize every person that wore a hat. When we learned that our husbands could not get released, we sent them a note, begging to be permitted to share with them the prison, and all that might follow. They assured us that it would be impossible for us to get to them, as the town was crowded with Burman soldiers.

“Mrs. H. and myself sat down in silent horror, expecting every moment to hear the Burmans come to rob the house, and decide our fate. About twelve o’clock, we heard that several ships had reached the town, and were assured by our Christian Burmans, that when the first gun was fired, every white man would be immediately massacred. One of the Christians alone remained with us. He tried to comfort us, saying God was able to deliver them, and bowed upon the floor and offered a most fervent prayer on their behalf. I trust he prayed in faith; it was a season I shall never forget.

“At length this long night wore away, and we learned that no ship had yet reached the town. We sent breakfast, and private notes to our husbands, but could get no answer. The servants said they did not eat, and looked greatly distressed. Mrs. H. addressed a note to Mr. S. an Armenian gentleman, who has formerly had great influence with the Burmans; but he returned an answer, saying, that he had made every exertion to relieve the Foreigners, but in vain. In this dreadful suspense the morning hours passed away, when we resolved to prepare dinner, and carry it to our husbands, let the danger be ever so great. Soon after we had formed this desperate resolution, the report of cannon assured us that the engagement had commenced. Of the distress, the deep despair of that moment, you can form no idea. I am sure I was quite insensible of my own danger, until all our servants fled, begging us to leave our house, saying, that the Burmans would search for us. Our faithful christian M—S—, with a few foreign servants, remained with us. At

length we concluded that we would go to the Portuguese Church, at a little distance, where we learned that many females had taken refuge. But the priest would not admit a person into his church; and when we went into his house, he bade us immediately go out. We then put on Burman clothes over our own, and sat down in a verandah with other females, hoping to pass unnoticed. We were soon informed, however, that the Burmans were in search of us, when we fled to a small house. Here we soon beheld our dear husbands, with the English prisoners, led away, almost naked, in chains towards the common place of execution.

“ My first impulse was to follow them; but a moment’s recollection convinced me that my presence must necessarily add a thousand pangs to the dying moments of my husband, and I sunk upon the floor, feeling that I could rise no more. Mrs. H. lay near me pale as death, while all were wringing their hands, beating their breasts, and screaming with fear. We were soon however roused from this state, by being again turned out of doors. We next took refuge in an old wood-house, and were again informed that the Burmans were near in search of us. The firing still continued and grew heavier, the balls falling around us, and we had every reason to expect they would pass through the house. At this trying moment, I think I truly realized this promise, “ my grace is sufficient for thee; ” I felt perfectly composed, took my Bible, which was almost the only thing I had brought away from our house, and I think its precious contents were never before so sweet. I looked upon immediate death, and thought it disarmed of terrors. It seemed nothing but to exchange earth for heaven.

“ At length the firing ceased, and we soon heard the most welcome sound of the English bugle! We immediately threw off our Burman disguise, left our hiding place, and ran into the street. A company of the English troops soon came up, and gave us protection. But all my composure fled when I found myself restored to life, and had every reason to suppose that all that could ever make life desirable was now no more! The Officers treated us with all that delicate respect and attention so necessary to soothe our distracted senses. We were kindly conducted to our house, which had not been plundered, but as a guard could not be spared for us, we were conducted into town, and placed under the protection of an Armenian gentleman. Soon after dark, to our great

surprize, Mr. H. came to us. He said the Burmans had sent him to negociate with the English; that he performed the request as soon as possible, and returned to the place, but the Burmans and prisoners were not to be found. He searched until dark, and then returned to town.

“The dreadful distress of that night seemed more than feeble nature could endure. At times my senses seemed deranged, and I remember but little of what I suffered. At an early hour I was informed, that Mr. W. had made his escape with three other prisoners. My bewildered senses were hardly susceptible of joy: I felt quite overcome, but went down to the street with Mr. and Mrs. H. when we met a gentleman who came to tell us, that three of the prisoners had returned, but they were separated from Mr. W. the evening before, and could give us no information respecting him. May you never know what I suffered at that moment! The recollection even now agitates my whole frame, and I must drop my pen.—What a weak, frail, faithless child! Why could I not trust my all in that all-powerful Hand just ready to deliver me! About eleven o'clock, without the least notice, Mr. W. arrived. I trust I felt grateful to Him, who has always watched over us with a Father's care.

“Mr. W. stated, that when the English ships arrived, a keeper was ordered to stand over each prisoner, and to dispatch every one when the first gun fired upon the town. The executioners took their stations, and commenced whetting their knives and spears in the most unfeeling manner. Mr. W. reclined upon a couch, and expected never more to rise. But when the firing commenced, the poor wretches were so much alarmed, that they left the prisoners, and ran to one corner of the room. Upon the second fire, they left the godown fastened outside, and fled. One of the Burman officers took the prisoners from this place, while the English balls were falling thick around them, and leading them a short distance, commanded that they should be immediately executed. Just at this moment a heavy fire from the Frigate reached them, terrifying them in such a manner that they fled as fast as the chained prisoners could possibly go. They had not proceeded far when the order was again repeated; but Mr. H. who was the only person who could speak Burman, requested that they would send him to the ships to negociate with the General. After some

delay, Mr. H. was sent, with a Burman, to the Frigate. He begged them to let Mr. W. accompany him, but in vain. When Mr. H. was gone, the Burmans assured the prisoners, that if the fire did not immediately cease upon Mr. H.'s reaching the ship, they should not live a moment longer. However no farther attempt was made upon their lives. The prisoners were then separated, and Mr. W. with three others, was taken to the top of the great Pagoda, confined in a vault, and left with a keeper. When the Burmans had retired, the prisoners offered to reward their keeper if he would save their lives. He seemed to pity them, and took them from the place of their confinement, locked them in another vault and left them. Here they remained, without food or water, in a most uncomfortable state till morning, when the Burmans commenced their search for them. They came to the place where they were left, and not finding them, they ran from place to place in a dreadful rage, and several times knocked upon the door which concealed them. The prisoners kept perfectly still. Mr. W. said he expected every moment would be his last. But the Burmans soon beheld the approach of the English troops, and fled. As soon as English voices were heard, the prisoners called out, and to their great joy, the General came to their assistance. Thus, my dear friend, I have given you an account of these scenes, as far as my bewildered recollection will serve me."

After noticing with gratitude, the kindness and attention of the British Officers of all ranks, Mrs. W. adds; "I am sure you will sincerely participate in the pleasure we feel, in seeing the English standard wave over despotic Burmah, and in the interesting prospect of the spread of the Gospel in this land of darkness. If we live to see peace and justice smile upon this Nation, which has always lived in slavery to her rulers, I am sure we shall never regret what we have now suffered."

In a postscript, dated May 29th, Mrs. W. adds, "We remain still quiet in the Mission House, though there are engagements near us almost every day. We begin to despair of the Burmans returning to Rangoon, as every exertion to gain their confidence has proved unavailing. According to the best information that we can obtain, there are hundreds of poor females and children now perishing in the jungles. We hear nothing from Ava yet. Preparations appear to be making for the expedition. We have eve-

ty reason to expect that we shall suffer for comfortable provisions, as our stores are almost exhausted, and there is nothing for sale but rice. We cannot get a bit of bread or biscuit, or a single vegetable or fowl, nor have we had any milk or fruit, since the troops arrived."

Our readers will no doubt feel the following extract, which we have kindly been permitted to make from the letter of an Officer, at Rangoon, particularly interesting at the present moment.

"You will prefer to any farther details of petty warfare, some account of the missionaries, who are established in the suburbs of this singular town. You have heard already the trials to which they were subjected, at the period of our descent. The mission has not on the whole been rapidly successful. They do not number more than eighteen converts, since its first establishment; but these have given proofs of deep sincerity and piety. Like the rest however, they have fled from the face of an enemy, whom they were doubtless taught to believe as sanguinary as their own governors. Mr. Judson is now on his third visit to Ummerapore. He is said to have established himself in the good graces of the Monarch: but his friends tremble to think of the fate to which the first rumour of hostilities may subject him. But they have not forgotten the hopes that cannot die, affectionately strengthened by the recollection of their own recent and most providential escape from massacre. He and his will command our anxious prayers.

"The town of Rangoon is, (excluding of course the tasteless splendors of the rich Baboos from the comparison,) not worse, I think, than the Native town of Calcutta. Its principal streets are of brick pavement. The bulk of the houses, low of themselves, are raised on wooden piles, constructed chiefly of wood, and have roofs of thatch, tile, or wood; chiefly the two latter. There are however several stone and brick edifices to be seen at intervals, which have of course been seized with avidity for stores, or the residences of Heads of Departments.

"But the boast of Rangoon is its suburb eastward and northward. Escaping by the Eastern gate, you find yourself, for the distance of a mile, on a good road, amidst groves of palmyra, acacia, bamboo, mangoe, and a variety of fruit trees, amongst which are seen several spacious and comfortable dwellings. Here it is that the missionaries are established. Here too is a large Hindoo

church now occupied by our Paymaster General. Here too begin to rise above the tops of the trees the spires of those buildings, which for want of a better name, we call Pagodas. They are chiefly of brick work chunamed, but several are richly gilt from the foundation to the summit, and surmounted by the umbrella-shaped pinnacle, which you see in all the books hitherto printed on this subject. The road now begins to ascend and for upwards of one mile and a half is skirted by smaller pagodas, and low arched temples of Gaudama, in which the figure of the idol appears generally in the attitude given in Syme's plate, but somewhat more artist-like in point of modelling and sculpture. Midway up the hill which forms our position, is a temple occupied by the Head Quarters of the 13th. It is a large square apartment, with a vaulted ceiling, curiously gilt and adorned with cleverly carved cornices and ornaments; a vast image of the god has now received in its arms the colours of the corps; and the Regimental jest is, *to introduce you to the new Ensign*. From this elevated spot, which is, like most of the temples, battlemented and terraced, you look westward and behold the river below; the town of Rangoon, and the hamlet of Mondra, on the opposite bank of the island Dalla, con-founded in the middle distance, backed by a verduous and graceful forest, and a fleet of more than forty ships riding as it appears in the very streets. Eastward is an extensive view of the Pegue River; to the right, and farther to the left, a smaller stream spreading in spots into small lakes, and quickly lost amidst the vast surrounding jungle which makes up the rest of the prospect. Half a mile farther on, is the crowning splendor of this haughty hill of devil-worship. The grand Pagoda (whose title Dagon reminds us of the rebuke of the uncircumcised) stands on a vast square platform of raised earth faced with brick, of 200 yards in every direction. The Pagoda itself, gilt and burnished, rises to the height of 360 feet above the surface of the platform. It is to all appearance a solid mass of brick work, though said to contain in its huge entrails vast treasures of lead, gold, and precious stones. A beautifully carved temple of wood, profusely gilt, adorns one side of its base. There are hung within its precincts, several bells whose metal has already been proved by analysis, to contain an unusual quantity of silver. They are covered with Burmese characters very neatly executed."

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INFANT SCHOOLS.

THERE are innumerable proofs, that the philanthropy of our age and country, has not yet begun to wane. It is still advancing with firmness and zeal; not exhibiting a restless spirit of change, nor yet contented satisfaction with what has been already accomplished, or the means which have been already put in operation. It seems to be guided quite as much by accurate reflection upon the real nature and sources of human wretchedness, as by simple benevolence. It blends christian philosophy with compassionate feeling. It appears as the discharge of duty, as much as the expression of tender-heartedness. There cannot be a more decided evidence of this, than the attention paid to *youth*. So much had been done to save from contamination, and to educate in religion and useful knowledge the rising generation in England, and so much to reclaim those who had been early depraved, that we were scarcely prepared to hear of any new scheme for their benefit. And yet one has been published and adopted, which recommends itself at once to the understanding and the heart. It has been resolved to pursue the wide-spreading stream of Juvenile delinquency still nearer to its source; to cut it off, if possible, in its very commencement. For this purpose *Infant Schools* have been instituted, and it seems likely that they will soon become numerous.

An interesting little volume has been published by Mr. Wilderspin, the master of the Spitalfields Infant School, explain-

ing the nature of these schools, and powerfully urging their necessity, a copy of which we have had the pleasure of receiving from a friend in Liverpool. A few extracts from it may be interesting. On the admission of a child into the school, the parents are supplied with a copy of the following rules and exhortation, which are strictly enforced with excellent effect :

"1st. Parents are to send their children clean washed, with their hair cut short, combed, and their clothes well mended, by half past eight o'clock in the morning, to remain till twelve.

"2nd. If any child be later in attendance than nine o'clock in the morning, that child must be sent back until the afternoon; and in case of being later than two in the afternoon, it will be sent back for the day.

"3rd. Parents may send their children's dinnaers with them in the morning, but they must fetch them home at five o'clock.

"4th. If a child be absent without notice being sent to the master or mistress, assigning a satisfactory reason for the absence, such child will not be permitted to return again to the school."

"Saturday afternoon is half-holiday.

* * "It is earnestly hoped, that parents will see their own interest, as well as that of their children, in strictly observing these rules; and they are exhorted to submit their children to be governed by the master and mistress—to give them good instruction and advice—to accustom them to family prayer, but above all to call upon them to repeat the Lord's prayer when they rise in the morning, and when they retire to rest, and set before them a good example, for in so doing they may humbly hope that the blessing of Almighty God will rest upon them and their families; for we are assured in the holy Scriptures, that if we train up a child in the way he should go, when he is old he will not depart from it, *Prov. xxii. 6.* Therefore you may be instrumental in the promotion of their welfare in this life, and of their eternal happiness in the world to come."

The Master and Mistress are required,

"1st. Never to correct a child in anger.

"2nd. Never to deprive a child of any thing, without returning it again.

"3rd. Never to break a promise.

"4th. Never to overlook a fault, but in all things study to set before the children an example worthy of imitation, that they may see your good works, and glorify your father which is in heaven."

Great part of the book consists of details of the mode of conducting the school duty, which we cannot notice here. Two objects seem to be continually kept in view; to unite amusement with instruction, in such a manner as to make it a pleasure

instead of a drudgery and carefully, both by practice and precept, to instil moral and religious sentiments into the minds of the children. Considerable ingenuity and great zeal, are displayed in this part of the work.

We shall content ourselves with briefly noticing the reasons urged for the necessity of such schools. The principal of them is, the unguarded situation in which the children of the poor are generally left, through the occupations and circumstances of their parents. "What is a poor woman to do, who is left a widow with four or five children, the eldest perhaps not more than ten years of age? She is obliged to go out to washing, or other daily labour, the consequence is, her children are left to shift for themselves." The children of widows are not the only sufferers; in many cases the labour of the husband alone, is not sufficient to obtain support for the family, and in many more dissolute husbands spend much of their gains in dissipation, and in all such the mother is obliged to labour, either at home or abroad, to the neglect of her children. The natural consequences of this state of things, are the innumerable accidents daily occurring, such as children burnt, falling from windows, or down steep stairs, run over in the streets, drowned or lost in strolling in fields, by ditches, canals or rivers. And worse than all these, are the consequences to the morals of the children. They get into the company of others more wicked than themselves, and are frequently initiated in vice by designing persons who make them the instruments of extensive thefts. "It is not long ago," says the Author, in his introduction, "since I read in the Police Reports of a woman who had entrapped eight or ten children from their parents, and had trained them up, and sent them out thieving, and it was not till one of the children was taken in the fact, that the whole affair was made known." The following extract is from another part of the work :

"The younger the children are, the better they suit the purpose of these vile miscreants, because, if such children, are detected in any dishonest act, they know full well, that few persons would do more than give the child or children a tap on

the head, and send them about their business. Thus the tenth part of the crimes committed by juvenile offenders, never come under public view, because if any person being robbed by a child, should detect him, and make a stir in the business, he is silenced by the by-standers with this remark, "Oh! he is but a child, let him go this time, perhaps the poor thing does it from necessity, being hungry, and in want of bread." Thus the child is almost sure to escape, and instead of being punished, is not unfrequently rewarded for the adventure, as will be proved, from the following fact. Having occasion to walk through Shoreditch, not long ago, I saw a number of people collected together, around a little boy, who it appears, had stolen a brass weight from the shop of a grocer. The account that the shopman gave of the matter, was as follows: he stated that three boys came into the shop, for half an ounce of candid horehound, and while he was getting down the glass, that contained it, one of the boys contrived to purloin the weight in question. Having some suspicion of the boys, from the circumstance of having lost a vast number of brass weights, he kept his eyes upon them, and saw one of them put his hand into a box that was on the counter, and take the largest weight that was in it, and then run out of the shop, followed by the other two boys. The boy that stole it, slipped the weight into the hand of one of the others, and the shopman having observed this manœuvre, followed the boy that had the weight, who, being youngest of the three, could not run very fast, and finding himself closely pursued, threw away the weight in the road, and when he was taken, he declared that it was not him that took it. The man wished to take the child back to the shop, in order that his master might do with him as he thought proper, but the by-standers actually prevented him, and one man in particular seemed to interest himself much in the boy's behalf, stating that he knew the child very well, that he had neither father nor mother; and the child immediately answered that he had no father or mother, and that he had had no victuals all day, the individual before-mentioned then gave the child one penny, his example was followed by many more, and I think that the boy obtained nearly a shilling. I put several questions to the child, but was checked by this fellow, who told me, that as I had given the child nothing, I had no right to ask so many questions, and after giving me a great deal of abuse, ended by telling me, that if I did not take myself off that he would give me something for myself. Feeling a great desire to sift still further into this mystery, I feigned to withdraw myself, but kept my eye upon the boy and followed him for nearly two hours, until I actually saw him join the other two, one of whom I had not seen before, who had a bag with something very heavy in it, which I have every reason to believe contained weights, or something which they had obtained in a similar manner. Wishing to ascertain the fact, I approached the boys, who no sooner perceived me, than the little fellow who had been principal actor in the affair, called out, "Nose, Nose," when they all took to their heels and ran down some obscure alleys; I followed, but was knocked down, as if by accident, by two ill-looking fellows, who kept apologizing to me, until the boys got out of the way. I cannot help thinking but that this was an organized system of depredation, and that the man who took such an active part at the first was at the bottom of all the business. I should be sorry to judge harsh-

ly of any person, but that individual's conduct was so mysterious throughout,—his activity in preventing the boy from being taken back to the shop,—his being the first to promote a subscription for the boy,—and, lastly, his threatening to give me something for myself, if I examined the child, all this I say, tends to confirm me in my opinion."

A number of striking anecdotes are told to shew the extent of juvenile depravity, to point out its principal sources, and to recommend the *Infant Schools*, as a remedy; but we must pass them over. We shall now gather together the few notices given of the origin, progress and effects of the Author's school. It was opened July the 24th, 1820, and twenty-six children were admitted the first day; the next day twenty-one, on the 31st, sixty-five, and on the 7th of August, thirty-eight, at which last date the Author and his wife were engaged by Joseph Wilson, Esq. to take the management of it. This gentleman built the school, and supplied it with every thing necessary at his own expense. At the time the book was published, Mr. Wilderspin could write;

" Suffice it to say, that by the exertions of this gentleman, the neighbourhood has been very much improved, and the school so much respected among the poor, that we have at this time no less than two hundred and fourteen children, the whole of whom have come unsolicited on our part, the parents applying of their own free will to have their children admitted. Were the premises sufficiently capacious for containing three hundred children; I have not the least doubt but we should soon have that number; and what is more, the general appearance of the little ones is so much improved, that there is no comparison to be made between them now, and what they were, when the school first opened.

" Let any one picture to himself what would be the state of the infant poor if there were one or two such schools in every parish,—the parents would be made perfectly happy, knowing that their children were secure from all harm, and the children themselves would be happy in being associated with children of the same age, exchanging ideas with each other to the mutual advantage of the whole;—evil of every description banished from their view,—their time passing away in innocent and useful recreation, and every opportunity taken of instilling into their infant minds the principles of truth, piety, and virtue, and all that can form the man and the Christian; at an age too when, like thirsty ground, ever ready to imbibe the dew and rain, they are so anxious for information, and ready to receive all you have to offer for their acceptance.

" Were such then generally the case, how many might become useful servants of the common-wealth, who would otherwise, by being neglected in their infancy, have spent half their time in prison, and have put the country to a great expense

at least to send them out of it. My pen would fail were I to attempt describing the hundredth part of the good that might be done, were such schools to become general: by this means the axe would be applied to the root of the tree, evil would be attacked before it had gained a strong hold, and the number of offenders, instead of increasing, it is to be presumed, would materially diminish. Besides, the children by being accustomed to order at such an early age, would be far more pliant and easily instructed when they were removed to another school, and in consequence, half the drudgery would be taken off the teachers' hands.

"As I have had much experience from being brought up in London, I am perfectly aware of the snares and dangers that the children of the poor are liable to fall into; and therefore most solemnly affirm, that nothing, in my mind, would do so much good to the community at large, as the taking care of the infant children of the poor.

"With regard to the expense, I have ascertained beyond a doubt, that according to the plan adopted in Mr. Wilson's school three hundred children may be taken care of, from the age of eighteen months to seven years, and instructed in every thing that such children are capable of learning for £ 15). per annum, which is ten shillings a year for each child. This includes the salary of the master and mistress,—the salary of a third person to do the drudgery,—coals, slates, cards, and every other thing requisite for the school, except the rent of the premises; I question whether it does not cost the country as much for every two individuals that are transported out of it."

Again, "There are fruit-trees planted all over the play-ground, to which the children will not do the least injury, nor will they touch the fruit. Flowers in pots, such as geraniums, auriculas, and other choice plants, are placed in the middle of the play-ground, without the least danger of being injured; thus they are taught to respect private property, and encouraged to inquire the names of the different plants and flowers, which I always tell them, thus they are acquiring some knowledge by these things, and honesty likewise.

"The children are permitted to bring their dinners with them, and there are boxes in the school to put their dinners in, every child in the school has access to them, for they are never locked, yet I have never known a child to lose his dinner or any part thereof, notwithstanding many of the children, to my knowledge, have been kept extremely short of food. I have known an instance of a slice of bread and butter being left in the box for weeks by some child that could not eat it, but none of the other children would dare to touch it. I have found in the boxes two or three pieces of bread as hard as possible, and as a proof that many were hungry, and that it did not remain there because they could not eat it, but out of pure honesty, I have offered it to some of the children and they have eaten it in that state. Cold potatoes, pieces of fat, &c. will not be unacceptable to them when given, but sooner than take any thing, without leave, they will actually let it spoil; these are facts that can be proved at any time, and will show, that notwithstanding all the disadvantages to which poor children are exposed, their characters may be so far formed as to produce the effects above described."

Respecting the general progress of this plan of doing good, we cannot say much. One school seems to be established in Westminster, under the patronage of Mr. Brougham and some of his friends : another has been commenced at Brighton, and our correspondent in Liverpool writes, "We have one lately established in this town, which is the admiration and delight of every one who sees it, and promises fair to produce a great change among the lower orders with us."

LONDON HIBERNIAN SOCIETY.

In the prefatory observations prefixed to their Seventeenth Report, the Committee of this Society remark, in reference to their designs for the benefit of Ireland, that, "in selecting the plan of a strictly scriptural education, the Directors of the institution are satisfied that it proceeds by the simplest possible method to the administration of the only alternative which can render society either morally susceptible or politically manageable." In the progress of their Report, they develop the present plan of the institution, founded upon the basis of seventeen years experience. The child whose services can be spared from the duties of the cottage and the farm, is invited to the benefits of the daily school ; and where these services are indispensable on the days allotted to labour, the offer of the same advantages is held out in the establishment of the Sunday-school. The adult is accommodated by the institution of the evening-school, where, with others as ignorant as himself, he may sit down in unreproached attention to the task of his first lessons.

The daily schools of the Society present a total of 553 schools, and 51,889 scholars, and an increase of fifty-five schools, and 5,217 scholars, within the year. These schools are officially visited and examined every quarter by the regular inspectors. The scale of proficiency, with the number in attendance upon the day of inspection, regulate the teach-

er's stipend, and proportion the disbursements of the Society to the number and actual progress of the scholars. These schools are also inspected by the readers of the Society, and where they possess the advantage of local patronage, by a higher superintendance.

Measures are in train for the connexion of a Sunday-school, with every daily school under the system. At present the Sunday-schools consist of 103 schools and 6,824 scholars, presenting an increase of no fewer than ninety-one schools and 5,024 scholars, within the last twelve months. Sunday-schools are taught by the day school-masters under the influence of Christian principles, and by ladies and gentlemen resident in the vicinity.

The Society had not been inattentive to the claims of the adult population; but it was not till the winter of 1820 that regular schools for them were organized. They now amount to 128 schools, containing 8,160 adult scholars, nine-tenths of whom are members of the Romish communion. This class of schools is taught by the local readers, and the more competent among the masters of the daily schools; and the progress of the pupils in reading and the knowledge of the Scriptures is truly gratifying. They are subject to vigilant inspection. The system of adult instruction is found to interfere most directly with the ignorance and disorderly spirit of the peasantry, and promises the largest amount of benefit to the present generation: the Committee therefore recommend a strenuous application of the Society's influence to its extension. To adult schools are added a species of irregular or cursory schools, opened under circumstances where the exertions of a reader may succeed in collecting a sufficient number of pupils. They are generally held in situations where the indifference of the peasantry, or the force of persecution, is such as to forbid the hope of a more permanent footing. No direct result of their effects can be given; but it is known to be very considerable. All evening schools are confined to the male sex.

The Society's readers form a most useful and important

class of its agents. The local readers visit the particular district to which the parties are attached by residence: the itinerant class travel to the darkest and most impenetrable parts of the country, and proceed in the accomplishment of their objects by domiciliary visitation, a plan of intercourse which is greatly facilitated by the hospitable habits and communicative spirit of the peasantry. They are also charged with the inspection of such day-schools as may lie in the track of their journey. In their employment of reading the Scriptures they have been eminently successful, and in a multitude of instances, have proved the instruments of implanting the principles of the Gospel in ignorant and prejudiced minds. There are twenty-two of these useful agents in connexion with the Society; which is double the number of last year. An extensive circulation of the Scriptures has been effected through the medium of the Society's agents. The number of copies, English and Irish, disseminated within the year amounts to 13,044; making 92,600 since the institution of the Society.

The introduction of the vernacular tongue into the system of Irish education was first effected by a class of schoolmasters trained in one of the Hibernian Society's schools. These were afterwards distributed as teachers of those masters who could speak, but not read, the language; and this extension of the practice formed the basis of an Irish class in each school, in situations, at least, where a preference for such instruction was really discovered to exist.

After summing up the aggregate of their exertions, the Committee add, that "much as the Hibernian Society has accomplished, and much as has been effected by the blessing of God upon the wisdom and the perseverance of kindred institutions, there are yet whole counties in a state of absolute destitution; and in Limerick, that cradle of revolutionary outrage, the Committee have reason to believe, that the total number under scriptural instruction does not stand in the proportion of one to 800 of the entire population. These delineations are appall-

ing; but they present no real discouragement to the faith and the ardour of Christian enterprize."

The Society state, that they find in the Irish peasantry a native sensibility of character and quickness of perception which gain for the objects of Christian benevolence an intelligent and grateful assent; but they lament that many of the priests continue to oppose the plan of scriptural instruction by every means and argument, "from the monitory hint to the discipline of the horsewhip." In those districts of the country which have never been visited by the blessings of scriptural education, the same undisturbed and stationary ignorance prevails as distinguished the same districts at the most barbarous periods of their history; and the supply of education, as well as the quality of what is afforded, are regulated by the spontaneous demand of the peasantry themselves. This demand, to the extent in which it exists, produces what are termed the Hedge-schools, a considerable proportion of which are periodical. The instruction given in them consists in reading, writing, and arithmetic; but they afford no morally improving information; and the few books to be found in the hands of the children are usually of the most deteriorating description. The schools are wholly exempt from ecclesiastical interference; but whenever the economy of the system is disturbed by the influence of a scriptural school, the priests form a school, which differs from the hedge class by its authoritative establishment, and the compulsory attendance of the scholars; while it equally differs from the schools of the Society by the absence of the Scriptures, and, generally speaking, of every thing of a religious or morally improving tendency. These schools seem to be undertaken, not so much with a view to the advancement of the children, even in what they profess to teach, as for the purpose of interfering with their attendance upon the scriptural schools. So far, therefore, from regarding the great objects of religious and moral improvement, as advanced by the multiplication of these schools, the Committee view their increase as among the most formidable obstacles to such a result. The Committee report

a balance in favour of their treasurer : but their experience is strongly in favour of the practicability of opening five schools to one of the number which it would be possible to establish upon the foundation of their average income ; so that they find themselves constrained to inculcate, with greater urgency than ever, the Society's necessity of increasing funds.—*Christ. Obs. Supp. for 1823.*

HONDURAS.

The following letter is from Mr. Bourne, the Baptist Missionary at this settlement. It is addressed to a friend in England, and bears date, July 17, 1823.

“ You will probably hear, before this reaches you, that Belize is to be the place of my residence, and the commencement of the Mission in this part of the world ; and in this, Divine Providence seems much to have interfered, and, by a long detention, and painful course of discipline, to have taught me the path of duty. I have received a letter from Mr. Dyer, stating it to be the opinion of the Committee, that I should remain at Belize ; yet, however, they wish me still to keep my eye on the Indians of the Musquito Shore, and send them information respecting them. I feel fully satisfied with this arrangement, and see much of God in it. It appears of the greatest importance that a Mission be established here first, not only from its loud calls, the greater number of inhabitants you get access to at once, and the probability of its supporting itself at no very distant period, but from its local advantages, and the assistance it may afford to every other Mission in this part of the world. We may hope the period is not far distant when not only something will be done on the Musquito Shore, but amongst the Spanish provinces around this settlement. Indeed, it appears from their internal commotions, that things are now fast making way for the entrance of the Gospel ; and I have little doubt but that, in a little time, a Lancasterian School might be established in Guatemala, a city containing 32,000 inhabitants.

But probably you would wish to know what is doing in Belize, relative to religion. As to its means, we have, on the Sabbath, one service at six o'clock, A. M.; one at half-past ten; and between one and two P. M. we commence the Sunday-school, which continues till about half-past four o'clock; and at half-past six in the evening, we have preaching. The whole of this has often of late fallen to myself, Mr. P. being from home, and Mr. S. being employed up the river. We have besides these, two services on different evenings in the week; also I have devoted a certain portion of time every week to visit the free coloured people, and converse and pray with them from house to house. This, I trust, will in time be attended with beneficial effects. The people to whom I here chiefly refer are disbanded soldiers, who with themselves and families are now near a thousand in number; and are divided into two villages, lying north and south of Belize; but the wet season, which has now set in, has rather obstructed me, the places being at this season in part under water. Some of these people are in the habit of coming regularly to the place of worship, and appear very attentive. Our evening congregations are generally very good; those on the Sunday morning improve gradually, and the school is also on the increase.

From the inconveniences and bad situation of our place of worship, some who have come and expressed a wish to come again are kept away; and on these and other accounts, the two chief of which are the smallness and high rent of the place, I have been induced to come to the conclusion of endeavouring to get a new place built. One of the oldest merchants has undertaken to procure a lot for me, and several of the magistrates are favourably disposed. I have drawn plans of our intended building, and sent them to America, where it will be constructed. By this step it will not amount to one-half of the expense it otherwise would do. In the plan I have strictly studied economy; if you know of any person or persons who can render us any assistance in paying the debt, which will be necessarily incurred, it will be thank fully received.

* * * * * I have been to two of the Spanish settlements, lying about from 200 to 300 miles south of Belize. Their state, in a moral and religious point of view, is truly wretched. At one of these places there was no priest, nor regular existing civil authorities. The inhabitants are chiefly Indians. I took the opportunity of distributing a number of Spanish tracts among them. They were readily and thankfully received; and what was still more gratifying, many of those to whom they were given could read. I left also a bundle of tracts at this place to go into the interior; and who can say, by following them with our prayers, what through the Divine blessing may be done?—*Bap. Mag. Dec. 1823.*

COCHIN JEWS.

The following information has been recently obtained respecting the Cochin Jews. They consist of the White and those usually termed Black Jews, and their freed and household servants respectively. It seems that the merchandize in Hebrews among them is done away. The rules therefore laid down by Moses, which restricted them in this respect, do not now apply; (see Exod. xxi. 2—4; Levit. xxv. 39—41, &c.) Indeed, neither the sabbatical year nor the year of jubilee has been kept since the dispersion, having reference only to the holy land. The household servants now in their possession were originally purchased, as were those they have freed, from amongst the five lowest casts of the natives; namely, carpenters, workers in brass, gold and silver smiths, iron smiths, and palayen or pullee-casts; and to make proselytes from these was one of the privileges granted by Chesam Permaul, the Malabaric king, and recorded on the brass plate they now possess. Part of the ordinances of Moses, respecting the purchase of bond-servants, will be found in Levit. xxv. 44—46. This passage has likewise reference to the strangers that sojourned in the Holy Land, and the heathen, which then surrounded it. Since these Jews have been under the British

government, they have not purchased bond-men or bond-women; they have, however, established various customs amongst themselves, in regard to the emancipation of their household servants. The rite of circumcision (common to all Jews) was performed on the bond-servant by the master of the family, or one of the elders properly qualified, and thus they imitated the patriarchal institution as enjoined by the Almighty upon Abraham. (Gen. xvii. 12.) It does not appear that they employ circumcised people in their service. After circumcision, the servant was taken to a place where there was much water, wherein he was dipped or baptized, they using the following prayer: "Blessed be thou, O Lord our God, and king of the universe, (or everlasting king,) who hast sanctified us by thy commandments, and hast enjoined us concerning the dipping of servants." After this, the Jews say, the servant becomes, in every respect, as Eliezer. (Genesis xv. 2.) "The steward of Abraham's house." Verse 3, "one born in his house;" and ver. 34, "his servant." A female servant was dipped or baptized, they using the same prayer as above. With proselytes being natives, like ceremonies are observed as with the servant purchased for money; the only difference as concerns the baptism is a change in the prayer, to "the dipping of proselytes," instead of "the dipping of servants." There are three men of this description now at Cochin, who were originally heathens. They are termed Geerim, "strangers." Deut. x. 18: "God loveth the stranger, in giving him food and raiment." Ver. 19: "Love ye, therefore, the stranger, for ye were strangers in the land of Egypt." They are, however, looked upon by the Cochin Jews in no better light than household servants, though some Jews allow they should be considered as superior to freed servants.

To make a bond-servant free, the master pays to the synagogue forty-one rupees for every man-servant, and sixty-one for each maid-servant. A certificate of freedom, termed "a bill of liberty," is made out; and after the servant has fasted the whole day, when the evening service is concluded, he re-

ceives the bill signed by his master, and to which the seal of the synagogue is affixed. He then goes about from house to house, kissing hands and feet, beginning with his former master. Thus emancipated, the synagogue grants these people certain privileges. 1st. They are permitted to make themselves fringes, upon the four quarters of their (inner) vesture: vide Deut. xxii. 12; compare Numb. xv. 38: and to use the Tephilleen, (Exod. xiii. 9. 16.) namely, "a sign upon their hand," (and tied on the arm, and extended and fastened to the fingers) whilst at prayers, to which the word refers. 2d. They are admitted to complete the Asarah, or number of ten persons, who are required to be assembled before divine service can be performed in the synagogue. 3d. When they die, a sum is granted from the funds of the synagogue to purchase a coffin for their decent burial. On the man-servant being freed, the offspring also is considered free. They are at liberty when freed to remain with their former masters, if they please; but in that event there is no addition made of hire. They receive no more than they did before; namely, food and raiment. These customs relate principally to the White Jews. As for the Black Jews, on account of their poverty, and from their having adopted the customs of the natives, their wives and children supply the place of servants. The White Jews, however, cannot do without them. They formerly had six or seven to a family. At present, the servile population are, to their superiors, as 217 to 276, among the Whites, and only as 1 to 29 among the Blacks. These servants, bond or free, can intermarry only amongst themselves; the White Jew's servant, with the White Jew's servant, and the Black with the Black. Should the master be so poor, that he cannot free his servant according to the institutions of the synagogue, he then only grants him the "bill of liberty," and thus frees him from his servitude or bondage; but in such case the freedman does not enjoy the privileges above specified.—*Christ. Obs. Dec. 1823.*

WEST INDIAN SLAVERY.

We have had great satisfaction in reading the speech of Mr. Canning, on this subject, on the 16th of March last. It seems to shew a firm determination to prosecute some effective plan; and it destroys the fear, that his speech and resolutions last year were merely a decent expedient, to silence the clamours of those who aim at the emancipation of the slaves, whilst nothing should actually be done to alter the existing state of things. We doubt not that we owe some of the decision and zeal of the Minister, to the contemptible insolence and folly of the West Indian Planters and Assemblies. Nothing can be more galling than his sportive contempt of them. He recommends to Parliament to "mark its displeasure by a silent course of admonition." Trinidad, St. Lucie and Demerara differ from the other West Indian Colonies, in being under the government of the Crown of England, without the intervention of any local legislative assembly: and in these successively, the Ministry have determined to make an experiment in the improvement of the slaves, which may afterwards influence the other Colonies. The nature of the experiment is stated in the following paragraph from the speech:—

"He would now recapitulate the objects which Government proposed to effect with respect to the island of Trinidad:—The abolition of the use of the whip with regard to females entirely; the discontinuance of the use of the whip as applied as a stimulus to males in the field; restrictions on the infliction of the punishment by the last; a religious establishment and religious instruction; and in order to give time for the acquirement of that instruction, the abolition of the markets and of slave labour on the Sunday; the enjoyment of marriage among the slaves; the keeping together of families of slaves; the securing to slaves the enjoyment of property, and the right to distribute it at their death; the admissibility of the evidence of slaves under certain regulations; and lastly, the right of the slave to purchase his own freedom or that of his children."

Scientific Department.

ELECTRO-MAGNETISM.

As this is a branch of Science but recently brought to light, it is not unlikely that many of our readers who take pleasure in such pursuits, have not seen any connected statement of the facts relating to it, but merely had their curiosity excited by occasional notices. We have therefore selected the most important paragraphs of the chapter on the subject, in the new edition of Dr. Henry's Chemistry: a work which we cordially recommend to our readers.

