

THE
CHURCH MISSIONARY
INTELLIGENCER,

A MONTHLY JOURNAL

OF

MISSIONARY INFORMATION.

VOL. VI.

“ AS THE EARTH BRINGETH FORTH HER BUD, AND AS THE
GARDEN CAUSETH THE THINGS THAT ARE SOWN IN IT TO SPRING
FORTH; SO THE LORD GOD WILL CAUSE RIGHTEOUSNESS AND
PRAISE TO SPRING FORTH BEFORE ALL THE NATIONS.”

ISAIAH LXI. 11.

LONDON :
SEELEY, JACKSON, AND HALLIDAY, FLEET STREET,
AND HANOVER STREET, HANOVER SQUARE ;
T. HATCHARD, PICCADILLY ;
AND J. NISBET AND CO., BERNERS STREET.

—
1855.

W. M. WATTS, CROWN COURT, TEMPLE BAR.

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MEN OF SPITI, AND FEMALES OF UPPER KUNAWUR.—Vide p. 22.

Church Missionary Intelligencer.

THOUGHTS FOR THE NEW YEAR.

THE Jews of old were blameable because of their inattention to the distinctive features of the times in which they lived, and their consequent neglect of the corresponding duties which were required of them as the professing people of God—"The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord:" and again, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" It is in every respect becoming our position as Christian men, brought, by the providence of God, to the beginning of a new year, that we should look around and consider the aspect of the times, and their distinguishing features—whether it be cloud or sunshine that predominates; whether the storm or the tranquil season appears to be at hand; whether the coming future shall be fair weather or foul; that thus the path of present duty may be more clear, and that we may act accordingly.

The features of the present time are strongly marked, and demand profound attention. There is a note of preparation abroad, as though, spiritually as well as nationally, a great conflict were about to be initiated, and opposing hosts to meet in conflict. It is an active and energetic time, in which the elements of good and evil are alike pervaded by a remarkable activity. It is a time when the enemy is coming in "like a flood," and the Spirit of the Lord is "lifting up a standard against him." The devil is come down to the inhabitants of the earth and of the sea, "having great wrath, because he knoweth that he hath but a short time." Old agencies, by which he has long wrought to the ruin of mankind, are having new energy infused into them, and new ones are being called into action. Rome has awakened out of that quiescent state which led Bunyan, in his admirable "Progress," to describe the system as reduced to decrepitude, and, although unchanged in its malevolence, yet powerless to injure. Scott, in his note on the passage, inquires whether "Popery may not yet so far recover its

vigour as to make one more alarming struggle against vital Christianity, before that Man of Sin be finally destroyed?" In our day the possibility has become a certainty. Amidst the singular and often repulsive details presented to us in the annals of the Popes of Rome, there is a record left of one Pope, who, previously to his election by the cardinals, exhibited all the marks of enfeebled life; but no sooner had the prospect of brief occupancy secured to him their unanimous suffrage, than the man apparently bowed down with sickness stood erect, his step became firm, and his hand with manly vigour grasped the symbols of authority. So quickly Rome cast off her seeming decrepitude, when it ceased to be convenient, and, undaunted by past discomfitures, stands forth, arrogant and threatening, prepared to renew the mortal struggle with the truth of God. At a previous crisis of her history the Jesuits were called into existence to fight the battles of that church, and arrest the onward movement of the Reformation; and by their instrumentality the flood of light and illumination was diverted from a nearer approach to the papal throne. If Germany responded to the action of the reformers, Italy was preserved. If the nations of northern Europe cast off the papal yoke, the more fertile domains southward, after a brief paroxysm, subsided into contented acquiescence with its rule; while new conquests in America and the far east more than compensated for the portions of her ancient estate which had been wrested from her. Thus the immediate danger was averted. The Jesuits fulfilled their mission, and they were laid aside. The order was suppressed, but not extinguished. The embers lived beneath the ashes which concealed them. The commencement of the nineteenth century brought new dangers. The doctrinal reformation of the sixteenth century unexpectedly developed itself in eminently practical and aggressive operations. The Jesuits were needed. They were again called into existence. These ancient defenders of the papal church proceeded to repair the old defences, and organize new ones of still more formidable power. Rome has now her great Missionary instrumentalities, whose field of operation is not so much heathen as Protestant countries. She would put Protestantism on the defensive, and, by attacking it at home,

prevent its development abroad. Nay, more—that she may be enabled to battle more successfully against the truth, she allies herself with infidelity, just as Herod and Pontius Pilate, who had been at enmity between themselves, discovered, in their unjust persecution of the Saviour, a ground of reconciliation. Pilate sent him to Herod. Herod “sent him again to Pilate.” And the same day Pilate and Herod were made friends together.” Infidelity and Popery, antagonistic in many respects, agree in their repudiation of Christ. The love of the truth has power to unite. It unites hearts, unites men. That there exists so little union amongst those who hold the truth, proves, not the defectiveness of the principle, but the imperfect manner in which men have as yet felt its power. As its influence increases, this grand result will become more perceptible. But hatred of truth has also a power to bring into combination heterogeneous elements; and they who would otherwise repel each other, find here a common medium in which they can co-exist. The more powerful antipathy represses for a time the antagonistic action of lesser enmities, and collects them all into a malignant focus of great intensity. The seventeenth chapter of Revelation appears to delineate very significantly the new phase which the papal system is assuming; and the manner in which, by the influence of a common enmity, discrepant elements of evil may be organized into hostility against the gospel cause. In that chapter the papal church is depicted under a new emblem, that of a wicked woman. In the twelfth chapter there is another woman introduced, but one singularly contrasted with the harlot of the seventeenth chapter—“a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon . . . and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” Here we have the true church, the spouse of Christ, clothed with the sun, and having the moon under her feet; her mind and temper well expressed in the words of Paul—“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ”—the mother of “the people of the saints of the Most High,” to whom “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given;” but in a suffering condition, and under the oppression of pagan Rome. On the other hand, the

woman in the seventeenth chapter is luxuriously circumstanced—superbly “arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls;” yet the splendour of her outward adornment not sufficing to conceal her moral pollution and indescribable detestableness of character and life; for “upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth.” This symbolical person, deceitful and subtle of heart, appears in an elevated position. “I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” It is the same beast which is seen rising out of the sea in the thirteenth chapter, “having seven heads and ten horns:” the Roman empire in its concluding phase, its subdivision into ten kingdoms, coinciding with the ten toes of Daniel’s image, the form in which it now exists, and the *locale* of the destructive blow to be inflicted, when “a stone cut out without hands” shall smite “the image upon his feet that were of iron and clay, and break them to pieces.” And yet, although the same beast, not so but that it has undergone a change. In the thirteenth chapter the horns are crowned—“ten horns, and upon his horns ten crowns;” but in the seventeenth chapter there is no mention of the crowns. In a book characterized by such accuracy of symbol, through which, indeed, its whole meaning is conveyed, it is impossible to suppose this omission to be accidental. It is purposed and significant. In the dragon, the original *status* out of which Rome papal has issued, the crowns are upon the seven heads. In the first phase of the beast the ten horns are crowned. In the second phase, as presented in the seventeenth chapter, the horns are denuded of their crowns. It is evident that during the interim there has been revolutionary action. Monarchical rights have been disturbed and interfered with; so that they who shall rule in the kingdoms of the beast, in this more advanced stage of its development, shall rule rather by the voice of the people than by hereditary right. In another respect, also, alteration may be traced. In the beast of the thirteenth chapter there is to be found the element of blasphemy, but confined to the heads—“and upon his heads the name of blasphemy.” But in the seventeenth chapter the whole body of the beast is infected with it—“a scarlet coloured beast, full of names of blasphemy.” Infidelity in the papal church was at first a sect, confined to the educated mind, and held in secrecy and silence. Voltaire and his associates found it as yet a child, but they adopted it, and reared it to its

manhood. Thus armed with invective and bitter irony, the professed assailant of Romish puerilities, but desirous through them to wound the truth which they covered over and concealed, this new combatant issued into the arena of conflict. The church of Rome, in the first instance, viewed the assailant as her enemy, and prepared to resist him. "Censures were pronounced, books were seized, insults were offered to the remains of infidel writers." But on the soil of France the papal church was fearfully discomfited and overthrown, and, throughout her ponderous frame, writhed beneath the agonizing strokes which were inflicted upon her. Infidelity, triumphant over this attempted resistance, has rapidly extended itself from the higher to the middle, and from the middle to the lower and operative classes: the leprosy continues to spread itself over the whole body of the beast, until it shall be "full of names of blasphemy." Yet on this infidelized and revolutionary beast the woman sits. As here presented, so far from being hostile to the woman, it subserves her purposes: and is it not remarkable, the manner in which the papal church has recovered herself from the discomfited condition into which she was thrown by the combined stroke of infidelity and revolution, and is now exercising extraordinary influence and power over kingdoms and nations in which we know that these mischievous elements still live, and only await a favourable opportunity to resume their disturbing action? It is true, we see, as yet, little more than the commencement of this new phase in which the papal church is about to appear before the world. The change has, as yet, only partially taken place. It resembles, as it is now, the dissolving view, when, out of the misty nothingness to which the former image had been reduced, it begins to fashion forth new combinations. But they are at first so dim and indistinct as scarcely to be traceable: we are aware that something new is about to be unfolded, and we watch with deep interest the mysterious development, until by degrees the outlines become more stable and distinct, and the whole stands revealed to us. So it is that the outlines of this new phase of the Romish system will become more and more distinctly legible, until the woman is clearly defined sitting upon "the scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." But the philtre of her abominations has been long prepared. The cup is of gold: within it is to be found the filthiness of her fornications. There is the gorgeous ceremonial designed to conceal corruption of doctrine and of practice. With this she is already occupied in inebria-

ting the nations. She makes the inhabitants of the earth "drunk with the wine of her fornication," and men, as may be seen from time to time amongst ourselves, intellectual and gifted, but not faithful men, taste and sip, until, becoming deluded and intoxicated, they lapse, first into Tractarianism, and eventually into Popery itself.

The organization that we speak of is advancing, and the truth has yet to meet the combined assault of Popery and infidelity. They constitute precisely the instrumentality by the duplex action of which Satan is powerful to destroy souls. Numbers, disgusted with the superstitious follies of Rome, take refuge in sceptical opinions. Others, in their dread of infidelity, persuade themselves that there is no security except in unquestioning submission to what they call the church. Each extreme is void of faith. The one, in its credulity, is prepared to receive every thing which ecclesiastical despotism enjoins, even the monstrous figment of transubstantiation. The other, in its incredulity, questions every thing, doubts every thing, that bears upon it the stamp of revelation, and, rejecting testimony as a ground of religious belief, excludes every thing that cannot be dealt with in the way of positive demonstration. Thus the natural mind, in the perversity of its action, embraces follies and rejects truths: strains at a gnat, and swallows a camel.

Are we justified in thus attempting to "discern the signs of the times?" Is the enemy on the alert? Is he resolved not to part with his dominion without a struggle? Is he preparing new obstructions, new aggressive instrumentalities? Shall there not be proportionable activity on the part of the Lord's people? What need of prayer—what need of effort—what need of union! Prayer for the outpouring of the Spirit of God, in order to the deepening and strengthening of personal religion in every heart—this indeed is needed. He who had been accustomed, with the renewal of each year, to remind the church of this great duty, has entered into rest. May we be permitted to blow, albeit with inferior power, the silver trumpet of remembrance? Prayer, such as was breathed forth from the upper room in Jerusalem, where, as they waited for the promise of the Father, the little flock all continued with one accord in prayer and supplication—let this ascend to bring down anew the Holy Ghost in the fulness of His graces and gifts upon the church—

Oh, Holy Ghost, into our minds
Send down Thy heavenly light!
Kindle our hearts with fervent zeal
To serve God day and night.

Our weakness strengthen and confirm,
For, Lord, Thou know'st us frail;
That neither devil, world, nor flesh,
Against us may prevail.

The Lamb is also organizing His armies. He seeks those who, in difficult and dangerous times, shall prove faithful and enduring servants. He seeks a selected band for the work which it is His purpose to accomplish. When Gideon blew the trumpet, numbers followed him; but when the fearful and afraid were separated, the thirty-two thousand were diminished to ten thousand. Yet even then the work of discrimination ceased not—"Bring them down unto the water, and I will try them for thee there . . . and the Lord said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you." "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." They are the few who are satisfied to use the world without abusing it, and who content themselves with that which may suffice. They are the many who think they can never drink enough of the water of this life. But the Lord, who carries on spiritual work by spiritual agents, employs the few in preference to the many. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." How sad, how shameful, if He to whom we are so much indebted should want suitable agents to carry out His work! What need, then, that we should be spiritual wrestlers, like Jacob of old, in wrestling with God for a blessing, trained and disciplined to wrestle with ourselves, that, having power with Him to prevail, we may then prevail over our own besetting sins!

It is a time for effort. Souls are perishing, and they are precious. The Saviour deemed them so, when, for their salvation, He was satisfied to become a sojourner in this world of sorrow, Himself the chief sufferer. Human life, in human judgment, is a valuable element; it is as a spark, which, once extinguished, cannot be resuscitated; and, if it be in danger, men put forth extraordinary efforts for its preservation. Shall spiritual men be less interested in the salvation of souls, and put forth inferior efforts for their deliverance? It is but a brief period during which help can either be

given or received. "Thou carriest them away as with a flood." More of the mind of Him who came to seek and save that which was lost would ensure more vigorous exertion. The heathen are like the sick left to perish on the banks of the Ganges. They are not so sick but that they might recover if Christian charity were extended to them. But if it be withheld, what remains but that they must die? Who will draw near to speak of Christ, and administer reviving cordials? Who is willing to go down into the deep quarries of unregenerated humanity, and be instrumental in raising up from thence the living stones, which, prepared and fashioned upon earth, are transferred, as they are completed, to the Jerusalem above, where the true temple is being built of stone made ready before it be brought thither? May grace be given to all the true people of God to labour for the spiritual illumination of their thoughtless fellow-men! May the love of Christ, the grateful sense of surpassing mercies individually received, and intense compassion for perishing souls, combine to light up in every heart a flame of exceeding brilliancy, so that the Lord's people may be indeed as lights in the midst of this dark world! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Let us learn from the heathen themselves how we should feel and act towards them. The lesson is contained in the following incident, related in the journal of some of our Missionaries who are itinerating in Southern India, and who, on one occasion, mistaking the road, found themselves, at the termination of a fatiguing day, fourteen miles removed from the place where their coolies, with the tent, &c., had been desired to meet them.

"We must not forget to notice a touching incident, which affected us all. Our native brother, returning from bathing in the river, about an hour after we arrived, fell in with a poor widow, of about fifty years of age, a heathen and a Pariah. Was it true, she asked him, that we had missed our way, and were without provisions, without servants? 'Yes,' he said. 'Well, then,' she replied, 'take these two dooties (together a halfpenny): they will do to buy you milk and avul (bruised rice). Spend half in each.' It was in vain our friend told her that we were by no means so far reduced, that we should no doubt get on quite well enough. She would take no denial; but, leaving the money in his hand, went away. We had had plenty of milk from the sepoy, so we spent it all in beaten rice, which really was a great refreshment to us during the two or

three hours we were kept waiting for our curry. The Lord bless her!"

This, indeed, may be designated a speaking fact. Like the parable of the good Samaritan, it seems to say to us, "Go, and do thou likewise." A poor widow, a heathen, in every sense poor—poor as to the things of this life, poor, miserably poor, as to all that gives hope and comfort in the prospect of eternity, touched with the inconvenience and discomfort to which the Sahibs were subjected, gives freely of her poverty, gives all that she could give, to minister to their necessities, and forces upon them the acceptance of her bounty. The heathen—are they not necessitous, and have we not that which can supply their want? Yes, if we have only the same pitiful feelings towards spiritual need which she felt in matters of far less importance. Who will imitate the poor heathen widow, and help to impart the bread of life and waters of life to those who are perishing for the lack of knowledge? "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

It is a time to work, because one of blessed opportunity, unparalleled in the history of our race. How different their position, who, in the years that are past, organized the various Missionary Societies—British and American—and, reviving the Missionary action of the Christian church, gave it the practical reformation that was so much needed. Then it was difficult to obtain a Missionary; and, when some were found, it became a matter of anxious solicitude where the strong defences of Satan's kingdom might be most hopefully assailed. A futile effort it was thought in the world's estimation—two or three individuals who had never been heard of before, possessed, indeed, of one sterling qualification, faith in Christ, but, in other respects, inferior to many others who remained at home, going forth to a foreign land, amidst a strange people, whose language they knew not, to plant the standard of gospel truth upon a soil already pre-occupied by ancient and influential superstitions. But God works by weak instrumentalities: they best exhibit His glory. The power is not in the agent, but in the truth which he introduces into the body of a people. For this a weak agency suffices. But, once introduced, it acts powerfully, although, for a time, in silence and invisibly. It is as leaven hid in the meal, and fails not eventually to produce results of a striking and extensive character. Indications appear, similar to the heaving and swelling of the earth beneath which seeds are germinating, and the vital principle of growth, struggling with superincumbent difficulties,

labours to come forth into the light. At length there is conversion. The thin blade appears. It is at first sparse indeed, but it continues to spring up, the labourer knows not how; and congregations are formed, and native churches flourish and prosper, where once there had been the solitary waste. We live in that period of Missionary work in which we are permitted to look around and recognise the existence of such phenomena. We have more of visible encouragement than the fathers of the work. Perhaps we need it more. If they had less of perceptible result, their faith was proportionably strong: they had the promise, and that sufficed to them for action. Let only the same divine energy be introduced into our superiority of position, and still greater things, by the blessing of God, shall be attempted and accomplished. Let us not consider ourselves to have attained, or content ourselves with the measure of success which has been conceded to us, great although it be, and encouraging beyond our expectation. True, New Zealand has become a professedly Christian land; India has her wells of living water, and trees of righteousness growing around them; the healing on the wings of Him who is the Sun of Righteousness is being shed on the wronged and suffering tribes of Africa; the true Physician has taken His place beside the sick couch of the Red-Indian tribes, and they, whose case had been deemed hopeless, recover and revive. But these are only the first-fruits: the harvest lies beyond. Our present attainments are the starting-points from whence new efforts may be commenced on a more extended scale. The growth of Missionary work needs to be like that of the noble banyan. First the horizontal branch extends itself, until, at a certain distance from the parent stem, a shoot descends, and meets the earth by which it had been attracted; then, rooting itself therein, becomes an auxiliary stem, which, sending forth its own branches, repeats the same process until there be formed "a stately pile of vegetable architecture."

Let us forward. The Lord invites us so to do. Shall hostile agencies surpass us in activity, and the emissaries of Rome be more strenuous in the propagation of what is hurtful, than we of what is healthful to the soul? Shall they outstrip us, and pitch their tents in countries where the Protestant Evangelist has not attempted an entrance? The Lord has set the land before us; it is His inheritance; and He has commanded us to go up and take possession of it in His name. Shall we hang back? He who has already blessed us, prepares for His people a richer and more abundant blessing. Let our efforts be spread forth

to receive it as it falls—as the well-cultivated fields, over which the agriculturist has laboured, and where he has deposited the seed, spread themselves forth to receive and drink in the fertilizing streams which come richly from above. Let the new year be marked by new efforts. Let the Christian Church resolve that the Missions it has undertaken shall be well-sustained Missions. It is painful to see even a beast of burden overtaken, his strength vainly expended in an undertaking enough for two—for one impracticable. Shall faithful and earnest men be overburdened? Because they are willing, shall they remain unhelped? In their anxiety to meet their various responsibilities, shall they be forced to trespass on the vital resources of their constitution, like the man who takes from his capital to meet his increased expenditure, until there be a sudden bankruptcy and incapability of further effort, and the period of faithful service is terminated just as it becomes most telling and productive? The genuine element of Missionary service is a rare and precious talent; and therefore, when we have it, it ought to be much prized. Care should be taken that valuable men, whose loss, when removed from the field of active labour, it is difficult to replace, be not left in positions in which they are compelled to an undue expenditure of strength and life. Christians at home ought to be sensible of their responsibility in this respect, and feel that their brethren, who, in distant lands, are bearing the burden and heat of the day, have strong claims upon them. And if the work be crippled in its expansion by paucity of men, what shall be said of the injury inflicted by insufficiency of pecuniary appropriation, such as that to which the Committee found itself compelled, at the commencement of the existing financial year? “It is destructive to the end for which a Mission exists, to withhold from it what is necessary to give it efficiency. If the divine power, on which all good depends, be restrained, through want of prayer that would bring it down, in vain are men and means multiplied. If the latter are not furnished, results of instrumental agency are not realized. The support must be steady. Otherwise, plan and system, looking to future results, are impossible. A reduction from a former standard, although but temporary, may entail disasters that many years of subsequent liberality of support may not be sufficient to retrieve.”* In these remarks of our American brethren, expressed with that intellectual vigour and

force of diction by which their reports are characterized, we entirely concur.

One more qualification which the present time demands from us remains to be mentioned—union—union of the members with the Great Head of His people, union of the members with each other—both essential to efficiency. It is so in the organization of the human frame: all vitality and salubrity communicated to the members come from the head; but there is also with the members a power of mutual administration, and each, imparting to its fellow-members the strength which it receives, is by them benefited in return. Thus there is a mutual benevolence. Hence there is strength, as in disunion there is weakness. The effectiveness of the human body consists, in a very great degree, in the concerted action of its members. They are moved by one will and purpose, and all yield to that. Whatever is decided to be done, to that each member gives itself heartily, according to its measure of capability and power of action, and the man arises in the united strength of his manhood to the discharge of whatever duty lies before him. The more churches, congregations, and religious Societies approximate to this great model, the more there will be of real effectiveness. Each associated body of Christian men is bound to the recognition of Christ as its head and Lord, whose will is to be consulted, whose commands obeyed, and from whom the grace whereby we live, and the strength by which we act, are alone derivable; and the more there is of this union between the members and the head, and the more of godly union amongst the fellow-members, the more of the great conditions of usefulness. There will be then that subordination in the members to the head, and in the members to each other, according to the position assigned to them, without which union is but an empty name. The principle of the world—“If thou do these things, show thyself to the world”—the principle of self-advancement, will be eschewed. The place assigned by the providence of God will be the coveted position. The pre-eminence sought will be pre-eminence in service. He is greatest who regards himself as least—whose object is not to please himself, but to please his Lord; and who, in the happy discharge of a service which his great Master accepts, and by which his fellow-man is benefited, is willing to subscribe himself least of all, and servant of all.