All the effects of galvanic arrangements, that have hitherto been described, are produced in bodies when interposed between the extremities of conductors proceeding from the positive and negative poles; in other words, so placed that the galvanic current is *imperfectly* continued through the body intended to be acted upon. It was not known that the electric current, passing uninterruptedly through a wire connecting the two ends of a galvanic battery, is capable of being manifested by any effect, till professor Oersted of Copenhagen, in the winter of 1819, discovered an unequivocal test of its passage in its effect on the magnetic needle. The opposite poles of a battery of sufficient magnitude, in full action, were joined by a metallic wire, which, for shortness, he calls the *uniting conductor*, or *uniting wire*. This wire was either placed horizontally, or bent in any other direction required by the nature of the experiment. When the wire was placed horizontally *over*, and parallel to, a magnetic needle properly suspended, and at a distance not exceeding three quarters of an inch, the needle was moved, and the end of it next to the negative pole of the battery turned westwards. The circumstances of the experiment remaining in every respect the same, except that the uniting wire was placed *under* the needle instead of over it, the decli-

nation of the needle was in an opposite direction; for the pole next the negative end of the battery now turned eastwards. Again, when the connecting wire and needle were situated in the same horizontal plane, no declination took place, either to the east or west, but an inclination, or vertical dip of the needle was observed. When the uniting wire was west of the needle, the pole next to the negative end of the battery was depressed; when the wire was to the east, the same pole was elevated.

When the uniting wire was situated perpendicularly to the plane of the magnetic meridian, the needle, whether above or below the wire, remained at rest, unless the pole were very near the wire. In that case, the pole was *elevated*, if the negative electricity entered from the west side; and *depressed*, if from the east. M. Von Buch has since, however, shown that this state of rest does not continue in two of the four positions of the wire provided a sufficient galvanic power be employed in the experiment.

When the uniting wire was perpendicularly opposite to the north pole of the suspended needle, and the upper extremity of the wire connected with the *negative* end of the battery, the pole, when brought near the wire, moved towards the east. But when the wire was opposite to a point between the pole and the middle of the needle, the pole moved westwards. When the upper end of the wire was made to receive *positive* electricity, the phenomena were reversed.

The amount of these effects diminished with the decreasing power of the battery, and with the distance of the needle from the uniting wire. This wire, it was found, may consist of almost any metal; nor does it lose its effect though interrupted by a column of water, provided the column does not extend to several inches in length. It is remarkable, also, contrary to what is observed, in any other effect of electricity or galvanism, that the influence of the uniting wire passes to the needles through plates of glass, metal, or wood, the disc of an electro-

phorus, or a stone-ware vessel of water ; nor does the sudden interposition of any of these bodies destroy or sensibly diminish the effect. On needles of brass, glass, or gum lac, no effect whatever is produced.

The common electrometer indicates the tension or intensity of electricity ; but till the discovery of M. Oersted, we had no instrument to shew the direction of its current. The effect on the needle depends, indeed, entirely on the current. So long as this current is interrupted, no effect is produced on the needle ; but the moment it is restored, the north pole of the needle is turned to the left of the observer supposing him to have his face directed towards that pole. This may be more briefly expressed by saying, that the north pole is carried to the left of the current which acts upon the needle. We thus acquire a *galvanometer* capable of pointing out the direction of the electric current under all circumstances.

By an instrument nicely constructed on this principle, M. Ampere ascertained that the current in the voltaic battery itself, from the negative to the positive extremity, has the same influence on the needle, as that current, which in the uniting wire, goes on the contrary from the positive to the negative pole. This is best shewn by two needles, the one placed upon the pile, the other above or under the conductor. In each, the north pole of the needle will be seen turned to the left of the current near which it is placed ; the two needles are both carried to the same side, and are nearly parallel when one is above the pile, and the other beneath the conductor.

When two rectilinear portions of two conducting wires, joining the extremities of two voltaic piles, are so disposed that the one is fixed and the other suspended so as to be moveable, the latter will approach the former if the currents be in the same sense, and will be repelled when the currents are in opposite directions. In common electrical attractions and repulsions of electric currents, it is precisely the reverse, the repulsion taking place only when the wires are so situated that

currents are in opposite directions. The attractions and repulsions of these currents, unlike the mutual action of bodies electrized in the common way, take place equally *in vacuo* as in air.

The discovery of M. Oersted was limited to the action of the electric current on needles previously magnetized. But it was afterwards, and about the same time, ascertained both by Sir H. Davy and M. Arago, that magnetism may be developed in steel not previously possessing it, by being placed in the electric current, and may even be excited in the uniting wire itself. Both philosophers ascertained, independently of each other, that the uniting wire, becoming a magnet, attracts iron filings, and collects sufficient to acquire the diameter of a common quill. The moment the connexion is broken, all the filings drop off; and the attraction diminishes also with the decaying energy of the pile. Filings of brass or copper, or wood shavings, are not attracted at all.

The communication of magnetic properties to a steel needle, was effected, by Sir H. Davy and M. Arago, in different ways. The former observed that steel needles, placed upon the connecting wire, became magnetic; those parallel to the wire acted like the wire itself; those placed across it each acquired two poles. Such as were placed *under* the wire, the positive end of the battery being east, had north poles on the south of the wire, and south poles to the north. The needles *above* were in the opposite directions, and this was constantly the case; whatever might be the inclination of the needle to the wire. On breaking the connexion, the steel needles, placed *across* the uniting wire, retained their magnetism, while these placed parallel to it lost it at the moment of disunion. Contact with the uniting wire was not found necessary, for the effect was produced though thick glass intervened.

Similar effects were produced in Sir H. Davy's experiments by the electricity excited by a common machine. A battery of 17 square feet, discharged through a silver wire $\frac{1}{20}$ th of

an inch diameter; rendered bars of steel, two inches long, and from 1-10th to 1-20th thick, so magnetic as to lift up pieces of steel wire and needles; and the effect was communicated to needles at the distance of five inches from the wire, even with the intervention of water or of thick plates of glass or metal.

On the suggestion of M. Ampere, M. Arago, in a different manner, also communicated magnetism to the needle, both by voltaic and common electricity:

Any wire, through which a current of electricity is passing, has a tendency to revolve round a magnetic pole, in a plane perpendicular to the current; and that without any reference to the axis of the magnet, the pole of which is used. Also a magnetic pole has a tendency to revolve round such a wire.

Suppose the wire perpendicular, its upper end positive, or attached to the positive pole of a voltaic battery, and its lower end negative; and let the centre of a watch dial represent the magnetic pole: if it be a north pole, the wire will rotate round it in the direction that the watch hands move; if it be a south pole, the motion will be in the opposite direction. From these two, the motions which would take place if the wire were inverted, or the pole changed or made to move, may be readily ascertained; since the relation now pointed out remains constant.*

The theory of Oersted, which, though it appears to have led him to his principal discoveries, is not stated in a very intelligible manner, rests on the assumption of two different and opposite electricities, positive and negative, the former of which is developed by the more oxidizable, the latter by the less oxidizable metal of galvanic arrangements. Each of these forces has a repulsive activity for itself, and an attractive activity for the opposite force. In the wire connecting the two opposite poles of a galvanic battery, and in the space around it, there

* Several ingenious pieces of apparatus have been invented to illustrate these effects.

are, he supposes, two currents, the one of positive, the other of negative electricity, moving in spiral and opposite directions; and an effect is supposed to take place in the wire and around it, dependent on the union of these electricities, to which he gives the name of the *electric conflict*. By this conflict, all non-magnetic bodies appear to be penetrable, while, magnetic bodies, or rather their magnetic particles, resist its passage, and are therefore, moved by the impetus of the contending powers. All the effects on the north pole of the needle may be understood by supposing that negative electricity moves in a spiral line bent to the right, propelling the north pole, but not acting on the south pole. To positive electricity a contrary motion is ascribed, and a power of acting on the south pole, but not on the north. This theory requires, therefore, that there be two electric fluids: but in the opinion of Dr. Wollaston, which on every obscure topic of science is entitled to the greatest deference, the phenomena may be equally well explained by a single electro-magnetic current, passing round the axis of the wire, in a direction determined by the position of the voltaic poles. The assumption of such a current is, it must be confessed, altogether gratuitous; but, without such a supposition, it is not easy to conceive any adequate cause for the motions that are observed in the magnetic needle, when brought within the influence of the uniting wire.

ASTRONOMY.

Remarks on Professor Struve's Observations to determine the Parallax of the fixed Stars. By J. Pond, Esq. Astr. Royal.

(From Brande's Journal.)

Of the various attempts to discover the parallax of the fixed stars, the observations of Professor Struve must be regarded as among the best and most judicious. [*Obs.* vol. ii. iii.]

His object is, by means of an excellent transit instrument furnished with seven wires, to determine the sum of the paral-

axes of several fixed stars, differing nearly 12 hours in right ascension from each other.

The results which he obtains seem to verify a remark which I have often had occasion to make ; that in proportion as any improvement takes place either in our instruments or our processes the resulting parallax becomes proportionally less.

Of fourteen sets of opposite stars thus compared, Mr. Struve finds seven, which give the parallax *negative* ; this circumstance alone should suggest great caution in attributing to the effects of parallax the small positive quantities that are derived from the remaining seven. Mr. Struve however is inclined to assign $0''.16$ of space as the parallax of δ Ursæ Minoris, and $0''.45$ for the sum of the parallaxes of α Cygni, and ι Ursæ Majoris. His learned coadjutor, M. Walbeck, who, it appears, has undertaken the calculations, is disposed to attribute the greatest portion of this parallax to the smaller star ; a circumstance so improbable requires very strong evidence for its support.

But whatever reasonable doubt we may entertain as to* any one given result relating to such extremely minute quantities, yet the mean of the whole must be admitted to deserve very great confidence ; and it is to this view of the subject (omitted by the learned author,) that I wish to direct the attention of Astronomers.

If we take the mean of the fourteen results as relating generally to stars from the 1st to the 4th magnitude, it will appear that the mean sum of the parallaxes of two opposite stars is equal to $0''.036$ of space, or the parallax of a single star equal to $0''.018$.

If any reliance can be placed on these observations, every attempt to determine the parallax of these stars in declination must be entirely hopeless ; since in this case we can only mea-

* It should be remembered, that in a series of observations, it generally happens that some results will be erroneous by a greater quantity than the mean probable error.

sure the shorter axis of the ellipse, and the uncertainty of refraction must amount, at least, to twenty times the quantity we are in search of.

Voyage of Discovery.

Capt. Otto von Kotzebue is again about to circumnavigate the world, having already been twice round it. The present expedition is appointed by the Russian government, and is well furnished with every thing that can promote its object. The object is rather to make accurate surveys than new discoveries, but an astronomer, mineralogist, and naturalist, from the University of Dorpat go with it, as well as other scientific men. The instruments are by Troughton and Jones, of London.—*Brandé's Journal. Jan. 1824.*

Blumenback on the Irritability of the Tongue.

I had the tongue of a four year old ox which had been killed in the common way, by opening the large vessels of the neck, cut out in my presence while yet warm; and at the same time the heart, in order that I might compare the oscillatory motion of this organ, which is by far the most irritable that we are acquainted with, with the motion of the tongue; and, when I excited both viscera at the same time, by the same mechanical stimuli, namely, incisions with a knife and pricks of a needle, the divided tongue appeared to all the by-standers to survive the heart more than seven minutes, and to retain the oscillation of its fibres altogether for a quarter of an hour; and so vivid were the movements when I cut across the fore part of the tongue, that the butcher's wife compared them to those of an eel in similar condition, quite in the way that Ovid has compared them to the motions of the tail of a mutilated snake.—*Edin. Phil. Jour. viii. 263.*

Asiatic Intelligence.

SERAMPORE.—Snan and Rut'h Jattrā.—As on former years, we availed ourselves of the opportunities presented by these festivals, of making known the gospel. Occasionally a few of the brethren mingling with the crowd, entered into conversation with individuals, and distributed tracts. But in general they confined themselves to the small chapel in the Bazar. Several of the services there were peculiarly interesting, and none more so than that on the evening before the Snan Jattrā. It was a delightfully serene and mild moon-light evening. The little chapel was quite filled with the native Christians, and the Christian students of the College. The service was commenced by singing a hymn, which produced a pleasing effect, from the number present, and the music (purely native) being well conducted. Many of the people who were passing were attracted by it, and stood still in front of the chapel, but it was continued so long that they all passed on, before opportunity was taken to address them. The brethren then leaving the chapel, took up a station on the side of the road, sung another verse, and soon found themselves surrounded by a large company, to whom they addressed the word of God. The first speaker was a Bengalee christian converted about seventeen years ago. On his conversion he endured much persecution with Christian patience; and ever since, his life has been irreproachable, and his piety and intelligence eminent. His name is Pran Krishnoo. Around him were a number of his fellow-christians and countrymen of various ages, and, peculiarly worthy of notice, nearly twenty youths connected with the College, on whom our hopes rest for future years. It was an interesting group: and we envy not the man who could have looked upon it without gratitude for the past, and hope for the future; nor him who could perceive no heroism in these poor men, who can both singly and collectively, in the face of multitudes abjure the idolatrous and obscene rites of their country, and avow themselves the disciples of the Cross;—nor him who could scorn the circumstances and place in which they sought the lost and ruined sinner with the hope of bringing him to the Saviour—it was under the canopy of heaven, illumined by the glorious lamp of heaven. A more splendid cathedral, truly, than the hand of man has ever raised.

During the Rut'h Jattrā, the little chapel was continually open. In the earlier part of each day, several brethren were in attendance, conversing with a continued succession of visitors, and bestowing such tracts as were thought most suitable to their respective characters. From 4 to 7 in the evening, public addresses were generally given: and again later in the evening, there was another meeting, more or less public according to circumstances. About six thousand tracts and gospels were distributed. There were many pleasing occurrences, and very few indeed of an opposite description.

As we paid considerable attention to the ceremonies of the festivals, we shall endeavour to give some account of them in our next number, adding some affecting particulars respecting the celebration of the same anniversary in Orissa, which have been communicated to us by our esteemed friend, Mr. Peggs.

Death of a Native Christian.—It is with unfeigned grief we record the death of our beloved young friend Komul, the senior Christian student in the College. He was a youth of superior abilities, of exemplary diligence in his studies, and, what was of infinitely greater importance, of fervent piety. We believe there was no individual in our church, who secured to himself more general and warm attachment. Long labouring under bodily affliction, he seemed ever to have in view his departure to another world. By the blessing of God, it made him heavenly-minded, not morose or melancholy. He died almost suddenly on the 17th July, and was buried the next evening. While the funeral procession moved slowly along, the corpse of our deceased brother being borne by his native fellow-Christians, and accompanied by the brethren of the Mission then at home, as well as by his fellow-students, many a weeping eye bore testimony to his worth, and at his grave more than two hundred natives stood with fixed attention, while brother M. pointed them to the source of his deceased Christian brother's excellence of character, and of his joyful hope in death, and contrasted it with the vain hope their delusions give. There were sorrowing hearts, and no listless indifference there. There was humble adoration of the gracious Disposer of all events, and not the horrible insult of living sacrifices. Even heathens could not fail to mark the difference between the Christian and the heathen funeral, the one decent and solemn, full of joyful hope, and tender sympathy; the other with

out hope and without sympathy, the most unfeeling indifference marking the countenances of the few individuals who witness the scene. It is intended to publish a memoir of this amiable youth.

DINAGEPORE.—Extract of a letter from Mr. Fernandez, dated June 22, 1824:—"I am happy to inform you, that, through the divine blessing, five persons, viz. four men and a woman, were baptized here on Lord's-day, the 6th instant, on their profession of faith in Christ; and on the same day, thirty-three of us sat down together to commemorate the dying love of our blessed Redeemer, some of the members not being able to attend through illness.

"The members of the church here, now amount to Ninety-two persons, many of whom, I am glad to say, have given me great pleasure and satisfaction by their christian-like behaviour; this pleasure however has not been unmixed with pain through the misconduct of a few. I have had the misfortune of losing three members by death, within these twelve months past. The Christian population now amounts to a hundred and sixty-six persons, of which, ninety reside here, and seventy-six at Sadamah'l. Wherever I may be, here or at Sadamah'l, I always spend every evening of the week days, in instructing them. Six persons are now under probation for baptism.

"My School continues to go on pretty well. The scholars are improving fast in their learning, as well as in the doctrine of the gospel; but they are irregular in their attendance, about seventy is their nominal number; between forty and fifty, however, attend, and sometimes less; no more than ten Christian children are included in the above number. I am very desirous of re-establishing a school at Sadamah'l, as there are many Christian children there, as well as those of Hindoo and Musulman parents, big enough to receive instruction.

"I have for several months, been ailing with a pain in my stomach, which at times has been very acute. I have however, through great mercy, been quite free from my usual gouty fits and rheumatism for these eighteen months past, for which I have great cause for thankfulness. I sincerely hope, my dear brother, that you both enjoy good health, and that the dear family at the Mission-house are also very well, to whom please to give my christian love."

We are certain that many will rejoice in the success that still attends the labours of our venerable friend, now within three years

of seventy; and that the infirmities of age give so little interruption to his work. Long may he be spared to feed his interesting flock!

MONGHYR.—We are happy to learn, that our friends Mr. and Mrs. Leslie arrived safely at Monghyr, on Saturday evening, the 17th July. They seem much pleased with the station.

DIGAH.—In a letter, dated July 7, 1824, Mrs. Rowe says, “There are seven distinct schools, of which one is entirely female, and two others mixed, boys and girls. Two additional schools are solicited by Zemindars. Grammar, spelling from the book, reading, writing, arithmetic, and catechism are taught where any of the old scholars attend. Seven of the Moinpoora girls came with the school-master to worship, last sabbath: and the school-master at Rookhampore came the sabbath before last, and brought ten boys so neatly clad that they pleased me much.”

POOREE.—Suttee.—We earnestly recommend the following tale of horrors to the admirers of Hindooism, and more earnestly still, to the friends of humanity. Will nothing rouse them to feeling in this cause? Are we waiting till the cry of the blood of these infatuated women reach to heaven, and judgment be required?*

“Another of those horrid examples of self-murder called Suttees, took place here on the second instant; and, as I was present, I will send you some account of it. The infatuated woman whose death I witnessed was the widow of a brahmun who had died the same morning. Their residence was about four coss from this place, and they probably came hither to attend the Rut’h Jattrā. The man’s age seems to have been about 40, and the woman’s 30, or 35. The brahmun is said to have a father still living, aged about 80, and the people intimated that he was too infirm to be present. I was likewise told that the deceased had three brothers, two of them younger than himself and one older, who were all expected to be there. I was further informed that the man had left two children, a son 15 or 16, and a daughter 18 years old; the daughter I understood was not expected to appear, but the son would come “to give his father and his mother fire.” The deceased was a man of little or no property, not more than a hundred rupees; but he provided for

* Since this article has been in type, it has appeared in the public papers; and we could not think that a sufficient reason to induce us to cancel it,

these horrid rites, by paying a sufficient sum to one of his friends, before he died. The place where this murder was committed is called Swurgo-dwaro, *the gate of heaven*, and when I reached it, I found the coolies employed in digging the hole.

“It is well known, that, on these occasions, the bodies are frequently burnt on a pile, but sometimes the fire is kindled in a hole dug for the purpose, and I think this is generally the case in this neighbourhood. This hole or pit was circular, about six feet deep: its diameter at bottom perhaps a little less than its depth, and at top twice as much. Soon after my arrival, about twelve coolies came, each of them bringing a load of wood on his or *her* head, for several of them were women, and they came twice. I charged all the labourers with being accessory to the crime about to be committed, and the general reply was, in substance, that they worked for money, and did this work as they did other work, because they were paid for it. Carelessness or levity characterized all the Hindoos on or near the spot. Ten or twelve were playing at some game but a little way off, and one nearer the pit proceeded to break some of the wood into small splinters, in order to facilitate the kindling of the fire, with as much apparent indifference, as if he had been about to boil his own rice. When he thought he had broken enough, he proceeded to light a small fire near the pit; but he took care previously to light his own cheroot, and he was at once employed in smoking it and kindling the fire. This being done, a small fire was kept up, for the purpose, as I supposed, of being ready to kindle the larger one.

“The pit being finished, a quantity of water was mixed with cow dung, and sprinkled on the margin, and about one-third of the way down, in sufficient quantity to turn the sand its own colour; two ropes were also well wetted with the same mixture, the use of which will appear hereafter. On inquiring the use of two bamboos which lay near, I was told that they were to stir the fire, and *turn about the bodies*. The bits of wood prepared for the occasion, were between 12 and 18 inches long, and I suppose on an average 5 or 6 in circumference: a quantity of them were now thrown into the pit, and a man at the bottom proceeded to set them up on their ends, two or three thick round the sides. Upon these he placed a second tier, and on the second a third; he now covered the bottom, perhaps five or six inches thick, so that the pit was two-thirds

lined with wood; but, as may be readily supposed, the upper tiers were thinner than the bottom one. Soon after all was finished, the dead man was brought on a rough bier, which I can readily suppose might have been constructed by one man, in less than a quarter of an hour. The sides were two bamboos, sufficiently thick for the purpose, and across them were tied eight smaller ones, some of them about the due length, and some of them considerably too long. The corpse was partially wrapped in a quilt, and a mat, and it was brought, by four brahmuns, preceded by a fifth. This leading brahmun carried a bundle of straw, tightly bound up, about the length and thickness of a man's arm, and ignited, in which way the Hindoos often preserve fire for a considerable time. These men seemed to be repeating some formula, but they very readily left off to answer any questions that were put to them, relative to the business they were about.

“Soon after this, I received a message which obliged me to go home, and returning as expeditiously as I could, I found that the man had been placed in the pit, in a sitting posture, with his back resting against the side. The fire, too, had been lighted, but the wind blew it from the body. Proceeding, now, the way the woman was expected, I soon saw the procession (if it may be called a procession) halting a few hundred yards before me. The crowd was kept off the woman, by a square made of four bits of wood each five or six feet long; I believe the men who carried it were all brahmuns. The rabble was preceded by some of their rude music, which was not playing when I got up to them; but I had the pleasure of seeing two of my worthy countrymen, humanely employed in persuading the woman not to destroy herself. These gentlemen were Lieut. W——. and T. B——. Esq. and they gladly accepted my assistance; but alas! we all laboured in vain. I urged the grief which her death would occasion to her daughter, and I would have added her son, but as I understood that he was ready to act his part in the infernal tragedy, I rejected that argument as a useless one. I assured her that God would not be pleased, but displeased with her conduct—that she was going the way, not to heaven, but to hell—that the act was not required, even by their own shastras; and finally I assured her of a sufficient maintenance if she would consent to live. But it was all of no use; she said that her daughter had a husband and children, and would not be

grieved at her death. As to the morality and safety of acting as she was about to act, she denied the truth of what I said, and assured me that she did not want money. She was so far from seeming depressed, that she laughed when she replied to what I said. Several times she desired us to allow her to proceed; and when she did proceed, it was with as composed a mien and as firm a step, as any other person there. Unwilling to see her burn herself, my worthy companions tried, I think twice more, to prevent the horrid deed, and I lent my feeble assistance, but to no purpose. They halted twenty or thirty yards from the flaming pit, where the last effort was made, and that failing, her infamous co-adjutors gave her a lighted lamp, which I think she put into an earthen pot, that she carried under her arm. What became of this, afterwards, I do not know, for in a little time all was confusion, and a scene, the most perfectly hellish that we ever saw, was presented to us. A way was made for the woman to the pit, and its margin was left clear. She advanced to the edge, facing her husband, and two or three times waved her right hand. She then walked hastily round the pit, and in one place I thought the flames caught her legs; having completed the circle, she again waved her hand as before, and then, without either hurry or hesitation, jumped into the fire.

“At this moment, I believe, the drums beat, and a dreadful shout rent the air, but I can scarcely say I know: all was confusion, a dense smoke issued from the pit, intermixed, at intervals, with partial bursts of flame. This was occasioned, I suppose, by quantities of powdered rosin being thrown into the pit by handfuls, and what was thrown in at one time, popped off in a sudden blaze, whilst what followed it obscured the pit with smoke. In a little time, however, they allowed the fire to clear itself, and we then saw the wretched woman in the midst of it. I think her posture was that of kneeling down, and sitting on her heels, her body was erect and motionless, except that she sometimes moved gently, backwards and forwards, as if she bowed. The assistant murderers kept throwing a little rosin at her, but she did not seem likely to be out of her misery in a little time, for the fire was not large and fierce enough, to do the dreadful business very quickly.

“The poor creature still kept her erect position, but at length she seemed partially to rise, and she pitched forwards with her head against the side of the pit, about two feet from her husband's

left hand. Part of her dark skin was burnt off, and we thought she had lost one hand, but I now believe this was a mistake. The motion of her head, in this new position, indicated pain, and she continued to live for perhaps two or three minutes longer. The other gentlemen then went home, but I staid a little longer, and saw the bodies taken out; for though the women are burnt to death in these pits, the bodies are taken out whilst they are distinguishable, and consumed in two different fires. At least that is the case here, and we are told it is done that the son may make sure of some fragment of both his parents, to throw into the Ganges.

“ Now the ropes came into use, which, I have said, were wetted with cow dung and water: one of them was doubled, and the middle thrown down to catch the man’s chin. I think it was guided to his chin by a bamboo: one or two bamboo levers were then put under his head to raise it, and get the rope round his neck. The rope was then twisted, that is, the two ends of it were twisted together, in order to fasten it, and they began to draw; but they failed, for the rope slipped off. Another man then attempted to fasten the rope; he succeeded, and they drew up the body, with the exception, I think, of the legs; but it was quite dark, and nothing could be seen, but by the light of the fire. As they were not very expeditious, the ropes must have been in considerable danger of being burnt, but the people threw a little water on them occasionally, to prevent it. They then tried to raise the woman, but could not easily get the rope round her neck, so they put it on her arm, which projected in such a way as to favor their doing so, and after twisting it well, they drew her nearly to the top of the pit, but they seemed afraid that they should lose her again, if they trusted entirely to her arm, so she was held just below the edge of the pit, till another man put the other rope under her chin, and she was then drawn quite up. Some of the people then employed themselves in arranging the wood for the fires, that were to consume the bodies, and I stood perhaps ten minutes longer, finally leaving both bodies on the brink of the pit, that of the woman still blazing. The joints of her knees were exposed, and most of the flesh burnt off one leg. I said yesterday to a fourth gentleman who was present, “ did you ever see such a scene before?” to which he replied “ No, and I will never see such a scene again.” Such are the facts, and I leave them to produce their own effect.

I remain, &c.

W. BAMPTON.”

THE FRIEND OF INDIA.

(MONTHLY SERIES.)

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SEPTEMBER, 1824.

NO. LXXIV.

SURVEY OF PROTESTANT MISSIONS FOR 1823.

(Continued from page 197.)

CEYLON.—“Sir Edward Paget arrived at Colombo, as successor in the Government to Sir Robert Brownrigg, on the 1st of February 1822; Sir Edward Barnes, who had, in the mean time, held the office of Lieutenant Governor, returning home: but Sir Edward Paget having been appointed, on the retirement of the Marquis of Hastings, Commander-in-Chief in Bengal, Sir Edward Barnes returned to Ceylon to assume the Government of the Island. Sir Edward has always been the friend of those who labour for the good of the Natives under his authority.

“Sir Richard Ottley, we regret to say, was obliged, last summer, by the state of his health, to take a voyage to the Cape.

“This Colony has been highly favoured, in the beneficent views of persons in authority. A deserved testimony is borne on this subject, in the following passage of the Tenth Report of the Colombo Bible Society:

“It is not solely to the number of copies of the Scriptures which the Committee have been enabled to circulate, important as that object undoubtedly is, that the advantages arising from an Institution of this nature are to be estimated. Much, very much, is to be expected from the beneficial influence of example. The Natives of this Colony have now, for a long course of years, beheld the Governor of the island, and all the principal Officers of the Government, however various and dissimilar may be their general habits and pursuits, steadily combined together in cordial and zealous co-operation for the advancement of one object, obviously disinterested on their part, and solely intended to promote the welfare of the people.

“A Narrative of the Establishment and Progress of the Wes-

Wesleyan Missions in Ceylon and India, was published, last year, by Mr. W. H. Harvard, in an 8vo volume of nearly 500 pages. Mr. Harvard was one of the first Missionaries of the Society to the East, who went out with Dr. Coke. After his death at sea, they landed at Bombay; from which place, Mr. Harvard's associates proceeded to Ceylon in June 1814, he himself not landing there till February 1815. Having spent about four years in the Island, during which he contributed greatly to the establishment of the Mission, particularly in its printing department, ill health obliged him to leave it, on his return home, in February 1819. The Volume contains ample notices relative to Bombay and Ceylon, and their respective inhabitants; and conveys much interesting information, in a truly Christian spirit.*

The missionary stations in Ceylon are arranged in two divisions, the *Cingalese*, and the *Tamul*. In the former are included Columbo, Negombo, Kornegalle, Kandy, Cotta, Cultura, Baddagame, Galle, and Matura: and in the latter, Batticaloe, Trincomalee, Tillipally, Batticotta, Oodooville, Panditeripo, Manepy, Jaffna, and Nellore. These stations are occupied by *twenty-five* missionaries, with a number of native and other assistants, who are under the patronage of the Wesleyan Missionary Society, the Baptist Missionary Society, the Church Missionary Society, and the American Board of Missions.

INDIAN ARCHIPELAGO.—“The following extracts will shew the provision making for the supply of the Scriptures to this Division of our Survey. It is stated, in the last Report of the British and Foreign Bible Society.—

* By the Eleventh Report of the Columbo Bible Society, we are happy to see, that, “the entire volume of Sacred Writ has been translated and printed in the Singhalese language, and the greater part of the impression of one thousand copies has been already drawn from the stores of the Society for the purpose of distribution” Two thousand copies of the Tamul New Testament are being printed at Madras for the Society.

“ The Malay Bible, in the Arabic character, had been carried on as far as the Book of Job, and is probably nearly completed : every opportunity for conveying the New Testament of this Version to the coasts of Sumatra, and other parts, has been improved. The whole remaining stock of your Malay Bible with Roman characters, formerly in the Depository of your Society, has been transferred, by sale, to the Netherlands Bible Society ; as the Moluccas and other Islands, for the use of which it was designed, are included in the sphere of that Institution : among the reasons for instant compliance with the wish expressed by the Netherlands Society, to obtain possession of this Version, one was furnished by the gratifying intelligence communicated by the Rev. Mr. Kam of Amboyna, that the distribution of the New Testament had excited a great desire for the whole Bible : in the mean time the Amsterdam Committee are engaged in printing an edition of the whole Bible in this character ; and the utmost care is taken to secure its correctness.

“ The Sumatra Auxiliary has presented to the Baptist Missionaries at Bencoolen the sum of 800 rupees, to enable them to print the Gospel of St. John in the Malay. The Rev. Mr. Robinson had previously translated the Gospel of St. Matthew, “ many copies of which,” writes the Secretary, “ have been distributed among the Natives in this neighbourhood. They are readily received ; and by some, I have reason to believe, are read with considerable attention.”

“ We have lately had applications from some of the people of Moco-Moco, to the northward, and other distant parts of the coast, for copies of the New Testament, which are also read in our Native Schools at the request of the scholars.”

“ We add an extract relative to Amboyna, from the Report of the Netherlands Bible Society.

“ The Malay New Testament, in the Roman character, is so widely circulating in the islands of Amboyna, that although 10,000 copies had been forwarded thither by the British and Foreign Bible Society, and afterward a considerable number of copies of the whole Bible had been transmitted from the same source, yet the want is so great, and the applications so urgent, that a new edition is now preparing at Haerlem, of which the Netherlands Bible Society has pledged itself for 5000 copies, and the British and Foreign Bible Society for 1000 copies of the New Testament and 500 of the whole Bible, when printed.

“ Letters from the Rev. Joseph Kam, of Amboyna, state that the eight Missionaries, mentioned in the last Survey as sent out by the Netherlands Missionary Society, had proceeded to their respective destinations. No Missionary remained at Amboyna but Mr. Kam : seven or eight more were wanted for other islands.

“ Amboyna being favourably situated for intercourse with many groupes of islands around it, a Missionary Society has been formed there, in order to afford assistance in the support of the Missionaries of the Netherlands Society, and to aid the printing of School Books and Tracts.”

Sumatra, Java, and Amboyna, are the islands included in this division. In Sumatra there are three stations, Bencoolen, Padang, and Sebolga, occupied by *four* missionaries of the Baptist Missionary Society. In Java there are two stations, Batavia and Salatiga, with *four* missionaries, two from the Baptist, and two from the London Missionary Society. In Amboyna the London Missionary Society has *one* missionary. In all, *six* stations, and *nine* missionaries.

AUSTRALASIA AND POLYNESIA.—"A full and accurate account of the principal object in this Division of the Survey, the Colony of New South-Wales and its Dependencies, has been made public in the Reports of the Commissioner of Inquiry, John Thomas Biggs, Esq. who was sent out by Government to investigate the condition of that Colony. The First Report, on the state and management of the Convicts, was ordered, in June 1822, by the House of Commons, to be printed: it forms a folio volume of 186 pages. A Second Report, of 90 pages, on the Judicial Establishments of New South-Wales, and a Third, of 112 pages, on its Agriculture and Trade, its Ecclesiastical and Medical Establishments, the state and character of its Population, and the amount of its Revenue and Expenditure, were printed by order of the house in the subsequent session.

"These Reports furnish a fund of important information and evince great sagacity and diligence. The Commissioner may not have acquired, in every instance, as we shall in one case point out, the means of forming an exact and discriminating judgement of things; but, every where, there appears to us to be a vigilant endeavour to do justice to all parties, in travelling through a complicated and difficult inquiry, intimately blended with the passions and interests of individuals. A most honourable testimony is borne by the Commissioner to the character and conduct of the First Chaplain of the Colony,

the Rev. Samuel Marsden; and the following remarks on the intercourse of the Colony with the Islands will shew that he entered, with interest, into the great subjects which have occupied so much of Mr. Marsden's attention and care.

“ A few successful attempts were made at one period in the colonial vessels, to supply the China and Batavia Market with sandal-wood, pearl shells, and beche la mer, from the Fejee and Marquesas Islands, and to import cargoes of tea in return. The outrages committed by the crews of these vessels upon the Natives of the South-Sea Islands, and the spirit of vengeance that these outrages excited, as well as the subsequent and successful competition of the Americans in this branch of commerce, have been the causes of its decline in the hands of the inhabitants of New South-Wales; and the trade that they now carry on with the South-Sea Islands is restricted to that which was first opened by the Missionaries, consisting of the exchange of cocoa-nut oil and salt pork, for coarse cottons and iron-ware.

“ The desire of the inhabitants of all the South-Sea Islands to obtain fire-arms and gunpowder, has much impeded the attempts of the Missionaries to introduce among them a knowledge of Christianity; and, as the intercourse of the vessels engaged in the South-Sea Fisheries has not been found susceptible of any effectual restraint, many instances have occurred on one side of violent and unpunished outrage, and on the other savage and indiscriminate revenge.

“ The extensive and beautiful Islands of New Zealand have been the most frequent theatres of these afflicting occurrences; as they are more resorted to than the other islands, on account of the excellence of the harbours, and the facility of obtaining supplies. The warlike and hostile spirit of the native tribes towards each other has been fed by the instruments of destruction, that their intercourse with Europeans has placed in their hands. The Missionaries themselves have incurred some danger from the same cause; and such is now the value attached to the possession of fire-arms among the New Zealanders, that no supplies of food can be obtained from them, even by the Missionaries, without some concession to their prevailing love of war and revenge. Several of these islanders have visited New South-Wales; and a few of them have been taught the art of spinning flax, and have learnt to read and write, in a School established by the Rev. Mr. Marsden at Paramatta. Their attainments, however, have not corresponded to the sanguine expectations which he had formed of them. If the Missionaries at New Zealand should hereafter pay more attention to the cultivation of their land, and to place before the eyes of the Natives the practical benefits of the arts of civilization and commerce, they will be more likely to obtain influence over the New Zealanders, and to detach them from the pursuits of war and plunder in which they now so obstinately engage. At present, the trade between New Zealand and the other Islands of South-Seas, from one or other of the causes before mentioned, is very inconsiderable.

“ In the Society Islands, however, the efforts of the Missionaries have been more successful, both in the diffusion of a knowledge of Christianity, and in exciting a disposition to cultivate intercourse with the subjects of the Crown of Great Britain. The trade that has hitherto existed has been altogether in the hands of the Missionaries, directed by the Reverend Mr. Marsden, their agent at Sydney; the articles exported from thence having consisted of cotton goods and

supplies for the Missionaries, who, in return, have sent cocoa-nut oil and salted pork to Sydney. An attempt was lately made, at that port, to engage in a direct trade with the King of Tahite; and it appears that the cultivation both of sugar, cotton, and coffee, may be expected to increase in that and the other Islands, and enable the Natives to carry on an extensive trade in those articles with New South-Wales.

“It is but right to remark on this passage, that more full information, in reference to the proceedings in New Zealand, would have led the Commissioner to qualify his remarks on the Missionaries, by stating that though some of them had made concessions to the love of war among the Natives, by supplying them with the means of carrying it on, yet others have resisted all such concessions and have diligently devoted themselves to every pursuit whereby they might wean the people from rapine and plunder to the arts of cultivation and peace.”

This Division is subdivided into New South Wales, New Zealand, the Friendly, the Georgian, the Society, the Raivaivai, and the Sandwich Islands. In New South Wales there is only *one* missionary to the Natives, supported by the Wesleyan Missionary Society; another, from the Church Missionary Society, was resident there till he should be enabled to proceed to New Zealand. In New Zealand, are the stations Rangheehoo, Kiddeekiddee, and Wangaree, occupied by *five* missionaries, and *eight* teachers and settlers, in connection with the Church Missionary Society, and the Wesleyan Missionary Society. Tongataboo in the Friendly Islands, is occupied by *one* missionary and *two* mechanics, from the Wesleyan Missionary Society. The Georgian Islands include Otaheite, and Eimeo, and connected with them are the Paumotu Islands. In Otaheite are *seven* missionaries and *two* artisans; in Eimeo, are *two* missionaries; and in the Paumotu Islands are *two* native teachers; all being under the patronage of the London Missionary Society. The Society Islands comprehend Huaheine, Raiatea, Taba, Borabora, and Maupiti, in which there are *five* missionaries, and *two* native teachers, from the London Missionary Society. The Raivaivai Islands contain Raivaivai, Tabuai, Rurutu, and Rimatara, which are occupied by *eleven*

native teachers from the Georgian and Society Islands. These stations, also, are connected with the London Missionary Society. In the Sandwich Islands are two stations in Woahoo, and Atooi. At the time of the Survey there were *four* missionaries, *two* assistant missionaries, and *two* native assistants : but a strong reinforcement sailed from New Haven, in November 1822. The American Board of Missions and the London Missionary Society harmoniously co-operate in this field of missionary labour.