Here lies the secret of schisms and divisions—of those schisms and divisions which distract the visible church, and separate from one another those who are agreed in all that is

* Forty-fourth Annual Report of the American Board of Commissioners for Foreign Missions, p. 32.

vital to the salvation of the soul—the subordination of love is wanting; the mutual deference, the willingness to take the lowest place, is wanting: and thus the effectiveness of the visible church, as a working body, is grievously injured. There is no greater hindrance to the progress of true Christianity than the divisions among Protestants. This to the heathen is a fearful stumbling-block. It constitutes not unfrequently one of the first difficulties on which the inquirer desires explanation. He knows not how to reconcile the unity of revelation with the disunion amongst its recipients. This is the great defence of the Romanist, behind which he seeks to shelter himself from the penetrative action of the truth. It is time that this blemish be removed. The organization of Rome presents an united aspect. It is true that it is more on the surface than in reality, and so we believe of the disunion amongst Protestants—that it is more on the surface than in reality. Still, the advantage of the double misrepresentation is wholly with Rome; for if she appears better than the reality, and Protestants in their denominational jealousies worse than the reality, she is benefited, and the truth is injured. Such divisions need not be. We survey our British Protestantism. We believe it to be in heart sound. The manner in which that section of it which was most endangered by the machinations of the Church of Rome, the Church of England, is throwing off to the surface the poison which was insidiously introduced into her system, is a proof of constitutional soundness. It is the sound Protestantism of the Church of England which is forcing the disguised Romanists in her communion to open separation. We repeat, therefore, the confidence we entertain as to the heart-soundness of our British Protestantism. True, it is by no means uniform in its aspect. Yet in each section the language of an evangelical and experienced Christian, in giving expression to the ground of his hope for eternity, would be the same—Jesus Christ would be the sum and substance of it. In each of the various denominations there is a large proportion of vital godliness: why, then, may not these different sections entertain towards each other a kindly feeling, as members of the same body? There is not one of them perfect. Each system has its imperfections, and it appears undoubted that the model of arrangement which shall prevail when Christ's cause rises to its triumph shall not be identical with any existing system. Until then, why may they not sympathize, why not co-operate, each retaining its own preferences? Why dispute with our brother because his preferences in some re-

spects are dissimilar to our own? God's truth acts irrespectively of such preferences and partialities, and from established and nonconformist churches His elect are being gathered. Assuredly all may well bear with that which God's truth bears with, and with which it condescends to be found in combination. We believe there is a growing conviction that estrangements between those who, although having diverse views on secondary matters, have no differences as to that which concerns the salvation of the soul, ought not to be; and that in this improved tone may be traced somewhat of the wholesome reaction which Missionary efforts abroad exercise on the churches at home. The vast wildernesses of heathenism present abundant opportunity for all to prosecute their labours without one intruding on another. Men, in the prosecution of one vast object, and in presence of the stupendous difficulties connected with it, have no time for those vexed questions, which at home are not unfrequently permitted to occupy a position far more prominent than their importance merits. We remember one of our Missionaries in China, the Rev. W. A. Russell, thus writing to us on this subject—

“Another matter, which I regard as of paramount importance, and calling for deep gratitude on our part to the God of harmony and peace, is the great unanimity of sentiment and action which prevails amongst the whole Missionary body at Ningpo, belonging to different countries and various Protestant denominations. This has been repeatedly remarked to me by natives, who declared they could not at all comprehend how persons, brought up and educated in countries so far apart as we have told them England and America are, could still be united together in so close and intimate a bond of union as it was manifest existed amongst us. This, I believe, is exercising a strong though silent influence upon them; thus verifying the truth, that love to each other, amongst the Saviour's followers, should be to the world a confirmatory proof of the power of His heavenly doctrine.”

We cannot but indulge ourselves in the pleasing hope and expectation that the native churches, which in India and elsewhere are being led forward to their maturity by Missionaries sent forth from various churches and denominations, will be found imbued with the spirit of mutual forbearance; and that, having never known in their earlier days the unhappy controversies on rituals through which the churches of the Reformation had to pass, there will be found amongst them more of that true catholicity of spirit which loves all who love Christ.

If amongst different churches and Societies godly union and co-operation be requisite to the efficiency of the instrumentality and progress of the truth, still more so amongst those who are constituent elements of the same Society—Committees, Secretaries, and Missionaries in distant lands. There must be lodged somewhere, for the good of the whole, some governing and directing power, some central point of reference. That power is of course held and exercised under responsibility to Him who is the head of all Christian men, and from whom counsel is to be sought and blessing implored on all Christian undertakings. From Him power is delegated, for Him power is to be used. Committees at home are the friends and counsellors of their Missionary brethren in distant lands. They consult their best interests, attend to their suggestions, feel for their discouragements, rejoice with them in their successes, and strenuously labour to obtain for them as large a measure of home support as possible. The Missionaries reciprocate the goodwill which they are persuaded the Committee entertain to them, and are careful, as in the discharge of an important duty, to forward full and frank information of the work in which they are engaged, without which the home position of a Society cannot be sustained. Thus there is godly union: and if this be necessary between the home and foreign subdivisions of a Society, how equally so amongst Missionaries of the same Society in the same field of labour? Amongst such, dissensions would be ruinous. Professedly engaged in seeking to propagate the gospel, they would then be practically doing that

which of all things is calculated to obstruct the gospel and reduce their labours to a nullity. He who cannot live at peace with his brethren, had better far withdraw from a position for which he is unfit, and where, in fact, his presence is doing much more harm than good.

Where shall be found the true remedy for disunion? There is but one—closer approximation to Christ. In being brought nearer to Him, we shall find ourselves nearer to each other. O that the Holy Spirit, in the exercise of His gracious power, may draw all believing hearts into closer union with Him who is the Head, the Centre, and Source of life! As “the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments,” so may the anointing Spirit, which was poured out without measure on Him who is our head, in a renewed gift of Himself diffuse over the whole body of the church the fragrance of Christian love! May He come as the dew, plenteous and saturating as the dew of Hermon; seasonable and welcome as the evening dew, when, after a long and parching day, the shrubs and plants droop from the intensity of heat, and, lo! the dew comes thickly just when it is most needed. Then shall the Saviour’s earnest petition on behalf of His people have its full answer—“Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one: as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me.”

NOTES OF A MISSIONARY TOUR TO JUBBULPUR, SAUGOR, BUNDLECORD, &c.

IN our Number for August 1851, the attention of our readers was directed to a new field of labour which the Society had been invited to occupy—Jubbulpur, in Central India, the capital of the provinces north of the Nerbudda, acquired from the Nagpur rajah in 1818, 153 miles N.N.E. from the city of Nagpur. The Rev. W. Smith, our Missionary at Benares, preceded to visit this place in December of last year; and his journal, which we now introduce, will be read with interest; not only because of the information derivable from it concerning Jubbulpur itself, but still more from the extent of the tour in a new direction, and over ground as yet destitute of organized Missionary effort, the various towns and villages visited, the various classes of hearers in presence of whom our Missionary and his

companions found themselves—from rajahs down to the simple peasantry of the rural villages—and the variety of reception which awaited him. We shall first sketch the line of route—from Benares thirty miles to Mirzapur on the south bank of the Ganges, a populous town, its native habitations and clusters of Hindu temples crowding along the banks of the great river; thence ten marches to Rewah, the capital of a protected state in the province of Allahabad, between the parallels of 24 deg. and 25 deg. N., an elevated table land, across which the Tonse and the Sone pursue a N.E. course to the Ganges. Proceeding through Amar-pātan, Mynhir, and Ghunwāra, our travellers reached Murwāra, fifty-six miles from Jubbulpur, an interesting place, which Mr. Smith considers

might with advantage be taken up as an affiliated station with Jubbulpur. The latter place was reached on December the 30th. On their homeward route they proceeded in a N.W. direction to Saugor, 112 miles distant, thence through Bundlecund to Chhatarpur, and, ascending the table land, visited Panna, and returned by Nagode.

We have only to add, that an European catechist, Mr. Rebsch, has, since then, been located at Jubbulpur. This is an important step, an advance southward towards the long-neglected Deccan. It cannot remain an isolated position, but must be eventually connected by a chain of intermediate posts with some of our older stations—Benares, for instance. We see in this a faint outline of the future pathway of the Society, as God gives the men and means.

“I left Signe on the morning of December the 5th, accompanied by our excellent catechist, Nehemiah Nilkanth Shastri. He, poor man, was in great affliction, having buried his dear wife only three days before; and it seemed mercifully arranged that I was able to take him off at once on a long journey, as thereby his grief was mitigated and his spirits gradually revived.

“Samuel, one of our readers, and two Christian boys, having preceded us, we overtook them at Mirzapur. Samuel's wife, who is still a heathen, accompanied him. She had hitherto manifested great enmity to Christianity, and given her husband much trouble on account of his becoming a Christian; and as she was very desirous to visit her own and her husband's relatives, who reside at Panna, in Bundlecund, and as I hoped to be able to return *vid* that town, I thought it well that she should go, both that she might be fully convinced—which she was loth to be—of the impossibility of her joining her relatives again, since she has lost *caste*, and also that she might see more of the nature and spirit of Christianity, being necessarily brought more in contact with us on the way. And I am thankful to say that such has been the result. Samuel tells me that a change seems to have come over her since she left Panna, and she shows some desire for Christian intercourse. From Mirzapur I was joined by my dear old friend and valued Missionary of the London Missionary Society, the Rev. R. C. Mather, who, having suffered in health, was desirous of a change. I was very happy he went with me, not only for the pleasure and benefit of his company, but also from the circumstance, that, if he had not gone, work, which I should have desired to do, must either have been left

unattempted, or I must have been more exhausted and worn out than I was. Besides Mr. Mather, Mr. Sherring, a young Missionary of the same Society, went with us, to see something of the nature of the work, and make progress in the language, &c.

“We travelled to Jubbulpur of course by the great Dakhain road, which is *pakka*, and generally in good condition, equal, I think, in the main, to the great trunk road from Calcutta to the north-west provinces—excepting that it has causeways instead of bridges over the nullahs and rivers, which make the road difficult and even dangerous in the rains. But I was informed at Jubbulpur that bridges are to be built immediately, government having devoted a large sum of money to that purpose.

“From Mirzapur to Rewah, ten marches, the country is generally cultivated and picturesque. We preached in the villages, and found willing and docile hearers, though generally poor and ignorant. At a village named Dharm Pura I met with a particularly interesting young man, a Brahmin, who was anxious to understand our religion. After having had two conversations with him, he met me on the road about two miles from our tent, as we were going on to our next halting-ground. He told me that he had with difficulty escaped from his brother, who had insisted that he should not see me again; but he had determined to obtain another interview, and to get a book from me, which I gave him, accompanying it with additional exhortations, &c. On my return I saw him again, when it appeared he had been talking to his wife on the subject, and seemed quite to have made up his mind to become a Christian. We must wait and pray. If there is a work of grace on his heart he will come here for further instruction and baptism. Indeed, he said he would come in about a month.

“I met with a pleasing Brahmachâre at Mouganj, who heard with much attention and interest, and came with me to my tent for a copy of Nehemiah's refutation of Vedantism.

“We arrived at Rewah, the capital of the Rewah rajah, on the 16th of December. The rajah is an orthodox Hindu, and its warm advocate, and, in consequence, a great patron of Brahmins and pandits. He is also a reading, intelligent man, and, as it would appear, of good moral character. We sent our compliments to him, and requested an interview; when he politely sent an elephant for us. We found the rajah seated on his throne under a silk canopy, with upwards of a hundred attendants seated on each side and behind him.

For us chairs were placed. The rajah rose on our entrance, and returned our obeisance. After one or two general observations, the rajah asked me in what particular features our religion differed from that of the Hindus. He said that he, too, was a worshipper of the one God; that he believed in a creation, and in the separate existence of souls, whether in men or animals; and also that salvation did not consist in absorption, but in a dwelling near to God. In short, he seemed to be what is technically termed a *Vashistkādhyai*.*

"I commenced my statement, when the rajah further asked what kinds of evidence we acknowledged, adding, that, according to the Nyāya, there were four kinds, *anumāna*, *shabd pramān*, *upamān*, and *pratyaksh pramān*. I replied, that in religion we chiefly appealed to the *shabd pramān* (testimony). He said that was his practice too. I then proceeded to give a concise view of the creation of man, the fall, and the recovery by Christ, illustrating the latter, and particularly the necessity of an atonement, by several similes. Mr. Mather added, on the same subject, an illustration from the case of Zaleucus, and his law regarding the punishment of adultery. The rajah criticised the account of the creation, asking how God could create *ākāsh*, which he seemed to consider synonymous with space. It was explained that by the term here was meant the atmosphere. The rajah thought that the two religions did not differ substantially, as Ram was held by them to confer similar blessings to those which we expected from Christ. I objected that Ram himself was not free from sin, and therefore could not liberate others from it. Moreover, I maintained that Ram did not *pretend* that he made any expiation for sin, while it was evident that such was necessary in order to reconcile justice and mercy. On this point I dwelt for some time. We then took our leave, the rajah politely rising from his seat as at our entrance.

"On reviewing the meeting we were of opinion that the rajah was the most intelligent, candid, and dignified Hindu ruler that we had met with. It is evident that he leads the darbār, and not the darbār him. We were surprised that he had heard us so freely and fairly.

"The next day we were much gratified by a second invitation from the rajah, accompanied with an elephant to take us as before;

* This account of our interviews with the Rewah rajah is, almost verbatim, Mr. Mather's, published in his native newspaper, the *Khyrkāh i Hind*.

and, as it was earlier in the afternoon, we could see every thing in the palace better than on the former occasion. In the interior courtyard is a handsome arch, formed by stones, covered with figures of men and women in *relievo*. The attitudes of the figures and the grouping are striking, and the whole effect is good. We ascended to the roof by a rough staircase of unwrought timber, with the interstices filled with earth. In one of the verandahs of the court were the musicians and dancing-girls, one of whom had a rich, powerful voice. The place of worship is so near where we were sitting, that all the proceedings there at sunset were distinctly heard.

"The rajah received us as before. The darbār did not seem quite so numerous, but numbers came in afterwards. Behind the throne stood three servants, one with a choori (fan), another with a sword, and the third was holding a chillam—a part of the *hukka*, or native pipe. As each member of the darbār entered, if of superior grade, he only bowed and said, 'Sahib Salāmat;'' if of inferior rank, he said, 'Maharaj, Prithiraj, Chakravarti!' &c. When, as dusk came on, torches were brought in, all the darbār rose and made obeisance and blessed the rajah, and the rajah in return bowed, putting his fingers to various parts of his face. The place of darbār is in the open air, on the roof, and commands a view of a sheet of water with a well-wooded island in the centre. The whole of the buildings are much out of repair, as also the walls of the fort; but still, particular parts have a commanding aspect.

"The interview commenced by questions as to our health, the news of the Panjab, and inquiries about the Queen, and as to whether Hindus were permitted to visit England, &c. Here Mr. Mather gave a short account of the new charter; and, as the rajah desired a copy of it, engaged to send him one in Urdu.

"Mention was again made of the doctrine of the atonement, which Mr. Mather further enlarged upon. On this the rajah remarked that Ram was their expiation. In reply, Mr. Mather observed, that, if the statements respecting the various incarnations were fully considered, it would be evident that Christ was the only Saviour. He then proceeded to point out the uselessness of the Hindu avatars; that, tried by their own standard, as given in their own books, there was no necessity for them; that there were gross inconsistencies in the accounts of them; they came most in the age of virtue, and decreased as the ages deteriorated; while finally, in this the last and worst age, there had not been one. In answer to Mr. Mather's statement that the

fish avatār was in the Satya Yug, when a deluge of water had drowned the world, although there was, according to them, no sin to punish, the Rajah replied that there was sin, but not so much, and that the deluge was not real, only an illusion. Mr. Mather rejoined, that it was not worthy of God thus to sport, appearing to drown the world and not to drown it, and that, if that were illusion, all might be so. In answer to the assertion, that in the present or iron age there had been no incarnation, though, according to their doctrine, there ought to have been more than in any other, the Rajah replied—whether seriously or not I don't know—that there had been Jesus Christ in Wilayat, Mahommed amongst the Mussulmans, and Chaitanya in Bengal. A question was then asked as to how we performed divine worship. Mr. Mather explained that the knowledge of God was the first in order, then love, then meditation, then hymns of praise, and prayer, and gave them a specimen of the latter, and remarked that such worship humbled the pride of man and tended to purify the heart.

“After this I gave them the Ten Commandments, with explanations, which was well received.

“Nehemiah wished to speak, and some of the rajah's people, knowing that he was a Brahmin and Kashi pandit, were desirous to hear him; but the rajah positively refused, saying that he was *bhrashī* and *patī* (a ruined apostate). This happened after we had taken leave, and were going down stairs.

“In our first interview the rajah mentioned having had a meeting some ten or a dozen years ago with the Lord Bishop of Calcutta, and stated that he had afterwards received a letter from the bishop on the subject of religion, to which he had sent an answer, but had heard nothing further. It instantly occurred to me that the letter which the bishop had sent him was one that I had translated for his lordship on the occasion. I told the rajah this, and that I would ask the bishop if he had received the rajah's reply.

“After we left Rewah we wrote a letter to the rajah, or rather Nehemiah did, on the subjects which we had discussed with him, and sent him a number of books. To this letter I received an affable, friendly reply at Saugor. I hope to write to him again as soon as I get time.

“Besides our meetings with the rajah we had preachings, &c., in the town of Rewah, a long interview with a number of Prannāthis, a pleasing discussion with a pandit, &c. On the whole we had an ‘open door’ at Rewah for declaring the ‘glorious gospel.’ O that

it may not be in vain! On my former visits to this place I had never an opportunity of visiting the rajah, as he always happened to be away. When I was here nine years ago, I remember he was out with his army fighting a rebel chief, and we heard the discharge of the cannon of the contending parties.

“The second stage from Rewah is Amar-Pātan, a populous place, with many pandits, where we had some encouragement. Our next halting place was Mynhir, a town that I have been pleased with on former occasions during the lifetime of the thakur, or rajah. But now that he is dead, and the place has passed into the hands of the Company, the people are strangely altered, being quite careless, rude, and disrespectful.

“From Mynhir we marched to Ghunwara, where I met with a very pleasing Brahmin. On my former visit, it appeared, he had received a copy of the four gospels and the Acts, and a Sata Mat. He seemed serious and earnest, and very desirous to understand Christianity.

“Passing on from Ghunwara two stages, we arrived at Murwara, where we spent Christmas-day. The scenery magnificent from Mynhir all along. This is a large, interesting place, and is distant from Jubbulpur fifty-six miles; so that, if Jubbulpur be regularly taken up as a Mission station, Murwara might with advantage be occupied as an out-station, have a school, &c. A further inducement to this would be, that the country between the two places is generally cultivated and populous, and there are several very large villages on the road, such as Sleemanabad, Sahora, Jhanjara, Gusalpur, Panagaih, &c., all which places ought to be more or less occupied with catechists, readers, schools, &c. The people seemed to us very promising. Of course, compared with places like Benares, they are ignorant; but they seemed simple, unsophisticated, and very much free from prejudice, and disposed to hear.

“At Murwara a Sikh Sawar, in government employ, visited me several times, and joined with us in our worship. He was a very pleasing man, and had received instruction in Christianity, it appeared, from the late judge at Jubbulpur. He seemed to have made up his mind to become a Christian, though he requires further instruction, and expressed his resolution of going to Agra for that purpose.

“We arrived at Jubbulpur on the 30th of December, and remained ten days. The day of our arrival we visited the town, the Mission school, and the small Mission bungalow, which latter, unfortunately, is situated within the military lines. The next day I called on Major B., who is in charge of the Mission bungalow,

and in whose name the 4000 rs. in the Company's paper, collected for the Mission, is entered. Accompanied by him, I paid my respects to the colonel commanding the station, and gave notice of my intention to have divine service in the station church the following day, Sunday, there being no chaplain. In the afternoon we preached, &c., in the town.

"At the English church, on the following day, we had a congregation of about thirty persons. I gave notice of the Sacrament of the Lord's supper for the next Sunday. In the afternoon Nehemiah and I, after delivering an address each in the city, visited the Sadar-Amin—a Maharatha pandit, who, we had been informed, was the principal authority on religion in the place. We found him a quiet, civil, gentlemanly sort of old man, but prejudiced. He did not seem to know a great deal of the Shasters, &c.; at least, if he did, he would not produce it. We visited him again the following Sunday, as he said he had no leisure on weekdays. We remained some two or three hours on each occasion, but the old man refused to bring out the stores of learning for which he was famed, saying that I was a Christian, and Nehemiah an apostate, and therefore that we had neither the ability nor any right (*adhikar*) to become acquainted with the deep things of Hinduism! There was a large assembly of respectable, influential, reading men present both times: and they had felt Nehemiah's remarks, refutation of Hinduism, &c., so keenly, and to be so unanswerable, at the first meeting, that, at the second, some of them began with a high hand to put him down, insisting that he should not be allowed to speak, as he was an apostate. I, however, lifted my hand as high, and insisted that he *should*; that I, or my forefathers, were just as much apostates as he from idolatry; and I added, 'I gather from your treatment of Nehemiah an additional argument that your religion is not from God, and that you know not God: if you did you would show love; you would weep over Nehemiah, instead of hating him; you would ask him, with all kindness and seriousness, why he had forsaken Hinduism and become a Christian,' &c. They were perfectly silenced and ashamed, and showed no further opposition on that score. Upon the whole, we had cause for thankfulness for the manner in which they listened to us, and trust in the Lord that our refutation of Hinduism, and setting forth of Christianity, may not have been in vain. They received books, and said they would read them.

I spent two or three hours in examining the Mission school, which is in charge of Mr. Kimber. I found sixty boys present, though

there are eighty names on the books. But it being the first day after the Christmas holidays may account for the number of absentees. I examined the first class, consisting of ten boys, in Proverbs, the New Testament, geography, and grammar. Mr. Sherring, who was with me, examined them in arithmetic. Altogether, I was pleased with them. They quite came up to my expectations, and the temper manifested by them with regard to Christianity was good. The rest of the boys are merely learning the rudiments, some of English and some of Hindi. Mr. Kimber has one native assistant-teacher.