In the whole Division, then, there are *twenty-six* missionaries, *two* assistant missionaries, *twelve* teachers or settlers, and *seventeen* Native Assistants.

(*To be continued.*)

WESLEYAN MISSIONS IN THE WEST INDIES.

The Wesleyan Missionary Society have missions in the islands of Jamaica, Antigua, Dominica, Nevis, St. Christopher's, Montserrat, St. Eustatius, St. Martin's, Tortola, St. Vincent, Grenada, Barbadoes, Tobago, Trinidad, St. Bartholomew, and the Bahamas, and in Demerara ; in which places upwards of *fifty* regular missionaries are employed, beside catechists and other agents in the instruction of the Slaves and free People of Colour, in the principles and morals of Christianity. Out of their congregations, which in most of these stations are very numerous, 25,176 persons of these classes, of whom upwards of 20 000 are Slaves, have been admitted as members of their societies ; who, having been brought from pagan darkness and habits under the influence of religion, are, with their families, under the constant care of the Missionaries, regularly attend Divine Worship, and have afforded, in their general conduct, the most convincing proofs of the beneficial influence of Christian instruction upon social order and happiness. The Black and Coloured children instructed in the Mission Schools, or regularly catechised by the personal exertions of the Missionaries, is about 8,000. Of the good and peaceable conduct of the Society's Missionaries, and the excellent effects

which have resulted from their labours, in the improved morality of the Slaves, the Committee have received, from time to time, the most unequivocal and friendly testimonies from governors of islands, proprietors, and other respectable gentlemen; and it may be mentioned, among the benefits which have resulted from their exertions, that so great a number of Slaves, rescued from the practice of polygamy, concubinage, and other immoralities, have been brought to form and to respect the relations of marriage*, and to exhibit one of the most interesting effects of Christianity upon society in their domestic peace and hallowed family relations.

The Committee—having had for many years these satisfactory proofs of the success of the missions confided to their direction, and of the benefits which, by the blessing of God, they have been the means of imparting to the Negroes of the West-India Islands—are anxious to enlarge the sphere of their operation, so as to bring within its range a greater number of this un instructed and long-neglected class of their fellow creatures. Upwards of 600,000 souls, in the British West Indies alone, are as yet wholly unprovided with religious teachers and the means of escaping from pagan ignorance; a fact, which itself makes the most affecting appeal to Christian and philanthropic feeling. For with this ignorance the grossest habits of vice are found universally connected. Among them, there is no knowledge of God; no observance of religious worship; no marriage; no morality; and no solace of religion in life or death. That portion of the yearly amount of the subscriptions made by the religious public for the support of the Wesleyan Missionary Society, which has hitherto been appropriated in aid of the West India missions, being already very considerable, cannot be much enlarged, owing to the pressing claims of the Society's numerous missions in Ceylon and continental

* These marriages, though binding in conscience upon the parties as Christians, are not legally recognised: the parties, if they please, may violate their engagements with impunity: their offspring are not secured to them; nor can the violator of their peace be punished as an adulterer.

India, West and South Africa, New South Wales, Van Dieman's Land, Tongataboo, Newfoundland, and other places. The Committee have at their disposal for this work a considerable number of approved and zealous candidates for missionary labour, whom they could employ in extending the benefits of religious instruction in the West Indies, had they the means of meeting the expenses of their voyage, and that moderate allowance which is made for their support. The number of missionaries actually employed in the West Indies has of late been increased by the aid afforded by the liberal subscriptions made to the fund by many benevolent proprietors, who encourage, to the utmost of their power, the moral improvement of their people; but still the field is too extensive to be brought under cultivation without many more agents. In the efforts made by other religious bodies to increase the means of instruction in these important colonies, the committee greatly rejoice; but they justly add, that united, and even greatly enlarged, exertions will still leave an immense number of Negroes, for many years, without the ordinances, the light, the comfort, and the control of our divine religion. They therefore lay this brief statement before the religious public generally and particularly before those who are interested more immediately in the West Indies, whether resident in Great Britain or in the colonies, and solicit their aid in this work of piety and charity; a work which for many years was carried on by the Society's Missionaries, amidst much reproach and opposition, which have, however, now greatly diminished, in consequence of the evidence which on every side presents itself of the effects resulting from their labours; and a work in which many very valuable lives have been sacrificed to excessive labours and pestilential diseases; but which has amply repaid the whole in the blessings it has imparted, and the prospects it has opened to religion and benevolence. *Christ. Obs.*

H h

SANDWICH ISLANDS.

Extracts from the Journal of the Mission.

The King's views of Geography and Astronomy.—Dec. 24, 1822. One of our valued correspondents suggests, that some of the New England inventions should be put into exercise to make the lessons of Rihoriho inviting and interesting. His lesson to-day embraced the divisions of time, and the revolution of the earth. The former, Mr. B. endeavored to make him understand by the help of his watch, and the latter by the globe, and such arguments as seemed most likely to convince him. He readily comprehends the divisions of time, but having conceived of the earth as an extended plain, he supposed that the ships, which come from Boston to his islands by the way of Cape Horn, and return to Boston by the way of Canton, must pass round the earth upon a plain, just as a vessel would sail round one of his islands. He had conceived, also, that the sun, and stars were inherent in the vast arch over our heads, and all moved together round the earth every day. He had therefore agreed with his father and others, even of the best informed in the nation, in supposing that such a revolution of the earth, as we represent, would derange or scatter off every moveable substance on the earth's surface. When he began to see the evidence of the earth's globular figure, and of its diurnal motion, he appeared to be gratified; but said pleasantly to his people, "Take care of your calabashes as the earth turns over."

Progress of the Schools.—Jan. 9, 1823. We were happy to remark a very desirable advance, as to the numbers and attainments of the pupils, since the preceding examination. Among those, who are engaged in learning to read and write, besides the king and his brother, we are happy to number twelve chiefs, and as many distinguished women, embracing the heads of the nation in general. About 200 pupils are numbered in seven classes or schools, at *Honoruru*. The king's letter, which was

read at the examination, as he was not present, contained the following sentiment, in language addressed to the chiefs of all the islands. "Let us hear and observe the words of the ministers and lovers of Jesus Christ, that our souls may go right in the way to heaven, and be saved by him." This is an expression of his favorable regards to Christianity, as it is now presented to him and to his people; though by no means evincing any acquaintance with the spirit and power of the Gospel. The day-star beams upon his benighted realm, and we wait to behold the rising Sun.

The following account of the interment of Mr. Bingham's infant child must be regarded with peculiar interest, as this event, and the event which soon followed it, probably form the commencement of a new custom among the natives of these islands. How pleasing to behold the most barbarous and disgusting rites give place to the decencies of Christian burial.

Jan. 16. This evening the little Levi Parsons closed his short mission on earth, and was quietly taken from the embrace of his fond parents, by the same holy hand that had given him to them, the same blessed hand that still very graciously sustains them under their present affliction, as it has done in every former trial. We hope we recognize the tender, solemn and impressive voice of our covenant God and Father, our Divine Shepherd, in calling this dear lamb from this fold, commissioning death to make his first entrance into the Sandwich mission, and thus giving us all a needful admonition to watch, and pray, and labor with our might, that we may finish the work that is given us to do, as we know neither the day nor the hour when the Son of man shall come.

Visit of Condolence.—17. *Kaahumanu, Taumuarii*, who have lately returned from *Tauwai*, and *Kamamaku*, and others, called in a very friendly manner to sympathize with the bereaved parents. As strangers and sojourners with the people, we felt the affecting necessity of asking of the rulers of the land the possession of a burying place with them, that we might bury

our dead out of our sight. At our request the king and queen and *Kaahumanu*, granted us a place near the church as the burying ground of the mission.

18. The burying place was marked out, and the first grave opened in it for the remains of a tender infant. How affecting to look upon this spot on this distant heathen island, "far off" from "the sepulchres of our fathers," as the receptacle of the mission family. Here probably, many of us, and of our children, will slumber till the resurrection morning.

Interment of the child.—19. *Sabbath.* Sermon to the natives as usual in the morning at the chapel; after which the king and principal chiefs and distinguished women, many of them in habiliments of mourning, with a number of gentlemen, assembled at the mission house. After a hymn was sung, and a prayer offered, they went to the place of worship in regular procession, where, previous to the interment Mr. T. preached a sermon on the occasion, from Lam. iii. 39, 40, 41. by request of the bereaved parents. *Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord; let us lift up our hearts with our hands unto God in the heavens;* closing the discourse with a few remarks to the natives on the death of the child, and on the wonderful doctrine of the resurrection. We hope the scenes and instructions of the day have made a favorable impression on the people, and that we ourselves shall not soon forget the mercies so richly mingled with our affliction. In the afternoon, Mr. B. preached to the natives from 2 Sam. xxii. 31. *As for God, his way is perfect.*

22. This morning the little half sister of the king and queen called *Kauwai*, died of the dropsy, and they propose to have funeral services at the interment, in the same manner as on last Sabbath. *Kaahumana* requested one of us to pray, "that the soul of the child might go up to heaven."

Interment of the King's half sister.—24. The king, in a letter to us respecting the time of the interment, has this singular remark. "This day, perhaps, may be the suitable time for

giving the child to Christ." These two remarks forcibly remind us of the blind man, who, under the restoring hand of Jesus, when his eyes began to be opened, *saw men as trees walking*.

In the afternoon, we went down to join the procession, at the house of *Karaimoku*, where the corpse had been dressed for the grave, and laid into a decent coffin; and the king and principal chiefs, and distinguished women, were assembled, all habited in mourning, much in the same manner as the same number of respectable men and women in America, might be supposed to have appeared, on a similar occasion. After a prayer was offered, a large procession, arranged by the American consul, Mr. Jones, moved to the chapel. Mr. Thurston and Mr. Bingham preceded the corpse, the king, chiefs, gentlemen, &c. following. Probably not less than a thousand of the natives assembled in and about the house, and a sermon was preached by Mr. B. from Heb. ix. 27, 28. in the language of the country. Then, in due order, the procession returned to the fort, where the remains were decently interred.

The death of this young member of the king's family was attended by very different circumstances, from those which would have attended it, if Christianity had not visited these islands. In most of the islands in the Pacific, human sacrifices are offered to avert death from any distinguished person. Many other sacrifices are resorted to and self-torture is inflicted. When death actually comes, the most lamentable howlings are set up; multitudes tear off their own hair, knock out their teeth, cut off a joint from one of their fingers, beat their heads with clubs, cut their faces, arms, and breasts with sharp instruments, and indulge in the most abominable licentiousness.

How different the scene, when the light of the Gospel begins to shine. See the order, the restraint, the decorum of Christian society. Who will not pray, that all deeds of darkness and shame may speedily fly from every heathen country?

Second Monthly Concert with the Natives.—Feb. 3. At four a meeting with the natives in our place of worship. Not less than 200, attended. Two prayers were offered, the first by

John Honors, and the last by *Auna* the Tahitian chief, with much ability and fervency. Between the prayers Mr. B. addressed the people on the design of the meeting. They were told that the good people of England and of America, and of other lands were praying to the great Jehovah for them, that He would open their ears to hear, and give them hearts to love and obey the Gospel; and that He would send his ministers, with his holy word, to all the dark places of the earth, that the whole world might be filled with the knowledge and glory of his name. This is the second prayer-meeting which we have had with the natives on such an occasion.

Law of the Sabbath.—At the close of this meeting the chiefs consulted together respecting the observance of the Sabbath, in consequence of a letter addressed to *Karaimoku*, by the king, requesting the chiefs and people to observe the Sabbath; and, announcing that if any one should be found at work on the Sabbath he should be fined a dollar. In the evening the public crier was sent round to publish this law.

It ought, perhaps, to be mentioned, that the design and duties of the Sabbath were urged upon the chiefs and people yesterday, both at this place and at *Puuloa*. Some of the king's men asked for permission to go a fishing and hunting yesterday, but he refused to give them liberty. It is to be hoped, that this law respecting the observance of the Sabbath will be regarded, and be the means of hastening the period when it shall be universal in these islands. At the close of this interesting day the missionary family assembled again to unite their prayers and thanksgivings before the mercy-seat of our covenant God and Father. We feel our need of heavenly wisdom to guide us, and of strength from heaven to support us under our trials and labors. *As our day is so may our strength be.* Our cares and labors are continually increasing; calls for books and teachers are multiplying; we greatly rejoice in the prospect of soon greeting on these shores some additional laborers, and we rejoice also to say, that God has seemed wonderfully to have prepared the way for their welcome re-

ception. The chiefs and people appear to be anxious that additional laborers should come among them. To Him, to whom it is due, we would ascribe the praise.—*Amer. Mis. Her.*

AMERICAN MISSION AT BOMBAY.

A joint letter has been received from the missionaries, dated Jan. 6, 1823, from which the following notices are taken ; viz.

The number of schools under the care of the missionaries was 18 ; in nine of which were some Jewish children ; five were taught by Jews ; and one contained Jewish children only. Twelve native children were in the families of the missionaries. Three of the boys were employed a part of each day in the printing office.

Since their previous communication, the missionaries had printed 2,500 copies of Matthew's Gospel, (a second edition,) two tracts, 3,000 copies each, and some other small things. They were printing the Gospel of Mark : and would proceed much more rapidly, both in regard to the Scriptures and tracts, if they possessed the means of defraying the expense:

A piece of ground for a missionary chapel had been purchased, and the walls had begun to rise. The dimensions of the building were 60 feet by 35. It would accommodate two or three schools on week days. The schools will be kept in verandahs, projecting ten feet from each side, and one end, of the principal building. Mr. West, a professional builder, had kindly undertaken the superintendence of the work, without accepting any compensation. He could more advantageously make the contracts for materials and labor than the missionaries could do, and they would thus be left free to pursue their appropriate duties.

No very material alteration had taken place in regard to the general state of the mission. Christian knowledge was increasing, and hopes were entertained of better days.

Since the preceding paragraphs were in type, a letter has been

received from Mr. Hall, giving a particular description of the building, with the estimated cost; which, including the price of the ground, is not far from \$4,000, without the pulpit, seats, and ceiling. The whole expence will probably exceed \$4,500. Of this sum about \$1,000 have been contributed for the object, by friends of missions in India; \$700 of the \$1,000 having been remitted from Calcutta.—*Amer. Mis. Her.*

ANNECDOTE.

From Harvard's Narrative of the Wesleyan Mission to Ceylon and India.—"A long conversation afterwards ensued between the Major and myself, on the possibility of converting the natives of India to the Christian faith. He evidently possessed a cultivated mind, with great politeness. He gave me credit for sincerity of intentions, but expressed regret at my having embarked in a cause so hopeless. He said, that he had resided in India many years; had been in various parts of the Country, and witnessed the native superstitions and prejudices; and that so strong was their attachment to the religion of their ancestors, and such their fear of losing caste, that he really believed their conversion to the Christian faith was absolutely impossible. I replied, that I was fully aware of the difficulties he had mentioned; and, with him, felt that to surmount them by mere human efforts, would be impossible: that we therefore relied on the promise of God, to accompany the preaching of *his Gospel* with the powerful influence of *his Spirit*, by which we fully expected the whole world would eventually be converted to the faith of Christ. His reply, I shall long remember: 'If indeed, Sir,' said he, 'you look for success from a *supernatural*—a *divine*—influence, I must yield my argument: I see no reason why you should despair; and wish you all the success you desire.'"

This is, in fact, the substance of the whole controversy between missionaries and those who, with fair professions, do all in their power to discourage their *missionary* labours.

Scientific Department.

Thermo-Electro-Magnetism.

WE trust our readers were sufficiently interested in **Electro-Magnetism**, last month, to enjoy the following statement of farther discoveries in this path of science.

“ M. Seebeck has proved that an electrical current can be established in a circuit formed exclusively of solid conductors, by disturbing merely the equilibrium of temperature. We are thus in possession of a new kind of electrical circuits, which may be called *thermo-electric*, as distinguished from the galvanic circuits, which it may be henceforth proper to denominate *hydro-electric*. A question interesting to electro-magnetism, as well as to the theory of the movement of caloric in bodies, here presents itself. The object is to examine, if the thermo-electric effects may be increased by the alternate repetition of bars of different materials, and how we must proceed in order to obtain such effects. It does not appear that the author of the discovery of *thermo-electricity* has hitherto directed his inquiries towards this point. The apparatus which MM. Fourier and Oersted first employed, was composed of three bars of bismuth and three others of antimony, soldered alternately together, so as to form a hexagon, constituting a thermo-electric circuit, which includes three elements. The length of the bars was about 12 centimetres (4.7 inches Eng.), their breadth 15 millimetres (0.59 of an inch), and their thickness 4 millimetres (about 0.16 of an inch.) This circuit was put upon two supports, and in a horizontal position, observing to give to one of the sides of the hexagon the direction of the magnetic needle. A compass needle was then placed below this side, and as near to it as possible. On heating one of the solderings with the flame of a lamp, they produced a very sensible effect on the needle. On heating two solderings, not contiguous, the deviation became

considerably greater. When, lastly, the temperature of the three alternate solderings was heated, a still greater effect was produced. They likewise made use of an inverse process, that is to say, they reduced to zero, by melting ice, the temperature of one, or more solderings of the circuit. It is readily conceived that, in this case, the solderings which are not cooled must be regarded as heated in reference to the others. This manner of operating allows the different experiments to become comparable; otherwise the laws of this class of phenomena could not be discovered. By combining the action of the ice with that of the flame, namely by heating the three solderings that are not refrigerating, they arrived at a very considerable effect indeed; the deviation of the needle amounted then to 60°.

“These philosophers conclude, that the thermo-electric circuit will afford a quantity of electricity incomparably greater than what could be derived from any other apparatus hitherto invented. “If, by means of the ancient circuits,” say they, “water, acids, and alkalis have been decomposed, it is not beyond the limits of probability to suppose, that by the new ones, the metals themselves may come to be decomposed; and thus the great revolution in chemistry, commenced with the pile of Volta, will be completed.”—*Brandé's Journal*.

Reflections on Volcanoes. By M. Gay Lussac.

Two hypotheses may be framed concerning the cause which maintains volcanic phenomena. According to the one, the earth should be still in a state of incandescence at a certain depth below its surface, as the observations recently made in mines, on the progressive increase of its temperature, would seem to indicate; and this heat should be the principal cause of volcanic phenomena. M. Gay Lussac assigns valid reasons for the rejection of this hypothesis. According to the other, their principal cause is a very energetic, and as yet unsaturated, affinity between substances, which a fortuitous contact

would permit them to obey; whence would result a heat adequate to melt the lavas, and to elevate them, by the pressure of elastic fluids, to the surface of the earth.*

On consulting analogy, the substances capable of penetrating into the volcanic fires in masses sufficient to feed them, are air or water, or both together. M. Gay Lussac shews satisfactorily enough, that the instrumentality of air need not be taken into account. That water penetrates into the fires of volcanoes cannot be called in question. There is no great eruption, which is not followed with an enormous quantity of aqueous vapours, which condensing afterwards, by cold, on the summits of the volcanic mountains, fall back again in abundant rains, accompanied with frightful thunders, as was witnessed in the famous eruption of Vesuvius in 1794, which destroyed *Torre del Greco*. There have also been observed in the daily ejections of volcanoes, aqueous vapours, and muriatic acid gas, whose formation it is hardly possible to conceive in the interior of volcanoes, without the concurrence of water.

Admitting that water may be one of the principal agents of volcanoes, it remains for us to examine the part which it probably plays. On the second hypothesis, it is necessary for the water to meet in the interior of the earth substances to which it has an affinity, sufficiently powerful for its decomposition, and for giving rise to a considerable disengagement of heat.

Now the lavas vomited by volcanoes, being essentially composed of silica, alumina, lime, soda, and oxide of iron, all oxidized bodies, and having no longer an action on water, it is not in this state, that they must have originally existed in the volcanoes; and from what is now known of their true nature, since the beautiful discoveries of Sir H. Davy, they should exist there, if not wholly, at least in part, in the metallic state. In this case it can without difficulty be conceived, that by their contact with water, they may be decomposed, be chang-

* This idea is due to Sir H. Davy. It was a natural inference from his discovery of the metallic bases of alkalis and earths.

ed into lavas, and produce sufficient heat, to explain the greater part of volcanic phenomena. One of the consequences, and perhaps the most important, would be the disengagement, through the crater of the volcano, of an enormous quantity of hydrogen, either free or combined with some other principle, if it be really water which maintains by its oxygen, the volcanic fires. It does not, however, appear that the disengagement of hydrogen is very frequent in volcanoes. Although during his residence at Naples, in 1805, with his friends, MM. Alexandre de Humboldt, and Leopold de Buch, M. Gay Lussac was a witness at Vesuvius of frequent explosions which projected the melted lava more than 200 metres high, he never perceived any inflammation of hydrogen. Each explosion was succeeded by volumes of a thick and black smoke, which would not have failed to take fire, had they been formed of hydrogen, as they were traversed by red matters more highly heated than would have been necessary for their accension. This smoke, the evident cause of the explosions, contained therefore other fluids than hydrogen; but what was its true nature?*

Admitting, says he, that it is water which furnishes the oxygen to the volcanoes, it must, since its hydrogen is not disengaged in a free state, at least most usually, become engaged in some new combination. This cannot be into any compound inflammable on contact of air, by means of heat; but it might happen to form muriatic acid with chlorine. We have in fact several observations at the present day, on the presence of this acid in the vapours of Vesuvius; and according to that excellent observer M. Breislack, it should be at least as abundant in them, as sulphurous acid. M. Menard de la Groye, and M. Monticelli regard the presence of muriatic acid in the vapours of Vesuvius, as incontestable. M. Gay Lussac suggests that this position should be further verified by putting water containing a little potash, in open vessels, at several places

* We are surprised at the above inference. Surely M. Gay Lussac cannot have forgotten Sir H. Davy's experiments on the non-combustibility of hydrogen, when mixed with muriatic acid gas, &c.

of this volcano. This water would gradually become charged with acid vapours, and at the end of some time, it would be easy to determine their nature.

If the combustible metals (silicium and aluminum) be not in the state of chlorides, the muriatic acid must then be a secondary result. It proceeds from the action of water on some chloride (probably that of sodium,) an action which is promoted by the mutual affinity of the oxides. The production of muriatic acid by the concurrence of water, and some oxide, on a chloride, ought to be very frequent in volcanoes. The lavas contain chlorides, for they exhale them abundantly on contact of the air. MM. Monticelli and Covelli have extracted by simple washings with boiling water, more than 9 *per cent.* of sea salt from the lava of Vesuvius of 1822. It exhales from the mouth of volcanoes; very fine crystals of it being seen in the scoriæ that cover the incandescent lava.

It is known that the lava, especially those which are spongy, contain much specular iron. It forms occasionally a kind of veins; and coats with beautiful micaceous crystals the walls of galleries still too hot for remaining long in them. Now, the peroxide of iron being very fixed at much higher temperatures than that of lava, it is by no means probable that it has been volatilized in that state. It has, most likely, been primitively in the state of chloride. If, indeed, we take protochloride of iron which has been fused, expose it to a dull red heat in a glass tube, and then pass over its surface a current of steam, we shall obtain much muriatic acid and hydrogen gases, and there will remain in the tube black deutoxide of iron. The perchloride of iron is very volatile; and becomes so hot with water, that, on the large scale, the mixture might become incandescent. If chlorides of silicium and aluminum exist in the bowels of the earth, their action with water would be far more energetic. M. Gay Lussac does not believe in the agency of sulphur in volcanoes; and finds a difficulty in accounting for the presence of sulphurous acid, if it really exist. He shews

that basalts cannot owe their black colour to carbon; for in that case, by ignition, metallic iron would be formed in them. He thinks that it is sea water which most usually penetrates into the heart of volcanoes. He illustrates the extent of the earthquakes which accompany eruptions, by the vibratory effect produced on a long beam, when one end of it is struck with a pin-head; and by the shaking of vast edifices, and of even the profound quarries at Paris, by the rattling of carriages on the streets. Why should it be astonishing, therefore, concludes he, that a very strong commotion in the bowels of the earth shall make it tremble throughout a radius of several hundred leagues.—*Brande's Journal.*

Natural Changes in Carrara Marble.

Carrara marble presents, according to Mr. Ripetti, an instance of chemical changes in the colouring principles without any alteration in the carbonate of lime. The marble of Carrara does not always possess that brilliant whiteness for which it is so famed; it is for the most part of a greyish tint, and is of its utmost whiteness only in certain parts where veins have been formed, or else spots of oxide, sulphate, or sulphuret of iron. Some of these stains are old and fixed, but others seem to be of recent formation and removed by water running over them, so that in a short time the marble becomes as white as snow. The workmen express this effect by saying, "The marble cleanses itself." Whole masses seem to change by a chemical process, and in support of this opinion, it has been observed that the marble of the ancient excavation of St. Silvetro, which was formerly of no value, has now become excessively white: and that in general the different species of Carrara marble vary with time, and become more and more pure.—*Gior. de Fisica.*

Advancement of the Ground.

The inhabitants of the village of Hayotte, in the parish of Champlain, Canada, were alarmed on the 28th of August, 1823, by the motion of a large tract of land, containing a superficies

of 207. arpents. It moved five or six arpents, (about three hundred and sixty yards,) from the water's edge, and precipitated into the river Champlain, overwhelming in its progress barns, houses, trees, &c. The river was dammed up for a distance of twenty-six arpents in an instant with an awful sound, and a dense vapour, as of pitch and sulphur. Various causes have been assigned for this phenomenon, of which the most probable, is the insinuation of water between the strata.—*Phil. Mag.* lxi. 470.

Inequality of the Surface of the Gulf of Mexico.

From careful barometrical observations, made by M. M. de Jonnes, compared with those of Humboldt and of Fleurieu de Bellevue, the following extraordinary results have been deduced: 1st. That the surface of the Ocean is 2 yards higher on the western coast of Martinique than on the northern side of Guadaloupe; 2d. That it is 12 yards higher there than in the port of Havannah; 3d. That it is rather less elevated there than on the western coasts of Mexico; 4th. That it is there nearly 8 yards lower than the surface of the equatorial Pacific Ocean; and 5th. That it is there 21 yards higher than the level of the sea at Rochelle. Can these really be facts?—*Oriental Herald.*

Water-proof Cloth.

“A chemist of Glasgow has discovered a simple and efficacious method of rendering woollen, silk, or cotton cloth completely water-proof. The mode adopted is to dissolve caoutchouc in coal tar oil, produced in abundance at the gas works; by a brush to put five or six coatings of this mixture on the side of the cloth or silk on which another piece is laid, and the whole passed between two rollers. The adhesion is most complete; so much so, that it is easier to tear the cloth than to separate it from the caoutchouc.”

Some of this cloth, we believe, reached this country by the ship Catherine.

Progress of Knowledge in St. Domingo.

In the earlier part of the last year there was established at Port-au-Prince an academy, in which are taught all branches of medicine, jurisprudence, literature, the principles of astronomy, &c. This establishment is under the direction of Dr. Fournier-Pascay, a learned physician, well known in France by his contributions to the "Dictionnaire des Sciences Medicales."—*Oriental Herald.*

Mission to the Interior of Africa.

Intelligence has been received from Tripoli that Dr. Oudenoy, Major Denham, and Lieutenant Clapperton, who left London in 1821, arrived at Bournou in February last, and were well received by the Sultan. Dr. Oudenoy is to remain there as Vice-Consul, and the other two gentlemen are to pursue their inquiries as to the course of the Niger. From authorities given by Mr. Brown and Dr. Seetzen, the position of Bournou is pretty well ascertained. It is described as a large city on a wide river, and lies about 1000 miles direct distance from Tripoli (whence the travellers started), nearly as far from Cairo, and 400 miles from the Niger, as laid down in our maps. More than two-thirds of the journey is therefore already performed, and the protection of the Sultan of Bournou renders the accomplishment of what remains a matter of little difficulty. It is something new in the annals of diplomacy, that a British Envoy should be stationed in the heart of the African Continent, and that in that remote station, among tribes of barbarians, he should find the name of his country a protection. All the parties were then in good health and spirits, though they had all, at times, suffered severely from the rigours of the climate. Their route has been over dreary deserts, of fifteen or sixteen days journey in length; but their undiminished zeal and ardour in the service, augur well of their ultimate success. The fatigue and privations they have suffered have been extremely great.—*Oriental Herald.*

Asiatic Intelligence

Dacca.—Mr. Leonard wrote on the 17th July ; “ We have now two candidates for baptism, a brahmwn who has been long under instruction, and an Armenian who promises fair to become a truly valuable acquisition to the cause. The latter is a pupil of the Arch-Bishop, lately arrived from Armenia, is about twenty years of age, is conversant with the Persian and Turkish languages, and allowed by the best judges, to be one of the best Armenian scholars in Dacca. He is also endeavouring to attain the English and Hindee, it appears with the design of making himself useful in the work of God, especially among his countrymen, whose ignorance of the truth, and deep depravity, he deplores.

“ He appears fond of the Scriptures, which he makes his daily study, and, since he requested to be united with us, attends the School about two hours every day to compare select passages of the Armenian version with the English Bible. He was sent to the Christian school about three months since by the Arch-Bishop, to learn English, and although he continued but a short time, I have had much close conversation with him upon the departure of the Armenian communion from “ the faith once delivered to the saints,” in defence of which I found him exceedingly quick and warm, and well acquainted with the letter, although wanting in the spirit of the Scriptures. From the above period he began to discover the errors of his profession, which, added to the unblushing corrupt practices of the Armenians, brought him to the determination of quitting them, and to offer himself to the Baptist Church.

“ It seems he had his principal instructions under the Patriarch of Armenia, and travelled with him through Russia, Prussia, and other parts, as his amanuensis: his information, therefore, considering his age, must be extensive.

“ Our schools and regular congregation continue to increase, and, all things considered, we have no just cause to repine.”

BENARES.—Extracts of letters from Mr. Smith.—May 20th, 1824; —“On the 28th ultimo, a woman was burnt alive at Munkurnka Ghaut, with the corpse of her husband, whose name was Boolackee Nagur; and also a Bengalee woman on the 1st instant. Oh may the Lord remove these cruel practices by the light of the gospel.” “On the 11th ultimo the Union Chapel was opened by the Rev. Mr. Adam. On the first Monday of the month, we had a missionary meeting in the Hindoost’hanee Chapel, when the Rev. Mr. Fraser, Rev. T. Morris, Rev. M. T. Adam, Mr. Adlington, and myself were present. The Rev. T. Morris gave us a very edifying discourse and prayed, and we then sung and prayed alternately, all engaging except the Rev. Mr. Fraser.”

1st July; “A poor old brahman woman who attended the means of grace every Lord’s-day, died last month; some time before her departure she attended Mrs. Smith, with several other women, to hear her read, and expound the scripture immediately after worship; and, on hearing the depraved and ruined state of mankind, she was more affected than any other woman, especially on hearing what Christ had suffered for the sins of the world. One Sabbath reflecting on the painful sufferings of our Lord Jesus, she said, with tears, “I have hitherto worshipped the Ganges and all the Hindoo gods, but to no purpose, none of the gods suffered for my sins, like Jesus Christ, and Him only shall I worship.” This poor woman composed in rhymes, “Christ suffered for sinners,” which she would sing with tears. A short time since, she fell sick with a fever, and the following Sabbath, as she was not able to attend, she begged her daughter to go and hear the word of Jesus, to which she made some objections. The mother told her, “O do not neglect to go and hear the words of Jesus, for he is the only Saviour of the world!” and two days after that she breathed her last. The daughter continues to attend.”

DELHI.—On the 17th of July, Mr. Thompson had the pleasure of baptizing three persons, on a profession of their faith in Christ. They were Serjeant and Mrs. C. and Sookha Mishr, a brahman. It appears that the first and principal means of drawing Mrs. C.’s attention to religion, was a sermon, preached by our late Brother Rowe, from Isa. i. 18. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as

wool." The details of her religious experience, through the years that have since elapsed, much affected the members of the church and excited the deepest interest in her case. With respect to Mr. C.'s conversion, it is observed, that, "books, conversations, the means of grace, public and private, the deportment and example of those who lived to God, all contributed in their measure, at distant periods, towards the grand object, which, in these days of ordinary grace, is seldom the work of a day." Sookha Mishr is the person who accompanied Mr. Thompson from Hurdwar after the last fair. Mr. T. says of him; "This man having taken some tracts from me at Hurdwar last year, travelled with them to the North, and went to various places of pilgrimage. He read of the Lord Jesus Christ being the Saviour proposed by Europeans (as from God) to the Natives to believe in; he read of idolatry being opposed to the spiritual worship of God, of its being a sin, and leading to hell; and he read, in one of the little tracts ("The purport of the gospel,") last sent up by the hands of our dear Mr. Ward, that in following the Saviour he might be required to forsake father, mother, wife, and children, &c. and make a sacrifice of all he possessed in the world. These truths affected him variously during his travels for a whole year, and at last issued I would hope through the divine hand in a desire to become a *follower* of Jesus, since a *believer* he had become by reading; and for this purpose he desired to see me on the following year at Hurdwar. This year, he came among others, and stood before me on the *Stairs*, the spot where I distribute tracts and converse. I recognized him, and asked what he had done with the tracts: he replied, he had them and wanted more. I said, "Why do you wander about? Sit still and be instructed in the words of Jesus." Having previously made up his mind, he consented: and while in *worship* I instructed him, *during the day* he employed himself in transcribing a little tract, "The voice from Heaven," of which I had no printed copies left for distribution: and these copies, as soon as written, were given away. After I came home, he became very anxious to be admitted to baptism and the Lord's supper, having seen these ordinances administered at Meerut when I passed through that station. He observed very justly, that having thrown away his thread, cut off his tuft of hair, desisted from idol-worship and repeating the names of the debtas, wholly renouncing Hindooism, what should hinder his being admitted to the privileges of a believer in Christ? I replied, that all he said was

true, but he required to have his mind more changed, his temper to become better, and himself to be more in prayer. After this he read the New Testament with much attention, numbering the books and chapters it contained, collecting the names of persons, places, mountains, and rivers; and, which is of more importance, making a selection of striking passages and narratives."

Since his attendance upon Mr. Thompson, his conduct has not been *uniformly* consistent with religion, having several times been ensnared by an old habit of smoking or chewing bhung (an intoxicating drug), and on these occasions making very unbecoming displays of temper. But, after a probation of several months, Mr. T. feels warranted to say, "His mind seems wholly purged of all regard to Hindooism, and he gives evident proofs of faith in Christ as the Saviour of the world, and in the blessed Spirit as the Sanctifier."

These persons were solemnly baptized in the river, before a large assembly of Europeans and Natives, and by all present there was the greatest quietness and seriousness observed.

CUTTACK.—Mr. Peggs has sent us the following account of a Suttee, which we willingly insert, with the hope, that case after case will not always be brought to public notice without some good effect being produced.

"When I have heard affecting details of the horrors of Suttees in different parts of Bengal, I have been glad that these awful self-murders have not been perpetrated at this station since our arrival; but, alas! this gratification no longer exists. One occurred at Pooree in May, while Mrs. P. and I were there, and a second in July, the day after we left; and last Thursday, August 19th, this place was defiled with innocent blood poured out like water. As the importunate widow in the parable obtained her request through the power of importunity, so the incessant and pathetic appeals that every relation of Suttee makes to the best feelings of society, may finally succeed in the abolition of this indescribably horrid custom. O when shall this "abomination that maketh desolate," with every vestige of heathenism, "be buried amidst the wreck of things that were."

"On Thursday morning, about twelve o'clock, the Judge very

* See the Friend of India for July and August, for accounts of both these Suttees. They are part of the dismal train of consequences attending the annual triumph of Juggnah's over these degraded, prostrate nations.

kindly informed us of the intended Suttee, by a note to the Rev. Mr. M. (our invalid friend from Burdwan,) desiring him to see the unhappy woman, and use every persuasion with her to desist from her purpose. As soon as he knew where she lived, taking my pundit for an interpreter, he went to her house. The woman, as we learned when he returned, was a Telinga, about 34 years of age, and the wife of a brahmun, who had died that morning about day-break. As she could not understand Ooriya, and, it appears, but little Hindoost'hancee, every effort to enlighten her mind lay at the mercy of the Telinga interpreter, who, it is to be feared, looked upon the woman as about to confer a great honor upon his country, and consequently would be very deficient in conveying truth to her. Mr. M. asked her several questions, and stated the nature and consequences of her intended self-destruction; but her reply was, What had she any more to do with the world? she must go to her husband. Support for life, and a conveyance to her home, were offered, but they were rejected. Her husband had been on pilgrimage to Pooree, and was proceeding to Benares, but the poor woman was not without friends, as her own brother and sister were with her.

“From my pundit I have gathered some particulars which cast light upon this dreadful rite. He states, that it is customary to lament the dead with great crying and noise, but she did not, saying she was going to her husband. She said she was a stranger and had nothing, and therefore desired the neighbours to provide what was necessary for a suttee. She affirmed she had been a suttee in *three former births*, and must accomplish this *four times more*, and then she should attain endless felicity. Those who should dare to prevent her, by confining her in a house or goal, their seed should die, and they should descend into hell. Some approved of this, others said, that as she had no son nor daughter therefore she wished to die. To this she replied, that she had a brother and sister, and, in her own country, many friends, but she wished to go to her husband. From joog to joog (age to age,) in this manner, with the same husband she was to be born and die.