"We visited Dhara ghât, where are the marble, or magnesian-limestone rocks, from 70 to 120 feet high, on each side of the Nerbudda, which here flows through a very deep bed, and is in consequence as still as death. The whole scene is magnificent, and has a very solemnizing effect as you sail up, for a mile or perhaps more, reach after reach, each of which threatens to terminate your further progress, until you come just to its termination, when you discover that it opens out into another small reach, and that, in a similar way, into a third, and so on. For the latter half of the distance the snow-like marble rocks accompany you on each side of the river, and the whole is terminated by a water-fall. I could not but feel it to be a place peculiarly adapted for contemplation and prayer, and for praise of the great Creator. I almost envied a byrâgi, who, I observed, had taken up his abode on one of the cliffs.

In the city we found a noble preaching-place in front of the kotwâli, where we had on various occasions from 300 to 400 attentive hearers at a time. In various other parts, also, the streets being spacious, and the people ready to hear, there was no difficulty in assembling large congregations; but we did not find, nor could we hear of, one serious, inquiring man in the whole place. The promising Brahmin that Mr. Dawson wrote to me about, who, I was told, lived, not in Jubbalpur, but in the old town named Garha, two or three miles off, which also we visited, was gone, it appeared from all I could learn, on a pilgrimage to Jagannath.

"Mr. —, by his earnest and zealous Christian endeavours, has made Christianity familiar to many of the people, and has distributed tracts and books amongst them, and thus prepared the way, in a measure, for the Missionary. Though his position as judge no doubt brought many flatterers and deceivers around him, yet he has doubtless sown seed that will be found 'after many days.' Were the members of the civil service, and the

army generally, such, one half the difficulties that at present encompass the Missionary would disappear.

"The school of industry, where are 1000 Thugs, or Thug approvers, or their connexions, children, &c, is an interesting establishment, both on account of the different trades taught, and, especially, on account of the field it seems to open for educational and Missionary exertions. If a Missionary be appointed, he ought, by all means, to try and get up a school in this place.

"The town of Jubbulpur is a thriving place of, Captain Sleeman told me, 50,000 people, who are lively and active, and appear comfortable and well to do. It is no doubt an important place in a Missionary point of view, both on its own account and on account of the populous towns and villages in the neighbourhood, and also as being situated on the great Dakhin road, and therefore a great thoroughfare. And though I have no idea that converts in any number will be speedily made there, yet I would say, if our Society have funds and Missionaries to spare, let them send two pakka (ripe) men, besides catechist, schoolmaster, &c. If the station be taken up it should be taken up in good earnest, with an adequate and properly qualified force.

As the number of English residents is small, and chaplains are more urgently required at larger stations, and in the newly-acquired territories, it is not likely, I imagine, that a chaplain will soon be appointed there again: the Missionaries, or one of them, ought therefore to be able to occupy the station church, and give one service, not more, on the Sunday.

From what I have said the Committee will understand that, in my opinion, while Jubbulpur and the country around present an interesting and important field of Missionary labour, they manifest no such peculiarly encouraging features as to raise expectations of great and immediate success. In this opinion Mr. Mather, who is an able and experienced Missionary, fully concurs.

We met with some of the Gonds and other hill tribes, who are said to be the aborigines. But the first attempt to benefit this degraded people would, of course, be to establish schools among them, though I question whether they have any written language. They are said to be a drunken race, making a strong intoxicating liquor, chiefly from the *mahava*.

From Jubbulpur we directed our steps towards Saugor, which is distant from the former place 112 miles. The road is in a very bad state. Though the country in many parts

did not appear populous, we had no lack of work in the villages on the road; and at Damo, a good-sized market town, we had large assemblies. This place, which is something more than sixty miles from Jubbulpur, would of course be visited by Missionaries from that station. There is a civilian or two located here, with a company of sepoy. My first impression of the munsif Rao Krishan Rao of this place was very favourable. He certainly appears an interesting character. Honoured, and in part, I believe, educated, by Lord William Bentinok, he has been a great promoter of education amongst his countrymen, the Maharathas, and, while he shows no regard for Hinduism, seems very well disposed towards Christianity. The Dāk baba, too, at this place seemed most favourably disposed towards Christianity; and, indeed, with Damo altogether I was much interested, excepting that two military officers refused to attend our service on the Sunday.

"We arrived at Saugor on the 19th January. This large town I visited in 1844-45, as also Damo, Bundelcund, &c. It used to be rather a place of note for Maharatha pandits, but they seem generally to have left, while the bustle and activity visible in the bazaars of Jubbulpur are wanting here. We had large assemblies, but noisy, and experienced much annoyance from their rudeness.

"In the afternoon of the Sunday that we stayed there Nehemiah and I met about a dozen pandits in the old government school-house, besides seventy or eighty other individuals, generally respectable people. In fact it was a *sabha*, which Mr. Ray, the government schoolmaster, had kindly convened for us through his school pandit. The meeting lasted, altogether, three hours, and was not without interest, though the pandits did not manifest seriousness, and often not fairness in argument. A full account of Christianity was laid before them; but altogether we were much dissatisfied with the Saugor people. At the best they seemed light, trifling, and very unpromising.

"The chaplain of the station being away, I was sorry I could not, though requested, give a service in the English church, I was so exhausted with my own work.

"We visited the government school, where about 200 boys pay from 70 rs. to 80 rs. a-month for their education, besides paying for their books, &c.

"On leaving Saugor we took the road through Bundelcund, by which I returned on my former visit to this city, to Chhatarpur; and thence, ascending the table-land again by a very bad pass, we visited Pannah, and re-

turned by Nagode, &c. Nehemiah left us at Chhatarpur, to visit a maternal uncle at some distance from Charkhāri. After that he went to Charkhāri, where he has relations with the rajah of that place, and did not join me again before our return to Benares. The people of Bundelcund we all liked very much. They are a free, manly, unprejudiced people, and were generally very ready, and in some places very desirous, to hear the gospel. It would be exceedingly desirable, if possible, to establish a Mission here. Chhatarpur would be perhaps the best place for the head-quarters, being pretty central for the *Cund* (properly *Khand*) region, and also within reach of Rewah and that fine race of people the *Baghelis*. The American Missionaries at Allahabad have established a branch Mission, *i.e.* a native catechist and school, at Bāndah, on the eastern border of Bundelcund; but Bāndah is a very unpromising place, and not well situated.

“Regarding the people of one large village, Sunwāha, between Saugor and Chhatarpur, I had entered in the journal of my former visit, nine years ago—‘The meeting was particularly interesting: the pandits acknowledged themselves beaten, and heard, together with the people of the place, the gospel with great attention, and promised to read the books which they received with prayer to the supreme invisible God, and, having found the true way, to teach it to the people.’

“On my present visit, though these fine promises seemed to have evaporated as the ‘morning cloud,’ &c., yet one young pandit, it appeared from the testimony of many, had really and sincerely read the books which I left, and had talked much to the people about Christianity; but, alas! he died of cholera five years ago. His widow came to me, to give me an account of her sorrows and trials. It is singular, but true, that several cases have come under my knowledge of men who having thus been all but Christians have been removed by death. May we indulge the hope that He, who knows the end from the beginning, knew that the bud, had it blossomed, could not have borne the storms and tempests to which it would have been exposed, and therefore, in mercy, removed it to a more favourable and genial clime?

“Chhatarpur is a beautiful, well-built town, with rich Jaini families. The people were ready to hear, and remembered my former visit. We had a meeting convened at the rajah’s palace—the rajah himself was away—by my old friend the daroga, when four or five pandits, and about fifty others, met us. Nehemiah was the principal speaker, and refuted

the pandits—from the contradictions, &c., of Hinduism—and a Jaini, with his usual ability, and beautiful spirit, and then set forth Christianity.

“Were I to go into the history of all we said and did on this tour, it would be a long and, perhaps, wearisome story. I must not, however, conclude without giving an account of our visit to Panna, the chief seat of the followers of *Prān Nāth*. This *Prān Nāth*, it appears, flourished in the reign of the Emperor Aurangzeb, and was a great favourite with the famous Bundelcund Rajah, Chhatarsal, the successful opponent of the Mussulmans. The system of *Prān Nāth* seems an extraordinary jumble of Hinduism and Mahomedanism, and of Christianity too! What added to our interest in visiting this place was, that my native reader Samuel, who was with me, was a native of Panna, and had been a well-known member of the *Prān Nāthi* sect. His mother and other relatives are living here, as already stated. The following extracts from my journal describe something of what we saw and did at Panna—

“Feb. 8.—We visited the town of Panna this morning. Saw the large, handsome temple of the *Prannāthis*, containing their guru’s tomb, and an adjoining large building which they told us was used by him as his *kachari* or court, in which his throne and *pagri* were placed, covered with gold cloth (*kinkhāb*). Both these buildings are spacious, and would make fine churches. We arranged with the *Prannāthis* to have a meeting with them tomorrow at 1 P.M. We then went to the *Jugal Kishor*, or chief orthodox Hindu temple, where we are to have a meeting with the pandits this afternoon. We visited, also, the rajah’s house, but were not permitted to go in, as he was away. I should have stated that we visited, last evening, some handsome remains of a house of a former rajah, situated on the *Bāin Saugor*, a magnificent tank or *jhil*, with a temple in its midst, and beautiful-looking hills, adorned with various temples, in its rear. The scene altogether, just after sunset, was charming.

“We are sorry the rajah is away on a pilgrimage to the *Nerbudda*, and has taken with him his chief men. From what we saw of the town this morning, it is middle-sized, has no fine bazars, &c. The people generally seem poor and impoverished. The houses are covered with thorns, to protect the roofs from the numerous monkeys.

“We went this afternoon to the *Jugal Kishor* temple, according to agreement, and had a meeting with three or four pandits, and upwards of a hundred other persons. Mr.

Mather and I addressed them. Had a little discussion. The impression made seemed to be good. We were particularly pleased with the candour and attention of one of the pandits, whom we had met with in the morning at the rajah's temple, and with whom I had there a little conversation.

“Feb. 9—We went this morning to visit the diamond mines, for which this place is famous, about two miles from the town. They would seem to be productive. We saw only a few men at work, but were told that there were hundreds at work in other places. They dig immense pits where they hope to find the precious stone. I was permitted, after much entreaty, to take away a specimen of the diggings, on condition that, if any diamond should be found in it, I should send it, or its value, to the owner.

“We went, according to our previous engagement, a little after mid-day, to the Prannāthi temple; and, having taken off our shoes, we were conducted inside, where they were at worship, reading their book, the *Kuljum*. That, however, was shut up on our taking our seats, and various questions were proposed to us regarding Christianity, as to who and what Christ was, &c. Mr. Mather first took up the argument, and, having gone on for a length of time, I began, and showed them, from John i. and Heb. i., &c., that Christ was the Word of God, the image of the Invisible, &c., and that by Him all things were created, and that when this world was ruined by sin He became its Redeemer, &c.

“As it got on to be about two o'clock, we were told that the time of their making their daily offering to Prān Nāth had arrived: we were therefore requested to go outside and sit there, where we had another discussion, conversation, &c., of about an hour.

“At three o'clock we took our departure. Upon the whole, I was pleased with our work amongst them. There must have been upwards of three hundred persons present, many of them well-dressed, respectable-looking people. They heard a full statement of Christianity, of the ten commandments, of creation, and of several other leading facts in the Bible, generally with candour and attention. The most unpromising among them is the man who was the chief speaker—a late convert from Hinduism—see Matt. xxiii. 15—a proud, ignorant, Rāmānandi.

“The ignorance of this singular sect would seem the chief obstacle in attempts to do them good. But they are certainly an interesting people, with their temple so much like a church, no images, no caste, &c.; while the *Mumad* of Prān Nāth reminds one strikingly

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of the Lord's table; their big book, beautifully bound and gilt, of the Bible; their *Akshar Ishwar*—whom they describe as the revealing God—of the *Kalmat Ulla*, “The word of God;” their *Toret, Jambur*, Injil, of our own Pentateuch, Psalms, and the Gospel, of which they have merely got the names, and a miserably confused, corrupted account. May it please the Lord to bless our endeavours to do them good! Samuel is very desirous to go and live amongst them, and get up a school, &c. He is sanguine of good being done.

“After leaving the Prannāthis I had a meeting of almost two hours at Jugal Kishor's temple again, with pandits and a large number of Hindus. I was exceedingly pleased with this meeting, and trust some good may come of it.

“Feb. 10—The rajah (of Panna) returned in the night, and, having observed our tent as he passed along in the moonlight, sent word that he would like to see us before we left, which we intended doing this morning. We accordingly went to his house before we started, and had an interview. He is a pleasing, manly-looking person, and has his house furnished in English style. He was very friendly, until I gave him a plain address on Christianity, with personal application, when he seemed, *perhaps*, a little more reserved. I took a New Testament for him, which he declined receiving, saying that he thought he had one. He seems fond of books on *secular* subjects. He requested me to send him a copy of the Commissariat Regulations. He mentioned Mr. —, of the Civil Service, as having spoken to him on the subject of religion. He said he would like to have a school, and would let me know when he had made arrangements, that I might send him teachers, &c. I introduced Samuel to him, who requested his protection for his relatives, whom the other Prannāthis had threatened to expel from their communion for having received him and his wife. The rajah said it should be granted.

“Thus we concluded our labours at Panna. It would be tedious to go on giving a detailed account of our further proceedings on this journey. From what I have stated, the nature of our doings and of our reception by the people may be learnt. Were I a young Missionary, I should probably give flaming accounts of large congregations of attentive listeners; but I have lived long enough to know that great results from such are not yet to be much reckoned upon. We must be content to labour, pray, and hope, and leave the rest with God.

D

"I arrived safely at home on the 3d of March. Thank God for His unnumbered and ill-requested mercies!

"I have said that Nehemiah left us at Chhatarpur to visit his relatives in other parts of Bundelcund. From Banda I received a letter from him, of which the following is a translation, which may not be uninteresting—

"Nehemiah's many, many salutations to the Rev. Mr. Smith. By the favour of the Lord I arrived in Banda to-day, all well, and always pray for your welfare. I was unable to arrive at Kashipura—where he has an uncle living—'the day after I parted from you at Chhatarpur; and the third day was Sunday, so that I had to remain on the road. On the fourth day I arrived at Kashipura. When I arrived, I felt in a state of great distress and uncertainty as to what I should do regarding visiting my uncle.' This of course arose from Nehemiah's having become a Christian, and, in consequence, not knowing how his uncle would receive him. 'I thought, he will surely say, as soon as he hears of my arrival, "Go, go, I don't wish to see your face."' Thinking this, I determined at one time to go off again just as I had come (*lit.* with the same feet), and put up in some other village. However, I again altered my mind, and, having arrived in my uncle's village, sent him a note by my servant. As soon as he received intelligence of me he began to weep, and immediately sent for me, and appointed me a (separate) room to stay in, food, &c. But though, from love, he did all this for me, still he was very angry and grieved with me. While, on the other hand, alas! although I made every endeavour to speak to him the word of truth, he would not attend nor be convinced. However, I did my best in preaching to him and the people of the place, and also left several books with them. And, having remained with them three days, I left them, seeing they did not wish me to stay longer. My uncle cares very little about his own religion, only he thought he must try and say something in defence of it when he heard about Christianity. But he is quite careless as to *pūja*, &c., and thinks about nothing but making money. When I first met him he did not at all, like other Maharathas, show any fear of being polluted by my touch. Instead of that, he embraced me, seated me on the same carpet with himself, and even, while thus seated with me, eat *pān*, which no Hindu would do with an outcast.' Nehemiah then goes on to state, that, having heard that some of his relatives were with the rajah of Charkhāri, he went to that town, but found that they had gone off with the rajah on a journey. He then proceeded to Banda, and

had a meeting with one or two of his relatives who are in the service of the nawāb of that place. When he arrived in Allahabad, as he stated in a second letter, he had two meetings with his father, who is living there, but no comfort from them. He fears his father is becoming harder and harder, and his enmity to Christianity increasing, though to Nehemiah personally he seemed a little kinder than before. When mention was made of Lakshmi's death, Nehemiah's father said, that when he heard of the sad event he 'neither ate nor drank for three days.'

"This reminds me, before closing this rambling, ill-written, and hurried paper, to say a few words respecting dear Lakshmi's illness and death; and this I will do by making a short extract or two from my journal.

"Dec. 1—This morning I baptized dear Nehemiah's and Lakshmi's fine little girl. The poor mother is, I fear, dying: she never quite recovered from her confinement, and has been sinking for the last month or more. But she is so peaceful and happy! It does one's heart good to see her. She told me, when I came in from the district, on Monday, that she knew she was a sinner; but she knew, also, that the blood of Jesus Christ cleanses from all sin. The night before last she was coughing almost the whole night, and dear Nehemiah said it was delightful to listen to her frequent expressions of sweet resignation to her heavenly Father's will, and of her gratitude for the wonderful way in which He had brought her to Himself. There can be no doubt that she has had a new heart given her: her resignation, her patience, her faith and love, are all evidences of it. From the first she has appeared to me to be undoubtedly one of those sheep of whom our Lord said, "Them also I must bring." And now the Good Shepherd is taking her home to His fold above. Well, His will be done! Her dear husband feels it deeply.'

"Dec. 3—Dear Lakshmi died a happy and glorious death last night, about nine o'clock, manifesting every mark of a real child of God. Patient in all her sufferings, spiritual in mind, and with great love to her Saviour, she was a striking proof of what Divine grace can effect on the mind of a heathen in the space of fourteen months. Her husband had taken a great deal of pains in instructing her, &c., but to God alone be all the praise.'

"Much more might be said about this lovely young Christian: but as she was but young in life, and still younger as a Christian, perhaps we had better wait till 'the day shall declare it.'"

THE REGIONS OF THE WESTERN HIMALAYA.

THE horizon of Missionary labour is continually expanding; and as our advanced posts are pushed forward, and new countries occupied, others which lie beyond are revealed to view, and claim to participate in the distribution of gospel light and truth. It is as the sun climbs the heavens—still there is a hemisphere beyond to be enlightened, new meridians to which he must aspire, and countries waiting in anxious expectation of his beams. “In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.” So unwearied in his advance is the Sun of Righteousness. With healing on His wings, He continues to rise on those who sit in darkness and the shadow of death; He breaks upon them as a day-spring from on high, “as the light of the morning, when the sun riseth, even a morning without clouds;” nor will He rest until it be true, “there is nothing hid from the heat thereof,” until “all shall know Him.”

The tendency of the gospel is still to move onward; nor do we see how it is possible for those who are engaged in its propagation to do otherwise than yield themselves to this unalterable law of its existence. We might as easily assign a limit to the light, and attempt to confine the expansive element within certain boundaries. Financial prudence may suggest to Societies the danger of permitting their expenditure to exceed their income, and the necessity, when a reduction of income unhappily occurs, that it be followed up by a corresponding contraction of agencies and efforts. But how is this possible? It is to do violence to the essential properties of the gospel, and the fundamental laws by which its action is regulated. It cannot adapt itself to the capricious changing of the human will, and become like a vessel, which for a time moves rapidly forward as its sails are filled with favourable breezes, and then reposes languidly and without motion, with every sail drooping, because the inconstant wind has sunk into a calm. If Missionary effort is to live and prosper, it must advance; otherwise, to interfere with its legitimate and spontaneous action is seriously to injure it, and prepare the way for its decline and eventual extinction. It is a fearful crisis in the history of a Missionary Society when there arises a conflict between

a decreasing income and an increasing work. When supporters decline in the pecuniary aid they have yielded, and the gospel refuses to retire from the conquests it has won—when the one claims to retrograde, and the other is unchangeable in its resolution to advance. To God alone, when such a crisis arrives, must we look for a solution of the difficulty.

But to illustrate this forward tendency of the gospel by a practical reference. Some years back the Punjab was a far-off land. From Mirut, where for many years the Society has had a station, we looked forward to the distant Sutlej, and the benighted lands which lay beyond, and wondered when we should reach them. That boundary has been passed. A new Mission has been established in the plains of the Punjab, and in the hill districts to the north-eastward, at Kangra and Kotgurh. But the aspirations of evangelical effort have not rested there. There are regions beyond in darkness, and the strong yearnings of Christian compassion have been heard on their behalf. Peshawur has been indicated as an important point of occupation, and preparatory movements have taken place there of no ordinary interest. But northward there have been similar radiations. Kashmir has been visited, Ladak has been penetrated, and explorations made through the rugged defiles of Kunawur, as far as the boundaries of China, and that by a Missionary with his wife as his companion—an European lady, by her example, proving the feasibility of the undertaking. The path which *she* surmounted, to Christian men should present no difficulty. We have the narratives of their journeys now before us, full of interest; one, the details of an entrance into the beautiful valley of Kashmir, and of the first promulgation of the gospel within its limits. The herald has gone forward and claimed it for the rightful heir, and as a voice in the midst of a moral wilderness, the more desolate because robed in nature's loveliness, has been heard to say, “Prepare ye the way of the Lord, make straight in the desert a highway for our God.” The other vividly portrays the mingled superstitions of the mingled people which inhabit the secluded glens of Kunawur, where Hinduism and Lamaism strangely meet, and recede each before the other, like the light troops and advancing posts of contending armies, until the gospel comes in with power to wrest it from them both. The Kunawur narrative we propose to introduce in our next Number;

the one which refers to Gholab Singh's dominions in our Number for March. Thus there is no dearth of materials for our periodical. They come full and fresh, like streams of water gushing from the living rock.

We desire to prepare the way for these narratives by this brief article, and to map out before our readers the singularly interesting regions, which lie concealed in the mazes of the western Himalaya mountains. The western Himalaya are in altitude inferior only to the eastern Himalaya. They yield not to the sublimities of the Andes, but rise above them; and, as they are thus lofty, the base on which they rest is proportionate to their altitude. The average breadth of the mass, from the Karakoram range to the plains of the Punjab, is not less than 250 miles; the length, from the source of the Indus to the source of the Gilgit river, is 600 miles. They lie in parallel ranges, stretching in the same general direction from south-east to north-west. The main chain is that of the Bara Lacha, the continuation of the magnificent peaks which extend from the southward bend of the Brahmaputra to the mountains of Hindu Kush. On the north-eastern side of this chain are to be found three other ranges; first, the trans-Himalayan range, dividing the head-waters of the Sutlej from those of the Indus, and extending to the western limits of Rongdo and Astor; secondly, the Kailás, or Gangri range, along the right bank of the Indus to the junction of the Shayok river; and, thirdly, the Karakoram, or trans-Tibetan range, which merges into the Kuen-lun on the east, and constitutes the northern limit of the Tibetan people and their language. On the south-western side of the Bara Lacha are to be found two independent ranges, the mid-Himalaya, or Pir-Punjab range, and the outer or sub-Himalaya, which lies nearest the plains of the Punjab.

Between these ranges lie the courses of mighty rivers, which, fed by the perpetual snows, at length break forth indignantly from the rocky cradle where they have been fed and nurtured, and rush forth to lavish themselves with a prodigal expenditure on the thirsty plains of the Punjab and of Sind. The course of the Indus lies between the Kailas range on its right bank, and the trans-Himalayan on its left. It flows in a north-west direction, from Skardo to Rongdo, sweeping for upwards of 100 miles through a mighty gorge in the mountains, until "at Makpon-i-Shang-Rong, 4500 feet, it cuts the trans-Himalayan chain of mountains by a bold and sudden sweep round to the southward," and, receiving the waters of the Gilgit river, pursues its

course to the south-west. Its principal tributaries, during its mountain course, are the Shayok, from the Karakoram range; the Zanskar, from the Western Himalaya, near the Bara Lacha pass, which meets the Indus at a point northward of the Shayok's junction; and the Dras river, which rises northward of the Himalaya mountains, and, being joined by other streams, cuts, in a north-east course, the trans-Himalayan range, to find its home in the Indus considerably north of the Zanskar's junction. The Gilgit also, one of the principal mountain feeders of the great river, unites with it from the west-north-west, below the defile of Makpon-i-Shang-Rong.

The Jhelam rises in the lake of Shesha Nag, in the Western Himalaya, drains the valley of Kashmir, where it is called the Behat, through which it flows in a north-westerly course to the Wular Lake. Thence it proceeds in a south-westerly direction, which, after leaving Kashmir, becomes west and north-west, until, at Mozafarabad, it makes, like the Indus, a sudden bend to the southward, and pursues its course to the plains of the Punjab.

The Chenab has its origin in two distinct feeders, which spring forth on opposite sides of the Bara Lacha pass, the Chandra and the Bhaga, the one flowing south, the other north-west, until they unite at Tandi. The united stream, pursuing a south-westerly course through Kashtwar, breaks through the Pir-Panjal range, and runs westerly, until, at Riyási, it forms an elbow similar to those we have traced in the preceding rivers, and resumes a south-westerly direction.

The Ravi, formed of three principal branches, the Ravi proper, the holy Budhil, and the Nai, rises in the Lahul portion of the mid-Himalaya range. The united stream flows west until it has passed the outer Himalaya range, when it also, by a sudden bend at Bisuli, assumes a south-westerly course.

The Byas, the smallest of the Punjab rivers, has its sources in the outer Himalaya range, near the Rotang pass, and flows at first due south by Sultanpur, the capital of Kulu: then, suddenly turning to the west by a narrow chasm in the rocks, it reaches Mandi, and thence, by various and singular deviations, works its course westward.

The Sutlej has its rise in the holy lakes of Manasarovara and Rwan-Hrad; like the Indus, pursuing a west-north-west course, until its junction with the Spiti river at the base of Porgyal, when, forming here the singular elbow we have observed in most of the other rivers, it takes a west-south-westerly direction through Kunawur. At Bilaspur it sweeps suddenly to the north-west, and then

to the south-east, until it enters the plains at Ropar.

We fear to have bewildered our readers with this geographical detail, which they will find in its expanded form in Major Alex. Cunningham's "Ladak;" but still we trust it will facilitate our acquaintance with the various tribes and nations which have their domiciles in the intermediate valleys of this perplexed and singular region.

The western Himalaya range, the central and most stupendous, forms "the boundary between the races of Hindu origin and the pure Tibetans of Ladak and Balti. To the south-east it divides the Tibetan district of Garo from the Indian province of Kumaon. Midway it separates the Ladaki districts of Rukchu, Zanskar, Purik, and Dras, containing only pure Botis or Tibetans, from the provinces of Spiti, Kulu, Lahul, Kashtwar, and Kashmir, whose inhabitants are chiefly a race of Indo-Tibetans. To the westward, it was once the boundary between the Dards of Chélas and the Tibetans of Astor and Gilgit; but the Dards have since penetrated to the northward, and the Gilgitis of the present day are a mixed race of Dardo-Tibetans."*

Ladak is inhabited by the Bot-pas, who speak the Tibetan, and profess the Lama religion. It "is the most westerly country occupied by the Tibetan race who profess the Buddhist faith. On the north it is divided by the Karakoram mountains from the Chinese district of Kotan. To the east and south are the Chinese districts of Rudok and Chumurti; and to the south are the districts of Lahul and Spiti, now attached to British India, but formerly belonging to Ladak. To the west lie Kashmir and Balti, the former separated by the western Himalaya, and the latter by an imaginary line from the mouth of the Dras river to the sources of the Nubra river."†

The climate of Ladak is singularly constituted. There are extremes of heat and cold, and an excessive dryness, the quantity of rain and snow that falls being exceedingly small. "In the more elevated districts, it rains, or rather drizzles, for an hour or two about three times a year: snow falls much oftener, but never in any quantity. Rukchu is the most elevated of its districts," the mean height of its plains having been determined by Cunningham at 16,634 feet. It is indeed one of the loftiest inhabited districts in the known world; and here "it freezes almost every night during the summer;" while "the noon-day sun is sometimes 25° hotter than in

any part of India." The valley of Spiti lies direct south of Rukchu, separated from it by the western Himalaya, where the Gya peak rises to the height of 24,900 feet. Its elevation is 12,986 feet, being 2648 feet less than that of Rukchu. Here the snow falls in considerable quantities, its depth being increased by drift accumulations. Through this district, the river Spiti, originating from the Bara Lacha pass, the parent source of so many streams, flows in a south-easterly direction, until, swelled by the contribution of the Para river from the north, it joins the Sutlej on its entrance into Kunawur.

Kunawur lies to the south-east and south of Spiti, from which it is separated by mountains covered with perpetual snow, 18,000 feet and upwards above the sea level. A similar range, almost equal in height, bounds it to the south; and another lofty ridge, through which are several high passes, divides it on the east from the plains of Chinese Tartary. Amidst the overhanging crags and snow-covered precipices of this rugged mountainous district, are valleys which wonderfully surprise the traveller by the contrast which their productiveness and beauty present to the desolate tracts which must be crossed to reach them. Such, for instance, is the oasis of Kanum, thus described by Dr. Hoffmeister—

"This fruitful valley forms a pleasing contrast to the dreary and barren heights among which it is embosomed. Avenues of silver poplars inclose each terrace; between them are richly-loaded apricot trees, and yellow fields of wheat; and in the far depth below, among innumerable mills, green gardens of herbs, one behind another, along the margin of the stream.

"We arrived, before long, at the beginning of the watercourses, which, often passing over scaffoldings from twenty to thirty feet high, convey the precious stream, in numerous pipes and channels, from the most elevated point of the valley to the highest of the cultivated terraces. Some thousand or so below Labrung, a village situated on the near side of the deep glen that separated us from Kanum, we crossed the rivulet, and wound up the opposite slope, by a most enjoyable path. Limpid brooks murmur on either side, fringed by rich and umbrageous avenues of silver poplars and apricot trees; so that, while the mid-day sun was darting his relentless rays, we luxuriated in deep shade almost till we reached Kanum. It was in the desert solitudes of the Himalayas that we first learned fully to appreciate the gladsome blessing of clear streams. With exquisite delight we could have gazed for hours at the rippling

* Cunningham, p. 58.

† Ibid. pp. 17, 18.

waters, refreshing not only the parched tongue, but the eyes also, wearied by the ceaseless prospect of a chaos of stern and sterile rocks. Often, too, between the mountain villages, we could not only quench our thirst, but feast on travelled dainties; for multitudes of apricots, floating down the current, were fished out with the utmost ease.

“Kanum is one of the largest villages which we visited among the mountains. The inhabitants of the remoter villages, far and wide, flock together here to make their purchases: articles of gold and silver, boots, woollen shoes, beautiful carpets and coverlets, and tasteful and ingenious wood-carving, are the products of the industry of this place. It also contains one of the largest Buddhist monasteries, and two temples of considerable size; so that it may almost boast the dignity of a capital in Kunawur: the houses are built on terraces, like a flight of steps on the hill side.”*

It is through the province of Kunawur that Mr. Prochnow's journey lay, the narrative of which we propose to introduce in our next Number.

On the north-west frontier of Spiti, and separated from the Ladakhi districts by the western Himalaya, lies Lahul. Westward of Lahul, lie Chamba and Kashtwar. Chamba overlaps Lahul on its southern frontier, and is separated by the Dhaola Dhar, or outer Himalaya, from the Punjabi districts of Nurpur, &c. Kashtwar continues to intrude itself, in a northerly direction, between Kashmir and Ladak, until terminated by the gradual approach and junction of the mountain ranges on the right and left. West and north-west of Kashtwar lies the beautiful vale of Kashmir, about ninety miles in length, with a varying breadth, surrounded by mountains, the summits of a large proportion of which are usually covered with snow. Westward and south is the hoary range of the Pir-Panjal; eastward a range which connects the Pir-Panjal with the western Himalaya; north-west are the snowy peaks of Durawur and

the Dardu country, between the Kishen Ganga river and the left bank of the Indus. Secluded within this mural cordillera, a precious gem set in the midst of the everlasting mountains, reposes the valley—

“Sweet interchange

Of hill and valley, rivers, woods, and plains,
Now land, now lake, and shores with forest crowned,
Rocks, dens, and caves”——

We have already stated that the Ladaki districts are inhabited by Botis or Tibetans, while the districts which are separated from Ladak by the western Himalaya—Spiti, Kulu, Lahul, Kashtwar, and Kashmir—are inhabited by a mixed race of Indo-Tibetans. The Kunawurese are also a mixed race, and “generally are called Kanets, a name which is said to designate a people of mixed race.” It is of some of these mixed races that our Frontispiece presents specimens. The costume of the upper Kunawurese females is extremely curious: loose trowsers of their brownish-red woollen stuff, woven by the villagers themselves, a large striped woollen petticoat, a load of amber, glass beads, and amulets, pendent around the neck, and the long plaits of hair, to the number of forty or fifty, hanging on the shoulders, and down the back. The men adorn the head behind with a long flowing tail, either of their own hair, or brown wool. The men of Spiti, like those of Ladak, are dressed in thick woollen garments, originally white, but, as they are never washed, of various hues, superinduced on the original colour. “Round the legs, from knee to ankle, are coarse woollen leggings of felt, fitting tightly, or else wrapped close round the leg, and secured by a garter, which is wound spirally round the leg, from the ankle upwards. The garter is generally black, but sometimes red. Their boots are of felt, with soles of sheep or goat-skin, which are turned up all round, and sewn to the felt.” In the girdles, various articles are introduced—a leather-case, ornamented with brass, containing flint, steel, and tinder, a knife and dagger, &c.

We have thus endeavoured to map out these districts to the best of our ability, preparatory to the introduction into our pages of the journals to which we have referred.

*“Hoffmeister's Travels,” pp. 412—414.

THE SLAVES OF TRAVANCORE.

THE gospel of Christ is restorative in its action. “I came not to call the righteous, but sinners to repentance.” Often, therefore, do we find it laying hold on the most degraded, the most apparently hopeless and deeply sunk, and raising them up to that dignity of character which influential Christianity

is ever certain to impart. It is still true, “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill.” There is a beautiful example of this presented to us in the work of evangelization which is going forward among the poor slaves of Travancore. They are about 200,000 in number, and

their pitiable and degraded condition will be at once collected from the following extracts from a document—"Questions by a Missionary, and answers by Travancore slaves, taught in a school of the Church Missionary Society"—which appeared in the "Madras Church Missionary Record" for February 1854, pp. 52, 53—

"Q. Can you read? A. No. Q. Why not learn? A. No time—work by day, watch by night: our children teach us commandments and prayers. Q. What are your wages? A. Three-quarters of edungary of paddy for adults above fifteen years of age—man and woman equal. Q. What are the wages of the slaves in other districts? A. In Pambardy Chambakarea, Menerdum Nerdunkunna, in the Chaganacherry district, half edungary, with a trifling present—onum once a year. Q. In sickness, is relief given by masters? A. At first a little medicine, soon discontinued: no food is given during sickness by masters. Q. What is your food? A. The leaf of a plant called *thagarah* boiled, and for six months roots of wild yams are dug from the jungle. Q. How do you get salt? A. Exchange one-sixth of the paddy (*i.e.* daily wages in rice) for a day's supply of salt. A. And for tobacco? A. Give same quantity of paddy for tobacco. Q. How for extra expenses, such as weddings, &c.? A. Borrow, and repay at harvest, when we get gleanings. Q. Are slaves sold, and transferred to other countries or to distant districts? A. Four days ago saw a man and woman, and two children, about seven and five years old, bought for sale. Q. In your neighbourhood are wives and children separated from the father by these sales? A. It sometimes occurs: have known cases where the wife and children have been taken away. In one case the man followed: he was beaten and driven away. The Wattacherry Syrian-Christian family have slaves. They had four slave women, who were married: these women were compelled to separate from their husbands, and to take others chosen for them by their masters. Q. Are slaves' children brought for sale? A. About six months ago two children were brought, and sold. Afterward relatives came to take away: master would not suffer. Master's name, Thavalee Narayanan. Q. Are slaves sometimes chained and beaten? A. In our neighbourhood not now chained, but have known cases where slaves have been beaten, and disabled for work for months. Q. Do you remember any recent case of cruelty? A. Yes. Five days ago a Nair beat two of his slaves cruelly for being absent from their work for one day through sheer

exhaustion, not having had a day's rest for a whole month. Q. In old age what support is given? A. When old age disables from work, no wages or support of any kind is given by masters. Q. How are children paid? A. Not having proper food, the children are weak, and unable to do hard work: therefore they are not paid any wages until fifteen years of age. Q. What is the age of your eldest boy, and what wages does he get? A. Twelve: gets no wages: learns in the school. Q. Can any slave send his children to school until fifteen years of age? A. The masters will not allow: lately four children were driven and beaten away from the school by the master (a Nair), who got to hear of their attending."

But the gospel has reached these slaves, and they are beginning to receive and welcome it. The following communications respecting them, from our Missionary, the Rev. J. Hawksworth, are, we think, as touching as any we remember to have read—

"Sept. 8, 1854—You will, I am sure, feel interested about the baptism of the slaves, which took place last Wednesday. On arriving at the school in the jungle, accompanied by the Rev. G. Matthan, we found that some of the slaves had been in the school all night, waiting our arrival; but the morning being excessively wet, they concluded we could not come through the heavy rain. The paths through the jungle were converted into streams, so that we had to wade through the water a great part of the way, and it was unpleasant having to remain some hours in our wet clothes; but the appearance of the slaves, who soon hurried to the school on hearing of our arrival, abundantly compensated for all. There were about thirty desiring baptism, but it was deemed advisable to admit only two families, consisting of eight souls, in the first instance. Amid the numerous and great difficulties by which we are beset, arising from the bitter hostility of enemies and fears of friends, it is of the greatest possible importance that the new converts should maintain an humble, firm, and consistent conduct. Efforts, which may be truly deemed Satanic, are made, not only by the heathen, but by Syrian Christians, to excite pride among the converted slaves, and persecution against them among their masters. Much prayer is called for.

"The answers of the candidates were all that could be wished, and I was astonished to hear one of them declare, amid sobs and tears, the deep depravity of his own heart. I shall never forget the scene. After their baptism, the adults were married by the Rev. G. Matthan, who took the liveliest interest in the proceedings.

“I humbly believe that the work is of God, and to Him be all the glory! It was promised to the other candidates that their baptism would soon take place, if they maintain a consistent walk. Slaves learning in other schools have expressed a desire for baptism. A Brahmin here is daily reading the Scriptures. He has declared his belief in the truth of the gospel, his faith in Christ, and his desire to be baptized. There are other indications of what I hope may prove the coming harvest, but of which I forbear writing just now.

“*Sept. 22*—The case of the slaves has caused, and still causes, very great excitement in Mallapalli, where hitherto all has been still. We have been obliged to get a washerman from a distance to wash Geo. Matthan's surplice and the clothes of the congregation, and the Syrians have attempted to deter the barber from shaving any of our people. The Syrians actually make way for our people in the roads, or drive them out when they can, on the score of defilement, and will not enter either house or shop of our people. Complaints have been sent to government (native) and to Mar Athanasius, the metran, against me, but I have heard of no replies. Throughout the storm, the slaves themselves appear quite screened from the wind. They have not been molested: nobody has said a word to them, that I can hear of. Their holy boldness is so united with humility, modesty, and diligence in their every-day work, that nobody can say a word against them. The owner of one of the baptized slaves is so excited, that I am assured he has not slept at home, or scarcely entered his house, for the last fortnight.

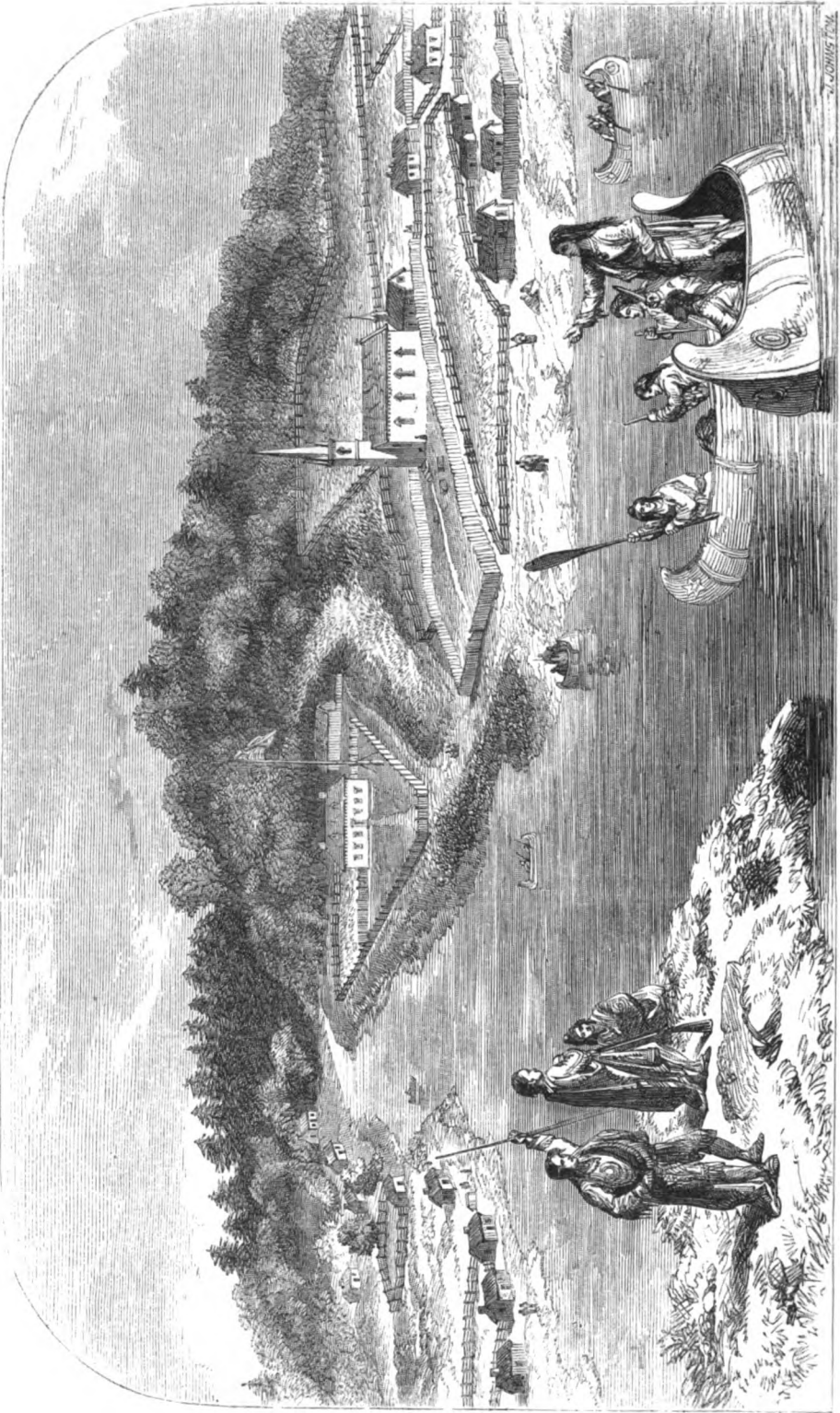
“The Brahmin I mentioned is learning diligently. He comes very early. Yesterday morning he was here before day-break. He visits some of the neighbouring Brahmins at their houses, and spends many hours at night in conversing and reading the Scriptures with them. Last Sunday it was my turn to take duty here, and it cheered me to see, for the first time during fourteen years, a Brahmin listening attentively, and joining in the service. A Nair, who was formerly an oracle in a neighbouring temple, was worshipping with him.

“*Oct. 9*—The baptism of the slaves has been followed, as was expected, by direct and bitter persecution. From one of the schools the slaves have been driven away on the Sunday morning, just as they were as-

sembling for prayer, and the following Saturday night the school in which the baptisms took place was set fire to and burnt down. Great was the grief of the poor slaves on the Sunday morning, when they found their prayer-house reduced to ashes. This is the second time it has been burnt down. At the usual hour of service the slaves assembled, and standing among the ashes, they exclaimed, ‘It was here we first found the Saviour, and here on this spot we will still worship Him!’ They objected to seek the shelter of a neighbouring tree; so the service was held on the spot, which they regard as consecrated ground. The school must be re-erected, though it should be burnt down a third time. The demeanour of the slaves during the service was, I am told, very affecting. Alluding to the destruction of their prayer-house by the enemies of the gospel, they said, ‘Although they may destroy the outward temple, they cannot destroy the temple which God has set up in our hearts.’ Is not this the language of brethren in Christ? They claim, and must have, the assistance of more favoured brethren. ‘Remember them that are in bonds, as bound with them.’ Assistance is needed to re-erect the prayer-house. I trust some Christian friend will regard it as a privilege to help us, remembering that ere long it will be said, in the presence of an assembled universe, and by the King of kings, ‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’

“The Brahmin whom I mentioned is busily engaged day by day in conversing with the numerous Brahmins in the neighbourhood. He takes the Scriptures and tracts to their houses, and distributes them to an extent which I could not have ventured to hope. May the good seed thus sown be watered from on high!