“The neighbours first spoke to the darogah, then to the dewan, and afterwards intelligence was communicated to the Judge, who sent the darogah to the woman to ascertain the circumstances of her husband's death, and to dissuade her from burning, but in vain. About half past 3 o'clock, we were informed that the poor woman was proceeding to the pile. Mr. and Mrs. M. Mrs. L. and Mrs P.

went immediately. Mr. L. was ill of a bilious fever, and I was too unwell to venture out. Mrs. P. saw her on the way, and said a few words to her. She was giving away rice, which was eagerly received. About six o'clock in the evening, taking my usual evening ride, I thought I would go to the spot, expecting the tragical business to be closed before I arrived. I was surprized, however, to find nothing more was done, than the pile put in a pretty forward state for the awful sacrifice. The Judge and three other gentlemen, with some of our congregation, were present, and a great number of natives. Frequent and persevering efforts were made by the above humane gentlemen to dissuade her from her purpose, assisted by the members of the mission who were present. She was sitting near the pile, with the corpse of her husband, covered with a cloth, lying before her, insensible of the dreadful preparatory work before her eyes. I knew two Telinga brahmuns present, and, taking them, endeavoured to speak with the woman, I told her that I was a Padree Saheb: that God had sent me and others to this country to teach the people about the true incarnation, Jesus Christ, who died for our sins; that if she would go with me to my house, she would be able to learn this knowledge, and that I would send her in a palkee to her own country, but, if she ate fire and died now, how could she get this knowledge, without which she could not be saved? I told her, thus to destroy herself was not God's will. I fear my Translators were not faithful, but all the poor woman said, was, "Narayan, Narayan."* This she repeated with a stupidity and desperation of mind truly indescribable. I laid hold of her hand to take her away, but she refused to go, and took hold of my chin, which I understood afterwards, was to give me a blessing. Mr. B. one of the gentlemen present, was very desirous to convince her, by some ordeal, that she could not burn, but the infatuated woman played with a piece of fire like a child, and when her hand was pressed upon a coal, she shewed no resolution. The above gentleman lifted up one of her eyelids, and affirmed that she was intoxicated. This circumstance was stated to the Judge, and urged as a sufficient reason to forbid the horrid murder, but he thought it wanted evidence, and, though deeply affected with the poor woman's fate, he hesitated to use his authority to save her.

* A name of Juggunnat'ha.

“The pile, which was slowly preparing, was about 8 feet long, and 4 feet wide, being elevated like a bed about 2 feet. At each corner, were pieces of wood which supported a kind of canopy or roof of combustible materials. The east side only was left open, the others having supports to the roof, and different pieces of wood, which blocked them up. Some raw flax was laid on the top of the wood, upon which the corpse was placed. Ghee was humanely forbidden to be put on the pile by the Judge, that the poor woman might have the greater opportunity to escape, by feeling the effects of the fire gradually. A precaution, which, if the suttee was always, according to ancient custom, to ascend the funeral pile while burning, or if, previous to its being ignited, was left unbound and unincumbered, might prove the means of preventing the shedding of much innocent blood. As she had been touched by several persons, after her first bathing, she went to the river and bathed again. Two daring violations of the shasters, and of every feeling of humanity, prevail in Bengal; but they were avoided here, and appear to be so where, as at Pooree, a pit is used instead of a pile. The little, though contradictory, that the shasters say upon the subject of the suttee, shews that the widow who burns, instead of, according to Munoo, leading an ascetic life, ought to *enter the burning pile*, and not be tied, and bound, and pressed down with a quantity of wood, before it is lighted. Numerous accounts of suttees speak of the woman as pressed down by a great quantity of wood, and so situated as to preclude the possibility of escape. Through the Judge's humane orders, the woman was not bound in any manner, the pile was lighted before she entered it, and, on account of the wetness of the wood and prohibition of ghee, it burned very slowly. I saw her enter it as a person would get into bed, and she laid herself calmly down by the left side of her husband, and farthest from the entrance of the pile. The wood under the corpse, after a short time, burned rapidly; and it was horrible to see it consuming the head and elevated stiffened hand of the deceased, while the poor woman was scarcely touched by the devouring element. I suppose I stopped a quarter of an hour, or twenty minutes, in hopes that the unhappy sufferer might labour to escape, but alas! no signs of it appeared, and after viewing the burning of the dead and the living till my feelings and concern for my health, determined me to go away, I left the circle, enquired for my horse, and hastened

home. A kind of apathy pervaded me while present at this scene, which gives me pain upon reflection, but surely my heart dictates, in coincidence with reason and scripture, the extirpation of such horrid scenes from the face of the earth. All such outrages upon the principles of society are unnatural and inhuman, and when said to be from religious motives, a species of insanity, and hence may properly be suppressed by the powerful, the kind voice of reason and authority.

“In the morning the brother, with five or seven of his cast, took three or four kulsees, having sour milk and sugar, which were put on two dishes for the deceased. A cocoa-nut was broken, and poured on the ashes, and the pundit stated that two figures of the deceased were to be made in sand, either then or after 20 days. I saw such figures the evening after the suttee at Pooree, in May last. The ashes were then to be gathered in a basket, and put into the river. A handful of their ashes were taken away for the purpose of being cast into the Ganges. The following Sunday morning, the brother of the woman came, begging; and so little idea have many of the European character, that, it was reported to me that the Judge had given three rupees towards the celebration of this dreadful ceremony, which he would most gladly have prevented. I offered the poor unhappy man a Telinga gospel, but he was not desirous of taking it, and then sent him away, charging him, in the presence of some Natives, with the murder of his own sister. Oh, when shall these murders cease! Where does the god-like, salutary power lie, or from what quarter will it originate, to annihilate them?”

Postscript to our Readers.—“We are exceedingly sorry the publication of this number has been so delayed, but as sickness has been the sole cause we hope for indulgence. Having received, from Mr. Bampton, much additional and highly interesting information respecting the last celebration of the Rut’h Jattrā, it has been determined to embody all we possess in an article in the Quarterly Friend of India.

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No. LXXV.

SURVEY OF PROTESTANT MISSIONS FOR 1823.

(Concluded from page 263.)

SOUTH AMERICAN STATES.—“THE progress of EDUCATION in the New States of South America is gradually consolidating their civil liberties, and opening the way to religious freedom. In *Columbia*, between forty and fifty Schools of Mutual Instruction have been established, one of which, at Santa Fé, contains six hundred Scholars. In *Peru*, the Government has manifested the deep interest which it feels in the universal education of the people, by a Decree, issued July 6, 1822, for the establishment of the system throughout the whole of Peru: the work had met with delay; but, in May last, it had been entered on with one hundred Scholars, in the College of the Dominicans, at Lima, the whole of which has been appropriated by the Government to this object. For the preservation and extension of the design, the conduct of it has been committed to a special Society; and an article has been adopted in the Constitution, by which every person will be disqualified, after the year 1840, from becoming a citizen, who cannot read and write—time being given for the operation of this law, from a consideration of the neglect in which education has been left in these countries. In *Chili*, the Government has issued, on the 19th of January, a similar Decree, establishing a Society for the promotion of universal Mutual Instruction, under its own especial authority and patronage. In *Buenos Ayres*, at Mendoza at the foot of the Andes, Mr. Thompson, who has rendered in this State and in

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those of Chili and Peru the most important aid, organized a flourishing Female School, under the highest patronage: at San Juan and Monte Video, also, Schools were established. Of the state of Education in the *Brazils*, no particular information has appeared. That some judgment may be formed of the manner in which the subject of Education is viewed in these lately-emancipated portions of the New World, we shall quote the Decrees, above mentioned, issued by the Governments of Peru and Chili. In that of Peru, it is said,—

“Without Education, there is, properly speaking, no society. Men may, indeed, live together without it; but they cannot know the extent of the duties and the rights which bind them one to another, and it is in the knowledge of these duties and rights that the well-being of society consists. The bringing of Education to some degree of perfection is, from the nature of the thing, slow: to accomplish it, time is required and some degree of stability in the Government, as well as some other circumstances both natural and moral: all these must combine, in order that the education of the people may become general, and that thus a foundation may be laid for the continuance of those Institutions which may be established among them. Of the various improvements which the Government has been desirous of making, none has been more earnestly and constantly kept in view, since the moment of its commencement, than the reformation of Public Education. In those intervals of tranquillity which have been enjoyed from the clamour of arms, this object has occupied their attention.

“In the same truly wise and patriotic strain, the Government of Chili speaks,—

“The surest method of promoting the happiness of any country, is to make all the people in it well informed and industrious. An end has at length been put to the obstacles which prevented the Natives of Chili from enjoying those blessings which are enjoyed by other nations less favoured by nature, but who have preceded us in the cultivation of literature and the arts: it is hence necessary now to strain every nerve to regain that time, which idleness and darkness have thrown away: we begin, then, by offering an opportunity of acquiring knowledge to all classes of the community, without respect of rank or fortune, or sex or age. The propagation of this system holds out the surest means of extirpating those principles formed among us during the time of darkness. The Government has resolved zealously to protect this establishment; and, as the best way of fulfilling its intention, has resolved to unite with it in this object those persons who have the same sentiments on the subject, and who at the same time possess that activity, zeal, and energy, which this important matter demands. The object of this Institution is, to extend, in every direction throughout Chili, the benefits of

education—to promote the instruction of all classes, but especially of the poor—to seize all the advantages which this new system of education holds out—and to open resources by which it may be adapted to the circumstances and necessities of the country.

“ Connected with Education, all enlightened friends of mankind will augur well of the intelligence and happiness of a country in proportion to the circulation of the Scriptures therein. The able and impressive manner in which a Peruvian Gentleman, at the Seventh Anniversary of the Bible Society of the United States held at New York, shewed that the Scriptures are the great blessing which South America requires, will have been seen at pp. 275—277 of our last volume. In communicating to its inhabitants this boon, the British and American Bible Societies continue to co-operate. In briefly surveying this Continent in the order already adopted, we find it reported, that, in *Columbia*, the demand for the Scriptures, particularly among the poor and in the public schools, is rapidly increasing—in *Peru*, five hundred Spanish Bibles and five hundred Testaments were circulated, at Lima, in two or three days: had their number been five thousand, they would have been disposed of; so great was the concourse of people pressing to obtain copies, that the Gentleman to whom they were consigned was obliged to close his door upon them: the number sold paid the cost of the whole: the New Testament is translating into the Quichua Tongue, spoken by the numerous descendants of the ancient Peruvians—in *Chili*, an American Captain found much difficulty in disposing of forty Testaments; but the state of things soon afterwards improved: one Gentleman sold all the copies of the Scriptures which he had, and had no doubt but that the sale would increase from year to year: of two hundred Testaments, committed to the care of the Captain of a vessel, nearly three-fourths were paid for: he found the copper-miners, in particular, most anxious to possess and read the Scriptures—at Mendoza, across the Andes, in *Buenos Ayres*, the Scriptures meet with a very favourable reception: at the city of *Buenos Ayres*, an Auxiliary Society has been formed, and the

New Testament is in free circulation; and, from that place, makes its way in all directions, into the surrounding country, and even into *Patagonia*—at Bahia, Pernambuco, and Rio Janeiro, in the *Brazils*, the Portuguese Scriptures have been circulated: at Pernambuco, they were admitted duty free, and were applied for by the people in crowds: at Rio, an American Captain found them much esteemed and thankfully received—in *Guiana*, the Negroes, in various places, willingly purchase the Scriptures, and manifest the benefit derived from them.

“In reference to the spirit of toleration in the New States, it is remarked, in an American publication;—

“Although a bigoted attachment to Romanism is visible in all the South-American Provinces, still as much liberality of sentiment has already been manifested, with respect to the introduction and toleration of the Protestant Religion, as, from their previous opinions and habits, could have been reasonably expected.

“It is not, therefore, to be wondered at, that the hostility to the free circulation of the Scriptures, which all over the world now characterizes the Romish Church and marks its apprehension, should display itself in this quarter; and that while, as was the fact, the people were eagerly crowding for the Scriptures in Lima, the public papers should break out into opposition: but it is certainly ground of congratulation and thankfulness, that when some of the Clergy in Chili endeavoured to throw obstacles in the way of their circulation, the Government was as ready to remove them.

“Christian Knowledge is, moreover, making its way among the people of this vast continent, by means of Scripture Extracts and Religious Tracts.

“On the first of these it is said, in a letter from Lima;—

“We have printed, at different times, Lessons for our Schools, consisting of Extracts from the Scriptures; and these Lessons are now used in the Schools in Buenos Ayres and Chili. In this place, I am printing an edition of these Lessons, consisting of two thousand five hundred copies, at the Government Printing-Office. No objections have hitherto been made to my introducing the Scriptures into the Schools in this manner; nor is there any interference, in the manner of selecting the parts of Scripture for these Lessons. You will easily perceive the great advantages arising from this indirect circulation of the Scriptures. In

struction will be communicated thereby, at that age in which the tender mind easily receives, and to a certain extent permanently retains, the impressions they made. From the slow progress of truth, of religion, and virtue among MEN, and from the adherence to evil in all its forms, I turn my eyes, and I turn them with pleasure, to CHILDREN. There the great reformation must begin: upon this foundation must be built all that is noble in our species, by which God may be glorified: and the deeper this foundation is laid, that is, the EARLIER instruction begins, so much more majestic and beautiful will be the edifice erected.

“ On the subject of Tracts, we quote the last Report of the Religious Tract Society:—

“ Your correspondents in South America unite in stating, that a general avidity for publications of all descriptions now prevails throughout that extensive field of operation. Increased facilities for the circulation of Tracts have thus been given; and their distribution has become an object of the greatest importance. Wherever an increased desire for information exists, it must be of the utmost consequence to diffuse what shall prove food for the mind—even *those leaves which are given for the healing of the nations*. Tracts have, every where, been found to awaken a desire for the perusal of the Holy Scriptures; and in no part of the world is this of more importance than in South America, where the greater number of the inhabitants, including many of the Ministers of Religion, have literally NEVER SEEN that precious volume, which contains the words of eternal life.”

WEST INDIES.—“ We have usually connected the Missions in Guiana with South America, according to their local situation; but as Guiana is the only part of that continent where Protestant Missions are established for the benefit of Slaves, and as it borders close on the West-India Islands, we have classed it, on the present occasion, with the other Missions to the Slave Population.

“ This is a topic, however, which awakens painful feelings. The efforts entered on in the course of last year, for the present mitigation and the gradual but ultimate abolition of the state of Slavery throughout the British dominions, and the interest which the Government and the country have taken in this great question (see pp. 125—128 & 373—377 of our last volume), have been met, in some of the colonies, in a manner, so opposite to that which even their own real interests required, as to shew the friends of the beneficent measures in progress that they must

prepare for a long conflict; but, of its triumphant issue, there is no ground to fear.

“The religious instruction of the whole Slave population, combined with those habits of industry which religion forms, and which would become fixed and unchangeable by permission gradually to purchase their own emancipation by their labour, would substitute, for the present degraded and therefore dangerous mass of Slaves, a race of contented and laborious freemen. This conviction is rapidly gaining ground; and will make its way wherever the subject is calmly considered in all its bearings. The great object itself, therefore—the present melioration and ultimate abolition of the state of Slavery—and the temperate and judicious manner in which it is proposed to attempt its accomplishment, both deserve the cordial support of every person who has any interests at stake in the West Indies.

“We quoted, at pp. 268—270 of our last volume, the sentiments of Sir G. H. Rose and those of Mr. Stephen, on the duty and benefits of giving Christian Instruction to the Slaves. Sir George Rose, himself an hereditary possessor of West India property, has since forcibly urged this obligation, in a pamphlet on the “Means and Importance of Converting the Slaves in the West Indies to Christianity;” and has recommended an Ecclesiastical Establishment with express reference to this object. The powerful arguments of the Rev. Thomas Gisborne and the Rev. E. W. Grinfield on this subject were detailed at pp. 223—225 of our last volume. We are truly happy to add, that such an establishment is about to be formed. Bishops, appointed for Jamaica and Barbadoes, will have under them a body of clergy specially devoted to the religious instruction of the Slaves. The Incorporated Society for the Conversion of the Slaves is also beginning to enlarge its means of usefulness, with the concurrence and support of the Colonial Body; the West India Merchants and Planters of London having voted 1000*l.* to its funds, and those of Liverpool and Glasgow respectively 100*l.*

“ Mr. Stephen has just published, in an ample octavo volume, the first part of a work, entitled “ The Slavery of the British West India Colonies delineated, as it exists both in Law and Practice.” This volume contains the delineation of the state in point of Law; and exhibits a mass of facts and conclusions, which no one but this able, enlightened, and unwearied Friend of the African Race could have brought together, and used to a purpose so effectual.

“ We recommend to the attention of our readers both the publications which we have mentioned; and would earnestly urge on every religious and conscientious mind the duty of aiding to the utmost the attainment of the ultimate object in view, the most beneficial of all others to our West India Colonies themselves—*The raising of ignorant and degraded slaves into industrious and religious freemen.*

“ Much has indeed, been already done, by the benevolent exertions of different Societies, for the conversion and salvation of our Slaves. In some places, and against some of the labourers in this work, great hostility has been lately manifested, on occasion of the Insurrection which broke out, in the latter part of last year, in Demerara. In reference to the outrages which followed, we shall quote the forbearing and temperate words of one of the Societies concerned:—

“ The Committee regard them as the ebullitions of the moment; and rejoice in knowing, that the great cause of enlightening the Slaves of the West Indies, by means of religious instruction, is daily gaining new friends, among those whose connexion with those Colonies is the most intimate and influential.”

The details in this division are arranged under the names of the different Societies employed. The Baptist Missionary Society have *eight* (we rather think *nine*) Missionaries in Jamaica. The Church Missionary Society have eleven Schools in Antigua, and in Barbadoes, Dominica, and St. Vincent, one each. The Massachusetts Baptist Missionary Society have *one* Missionary in Hayti. The London Missionary Society have *three* Missionaries in Demerara, *one* in Berbice, and *two*

in Trinidad. The Netherlands Missionary Society have *one* Missionary in Guiana. The Society for the Conversion of West India Slaves have *two* Missionaries in Antigua, *one* in Barbadoes, *one* in St. Christopher's, *one* in Jamaica and *three* more appointed, and *two* in Nevis. The Society for the Propagation of the Gospel have *one* chaplain in Barbadoes. The United Brethren (Moravians) have *five* Missionaries in St. Thomas, *eight* in St. Croix, *four* in St. Jan, *five* at Parimaribo, in Guiana, *four* in Jamaica, *eight* in Antigua, *two* in Barbadoes, and *three* in St. Christopher's. For the particulars of the Wesleyan Missionary Society's operations in the West Indies we refer our readers to the last number of the Friend of India, page 263. They employ *fifty* regular Missionaries, beside catechists and other agents. In this division, then, there appear to be *one hundred and sixteen* Missionaries, besides Catechists and Schoolmasters, &c.

NORTH AMERICAN INDIANS.—“ In bringing before our readers, on the present occasion, a view of the exertions in behalf of the North-American Indians, we shall begin from the southward. Passing from the last division of the Survey to the present, we find no Protestant Missions to the Native Tribes yet established southward of the United States, though one has been, for some time, in contemplation, to the *Mosquitos*. Of the Indians connected with the United States, amounting, as noticed in the last Survey, to 471,417, no Missions have yet been attempted among the 170,000 inhabiting the country between the Pacific and the Rocky Mountains—among the 180,000 between those mountains and the Mississippi, Missions are as yet chiefly confined to the *Osages*, and a migration of the *Cherokees*—among the 130,000, however, scattered through the States lying between the Mississippi and the Atlantic, Missions are in active operation. Within the last few years, they have been established among the *Creeks*, *Choctaws*, *Chickasaws*, and *Cherokees* of the southern States; while in Indiana, Illinois, Michigan and the North-West Ter-

territory, about 45,000 Indians open a wide field for benevolent exertion : among the *Chippawas* of the last two States, upwards of 15,000 in number, Missions have been recently formed. To the Indians of Ohio, of whom there are about 2400, attention has been paid by different bodies : a Mission has been lately established among the *Wyandots* of this State : and the Society of Friends is attempting the civilization of another Tribe. In the State of New York, upwards of 5000 Indians, consisting chiefly of *Oneidas*, *Senecas*, *Onondagas*, and *Tuscaroras*, the remnant of the former Confederacy of the SIX NATIONS, together with 2500 Indians of various tribes in the New England States, have been supplied, for many years, more or less, with religious and moral instruction. To the north of the United States, in the British territories, religious instruction is given to the *Mohawks*, *Delawares*, and *Red-River Indians*.

“ These labours were first directed to the Aborigines of New-England, now reduced to a pitiful remnant. In reference to these Indians, Dr. Morse remarks :—

“ On these tribes, formerly, and on others now extinct, were bestowed the Missionary labours, almost single-handed, of Elliot, the Mayhews, Edwards, the Sergeants, Kirkland, Wheelock, Badger, Occum, and others ; whose zeal, trials and faithful services are remembered and rewarded on earth, and, we doubt not, in heaven.”

The Mission to the *Mosquito Indians* is an undertaking of the English Baptist Missionary Society, who have *one* Missionary, at present, at Belize in Honduras. Amongst the *Osages*, the United Missionary Society (American) have two stations, which are occupied by *five* missionaries, *two* physicians, and *eleven* assistants. Amongst the *Creeks*, the American Methodists have *two* missionaries and *one* assistant : and the Baptist (American) Missions, have *one* missionary and *one* assistant. Amongst the *Choctaws*, the American Board of Missions have four stations, occupied by *five* missionaries and *eleven* assistants. To the *Chickasaws*, the Synod of South Carolina and Georgia have sent *one* missionary. Amongst the *Cherokees*, the Moravian Brethren have *three* missionaries ; the American

Board of Missions *eight* missionaries, *one* physician, and *nine* assistants; the Baptist (American) Missions have *one* missionary and *one* assistant; and the American Methodists *one* missionary. Amongst the *Chippaws*, the United Missionary Society (American) have *one* missionary. To the *Wyandots*, the American Methodists have sent *one* missionary. Amongst the *Six Nations* are *four* missionaries and *one* assistant besides female teachers. To the *Delawares* the Moravian Brethren have given *two* missionaries. And lastly to the *North-West Indians*, the Church Missionary Society have sent *two* missionaries, and a schoolmaster and schoolmistress.

In this Division, therefore, there are *thirty-seven* Missionaries, and upwards of *forty* American or European assistants.

LABRADOR. In this Division are three stations, *Nain*, *Okkak* and *Hopedale*, all of which are occupied by missionaries from the Moravian Brethren. They are *seventeen* in number.

GREENLAND. This Division is also cultivated solely by the Moravian Brethren, who have *eleven* missionaries, at the three stations *New Herrkutt*, *Lichtenfels*, and *Lichtenau*.

Conclusion. From the whole of this Survey it will appear that little short of *four hundred* Europeans or Americans are employed in Protestant Missions. If we have an opportunity of traversing the same ground next year, we shall endeavour to regard what has been accomplished, rather than numerical strength; and we doubt not we shall obtain a result equally satisfactory with the present.

“ASK OF ME, AND I SHALL GIVE THEE THE HEATHEN FOR THINE INHERITANCE, AND THE UTTERMOST PARTS OF THE EARTH FOR THY POSSESSION.” *Psalm* ii. 8.

SWITZERLAND.

The Rev. M. Wilks has transmitted to the Editor of the *Evangelical Magazine*, the following letters of M. Auguste Rochat, who has been compelled to quit the degenerate and persecuting church of which he was a minister and an ornament. It affords us evidence of that important struggle, which is now taking place on the Continent of Europe, between nominal and real Christianity.

Letter of M. Auguste Rochat to the Landamman and Council of State in the Canton de Vaud.

“ I have long felt that the reasons for separation alleged by those who have seceded from the national church, had great weight and merited serious consideration ; and if I have continued in the communion of the national church, it has been only in the hope that, in time the abuses signalized would be perceived and corrected by the majority of the pastors of this Canton, and that the body of ministers would, ere long, preach doctrines conformable to the gospel and to the Helvetic confession of faith * I hoped—I prayed to God our Father that he would hear the voice of the blood of his Son, in behalf of our national church, and by his spirit revive among us the faith and zeal of our fathers the Reformers. While continuing to preach fully the truth, as I found it in the word of God, I endeavoured to observe in all my actions a measure of prudence, which perhaps I even carried too far. I said to myself, we must be patient—perhaps the truth will yet prevail—perhaps the national church will yet acknowledge as true Christians, those whom she now treats as enthusiastic and dangerous sectarians. But God’s ways are not as our ways, nor his thoughts as our thoughts. Your Decree of the 15th of January, and your Circular Letters of the 16th and 17th, which I yesterday

* M. Rochat allows to the dominant church the title of National, that she continues to assume ; but it is evident she has no longer a right to be considered national, as she has abandoned the confession and discipline on which the national church was established.

received, have convinced me, that no remedy is now to be hoped for; and that every faithful minister of Christ ought to obey the exhortation of St. Paul, and 'go without the camp, bearing his reproach.'

"Persuaded that such is my duty, before God the Father, Son, and Holy Ghost, I resign into your hands the church of Biere, of which I am pastor; I renounce every claim that I may have on other cures of the Canton, and separate myself entirely from the clergy who exercise over the churches an ecclesiastical control. I request you, therefore, to appoint some one to receive the registers of the parish,—I shall cease the performance of all my pastoral functions on Saturday evening next. The justice of the peace, if he shall think proper, may remit your Decree, which I yesterday received, to the minister who may officiate next Sunday.

"I do not intend, Gentlemen, by this public measure, to justify every individual act of those who are insultingly called *Momiers*, that is, fools; though I esteem them in general as real Christians, and am united to them by affection and fellowship in Christ Jesus. Some individuals may have manifested, on some occasions, an indiscreet zeal, and may even have acted reprehensively in a religious point of view; for so I consider the administration of the communion by the hands of a layman. But all are not to be judged by the conduct of one, nor a whole system by a single act. Such judgment would be manifestly unjust. Persons who are not actuated by the purest motives may associate themselves with true Christians, and even the most sincere are still imperfect. Without, therefore, pretending to justify what may have been improper,—I declare, that I consider, as the sound doctrine of the Gospel, the doctrine that has been preached by my dear brethren Juvet, Chavannes and Olivier, and by my beloved brother after the flesh and in Christ, Charles Rochat.*—I declare that I am united in heart and affection with those in every country and

* M. C. Rochat was minister at Pevay.

of every denomination, who preach in its purity, the glorious Gospel of Christ—I declare and I offer to prove that the impious consequences attributed to their doctrine, are so attributed only because it is perverted or unknown. Allow me to cite as an example, that part of your circular letter, in which you accuse M. Juvet with having said—‘that so far from being saved by works, men are exposed by their works to the curse of God.’

“ In the first place; I do not perceive how any man who pretends that we may be saved by our works, can seriously call himself a Christian; because he directly opposes the declaration of the Gospel: ‘By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast.’

“ As for the second part of the assertion, ‘that we are exposed by our works to the curse of God;’ it contains nothing but what is perfectly consistent with the whole tenor of the gospel: for it must be observed, that the assertion respects the works of an unconverted and unregenerate man, who is not united to the Saviour by a living faith. The works of such a man, proceeding from a heart destitute of love to God, and in rebellion against him, are all tainted, by the principle from which they proceed, and instead of meriting the favour of God, expose him to his wrath: ‘Without me, (says Christ,) ye can do nothing’—‘Without faith it is impossible to please God’—‘There is no difference; for all have sinned, and come short of the Glory of God’—‘We are justified freely by his grace, through the redemption that is in Christ Jesus’—‘For as many as are of the works of the law are under the curse;’ for it is written, ‘Cursed is every one that continueth not in all things which are written in the book of the law to do them.’ Our Liturgy asserts the very same truths; it says, ‘we are inclined to evil; unable of ourselves to perform any good work; transgressing every day, and in various ways, the divine commandment; and, by the righteous judgment of God, bringing

on ourselves ruin and perdition? Our confession of Faith also positively declares, 'That we do not participate of the benefits of justification, partly on the ground of our own merits, and partly because of the grace of God in Christ; for moreover, our charity, nor any of our works can please God, if they proceed from men still unjust: we must, therefore, be justified in the sight of God, before we can love God, or perform any works that are righteous and holy.'

“The good works of those who have a faith that justifies, are acceptable to God, notwithstanding their imperfection: because they proceed from hearts that love God through Christ, and are sanctified by the Holy Ghost; and the doctrine preached by our brethren, instead of preventing the performance of good works, is the most sanctifying, and the only sanctifying doctrine, that can be presented to the mind of man. It exhibits to us, the depth of our corruption, the extent of our misery, and the necessity of going to God through his Son, that we may obtain the pardon of our sins and the renewal of our hearts.

“Before I conclude, permit me, most honourable Gentlemen, to say a few words on a calumny industriously propagated against a pretended sect, which is now openly insulted and persecuted. It is publicly asserted that we are hired by the English, and that this furnishes the real reason of our conduct. Cast your eyes, Gentlemen, for a moment on my situation, and then ask yourselves, if any sum of money could induce me to take the step on which I this day resolve? I am placed in a comfortable living, under the protection of the laws. I have a school, which, with my small income enables me to live at my ease. I enjoy the pleasures of a peaceful life with those most dear to me, my dear wife, and my two dear little girls. I am surrounded, I may venture to say, by the respect and the esteem of my fellow-citizens, and humanly speaking, I have nothing to desire. But by the step I now take, I expose myself to the opprobrium of the world, to the insults of the people, and perhaps to evils still more serious. I am compelled to a decision very painful to my wife, who is in a state

of pregnancy. I resolve to quit my living to go I know not where, in a season still rigorous in these mountains, and myself but partially recovered from sickness of which my body still bears the marks. Is there, I demand, a man so wicked or so mad as to be induced by any sum of money to exchange the first condition for the second? No, no; I am not hired—I can walk abroad with a high and bold front. I can produce the private registers of my receipts and disbursements, and can prove not a *sous* has ever entered my coffers, or my pocket, from the hand of any individual, or the funds of any society whatever. I lose my cure and my school, but thank God I can live on little; and provided I can supply the wants of my wife and children, I shall be happy, and shall cheerfully endure any privations I may be called to experience. As to political intrigues: I deny before God, who searches the heart, all knowledge of any such intrigues. My opinion is warm in favour of the system of governments existing among us. I love my country—I am as much Vaudois as any of my boasting fellow-citizens; and, whenever circumstances may render it necessary, shall be ready to make every temporal sacrifice for the happiness of my native land. But I have an immortal soul to be saved; and, deploring as I do the necessity of placing myself in opposition to the views and opinions of the government, I must still, at any price, remain faithful to him ‘who hath loved me, and hath given himself for me.’ ‘We are not, (said the apostle,) of them who draw back unto perdition, but of them that believe to the saving of the soul.’

“As I do not yet know where I shall go, will you inform me, how long a time will be allowed for my removal from the cure—I request two months. Accept, most honourable, &c. &c. my respectful homage,” &c.

“AUGUSTE ROCHAT.”

“*Biere, Jan. 22, 1824.*”

DEMERARA.

The melancholy intelligence has arrived that Mr. Smith has rested from his labours and trials. "After a confinement of more than six months, in a Colonial Gaol in the Torrid Zone, he was released from his sufferings by the hand of death, on the 6th of February last; his last illness having continued three days." Thus has terminated, as far at least as this worthy sufferer in the service of Christ is concerned, the persecution which has made him, we believe, the first martyr amongst Protestant missionaries. We hope, however, for the honour of our country and of the Christian name, that so it will not terminate as it respects those who have distinguished themselves as his pursuers—thirsty of his blood. We trust that full enquiry will be made, and justice done. Let infamy be heaped upon men who have dishonoured their very nature. If it be possible, let them be shut up in their blood-stained island, to lash and mangle, and devour one another, and not permitted to taint the rest of the world. They have proved themselves men familiar with the infliction of wrong, with the exercise of brutality—let them have the distinction they have sought. We shall in our next number shew cause for the warmth of our language now. We believe Mr. Smith to have been innocent: and we believe that he and multitudes of *harmless* slaves fell the victims of a cruel spirit of enmity against the Gospel of God our Saviour.

JAMAICA.

In October, 1823, Mr. and Mrs. Phillipps, and Mr. and Mrs. Phillippo, missionaries from the Baptist Missionary Society, sailed from England: and on the 19th December arrived at Jamaica. On Sunday, the 28th, Mr. Phillipps baptized, in the New Chapel at Kingston, 148 persons; and Mr. Tinson, in the second Chapel, 101.

Scientific Department.

INTERIOR OF AFRICA.

In our last number, we quoted a notice of the mission of Dr. Ogdney, Major Denham, and Lieutenant Clapperton, to the Interior of Africa; and shall now state the most remarkable incidents and discoveries of their expedition, as given, in No. 58 of the Quarterly Review, in an article compiled from the epistolary correspondence of these gentlemen. They left Tripoli with an escort from the Bashaw, to conduct them as far as Bornou, with the Sultan of which he was in strict alliance. At Mourzouk, they were delayed a whole year. In November, 1822, they left Mourzouk with 300 Arab horsemen under the command of Boo Khaloom, a particular friend of the Bashaw of Tripoli. They followed the route laid down by Capt. Lyon as far as Tegherry; and then crossed a dreary desert, occasionally enlivened with little hollows or valleys with wells. In the course of four or five hundred miles, they passed a few villages and several towns inhabited by the Tibbos, whose territories cover a large portion of this region, and who consider themselves entitled to a certain tribute for keeping the wells in repair. They treated the travellers with great kindness. Of their towns they passed four, Kishbee, Ashanumma, Dirkee and Bilma.

After leaving Bilma, they traversed one desert after another, exhibiting nothing but a dreary surface of sand or naked rock. There was however no want of wells. On the 4th February, they reached Lari, the frontier town of Bornou, in about 14° 40' north latitude, and nearly on the same meridian with Mourzouk. Here the country suddenly changed for the better. Large herds of antelopes were bounding over the plains; guinea fowls and turtle-doves were most abundant, and grass and accacia trees clothed in some degree the surface. Here too

the travellers suddenly got sight of the great lake of Bornou, called the Tsaad; and, without leaving it at any great distance, they continued their route in a southern direction for seven days.

Several elephants were seen among the accacia woods, and two or three were observed browsing among the reedy islands of the lake. The whole neighbourhood was well stocked with villages, among which was one of a larger kind, named Burwa, with mud walls, whose houses and huts were observed to be neat and clean, and all its inhabitants decently clothed.

About sixty miles beyond the commencement of the lake, they crossed the river Yaou, (the Zad of Hornemann and the Tsad of Burckhardt), flowing from the westward into the lake, being about a hundred feet wide, and running at the rate of a mile an hour, between high sandy banks from two to three hundred feet apart. In all their letters they speak warmly of its beauties, the calmness and sweetness of its waters, the comfort it seemed to add to the numerous little villages scattered along its banks, and the possibility of its being the far famed Niger—which, it is said, it unquestionably is. A walled town, of the same name, stood on its banks.

From this place to Konka, the residence of the Sheik of Bornou, is a fine beaten track, covered with kofilas of bullocks transporting merchandize, and with foot passengers mostly armed with spears, and cheerfully trooping along. Approaching within one day's journey of the residence of the Sheik, the travellers received a message from him, in answer to one announcing their arrival, that he would receive them at Konka the next day.

The Sheik *Shumeen el Kalmi*, is a soldier of fortune, who has raised himself, in little more than twenty years, from the humble station of a schoolmaster and writer of charms, in Fezzan, to dictate laws to upwards of two millions of subjects. He is described as possessing an enterprising genius, a sound and mature judgement, engaging features, and the most conciliating demeanour. After meeting, to their astonishment, with four

thousand cavalry and a body of negro soldiers in wonderful discipline, the travellers were introduced to the Sheik of Spears, who received them, seated in an inner room on a small carpet, with two slaves with loaded pistols lying at his feet. Having read the letter of the Bashaw of Tripoli, he merely said they were welcome, and ordered a negro to shew them to the huts that had been prepared for them : they were pleased, however, with the cast of his countenance, and his affable and engaging manner.

The Sheik refrains from assuming the Sultanship of Bornou, but has given the appearance of power to one of the family of the native Sultans, himself and his army doing homage to him. The Sultan's court, at *Birnie*, is described as one of fans, silks, and feathers, while the Sheik's is one of Spears:

Neither our travellers nor their friends from Tripoli, were disposed to remain long at rest at Konka. The latter determined to proceed on a *Grazzie*, or marauding expedition, against some of the native tribes to the southward, and we are exceedingly sorry to say, that our countryman Major Denham determined to accompany them ; and that he did so, not simply as a traveller taking the opportunity of extending his researches, but as an active partisan in their most unwarrantable and cruel ravages. We are glad he did not perish in the unholy strife : but we are quite as glad, that both he and his associates were completely routed and defeated by the innocent people whom they attacked. Boo Khaloom, the leader of the Tripoli party, was slain, and Major Denham owed his preservation only to a merciful and forbearing Providence—for he was in danger enough.

On this expedition, they travelled south ; and after a march of six days reached Mora, the capital and residence of the Sultan of *Mandara*, situated in a valley at the foot of a noble chain of hills at the distance of 170 miles from Konka. These hills or mountains (said to extend to the distance of 30 or 40 days to the south-west) are composed of granite, and their sides clothed with trees. In the valleys are many towns inhabited by

Musselmans; but those who dwell in the mountains are *Kindies*, or savages, who receive protection from the Sultan of Mandara, in consideration of furnishing him with a certain number of slaves. The Sultan of Mandara making an addition of 2000 horse to the party, they proceeded still southerly against the *Fellatas*, a very powerful nation. Their road lay through extensive vallies, thickly planted with trees, and bounded by those beautiful hills, the sides of which presented here and there clusters of huts, and the height of which sometimes exceeded 1500 feet.

On the 28th of April, soon after daylight, they approached the *Fellatas'* towns, and commenced their devastations. Their progress was soon interrupted, and they were driven back with heavy loss. The distance from Konka to the *Fellata* villages in the mountains, the Major says, is about 230 miles, nearly south, or $3^{\circ} 20'$ difference of latitude, which would make the latitude of these villages about $9^{\circ} 30'$ north.

During Major Denham's absence, his fellow-travellers Dr. Oudney and Lieutenant Clapperton set out on an excursion to examine the river *Shary* which, by proceeding southerly, they found at the distance of 90 miles from Konka. It is a noble stream, nearly a mile broad, flowing at the rate of a mile an hour, and containing a great number of flat islands. It flows from the southward and they traced it northward, till it emptied itself by five or six mouths into the lake *Tsaad*. This excursion occupied twenty days, and during it every kindness and attention was received from the friendly inhabitants.