“This morning the Brahmin came to me among the workmen, to say he had brought a neighbouring Brahmin to the bungalow, and requested I would come and speak ‘the good word’ to him, but not give him books, as he did not wish to be seen carrying books away from the bungalow; and he added, ‘It will not signify, for I have given him some books already, and will take more to his house.’ We conversed sometime about the only way of salvation by a Mediator; and the Brahmin, who had come, as it seemed, just to hear the gospel, listened with evident interest.”



THE CUMBERLAND STATION, ON THE KISISKÁCHEWUN, RUPERT'S LAND.—Vide p. 48.

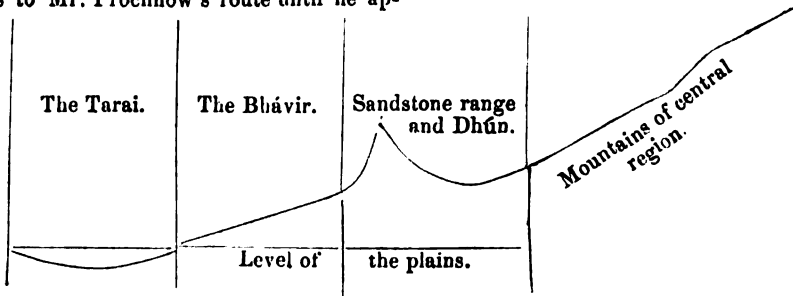
UPPER KUNAWUR.

In our last Number we presented to our readers a geographical outline of those interesting countries northward of the Punjab, which are now beginning to attract the attention of British Christians, and to excite in many minds a desire to extend to them also the blessings of the gospel. That description we should have wished to have accompanied with a map, but until we can supply that deficiency we must refer our readers to their own private resources. The best map of the Punjab, Western Himalaya, and adjoining parts of Thibet, with which we are acquainted, is that appended to "Ladak," by Major Alexander Cunningham, Bengal Engineers, an elaborate and highly valuable work, embracing notices, physical, statistical, and historical, of that country and others in the vicinity.

We shall now proceed to introduce the journals which the article in our January Number was designed to preface; and first, that of the Rev. J. Prochnow, as descriptive of his route through Kunawur to the borders of Chinese Tartary, &c.

We have, on a previous occasion,* traced the route from Kotghur, along the valley of the Sulej, to the borders of Upper Kunawur. We shall, therefore, not join ourselves to Mr. Prochnow's route until he ap-

proaches the Warang Ghatí pass, upwards of 13,000 feet high, leading across the Ridung Kylas, or Ruldung range, which separates Lower from Upper Kunawur. We propose to introduce ourselves to this point of junction by a different route—that pursued by the late Dr. Hoffmeister in 1848. Advancing from Moradabad, he entered the singular regions which intervene between the plains of Upper India and the central mountains of the Himalaya. These are, first, the verdant Tarai, which the natives of the plains periodically frequent, as strangers and foreigners, in order to graze innumerable herds of cows and buffaloes. This is followed by the Bháver, or vast primeval Saul forest, where the same people come to procure the indispensable timber and elephants peculiar to the Bháver, or to obtain the much-prized drugs and dyes, deer and rhinoceros horns and hides. Next come the Dhúns or Máris. The Tarai sinks below the level of the plains; the forest forms a gradual even ascent above that level; the Dhúns, which are separated from the Bháver by a low sandstone range, some 2000 feet in height above the plain country, continue the ascent with a concave dip to the base of the true mountains. The accompanying sectional outline will best explain these peculiarities—



The Dhúns, like the Bháver district, are composed of a diluvial detritus, overlaid by a rich stratum of vegetable mould, naturally productive of saul, where elephants, rhinoceroses, wild bulls and buffaloes, deer, and divers of the creeping tribe, find harbourage. These districts are remarkable for their dryness; while the Tarai, from its low site and clayey bottom, with the innumerable rills which filter through the sand and gravel of the Bháver, is characterized by excessive moisture and swamps. All these regions are notorious for a direful malaria. The forest is thus described by Dr. Hoffmeister—"gigan-

tic trees—saul and sissoo—and bushes of volkameria, richly interlaced with creepers, excluded all view by their dark and impenetrable foliage. A narrow path only had been cut through them, and it was often blocked up by huge stems of fallen trees, an obstruction which in some places had been cleared away by fire. The sun was now more vertical, and the heat more overwhelming; the humid, sultry, oppressive air—the 'ayul'†—seemed like a weight of lead." Leaving behind "the desolate

† The native name for the atmosphere of the malaria region. The popular idea is that its noxious properties are owing to the breath of large serpents, which are believed to inhabit the forests of the Himalaya.

* "Church Missionary Intelligencer," Jan. 1851, pp. 6—24.

heights—covered with boulders—of the lower hills," the verdant and lofty summits of the second range were gained. "A current of cooler air here met us, a delightful contrast to the heavy and insalubrious atmosphere of the valley: here roses were blooming, and syringa bushes shedding their perfume, while delicious yellow raspberries, and the berberis, with its large blue berries, invited us to a feast on their refreshing dainties." Thus in succession beautiful hills were climbed, their summits crowned with noble pines; roses, barberries, red-blossoming pomegranates, &c., clothing their sides; the hawthorn-bushes, and stems of apricot and cherry-trees, garlanded by gorgeous wreaths of a species of clematis. As the forest became more dense, herds of hunuman monkeys precipitated themselves with bold springs from one tree top to another. It only needs to clap the hands, when "a sudden rustling and crackling is straightway heard among the branches; on every side the venerable oaks are seen to shake their massive tops, and the large, white creatures, with their long tails, dart swiftly through the air, passing from tree to tree without ever missing their aim." Advancing further into the hilly districts, multitudes of pilgrims, chiefly women, coming from Kedarnath, were met. "They declared themselves to be natives of Bundelcund, and the women were all clad in garments of dark-blue cotton, bordered and tricked out with red. The elderly matrons greeted us with shouts and screams, while the young maidens ranged themselves in a line, turning their backs to us." The gently-sloping hill tops, and carefully-cultivated terraces, were now left behind, and mountain scenery entered upon of a bolder aspect. The vegetable world changed its character; turbid mountain streams rush down deep and rugged declivities; the first sangho bridge, the inseparable feature of these mountain districts, is passed; and a troop of Bhuteas are found encamped among the bushes, at the highest point of a glen, "carrying several hundred weight of salt, stowed on the backs of sheep and goats, their beasts of burden. These goats are very large, strong-built animals; for though laden with twelve 'seers,' or twenty-four pounds, each, in saddle bags across the back, they advance with an active and sprightly step."*

Amidst the recesses of these mountain heights are situated those far-famed places of Hindu pilgrimage, whither devotees toil upwards, and find the waters more pure in the vicinity of the everlasting snows from

whence they issue, than far below in the alluvial plains, but not of purity or power enough to wash their hearts or cleanse them from their sins. Amongst others, Gungotri was visited—a region, until within a comparatively recent period, unexplored by any traveller, save some wandering Hindu devotees. Its elevation is 10,319 feet, and, amongst devout Hindus, the exertion of reaching it is considered so meritorious "as to redeem the performer from troubles in this world, and to ensure a happy transit through all the stages of transmigration. . . . The water taken from hence is drawn under the inspection of a Brahmin, who is paid for the privilege of taking it, and much of it is carried to Bengal and offered at the temple of Baidyanath."† Beyond Gungotri, at a level of 12,914 feet, the Ganges issues from under a very low arch, from which depend huge hoary icicles, at the foot of a great snow bed, 300 feet in depth, which seems to fill up a hollow between two peaks, varying in height from 21,179 to 22,798 feet. Dr. Hoffmeister's sketch of Gungotri is graphic—

"The deep and savage ravines, with their black pools and raging torrents, their naked perpendicular cliffs and magnificent vistas of distant mountains, we had now left behind us; the rocky heights which bound the glen on either side are still indeed high and steep enough, and crowned by jagged ridges and sharp summits, but these are overgrown in many parts with cedars and birches; and the principal feature which we had expected would add the sublime to this landscape—the splendid back-ground of snowy peaks—is altogether wanting, being shut out by the overhanging rocks around.

"The scene presented before our eyes is by no means that picture of awful desolation, which we had gazed on before, on our way hither, in those boundless ranges of snowy mountains, towering in every variety of bold outline, which seemed as though they were fresh from the creative hand of some mighty volcanic power. Those gigantic, needle-like peaks of ice, or softer, conical, snowcapped summits—those clear and polished crystal bulwarks, with their attenuated and projecting edges, sharp as that of the warrior's blade—those towers and battlements with their thousand pinnacles—reposing on a broad basement of solid rock—which we had seen before so near and so distinct that the boundary of eternal snows seemed like the border of a vast white drapery, dropping its ample folds over the gloomy cedar forest—this

* Hoffmeister's "Travels in Ceylon and Continental India," pp. 292–294, 302, 307.

† Hoffmeister, pp. 334, 335. (Translator's note.)

again, casting its sable mantle around, concealing the features of every form, save the naked, arid cliffs—itsself traversed by broad bare stripes, marking, like giant's tracks, the resistless and all-destroying course of a rushing avalanche—the roaring stream in the depth below, with its countless rapids and its foaming cataracts—all, all are wanting here. In a word, I must confess that I had expected something more at Gungotri than two half-ruined deal houses, a diminutive temple, and a few ancient cedars, torn and battered by the storms. As to distant landscape, nothing of the sort is to be seen.

“The temple, a small stone structure destitute of all external ornament, measures scarcely forty paces in circumference, including the whole surrounding wall. Fakirs may be seen squatting around it on every side, under the projecting cliffs. A few poplars, birches, and sturdy cedars, stand near the sacred edifice.* It is necessary, before permission can be obtained to enter the shrine, to bathe in the holy stream. The water of the Ganges has, however, here a temperature of only 3° 2 (39° Fahrenheit); rather too cool for me at least to be willing to join the rest of the party in their dip; especially as I was informed that there was nothing to be seen within the temple except a small silver image of Gunga, and a few rude stone figures.

“Siva and Bhairam are the gods, and Gunga the goddess, to whom the sanctuary is dedicated: Ganesa is merely an accessory object of adoration.” †

From the village of Mukba the transit was to be made by one of the mountain passes of the highest range into the adjoining province of Kunawur. The aspect of this village was singular. The cottages, constructed of a considerable number of beams, laid across each other, the interstices being built up with stones, assume a tower-like formation. The family apartments are placed in the two higher stories, the ground floor containing the stalls for cattle and the bee-house. “The latter occupies one whole side of the house, in which the window slits are walled up, leaving only fly-holes for the bees on their lower edges: all the rest is closed with cow-dung. The entrance to this apiary is on the opposite side from that to the dwelling-house. . . . I found within a perfectly dark chamber, three feet high, in which, resting on a low wooden stand, are the bee-hives, a sort of square tubes formed of four planks, connected in front with the fly-holes, and open behind towards the dark room.

When the honey is to be taken out, which is done in July or August, a fire of cow-dung is made in this little chamber, the smoke of which drives the bees out by the fly-holes: they soon return, however, and build anew.” ‡

In the midst of the village was the Joka or Patang, a sunny terrace paved with stone, which seemed alike to serve the purpose of a threshing-floor and the place of assemblage, where, in the evening, the villagers met to dance and sing. “Groups of pretty children, with gentle countenances, were playing in front of the houses: the women, on the contrary, clad in their coarse, stiff, woollen jackets, and thick, clumsy turbans, are frightfully ugly. The men, with their tall, well-made figures and stately beards, have a warlike air: their caps, stiff and pointed, resemble Macedonian helmets; and their woollen garments, of thick and unpliant texture, a suit of armour.” §

Now commenced the toilsome march up steep ascents, broken by alternating declivities. The region of the cedar-tree was passed, and masses of the birch succeeded, with which hazel-nut trees soon intermingled themselves, until, beyond the limit of arboreous vegetation, the tents were pitched amidst “alpine prairies, clothed with tall grass and beautiful umbelliferous plants. . . . Our encampment was surrounded by a perfect garden of sweet flowers—splendid anemones, beautiful varieties of potentilla, epilobium, liliun, aster, and, somewhat higher up on the rocks, the exquisite sky-blue papaver alpinum of the Himalayahs.” || But soon the scene changed: a naked waste, covered with travelled blocks, rose before them. The alpine flora had retired to a narrow border, along the margin of numerous rippling brooks, where the yellow potentillas and ranunculuses might still be seen; but not a living creature moved in the death-like solitude, except a few beetles, whose “monotonous hum soon died away in the silent air, leaving only a more intense feeling of solitude behind.” Then came “the immense and shining field of snow,” in many places so soft that the travellers sank up to their knees, succeeded by a long and toilsome ascent, which led to “the summit of the pass. We were forced to scale the precipitous wall of a vast glacier, while the wild wind was continually pouring down upon us showers of small stones, from the lofty, needle-like pinnacles of rock, which, weathered and worn by friction, towered on our right from amid this sea of ice.” ¶ At length was reached the head of the Lama Kaga pass, 15,815 feet

* In the “Church Missionary Gleaner” for Sept. 1850 is a view of this celebrated spot.

† Hoffmeister, pp. 334—336.

‡ P. 339.

|| Pp. 345, 346.

§ P. 338.

¶ P. 351.

above the sea level, "a naked pyramid, consisting of broken masses of white granite," the apex of the mountain, rising at least from 300 to 400 feet more. The scattered coolies, suffering grievously from the mountain sickness, being at length re-assembled, preparations were made for the downward path, when the guides, who had been sent forward to reconnoitre, returned with tidings that a further advance was impossible, recent avalanches having formed a perpendicular precipice of from 500 to 600 feet. The snow-field had indeed fallen off abruptly towards the hollow on the opposite side. This perilous part of the transit is thus related by Dr. Hoffmeister—

"How were we now to descend, with our half-dead coolies, into this profound abyss? No expedient remained for us, but to clamber in a westerly direction, over the cone, and thence to endeavour, by traversing frightfully steep banks of snow and ice, to effect a descent.

"We set out on the march, and had scarcely gained the highest point, when a chill and soaking mist, gradually changing into a violent hail-shower, enveloped us in a gloom so dense, that the pioneers of our long train were altogether cut off from the rest.

"Every thing, however, conspired to make us earnestly desirous of reaching the foot of the mountain with the least possible delay; for the day was already on the decline, and it would have been utterly impracticable to pursue, amid the perils of darkness, a march itself so replete with danger. As little could we, without risking our lives, spend the night on these heights. Our guides, themselves apparently anxious and perplexed, were urged forward with the impatience of despair.

"We arrived in safety at the base of the first snowy steep; but here we found that the lowest, and unfortunately, also, the most abrupt declivity, consisted of a smooth mass of ice, upon the existence of which we had by no means calculated. We forthwith began, axe in hand, to hew steps in it. It was a painfully tedious operation; and, while engaged in our fatiguing labour, we were obliged, hanging over a giddy abyss, to cling fast with our feet and our left hands, lest we should lose our hold and slide down to the bottom. This did indeed all but happen to the Prince himself: his pole, however, furnished with a very strong iron tip, checked his fall. I, too, slipped, and darted down to a considerable distance, but fortunately, with the aid of my 'alpenstock,' I contrived, in spite of its point being broken, to keep myself in an upright position. Thus the Prince and I, accompanied by the guides, arrived prosperously at the end of the ice,

and reached a less dangerous surface of snow; but not a creature had followed us, and the thick rimy snow that darkened the atmosphere prevented us from casting a look behind, towards our lost companions and attendants. One of the guides was sent back in quest of them; and it turned out that the coolies had refused to descend by this route. Neither money nor cudgelling seemed now to be of the least avail.

"At length the snowy shower somewhat abated, the curtain of mist opened for a moment, and we descried, standing in a line on the crest of the ridge, from which we had descended an hour before, the whole array of coolies. Not one of them could muster resolution to venture upon the icy way: they looked down in despair. When they perceived us standing below, a few of the most courageous—urged on by Count O—— with voice and stick—at length agreed to follow in our steps. They got on pretty well as far as the smooth icy precipice; but here several of them lost their firm footing, and slid down the steep descent with their heavy burdens on their backs. It was a frightful scene, and, to all appearance, full of danger: not one of them, however, met with any injury. Even Mr. Brown, whose shooting descent from the highest part filled us with terror—as he slid down a distance of at least a hundred feet, into a crevasse, in which he was apparently engulfed—was at last brought to us safe and sound, with the exception of considerable excoriation and torn raiment. It cost half an hour, however, to hew a long flight of steps for him in this icy wall. During all these proceedings, which occupied more than an hour, the Prince and I were standing at the foot of the declivity, up to our knees in snow, exposed to a freezing blast and to incessant sleet; but most heartily were we rejoiced, when at length all our people were gathered around us, without one broken neck or limb. The coolies had latterly given up the attempt to scramble down the fatal precipice of ice, and had glided down *a la montagne Russe*, abandoning themselves to their fate.

"The remainder of our downward way was through half-melted snow, and unattended with any considerable danger, until we arrived at the top of a mound of travelled blocks, about three hundred feet in height, by which we must needs descend, to reach the glen below. Here our coolies seemed to lose every spark of courage; some howled and wept aloud, others threw themselves prostrate, with their faces on the ground. What was now to be done? Who could have brought himself, in such circumstances, to

have recourse to blows with these poor, suffering creatures? Our last expedient, to bring them to their legs again, was to relieve them of all the baggage, each one of our party carrying a share of the load on his own shoulders. It was no very arduous undertaking, for the most ponderous article—to wit, our tent—we had been under the sad necessity, as it had become thoroughly wet and very heavy, of leaving on the summit of the ridge. This good example produced the desired effect: the bearers advanced immediately, and, with the exception of a few who were extremely ill, at a more lively pace: thus the joyful prospect opened upon us, of reaching a night's quarter below the limit of perpetual snow.

“This glen is choked up by a glacier, covered with a great quantity of travelled stones—many-coloured schist, resembling sandstone, of every shade, from a deep purple to a yellowish red, and often not unlike rotten wood. The side ramparts of the glen have a worn, broken, desolate air that makes one shudder. We proceeded down a gently inclined plane, traversing now solid, or partially melted snow—now masses of ice—furrowed with deep fissures and fathomless chasms. Streams of water had worked out for themselves channels on its surface, and were murmuring along at our feet, while we could catch the hollow roar of rivers in the depths below. I was much struck and surprised here by the sight of multitudes of dead locusts, strewn in masses on every side: they must have lain there since last year, if not longer, for I sought in vain to recognise in them any one distinct colour.

“After about an hour and a half we reached a turn of the glen, where, gliding down a wall of ice covered with fragments of stone, we at last set foot on *terra firma*. This was the terminal moraine of the glacier, and we now perceived the river, about thirty feet wide, which, after flowing on beneath the superincumbent mass, rushes out furious and roaring from its vast prison, by a low-arched glacier-gate. We followed its course, along the left bank, on which, here and there, bridges of snow yet remained. At length, at a second turn of the glen, the cliff-embosomed valley of Bissahir suddenly lay stretched before us in the rosy illumination of a splendid sunset, the snow-capped peaks veiled in an airy drapery of mist and golden vapour, through which their clearly pencilled summits shone forth in peerless majesty.”*

After other dangers and difficulties, for the

details of which we must refer our readers to the volume itself, Chetkool was reached, the frontier village of Bissahir.

“Chetkool is a pleasant village, surrounded by terraced rocks, adorned with emerald crops of wheat. We already marked the thoroughly Chinese character of the architecture, both of the temple and of the houses; and, in fact, this place has much intercourse with Thibet. Its temples are dedicated to the Lama-worship. That beside which we pitched our camp, stands upon a basement of stone, and has a broad portico, supported by beautifully carved wooden pillars; a quantity of wood-carving, especially dragons' heads, adorn the corners of the roof, and a number of the twisted horns of the Bhural sheep are hung upon the walls. In front of the temple stands a smaller edifice, resting on nine pillars, and containing an idol-figure, which, on our establishing ourselves beside it, was withdrawn. The houses, about twelve in number, are almost all built of wood, the narrow interstices only, between the beams, not broader than the beams themselves, being filled up with stones: the roofs are flat. On one side of the building the trunk of a tree, with steps hewn in it, leads up to a balcony with a balustrade of varied and fanciful wood-carving. From it is the entrance to the family apartments. Most of the dwellings have a sunk story, with small, low doorways, probably leading into the storerooms.