This seems to be the extent of the personal observations of the travellers. According to Dr. Oudney, some report, that the *Shary* gives off a large branch which falls to the southward of *Baghermi* two days, and runs to *Fittri*, and thence to the Nile; and Major Denham learned from an Arab Sheik of *Waday*, that a branch of the *Shary*, called the *Bahr el Dago*, goes into the Nile; that it receives additional supplies from *Lake Fittri*, twelve days journey from those mouths of the *Shary* which flow into the *Tsaad*; and that it then takes a course to the southward, till, as before, it reaches the Nile.

The Tsaad is calculated to be at least 220 miles in length, from north to south; the Yaou is believed to be the Niger; and there is strong reason to believe that there is some connection between the waters of Bornou and the Nile. The temperature in March and April was uniformly high, seldom lower than 100°; and sometimes 104°, at two or three o'clock; but there was constantly a refreshing breeze. The barometer was steady at 29 inches.

We shall eagerly look for farther information respecting these enterprising travellers, and we hope we shall hear less of their meddling with gunpowder, musquets, rockets, and unprincipled aggressions upon innocent people. It is not the way to make progress in their researches.

OBSERVATIONS ON THE RIVER EUPHRATES.—“A very interesting communication was lately read before the Royal Society of Literature; namely, Observations on the River Euphrates, by Sir William Ouseley. In journeying from Persia to Constantinople, through Armenia, Sir William stopped on the Euphrates at Satan's Valley (so called from abounding in scorpions and noxious creatures), a spot of verdure and beauty. Here he swam across the river, and found it to be from three to six feet in depth, broad, winding, and rapid, over a stony and rugged bed. During his travels along its channel, especially during the last twenty, of seventy miles, he remarked that it flowed between steep rocky banks finely clothed with wood, and displaying such willow trees as are mentioned in that melancholy strain of the Hebrew captives, in which they describe their griefs, suspending their harps, and weeping while they thought on Jerusalem. In its course, the river utters a loud and hollow noise; the effect of which is increased by the silence prevailing around. The Euphrates was styled “Great” by ancient authors, and also emphatically “The River,” (Hebrew Book of Joshua, Greek Apocalypse of St. John, Lucan, &c.) and several of its appellations serve to mark it as consisting of several streams, and having been cut into artificial canals. The etymology of the word Euphrates

is unknown. Sir W. Ouseley directed his inquiry towards the source of the river in Armenia, and endeavoured to ascertain what name it had borne and continued to bear in that region. The highest period at which he could arrive was the fifth century, when Moses of Chorene, in his History of Armenia, calls it Ephrat, or Efrat; very slightly differing from the Greek. At the present day many Armenians and Turks upon its banks, pronounce it as written in Arabic, Frat, or Forat, sometimes softened into Forad, and sometimes with the first letter changed into a mingled sound of M and V. The concluding portion of the essay related to the site of the terrestrial paradise, of which the four rivers were, the Pison, Gihon, Heddekel, and *Phrath* of Moses. There are a multitude of hypotheses on this point, of which we instance a few:—1st. The Garden of Eden existed between that place where the Euphrates and Tigris unite their streams, and the spot where now stands the city of Basrah.—[Huet, Bishop of Avranches; Dr. Wells; &c. &c.] 2. In Armenia, among the fountains of four rivers, Phasis, Araxis, Tigris, and Euphrates.—[Reland's Dissert. de Parad. Terrest, &c.] 3. Near a town called Edneissar (in lat. 41 and between 72 and 73 long.), at the foot of the mountain on which has been erected the city of Mardin—[Father Angelo who travelled in Asia between the years 1664 and 1678, and describes this situation, as being called in Turkish “the thousand fountains;” whence, says he, issue the four rivers, Tigris, Euphrates, Kouksou, or Bluewater, and Nahar-gilisc, or Sword-river; which two latter, equivalent to the Gihon and Pison, fall respectively into the two former.] 4. In the territory of Canaan, Palestine, or the Holy Land. 5. Near Damascus in Syria. 6. On the tract now covered by the Caspian Sea. 7. In Egypt. 8. In the Island of Oeylon, or Scrandib.

Besides these various conjectures, each of which has had its advocates, it has been maintained by others, that the terrestrial paradise was on the banks of the Ganges, under the equator in Africa, in Europe, and even in America. And

even beyond this, Huet tells us, " There have been some who would place paradise in the third or fourth heaven : in the heaven of the moon ; in the moon itself ; in a mountain adjoining the lunar heaven ; in the middle region of the air," &c. The Mohammedans confound it with their bowers of bliss ; and the Jewish Rabbis have held that it reached to the seventh heaven, where the four rivers were of milk, wine, balsam, and honey. Sir W. Ouseley, with all his learning and intelligence, does not presume to determine which is right.—*Christ. Obs.*

CHINESE LITERATURE IN RUSSIA.—Ever since the year 1728, when the treaty of peace and commerce was concluded between Russia and China, our Government has maintained at Peking an Archimandrite and four Ecclesiasties, to whom as many young men were added, to learn the Chinese language, and to serve, in the sequel, as interpreters. as well on the frontiers as in the department of foreign affairs at St. Petersburg. Hitherto no persons have returned to Russia from this establishment who have done any important service to literature ; but the Archimandrite Hyacinthus, who has lately returned from China, differs from all his predecessors. Astonishment is excited by the zeal with which he has applied to the Chinese and other languages, and by the important works which he has composed during his residence at Peking—viz. 1. A General History of China, from the year 2357 before the birth of Christ, to the year 1633 of the Christian era, 9 vols. folio ;—2. A Geographical and Statistical Description of the Chinese Empire, with a large map, in the five principal languages spoken by the people, in 2 vols. folio ;—3. The Works of Confucius, translated into Russian, with a Commentary ;—4. A Russian and Chinese Dictionary ;—5. Four works on the Geography and History of Thibet, and of Little Bucharia ;—6. The History of the Land of the Mongols ;—7. The Code of Laws given by the Chinese Government to the Mongol Tribes ;—8. An accurate Description of the City of Peking ;—9. Description of the Dykes

and Works erected to confine the Waters of the Yellow River, followed by an accurate Description of the Great Canal of China. Besides these Chinese works translated into Russian, the Archimandrite Hyacinthus has written several treatises on the manners, customs, festivals, and domestic employments of the Chinese, and on their military art, and on the manufactures and branches of industry in which they excel.

The interest which the Emperor Alexander takes in every thing that can contribute to the glory of the empire and of his government, and to all that can extend the sphere of useful knowledge, gives reason to hope that the Russian Government will afford the learned Archimandrite the necessary means to print the literary treasures which he has brought with him from China.—*Literary Gazette.*

TRAVELS OF M. BERGGREEN IN THE EAST.—M. Berggreen, Chaplain to the Swedish Legation at Constantinople, who commenced in 1820 a tour in Asia and Africa, has been obliged to return to Sweden, after a severe illness; but he has brought with him, from the Maronite convent of Antara, situated on Mount Lebanon, where he passed some time, many curious observations, and a copy of the pretended Holy Scriptures of the Druses; a book filled, he says, with abominable doctrines. The geography of Mount Lebanon is very different from the account given of it by Volney.—*Literary Gazette.*

COAL IN SYRIA.—A stratum of coal, of considerable thickness, has been discovered in Syria, a few miles inland from the coast; and a pit or mine has been opened, from whence the Pacha of Egypt is preparing to draw supplies for the steam-boats which he is intending to employ on the Nile and its branches.

ELECTRICITY.—It has been ascertained that by using a small spirit-lamp under the rubber, and another under the prime conductor, of an electrical machine, their power is greatly increased and they can be rendered effective in the dampest weather.—*Christ. Obs.*

Asiatic Intelligence.

CALCUTTA.—*Societies for the Extension of Christianity.*—These institutions having now published their several Reports for the present year, it becomes our duty, and an agreeable one it is, to mark the progress they have made. We shall commence with the

Calcutta Auxiliary Bible Society.—The most prominent object in the Report is the happy extension of the Bible Society system in India. A considerable time since, Madras and Bombay were left, by the Calcutta Society, to their own independent exertions and means; and in this way opportunity was obtained for better attending to the Presidency of Bengal. Last year's Report announced the establishment of a Bible Association in Calcutta, and a Branch Society in Benares. The former of these institutions has held its second anniversary, and passed through another year of spirited exertion, (see page 58, of our present volume): and the Benares Society has also maintained the character with which it started. Its contributions have amounted to Sa. Rs. 2618. During the past year, two new Branch Societies have been formed, one at Cawnpore, and the other at Meerut. The Cawnpore subscription list presents an amount of Rs. 2784 14 in donations, and 713 in annual subscriptions.

These Societies have divided amongst themselves, all the stations of the Upper Provinces, they have established in some of them corresponding members, as agents for the collection of funds, and distribution of books. Through these, and other channels, 11,000 Copies of the Scriptures, or portions of them, have been distributed; and 47,000 remain in store. No new work has issued from the press, but the following are in progress. 1. The whole Bible in Hindoostanee, of which the Pentateuch only is printed, of the Old Testament; and of the New Testament, as far as the Romans. 2. Separate edition of Genesis in Hindoostanee. 3. The Book of Psalms in Hindoostanee. 4. A new edition of the New Testament in Arabic. 5. A new edition of the same in Persian. 6. A new edition of the Gospels and Acts in Bengalee.

The Funds of the Society are in a highly prosperous state.

The Bengal Auxiliary Missionary Society.—This Society has erected a new Bungalow Chapel on Mr. Lindeman's premises, and another on the main road of Bhubanepore, and continues to maintain the preaching of the gospel in the chapel at Mirzapore. In each of its chapels, a Christian school is conducted. Tallygunge was occupied as a missionary station for about ten months, and was then resigned to the Calcutta Diocesan Committee. Whilst the station was occupied, an eager attention was given to the preaching of the gospel, tracts obtained an extensive circulation, and the schools were well attended. Kidderpore has been the fixed residence of one of the missionaries, during the past year, and from it has come the first native convert the Society has had the privilege of introducing into the Christian Church. (See *Friend of India*, vol. vi. p. 159.) His conduct has been very satisfactory; and his wife, from being an opposer, has become a candidate for baptism. The deportment of others, too, is such as to warrant the hope that the work of conversion will proceed. Good attention is given to the preaching of the gospel, and the schools afford pleasing evidence of their utility. "One boy receiving the Pentateuch as a loan, read 22 chapters in about two days, the principal events were so impressed upon his memory, that he recited nearly the whole of them as they stand recorded." Last cold season, Messrs. Trawin, Hill, and Warden, went on a missionary tour as far as Gour, and at some places were welcomed by those whom they had addressed the year before. Missionaries were requested to be sent amongst them. At Chinsurah, missionary labour is still carried on, and the schools are peculiarly prosperous; beside those supported by Government, there are three mission schools, in which christianity is taught: the number on Sabbath morning is from 200 to 250. At Benares, Mr. Adam is doing all he can in preaching, distributing tracts, and conducting schools, though hitherto with but little marked effect. The Society appears to be upwards of 5,000 Rs. in debt.

Calcutta Baptist Missionary Society.—During the year reported, two persons have been received into Church membership; one a convert from Mussulmanism, whose attention was first directed to the Gospel by Bagchee the native preacher; and the other a man who had been many years excluded from the Church at Serampore, and who has, it is hoped, been gradually restored to the feelings of personal piety. The native church, connected with this Society, now

consists of ten members, of whom 5 or 6 have been converted through its instrumentality. Worship has been maintained in the four native chapels belonging to the Society, in Calcutta; and in doing this, considerable assistance has been received from two of the members of the Calcutta Juvenile Society—an institution of much promise. The native chapel in Bow-Bazar has been devoted to the regular performance of Christian worship, as to a Christian rather than a heathen congregation, with the hope that it may become the resort of such as wish to know the way of the Lord more perfectly, and yet may not have obtained courage to apply for personal instruction; and also, that the heathen may have a better opportunity of witnessing the impressive solemnity of the ordinances and services of Christianity. The Missionary labours at Doorgapore have been somewhat relaxed through the frequent indisposition of Mr. E. Carey, the Missionary who has resided there: and we are sorry to add, that he has been compelled to seek restoration to health by recourse to a change of climate. Still the work is carried on, and though no decided conversion can be recorded, there have been pleasing instances of respect and attention. At Howrah, the gospel is preached to the natives on two days of the week, by the Society's preachers, Paunchoo and Bagchee: one Bungalow chapel has been opened, and another is in preparation, behind the English chapel, for the accommodation of those persons whose ignorance of the English language prevents their mixing with an English congregation. Tracts, and portions of Scriptures, have been largely distributed: and amongst the members of the English congregation has been excited a concern for the spiritual necessities of the people, and especially the children, male and female, around them. At the close of last year, Messrs. Yates and Penney, accompanied by Paunchoo, proceeded down the river, as far as Ghatal, on a Missionary excursion, and were much interested by the anxiety, expressed by the numerous inhabitants of the villages in their route, to hear the gospel. At Chinsurah, Mr. Fenwick has been actively, and, we believe, gratuitously, engaged in disseminating the knowledge of the gospel, in connection with the Society. The Harmony of the Gospels in Hindoostanee, has been published during the year, but the care of printing tracts has been committed to the Calcutta Religious

Tract Society: Two boys' Schools, containing nearly one hundred pupils, have been conducted so as to secure the communication of religious as well as common instruction. The Society has enjoyed the co-operation of Branch Societies amongst the Military at Nagpore, Cawnpore, Meerut, and Allahabad. The funds are nearly equal to the expenditure, the receipts amounting to Rs. 3980 14.

CHINSURAH.—We turn to this Missionary station, not with the pleasing design of noticing the faithful labours of our Brethren there, but with the melancholy one of sympathizing in their sorrows. It has not been in our power till now, to notice, with the fullness which we thought becoming, the death of Mrs. Mundy, a christian indeed, who enjoyed the highest esteem of ourselves as well as all who had the pleasure of her acquaintance. It is with sorrowful pleasure we now look back to a visit she paid us but a short time before her unexpected decease. She was indeed an ornament to religion, adorning the gospel of God her Saviour, and recommending it to all who were witnesses of her godly conversation. Such was the feeling continually present to us, when she was in the midst of us. But she is gone to glorify her God in a superior sphere. She died on the 30th of July last.

An Obituary has appeared in the Bengal Auxiliary Missionary Chronicle, from which we shall extract what appears to us the most interesting of its contents. Mrs. Mundy had the invaluable advantage of being the child of a pious mother, who used every means of prayer, tender instruction, and example, to make her acquainted with God. The happy consequence was, that she was very early the subject of religious feeling—remembering her Creator in the days of her youth. It was when she was in her 13th year that religion seemed to acquire stability and decision in her; and it was remarkable that reading the religious experience of a Missionary (her brother-in-law, the Rev. W. Reeve,) very much contributed to this. When she was about 18 years of age, she joined the family of her brother and sister, Missionaries at Bellary under the patronage of the London Missionary Society. Here she distinguished herself by assiduous attention to the domestic concerns of the family, rendered necessary by the illness of her sister and the death of Mrs. Hands; by her endeavours to support the native schools, from the

profits of a small boarding school ; by her attention to the native language, and to the cultivation of her own mind both as it regards religion and general knowledge ; by her firmness in refusing every matrimonial connection, however advantageous and even religiously proper, that would separate her from missionary labour ; and by the habitual circumspection and piety of her deportment.

“ She arrived at Chinsurah in March, 1821, and immediately commenced, by close application, the study of the Bengalee language, which she acquired to a considerable extent. The deplorable state of the native females affected her heart, and caused her to adopt such measures as appeared most likely to benefit their condition. She therefore, in connection with Mrs. Townley, opened a school for the instruction of native female children, in which there are some who can now read tolerably well ; and to this school three others have lately been added, one of which contains upwards of 60 girls ; and frequently has her heart bounded with love and gratitude to God, when she has heard these neglected infants singing the Saviour’s praise, and repeating those lessons which were able to make them wise unto salvation. She also directed her attention to the education of a few young Ladies in the settlement, who can bear testimony with how much affection and concern she sought their welfare.”

“ On the 25th of July, she was attacked with the epidemic fever, which had raged throughout Calcutta, and had now penetrated the districts round about. This brought on, it is supposed, a premature birth ; and on the evening of the 29th, she was safely delivered of a little boy, who still survives its Mother, and who, though deprived of the affectionate regard of such a parent, experiences maternal attention from a Lady in the same Mission. Soon after this event, the hearts of her family and friends were filled with joy in the prospect of her speedy recovery—They united in their thanksgivings to God, and fondly anticipated a continuance of their joy. But alas ! soon they had to exclaim, ‘ Verily thou art a God that hideth thyself.’ Within two hours after her delivery, death spread its awful gloom over the house ; and the dear departed calmly announced her hour to be at hand.”

She suffered severely, but in the midst of her pains, she gave unequivocal testimony that her faith and hope did not fail her in the hour of trial. Her life and her death corresponded ; and now

she is in peace. At her interment, an appropriate address was delivered by the Rev. Mr. Lacroix ; and on the following sabbath, the Rev. J. Hill preached a funeral sermon on 2 Cor. v. 1. in the Church at Chinsurah, which was repeated, on the subsequent sabbath, in Union Chapel, Calcutta.

CHITTAGONG.—Extract of a letter from Mr. Johannes, dated 29th September, 1824 :—“ Sunday before last, four Europeans and three Mugs were baptized. Their experience was pleasing, and satisfactory to the church. There are other candidates for baptism, but I am not very well satisfied as to their walk as yet. I trust our cords here will be lengthened and stakes strengthened, and that by an attendance of many every Sunday the Lord will turn many hearts unto himself. The men are well pleased with my labours, and would wish to stop here altogether, after the expedition ; but it is uncertain whether they will be alive till then, and if spared in mercy, whether they will be allowed to be stationed here, although there is every probability of a company of Artillery remaining for the defence of the place.

“ A few days ago I visited one of the Female Schools. Thirty-one girls read before me, and the Teacher said he had forty in number. The girls read well, and gave me inexpressible pleasure in the examination. The other school contains sixteen now : so you see we have already fifty-six girls, and what may we not expect from such a happy beginning ? The cause is the Lord’s, and He will establish the works of our hands.

“ In the Benevolent Institution, I have the same number in attendance as last month. In a month or two I shall call an examination, and then I have no doubt I shall do well, as many officers and gentlemen have visited the school, and promised to do something for the work. The Itinerants are busily employed in preaching the gospel.

“ From the dearness of provisions here, the Mug brethren and widows have again applied for relief. I really see no change for the better, but things are getting dearer every day. One of the native school teachers, has left the school, because I would not increase his pay. I am now endeavoring to get another, but if I do succeed, it must be with the greatest difficulty.

“ I think if brother Fink was here, he might do much good among

the Mugs: I wish you would send him soon. Having his company at this time, my solitude will be relieved. I can write no more; it is midnight.*

ALLAHABAD.—Mr. Mackintosh goes on steadily in his work, assured that we shall reap if we faint not, although he has but little to encourage him, except general expressions of respect for the Gospel: even these, too, are often counterbalanced by the inattention of his hearers. In May, he attended a Mahomedan festival in honour of some saint. A temple, he says, is consecrated, and numerous long poles are set up being covered with rags, and having each a bunch of flax or wool for a head-piece. The worship perfectly resembles that of the Hindoos; consisting of offerings of pice, cowries, fruits, sweetmeats, burning of lamps, &c. &c. Towards the evening, or soon after mid-day, the assembly greatly increases, for the purpose of joining in a peculiar species of *paper war*. The combat is carried on by flying paper kites, and cutting the strings by friction against each other, and then scrambling and scuffling for the drifted kites. Serious injuries generally attend this *religious observance*. In the forenoon, Mr. Mackintosh easily obtained an attentive congregation, and disposed of many tracts. Many indeed came and solicited books, and, when his stock was exhausted, begged he would meet them next day at a *Hindoo* festival, and bring with him a fresh supply. Many of the people heard the word of life attentively, and one poor man, in particular, staid near Mr. M. nearly all the time he was out, and then followed him home, anxious to receive a book in the common bazar, or *Kythee*, character. He got a manuscript copy of the *Assembly's* Catechism, there being no printed tracts in the character he wanted, which is much to be regretted.

Next day, Mr. M. attended the Hindoo festival, and meeting with many of his Mussulman hearers of the day before, he observed to them, that it seemed indifferent to them whether they flocked to the Hindoo temple and assembly, or to their own. They cunningly enough replied, "Had we not come here, how could we have had the opportunity of hearing you, or of receiving books?" The preach-

* Brother Fink is now at Serampore, engaged principally in superintending the printing of St. John's Gospel, translated by our friends in the Burman Empire. It is hoped he will not be required much longer, but will be at liberty ere long to proceed to his station.

ing of the gospel was again listened to with attention, and many tracts and portions of scripture distributed. The labours and heat of these two days, considerably affected Mr. M.'s health.

CUTTACK.—Mr. Peggs writes on 13th Sept.—“ We have lately, and most unexpectedly, had an increase of five girls' schools, besides ten girls added to one of our boys' schools. This has been done without any particular effort of ours. The leaven works, and will work. Bro. Bampton has been snatched from the grave. He is now at Cuttack for medical attendance, &c. Brother Lacey is quite recovered, and Mrs. L. is much better. I feel almost well again. Blessed be God for his sparing mercy !” By another note, dated 22d Sept. we learn that our friends have now about *one hundred and ten* girls in their schools. Such is the reward of christian patience and perseverance.

SUTTEE PREVENTED !!—From the public papers we take the following extract of a letter from Banda, dated 27th September, 1824:—“ There was a Suttee here the other day, attended with peculiar circumstances. Mr. ——— would not allow the brahmans to tie down the poor victim, (a young woman,) or put heavy logs of wood about her, and the consequence was, that, when she found the heat beginning to scorch her, she started, and, being on the banks of the Cane River, she dipped herself in the stream. The Darogah was present, who would not allow the priests to take her and place her on the funeral pile again by force. The brahmans are sadly enraged at her impiety, and say, that the crops will fail, and a curse from heaven fall heavy on all her race. Such delusion !”

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DEMERARA.

SINCE our last number went to press, we have had the pleasure of receiving, amongst the publications of June, a copy of the London Missionary Society's Report of the Proceedings against their excellent Missionary, Mr. Smith. We have read it with the deepest interest and astonishment. It is an octavo volume of two hundred closely printed pages, and it would, therefore, be totally incompatible with our plan, to attempt even an analysis of it. We shall, however, submit to our readers a few documents, which may give a general idea of the whole business, without entering into minute particulars: only premising, that the more we have attended to the minutest circumstances, the more our minds have been distressed and afflicted.

Respecting the Insurrection, generally, we shall quote a few paragraphs from the Christian Observer for March. After having stated some previous causes of discontent, the paper we refer to proceeds thus:

“Such was the state of things in Demerara in the months of June and July last, when at the close of the latter month the dispatch of Lord Bathurst arrived in the colony requiring the flogging of women to be abolished, and the whip to be laid aside in the field, as the instrument of coercion in the hands of the driver. We have before us the copy of a letter from a person holding a public situation in Demerara, dated the 6th September last, in which he states that at this time ‘the public mind was much excited; and that it was well known among the Slave population that something was

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going forward for their benefit, although the colonial newspapers were prohibited from touching on the subject; and it seemed evident to every one that the sooner some step, according with the wishes and desires of the General Government, was taken by the Colonial Government, the better; and every one looked to an immediate promulgation on the subject on the meeting of the Court of Policy; so much so, that on the day of its first meeting people were in town, we mean White persons, from most estates, for the purpose of returning to their estates informed and prepared how to act. The Court met, continued its sittings for several days; but nothing was done or known. Upon its adjourned meeting, a fortnight afterwards, precisely the same thing. A third adjourned meeting took place, to no better purpose. It was now understood, however, that there was a difference of opinion among the members of the court, and that some of those who are extensive proprietors argued that every concession to the Slave population was so much taken from the value of their property, and was leading to the absolute destruction of it, and that it was better to correspond with the Government before taking any step; and perhaps the matter might, on representation, be entirely abandoned. Thus the Court of Policy, after meeting for the *third* time, rose without doing any thing; at least without either public or private communication on the subject, or as to the result of their sittings.

“It may be easily conceived in what a state of perturbation and anxiety the mind of the Negroes must have been kept, during this awful and protracted period of suspense. Every thing dear to them was felt to be at issue; and, knowing the men to whose decision their fate, and that of their children was left, their alarms and apprehensions might be pardoned. We must place ourselves in their situation, if we would duly estimate its difficulties and temptations.

“The Governor of Berbice, on receiving Lord Bathurst’s dispatch, very judiciously employed a Missionary to explain its purport to the Slaves, and to address to them the necessary precautions and qualifications. At Berbice all has remained tranquil. Such was not the course pursued at Demerara. Whether Governor Murray imagined that the matter might be kept secret from the Slaves until a communication could be had with Lord Bathurst on the subject, we know not. In that case, he ought at least

to have adopted measures for preserving the public peace in the interim. But the gentleman whom we have last quoted affirms, that "no measures of security were taken, nor any additional surveillance, except increasing nominally the militia drill days to two days in the week; and even this, he says, was not strictly acted on; the police, in all its branches, remaining in the same state of looseness and inactivity as usual. The Governor omitted even to guard the privacy of his own domestic circle. The whole tenor of the evidence on the trial of the riotous Slaves proves that the information respecting the contents of Lord Bathurst's dispatch, reached them principally through the medium of the Governor's own domestics.* On the trial of Jack Gladstone, whose name has become familiar to our readers, it appeared that Jack told his fellows that he had been informed by his friend, Daniel, the Governor's servant, that 'it was really true about their freedom.' Not satisfied with this, the witness says he asked him whether he had himself read the newspaper? to which he answered, No; but, in order to obviate all distrust, he adds, "I'll tell you a little news. The manager of Port Estate lately said to a Negro who was being flogged, 'What, because you are to be freed, you don't want to work!' What say you to that?" To this the witness says he replied, as well he might, "I am glad of it."

"The object of the movement which they did make it is obvious from the whole of the evidence, was to obtain, from the constituted authorities of the colony, an explicit declaration as to the intentions of the Government towards them, and as to what their future condition was to be. In the prosecution of this object, the Slaves of several estates on the east coast, appear to have agreed to lay aside their tools; in other words, to strike work until they could obtain the requisite satisfaction. The 18th of August was the day chosen for the purpose. On that day several outrages were committed by the Slaves. They seized such arms as they could obtain, which however were few in number; and they confined in the stocks several overseers and managers, who either resisted their proceedings, or were quitting the estates in order to spread the alarm of insurrection; and they are also said to have fired some shots, and to have roughly handled some individuals. - But even

* How it has happened that these domestics were neither brought to trial, nor produced as witnesses, is a mystery yet to be explained.

this degree of violence appears to have been beyond their purpose. Telemachus says, that orders were given that 'they must not hurt the White people;' and several White persons testified that when Jack, who seemed to be the leader, knew of their confinement in the stocks, he immediately caused them to be released. It was reported at first that several White persons had been put to death by the Slaves; but this report appears, after a minute inquiry, to have had no foundation in truth. One White man only, we believe, was killed; and his death is said to have been caused by an accidental shot from his own party.

"Such appears to have been the extent of the violence of which the refractory Slaves were guilty. Neither in the evidence which has been published, nor in the various statements, have we been able to discover one well-authenticated fact which goes beyond it. They do not appear to have taken the life of a single White, to have demolished a single house, or to have set fire to a single cane-piece. It is a remarkable circumstance that on the very day on which they struck work, a considerable body of the Slaves, amounting, it is said, to about a thousand, had a long conference with the Governor, who happened to be riding out in the direction of the disturbed estates. To him they came forward to represent their grievances, and to solicit his interference. They are said to have also expressed to him their loyalty to the King, and their desire to act peaceably; and it does not appear that any one of those who were present at *this* conference were guilty of any violence, or even of any disrespect towards the Governor. What tone he took we have yet to learn: we have reason however to believe, that he quitted them without having made any satisfactory communication on the subject which chiefly agitated them, and we have not been told that he gave them any assurance that the grievances under which they laboured would be inquired into and redressed. Had he done so, it would, without doubt, have been stated by the planters by way of aggravating the guilt of the insurgents. No such statement, however, has been made in any public or private communication which we have seen. It may therefore be assumed that no such assurance was given; and this reserve on the part of the Governor would naturally be associated, in the minds of the Slaves, with the discouraging circumstance that he was himself a planter.

“The Slaves, however, do not seem on this account to have abandoned the hope of effecting their object without violence. Two days more pass, and no cane-piece is consumed, no house is demolished, no life is taken; though in the interval some of their number are said to have been killed and some made prisoners. Nay, when Colonel Leahy advanced to the disturbed estates with a considerable force composed of King’s troops and militia, the Slaves were so far from manifesting any hostile purpose that they came forward in a large body to confer with that officer. They are said to have represented to him, as they had done to the Governor, their loyalty to the King, and the confidence they placed in the friendly feelings of the King’s officers towards them. To the King’s officers, therefore, they addressed themselves, imploring their protection against the planters, of whose exactions and severities they complained. While they were thus conferring with Colonel Leahy, or just as their conference ceased, the troops are said to have begun firing upon them, and, some accounts add, without orders. As the Slaves were crowded together, and were not expecting an attack, the carnage was considerable. In a few minutes one hundred and fifty of them, or, according to some statements, two hundred, lay dead or wounded on the spot; the rest, as soon as they recovered from their surprise, fled with precipitation, and without offering any resistance whatever.* The carnage appears to have been for a time pursued. The Indians were called in and used as blood-hounds to track the fugitives in the woods, and to bring them in alive or dead; whether with the stipulation of the usual reward, on the exhibition of the right arm of the murdered Slave, we know not. Courts-martial were immediately put in requisition to try the prisoners; and we have yet to learn how many hundreds of these wretched beings have perished by the sword and the gallows. But, be the number what it may, a thousand as some say, or eight hundred, or one hundred, it becomes the Parliament of this country to make diligent inquisition respecting the blood which has been thus profusely shed, and to judge fairly between the oppressor and the oppressed.

* Different statements have been given of this important transaction. But after a careful comparison of those statements, and a minute inquiry into the circumstances of the case, the above has appeared to us to be the most correct account of it.

"The very mode in which these trials are said to have been conducted, will afford no small matter of deep reflection to the people of England. It will enable them to appreciate the system which they are upholding, not less by their fleets and armies than by the large amount of money they are annually paying to the planters, in the way of bounties and protecting duties on their sugars.

"The accused were brought to the bar of the Court not only strongly guarded, but tightly pinioned; and they are said to have remained pinioned during their trial. They had been made previously to undergo interrogatories, and the particulars which had thus been drawn from them were in the hands of the President of the Court. They had no legal assistance. They had not even been informed of the specific charges on which they were to be tried until placed at the bar. The accusation was then read to them, and the trial proceeded. The evidence admitted by the Court was of the most vague and unsatisfactory description, such as would not have been tolerated for one moment in any court of justice in this country; and it is obvious, that, under the circumstances of the case, the accused could have no adequate means of bringing forward exculpatory testimony. After conviction, confessions were drawn from many of them, which were directed, almost exclusively, to that point which appears to have formed the supreme wish of the planters; we mean the inculpation of Mr. Smith, the Missionary. These confessions, however, would serve of themselves to vindicate the character of that deeply-injured individual. They are destitute of all pretence to be regarded as evidence; and they sufficiently betray their original—the hatred of Smith entertained by the Planters, and the terror of the Slave in the view of the gallows that awaited him. Many of these confessors, however, when they found that their falsehoods would not avail to save them from death, declared, in the most explicit terms, the perfect innocence of Mr. Smith; and deplored, as the most painful circumstance of their lot, that they should have been induced, by the combined influence of hope and terror, unjustly to accuse that good man."

Next is the trial of Mr. Smith. To give some faint idea of it, we shall quote, the introduction and conclusion of an Abstract of the proceedings, given in the *New Times*, of April 11th,

“ It (this Abstract) embraces the *substance* of the charges against him, of his defensive statement, and of the whole evidence in the case ; and we must say that we have never, in the whole course of our legal reading, met with a sentence so utterly unsupported by the semblance of rational proof. We are indeed to this moment at a loss to understand for what *reason* Mr. Smith was sentenced to be hanged ; or what is the crime that he is *alleged* to have committed deserving death. He is acquitted of any *intention* to excite rebellion ; but found guilty of the non-descript crime of *promoting discontent* in the minds of other people without any evil intent. He is also convicted of having advised on a certain day *touching* and *concerning* a certain rebellion, the proof being most distinctly, that the only advice he gave was *to have nothing to do with it*. This advice too was given without knowing or suspecting that the parties had rebellion in their thoughts, but merely on an idea that they had some vague discontent which might lead them to illegal conduct.

“ It comes out incidentally in the course of the trial (though not necessary to be noticed in an abstract,) that Mr. Smith was not arrested on any information against him ; but that two Militia Captains, one of whom had had a quarrel with him two years before, thought fit to command him to take up arms ; and because as a minister of the Gospel he considered himself exempt, they seized his person *and his papers* !

“ He is charged with having preached disaffection for six years together, and is tried upon this monstrous plea without specification of a single expression, or of any one day, week, month, or year, within which his alleged crime was committed.

“ He is tried by Martial Law for the general tenor of sermons preached and chapters of the Bible read, years before he became subject to that law !

“ He is found guilty of aiding and assisting in rebellion, because a man whom he did not know to be even a reputed rebel, came one day to his house unexpected by him, staid there a few minutes, and left it, without proof of a single word having passed between them. It is monstrous for a Court Martial to be sitting to Judge a Minister of the Gospel, not for specific incitements to rebellion delivered from the pulpit, but for the general character of his doctrines, as loosely stated from the vague impression of ignorant hearers ! It is still more monstrous to find that one of the doctrines

which the prosecutor, the Officer of the Crown, argues to be treasonable, is the duty of *keeping holy the SABBATH-DAY!*

“On the 18th of August, 1823, a disturbance broke out among the slaves belonging to several estates in that part of the Colony which lies eastward of George Town and is therefore called the ‘East Coast.’

“On the 19th, in the afternoon, Lieut. Governor Murray issued his Proclamation at George Town, declaring that, on account of the disturbed state of the Colony, he thought fit to put *martial law* in force.

“On the 21st, Mr. Smith was arrested at his house adjoining Bethel Chapel, on the estate called *Le Ressonvenir*, on the East Coast, between eight and nine miles from George Town; his papers were seized; and himself and his wife were conveyed to George Town, and there kept in close confinement till he was brought to trial.

“The Lieut. Governor by his warrants appointed Lieut. Colonel Goodman to be President; Mr. Heliger to be Judge-Advocate, and Messrs. Creser, Phipps, and J. L. Smith, to be assistant Judges-Advocate at a General Court Martial, to be held at George Town, on the 13th of October, 1823.

“Accordingly on that day the Court assembled, consisting of the President, 13 other officers of the army, and Mr. Wray, (President of the Chief Civil Court) bearing the rank of a Lieut. Colonel on the Militia Staff.

“Mr. Smith being brought before the Court, was asked whether he had any cause of challenge against any of the Members: he answered, No.

“The charges against him were then read. They purported to be preferred by order of the Lieut. Governor, and were four in number; in substance they contained an accusation of *Conspiracy* and *Rebellion*, including the following seven allegations:—

1. That Mr. Smith, had long intended to stir up rebellion in the Colony, and had, in pursuance of such intention, endeavoured to excite such discontent in the minds of the slaves, as might induce them to rebel against the lawful authority of their masters.

2. That he often, and particularly on the 17th of August, 1823, conspired with a slave named Quamina, to bring about such rebellion, and positively knew on the 17th that it would take place.

3. That he gave no previous information to the Government of the intended rebellion.

4. That very rebellion so devised, and plotted by and known to him, did actually break out on the 18th of August.

5. That Quamina was an insurgent therein, and was known so to be by Mr. Smith.

6. That Mr. Smith aided and assisted in the rebellion on the 19th, by communication with Quamina, knowing him to be an insurgent.

7. That he farther aided and assisted in it on the 20th, by a personal interview with Quamina, and by not seizing or giving information against him.

“No one of the four charges was drawn up with that distinct averment of the species of criminality which is legally necessary in all criminal proceedings: The

first of the above seven allegations was wholly indefinite in point of time and place, and legally void for such uncertainty. The four following averments it was not within the competency of the Court Martial to try, in as much as they expressly related to a time when Mr. Smith's conduct was not cognizable by Martial Law; and the 6th did not expressly state the alleged fact to have taken place after Martial Law had in fact been proclaimed. Mr. Smith, however, answered to the whole by the plea of "Not Guilty."

"Up to this time he had been without the assistance of Counsel; he therefore requested the indulgence of the Court to procure such assistance, which was granted, and the Court adjourned till the next morning. During this interval, Mr. Smith obtained the professional aid of Mr. Arrindell, a gentleman of the Colonial Bar.

"On the 14th, the Judge Advocate briefly opened the cause as prosecutor; and on that and ten following days evidence, both documentary and parole, was adduced in support of the charges.

"The documentary evidence consisted of extracts from Mr. Smith's *private Journal*; a *Letter* from him to Jacky Reed, written on the evening of August 18th, 1823; the Lieut. Governor's *Proclamation of Martial Law*, August 19; the Lieut. Governor's *Orders* of May, 1823, relative to Negroes frequenting Chapel; three or four *letters and papers* relative to a dispute in 1819 between Mr. Smith and Dr. M'Turk; and the *charges and sentences* of five Negroes, found guilty of rebellion.

"The parole evidence was given by 26 witnesses: viz. ten whites, twelve male Negroes, and four black or coloured females. The whites were, J. Stewart, E. Bond, W. M'Watt, Dr. M'Turk, J. Bailey; J. Aves, T. Robson, J. G. Read, A. Stevenson, and T. Nurse. The male Negroes were, Azor, Romeo, Joe, Manuel, Bristol, Seaton, Jacky Reed, Guildford, Mitchell, Doos, Andrew, and Cupido. The females were, Antje, Jenny Grant, Elizabeth, and Kitty Cumming.

"On the 25th of October the prosecution closed, and Mr. Smith was allowed till the 31st to prepare his defence, which time was afterwards extended to the 1st November, when he read his defence, remarking on the weakness and inconsistency of the adverse proofs, and stating his case as follows:—

1. That he was a minister of the Gospel, sent out by the London Missionary Society with the instructions to have nothing to do with the temporal condition of those under his ministerial care; that having arrived in the Colony in February, 1817, and obtained permission from the Governor to preach to and catechise the slaves, he had continued from that time to do so, strictly adhering to the Society's instructions, and following in his religious exercises the plan laid down by his predecessor, Mr. Wray; and that he not only had never excited the slaves to rebel, but had uniformly impressed upon their minds, to the best of his power, the Christian duty of obedience to their masters, and all in authority over them.

2. That though he had for years entertained apprehensions in his own mind, that a disturbance might at some time or other arise among the slaves, in consequence of the manner in which they were treated, yet he never believed previously to the 18th of August, that any of them had actually formed a plan of rebel-

tion against their masters ; nor did he conceive any such idea from the vague expressions of Quamina on the 17th of that month.

3. That having no positive knowledge of any criminal intention on the part of the slaves, he could give no information to the Government which he thought likely to be attended to ; but that he made no secret of any thing he knew or had heard, which appeared to him at all important.

4. That when the disturbance broke out on the 18th of August, he gave what assistance he could to the manager of the estate, remonstrated with the slaves, and was himself treated roughly by them.

5. That he never knew Quamina to be even a reputed insurgent till after the 20th of August.

6. That he did not see or hear of Quamina on the 19th.

7. That Quamina came to his (Mr. Smith's) house on the 20th quite unexpected by him, and that nothing passed between them but a few insignificant expressions.

“ The documentary evidence for the defence consisted of the *Instructions* of the London Missionary Society—the *Invoices* of Bibles, Hymn books, &c.—a great number of *Certificates* of good conduct given by different managers of estates to slaves, and recommending them to Mr. Smith, for baptism—two *Catechisms* used at the chapel—a *Petition* to the Governor, by Mr. Read, a Planter, to be allowed to have an additional chapel built on his estate for Mr. Smith—some *Letters* of Dr. M Turk, Mr. Hamilton, &c.

“ The parole evidence was given by 28 witnesses, of whom five had been examined for the prosecution, viz. Dr. M Turk, Mr. Steward, Mr. Read, and the Negroes Bristol and Elizabeth. Of the other 23, 11 were white persons, 8 male Negroes, and 4 black or coloured females. The whites were, H. Van Cooten, J. Hamilton, Lieut. Colonel Leaby, Captain Simpson, Lieutenant Hammill, Rev. W. S. Austin, J. Davies, R. Elliott, R. Edmondstone, J. Spragg, and T. Finlayson. The male Negroes were, Philip, Jason, Cars, London, Peter, Nino, Bill, and Shute. The females were, Mary Chisholm, Charlotte, Polly, and Susannah.

“ The examination of these witnesses continued during the 3d of November and nine following days, to the 13th.

“ On the 14th of November Mr. Smith read his observations on the evidence, and concluded by saying, “ I do as a Minister of the Gospel, in the presence of my God, most solemnly declare my innocence.”

“ The prosecutor then requested time to prepare his reply, which was granted.

“ On the 19th of November the reply was read. It appears to be the work of one of the Assistant Judges Advocate, who says the task was thrown upon him by the indisposition of the Judge Advocate. Of its argumentative character a single specimen will suffice. ‘ On the head of keeping the *Sabbath*,’ says the prosecutor, ‘ the prisoner prohibited the Negroes from working on that day in their own grounds, going to market, or even washing their clothes, under pain of incurring the vengeance of the Creator. Whatever he may urge on this point, I believe there is no one who looks at the constitution of society in this colony, but will, without hesitation, admit that there exist no means so well calculated

to render the negroes dissatisfied as this very one, to deprive them of their Sunday."

"The Learned Gentleman forgot that the law of God and the laws of the Colony had deprived the Negroes of their Sunday long before Mr. Smith saw Demerara. He forgot that the Decalogue enjoins them "to do no manner of work on the seventh day;" and that the Colonial law, (a law, we fear, seldom put in force) imposes a heavy fine on those masters who compel their slaves to labour on the Sabbath.

"The Court, after hearing the reply, adjourned for deliberation, and on the 24th of November re-assembled to pronounce its judgement. In substance it declared that Mr. Smith had promoted discontent in the minds of the negroes, but not with intent to excite them to revolt; that he had conspired with Quamina on the 17th of August, had not communicated with him on the 19th, but had seen him on the 20th; and for some or all of these reasons, it sentenced Mr. Smith to be hanged, but recommended him to mercy! It will be for the wisdom of Parliament, and the voice of an enlightened public, to determine whether the evidence, of which a faithful abstract is here given, could justify any other conclusion than that of a full and honourable acquittal."

As an Appendix to the trial, we add the testimonies of Mr. Arrindell, the advising Advocate of Mr. Smith, and of the Rev. Mr. Austin, the Government Chaplain to the Garrison, and a minister of the Established Church. The former writes thus:

"It is almost presumptuous in me to differ from the sentence of a Court; but, before God, I do believe Mr. Smith to be innocent; nay, I will go further, and defy any Minister of any sect whatever, to have shewn a more faithful attention to his sacred duties than he has been proved by the evidence on his trial to have done."

Mr. Austin says, "I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which under Providence Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of Peace which he has been proclaiming, could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it) seeking his life."

The following extract of a letter from Mrs. Smith briefly relates the treatment received by Mr. S. till his death.

"During the first fourteen weeks of our imprisonment, we were

confined in a very small room, quite in the roof of the house. This, with the want of clean linen, a thing so necessary for the preservation of health, and which it was impossible for us to get, (as they would not allow us time to take it, when we were dragged from our own house; nor would they permit any thing to be brought in or carried out of the room in which we were, except our food;) had just such an effect on Mr. Smith, as I believe, our enemies desired. After the trial, Mr. S. was removed to a very low, damp room in the jail, where his disease gained upon him in the most astonishing manner. After remaining there until all hope of recovery was nearly extinct, he was removed into another room, where I fondly hoped for a few days he was getting better, but soon found the hope delusive.

“Myself and Mr. Smith were very desirous that Mrs. Elliott should be permitted to see him, and thought our enemies would surely comply with so small a request, if made by Mrs. Elliott herself; this she kindly did, but it was not until she had been seven times to the Secretary’s office, and thirteen or fourteen days had elapsed, that permission was given, and then only for one day; but Mrs. Elliott finding Mr. S. so far gone was determined to repeat her visits at the risk of being molested. However, by this time, Mr. Smith’s recovery was impossible, and the strictness of prison rules was done away, the door of the room in which Mr. S. was, was left open, and Mrs. Elliott had the adjoining room given up to her; but it was too late.”

Account of Mr. Smith's Death and Interment.

“Mr. Smith died on the 6th of February, 1824, twenty minutes after one o’clock in the morning. Mrs. Smith, Mrs. Elliott, and Mary Chisholm, a free black woman, being present.

“Mr. Padmore, the keeper of the jail, was immediately informed of the event, came to view the body, and then went to inform the governor, agreeably to the orders he had previously received. He returned about eight or nine o’clock, and said that the Government Secretary (who is a son of the governor) would be with them shortly; but he not arriving as soon as was expected, and they hearing nothing from him, Mr. Smith’s friends gave orders to a Mr. Adams, to make the coffin. After which, about one or two o’clock, a person came, who said he was sent by Mr. Murray, the Government Secretary, for the same purpose; but he was inform-

ed that orders had been previously given, and that the coffin was expected at three o'clock; and it was brought accordingly.

“About five in the afternoon, his Honor, the first fiscal came, and desired Mrs. Smith and Mrs. Elliott to retire into the next room, and informed Mrs. Smith that she would be required to give her evidence respecting the cause of her husband's death. Mrs. Elliott replied, that it would be impossible for Mrs. Smith to do that on so short a notice. His Honor asked, what time would be required? Mrs. Elliott answered, until to-morrow. He rejoined, “It must be given to-day.” Mrs. Smith then requested, that she might be allowed to remain in the room where the corpse lay. “If you can command your feelings, madam, you may,” was his reply; which was uttered in a harsh and forbidding manner, Mrs. Smith then said, she would endeavour to command her feelings, and was permitted to stay.

“His Honour was soon followed by two members of the Court of Policy, two members of the Court of Justice, the two Colonial Secretaries, five medical gentlemen, and several other persons.

“They proceeded to recognize the person of Mr. Smith; and then proposed questions to the medical gentlemen who attended him in prison—Doctors Chapman and Webster—respecting the nature of his disease, and the causes of his death: they agreed that it was pulmonary.

“Doctor Chapman, after stating the nature of Mr. Smith's disease, and the state in which he found him when first called to give his attendance, added, that the lowness of the room in which he was confined during the first seven weeks of his imprisonment, and its dampness, occasioned by the heavy rains, the water standing under it, and the openness of the boards, some of which were a quarter of an inch apart had contributed to the rapid progress of the disease; and Dr. Webster confirmed this opinion. But, when the deposition of Dr. C. was read over to him, it was found to be so different from the statement he had made, that he repeatedly refused to sign it; and at length, it was determined that what Dr. C. had stated respecting the room, should be omitted. It should here be remarked, that Dr. Chapman had declared, on his visits to Mr. Smith, that unless the floor and the windows were altered, Mrs. Smith's indisposition would certainly increase.

“The fiscal then addressed himself to Mrs. Smith, and asked

ber, what she considered to have been the causes of Mr. Smith's death? She replied, that he had been for some time past in a very delicate state of health; but that the false accusations which had been brought against him, the cruel persecutions he had endured, and his long imprisonment, had no doubt hastened his death. The words, "false accusations, and cruel persecutions," were rejected with vehemence; and one of the members of the Court of Policy said, it was not Mrs. Smith's opinion they wanted, but the cause of his death.

"The fiscal then asked Mrs. S. by whom he had been dieted and nursed for the last month? she answered, by me, and Mrs. Elliott. She was then asked, how Mr. Padmore, the jailor, had behaved to Mr. Smith? she replied, "he has treated Mr. Smith and myself with the greatest kindness."

"The fiscal then said to Mrs. Elliott, "I suppose you found no difficulty in "obtaining leave to visit Mr. Smith?" Mrs. Elliott answered, "I applied for a fortnight together, and went seven times to the Secretary's office, before permission was granted."

"Mrs. Elliott was then asked by the fiscal, what she had to say respecting Mr. Smith's death? she replied, "Nothing." The fiscal added; "Madam, you are required by this meeting, and you must give your evidence." Mrs. E. replied, "I do not consider this a legal meeting, and do not feel bound to answer any question." The fiscal said, "Do not you know that I have the arm of power, and can oblige you to speak; but I should be sorry to be put to the painful necessity of so doing." Mrs. E. then said, "I should be sorry to oblige you, Sir, to do any thing repugnant to your feelings; but if you did, I should still resist."

"Fiscal. What are your reasons for not answering my questions?—Mrs. Elliott. "If I give evidence, it will be the same as Mrs. Smith's, which was not admitted; therefore, it will be useless to repeat it."—Fiscal. "Will you substantiate the statement given by Mrs. Smith, respecting the dieting and nursing of Mr. Smith, and the conduct of Mr. Padmore?" Mrs. Elliott answered, she had no objection to corroborate what Mrs. Smith had said on those points.

"The several depositions being sworn to, the meeting broke up.

"Between eight and nine o'clock in the evening, Mr. Thompson, the second head-constable, came to the prison, and told Mrs. Smith

and Mrs. Elliott, that he was ordered to inform them, that he should come at four o'clock next morning, to demand the body of Mr. Smith for interment. Mrs. Elliott then enquired, why they were not permitted to bury Mr. S. at ten o'clock, as they intended? she asked also, Whether any persons would be allowed to follow the corpse? he answered, No. Mrs. Elliott asked, Whether Mrs. Smith and herself were included in that prohibition? he replied, Yes. Mrs. E. asked from whom he received his orders? he answered, From His Excellency. Mrs. E. then said, "Is it possible, that General Murray can wish to prevent a poor widow from following her husband to the grave? Surely, they do not mean to pursue their persecution to the grave, as they have done to death!" And she added, "If Mrs. Smith will go, I will go with her; we are not prisoners; we may go where we please." He replied, "It is probable there will be soldiers there, and something unpleasant may occur; and, therefore, I advise you not to go." Mrs. Smith then exclaimed, in a loud and frantic voice, "General Murray shall not prevent my following my husband to the grave, and I will go in spite of all he can do."

"Mr. Thompson, finding they were so determined, said, "I must go to His Excellency again." He accordingly left them, and shortly after returned, and (as they were informed,) told a gentleman in the prison-yard, that if they attempted to follow the corpse, he had orders to confine them; and begged he would inform them, as he would gladly avoid any violence. The gentleman referred to, did make this communication; and they determined, as there was no order to prevent their leaving the prison, to meet the corpse at the grave.

"They therefore, left the jail at half past three o'clock in the morning, dark as it was, accompanied only by a free black man, with a lanthorn; and proceeded to the burial-place, where they beheld the mournful spectacle; a beloved husband, and a dear friend, committed to the silent grave. The funeral service was read by the Rev. Mr. Austin.

"Mrs. Smith and Mrs. Elliott are ready to confirm this statement by oath."

Even farther did they carry their cruel vengeance; for it was stated in the House of Commons, by Sir James Mackin-

tosh, that when two humble mourners of their departed minister, one a bricklayer and the other a carpenter, attempted to defend the lowly grave from violation, by placing over and around it a small monument and a palisade, their pious object was defeated, through the watchful care of his EXCELLENCY the Governor, by whose orders the bricks and timber were torn up, and scattered abroad. Well might Mr. Canning, instead of defending the Agents of Government, say, respecting the whole transaction, "that there was no part of it to which he could look with a degree of satisfaction." And it was not wonderful, that so flagitious an affair should draw forth the highest strains of eloquence in the British Senate. The speeches of Mr. Brougham, Sir James Mackintosh, and Dr. Lushington, when the subject was before the House of Commons, do the highest honour to themselves, their age and country. The strongest reprobation of such transactions as these becomes the Christian full as much as the mere Briton. The suffering of *personal* injury without retaliation is no doubt the duty of every follower of Jesus Christ, for so he did, and so he commanded us to do. But never did any one use more unsparing severity of reproof towards oppressors, and persecutors, and wicked men of every description, than did the meek and lowly Jesus.

Scientific Department.

WE are glad to notice another advocate, and an able one, of the union of Science with Religion. The following paragraphs are taken from a Review, in the London Christian Instructor, of *Observations on the Anti-Christian Tendency of Modern Education, and on the Practicability and Means of its Improvement.* By John Campbell, of Carbrook, F. R. S. E.

“It is the just observation of Mr. Foster, that ‘moral philosophers regard their department as a science complete in itself; and investigate the foundation of morality, define its laws, and affix its sanctions, in a manner generally so distinct from Christianity that the reader would almost conclude that religion to be another science complete in itself.’”

“‘The same anxious exclusion,’ remarks Mr. Campbell, ‘of every thing wearing the complexion of religion, marks the elementary publications and academical prelections on all the branches of physical philosophy. From the announcement of the first proposition, that matter is infinitely divisible,—a proposition, however, which does not seem to be founded in truth, the attention of the student is kept constantly fixed on its properties and combinations, and on the laws by which its relations are determined, without once being directed to Him, who, ‘in the beginning, created the heavens and the earth,’ and who created them, with all their varied and harmonious arrangements, according to the counsel of his will. What would the world say of a public teacher, who should traverse the whole science of optics without making his pupils acquainted with the name of Galileo; or should terminate his disquisitions on gravity and motion, without at all referring to the discoveries of Newton. Yet who are Galileo and Newton, great among men as they may be, that they should be held up to lasting veneration, while the great Architect of the universe, the Maker of Galileo and Newton, is passed contemptuously by?’—pp. 35, 36.

“There is a mystery in this. It is not easy to account for the awful fact, that an habitual converse with ‘the unambigu-

ous footsteps of God,' instead of leading from nature up to nature's great Originator, should draw the investigator aside from the ways which conduct to Him, and his true knowledge and worship. If the following animated passage do not give the whole of the solution, it presents one of its most important sections.

“ ‘Although the most influential cause of the growth of scepticism may be the pagan silence regarding the Creator and his works, and the substitution of misleading words, such as *the order of nature*, in place of the great First Cause, all this would comparatively avail but little, were it not that pride, which is ever struggling for supremacy in the human soul, becomes a powerful ally in the internal war carried on against the government of God.’

“ ‘When a man, in the ingenuousness of youth, turns his attention to the visible things of God, whether it be the creature of his hand, or the order of his Providence, his mind is awed by the grandeur of the effects which pass in succession before him. The planets moving free in space ;—the succession of day and night—of summer and winter,—and the whole splendour of the spangled heavens, suggest a vast idea of power, to which he naturally bends. The earthquake and volcano which convulse the crust of the earth, and the lightnings and tempests which agitate the firmament of heaven, excite involuntary terror, and would naturally drive men ‘into the holes of the rocks for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.’ And the spontaneous bounties which gratify his desires, and minister to his necessities, or the unexpected deliverance from impending danger, would as naturally, on the first contemplation of them by an unsophisticated mind, elicit a grateful acknowledgement of Divine goodness. But when the opening intellect is, without reference to revelation, introduced to the knowledge of second causes ; when the student learns that the planets are maintained in their orbits by principles which operate before his eyes when he throws a stone or kicks a ball,—that the revolution of the seasons, and succession of morning and evening, are affected by movements which he can communicate to any thing around him ;—when, in the earthquake, he sees only an explosion of gas, and in the volcano, the burning rubbish of a mine abounding with pyrites ;—when the professor exhibits the destruction of a mountain

in the class-room, and the lightning falls within the mimicry of his own electrical machine;—when the skill and labours of the gardener enable him to anticipate the varied characters and appearances of the productions of the soil;—and when he ascertains that the danger he dreaded was averted by a proximate cause, palpable and sure;—when all these circumstances are displayed, one after the other, before him, a veil is as it were drawn aside, the phenomena of nature are exposed in their proximate machinery, and the natural impressions of awe, and fear, and gratitude, are all effaced. The phenomena are no longer directly attributed to the agency of God, and pride elevates human reason to the throne of Jehovah.’—pp. 38—40.

“ We regret that we are unable to follow this able and animated writer through his highly interesting ‘ sketch of universal physics,’ but we very strongly recommend it to our readers, and pass on to the closing pages of this little but important book. Having in a brief but very spirited way, illustrated the connexion between science and religion, Mr. Campbell sums up as follows :

“ Shall we not conclude, that whether the student be employed in contemplating the wonders which Astronomy unfolds, or the no less wonderful exhibitions which are every where around him on the earth, instead of repressing that admiration, which such a splendid and varied display is calculated to excite, and instead of confining the active faculties of his soul, to the measurement of the distances, the densities, and the forces of the planets, or to the mere mechanical exposition of those beautiful laws by which the operations of nature are regulated, he should be encouraged, through these various objects of interesting contemplation, to cherish the recollection of that, which it is of vastly more importance to contemplate,—Who it was by whom all this wondrous fabric was made.—And who is that Being who commanded the world into existence,—who said, ‘ Let there be light, and there was light ?’—That mighty potentate, who amidst such an endless variety of his works, pervades, directs, and controls the universe— who is this King of Glory, that the everlasting gates may be opened to admit him in triumph, amidst the glad hosannahs of his creatures ?—He is Jesus of Nazareth,—He who was rejected and

despised of men,—He, who died on the Cross on Calvary for the salvation of perishing sinners.—Is there one fact the student can learn in all the range of Philosophy, half so interesting, half so momentous as this? And why is it, then, that when exhibiting and explaining the marvellous works which our Lord hath done, a public teacher should feel either delicacy, or difficulty, in impressing on the mind of a young student, that these are his Redeemer's works,—that His are the glorious attributes they display?"—pp. 136—138.

ELEMENTS OF THE COMET OF 1823-4.—We once hoped to have had it in our power to give these Elements from Observations made in Calcutta, and therefore promised them. Uncontrollable circumstances, however, prevented the fulfilment of that promise: but we can now amply supply our deficiency by taking the following article from the Quarterly Journal of Science for April last. We know it will be particularly acceptable to those gentlemen who made observations upon the Comet, in India; and should a comparison of these results with their own, suggest any thing worthy of notice, we shall be exceedingly happy to receive from them any communication on the subject.

“1. The first received by the Editor were from Mr. J. Taylor of the Royal Observatory, Greenwich. 2. The second are by Professor Nicolai Schumacher, Astr. N. N. 48. B. 3; giving the greatest error in A. R. + 18", in decl. + 11". 3. The third by Mr. Hansen, A. N. 48, B. 3. 4. The fourth by Carlini. 5. The fifth by Dr. Brinkley. 6. The sixth by Mr. Richardson, of Greenwich.

Passage of Perihelium	}	1. 1823, Dec. 9.3697d Greenwich			
		2. 9.4380 Mannheim			
		3. 9.47193 Altona			
		4. 9.4792 Greenwich			
		5. 9.2168 Greenwich			
		6. 9.4521 Greenwich			
Longitude of Node	}	1. 302° 56' 34'	4. 303° 4' 4"		
		2. 303 1 18	5. 303 0 40		
		3. 303 3 22	6. 303 1 43		
— Perihelium	}	1. 28 43 54	4. 28 26 8		
		2. 28 43 46	5. 29 18 50		
		3. 28 29 55	6. 28 20 6		
Log. nearest distance	}	1. 9.3598242	4. 9.3545000		
		2. 9.3579600	5. 9.3689400		
		3. 9.3553934	6. 9.3536855		

Inclination	}	1. 75° 55' 45"	4. 76° 12' 50"
		2. 76 9 40	5. 76 1 40
		3. 76 11 22	6. 76 8 28

Motion retrograde.

SIR THOMAS BRISBANE'S EXPERIMENTS ON THE PENDULUM.—By means of a pendulum belonging to the Board of Longitude, and similar to that used by Captain Kater and Captain Hall, Sir Thomas Brisbane made a series of experiments at Paramatta, in 1822. The pendulum having been swung in London, and observed both by Captain Kater and Sir Thomas Brisbane, it was found that it performed 86090.17 vibrations at London, in Lat. 51° 31' 8".4, in a mean solar day, at 60° of Fahrenheit, and in a vacuum. At Paramatta in E. Long. 151° 0' 15." and S. Lat. 33° 48' 43," the same pendulum performed 86021.59 vibrations, according to Sir Thomas Brisbane's observations, and 86022. 21 according to the observations of Mr. Dunlop, his scientific assistant. By comparing Sir Thomas's results with those made in London, Captain Kater has found that 39,07696 inches is the length of the pendulum vibrating seconds at Paramatta; .0052704 the diminution of gravity from the pole to the Equator, and $\frac{1}{296.84}$ the resulting compression, the seconds-pendulum at London being taken at 39.13929 inches. By comparing the same experiments with those made by Captain Kater, at Unst, in Lat. 60° 45' 23" N. the diminution of gravity is .0053605, and $\frac{1}{303.95}$ the resulting compression. By comparing the results of Mr. Dunlop's observations with his own in London, Captain Kater finds the length of the seconds-pendulum at Paramatta to be 39.07751, the diminution of gravity .0052238, and the compression $\frac{1}{291.85}$. Comparing these with the Unst observations, the diminution of gravity is .0053292, and the compression $\frac{1}{301.06}$. *Edin. Phil. Journal.*

The Asiatic Society has been favoured with a communication, from the Madras Government, intimately connected with the preceding article. It is an account of an Expedition fitted out

from the Madras Observatory, for ascertaining the length of the seconds-pendulum at the Equator. The Expedition was set on foot by Mr. Goldingham, under the encouragement of Sir Thomas Munro, and Sir Stamford Raffles, in 1821. In 1822, the party under Captain Crisp arrived at Bencoolen, and after some time occupied in searching for an eligible spot, stationed themselves on a small island, named Gaunsah Lout, in January 1824. The Latitude of the island was $0^{\circ} 1' 48''$. 73. The observations and experiments were continued till the end of March, and were very numerous and laborious. The details form the bulk of the Report, a folio of 266 pages, including, however, a series of observations to determine the geographical position of a number of places in the vicinity. The result as it regards the main object of the Expedition, is, that the length of the Pendulum on the Equator is ascertained to be 39.02125994 inches.

PERKINS'S STEAM ENGINE, &c.—“The delay which has taken place in the construction of Mr. Perkins's Steam Engine, has arisen solely from the difficulty of constructing a generator capable of retaining the steam under high pressure, without leakage at the seams and joints. Under this difficulty, Mr. Perkins very properly declined to exhibit an imperfect experiment of his invention. We are glad, however, to find, that Mr. James Russell of Wednesbury, has succeeded in constructing a generator of wrought iron, without any seam or rivets, which we learn has been proved to resist the enormous and incredible pressure of *twenty thousand pounds* upon every inch of its surface. Mr. Perkins considers this extraordinary piece of workmanship as enabling him to surmount all his practical difficulties.

The great power of Mr. Perkins's engine he has recently illustrated by some singular experiments. He has constructed a small apparatus, which, when connected with the generator, has been found to discharge ordinary musket bullets at the rate of 240 in the minute, and with such tremendous force,

that after passing through an inch deal, the ball, in striking against an iron-target, became flattened on one side, and squeezed out. The original size of the bullets was 0.65 of an inch, but after striking the target, they were plano-convex, and their diameter 1.070 inches, and 0.29 of inch thick."—*Edin. Phil. Jour. April, 1824.*

ELECTRICITY PRODUCED BY SEPARATION OF PARTS.—

“In the fine water-proof cloths manufactured by Charles Mackintosh, Esq. of Glasgow, where two pieces are cemented together by caoutchouc, dissolved in coal-tar oil, the adhesion is so complete, that when the two are torn from one another in the dark there is a bright flash of electric light, similar to what is produced by tearing asunder plates of mica, by bursting Prince Rupert's drops, or by breaking barley sugar, or sugar-candy. Upon trying this experiment with different substances, we found that flashes of light were distinctly produced by tearing quickly a piece of Cotton cloth.”—*Edin. Phil. Jour.*

NATURAL HISTORY.—Orang Outang.—It has been generally believed, that the Great Orang Outang was to be found only in Africa; and it has been doubted whether Orang Outangs existed in Sumatra at all. We have much pleasure, therefore in being able to give the following decided information on the subject. It is contained in an extract of a letter from Mr. Burton of Tappanooly, Sumatra, to Mr. N. Ward, of Bencoolen.

“I must not omit to mention that Messrs. Crayman and Fish, officers of the Mary Anne Sophia, have lately killed near Tarumon an immense Orang Outang, measuring in height six feet, spanning with its arms nearly eight; its foot fourteen and a half inches in length. I have seen its skin, which is covered with bright shining brown hair, nearly resembling that of a horse's mane, about a foot long. Its face was quite human, with a long beard beautifully curled. You may imagine the size and power of the animal when I tell you that I measured one of its eye-teeth, and found it three inches and one-eighth in length, and that

it lived many hours after 5 balls were lodged in its body and a spear run through it. The body was well proportioned, with no protuberance at the stomach."

INFLUENCE OF SOUNDS ON THE ELEPHANT AND LION.—In the human ear the fibres of the circular tympanum, radiate from its centre to its circumference, and are of equal length; but Sir E. Home has found that in the Elephant, where the tympanum is oval, they are of different lengths, like the radii from the focus of an ellipse. He considers that the human ear is adapted for musical sounds by the equality of the radii, and he is of opinion that the long fibres in the tympanum of the elephant enable it to hear very minute sounds, which it is known to do. A piano-forte having been sent on purpose to Exeter Change, the higher notes hardly attracted the elephant's notice, but the low ones roused his attention. The effect of the higher notes of the piano-forte upon the great Lion in Exeter Change was only to excite his attention, which was very great. He remained silent and motionless. But no sooner were the flat notes sounded, than he sprang up, attempted to break loose, lashed his tail, and seemed so furious and enraged as to frighten the female spectators. This was attended with the deepest yells, which ceased with the music. Sir E. Home has found this inequality of the fibres in neat-cattle, the horse, deer, the hare, and the cat.—*Edin. Phil. Jour. quoted from Phil. Trans.* 1823.

Asiatic Intelligence.

SERAMPORE.—*Kalee-Poojah*.—On the evening of the 21st of October, we repaired to the house of a respectable native, Rajeeb-Lochun Mookerjee, a brahmun, who is the most distinguished in Serampore for celebrating this abominable festival. We went about half past ten p. m.—it is a deed of darkness. The house is in the common form of the better sort of Bengalee houses, square, with a court in the middle. The idol occupied one side of the square, and the court was covered over with an enormous roof of cloth supported by bamboos from the floor. Up near the idol were a number of brahmuns, one having a book which he was not reading aloud nor using very diligently, but from which, we suppose, he was refreshing his memory regarding the order of the ceremonies. At the windows on one side, were the females of the family: in the court were the spectators, to call them *worshippers* would be a prostitution of the term, and tied to the bamboos that supported the temporary roof were eight kids almost full grown. Such was the state of matters when we entered. And the most striking circumstance was, the total want of any appearance of reverence, even in those nearest the idol—they were talking, laughing, or hurrying about.

In about half an hour, the ceremonies began. The kids were loosed from their stations, and, after being sprinkled with Ganges water, were brought separately up to the idol, where they were again sprinkled copiously, as was also all the place near the idol, with the steps leading up to it. Here they remained for a considerable time, and, we believe, were consecrated by a brahmun repeating *muntiras* (incantations;) &c. but we could not see exactly what was done. Nearly at the bottom of the court, and exactly opposite, or in front of, the idol, were two places, one for sacrificing the kids, and the other larger for the buffaloe: they were formed of a piece of timber sunk into the ground, and appearing above like a two-pronged fork: when the neck of the animal was put between the prongs, a cross pin was run through two small holes to confine it. A broad space was sprinkled, and thus consecrated, all the way down from the idol to these places: the kids were then brought down and placed in a row, near the place of their execution. Eight

plantain leaves were next laid down in order, upon the space that had been sprinkled, and on each was placed a coarse earthenware plate containing sweatmeats, and plantains. The next part of the worship was to consecrate the buffalo, and the sacrificial knife. For this purpose, the buffalo was brought in, tied to his place of execution, and then copiously sprinkled with Ganges-water. A square piece of cloth was laid down near him, on which the officiating brahmun sat. The buffalo was on his left hand, and on his right was a large plate with four or five distinct little heaps of sweatmeats and plantains, and a quantity of flowers; and nearly in front of him was laid the sacrificial knife, which was somewhat like an English hedge-bill, only much larger; the metal part was, we should think, about two and a half feet long and five or six inches broad, with a short handle of about eight inches. He was furnished also with a quantity of Ganges-water. He muttered his muntras, occasionally sprinkling the head of the buffalo and putting flowers upon it, and doing the same to the plate of sweatmeats, and the knife; and when he had risen, the buffalo was taken out again. Three or four large native drums were then introduced, and placed behind the kids, which were now brought to be sacrificed. They were brought up in succession, by the brahmun youths who had kept charge each of a particular one, from the beginning. Their fore-legs were drawn up on their sides or backs, so that their breasts might press upon the ground, and their necks then placed between the prongs and pinned in, one man holding the body and another the head. When thus situated some water was sprinkled upon their necks, where the knife was to fall; and as they and the spectators, who were also sprinkled, were calling out *ma, ma*, the executioner, (not a brahmun,) with one blow severed the head from the body. The person holding the head, having put some water on it, ran with it to the idol, and a small lamp was put on it; he that had the body ran and poured a quantity of its blood into one of the plates, the spectators leaped and danced, and the drums beat loudly. When this had been done with all the eight kids, a pumpkin was brought, sprinkled, and chopped in two and thrown aside, and the same was done with a small bundle of sugar canes. The drums then continued beating; something more was done to the plates, (a small piece of the flesh of each victim was put on (their respective plates, we believe,) and they were placed before the idol.

The buffaloe was then brought in, and sacrificed in the same manner, being thrown down and his legs tucked up by ropes at each foot. There was this disgusting difference, however; as soon as the head was taken away to the idol, the spectators scrambled for the blood pouring from the neck, in order to bedaub themselves and their friends. It was a frightful scene—the drums were beating furiously—the spectators, especially the younger part, were jumping and dancing in a sort of phrenzy, and smeared with blood;—the executioner was prostrating himself before an aged bramhūn and receiving his blessing and a present, as he had accomplished his work very adroitly; and in the midst of this was a most noisy contest between the shoemakers, we understood, for the possession of the buffaloe's carcase, which at length was dragged out at the door by the ropes at his feet. A few bramhūns went to work with the heads and plates before the idol; and some persons brought plantain leaves, and filled them with mud and blood, which they had scraped up at the places of sacrifice. We left the place at 12 o'clock, when the drums were still beating, and a few boys dancing.

Oh how degraded are the people who can call this *religion*! We have witnessed only one scene more sickening, *the sacrificing of living women*. That, too, is called *religion*. "If the light that is in you be darkness, how great is that darkness?"

CALCUTTA.—*Societies for the Extension of Christianity.*—We shall proceed with the notice of the last Reports of these institutions which we commenced last month.

Calcutta Auxiliary Church Missionary Society.—This Society was formed in December 1823. (See *Friend of India*, vol. vii. page 29.) The present Report records its transactions up to June 1824. In March last, the Society resigned the care of their Female Schools to a Ladies' Society formed expressly for their superintendence and support, reserving only the right of resuming the charge, should circumstances ever lead to the abandonment of it by the Ladies' Society. The number of labourers under the care of the Society, has been increased by the arrival of the Rev. Mr. Wilkinson with Mrs. Wilkinson from England, last November. And Mr. Smyth, after having been two years under the care of the Parent Society, has returned from England to this country, with a view to assist in the schools: both these gentlemen have been sta-

tioned at Goruckpore. Two students of the Society have been admitted to Bishop's College, and are preparing for future service.

The labours of the Society in Calcutta have been somewhat diminished by the formation of the Association, which took charge of four of the boys' schools. Mr. Jetter undertook the superintendence of these, and Mr. Reichardt that of the Society's schools, which are six in number and contain about 400 boys. Preaching had been suspended for ten weeks, through the indisposition of Mr. Jetter.

In Burdwan, about 1670 boys, and 243 girls are under a constant course of Christian instruction; and the schools seem to be making a powerful impression upon the people generally, in favour of the gospel. At Ryan, a village famous as the residence of *Pundits*, and where the Raja's *pundits* live, it is understood that the inhabitants are strongly inclined to prefer Christianity to Paganism. Very considerable pecuniary loss was sustained, and the operations of the station interrupted, by the devastating inundation of last Autumn.

Goruckpore has been added to the Society's stations, and, as already mentioned, Mr. Wilkinson and Mr. Smyth, have been sent to occupy it. A Branch Association has been formed, and a mission-house and chapel have been erected without any expense to the Society. Two schools have been established.

In Benares, there are four native schools, containing 113 boys, and two containing 20 girls. Joynarain Ghosaul's school is still attended by the usual number of boys, with the prospect of increasing good.

At Chunar, there are five schools; the first is a female school, purely of a religious nature, and is attended regularly by about 50 women and girls; the next is a Hindee school in the church premises, when the boys attend half the day to repeat English tasks with translations, and to read a chapter of the Hindee Testament; the third and fourth are Hindee Schools containing 66 boys; and the fifth is a Persian school containing 33 boys. No accession of converts is reported; but the native Christians walk worthy of their profession: two of their number have died happily in the faith of the Lord Jesus.

At Agra, Abdool Messeeh continues to perform divine service regularly, and the Chaplain interests himself much in the affairs of the mission. He lately administered the Lord's Supper to about 10 communicants in the Hindoostanee language.

From Meerut, Mr. Fisher has sent a very pleasing account of the conversion of a brahmun through the instrumentality of a native Christian. Both he and a woman resident in Meerut have made a public profession of Christianity.

The sum of the Society's exertions is, that in connection with it are nearly 4000 children receiving the rudiments of a Christian education; in the different places of worship where its Missionaries officiate there are about 250 stated and attentive worshippers; of whom about 80 are communicants. The finances are far from prosperous, a balance being due to the Treasurer of Sicca Rupees 22,835, 7, 6. The Appendix consists of an account of the formation of the Gornuckpore Association, and the first Report of the Calcutta Association.

Calcutta Seamen's Friend and Bethel Union Society.—This Society has published its first Report, which embraces the whole of its proceedings from its formation, in June 1822, to June 1824. After some preliminary measures, a sloop was purchased, and fitted up as a chapel; and here, it is observed, "with a very few exceptions Divine Worship has been regularly conducted on Sabbath mornings, and very gratifying congregations have attended: and it is a pleasing fact, that allowing for the fluctuations in the quantity of shipping in the river at different seasons of the year, the attendance has gradually increased even to the present day. It has seldom happened that more than 50 seamen have been present, but during the last season in which the largest number of ships were in Calcutta, a number nearly approaching to that very generally attended. It deserves to be mentioned, that one Captain who arrived a few months ago, was very careful to send his men to the Bethel the first sabbath he was in port, giving as his reason, that when he was here last, he had less trouble with his Crew than any Commander in the river, and merely because they attended the Bethel regularly." A Boarding House was opened, and continued for some time, but it was found necessary to relinquish it for want of a faithful and firm superintendent. On this subject the Report says; "The disappointment which this statement may naturally be expected to excite in the friends of the Society, will no doubt be materially diminished by remembering the real good that, after all, was done by the Boarding House. Divine Service was maintained in it, with very few exceptions, every

Sunday and Thursday evening, and between thirty and forty seamen generally attended on these occasions. That this should have happened without, in several cases, having revived former convictions, repressed vicious intentions, or given the first impulse to serious reflection, such as may eventually lead to the eternal salvation of some poor wandering profligate, is next to impossible: and if it so helped to the conversion of a single soul, surely it is a reward worth earning even at a greater expense. It ought not to be forgotten either, that the Boarding House very sensibly reacted upon the Bethel, making it better known and more valued and frequented. Religious conversation, too, was held with the Seamen, and religious books were put into their hands. Much therefore, of the means which men can use for promoting the eternal welfare of their fellow-men, was used, and the communication of an effectual blessing upon them may be safely left with Him whose right and province it is to bestow it. Much was also accomplished in securing the temporal welfare of the persons for whose benefit the Institution was established; and in preventing those public evils which had made it appear so desirable. Its inmates never had a complaint to make of want of comfort, or scanty supply at their table, or imposition in any respect: and no employment was furnished for the Police Office from its transactions." As the experiment was in other respects satisfactory, the Committee express their determination to establish the Boarding House again, whenever circumstances will permit.