“On the balcony of the first floor we usually saw the women sitting, for here they do not conceal themselves, as is the universal custom throughout the valley of the Ganges. Their costume is a very singular one. Besides the round felt hat, they wear, fastened on the back of the head, a large bush of red wool, below which hangs a profusion of thick plaits, not indeed of hair, but of this same red wool. It is a species of peruke, similar to that worn by fakeers. A wreath of everlasting is twined round the hat. A web of woollen cloth, of home manufacture—red, brown, or white—is thrown over the left shoulder, twice wound round the upper part of the body, and then twisted, on the back above the waist, into a knot, from which it hangs down like a scarf, in drapery reaching to the ankles. A brass clasp, of very peculiar form, confines the ample folds on the left shoulder, while the right is left uncovered. The lower end of the web, laid together in many plies, is bound round the waist by means of a girdle, and covers the rest of the figure. The whole dress is no less dignified and becoming, than it is elegant: it were impossible to conceive a finer effect produced by such simple means. It bears

* Hoffmeister, pp. 352—356.

some resemblance to the guise of a French shepherd in olden times. The physiognomy, however, is here marked by thoroughly Tartar features: the women are, for the most part, extremely ugly; but among the men we remarked a few, who, with their long flowing black hair and noble beards, were tolerably good-looking. The men alone spin the wool, and go about, as at Mookba, spindle in hand, with their little basket on the arm. The women devote themselves to agricultural labour, and to the tending of the cattle. The breed of this place is a cross between the woolly-tailed yak ox, and the common Indian cow; a pretty race of animals, rather high in the nape, and of a black colour. What a delicious treat for us once more to enjoy a drink of new milk!"*

Descending the valley of the Buspa, one of the most romantic of the Himalayan valleys, with its occasional villages, woods of apricot and walnut-trees, and fields and gardens of peas, beans, and turnips, and surmounting the Harung pass, they reached the village of Mebbar or Mebur, which stands on an eminence above the Sutlej, not far from the place where it receives the waters of the Buspa. At this village the process of obtaining the highly-valued cedar-oil was shown to the travellers—

"Resinous cedar-wood, cleft into many small pieces, is carefully squeezed into a new round pot, in such a manner that nothing can fall out when the pot is whirled round and round. It is then turned upside down over a copper bowl set in a little pit, every opening being filled up with small stones and moss. Round about the pot, a heap of billets of wood is piled up so high as entirely to cover it, and kept burning for fully two hours. Next morning the little pit is opened, and the copper vessel removed, in which the cedar oil is found to have gathered, in the shape of a thin liquid substance resembling tar. It fetches a very high price here, and is used as a medicine, internally and externally, in cases of intestinal disease, and in eruptions of the skin."†

They now journeyed upward the course of the Sutlej, of which, as it foamed past them at a great depth below, they had occasional glimpses. On the opposite bank "appeared the village of Rogee, built, like a swallow's nest, at the top of a nearly perpendicular precipice, five hundred feet in height, with cultivated terraces, covered with corn, situated on ledges so dangerous, that it seemed as though no mortal could set foot on them without sliding down into the abyss." Then came Barung, the country in its vicinity "lovely and enchant-

ing indeed: a warm spring air was breathing around us, and beautiful trellised vines were crowding upon the apricot-trees that shone in the full glory of their ruddy fruit."‡ Crossing the Sutlej by a rope-bridge at Puari, whose groups of neat houses, surrounded by vineyards and cornfields, appeared the more beautiful in their estimation when they looked back on the inhospitable regions so recently traversed, they reached Koti, another charming village of this mountain tract. "A spacious lawn, surrounded with gigantic hazelnut trees, and carpeted with luxuriant, velvety turf, now opened upon us: on a little raised platform to our left hand, stood the neat, pretty houses of the village; to our right stretched a watercourse, bordered by a rich enamel of varied flowers, and soon losing itself among the thick bushes, which enclose the fields, for the irrigation of which it is afterwards divided into numerous little channels."§

A dāk road, on which they now entered, "made, for the distance of at least a hundred miles, across the roughest mountain country, by a company of British merchants, simply on a speculation for the sake of carrying grapes with the greatest possible expedition to Simla, from the few places where they are successfully cultivated,"|| brought them on rapidly to Chini.

"Well-contrived water-trenches extend on every side down the slopes, for the purpose of irrigating the numerous cultivated terraces, or of turning little mills called 'pandcheckies.' The latter are at present in full activity. A 'pandcheckie' consists of a tiny house, scarcely large enough to admit of two persons standing in it. The water rushes with great violence from a wooden conduit, upon a wheel which moves horizontally, its broad felloes being placed obliquely, like the wings of a windmill. The rudely-fashioned axle bears, at its upper end, the circular millstone, which is kept in constant motion by the revolving of the wheel. In these mill-boxes—for houses one can scarcely call them—may generally be found an individual of the fair sex, busily engaged in removing the flour, and in pouring in the corn. The water-channels, formed of cedar-wood, are manufactured with extreme care. At the places where our road crosses their course, they are interrupted, in order to leave a free passage; but the current of the water is so rapid, and its impetus so great, that it shoots from one conduit to the other in a strong, unbroken line, like a ray of

* Hoffmeister, pp. 360—362. † Pp. 367, 368.

‡ Pp. 368, 369. § P. 375. || Pp. 377, 378.

light, which struck me as a most singular appearance.”*

At Chini the route unites with that pursued by Mr. Prochnow, whose narrative we now take up—

“July 25, 1854—We left Chini about eight A.M. We were enveloped in clouds and mist all the morning: only now and then we had a peep of the Ruldung peaks piercing through the clouds. Nothing is more beautiful and interesting than the clouds moving up and down these stupendous mountain ridges. Without any apparent cause, whole masses roll themselves down, sometimes slowly, at other times very quickly, covering entirely, or only partly, the ridges; the sun piercing through at intervals, and illuminating, with an unsurpassable brilliancy, now a part of a ridge to the right, and now to the left, now barren rocks, and then fields and villages and forests, in endless variety of shade and light. Then, again, these clouds ascend out of the valleys up to the ridges, few in the beginning, but increasing every minute in their ascent. I have been standing for hours contemplating this most sublime spectacle. Sometimes in the morning, when I rose, not a cloud was to be seen on the horizon, the Sutlej valley, more than 3000 feet below us, quite clear. Suddenly a small misty speck is visible—the sun ascending higher, and his rays becoming more powerful, causes evaporation in the heated valleys: it increases soon to a very large cloud; and at once clouds increase on every side, now descending, now ascending. In the same way, but less frequently, I have seen them diminishing between two valleys, till all have vanished into the air. Indeed, great are the wonders of the Most High. Even the works of creation delight the soul. But how delightful to contemplate the wonders of redemption, into which angels desire to look! O Lord, hasten the time when these poor mountaineers will, in humble adoration, in the midst of their stupendous mountains, and surrounded by the wonders of nature, bow down before the cross, and believe on that Saviour who died on it, for them, too, who are now far off, but who, we fully believe, will also be brought near.

“When the mist and clouds were cleared away by the power of the sun in the afternoon, we had a rather warm ascent to Pangî, which lies very picturesque, three pretty large villages, surrounded by vineyards and fine apricot groves.† The neosa‡ and cedar forest

had ceased a few miles before we reached the village, where we had to descend to a small rivulet, and afterwards to ascend a rocky steep footpath towards the village. The encamping ground is at the highest village, near a cluster of deota houses of old date, venerable-looking indeed, with finely-carved balconies and roofs. Three just as venerable-looking old men, pujaris of the deota, were standing near the entrance, welcoming us by presenting a small brass vessel full of raisins to us. They recognised me at once. Thrice I had been in their village, and they soon were sitting round about us in earnest conversation on the one great topic of our salvation. In the mean time our tent was being pitched; but as they allowed us to enter the verandah of one of their temples, we preferred that during the day-time; and when the people, men and women, had dispersed, after I had attended to a few sick who came for medicine, we spent the rest of the day studying Thibetan.

“July 26—This morning we started very early, as we had a very long march before us, intending to make two stages, as no village was between this and Lipe, having to cross the Warang-ghati, upwards of 13,000 feet high. We had sent word yesterday that kulis (porters) might be in readiness a short distance below the crest of the pass, to relieve those who came with us, and to bring our things quickly to the village Lipe.

“From Pangî we had to descend a very precipitous road, through cedar and neosa forest, to the Kozhang river, which, cutting

centre of the village, may be seen a grove of them; it is not the same tree which we cultivate, but the wild apricot-tree, which maintains an inverse ratio between its own growth and the size of its fruit. The tree grows tall and sturdy, like an apple-tree, often measuring three feet in diameter; while the fruit, on the contrary, although very plentiful, is not larger than a cherry. There is also a second variety of apricot, which grows lower down, near Reithal; its fruit is of the size of a small plum, with a perfectly smooth skin. The peach-tree likewise grows wild everywhere in these parts, and bears a similar fruit, small, but of an agreeable, sourish flavour.”—*Hoffmeister*, pp. 340, 341.

† “The *Neosa* is, in comparison with the other giants of the mountain forests, but of inconsiderable size; its sturdiest stems not exceeding a foot and a half in diameter. It lacks also the beautiful slender top of the other Himalaya pines; nevertheless, it is a pre-eminently handsome tree; its smooth, silver-gray bark—which never transforms itself into a rough outer coating—and the large, elegantly formed, pale green cones, with which its branches are loaded, give it a strange, yet peculiarly beautiful air.”—*Ibid.* pp. 370, 371.

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* *Hoffmeister*, pp. 378, 379.

† “Apricot-trees are planted in great numbers for the sake of their fruit; almost invariably, in the

a deep chasm in the hill, makes the road very circuitous. We had one long ascent to the Warang-ghati, 13,000 feet high, sometimes very difficult, and dangerous even, over barren rocks, slippery from the mist and wet. The higher we ascended the fewer and smaller the pines became. Here, under the last cove of fine cedar and neosa trees, a few hundred feet below the first crest of the pass, we found assembled the porters of the village Rarung, whose fine trees and cluster of houses we could see deep below. We rested till all our porters with our baggage had arrived, and were exchanged. My old friend, the mate of Rarung, with whom I have had intercourse for years, was glad to see me, and expressed his satisfaction that I had taken, this time, Mrs. Prochnow along with me. He is a very shrewd old man. When I crossed this pass for the first time, in 1845, he accompanied me; and when I expressed my delight at seeing here, for the first time, wild gooseberries, he replied to my question whether the inhabitants of these hills ever used this fruit—'We use this nasty fruit! We use the bushes for hedges round our fields, but never the fruit. We are ordered sometimes to send these fruits into Simla in small baskets. We do not want them, these sour berries: our country is sour enough, and we have no sweet things; but at Simla the great folks have too much sweets, therefore they require something sour.' He frequently supplied me with rhubarb seed, and also with the roots for medical purposes, and feels very much attached to me. For that reason he had brought with him, without any order from me, a fine strong hill ghunt for me for riding; and as I had walked all the way, I found it very acceptable indeed. I must mention, that up to this village we had found no horses in the villages: from the foot of the hills up to the boundary of Tartary, horses are only to be found at the places where the hill chiefs reside. The natural boundary of Tartary I consider to be hereabout, beyond Chini, where the Tartar character begins to prevail—i.e. UpperKunawur I would certainly consider to belong to Tartary: though Hindus live here too, mixed up with the Tartars, still they form the smaller portion. From here the people, more or less, are all traders with Thibet Proper. Out of every house one or two proceed annually to Garo: some even go as far as Llassa. All the men of one or two villages go together, with their flocks. At Chini we found one or two donkeys, but no horses: now the horses begin to increase at every village. Here, too, the zos begin to prevail: we have seen a few before, but not in

such numbers as at Pangî. The zo is a cross-breed between the cow and the yak: it is also called zofo, and the female zomo. They are larger than the yak, not near so bushy and shaggy-looking, and have a much higher back. Generally only one or two yaks are at a village, but a great number of zos. The small ghunts, or hill ponies, are extremely active: they are left to themselves for the greater part of the year, to graze wherever they please near to the villages, and are only caught when wanted.

"When we had seen all our things off, after about three hours' rest, we began to ascend the pass before us. Dwarfed cypresses, junipers, and prickly bushes, began, and the wild gooseberry bush. Only a few pines, and those much stunted, were still visible now and then. The alpine flora was beautiful, and the variety of flowers great. The clouds of the forenoon had passed away, and the sun shone with his brightest rays on the exquisitely fine landscape. It is quite impossible to convey even a very faint idea by pen or pencil of such a scene. Three times I have crossed this pass at different seasons of the year, and every time the grandeur and sublimity of the whole scene have made an overwhelming impression on my mind. Heber's hymns—'I praised the earth in beauty seen,' &c., and 'From Greenland's icy mountains'—were our song—were the words in which our thoughts and feelings found vent, and in the prayer of our Lord, 'Thy kingdom come.' Let it be established soon on these mountain tops! O Lord, hasten Thy time! How long wilt Thou tarry? It will come to pass—it must come to pass. We have His blessed promises: they 'are Yea and Amen;' and not a word, not a promise of His can fall to the ground—

Lift up thine eyes unto the hills, and thence
Take courage! Let their still magnificence
Announce, that o'er the tides of human lot
There reigns eternal Truth, that changeth not.
——— mountains shall pass away;

But the great promise, firmer far than they,
Amid time's giant wrecks shall stand alone,
The eternal bulwark of a Saviour's throne.

Hankinson's Poems, p. 298.

Indeed, nothing makes a man feel his littleness so much on the one side, and his exaltation in Christ Jesus on the other, as the contemplation of such scenes as we had before us when standing on the top of the Warang-ghati, and looking down on both sides. As the character of the people, so the character of the whole country has changed most remarkably since we left Kotgurh. There, all the hills are more rounded, and shaped like waves, I might say: here they are all pointed,

ragged in the extreme. This pass gives a wide view: the eye ranges from ridge to ridge, on all sides, till the highest snow mountains towards the north limit the view. Indeed, it is an ocean of summits, ranges, and peaks, about 2000 miles in length. One cannot call it a series of mountains, but one vast mountain: its peaks are a thousand, their bases are one: no broad valleys at all, by which one mountain is separated from the other: only precipices and ridges, with their spurs and outrunners in all directions. Beyond this high pass the variety and beauty of vegetation cease, on account of the scarcity of rain: no alpine flora appear, but a few tiny plants and shrubs; and only a few marches more we shall have all barren and bare. We could not enjoy the magnificent view for any length of time, as the wind, on turning the corner of the first pass or crest, was very high, and piercingly cold and cutting. We found some of our servants, among them our old washerman, lying behind a large piece of rock sheltered from the wind, quite exhausted, complaining much of headache: our hands were numbed. Mrs. Prochnow got deadly pale on her pony, and I hastened to put her into the dandi, and have her carried down from these heights as quickly as possible. The road was, for a short time, winding around some points nearly level, till we had passed another crest, when we had to descend very abruptly a steep and difficult road, which was, at more than one place, quite dangerous, forming, in the spring and summer, when the snow on the top melts, a water-course; and no one thinks now of repairing the old road, as the new one* is about to be made. Some thousand feet below we saw stunted birches, very small, and all laid on one side, low down, nearly touching the ground, from the weight of snow, which bends them so that they cannot rise, as also from the high wind which blows here constantly during the latter part of the day. We soon left the alpine flora behind us, but also the distressingly cold and high wind. Lower and lower we descended, first through a fine wood, and afterwards through even finer cultivation. We lost the view of Lipe, which we had seen from the top, low down, as a small neat nest between high and precipitous rocky mountains, quite green and lovely. Soon we came to the dogri, or shepherd and cow houses of Lipe—some eight or ten miles from it—with fine vineyards. I killed a large snake on the road, to the horror of some of

the porters, who were afraid to go near it, even when dead. We had to descend to the Manglang river and to cross it, foaming and roaring on its way down to the Pijar river, over large blocks of rocks hemmed in by high rocky mountains. The glen is extremely narrow here: only a small portion of the sky is visible, and the sun cannot, even now in July, extend his rays over the whole of it. As we went along we had to walk over an immense avalanche of snow, which had taken along with it, in its descent, great masses of rocks and earth, most likely not long ago hurled down from a height of 4000 or 5000 feet to our right. A part of it had fallen into the river, and another formed an arch close by over a small rivulet, which was hemmed in between two high mountains, forming a deep chasm. We had to cross the impetuous Pijar, a considerable river, with very steep and precipitous banks, partly of solid rock, partly of clay slate, by a good sango, and then saw the fine and large village Lipe before us, in the midst of most luxuriant vegetation. The fields are splendid, and the apricot-trees promise a good harvest too: however, nothing can be produced here except by careful irrigation, and the water is carried or led from a distance, even over the river, by patnalahs, or water-courses, made out of planks or hollow stems of trees resting on beams. The few clouds which come so far are all attracted by the heights around, and the rain scarcely ever comes down into this lovely glen. We were so fortunate as to have rain, a few slight showers, during the night.

"I encamped at my old encamping ground, near the deota houses, on a nice level grass-plot. We felt very much fatigued on our arrival—having been on the road from six A.M. till six P.M., with the exception of nearly three hours' rest—and so did my servants, some of whom came very late, even long after the baggage. Our people took possession of the small open idol temple, close to which we had our tents pitched. Here, too, we observed, as nearly in every village, with very few exceptions, that the deota houses, or idol temples, are very little cared for, and all going to ruin: those of this village are in a very dilapidated state, and the holy tree—a kind of juniper, which is to be found in these higher regions, where the kelu or cedar begins to cease, and generally near the temples—is also decaying. We had a number of people around us very soon, nearly all known to me, as I had seen them not only in their village before, but also at the annual fairs of Rampur. The village, upwards of 8500 feet above the level of the sea, is built in three divisions, and has a Hindu

* A Government road from the foot of the hills to the Chinese boundary through Kunawur.

and Lama temple. The usual mode of Hindu worship in these hills, of dressing up a kind of chair, shaking it, and dancing before it, is still observed here, and one or two marches beyond this village, when it ceases. But the Lama and Tartar element is far more prevalent.

The village is a large one, and one of the richest, if not the richest man in the hills resides here. He carries on a very extensive and productive trade with the higher hills, Thibet Proper, Chinese Tartary, Yarkand, &c. In May or June he despatches his servants, relatives, and younger brothers, with their flocks, to these countries, with the produce of the lower hills; and whatever they exchange and purchase they bring down with them to carry to the Rampur fair, and even so far as Lahore or Amritsar—Chinese silks and carpets from Yarkand, caps and other articles of dress, Russian leather, fine pashimas made of the fine shawl wool, saffron, borax, sulphur. They carry up grain, English manufactures, chiefly cloth, chintz, strong cotton cloth, thick English broad cloth, and velvet. Besides carrying on such an extensive trade, this man is a large landholder: in fact, he exercises quite sovereign power over this and a few smaller villages, all belonging to the rani of Busahir—the present king's mother—to whom he has to pay, I understand, only occasionally large presents. The large flocks of goats and sheep graze, during the summer, on the higher hills, and a part of them carry the merchandise and grain up to those countries which are visited. The grain serves for food on the road, and now and then a sheep is killed, as the people take a great deal of animal food, and what they can spare of the grain, when they are about to return, is exchanged, as in those countries grain is very scarce. About November, or the end of October, when all the flocks have returned, and it begins to become cold, they are sent down the Sutlej valley, where no snow falls, to spend the winter there. This man has made an agreement with the Bhaji rana, whose country is along the Sutlej not far from here, extending from Komharsen towards Simla, to whom he pays a small tax for every score of sheep and goats. Towards the first Rampur fair in May all are driven up again. The herds of zos and ghunts add to his enormous wealth. We had a very long conversation with him and the other villagers.

"July 27: *Life*—During the night we had a shower of rain, fine and soft, but our tents were nearly wet through. We had resolved to spend another day here, at the entreaty of Bhartji Agur—that is the name of my friend the mukia. In the morning a great number of

sick people came. I had already, last night, given medicine to many men of the village, but to-day a great number arrived from the neighbouring villages too; among others, a small, very stout man. He is a blacksmith and whitesmith by trade: his name is Wang-pot, by birth a Tartar from Chinese Tartary. He is the sardar (chief overseer) of all blacksmiths throughout the whole rajahship of Busahir, and is just about to start on a tour of inspection, to keep ready at every village a supply of charcoal for the use of the 'bura sahib,' i. e. the deputy commissioner, who is in the country now on the other side of the Sutlej, with some other gentleman. But to return to my good friend Bhartji. I had a very interesting conversation with him and the other men of the village, among whom were two very nice old men, who listened very attentively. Bhartji has a lama in his house, who, in a room fitted up expressly for that purpose, performs service morning and evening. I saw the young man, who had been at Llassa, and looked very intelligent. He is entirely supported by his entertainer, whose domestic chaplain he is: besides, he receives fees when called to other men at this or other villages to perform spiritual functions, consult the horoscope, banish evil spirits, &c. To show how mistaken is the idea entertained by some travellers—who, without troubling themselves to make any acquaintance with the people, hurry through their country—that these hill people are entirely uncivilized, scarcely above the savage, I will only mention, that the mukia Bhartji had a set of false front teeth, fixed by the above-mentioned blacksmith so nicely as to escape detection: and though I was surprised by the pronunciation of some words, still I should not have observed the cause, had it not been told me by one of my servants. Several articles of Chinese manufacture were shown me, and offered at very reasonable prices. I should have liked very much to go and see the family chapel, if I may call it so, in the house of Bhartji, but I was not permitted: the baneful influence of the Hindu caste system has penetrated even so far. Some of my servants went in, and describe it as quite surprising and grand: a kind of altar, on which are placed brass and even silver idols, the whole ornamented and decorated with flags. Offerings are placed before the idols, and the Lama performs his daily routine of chanting, and throwing the brass instruments together with his hands.

"July 28—During the night we had another shower of rain; and as it had wetted my tents much, I left them standing, with orders to

despatch them after us as soon as dry. We started early, a little before six. I procured a zo to ride upon. We took leave with regret, and the villagers even more regretted our departure: they would have detained us a week longer. Many of the women had collected round my wife, and I had, early in the morning, again many sick persons, who received medicine. The road was, for the first part, pretty level, but narrow, leading, after some short distance, through a small wood of stunted neosa pines: then we went over barren rocks, and had a very steep ascent. Here we saw the Suttlej again, whose neighbourhood we had left immediately after quitting Pangl, winding along deep below the road, and close by it fine cultivation: a few houses were visible too. The mountain ridges became more desolate every step, and broken dislocated masses of rock were strewn on every side. The melting snow annually detaches great masses. Here again we distinctly saw the road leading along the steep ridges on the other side of the Suttlej, and had a view, at some parts, of the large village, or rather town of Mirung, and the fine vineyards and cultivation in the midst of which a part of the place is situated. When we began to descend the ridge we could catch a glimpse of the large Lama place Kanum. We did not know whether we should be able to reach it to-day, but left it to the porters to decide this point. My zo carried me safely over all difficult places; even where Mrs. Prochnow was obliged to dismount, and her pony to be led, I could ride without any fear.

“We reached the village of Labrung about ten A.M., and rested in an open idol-house. We had soon a number of people around us from the village, and a good many sick people, to whom I gave medicine. The mukia of the place brought us a few apricots. We breakfasted here, and felt the heat extremely great. We exposed our thermometer for a few minutes to the rays of the sun, and the quicksilver rose in a short time to 93°.