"The Society was instituted for the purpose of communicating religious instruction to the English and American sailors visiting Calcutta. In order to effect this, beside the means which have been mentioned, copies of the Sacred Scriptures have been sold at the prices fixed by the Calcutta Bible Association, and religious tracts have been largely distributed, mostly such as had been sent out to different friends by the Religious Tract Society of London, and some also which had been printed here expressly for the Society, but without any expense to it. A large supply of Scriptures and Tracts is always to be found on board the Bethel."

Prayer-meetings have been held with Seamen, and particularly of late, on Tuesday evenings on board the Bethel. They are attended more numerously than the services of the Sabbath, and seem to excite very considerable interest. A large appendix

is added to the Report, containing ample information respecting the origin, progress, and beneficial effects, of Bethel Societies in Britain and America. The Society, as it deserves, has obtained very high patronage and support.

DIGAH.—The following extract of a letter from Mrs. Rowe, dated 18th October, shews the pleasing progress which her schools have made during the short period of their existence. Very few children are to be found in them, who were formerly under instruction; but the whole work is nearly as new as if nothing had been done at the station before.

“In March and April last, when I recommenced the native Schools, I gave them notice, that in October they would all be called to shew what they had been learning, to the Ladies and Gentlemen of Dinapore. Accordingly, on Saturday, agreeably to appointment, all the children of all the schools, except about 29, assembled at the Digah mission-house. Such as were informed of the business came to witness it. Lady T— and her family, Colonel B— and Capt. and Mrs. W— our nearest neighbours. They were surprised to see such a number of children under instruction, *one hundred and forty-four boys, and forty-one girls.* The whole number under instruction are *fifty-five girls and one hundred and fifty-nine boys,* making two hundred and fourteen children. The girls presented their sewing and writing to the Ladies, and read their printed lessons, and received great commendation. Similar classes in each School being selected outside, were formed into one class, brought into the bow-room and examined, and then dismissed for the admission of another, and so on, from the lowest upwards. They repeated the grammar as far as the cases singular, part of the ten commandments, and half of Watts’s Catechism. After which the children were all brought into the centre room, and brethren Huree-das and Roop-das, stood within the door, and sung a hymn in which several of the masters joined; Roop then addressed the children in so pleasing and interesting a manner, as commanded perfect silence and attention, and brother Huree-das closed with prayer. I then brought a drawer of pice, and had the children dismissed one by one, each with two pice. I did not lead them to expect great presents, but rather commendations for well doing, which many of them pointedly received from the spectators; a pice or two were needful to procure them a handful of food for refreshment, after so long ab-

stinence, and so far from home as many of them were. The two native mistresses, with their scholars, about twenty in number, attend worship regularly on Sabbath days, many of the boys also attend."

SUMATRA.—Our next extract is a very interesting one, from a letter of Mr. N. Ward to a friend in Bengal. We have received a promise of the entire journal of the tour, of which this is a mere notice.

"Three days after my arrival at Tapanooly, I set out with Mr. Burton to visit the inland Bataks. I performed the journey on foot, chiefly without shoes and stockings, in a Malay dress and a straw hat. The first two days were extremely fatiguing; once, indeed, in mounting the first range of mountains, I was almost tempted to return, but by the third I became so far practised as to take the lead of the party, and tire out the Bataks themselves. On the fifth day, we emerged into a country so beautiful and cultivated, and a population so dense, as filled us with astonishment. We remained some time visiting the villages and surrounding country, reading to the people some of Burton's tracts, and explaining the object of the mission, and were uniformly treated with attention and respect. None or few of them had seen a white face before, and we were objects of perhaps quite as much curiosity as the first Spaniards in America. Burton had unfortunately an attack of dysentery while thus employed, which prevented our going further, but we gained some tolerably correct information of a Lake, a couple of days' march further east, communicating with the sea, and surrounded with a population still more numerous. The intermediate space was perfectly free from wood, and covered with rice and habitations, affording a prospect more beautiful than any thing I have yet seen in any country. We have since received letters from the King residing on the borders of the Lake, inviting us to return and visit him."

MISCELLANEOUS.—We are happy to understand, that a letter has been received from our friend Mr. E. Carey, dated off the Isle of France, August 14th, 1824, by which it appears, that both his own health and that of Mrs. Carey had been greatly improved. Letters have also been received from Liverpool, which mention the arrival of Mr. Sutton at that place, in greatly improved health, but after a very dangerous and disastrous voyage.

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SABBATH SCHOOLS.

THE objection to Missionary efforts, that they direct to foreign objects the resources which ought to be husbanded for domestic ones, is now but rarely heard. It has been silenced by obstinate facts. In these few years past, during which missionary zeal has been kindled to such a degree, the spiritual, and even temporal, necessities of our countrymen at home have met with an attention scarcely heard of before; and this almost entirely from the friends of Missions. When the spirit of missions arose, the British public were scarcely prepared to admit, that the population of a Christian country so favoured as their own, needed any new and extraordinary course of spiritual instruction. Many individuals, indeed, did so. All who felt the value of immortal souls; who were aware of the general ruin of man, who knew that the way of escape from that ruin was strait and difficult, and that every individual needed to be roused by instruction and persuasion to seek an entrance into it, in fact, that every individual needed to be converted to God, and not a mere profession of Christianity—all who felt thus, pitied their countrymen and sighed for their salvation. But they were comparatively few in number. They did what they could; but others not being able to enter into their views, could not of course, be induced to second their efforts.

Missions to the Heathen, however, recommended themselves to the understandings and the principles of all who even bore the name of Christian. None such could deny that Heathens were fit subjects for conversion, (whatever they might mean

by that term) in as much as they knew nothing of the matter already. The attempt they might suppose in the highest degree arduous, nay even bordering upon impracticability; still they could not but confess it was legitimate, it was not a work of supererogation. Many, therefore, who knew but little of the influence of Christianity in their own souls, became helpers of missions, and through the help they gave, became interested in religious matters. It necessarily became a subject of inquiry, What was the ultimate object of the conductors of missions? Was it to spread knowledge in regions of ignorance? No, that was but a means employed for the accomplishment of something greater. Was it the universal propagation of a *creed*? Nothing of the kind was intended. Was it the introduction of the arts of civilization and peace amongst rude and savage nations? That was but a secondary object. Was it to bring nations to adopt the name of Christianity? No, those who conducted Missions disclaimed such as their great object. Then what was it? It was the salvation of souls; and by this was meant, the forgiveness of sins and acceptance with God through the atonement of his Son Christ Jesus, and the renewing of the heart by the Holy Spirit. For gaining this great object, the divinely prescribed means were used—preaching repentance towards God, and faith towards our Lord Jesus Christ. Then it came to be asked; But is every one thus saved, except those who, by their situation in Heathen countries, are excluded from the knowledge of the gospel? Need we wander so far from home to find men unblessed with such redemption? And the enquiry has led to anxious self-examination in many persons, and has been the means of their own conversion: and afterwards led them to commiserate those, our brethren after the flesh, who have a name to live, but are *dead*. Hence arose our Tract Societies, Bible Associations, Home Missions, village preaching, and itineracies, and more extensively still, the Sabbath Schools. The following important information respecting them, we submit to our readers, from the Seventh Report of the Sabbath School Union for Scotland. It is the report of 1823.

“The Committee of the Sabbath School Union cannot commence their Annual Report in any other language than that of congratulation to their constituents, and thankfulness to Almighty God.—From every quarter the accounts are most favourable; old schools are flourishing, and new ones are rapidly forming, under the patronage of men of rank and weight in their respective neighbourhoods, under the superintendance of zealous and faithful ministers, and under the immediate direction of a large body of active, affectionate, and pious teachers.

“Your Committee consider this as a state of things which, in every point of view, is calculated to produce the deepest feelings of joy and thankfulness. Nothing can be clearer, than that the population of the nation, especially in the larger towns, is increasing in a much greater ratio, than the number of religious instructors whether in or out of the establishment: And there are few who will not be inclined to consider the unequal increase, as a great moral evil, tending to the diminution of religious knowledge among the lower orders of society. Now, though knowledge is not principle, and may in particular cases exist without producing any good effect upon the heart and conduct: Yet reason declares that men cannot perform their duty without first knowing it; and experience has sufficiently proved, that though knowledge may be neglected or abused, popular ignorance can be productive of nothing that is good, and has been productive of all that moralists, philanthropists, and Christians, must join to condemn and to deplore.

“Considering then the importance of religious knowledge, and the inadequacy of the public means for its support, we hail the increase of Sabbath Schools as of instruments exactly suited to the emergency of the case, and calculated under the Divine blessing to confer the deepest benefits upon our country.

“There is also another point of view in which the prevalence and increase of Sabbath Schools must be peculiarly gratifying, and that is the consideration that while their extended operation warrants the hope of a rich harvest in the rising generation, it affords also a gratifying proof of the piety and charity that exists in the present. The number of *gratuitous* teachers employed in the Sabbath Schools in connexion with the Union, may be estimated at 4000. Now, without complimenting these individuals on the

performance of what we consider a plain and positive duty, we will venture to say, that it is difficult to imagine any motive for these gratuitous labours but the best—a love for souls, and a zealous desire for the increase of Christ's kingdom upon earth. And when we recollect how many of the friends of religion must necessarily be prevented from joining in these labours, by age, by infirmities, or the engagements of domestic duty, it is gratifying to think, that with all these deductions there still remain so many who are able and willing to execute his humble though important duty."

"Statement, shewing the number of Sabbath Schools, &c. connected with the different Unions in Great Britain and Ireland, according to the last Reports.

ENGLAND.

	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Four London Auxiliaries,.....	397	5,083	55,175
Country Unions, &c.	2,888	37,546	383,670
Wales,.....	974	14,018	98,240
Total in England and Wales, ..	4,259	56,647	537,085

SCOTLAND.

In connection with the Sabbath			
School Union for Scotland,....	1,448	4000	75,527
Total in Scotland,	1,448	4000	75,527

IRELAND.

The Hibernian Society,	102		6,824
Sunday School Society for Ireland.			
Province of Ulster,	1,117	8,833	120,680
Province of Leinster,.....	262	1,950	19,527
Province of Connaught,.....	77	425	5,122
Province of Munster,.....	63	420	4,453
Total in Ireland,.....	1,622	11,628	156,606

The grand total of the above in Great Britain and Ireland, is, 7329 Sabbath schools, 72,275 teachers, and 769,263 children, which, when compared with the Reports of last year, presents an addition of 1692 schools, 21,900 teachers, and 112,721 scholars."

MISSION FROM THE SOCIETY OF FRIENDS (QUAKERS) TO WESTERN AFRICA.

As this is both a pleasing and a novel undertaking, it will, doubtless, be gratifying to our readers to know something of its origin and proceedings. We believe it owes its rise, principally, to the benevolence of an excellent lady, Mrs. Hannah Kilham, who is now the principal agent in its operations. She took under her care, in 1820, two African youths, Sandanee and Mahmedee, and began the double task of instructing them and obtaining from them a knowledge of the Jaloof, or Wolof, language, in order to reduce it to grammatical principles, and prepare the way for its expression by writing and printing. By these means she has been enabled to prepare a publication entitled "AFRICAN LESSONS, Wolof and English, in three parts"—the first part containing, "Easy Lessons and Narratives for Schools;" the second, "Examples in Grammar, Family Advices, and a short vocabulary;" the third, "Selections from the Holy Scriptures"—the whole comprising 175 pages, in Wolof and English. At the same time the conduct of her pupils has been satisfactory, and their attainments in common learning and the knowledge of certain mechanical operations, such as to qualify them to impart valuable instruction to their countrymen; to which work, it is said, their minds appear to be steadily devoted.

Mrs. Kilham having made all the preparation that was practicable in England, and having obtained the personal assistance of other three friends, Richard Smith, John Thompson, and his sister Ann Thompson, sailed, in company with them and her two Africans, for Western Africa on the 28th of October, 1823. They were exposed to the dreadful gales of that season, and were obliged to put back to Cowes, from which they made their final departure on the 7th of November; and after a safe and agreeable passage they anchored before Bathurst on the 8th of December. Their subsequent proceedings are thus related in the second Report of the Committee of Management.

“Upon landing, our friends were conducted to a vacant-house, provided for them, as an abode while here, by the kindness of William Waterman, a merchant, to whom the Committee had incurred many previous obligations. They were soon afterward introduced to the Commandant, Capt. Findlay, and to the rest of the principal resident Europeans. Our friend Hannah Kilham writes ;

“ ‘The Commandant received us courteously, and was so kind as to promise conducting us to Birkow ; and introduce us to the Alcaide, whom all speak of as a respectable man.’

“Birkow, or Bakkáoo, is a Mandingo town, situate on the Cape St. Mary, about 8 miles from Bathurst, near the sea ; and being on a dry, elevated spot, was considered the most eligible place to settle in. Another favourable circumstance concurred to recommend it to the attention of the Committee. A good stone-house has been here erected, at the charge of government, on land held by an annual acknowledgement to the Chief ; and the Committee, having learned that it was not likely to be speedily occupied for the purposes for which it was built, made application, by letter, to Sir Charles MacCarthy, for the use of it until they could otherwise provide for the party going out : this request having been, in the most liberal and condescending manner, complied with, the concern has been thus relieved, for the present, from a difficulty which had pressed heavily upon it—that of building a sufficiently large and safe habitation and school-room, before the merits of the proposed site should have been ascertained by actual trial.

“The interview with the Alcaide of Birkow has since taken place ; and the consent of his Chief, the King of Combo, has been obtained, to the settlement at that place, for the purposes of a School and Farm.

“But before entering upon the particulars supplied by letters of more recent date, it will be proper to state, in her own words, the views and feelings with which our friend entered this new field of labour. She writes, the day after her arrival ;

“ ‘Through the kind protecting care of Heavenly Goodness, we have arrived safe on the shores of Africa ; and it is due from me to ac-

knowledge, that, although under a feeling that an arduous concern must engage my mind and occupy my attention from day to day, I never was, in any circumstances, more sensible of being at home, and in the appointment allotted to me. Oh that ability may be given, so to dwell under a sense of dependance on the Fountain of Life, that a refuge may be known in all seasons of difficulty and danger! for such there will doubtless be, on the right-hand and on the left.

“ ‘The James cast anchor at this port early yesterday morning: a pilot had come on board, after dark, the preceding evening. After our usual morning reading (of the Scriptures,) we were favoured with a precious feeling of the Divine presence; and my heart breathed the language of supplication and praise. Very soon, W. W. came, accompanied by Capt. Smith, who had previously gone on shore, and to our great satisfaction, conducted us to an empty house, which we are to occupy during our stay on the island. The sitting-room is about 30 feet in length: it has eight doors and four windows, a piazza east and west, and is situated close on the beach, so that we may certainly enjoy a breeze, and indeed we are prepared to enjoy it! I did not recover from the effects of sailing, so as to sit up all day, during the voyage; but am now well, and hope to engage, without difficulty, in what is before me.

“ ‘Twelfth Mo. 10th.—I have the consolation to find, that the humble attempt upon which I have entered, with regard to the reduction of the African Languages to a written form, appears quite likely to answer the design of presenting an intelligible picture to the Natives. Adrian Partarrieu informs me, that a young man from Senegal, who has been instructed in French, and speaks Wolof, has read the “African Lessons” in Wolof, from the book which I gave him the day before yesterday: HE UNDERSTANDS THE WHOLE; and remarks that it will be a good method of teaching himself English, through the medium of Wolof.

“ ‘Sandanee has been reading out of the Scripture Lessons to some Natives, at their request, which they appear to understand. I have been to talk a little Wolof to the children, and long to teach it to them from their books.

“ ‘Remember us, and desire our preservation EVERY WAY.’

“ ‘From their subsequent letters, it appears that our friends had been chiefly occupied, up to the 16th of the First Month, in landing and unpacking their stores, in the necessary cares attendant on settling in a strange country, and in preparations

for school-keeping: yet not without having commenced their labours as teachers, which it has been found expedient to carry on for a while at Bathurst; confining their attention at Birkow, for the present, to the cultivation of friendly intercourse with the Natives, and to some attempts at gardening. Difficulties, which were not wholly unforeseen, have indeed rendered it impracticable for the whole party to take up their abode, as yet, at this station. The supply of water is distant about a mile; though it is believed that some may be obtained near the house, by digging; there is a want also of some appendages to the building, to serve as kitchen, store-room, &c. and lastly, a "palaver" with the Natives on the spot had been for some time going on, in consequence of objections on minor points; which they undoubtedly expect to have removed in the mode usual with all uncivilized people, by repeated presents. It is expected, that when these matters are accommodated, Richard Smith and John Thompson, with Mahmedee, who speaks the Mandingo, will take up their residence here, and endeavour to diffuse useful knowledge in their immediate neighbourhood, and gain the attention and good-will of the Natives until it shall be seen whether this be the more eligible place for a permanent abode. This measure was even rendered advisable by a due consideration for the health of our friend Richard Smith, which had been somewhat affected by the climate. It is proposed, that, in the event of their being thus separated, the whole company shall endeavour to spend the First day together at Bathurst.

With respect to school-teaching, at the latter place, it appears, at the date of the letters, to have been going on with spirit, under Sandanee, in a School formed partly of Liberated Negroes from Sierra Leone, who are retained by the Government at Bathurst, and go under the appellation of "King's Boys:" and, under our women friends, with the Mulatto Girls and others of the Colony, 22 in number. This School was opened the 8th of 1st month. The education of Native Boys was not as yet taken in hand.

The most kind and friendly attention has been experienced from the Commandant; and much cordiality and assistance, on the part of the resident Chaplain and Methodist Missionary. Hannah Kilham was contemplating a short visit to Sierra Leone; which, if it take place, may delay for some time longer the final settlement of their plan of operations."

CONVERSION OF THE JEWS.

The fifteenth Report of the London Jews' Society communicates important information on this subject. It brings forward gratifying evidence of the increasing attention of Christians on the Continent of Europe to the Jews. In France some of the Protestants, and also some enlightened and liberal Catholics have manifested considerable anxiety for the restoration of this poor outcast people. In Holland a similar feeling has been discovered: and in Switzerland, Germany, Prussia, and Poland, seven or eight institutions or Societies have been formed for enlightening them.

Amongst the Jews themselves, pleasing indications are observed. One is, the *dissatisfaction*, felt by some of them, *with the present state of Religion among their people*. Adverting to the lifeless and irreverent manner in which the worship of the synagogue is conducted among the Orthodox Jews, Mr. Thelwall observes—

There seem to be some few among the Jews themselves who feel this, and are very desirous of introducing some improvements into the Worship of their Synagogues, so as to make it more edifying; who, for this purpose, frequent Christian Churches, and make many inquiries into the employments of Christian Ministers, and their manner of proceeding with congregations committed to their care.

The *gradual diminution of prejudice* is another encouraging indication of improvement in the dispositions of the Jews toward Christianity. A striking instance of this kind was mentioned in the last Report; in which it was stated, that, for three years successively, the Professor of Divinity in one of the Dutch Uni-

versities had been requested to examine the children of a Jewish School in the same town, as to their proficiency in Hebrew. This same Professor informed Mr. Thelwall, on his last excursion, that, on one occasion, after having assisted at the public examination, he asked leave to address a few words to the children. This was readily granted. The Rabbi led the way to the place from which he was himself accustomed to address his congregation (for the examinations always take place in the Synagogue), and, in token of honour and esteem, the curtain was drawn aside from before the Books of the Law. The Professor addressed, first, the parents and teachers, and then the children; urging upon both, not only the necessity of diligence and mental improvement, but the necessity of true morality and inward religion. And he concluded with saying, that, though he could not assume any authority over them like Aaron, and the High Priests who succeeded him, to pronounce the blessing of the Lord over them: yet his feelings impelled him to express the wishes of his heart for them, by repeating those remarkable words (Num. vi. 24—26.) *The Lord bless you, and keep you! The Lord make his face to shine upon you! and be gracious unto you! The Lord lift up his countenance upon you, and give you peace!* As soon as he had delivered this benediction, the whole assembly bowed down, and cried out "Amen! Amen!" in a most solemn and affecting manner.

The New Testament is in many instances gladly received, and perused with intense interest. And on some occasions, the Missionaries have been encouraged by the Jews themselves particularly to address the children and young people, who were left at liberty by their parents to follow their own discretion. We shall add a few illustrative facts. Messrs. Wendt and Hoff, Missionaries to the Jews in Poland, were detained some time at Koenigsberg, on their way to the place of their destination, and unexpectedly found a wide field of useful exertion. Mr. Hoff writes—

The first day, after we became known, our room was almost always full of Jews. There was then a great fair at Memel; and Jews came from various quarters, especially from Silesia, and solicited books. They willingly paid the price which we asked for the New Testaments and the Prophets.

The first eagerness being over, we waited to see if any of the

seed would shoot out; and this satisfaction the Lord soon vouchsafed to us. Many Jews came to us, and we became known to many families, and we saw the visible blessing which the Lord vouchsafed to our labours.

Among the Israelites to whom the Word of God found access, a learned young man was especially attentive to it. In his first visit, he used all his wits to prove that Jews may be happy without Christianity: to this we opposed the Word of God, and God blessed His Word with respect to this young man. He came to us again, and requested us to read the Bible with him, which we did willingly; and he now, God be praised, as a sincerely penitent sinner, seeks pardon through him who *was wounded for our transgressions and bruised for our iniquities*. God has gifted him with extraordinary talents. He speaks French, Italian, Polish, and Russian; and he knows Hebrew very well, so that, when we read the Bible together, he always reads the Hebrew Text into German. He knows English a little, and Latin tolerably well. As he lives by teaching languages wholly, he instructs several young Jews, upon whom he now works with truly Christian zeal; and, God be thanked! one of these youths is already brought to an acknowledgement of the truth. Besides him, there are several other Jews on the road to the knowledge of the truth.

The following paragraph is contained in a letter to one of the Secretaries, from Mr. Moritz, a converted Jew, employed as a Missionary, in Russian Poland, by his Imperial Majesty. His letter is dated, Zytomir, Nov. 22, 1822. He says—

There have now, upon the whole, been with me at least EIGHT HUNDRED Jews, of all ages: among whom there were nearly all the Jewish Schoolmasters of the place, and the greater part of the youths that study the Talmud in the Beth Hamedrash: there have also been some respectable Jews from Berditchef, who were there afraid to visit me. The crowd was on the first day so great, that I was obliged to place my people at the door as a guard; allowing only a certain number at a time to enter, and, when these were dispatched, another number could enter. I was forced to this expedient otherwise I should have been suffocated; and in this manner I have distributed 1000 Hebrew and 200 Polish-Hebrew Tracts, and 59 Testaments in these languages. These books have been read by some with great pleasure and attention: and these (mostly young

persons) have promised to visit me afterwards to converse with me about these important matters. I have also given away Tremellius's Hebrew Catechism, and other Tracts, and a few New Testaments, to at least 60 very nice boys, who are pretty well conversant in the Talmud, and otherwise very quick and clever, of the age of 12 or 13 years, of whom some have been with me since to reason with me about what they have read; which gave me occasion to direct their young minds to the great Friend of children, and to endeavour to bring Him close to their hearts. Some of them seemed to be much moved; and promised me to pray God to give them a new heart, that they might be enabled to believe on his Messiah.

A correspondent writes—The 100 New Testaments in Jewish German, which I lately received, have been demanded of me, I can say with truth, every one of them, with prayers and entreaties, by Jews from Poland. I have not one left.

An old learned Jew, holding up in my parlour a New Testament in his hands toward heaven, exclaimed fervently, "Sir, you may believe me, I read this book day and night." This Jew had no official business with me whatever, and stands toward me in no worldly relation. He, at his own impulse, travels to Grodno and Wilna, proclaims Jesus Christ openly, and distributes New Testaments and Tracts.

Many Jews have implored me, for God's sake, to procure for them the Whole Bible in their own tongue, offering me a crown, (equal to 3s.) for each copy.

I answer to you for the truth of these wonderful facts, as a man of credit and a public servant; and I beseech you to call the attention of the Society to them. Twice the holy man of God, Isaiah, says especially, *Make a path—make a path; open the way; take away the obstacles out of the way of my people.* In my opinion, Complete Bibles are now of urgent necessity for the Jews; and it would be well if the Society would cause Bibles to be printed speedily. I think I alone could dispose of 500 copies, at 3s. per copy, besides such as should be given to poor people. The Missionaries would then find a field already prepared for the seed; and the conducting of their business would be far easier, and more blessed in its result.

A Jew of considerable opulence, having been long inwardly

convinced of the falsehood of the present system of religion among his brethren, and of the absurdity of their mode of worship—persuaded also that their present religion is not the religion of Moses and the Prophets, and struck with the purity and simplicity of Christianity, and with the coincidence of the New Testament with the Old—had, about a year before Mr. Thelwall met him, been baptized, with his wife and five children, and become a supporter of Bible, Tract, and Missionary Societies. What adds to the interest attending this circumstance is, that the grandmother of this Jewish Convert was a real Christian and continually offered up prayers to God for the conversion of her company.

The sister of the individual just mentioned, and her five children, the eldest of whom is 25, were baptized early in last year, by the Minister of the Reformed Church in the place where they lived. Mr. Thelwall saw a good deal of the woman and some of her sons—and says of the former, “There is in her, I think, better evidence of a real change of heart, and Christian feeling, than in any Jewish Convert whom I have yet conversed with.

AMERICAN MISSIONS.

By a late arrival, we have received the Report of the American Board for Foreign Missions, which is full of interesting matter. Our limits will allow us to notice, at present, only the state of the Mission to Palestine. The Missionaries now employed, under the direction of the Board, on this Mission are, Mr. Fisk, Mr. and Mrs. Temple, Mr. King, Mr. and Mrs. Bird, and Mr. and Mrs. Goodell; of whom the last three have entered on their labours during the year reported. Malta may be said to be the Head Quarters of this, and all the other Mediterranean Missions. Here Mr. Fisk spent the greater part of 1822, in company with Mr. and Mrs. Temple, being employed in various missionary labours, and in preparations for his ulterior destination, which was Jerusalem. They preached in English four times a week, having on the Sabbath two congregations of 100 persons each; and in September 1822, Mrs. Temple, with a few other ladies, commenced the first sabbath school in Malta. It began with fifteen scholars,

who soon increased to 45, of whom, two were Catholics, three Greeks, and three Jews. The progress of the school is thus described in a joint letter, dated in June 1823. "On the 8th; inst. we distributed premiums among our scholars in the sabbath school. It was encouraging to us to find, that the Greeks had committed to memory more than six thousand verses in the New Testament. One, a lad about 12 years of age, had committed the entire Gospel of St. Matthew; and two or three others of the Greeks had committed about half of the same Gospel, within about 12 weeks. This is a new and unheard of thing among the people of these countries."

Mr. Fisk likewise assiduously cultivated an acquaintance with different classes of persons, Catholics, Greeks, Jews, Mahomedans, as well as with intelligent Englishmen and others. And his time was also considerably occupied in maintaining a correspondence with agents of Bible Societies and friends of missions around the Levant, and in superintending the operations of the press. In November, 1822, he was joined, in consequence of his own application to that gentleman, by Mr. King, the first missionary of the Paris Foreign Missionary Society, by whom he was placed under the direction of the American Board; and a few days afterwards, Mr. Wolff arriving at Malta, these three associates immediately began preparations for a journey to Egypt and the Holy Land. All their arrangements being completed, they sailed for Alexandria on the 3d of January 1823, and arrived there on the 10th. In that city they were continually occupied, for ten days or more, in preaching, conversing, reasoning, and exhorting, sometimes in a more private way, and sometimes to a congregation of 130 persons. They sold 100 copies of the Bible, or parts of the Bible, in ten languages, and gave away 50 copies. One Schoolmaster bought 15 Testaments for his pupils. At Cairo they continued these labours; and, after some deliberation, concluded to visit Upper Egypt. Early in February they began to ascend the Nile; proceeded as far as the ruins of ancient Thebes; distributed the Scriptures to dif-

ferent classes of persons, but principally to Coptic Christians, who were in the most pressing need of them; and returned to Cairo about the 10th of March, when they made immediate preparations to cross the desert on camels, in order to be at Jerusalem toward the close of April. While in Egypt, and before their return to Cairo, they distributed 800 copies of the Scriptures, in whole or in part, and more than 2000 tracts. They preached and conversed in six or seven languages, and were incessantly occupied in various labours.

Messrs. Bird and Goodell, with their wives, embarked from New York, for the reinforcement of the mission on the 9th December, 1822. The visit of the missionaries to New York was attended with the most pleasing results. The kindest attention was paid to them by the friends of religion, and so deep an interest was excited in their undertaking, that a number of individuals formed themselves into an association, and pledged themselves to furnish the means of supporting them, by paying into the Treasury of the Board the annual salary of two married missionaries. Touching at Gibraltar, they were encouraged by the cordial reception which they met with, from pious and intelligent persons of different denominations. On the 22d of January, they arrived at Malta, and entered with all practicable speed and diligence upon the necessary preparations for future labour. In these Mr. and Mrs. Temple have been much engaged, so that they have already translated several tracts into Italian. "For the present," says the Report, "preaching and conversation in English, the translation and publication of tracts, the distribution of Bibles and tracts, the conducting of a correspondence with intelligent persons around the Mediterranean, the care of Sabbath Schools and the acquisition of languages, added to such journies as may promise to forward the cause of Christ, will occupy the labours of the three missionaries now at Malta."

Such labours could prove but very inefficient without the aid of a printing press. Permission therefore, was obtained from the government at Malta, to establish one, and it has already

proved its usefulness. On the 17th of June, 1823, this department of missionary service, stood as follows:—

“ We have printed eleven tracts in Greek, and four in Italian; and have three more in the press, two in Italian, and one in Greek, that is, a second edition of the Dairyman’s Daughter, the first being exhausted. Our tracts have been sent to Egypt, Syria, the Morea, and the Ionian Islands. A physician at St. Maura, one of the Ionian Islands, who is Mr. Temple’s friend and correspondent, wrote him a letter recently, from which we send you the following extract: ‘ I have sold all my Italian Bibles and Testaments, and wait for more from Corfu. Your tracts were received with amazing avidity, particularly the Dairyman’s Daughter. Many applications were made for a copy, which I was forced to refuse; but promised I would write for more. The Greeks say it is remarkably well translated. I gave one to the Regent, to two of the Judges, to a Physician, to a Master in the Normal School, and to the Inspector of police. I met one of the Judges carrying his copy in his pocket, talking of it, and showing it to his friends in the street. He told me he had never read such a book; and that it made him weep plentifully. Send me more if you have them, they are excellent adjuvants to the Bible. It would be a great advantage if you could print the Poor Cottager, by the same author. The Greeks are a quick ingenious people; but they stand much in need of instruction. They ask me for the Old Testament in Greek, and are much rejoiced to hear that it is printing.’ There are, at the present time, many thousand Greek refugees in the Ionian Islands; and thus we find an excellent opportunity to distribute our tracts among them.”

Two Greek youths arrived in America, in February last, who had been confided to Mr. Fisk for the purpose of being educated there: and it is expected that the missionaries will select other youths hereafter, as circumstances may favour the design, to enjoy the same means of intellectual and moral improvement. The good which might result to Greece from the execution of such a plan is beyond calculation.

Scientific Department.

NEW ZEALAND.

FOR the following article we are indebted to the North American Review, a publication which affords favourable specimens of American literature, and which we generally peruse with pleasure. The original article is principally drawn from Missionary documents, and is far too long for us to copy entire. We shall make it our endeavour, however, to allow nothing of importance to escape us.

In some points of view, the New Zealanders are among the most extraordinary people of whom we have any knowledge. No authentic record can be found of a people more thoroughly and shockingly savage; more fierce in their passions, more insatiate in their revenge, more blood-thirsty in their wars, or more inhuman in the treatment of enemies; at the same time, they are not less distinguished for the strength of their affectionous, their unshaken attachment to their relations, and their reverence for the memory of the dead. In their character, they resemble the other South Sea Islanders; but they exhibit stronger contrasts, and have customs peculiar to themselves.

The climate of New Zealand is temperate, and adapted to almost every production of European growth; but the natives cultivate scarcely any thing except sweet potatoes. These are produced in great abundance, and deposited for common use in public storehouses. Fern roots, wild celery, cresses, and a few other indigenous vegetables are used for food. Fish in great variety, and of good quality, is abundant. The only quadrupeds which Captain Cook saw, were dogs and rats; but he left hogs on the island, which have since become numerous. Mr. Marsden carried over horned cattle and horses, some of which were shot by the natives, because they trespassed on tabooed ground. The missionaries successfully cultivate wheat, other

grain, and many kinds of garden vegetables introduced from England.

The New Zealand men are tall, well formed and athletic, with a dark brown complexion, and black hair, which though commonly straight, is sometimes curled. The features of both sexes are regular, and some of the women are accounted beautiful. The dress of men and women is the same, consisting of two mats fashioned into garments, and worn one over the other. The under garment is made of the strong silky fibres of a species of grass, intermixed with dog's hair, and closely woven or matted together, and is thrown over the body like a mantle. The outer garment is much coarser and thicker; it is confined around the neck, and descends scarcely below the middle of the body, and is chiefly intended as a defence against the inclemency of the weather. The ears of the women, and frequently of the men, are perforated with large holes, having been pierced in infancy, and so distended as to receive bits of wood, feathers, bones, and the teeth of fishes, as ornaments. They also wear suspended from the neck pieces of green talc, carved into grotesque shapes somewhat resembling the human figure. The men gather their hair into a bunch at the top of the head, and confine it there with combs of wood or of bone and adorn it with feathers; but the hair of the women either flows loosely over their shoulders, or is cut short. Neither men nor women use any covering for the head.

The houses or huts of the natives are small, built with a rough frame work of wood, covered and lined with grass firmly compacted, and sometimes with the bark of trees; they are seldom sufficiently elevated to admit a person to stand erect within them; and they have but one opening, which serves both as door and window, and is just large enough to allow a man to creep through it on his hands and knees. The houses of the chiefs have commonly, a veranda or porch, which is fantastically ornamented with paintings, and carved work. Notwithstanding the rudeness of their dwellings, the want of better is scarcely

felt by the inhabitants, since it is customary with them to eat, sleep, and cook in the open air. They take their rest in a sitting posture, closely wrapped up in their mats.

With respect to the Government of New Zealand, a feudal jurisdiction is exercised by the chiefs, but their authority is absolute only in times of war. Various gradations of power, and extent of possessions, pertain to different chiefs. Some hold large tracts of land by hereditary right, and on these lands other inferior chiefs have possessions, and carry on their own cultivation; and manage their own affairs without any interference or controul of the head chief. The people at large are bound to no master; they go and come as they please, and are idle or industrious as moved by the wants of nature. Over his own household, his family, domestics, and slaves, every man, as well among the lower ranks as among the chiefs themselves, has absolute power; so far the feudal system is perfect; but beyond this, neither the theoretical nor practical machinery of government seems to be any thing else, than a tacit understanding between the parties, that some shall lead and others follow for mutual security, and better protection of personal rights and property. In time of war, all the subordinate chiefs and warriors throughout the territories of a head chief flock to his standard, and put themselves under his command.

The deepest trait, perhaps, in the New Zealand character, is a passion for war; to other employments they may be reluctantly brought by necessity; but to the din of battle, and the work of slaughter, they fly with an eager delight. Even those who have resided long in England, and become habituated to the customs of civilized life, lose none of this ferocity; their warlike propensities are revived the moment they again inhale their native atmosphere. Tooi, who had enjoyed these advantages, and when in England had exhibited an amiable temper and rapid improvement, was no sooner in the midst of his tribe again, than the spirit of the savage resumed its former empire in his mind. When reproved by the missionaries for his deeds

of blood, and reminded of his better knowledge, and exhorted to promote the happiness of his people by cultivating the arts of peace, his reply was, that it was impossible, "that if you told a New Zealander to work, he fell asleep; but if you spoke of fighting, he opened his eyes as wide as a teacup; that the whole bent of his mind was war; and that he looked upon fighting as fun."

The kinds of offence, which are deemed adequate causes of war, are so numerous and varied, that it seems impossible for a state of things ever to occur, in which a settled peace can continue for any length of time. The slaying of a chief in battle, or an insult offered to a tribe at any period within the remotest verge of tradition, are considered just grounds of retaliation.

All the tribes have fortified posts, called *Paks*, or *Hippaks*, situated at the top of an eminence difficult of ascent, as described in Cook's Voyages. But where muskets have been introduced, little confidence is put in these strong places. The war-like weapons, originally used by the natives, were the spear, *mearee*, and *pattoo-pattoo*. The spear is long, sometimes more than twenty feet, and pointed at both ends; it is grasped in the middle, and managed by the combatant with great agility and skill. The *mearee* is a kind of club made of stone, and worn in the girdle; the *pattoo-pattoo* is a sort of wooden battle-axe. Their enlarged intercourse with more civilized nations, however, has furnished them with more effective weapons of destruction. And it is worthy of remark, that since the introduction of fire-arms, wars have been more constant and bloody; the rage for killing has burned with greater fury, in proportion as the means of doing it have increased.

Previously to entering on war the New Zealanders have their sense of injury quickened, and their souls roused to vengeance by the harangues of their orators. And immediately before engaging in battle, they work themselves up to a wild and furious frenzy by the war dance, which is common to all the tribes. The performers come together without regularity, jump from the ground with violent gestures, distort their coun-

tenances, and rend the air with savage yells; and in this state of frantic excitement they rush upon the enemy. The practices of the natives in war, are thus related by Mr. Marsden.

“In time of war, great honour is paid to the head of a warrior when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect,— as a standard, when taken from a regiment is respected by the victor.

“It is gratifying to the vanquished to know, that the heads of their chiefs are preserved by the enemy; for when the conqueror wishes to make peace, he takes the heads of the chiefs along with him and exhibits them to their tribe. If the tribe are desirous of putting an end to the contest, they cry aloud at the sight of the heads of their chiefs, and all hostilities terminate; this is a signal that the conqueror will grant them any terms they may require. But if the tribe are determined to renew the contest, and risk the issue of another battle, they do not cry. Thus the head of a chief may be considered as the standard of the tribe to which he belongs, and a signal of peace or war.