“The village is upwards of 9200 feet above the level of the sea, according to Gerard: it is pretty large, and has, besides the small Hindu temple, two Lama temples—a small monastery and nunnery. Here I had seen for the first time a large prayer-wheel in a temple, in May 1845, put into motion by a man with a string. I went to see it again; but, to my surprise, I found the temple containing it much enlarged: another large room was built, containing three huge idols, and the temple servants would not let me enter. I told them that I had entered and seen the prayer-wheel some years ago, but could not

prevail on them: they said the great lama had forbidden it. I requested them to call the great lama, and tell him that I wished to speak to him. After a little while he came—a very fine figure, rather tall and portly, in a large red toga: one arm was free, in the hand of which he held his rosary, counting the beads and muttering his prayers. He was bare-headed, and wore rather long hair: a venerable-looking man, and, as it seemed to me, simple and unprejudiced. After the usual salutations, he asked the two temple servants why they had not allowed me to enter the temple. I did not understand the reply they made. He went before, and beckoned me to follow, which I did. We went through the first room, where the three huge idols stood, which had been added only during the last two or three years. The servants had gone before to put aside several things—I suspect eatables—that they might not be polluted by my presence. When we came to the door of the second room, in which the prayer-wheel was deposited, the chief lama put off his shoes—the servants had taken off their shoes before entering the first; and when he intimated to me to do the same, I refused, and remained outside. The prayer-wheel was set in motion: at the upper end of it were three small chairs, the middle one a little higher than the rest, for the lamas to sit upon on solemn occasions. The prayer-wheel was a large one, beautifully painted, about six or seven feet high, and three in diameter. The lama kept constantly muttering his prayers and counting his beads, when not addressed by me through an interpreter, as he could not talk Hindui. A large crowd had assembled by this time, when we were in the entrance of the temple, and I addressed them all. I was surprised that no one interrupted me, nor expressed any wonder. When I stated, at considerable length, the truths of our blessed gospel, the death of Christ for our sake, to wash our souls and purify them in His blood, that after death we may rise and enter heaven as He rose from the dead, all listened attentively; and the chief lama said that they all knew that the religion of the English would spread all over the country, in fact, all over the whole world; that the lamas, too, believed on the Son of God; and that, in fact, there was not much difference between our religion and theirs. This of course I denied, and tried to point out the great difference which existed. It made a very favourable impression on our minds, seeing how the people, in approaching the lama on his way down with me to the village, greeted him with apparently sincere respect and reverence, drawing back their

heads, stooping down a little, and bending the uncovered head forward to receive the blessing of the lama, which he gives either with one or with both hands, putting them on the head of the man. On the whole, I received a very favourable impression of this lama—whom I never saw before, and who was not here in 1846—as also of the villagers. We parted in the midst of the village, and I entreated him to think of what he had heard, and pray for light from above.

“A man brought me a big prayer-wheel, about six inches high and four in diameter, sewn up in leather, which had been used evidently for a long time—there are several such in small niches outside the temple here, and every one passing by gives them a touch with the finger, to move and turn them round—as it was broken on one side, and had one place extremely dirty, where the fingers touched it: I paid three rupees for it. As our porters made not the slightest objection to proceed, we saw them all off, and towards evening we followed them, and reached Kanum, which lies just opposite this place, on the other side of the ravine, a little after five P.M. We had to clear the deep khúd, or precipice, down which a fine small hill stream was gushing, driving several mills, and supplying a number of watercourses: all the fine and lovely cultivation is depending on this stream. The road leads along one of the main courses, and is very beautiful: we could distinctly discern the road on the other side of the Sutlej. The fine old tower—very high and picturesque, though rather dilapidated—of Labrung, which we had just left, was long in view, as also those large piles of stone called manis,* of which a great many are always found near every lama village.

“Kanum is a large lama town, and far famed for its monastery and nunnery. Beyond this place, on the left, and Murung, a little lower down on the right side of the Sutlej, I never have penetrated. It is now our intention, D.V., to penetrate as far as we can towards Chinese Tartary, and perhaps proceed to Ladak. Our tents were pitched near to the lower temple.

* Mani, a dyke, or pile of stones from four to five feet in height, and from six to twelve in breadth, the length varying from ten or twenty feet to nearly half a mile. “The surface of the mani is always covered with inscribed slabs. The most usual inscription is the holy six-syllabled mantra, ‘Aum! mani-padme, hun!’ But other forms also occur; such as, ‘Aum! Vagra pani, hun! Aum! Vagiswari, hun!’ &c. These slabs are votive offerings from all classes of people for the attainment of particular objects.”—*Cunningham*, p. 378.

“July 29—As Kanum is such an important place, we resolved to stay to-day, and proceed to-morrow on our journey towards Sungnum. The two mates and the mukia of the place came to me last evening to pay their respects. I knew them all, as I have been here before, and also have seen them frequently at the Rampur fairs. To-day they came to ask for some medicine. In 1845 I left some ointment (basilicum and simple ointment) in the hands of the mate to give away to sufferers in case of accidents, &c., and now I was told what good this ointment had done. I had afterwards, at the Rampur melas, repeatedly given them small quantities. However, now, having such a long journey before us, I could spare but very little. One great vice in these parts is the use of intoxicating drinks, prepared from the grapes which are growing here in great abundance and perfection.

“The place may be divided into the Hindu town and lama town. The lower part is inhabited by the Hindus; the houses high and well-built, as is usual in these hills—two or three rows of hewn stones and a layer of wood: they have their own temple and their own idol, just as the idols of the Paharis of the lower hills, which they dress and carry about. The lamas and Tartars dwell higher up the hills: their houses, not so good or so substantially built, are all close together, and one above the other. Going into the house from behind the hills, you enter into the second story at once, the first being in the ground on that side.

“We visited the lama temple and the monastery. The latter is a large building, small rooms like cells being placed in a long line on one side of the hills; below are the houses of the cattle, i. e. the first story; inside is an open court, in which the monks sit during the day, and execute all sorts of works: on one side of the rectangle is the chapel where the monks meet for their services and devotions, and the library. It is a strange-looking place, full of all sorts of hangings, old clothes, &c., of lamas, masks, and dresses, which are put on on solemn occasions. The library is very large; the volumes all consisting of single pieces, the longest two feet long, about four inches broad, and six to eight inches thick, between thick boards, and tied together by a string. The musical instruments are also in this room; and the idols, chiefly of brass, placed on a low altar, occupy the prominent position when one enters. The two rooms in which Cromar de Körös, the Hungarian traveller, lived five years to compile the dictionary and write the grammar of the Thibetan language, which are very

valuable, form the third story, but are only small, and occupy but little space. We found here only a few old lamas: they told us the young and clever ones had left to go from place to place on their spiritual visitation tour, *i. e.* to sell amulets of all sorts and shapes, and prayer-wheels, and read the mantras, &c., whenever required; and another portion of the lamas were occupied in the fields, as the barley and wheat are now partly ripening, partly already ripe and cut, according to the situation of the fields.

"During the heat of the day we were sitting before our tent-door in conversation with a great many people, who flocked to see us, or to get medicine, or offer us something for sale. The women, seeing my wife making cord with a small wooden instrument, soon gathered round, and admired the quickness of the proceeding, being very much interested, as they all make ropes here of goats' and yaks' hair, and very strong ones too. As I had a carpenter called in to-day, to mend a table of mine which had been broken on the road, I very soon had a similar instrument made of wood, but larger; and as I happened to have a pretty large gimlet with me in my tool-box, I managed to make a hole large enough for admitting a thick rope; and, after having done so, sent away the men to fetch some goats' hair already prepared for manufacturing the ropes; and when Mrs. Prochnow sat down to show them the process, they were all very eager to learn, and soon got into the way, and were astonished at the rapidity of the progress. I made a present of the instrument to one of the men, under the condition to lend it and show it to others, and to make me a present of the first rope manufactured by it at the Rampur fair in May next.

"In the evening we went to see the nunnery. We found but few nuns here too: the greater part were busy in the fields. The nunnery is smaller than the monastery, but on a similar plan. Here were the same kind of old dresses, masks, pictures, and idols. We were allowed to go in with our shoes on our feet, and to touch and handle every thing. Mrs. Prochnow, pointing out a bundle hanging on a pillar, one of the nuns took it down immediately, opened it, and showed us the relics of one of their founders, Lamas of Chinese Tartary. She uncovered her head, bowed to the ground before this holy treasure, took a pair of very heavy boots out of it, and put them on her head: she beckoned our servants to give their heads also to be touched by these holy boots, but they refused obstinately, to her great dissatisfaction. When, however, the

Lama we had with us submitted at once, and with great readiness uncovered his head and received the benediction, her wrath was appeased. We saw a few more relics; and, after having satisfied our curiosity to the full, departed to our tents, as it had already become very dark.

"July 30.—We departed early for Sungnum. We were told that the heavy rain on the higher hills, and the sudden melting of snow in consequence, four or five days ago, had increased the water in the river Darbung, close to which, on the other side, the town of Sungnum is situated; that the sango had been swept away entirely; and that on that account we should be obliged to go a great deal out of our way, to cross the river by another sango higher up. We were required to pay double the usual hire, as it was considered two stages. We agreed to it, of course, and, indeed, we found it a very hard day's work. We left the fine beautiful glen of Kanam with regret, as it is so romantic and picturesque—the fine vineyards and lovely apricot groves, the lofty peepuls and silver poplars, and, round about, the steep, barren, and desolate hills towering into the clouds; and the people, too, who had shown much attachment to us. We ascended close to a rapid stream, over loose rocks, along its stony course, and soon left this lovely glen behind us. The large piles of stone close to the monastery in a long line, manis built a short distance one from the other, some twenty together, and the whole place, soon were hid from us by a turn of the road, and we toiled up the wearisome ascent, which became higher and higher, and more rugged and desolate. We crossed the Runang ghats, 14,600 feet above the sea level, a steep, dreary, desolate way. To-day, for the first time, Mrs. Prochnow mustered courage enough to mount a zo: she was obliged to do it, as her pony had a sore back, and she did not like to go in the dandi. The winds were very high on the top of the pass. Our porters, chiefly women, cheered us by a nice tune they began to sing. Notwithstanding the cold wind, we felt the heat very much; but as long as we could enjoy the wind it was pretty tolerable. Descending lower and lower, we passed the dogri, or shepherd-houses, called Jajra, and entered, below, a thin wood of pines, which promised some shelter. Here, however, we found it nearly intolerable on our zos, and hastened on as fast as the steep descent would allow us. We had first to cross a tributary of the Darbung on a roughly-constructed sango, and after that we rested in the village Giabung for several hours, as we were quite exhausted from the

heat. The mukia brought us some raisins, and apricots; and a great number of people assembled, to whom we talked. When the heat had become less, about four P.M., we started, crossed the chief stream by a pretty good sango, and were accompanied by the mukia to Sungnum, which we reached at dusk, all our porters being here already, or arriving together with us.

"We had our tents pitched on the flat roof of an old bungalow, built many years ago by a Dr. Wilson, but now converted into an idol-house, without doors and windows, under the holy tree *juniperus excelsa*, a very old and rotten specimen. It is a very large place, containing upwards of seventy families—whilst Kanum has about sixty—with a nunnery of about thirty nuns, and a great number of lamas besides. In Kanum are said to be at present about thirty-five monks and twenty-eight nuns, but they are very seldom all together at the place, as they are constantly on the move. The situation of Sungnum is lovely, between barren and bare rocks of 17,000 feet high, deep below, in the midst of fruitful orchards of apples and apricots, and fine cultivation. The flat roofs of the houses are seen close together, and covered with all sorts of holy flags and signs. There are first of all the darchits or darchats, long poles, on which small pieces of cloth are tied, on which is printed, usually in red, the whole sentence of the lamas, from five to ten feet long: the cloth on which it is printed is generally narrow, sometimes a foot, sometimes even only half a foot broad: the longer side is tied to the pole, which bears, generally, at its top a black chawri, i.e. tail of the yak. Then there is the lapcha, a small square heap of stones, covered on the top with juniper branches on the one side of the flat roof, and poles sticking into it, with all sorts of flags, on which the holy sentences are printed. Then on other houses are choktens and donktens: the former is a small house, open in front—sometimes all round—the roof resting on pillars: in it are three small buildings in the shape and form of an urn—sometimes only one, sometimes two: one is generally painted blue, the other yellow, and the third white. On a larger scale there are many near every lama village, but here there are also small ones on the top of the houses. The latter, or the donktens, are pyramids in steps, and an urn above. All this gives the whole place a very curious appearance. Here, too, are Hindus and Tartars living together, but the Hindu portion is far the smallest, though there is still the peculiar worship of the paharis, or mountaineers of the lower hills. However,

beyond this the pure Tartar province, Hangrang, begins, and the Hindu element is extinguished. Remarkable it is that the servants of the lamas, even in their worship, are generally Hindus. How easily all false religions agree! The lamas visit the Hindu festivals, and take an active part in them, I understand; and the Hindus are nothing behind in acting and participating in the lama festivals, and attending their worship.

"I shall endeavour to give at least a faint idea of the Hindu temple, idol, and worship, as carried on in these hills. The dressed idol is borne on men's shoulders, from the village where its temple is, to the place set apart from generations to this purpose, and there all people from the villages assemble at fixed times annually, for the purpose of dancing before the idol. These melas last, generally, only two days, or rather only one and a-half. Only men dance, in a long line, every one holding the girdle of his neighbour with the left hand, and swinging a small panka, or sword, in the right hand. The women—beautifully ornamented according to their fashion—sit in long rows round about on terraces, one over the other, looking at the dancers. At some places even women dance, but in separate rows, and never together with the men. First the idol is brought forward from the village, and vehemently shaken as soon as it arrives at the spot: then the long clothes are tucked up, and the idol is placed on a small stone altar, the chief men of the village, priests, &c., sitting on both sides. Then dancing begins, the musicians going before, sometimes swinging their instruments, especially the drums, violently in their hands. If one or other of the dancers has danced to his heart's content, he leaves the row by letting go his grasp on his left neighbour's girdle, and putting the left hand of his right neighbour there, and so completing the chain. Then he generally goes to visit his female acquaintances, who give him, out of their girdle, a handful of parched wheat or rice, mixed with gúr (molasses), which is considered here as a token of regard. The dance itself, contemplated at a short distance, is rather graceful-looking, the steps like those of a minuet. I could not help frequently, when contemplating these dances, wishing that among Christian and civilised nations all their amusements might be carried on with as much propriety, sobriety, and decency. These melas are exactly what theatres, balls, assemblies, &c., are at home, but infinitely more natural, decent, and not half so health and soul destroying. O that these idols soon

were abolished, and the poor people fearing and worshipping the only true God!

“But I must now say something about the lamas and their worship.

“We stayed at Sungnum up to the 4th of August, expecting a man with letters, &c., from Kotgurh, and occupied in exchanging the guide the rajah of Rampur, or rather his chief vizier, had supplied us with for another, who was not yet ready, and also to give time to the lama I had engaged as interpreter to copy the picture of the large temple.

“It was a very interesting stay. Mrs. Prochnow had much intercourse with the females, and I with the men. A lama temple servant came every day, once or twice, on his way to and from the temple, and sat down with me in my tent. He brought, nearly every time, something or other to sell, but always silly, that no one should see it, i.e. manuscripts, prayer-wheels, large ones in wood, and also small ones, and even brass idols, out of their temple. He invariably refused to demand a price, pretending it was a great favour he did me to let me have them, because I was such an extraordinary good person, and would take care of them. He would be content with whatever I gave him as a present—not in exchange for the idols—O no, they could not be paid for at all, &c. However, when I offered too little he was very quick in refusing it, till I had given what he considered a fair price. He is an extraordinary personage, and afforded us great amusement. One day he saw through our open tent door that all his precious idols, prayer-wheels, and manuscripts, were lying on the ground. I thought he would have gone off in a fit, and did not know at first what was the matter; when he called me, and, under great alarm, conjured me, his hands folded before him, that I should not place these holy things on the ground; that he had just seen my servant stepping over them: that was very bad indeed, and would occasion him trouble and suffering that he had sold them to us. To comfort him, I tied a string round the idols and prayer-wheels, and hung them up in the tent, asking him whether he was now satisfied. He shook his head, and evidently did not like the idea of his idols being hung: still, he thought it better than lying on the ground. I most seriously talked to him about the only way of salvation, and he listened very attentively; but how deep the impressions went I do not know. However, he felt great confidence in me, and not one day elapsed that he did not come, sometimes even twice or three times: he showed me all his little knowledge in writing on paper

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so that it could not be seen or read except when placed near fire or in water. He showed me the temple inside and outside; and here, too, as in Kanum, we kept our shoes on. The temple is very large: a hall round it has a row of prayer-wheels, several hundred, of wood, each about one foot, or one foot and a-quarter long, and six inches in diameter; the scroll of paper inside containing nothing except the one sentence ‘um mani pad mi hung,’ repeated a thousand times. Every passer by gives a turn with his finger. Nearly all of them look very dirty where the hand or finger has touched them. Each mani-choskhor, or precious religious wheel, is put up on an iron axis between two planks. The temple itself is very large. The first room contains several larger and smaller idols of brass, standing on small altars: there are also three huge figures of clay, all painted over in very gay colours, red and yellow: besides these, are many old dirty clothes, masks, &c. The huge figures were called by the lama above mentioned Dakpo and Tupa, and the third, he said, one of their great lamas. Whether they are to represent the three chief deities of the Hindus, Brahma, Vishnu, and Siva, to which notion I very much incline, or whether they are representations of Buddha and his chief lamas,* I could not settle, as these lamas are all together very stupid. All along here we have evidently a mixture of the Hindu mythology and that of Buddha, as some of the pictures near these figures evidently betoken. To the right and left side are smaller rooms, in which the praying-machine was pulled by an old blind lama, murmuring constantly, as he pulled, the holy sentence: by every turn a small bell was touched and rung. A very little light is admitted from an opening in the roof, over which a round umbrella-shaped covering rests, and this darkness gives a peculiar, strange effect to the whole scene. Every thing is full of dirt and filth beyond ex-

* Sakya Muni, the founder of the Buddhist faith, is called by the people Shakya Thubba, or the mighty Sakya. The lamas are divided into sects, the Nyimapa wearing red dresses, the Gelukpa distinguished by a yellow dress; besides these there is a third great lama in Bhutan called the Dharma Raja, the head of the Dukpa sect, who wear red dresses. The lamas mentioned in Mr. Prochnow's narrative, wearing red togas, evidently belong to this sect. The third image represented some Buddha of a more local character. The use of triads for worship is usual with the Buddhists, the triad of their earliest period consisting of Buddha, Dharma, and Sangha, called in Sanscrit, Ratna Trayaya or the Three Gems; and by the Thibetans, Konchok-tun, or the Three Supremacies.

pression. Before this temple there are smaller ones, chokten,* with figures, shaped as urns, and also in a small house are prayer-wheels turned by water, three at once. At Kanum there was only one. About one mile distant, or scarcely so much as that, a little above the road we came, is also a large temple, called Labrang. This temple is larger than that at Sungnum, and has one very large room, with nearly the same huge figures, brass idols, and dirty rags. Here are three side rooms. In the large room the seat of the chief lama from Nako was pointed out to us, and also where the other lamas of Sungnum and Kanum sit, at their periodical religious festivals, when all assemble to chant and feast together. The most curious thing, however, I saw, was the large picture in the temple at Sungnum. I was involuntarily reminded of some pictures I had seen in my youth in village churches, where hell was represented. I at once set two amas to work, to copy it for me. It contains a fair representation of what their notions are about heaven and hell.

"The vizier of the place, a son of the known Pati Ram, came frequently and paid us a visit during our stay. He brought me, the first time he came, a cup of their famous tea, but unmixed with flour: the flour he brought on a separate dish, to mix according to my taste. It was at first a strange taste, but not at all disagreeable, and I began to like it, so that I drank it daily. Our lama was a great hand in preparing and cooking it. The water is put in a copper vessel on the fire: when it begins to boil, the tea, rubbed to powder in the hands, is put into it, together with some salt, butter, and spice. When thoroughly boiled, the whole is put into a large round wooden instrument, like those butter is made in at home, but not so big: it is about two feet and a-half high, and half or three-quarters of a foot in diameter. Here the tea is twirled with a wooden instrument, such as one finds with every travelling camp. It is now the regular food of the people here; tea in the morning, and in the evening a good draught of a kind of sour wine they prepare from their grapes.

"As the people were in the midst of their harvest we enjoyed their happiness, and were often reminded of that passage, 'They joy before thee according to the joy in harvest'—the women and children all on the threshing-floors, cleaning the corn, singing in strange, melancholy, but very agreeable

* Chokten, or Chhod-rten, an offering-receptacle, is properly a dedicatory building or pyramid erected in honour of Shakya Thubba, or of some one of the holy Buddhas.

strains, half the night through. They are a very happy people, simple, and on the whole, I think, very truthful. We intended to purchase a few blankets, gudmas, which are here manufactured very strong and good, but all had been carried to the other side of the river, to the camp of the 'bura sahib' from Simla; and the last day of our stay, our old friend, the short stout blacksmith from Lipe, arrived here to call all the blacksmiths of the district together, to make charcoal for the great man.

"We met here two gentlemen coming from Ladak and Kashmir, one a medical man, the other a lieutenant of one of the Queen's regiments. The latter had taken a poor girl away with him from Spiti, the daughter of a blacksmith, and at every village behaved in a most outrageous way, paying very inadequately for the work and labour he exacted from the poor villagers in carrying his things, and beating them violently. At every village we came to we heard bitter complaints.† These young gentlemen think that here, without European society and its influence, they can do whatever they like, and give way to all their passions. And this, of course, has a fearfully bad influence on the poor natives.

"During our stay at Sungnum, we had been several times through the whole place, from house to house, and the people had come to our tents. I had given medicines to the poor sick, and had long and interesting conversations with the lamas and other people on the all-important question about the salvation of our souls. All regretted our departure much. Here, now, is the boundary of the mixed race and mixed language of Kunawur. Beyond this place the pure Tartar province, Hangrang, begins, the direct road to which leads over the Hangrang pass, 14,800 feet high. However, as my intention is to penetrate, if possible, into Chinese Tartary, I made for the first place, Shipke, only three marches from here, and we went by Pui and Namgia. I heard, however, that Lord William Hay, the deputy commissioner of this whole hill district, had attempted to penetrate a little lower down, towards Bekkur, but that he had been stopped, and that the Chinese officers had even threatened to break his tent down if he did not remove at once."

We shall resume Mr. Prochnow's journal so soon as the remaining portions of it reach us.

† We have not suppressed this passage. The English visitors into these alpine regions now begin to be many, and such instances of misconduct, when they occur, ought to be held up to public reprobation.