“If the conqueror never intends to make peace he will dispose of the heads of those chiefs, whom he kills in battle, to ships, or to any person who will buy them. Sometimes they are purchased by the friends of the vanquished, and returned to their surviving relations, who hold them in the highest veneration, and indulge their natural feelings by reviewing, and weeping over them.

“When a chief is killed in regular battle, the victors cry aloud as soon as he falls, “Throw us the man,” if he falls within the line of his own party. If the party, whose chief is dead, are intimidated, they immediately comply with the command. As soon as the victim is received, his head is immediately cut off, and a proclamation issued for all the chiefs to attend, who belong to the victorious party, to assist in performing the accustomed religious ceremony, in order to ascertain by augury, whether their god will prosper them in the present battle. If the priest, after performing the ceremony, says that their god is propitious, they are inspired with fresh courage to attack the enemy; but if the priest returns an answer, that their god will not be propitious, they quit the field of battle in sullen silence. The head, already in possession, is preserved for the chief on whose account the war was undertaken, as a satisfaction

for the injury, which he, or some one of his tribe, had received from the enemy. When the war is over, and the head properly prepared, it is sent round to all the chiefs' friends, as a gratification to them, and to shew them that justice has been obtained from the offending party."

According to Captain Cruise, these heads are preserved wholly by desiccation; a hole is dug in the ground, and lined with stones, which are made hot; into this the head is placed; rolled up in leaves, where it remains till all the moisture, which gradually exudes, has escaped; it is then taken out and set in a current of air till it becomes thoroughly dry. When thus prepared, it resists the action of the atmosphere, and the skin and muscular parts are nearly as imperishable as the bone itself.

The darkest part of the description of these people is, that they are cannibals. During Cook's first visit to New Zealand, a boat's crew from his vessel was seized while on shore in some retired place, and, as the natives afterwards confessed, the men were killed and eaten. The French navigator, Marion de Fresne, with seventeen of his men, suffered the same fate. And in 1810, all the people belonging to the English ship *Boyd*, were cut in quarters, distributed among the different families of the tribe, and devoured.

But nothing has been heard more shocking in the accounts of cannibalism, than the narrative of incidents, which have come under the notice of the missionaries within the last three years as contained in their journals. When Shunghee (see *Friend of India*, vol. vi. page 267,) returned from England with his fresh supply of fire-arms, he immediately began to meditate new wars, and resolved to take ample vengeance on all his old enemies. Great preparations were made; the surrounding tribes were summoned to join him, and he departed to seek his foes at the head of a formidable armament of war canoes, filled with fighting men. He was successful to the extent of his wishes, and in a few months the whole expedition returned with numerous prisoners of war. And now followed a scene which words have not power to express, and which humanity

shudders to contemplate. The victims, who had been taken alive on the fields of death, were only reserved for a more dreadful end; Shunghee and his people butchered and ate them in cold blood; and for three successive days the missionaries beheld these barbarians feasting on the prisoners of war, whom they had brought home, and on one occasion Shunghee invited them to partake of his repast. The excess was no doubt greater at this time, because a son-in-law of Shunghee, and some other relatives of the family, had been killed in battle. Shunghee's wife, and other women of his household, seemed frantic with rage; they murdered several captives with their own hands, and the children apparently took delight in imbuing their hands in human blood.

Notwithstanding these ferocious habits, the New Zealanders have strong natural affections; their family ties are close and indissoluble: their grief at the death of a friend is extreme, and not uncommonly, in the case of relations, leads to suicide. On Mr. Marsden's second visit, he met with persons whose friends had died during his absence, and the associations which his presence called up, put them immediately to talking of their departed friends, and brought floods of tears into their eyes. It is a usual occurrence, in seasons of mourning, for women to cut their faces and bodies in a hideous manner with a shell, that they may testify by mingling blood with their tears, the depth and sincerity of their grief. In the domestic circle they are in general, gentle and tractable, neither tyrannical towards their dependents nor harsh to their children.

Little can be said of the progress of art and ingenuity among them: the most curious specimens are their war canoes. The largest seen by Captain Cruise, belonged to a chief of Shunghee's tribe; it was eighty-four feet long, six wide, and five deep, made of a single cowry tree, hollowed out, and the sides raised about two feet with planks firmly fastened and connected by cords made of a species of flax plant. At the stem and stern was fixed a post fifteen feet high, which, together with the sides

of the canoe, was ornamented with carved work painted red, and strung with a profusion of feathers. This canoe was propelled by ninety naked men, who regulated the movements of their oars by a song, led by three men, and in which they all joined; the owner sat at the stern and steered. This canoe moved with great rapidity, and would cross the Bay of Islands in perfect safety, when the sea was so rough as to render it imprudent to lower the ship's boats.

Among the customs which prevail in New Zealand, in common with all the South Sea Islands, are those denominated *tattooing* and *tabbooning*.

The tattoo consists of artificial punctures in the skin so applied as to become permanent, and represent certain figures according to the fancy of the individual or the fashion of his tribe. The pattern after which the face of a chief is tattooed is a kind of a coat of arms, which descends from generation to generation, and which they call *amoco*.

The taboo is of very extensive application. In general, any thing which is consecrated, or considered sacred, or which is forbidden to be touched, is said to be tabooed. The term is applied indifferently to persons and things, and denotes equally the object prohibited, the prohibition itself, and the persons against whom the prohibition is intended to act. Many tabbooes are laid by direct imposition for specific purposes, and when they have the nature of a consecration, they are imposed by a priest. Many tabbooes, also, are accidental, or arise from certain acts of the tabooed person, as touching a dead body and such like.

The penalty for breaking a taboo varies according to the degree of sacredness, which is supposed to be attached to the particular kind of taboo violated. It does not appear, that any civil penalties are instituted or corporal punishments inflicted; the transgression seems to be considered as wholly an offence against the gods, for which an atonement is necessary, either by a sacrifice, or some ceremony, the particulars of which have been defined and established by custom.

Little is known of the *religion* of the New Zealanders. They believe in the existence of invisible, spiritual agents; who have controul over the winds, the waves of the sea, the weather, and to a certain extent, over their own persons. These spirits are denominated *Atuas*, and it is supposed that death is caused by the presence of an *Atua*. They believe that chiefs and persons of distinction exist after death, or become *Atuas*, but *cookees*, or slaves, they suppose to have no future existence. They have numerous priests, whose principal employment is, to impose tabbooes, regulate the weather, still the winds when they are too high, and raise them when the canoes are becalmed. They were surprised that the missionaries should pray every day, and said, they saw no motive for praying, except when they wanted the assistance of an *Atua*.

The language of New Zealand resembles, in its outlines, the kindred dialects spoken in all the South Sea Islands. Otaheite is fifteen hundred miles from New Zealand, and yet the languages are so much alike, that the natives of the two islands understand each other without difficulty. Professor Lee, of Cambridge, has lately constructed a grammar and vocabulary of the New Zealand language, aided by the manuscript papers of the missionaries, and by the chiefs who resided in England. It has no declension of nouns nor conjugation of verbs. In nouns the purposes of declension are answered by particles and prepositions; and in verbs, the distinction of person, tense, and mode, are determined by adverbs, pronouns and other parts of speech. It is a language easily acquired, abounding in the vowel sounds, and harmonious to the ear.

Asiatic Intelligence.

CUTTACK.—We are happy to notice the formation of an English Charity School, at this station. It is an attempt to do “something for the uninstructed, orphan, and frequently, in knowledge and habits, semi-heathen, children of professed christians.” Our friends were encouraged to make the attempt, by the suggestion and liberal offers of the late Judge of the district; and drew up a circular stating the object, and the proposed regulations of the institution. “The most respectable gentlemen at Cuttack, Balasore, and Pooree, affixed their names to the circular, engaging a monthly subscription of *ninety-nine* rupees, contributions to the amount of 390 *rupees*, with the addition of a small annual subscription. Thus encouraged, application was made to Mr. J. Penny, of the Benevolent Institution, Calcutta, for a young man qualified for the situation of teacher. He was enabled to comply with this request, and on the 14th of October the School was opened. Fourteen children have been admitted, and more, both residents in Cuttack, and at the other stations in this province, are expected. Mr. J. J. Carapet, the teacher, has been engaged at 50 Rupees per month, with an expectation of increase of salary as the school may prosper. The necessities of some of the poor children call for assistance both for food and raiment, and it is with much pleasure that resources now appear to lead this neglected class of youth to habits of cleanliness, learning, morality and religion. A ticket is given, on Sabbath morning, to those who are present at worship; an extra one for catechism, hymns, &c. The school is taught in the mission chapel; and the master resides on the premises, and is almost like one of the family. May this seminary prepare many uncultivated minds for usefulness!

“We hope this plain statement of facts will stimulate the friends of man in general and of charity, in particular, not to suffer the smallest group of children called Christian to remain without some of that attention which is so liberally bestowed upon the children of Hindoos and Moosulmans.”

DACCA.—In October last, Mr. Leonard had occasion to visit Serampore, and some time after his return to Dacca, he sent us the following interesting narrative.

"It is high time to apprise you of my arrival in Dacca, and of other circumstances, in which I am aware you will feel interested, that have taken place since I had the pleasure of seeing you. You will call to remembrance that I complained of indisposition of Lody when at Serampore, but entertained a hope of relief by means of the river breeze, on my way to Dacca. This however, was not exactly the case; and to add to my distress, I was overtaken by a severe storm at a place called Jaffergunge, just as I entered the great Purda, which could scarcely be less than four miles broad. We had timely notice of the storm, as it advanced with a thick mist, and eventually a heavy shower; but unfortunately we were driven with violence upon the leeward shore, under a high bank, against which, notwithstanding our most strenuous efforts, there was the utmost danger of our being dashed. Little if any hope remained of our boat's riding out the storm, for, to add to our anxiety, a boat went down not above ten yards a-head of us. At this critical moment, almost at my wit's end, I sat down upon the bamboo platform, or deck, along side of the old *Ameen*, (the brahmun to whom you delivered the books for Dacca) to consult him relative to an attempt to get up the steep bank, in time, as the waves ran so high, and dashed so furiously against it, that there would be little hope of our escaping if the boat went down. We were then in a line, with my right knee touching his left, seated within about sixteen inches of the foot of the mast, when I became instantly insensible and fell backward. However I recovered before I reached the deck, and cast my eyes towards the right, where the poor old man sat, who appeared in the act of rising, (having been knocked on the broad of his back,) in a most frightful condition, with his whole frame convulsed, and his body scarified in almost every part, as if performed with a knife, the web between the fore-finger and thumb cut to the bone, and the thumb turned down upon the wrist, a severe wound upon the breast, and the leaders of his hams shrunk up, which totally deprived him of the use of his legs. Happy indeed was I when he accosted me, although in a tone something like that which proceeds from a man about to breathe his last, "O! Sir what has befallen me?" when instantly a clap of thunder struck us dumb for some seconds, and at once accounted for the fearful disaster, as we perceived no lightning when struck. However it pleased God to restore my mind; and afford me strength to offer a word of consolation to my

fellow-sufferer, to whom I had talked much, on the preceding night, of the glorious plan of salvation, and the boundless love of the Father towards perishing sinners, in delivering up the Son of his eternal love to die for them. Taking him by the arm, I told him, the Lord Jesus had saved his life, and entreated him to look up to him with his whole soul, and render him due praise for so signal a mercy—indeed I every moment (from his fearfully distorted countenance, and convulsed frame) expected his end. On hearing the name of Jesus, tears gushed copiously from his eyes, and it drew forth this hearty prayer, “O Lord Jesus, thou hast saved the vilest of sinners; a rebel worthy of a thousand deaths, acknowledges with a heart full of gratitude, that thou, and thou alone, hast snatched me, vile wretch, from the very jaws of death!” This fervent, and, from all I then witnessed I am constrained to believe, sincere prayer, thanksgiving, and humble confession, drew forth tears of gratitude from me, and urged me to press the Saviour’s love home to his soul, with redoubled energy; when he extended his bleeding arms, and eyes as if fixed for death, towards heaven, and with a loud voice in the ears of nine persons then in the boat, appealed to heaven for the sincerity of his prayer; adding in the most solemn, and indeed awful, manner, “If I do not believe in and love the Lord Jesus, and acknowledge with my whole heart that his arm saved me from instant death and destruction, *may another thunderbolt be hurled upon my head, and destroy me finally!*” I must acknowledge that this solemn appeal filled me with awe.

“The storm still raged, through which I made an attempt to spring towards the bank, after having arranged matters so as to have the Ameen either dragged or carried out, when I discovered that I had lost the power of both legs, especially the left; but by striking and friction, I recovered the use of the right, and made a desperate effort, trusting in that merciful arm that had just preserved me from immediate death, and succeeded in getting up the bank; on which I experienced fresh cause for thankfulness, as there was a very old man, one of the boatmen, crying out most piteously for help, with half of his body under the boat, which seemed as if pressing him to death, as he also, poor old man, was deprived of the use of his legs; however I succeeded in dragging him out to a place of safety, when the cry became universal that the boat was on fire in every direction within side. I therefore found it necessary to make

an attempt to get on board again, and as I began to feel the use of my legs, I happily succeeded ; when I discovered the whole of the fore part smoking. We soon succeeded, however, in getting the fire under, and I made once more for the shore to seek for help ; and in a short time reached an Indigo factory at Jaffergunge Creek, from whence I despatched a party, who assisted in saving the boat, and in two days after, we reached Dacca.

“ And now, my dear brother, where shall I find words or a heart to render thanks to the sinner’s Friend, “ a very present help in time of need,” for all his mercies towards me, the most unworthy of any who bear the name of Christian. Nine men, out of eleven that belonged to the boat, were wounded, the mast 15 feet high, was shattered into small fibres, and not a particle of it to be found, but the parts that were carried by the fluid into our flesh, the marks of which I have still in wounds upon both legs. The boat on fire, the storm raging, the waves threatening our immediate destruction ; *and not a single life lost ?*” Yes, my brother, we are still numbered among the living, to praise God. I should have mentioned that the event took place between 11 and 12 o’clock, p. m. on the 25th October—you will remember I left Serampore on the 18th. The Ameen had himself conveyed in a boat to hear the word of God at our place of worship last Sabbath morning, and I am happy to say, promises to do well. May the Lord strengthen his convictions, and make him such another Krishnoo to Dacca, as the former was once to Serampore.”

It may be proper to mention that this bramhun is by no means a stranger to Divine truth. He has been with Mr. Leonard several years, and has long openly declared his renunciation of Hindooism and his belief in the Gospel. Domestic circumstances have hitherto prevented his fully acting up this declaration, and being baptized : but we trust this affecting incident will lead him to feel the danger of trifling with or hesitating in the business of his soul’s salvation.

HADJIPORE.—The following are extracts from a letter which we have had the pleasure of receiving from Mr. Leslie of Monghyr : they shew the spirit with which our dear brother has entered upon his important duties as a missionary ; and will be gratifying to every one who has grieved over the bereavements sustained by the

Church in India, and has been praying for a fresh supply of labourers in the vineyard of God. "This is the time when the great annual assemblage of pilgrims takes place here, and such a scene I never expected to witness. I have never read or heard of any thing that can bear the least comparison with it, excepting the great assembly of Juggernath. Here are thousands and tens of thousands of weary pilgrims flocking in around us, covering the earth as the locusts do the face of the sky. On the opposite bank of the river, they appear as numerous as its sands, and though many boats have been employed all day in conveying them over, yet the number does not appear to be, in any degree lessened.

"On Monday last, (Nov. 1st,) I arrived here, accompanied by four native brethren who have been busily employed since then, in conversing, in reasoning, in preaching, and in distributing the Scriptures. We have had our principal station only a few yards from the temple to which the pilgrims resort; and many hundreds, if not thousands, have heard the word of God. The demand that has been made upon us for books, has been so great that we could not attend to it. All classes have either come, or sent for the Scriptures. To-day the Raja of Patna stopped one of our brethren in the midst of the crowd, and asked him to give him the New Testament, telling him that he had often wished to obtain it, and had even applied to some of his friends in Calcutta to procure it for him; but he had not as yet received it. Two or three days ago another Raja sent to us for some of our books; and when we gave them, he asked what our charge was, and when we said that we did not make any charge, he replied that he would not take them gratis; looking amongst them he picked out two, one of which was the Gospel Messenger, and returned the rest with two rupees. We have had applications also from several other great men amongst the natives, and to-day two or three of them came, with their attendants, and sat down amongst the brethren, and received books and heard for themselves. Many of the brahmins, also have received the word of God, as well as the common people. But I am sorry to have to tell you that we cannot answer all the requests that are made to us for books, and my chief object in writing to you, at this time, is to ask you to have pity upon us, and endeavour to relieve us from the pain of denying the word of life to these needy sinners. Books of any sort will be received with eagerness.

“As to the effects produced in the minds of the people I can say nothing. One man, however, has been with us for the last three days, and appears a very hopeful character. To-day two or three of his brothers, and some others of his relations, came to take him away : but he would not go. They took him aside and reasoned with him ; but he was overheard by one of our native brethren to say, that they might kill him, or burn him, or do whatever they chose, but he would not leave the Christians ; that they had told him of the true way of salvation, and back to idolatry he would not go. And he told our brethren, that he had examined both the Hindoo and Mussulman religion, but he never could perceive in any of them, any thing like a sufficient atonement for the demerit of sin ; and that he is convinced that what they have told him of the Atonement of Christ, must be the only way of mercy.

“On our way here, we met with a very pleasing instance in one of the villages at which we stopped. We found a brahmun, who sometime ago had been at Monghyr, and had received a gospel and some other books, reading and expounding them, as he could, to the people ; and this he was in the habit of doing. Indeed that very evening that we stopped there, he had been sent for from his home by some of the people of the village, that they might hear him read what was contained in his new books. He was very much pleased to see our native brethren and staid with them as long as he could. As we return to Monghyr next week, they will have an opportunity of seeing him again.

“Last Sabbath I spent at Digah, and had a good congregation, particularly consisting of soldiers. Mrs. Rowe and all her family were well. Mr. Dyer writes me, that the Society hopes to supply that station in a few months.

“P. S.—Poor Hingham Misr died on the 26th, in the act of prayer to God. We had just used our exertions to relieve him out of his difficulties, and bring him again to Monghyr, and in three days after his return, he was seized with fever, and died in about a week. For some time before, he had been very earnest in exhorting his fellow-countrymen to believe the gospel ; and on his return to us though he was then well, he yet looked as if earth were to be no longer his home. From the little I saw of him, my heart was strongly knit to him, and his loss has made me very sorrowful.”

SUMATRA.—Our last letters from this island, dated in the end of September, brought us various tidings. At Bencoolen, Mr. Robinson had been very dangerously ill with a fever, but was recovering. The schools prosper, and preaching is pretty well attended. At Padang, Mrs. Evans had also been brought to the very verge of the grave. Her fever continued twenty-one days, and at last assumed a putrid type. In great mercy, however, she was spared to her husband and little ones. On the 2d of August, Mr. Evans opened his new School-room. It is sufficiently large to accommodate 200 children, and is situated in a bazar which contains 10,000 inhabitants. From such a population, it might be supposed there would be no difficulty in obtaining the proposed number of scholars. "But," says Mr. Evans, "strange as it may appear, I have not yet more than thirty names in the register, and have never seen more than twenty boys present at once." During the first month, Mr. E. was not able to pay much attention to it on account of Mrs. Evans's illness; but since then he had done every thing in his power to collect children. Many promises are made, but few performed. This is principally attributable to the influence of the Mahomedan priests, who endeavour to persuade the people that the children will be constrained to embrace Christianity. Our friends feel assured, however, that time and perseverance will overcome all these obstacles, and that success will ultimately crown their labours. The Dutch Government have granted a provisional allowance of 50 guilders per month for the school; but the mission has sustained a great loss by the death of Colonel Raaft, the Resident at Padang. At Tappanooly, Mr. Burton, and his whole family were in excellent health. He was chiefly employed in prosecuting the study of the Battak language, in translating several tracts, and also the Gospel according to John, which was nearly half finished. His excursion, in company with Mr. N. Ward, we mentioned in our last number.

REPLY

OF THE

Serampore Missionaries

TO

The attack made on them in No. III. of the Oriental Magazine.

HAVING seen in No. III of the Oriental Magazine an attack on their moral character, in the review of an *unpublished private* letter sent by them to the Sub-Committee of the Baptist Missionary Society in England seven years ago, the Serampore Missionaries, distressed as they are at obtruding their private affairs on public notice, are constrained to vindicate their character from the aspersions contained in that review.

With reference to their brethren in Britain engaged with them in the cause of Missions, they cannot but regret the violation of delicacy which this review of a private letter involves. It was written in 1817, and put in type simply to save the trouble of transcription and the expense of postage. Only nine copies were sent to England, to the nine members of the Sub-Committee. As far as relates to their own character, they could have felt no reluctance, had the whole letter been published throughout Britain and India with a correct statement of the circumstances connected with it. But they felt the impropriety of compromising the feelings of their brethren forming the Sub-Committee in England, who in consequence of the death of Mr. Sutcliffe and Mr. Fuller, were then new to their duties, by making public the subject of any difference of opinion which had arisen between the two bodies. While, therefore, they requested the Sub-Committee to give publicity, *not to the letter,*

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but to two ideas contained in it, they felt themselves bound in honor to withhold it from public notice, till they received permission from those to whom it was addressed. This permission was never given. The Society, on the contrary, deemed it advisable to make these differences the subject of private and amicable adjustment, which has happily been accomplished, and a harmonious co-operation again established between the Society at home and the Serampore Missionaries. They beg leave therefore to assure their friends in England and America, where this statement will be re-published, that its exhibition to public view has not proceeded from them in any way whatever.

The effect of the Editor's thus reviewing a private letter written seven years ago, (which he acknowledges never to have seen till within the last six months,) while ignorant of preceding and subsequent circumstances, is visible throughout the review. Having in page 82 said, "The missionaries ask their brethren at home how any of them who were pastors of congregations and had realized a thousand pounds sterling by business, would relish seeing these thousand pounds seized by the deacons of the church?" he himself replies, "there can be little doubt but the brethren would one and all of them stoutly withstand such a claim *except they had bound themselves that the fruits of their labor, however acquired, should be at the disposal of the deacons.*" Here he acknowledges that supposing the Serampore Missionaries not to have bound themselves to place at the disposal of a Committee in England, the fruit of their labor, however acquired, there can be little doubt that as upright men they would one and all stoutly withstand such a claim. As the Serampore Missionaries *never thus bound themselves in any way whatever*, the Reviewer himself confesses, that his attack on their moral character has originated wholly in his ignorance of the circumstances preceding the letter.

Had he even known the circumstances which have taken place in the seven years since it was penned, he would scarcely have acted as he has done. In December 1821, they wrote

to the Society to say that "so little were they desirous of the exclusive Trusteeship even of the premises on which they reside, that if such an alteration be in their power, they will at any time vest them in the same eleven Trustees as the College premises." That after all differences, therefore, had been adjusted, and the Society had particularly requested that this letter should not be published, and that the most perfect harmony and love should in future be cultivated, a stranger should attempt to revive and perpetuate discord among brethren, is so contrary to propriety and reason, that the Serampore Missionaries cannot believe the Reviewer capable of so unworthy a deed, had he been in possession of these circumstances. His ignorance of them is not culpable; since the negotiations were necessarily of a private character; but it is somewhat strange, that while ignorant of them, he should thus attempt to destroy the reputation of individuals whom he characterizes as "unrivalled for piety, zeal, and disinterestedness" and still more singular that after having done this, he should ascribe to himself the praise of "honesty and impartiality."

To follow the Reviewer through all the sinuosities of misstatement into which his ignorance of the subject has led him, is quite a needless task. A simple statement of facts and figures will be sufficient to refute the three charges into which the whole attack may be resolved. He has charged them with having violated solemn engagements with the Baptist Missionary Society in England, by claiming a right over the product of their own labor; with having from the contributions of the religious world at home and abroad for the propagation of Christianity in the East, realized in part a substantial real property at Serampore; and with having transferred over to themselves in *fee simple* the real property which they had thus purchased and greatly increased from the donations of the Christian world.

To the first of these charges, which in fact runs through the whole article, viz. that they have violated a compact with the Society in England by which they bound themselves that the

pecuniary result of their labor however acquired, should be the Society's property and at the disposal of the Committee in England, it is sufficient to reply, as has been already hinted, *that no such compact ever existed.*

In 1788 Dr. Carey published an enquiry into the "obligations of Christians to seek the salvation of the Heathen" in which he maintained that Missionaries should if possible support themselves, that the first expense might be the last. In Oct. 1792 he together with the Rev. Messrs. Fuller, Sutcliffe, Ryland, and others, formed at Kettering in Northamptonshire the present Baptist Missionary Society. In 1793, he himself came out with the Rev. Mr. Thomas, and the next year exemplifying his own principle, both he and his colleague, accepted the superintendance of an Indigo factory and relinquished their salaries from England.

The product of their labor they deemed their own as much as though they had never sustained the character of Missionaries; and the Society at home also, deeming it the same, never interfered either with their incomes or their debts. The Secretary writes them; "We are glad that you are disposed to lay out YOUR money so profitably as in Schools and Translations, but you must not deny us the pleasure of sharing the expense of these with you." See PERIODICAL ACCOUNTS, Vol. 1st.

In 1799, Messrs. Ward and Marshman arrived in India with the same views of missions as Dr. Carey. The Society having moreover informed them that their funds would not permit them to guarantee more than 360£ annually for four families, the necessity of their applying to their own support was apparent. Not the least hint, however, was in any way given them that the product of their labor should be considered as the Society's, nor did they enter into any engagement of this nature with the Society, either written or verbal.

Dr. Carey having quitted Mudnabatty on their arrival, he formed a union at Serampore with Messrs. Ward and Marshman to support themselves and families independently of the funds of the Society and to promote the progress of Christianity and

knowledge in India. To this union the Society was no party, and no account of its income or expenditure was ever requested by the Society, or ever transmitted to England.

II. In the years 1800, 1801, and 1805 they purchased three parcels of ground, with houses, for the sum of 30,520 Rupees, and which after all the money expended in repairs, and in keeping them out of the river, instead of being worth "some lacs of Rupees" as the Reviewer suspects, would at the present moment fetch at the hammer little beyond their original price. They purchased these premises without receiving either directions or funds for this purpose from the Society in England, partly with their own private funds and partly with funds borrowed on their own responsibility. The 1500 rupees borrowed from the funds sent out by the Society to print the Bengalee New Testament, they first repaid. And they embrace this opportunity of saying, that they have never borrowed a single Rupee during the twenty-five years of their residence at Serampore on the credit or responsibility of the Baptist Missionary Society. That they might secure the *occupancy* of these premises to themselves and their missionary successors, and at the same time prevent their being sold or becoming hereditary property, they vested the *right of property* in the Society, and the Trusteeship in themselves. This they did as donors, without the request or even the knowledge of the Society. The right of property in them still remains vested in the Society and will continue so until the premises be swallowed up by the river Hoogly. The explanatory Declaration only bars the Trusteeship from being hereditary in their families, and declares it to have been their "will, design, meaning, and intention," in the purchase of these premises, that they should be occupied by themselves and their successors *in trust* for the object for which they were purchased. Whether this explanatory declaration was legally efficient or not, is irrelevant to the question of the guilt or integrity of the Serampore Missionaries, which it is the object of the Reviewer to discuss. The deed was declared efficient by the members of the Serampore

Court in whose jurisdiction the premises are ; and on the credibility of their declaration it was signed and sealed:

III. With reference to the disbursement of the funds collected in England and sent to India for the propagation of Christianity, it is proper to state, that from 1801 to 1815 the Baptist Missionary Society sent to India eleven Missionaries with their families, and requested that Dr. Carey's two elder sons might be received under their patronage. The funds for the support of these Missionaries were from time to time remitted to the Serampore Missionaries as the agents of the Society, till the year 1818, when at their earnest and repeated request, this agency was transferred to Messrs. Alexander and Co. Of the receipt and disbursement of these funds accounts were duly transmitted to the Society.

The sum of Twenty-Two Thousand Pounds mentioned by the Reviewer, was the amount thus received at Serampore, from 1801 to 1816, and was expended in the support of the aforesaid Missionaries, viz. in 1805 and 1806 in the support of six Missionaries and their families ; in 1807, of seven ; from 1808 to 1813, of eight ; in 1814 of nine ; and in 1815, and 16, of ten Missionaries and their families. Here it is scarcely necessary to assume that these Missionaries and their families, numbering on the average, eight in each year, as they did not support themselves, must have received support either from the aforesaid sum of 22,000£ or from the Serampore Missionaries, or have starved.

In their support, in their journies on the continent of India, and voyages to Rangoon, Java, and Ceylon, and in providing them habitations, the whole of this sum, amounting in round figures to 22,000£ was absorbed ; regular accounts were transmitted to the Society of the details of the expenditure ; and against the accuracy of even the minutest sum, they have never heard a syllable from that body. What then does the Reviewer intend by saying that they SHEW an expenditure of all the 22,000£ remitted to them and more, to escape from the claim of the Society ? He must either mean to insinuate that the entries on the side of disbursements, were false, or his words are

without meaning. Had there been any error in these accounts, however, it was the business of the Society to have checked it; but after they had audited and passed them, upon what principle, not of "impartiality," but of common equity, does a stranger without an opportunity of examining a single document, step forward and wantonly declare them false? To the veracity of these accounts the character of the Serampore Missionaries is pledged, and unless the Reviewer be prepared to bring forward a distinct proof of fraud in any specific entry or entries, the charge of embezzlement brought against the Serampore Missionaries must be considered as altogether gratuitous. They forbear from delicacy to mention how much they expended in addition to these funds, from the product of their own labor.

It remains now to speak of the funds entrusted to the Serampore Missionaries by the public in India for the support of the Benevolent Institution, for Native Schools, and Serampore College, the only three Institutions for which they have ever received subscriptions in this country. To those who have honored them with their support, it must appear on the very face of things, that with the publicity invariably given to the expenditure of their donations, the embezzlement of these funds was totally impossible. For the information, however of others, it may be necessary to state that the Benevolent Institution for the Instruction of Indigent Christians, was formed in 1810; and that the sums entrusted to them up to the date of the last Report was Sicca Rupees 111,536, of the annual expenditure of which, they have duly accounted to the donors in eight successive Reports. It has rarely happened that the Institution has not at the close of the year been left considerably in arrears; but for these sums the Serampore Missionaries have always made themselves personally responsible.

The Institution for Native Schools was formed in 1816; to it they subscribed from their own funds three thousand Rupees annually; and in 1820 the late Reverend Mr. Ward devoted thereto, the profits of his work on Hindoo Manners and Customs.

tems, to the amount of three thousand Rupees. The sum total of funds entrusted to them for this Institution up to the date of the last report, amounted to Sicca Rupees 56,693, of the annual expenditure of which, statements have been duly published in three successive Reports.

Serampore College was instituted in 1818. From the public in India, the Serampore Missionaries received about 18,000 rupees within the next three years, to reserve which for the purchase of ground, they defrayed the expense of students and Tutors themselves during that period. The buildings of the College they have erected from their own private funds to the extent of one hundred and thirty thousand Rupees, that no burden might fall on the public in Britain and India beyond that of supplying the annual expenditure of its establishment.

The College premises, they in a letter to England bearing date Dec. 17, 1821, announced it as their determination to vest in Eleven Trustees, to comprize one gentleman from the higher departments of the law in Calcutta, one from the civil service, and one from the mercantile circle; two in England, and two in America. Having just received a letter from B. Shaw, Esq. Treasurer to the Baptist Missionary Society and Chairman of the Committee at Lloyd's, accepting the office of a Trustee, they are enabled to carry this determination into effect without farther delay.

The sum collected in England by the late Mr. Ward, amounting to about £2800, was invested in the public funds, and by him placed in trust for the College in the hands of seven gentlemen, members of the Baptist Missionary Society.

The sum raised by him in America, to the extent of about 10,000 Dollars, was left by him in that country, in the hands of four gentlemen of the first respectability in the mercantile world, to be invested in a manner similar to the funds subscribed in England.

The premises to the west of the Mission Premises, presented to Serampore College by His Danish Majesty, were vested in the hands of Trustees chosen by the Danish Authorities at Serampore, in March 1821,

Another house at Serampore purchased by a legacy of 6000 Rupees bequeathed to the Collège in 1820, by a pupil of Dr. Marshman's who had recently left his Seminary, was vested in the Trustees mentioned by the Donor himself.

The advice therefore which the Reviewer gives respecting Trusteeship, as the means of securing to them "a continuance of the liberal support which they have hitherto met from the Christian world," was long since anticipated by themselves, not only respecting the premises he mentions, but relative to premises and funds with which he was quite unacquainted.

The voluntary appropriation on their part of 130,000 Rs. to the erection of the College buildings, will convince every candid mind that they could not have entertained any sinister views respecting the premises they had formerly given with equal cheerfulness to the Society. It was clearly within their own option to have withheld this sum from the College, and to have devoted it to their own families. And is it credible, that, while in the possession of their senses, they should with one hand, bestow a hundred and thirty thousand rupees on a public Institution, while with the other they attempted to take from another the *mere property* of premises worth not one-third of this sum *the occupancy and trusteeship* of which they had as purchasers reserved for themselves from the beginning?

From this statement; on the accuracy of which they rest their claim to a continuance of public confidence, it results.

1. That the premises at Serampore; consisting of three parcels of ground, were purchased for *Sicca* Rupees 30,520 from the pecuniary product of their own labor, and not from public funds; that while they reserved to themselves the occupancy and trusteeship, they voluntarily vested the right of property in these premises in the Baptist Missionary Society, in whom it still remains, that the only addition which has been made to the deeds, provides for the exclusion of any hereditary trusteeship, and declares it to have been the intention of the purchasers and donors, that the occupancy and trusteeship should devolve on their Missionary successors.

2. That the funds raised for Missionary objects by the public in England and transmitted to them, have been faithfully devoted to that object; that accounts of their expenditure have been duly and regularly transmitted to the Society; that the fidelity of them has never been questioned but by the Reviewer, and that not the smallest fraction of these funds has ever been expended in the purchase or augmentation of the Serampore premises.

3. That of the funds subscribed in India, to the Benevolent Institution, Native Schools, and Serampore College, faithful and regular accounts have been rendered to the subscribers, and the utmost publicity given to them.

4. That, with the exception of the 18,000 Rupees subscribed to the College, no portion of the funds intrusted to them by the public in India, has been devoted to the purchase or augmentation of premises or property of any kind at Serampore.

5. That respecting the College premises, of which the ground was partly purchased by this sum of 18,000 Rupees, and the buildings erected by themselves; they declared their intention, three years since, of vesting them in Eleven Trustees.

6. That the charges of embezzlement brought against them by the Reviewer, are, to give them the mildest designation, founded wholly on his ignorance of circumstances.

They cannot but think therefore, that when the Reviewer considers that the charges he has for want of information, brought against the Serampore Missionaries, are of so serious a nature, he himself will regret having thus injured the character of men, whom he acknowledges to "deserve public support in their undertakings by their zeal, their diligence, and their laborious exertions," and who have ever acted towards him in the most peaceable and friendly manner.

After a careful examination of all that Mr. Adam and the Reviewer have urged against the Translations; they confess they can discern little that requires an answer, which has not been answered already in their Reply to the Abbé Du-bois. To that little, however, they will take an opportunity of

replying in Britain to those who encourage the work of translation, where the Editor informs them that his Review is about to appear.

The number baptized in India from 1800 to 1821, they have endeavored to ascertain with as much accuracy as possible. They were accustomed to print until 1819, a selection of Missionary intelligence, under the title of Circular Letters.* As the majority of the Missionary stations in India, however, were supported from their own funds, and the report of their labors was published rather for the gratification of their friends in Britain than by way of rendering an account; the number of those baptized was not distinctly and periodically specified. They have since the publication of the Review devoted many days to the examination of the letters and records of the Mission, and are now able to state, that as nearly as they can ascertain, the number, baptized of every nation from Dec. 1800 to Dec. 1821 was One Thousand Four Hundred and Seven; the number in each year is subjoined.

In ascertaining how many of these have been Natives, they have been less successful, as the natives have not in every instance been distinguished from Europeans. They have reason to believe, however, that of this number, the Europeans, who were chiefly soldiers, amounted fully to four hundred; and that about a thousand have been natives of India; of these they have ascertained that nearly seven hundred, if not a greater number, have been Native Converts. In 1821 the number of Native Converts publicly professing Christianity, stood as follows. In Serampore and Calcutta, 71. In Cutwa and Beerbhoom, 69. In Jessore, 79. In Arracan, 124. In Dinajepore,

* Dr. Marshman was not in possession of a complete set of these Circular Letters, when Mr. Adam wrote to him. But although Mr. Adam did not give the least hint that he was desirous of publishing any thing on the subject, Dr. Marshman sent him the most accurate account they had been able to compile of those Native converts who professed Christianity at the end of 1822. These Circular Letters had been regularly sent home, however; and the Periodical Accounts compiled from them to the number of Six Volumes, Lieut. White might have obtained of any bookseller there before he printed his work.

74. In **Misnore** and **Parbotteepore**, 90. At **Monghyr**, **Digah**, **Béwaree**, **Ahliabad**, and other parts of India, 29. Total Four Hundred and Sixty-nine. These with their families now form an increasing population of nearly a Thousand.

Register of persons baptized in various parts of India by the Baptist Missionaries.

1800	-	-	-	2	1812	-	-	-	95
1801	-	-	-	6	1813	-	-	-	112
1802	-	-	-	9	1814	-	-	-	127
1803	-	-	-	14	1815	-	-	-	133
1804	-	-	-	15	1816	-	-	-	85
1805	-	-	-	31	1817	-	-	-	174
1806	-	-	-	26	1818	-	-	-	86
1807	-	-	-	14	1819	-	-	-	54
1808	-	-	-	20	1820	-	-	-	51
1809	-	-	-	80	1821	-	-	-	70
1810	-	-	-	106					
1811	-	-	-	97					1407

SERAMPONE, }
Nov. 26, 1824. }