THE CUMBERLAND STATION.

In the previous part of this Number our readers have had Missionary work presented to them in its exploratory character, the Missionary penetrating into new countries, where evangelization has not yet been initiated, with a view to the eventual introduction of the gospel. We now present a contrast—an oasis in the desert, a spot reclaimed and brought under cultivation: a little flock in the wilderness, under its shepherd's care, and sheltered, as far as human effort can accomplish it, from the storm; both shepherd and sheep under the watchful protection of Him who is Head over all to His Church, the Shepherd of Israel, that neither slumbereth nor sleepeth. We have given, in a previous Number,* a brief historical sketch of the Cumberland Station. The extracts from Archdeacon Hunter's journal, which we now introduce, need no further preface; they speak for themselves. Our readers will find in them some details of pastoral work amidst a congregation of converted Crees, between September 1853 and June 1854. They commence immediately on the return of the Missionary to his station, after a brief absence.

"Sept. 27, 1853—At evening prayers our schoolroom was quite full; and my dear people manifested much pleasure and thankfulness that I had safely returned from my journey, and was once more among them again. We all enjoyed the services, feeling how delightful it is to draw near to the throne of grace, and look up to God as our covenant and reconciled Father in Christ Jesus, who, although we may grow cold and lukewarm in our religious feelings and desires, is 'the same yesterday, and to-day, and for ever,' and is able to save unto the uttermost all who come unto Him in His own divinely-appointed way, through faith in a crucified Redeemer. My hope is, that many among my people are truly united to the Saviour by a lively faith, and are daily ripening for those mansions which Christ is gone before to prepare for those who love and obey Him. Many have already departed in the true faith, and are now among those who 'have washed their robes, and made them white in the blood of the Lamb.'

"Sept. 30—About a fortnight before my arrival, an Indian, called Māmānas, was, when paddling in a canoe, accidentally shot in the arm, just above the elbow, and also in the knee. The poor man was very anxious to get the arm removed; but before my arrival it was already in a state of mortification. However, as cutting off the limb was the only chance of saving his life, to-day, after I had baptized him by the name of

George—for he was one of those who for some time had been halting between two opinions—I got his arm removed, at the earnest request of himself and his family, and the wound properly dressed. The poor man was very thankful; and as he lost very little blood during the operation, and appeared to suffer little pain, I have some hopes of his recovery. Previously to the accident he had expressed his determination to embrace Christianity: indeed, I think he would have been a Christian long ago, but for the opposition of his wife. Affliction, however, in his case, has been sanctified, not only to himself, but also to his wife, as she is now desirous to follow the example of her husband, and make an open profession of religion.

"Oct. 2: *Lord's-day*—Poor George Simpson, mentioned above, died this morning: the operation was delayed too long, and mortification had already affected his system. I trust his repentance and faith in the Saviour were genuine, and that he has exchanged a world of sorrow and toil for one of endless joy and rest. In former days he was very much opposed to Christianity, and resolved never to embrace it. 'So much,' he said, 'did I despise it, that when I heard the Indian Christians praying to one called Jesus, I gave my dog the same name.' That Name which he so greatly despised and dishonoured was precious to him in his last days; and he gave particular directions to his wife, on his death-bed, to become a Christian, and to love and serve the Saviour.

"Oct. 16: *Lord's-day*—After the morning service I administered the Lord's supper to eighty-seven communicants. It was a delightful and refreshing service—a table spread in the wilderness, where the Saviour meets His people, to strengthen, comfort, and sustain them for the dire conflict which they have to maintain with their untiring spiritual foes, the world, the flesh, and the devil. In ourselves we are perfect weakness; but in Him we have grace and strength, and are enabled to say, 'I can do all things through Christ which strengtheneth me.' How much do my people, just emerging from heathen darkness and superstition, stand in need of that grace and strength! May prayer ascend for them continually, that He who hath begun the good work in their souls would carry it on to the day of salvation!

"Oct. 31—I called at all the houses on this side of the river, and found the inmates all well, and comfortably arranged for the winter: their houses and byres mudded, and their cellars well filled with potatoes. May God give them thankful and cheerful hearts, and by His grace enable them so to pass through

* December 1850.

things temporal, that they finally lose not the things which are eternal!

"*Nov. 1*—On looking out this morning, I discovered that the river had set fast; and now, for six months, it will be held in the iron grasp of winter. All communication by water is now closed for another season, and we must take to our snow-shoes and carioles to make visits to the Indians. I hope to make trips to Moose Lake and Cumberland House during the present winter, and look forward with much pleasure to these journeys."

The following paragraph will afford encouragement to the kind friends who are sustaining the action of Missionary Needlework Associations throughout the country. They will perceive how useful are their results in distant lands, especially wintry North-West America.

"*Nov. 2*—As the weather is very cold, and our school-children are much in want of clothing, Mrs. Hunter assisted me to-day in distributing warm clothing to each child in the school, consisting of cloth and blankets from the Society, and other articles of clothing sent by our Christian friends at home. About sixty children received clothing; and I am sure it would have rejoiced the hearts of our kind friends, could they have seen the happy faces of these dear children as they each retired with a little bundle of clothing carefully folded up. They will now, I hope, be warm and comfortable during the winter. We gave each of them a supply of fish-hooks and needles, sent out by Mr. Milward.

"The Bible class are now reading St. Matthew's gospel in Cree; and I spend many a happy hour with them, teaching them to read it. It will be a great privilege for their parents to hear them read it at home, and thus obtain a more intimate acquaintance with God's word.

"*Nov. 14*—I called at two houses in my visits to the sick, read to them portions of St. Matthew's gospel, adding a few words of exhortation suitable to each case, and prayed with them. They value these visits very much, and always manifest a readiness to engage in devotional exercises. I do hope they know something of the spirit of adoption, crying, Abba, Father; and feel the comfort and joy of holding communion with the God and Father of their spirits, through a crucified Redeemer.

"Carrying on my Indian studies, assisting in the school, visiting the sick, administering medicine, giving out provisions to the work-people and the sick, superintending the hay hauling, sending sleds for fish, &c.—in this way my time is fully occupied, and I find the days and weeks pass away very rapidly. How much need we have to pray for grace

so 'to number our days, that we may apply our hearts unto wisdom!' But it is delightful thus to spend one's strength in the work of the Saviour, fully assured that our labour shall not be 'in vain in the Lord.'

"*Nov. 25*—To-day I buried a grandchild of old Charles Cook, called Abraham. The boy has been a sufferer for many months; and very frequently, at his request, his mother has brought him over in her arms to see us, and obtain medicine and little necessaries for her afflicted child. At my last visit I thought he was approaching death, of which he was perfectly conscious, and mentioned his desire to 'depart, and to be with Christ,' where he hoped to see his relatives who have gone before. He was a great sufferer; and one has every hope that he is now where sorrow and sighing are no more, and where all tears shall be wiped away. At our usual evening prayers we committed his body to the cold and silent grave: the weather was intensely cold, and the ground covered deeply with snow, yet the people gathered around, and joined in the last solemn rites over the departed one. The cold and wintry scene around us, with the country held, as it were, in the death-grasp of a hyperborean winter, with a winding sheet of snow, is well calculated to symbolize the solemn event of death; but we look forward with hope to the returning season of spring, when nature again shall put forth her latent powers, and all shall be clothed with life and beauty. In like manner a joyful resurrection awaits the dead in Christ: they are now asleep in Jesus, but the period is fast approaching when they shall hear the voice of their returning Lord, and rise again to participate with Him in the happiness and felicity of the heavenly Jerusalem.

"*Dec. 21*—During the week the Indians were coming in from all quarters, to be present with us on next Lord's-day: a great number have applied to me to be admitted to the Lord's table on Sunday next, being Christmas-day. After careful examination and instruction, I admitted thirteen new communicants, and as all the Indians belonging to this station are here, I look forward to a large attendance at the Lord's table. At our usual evening prayer-meetings during the week, the school-room has been crowded, and my addresses have had reference principally to the Lord's Supper, warning and encouraging them to come to that holy ordinance, pointing out the importance of the rite, and at the same time the necessity of due examination and preparation for the right reception thereof. I trust that they feel their own sinfulness and unworthiness, and will come in simple dependence upon the Saviour, looking

to Him for pardon and acceptance, and earnestly praying to be strengthened and refreshed with Divine Grace from on high. May He condescend to bless His own ordinance to their souls, and build them up in their most holy faith, that year by year, as this blessed season comes round, they may be found advancing in the divine life, and moulded more and more into the image of their Saviour! I have often had occasion to notice that they come long distances to attend the Lord's table. In this respect they would put to the blush many in my own country, for they think nothing of a fatiguing journey of more than 100 miles, walking in snow shoes, to be present on these highly-prized occasions.

"Dec. 25: *Lord's-day: Christmas-day*—We commenced the day with our usual early prayer meeting at seven o'clock: the school-room was crowded, and I read in Cree Matthew i. 18 to the end, and made some practical remarks both on the birth and death of the Saviour, as they were about to commemorate His dying love at the Lord's table. About ninety children were present at the Sunday-school, and Miss Ross continues her valuable aid in instructing the children. We had full morning service in the church, and I never saw it better filled than on this occasion, nor the Indians neater or cleaner in their persons. Both men and women were very neatly attired. I preached from Matt. i. 21, and then administered the Lord's supper to 100 communicants, being the largest number who have communicated here: they filled the rails six times, and many of them received the elements with tears and trembling. On the hands of several, as they were stretched out, I noticed the marks which they had received when in a state of heathenism; but, blessed be God! they have been brought 'from darkness to light, and from the power of Satan unto God.' May they now be sealed by the Spirit as the servants of the living God, and in the day of the Saviour be found among that 'great multitude, which no man can number . . . clothed with white robes, and palms in their hands!'

"Feb. 12, 1854: *Lord's-day*—Snow storm, with wind. With much difficulty, sometimes sinking three feet in the snow, I reached the school-house this morning for early prayers. Very few people present to-day at our services: indeed, the greater part of the Indians are away. Those who are here are starving about the Mission, and we have constantly to supply them with food. I hope and pray that a change of weather may take place, and the fish become more abundant, for it causes us much pain to be surrounded by so many

Indians and school-children in want of food. The school-children we feed regularly every day with pemican, grease, and flour, and the Indians occasionally, when they have been three or four days without eating.

"Feb. 14—An Indian and his wife arrived here, the man reduced to a walking skeleton: they left here but a few weeks ago, and have been unable to catch any fish or rabbits: they then endeavoured to reach the Mission station. The poor man was almost giving up to-day, but he persevered, walking in snow shoes in the deep snow, and, through the mercy of God, they arrived here late this evening. We gave them food, with directions to take a small quantity at a time until they gain strength. The Indians around us, who are principally old people, are very much reduced, and are so weak that they are not able to go off any distance in search of rabbits, &c. The snow is so deep, that the strong only are able to walk and make a road through it. We shall continue to give them food occasionally, as long as any provisions remain in the store.

"I visited Jane Lathlin, the young widow of George Lathlin, an interesting account of whose death was sent home by Mr. Budd.* George died during my winter visit to Red River. Poor Jane is very sick: she is I fear phthisical, and is fast wasting away: she coughs very much. I have regularly administered medicines to her for some time, but the winter has been very severe and trying to her weak constitution, and there is, I fear, little hope of her recovery. But mentally she is happy: her hopes for eternity are based upon that sure foundation against which the gates of hell can never prevail. Like Timothy, she has known the Scriptures from her childhood, having been placed in the school by her father, the old Charles Cook, at the commencement of this station: her mind, therefore, is well furnished with Scripture truths, and her memory stored with precious promises, and portions of holy writ, hymns, catechisms, &c. This winter, on her bed of sickness, she has learnt to read Saint Matthew in Cree. 'Life,' she remarked, 'is like the rising and setting of the sun; and now my sun is almost gone down. When I look back upon my life, it appears to me like a day, it seems so short, and my life is now like the setting sun.' She warned her friends not to be anxious and careful about worldly things: they appeared to her utterly valueless now on her sick bed, and such also would be their estimate of them

* "Church Missionary Intelligencer," February 1853, pp. 36, 37.

when they came to die. Her father had, previously to my visit, sung and prayed with her. She told me that she was quite happy; that she had been a great sinner, but that she trusted in the blood of Christ to cleanse her from all her sins. I prayed with her in Cree, and came away comforted and encouraged by the thought that she was a child of God, and an heir of immortality, and furnishing another instance of the blessing of God resting upon the labours of our beloved Society. Many have now died here looking to Jesus alone for pardon and salvation, whose happy spirits, we doubt not, are before the throne of God and the Lamb, and unite in ascribing praise and honour to Him who redeemed them with His most precious blood.

“*March 5: Lord's-day*—After the morning service I administered the Lord's supper to Jane Lathlin. She is now very weak, and apparently approaching her latter end. Her father, Charles Cook, together with her mother and brother, joined her in receiving the sacred emblems of her Saviour's dying love. After receiving the Lord's supper, she appeared refreshed in spirit, and expressed her thankfulness for the ordinance. She said, ‘I feel much pain and weakness in my body, but in my mind I have peace.’ She added, ‘I am not afraid to die: I now feel quite ready, and resigned to the divine will.’ I exhorted her to look to Jesus, to pray much to Him, and that He would pardon her sins, and comfort and sustain her whilst passing through the valley and shadow of death.

“*March 24*—I finished the fair copy of ‘Faith and Duty,’ and have also written out paradigms of several of the Cree verbs. Correcting the Cree of Mr. Howse's grammar. All my spare time, both early and late, I devote to the Cree language. I am more and more struck with its beauty, order, regularity, and fulness. I think I have now succeeded in ascertaining and arranging all the prefixes and affixes of the Cree verb, impersonal, transitive, and intransitive, throughout its different moods and tenses. A clear arrangement of the Cree verb is still a great desideratum, but it is a work requiring much patience and perseverance to search out and arrange, in grammatical order, such a mass of inflections as are to be found in the Cree language. It would be a work of several months, and fill a large volume, to write out one of their transitive verbs through all the different changes of which it is susceptible.

“When I called to see Jane Lathlin to-day, I found her still in the same happy frame of mind: her answers to my questions were clear and full of earnestness. She is looking to her Saviour, trusting, as she says, alone in

Him to pardon her many sins, and wash them away in His most precious blood. Her desire is, ‘to depart, and be with Christ.’ all fear of death is removed, and she is waiting to lay aside her body of sin and corruption, and to enter into ‘the inheritance of the saints in light.’ She is quite resigned to the divine will, and waiting the Lord's time: her heart, affections, and her all, are placed upon heavenly things. She is in a most pleasing and happy frame of mind, and I feel my own spirit refreshed and quickened by visiting her. I read and prayed with her, and she was most earnest and devout in repeating after me the Lord's Prayer, in a very loud and distinct tone of voice, in her own language. Who would not rejoice in the hour of death, to possess the calm and cheerful frame of mind of this poor Indian woman dying in the wilderness, with her firm and full reliance upon the merits of her crucified Redeemer. I could desire no greater blessing for myself than that my last end may be like hers.

“The weather still continues very cold, and we almost feel weary and tired of the winter. It has been a very trying season, but my time has been so fully occupied between my duties and studies, that I find the weeks and months pass rapidly away, and sometimes am surprised how quickly the Sabbaths come round. Very little happens here to mark the progress of time. Our lives are very monotonous, one continual and daily routine of duties, with very little change; yet I find the time too short to complete the task I allotted myself, and the summer is rapidly advancing before I am quite prepared for it. I am, however, thankful when I look back upon the labours of the winter, and bless God for giving me health and strength to get through them. I generally allow myself about six hours' sleep, and, when the weather is moderate, get a little time for out-door exercise; but this winter the weather has been so severe, that I have gone out but little, except to the school-room, church, and visiting the Indians at their houses. I am looking forward to the summer for a little relaxation and exercise. I am also anxious, before I leave, to collect as much as I can of the Cree language.

“*April 2: Lord's-day*—Sunday-school, prayers, and services, as usual. The school and services were better attended to-day, as many of the Indians have returned from their hunting-grounds. They all complain of the severity of the winter, and many of them have been nearly frozen and starved to death. But God has graciously preserved their lives, and they are now returning again to their forsaken houses, and the ordinances of religion. When

scattered through the woods they long for the courts of the Lord's house: they miss the sound of the 'church-going-bell,' inviting them to the throne of grace, and the glad news of free salvation through a crucified Redeemer: they feel the pleasure and comfort of worshipping God in His house of prayer, and singing the songs of Zion in the assembly of His people. When sitting solitary in their lonely hut in the woods on a Sabbath morning, they turn their eyes in the direction of the church from which dire necessity has driven them, and feel a longing desire to assemble there with the few favoured ones who are privileged to worship all the winter in His house of prayer. One of my greatest trials is to see the majority of my people for months scattered to the four winds, and the station presenting the appearance of a deserted village, with a solitary house here and there inhabited, especially on the opposite side of the river. One by one they are returning to their houses, and the little curls of smoke ascending from their chimneys convey to us the good tidings that the scattered sheep are returning again to their deserted homes. But, poor things! it is the only way in which they can obtain clothes and food. With all their efforts they are still poor and miserable, and far from being able to keep themselves or their families either clean or comfortable. Indeed, without the assistance they get from the Mission, and kind Christian friends at home, many of them would have little or nothing to wear. The strong and healthy can hunt furs, and clothe their families tolerably; but the aged, sick, widows, and orphans, would be miserable but for the assistance of the Church Missionary Society and Christian friends. Many of them would have died this winter, from starvation, but for the assistance which I gave them.

"I saw Jane Lathlin several times during the week: she is always thankful for my visits, and is ripening fast for a better and happier world. Although lying in poverty, and principally supported by us, surrounded with few earthly comforts, yet, filled with the love of the Saviour, and the comfort and presence of the Holy Spirit, she feels truly happy: she enjoys a peace which neither riches nor earthly comforts could impart, and a hope of undying glory and immortality beyond the grave, in comparison with which the honours and titles of this world are but a poor and empty shadow. I asked her if the things of this world had any attraction for her now. Her reply was, that they were 'tapiskooch numma kükwi'—like nothing: 'I think of the world as nothing: I am always looking to my Saviour: in Him I trust. He was crucified for me: His blood can wash away my sins.' On

one occasion, when she saw her mother weeping, she said to her, 'Mother, why do you weep to see me suffer? Remember Him in whom you trust. Pray to God for strength, and He will enable you to witness my sufferings calmly, without murmuring. I trust in my Saviour. I know that when my sufferings end here, I shall be happy with Him in heaven. I would willingly go now, but I wait His time.'

"April 11—I was called over early this morning to see Jane Lathlin, as her happy spirit was about to quit its clay tenement: she was still sensible, but able to say but little. 'I trust in Jesus,' she said, 'who was crucified for me: His blood alone can wash away my sins. I look to Him, my Saviour.' She was delighted to see me again; and, after I had read and spoken a few words to her, we knelt down and commended her to the care of that Saviour whom she loved, whilst passing through the valley of the shadow of death.

"On leaving, I said, 'Continue to look to Jesus, and trust in Him alone.' We both seemed to feel that it was the last time we should meet on earth, and she shook my hand very warmly, and bade me an earnest and final farewell. She is in a delightful frame of mind, and I hope her death-bed warnings and exhortations to her relatives and friends will leave a lasting impression upon their minds, and influence their conduct. Never was the power of religion to comfort and support in the trying hour of death more fully exhibited than in her case. One has every reason to believe, that for her to live is Christ, and to die eternal and everlasting gain.

"In the afternoon I heard of the death of poor Jane: she continued sensible to the end, and her last words were, 'I believe in Jesus Christ who was crucified.' Her final words, 'Ne mumiseetotowaw n' Oopimachehewäm'—I trust in Him my Saviour.

"April 12—This afternoon I buried Jane Lathlin. All the Indians about the station attended the funeral, and the church was well filled. I read the whole of the service in Cree, as usual, both in the church and at the grave. She was buried near her husband, George Lathlin: they have both died young, but happily, supported and sustained by faith in a crucified Redeemer, and are now among the ransomed of the Lord, partakers of eternal happiness and joy.

"April 16: *Easter Sunday*—To-day our church was well filled, as the Indians have collected from all quarters around us, to be present at the table of the Lord. It was my privilege, after the morning service, to administer the Lord's supper to 102 communicants: they filled the communion-rails

seven times, and received the sacred elements with much apparent devotion and earnestness of feeling. I have no hesitation in saying that these poor Indians manifest much love to the Saviour, and feel a real pleasure in attending the ordinances of religion. Family prayer is regularly maintained in their houses, and, with all their failings and shortcomings, there can be no doubt that a real work of grace is going on amongst them. We have continual proofs, not only in their lives, but by their deaths, that they know and feel the power of vital religion in their hearts and consciences. Their resignation to the divine will, and their meek but firm reliance on the merits of a crucified Redeemer, in the near prospect of death, are sufficient evidence that the work is of God: to Him, therefore, let us ascribe all the praise, that He has disposed the hearts of 102 of the scattered wanderers of this wilderness to assemble around the table of their Lord to commemorate His dying love.

"April 23—To-day the ice in the river moved a little, while we were in church attending the afternoon service.

"April 25 — The ice made another start to-day, but soon became stationary: it is very thick and strong, and it will be a few days yet before the river will be open.

"April 27— The river rose very high to-day, overflowing its banks in many places, being kept back by the ice. In the evening the ice began to move in a body, and it was a grand sight to observe it passing down the river, grinding, crushing, and forcing itself up into large masses along the shore, accompanied with a fearful noise. We could distinctly hear it in the house, something like distant thunder. During the night all the ice and drift-wood passed down, and, on looking out in the morning, I found the river quite clear, and gradually receding within its usual channel.

"May 7: *Lord's-day* — Early prayers, Sunday school, and divine services, in the church, morning and afternoon, as usual. I preached in the morning from Psalm cxxii. 1, 'I was glad when they said unto me, Let us go into the house of the Lord.' A heavy fall of snow and hail during the day, accompanied with thunder. The storm to-day has again given to the country all the appearance of winter; but we hope we shall have, when it passes, a continuance of fine warm weather. We think of our Christian friends this month, who are attending the May meetings in London. May great grace rest upon the preachers, the speakers, and the hearers! May the spirit of Christ be present, to sanctify and bless the sermons and meetings, and to quicken and stimulate the zeal of His ser-

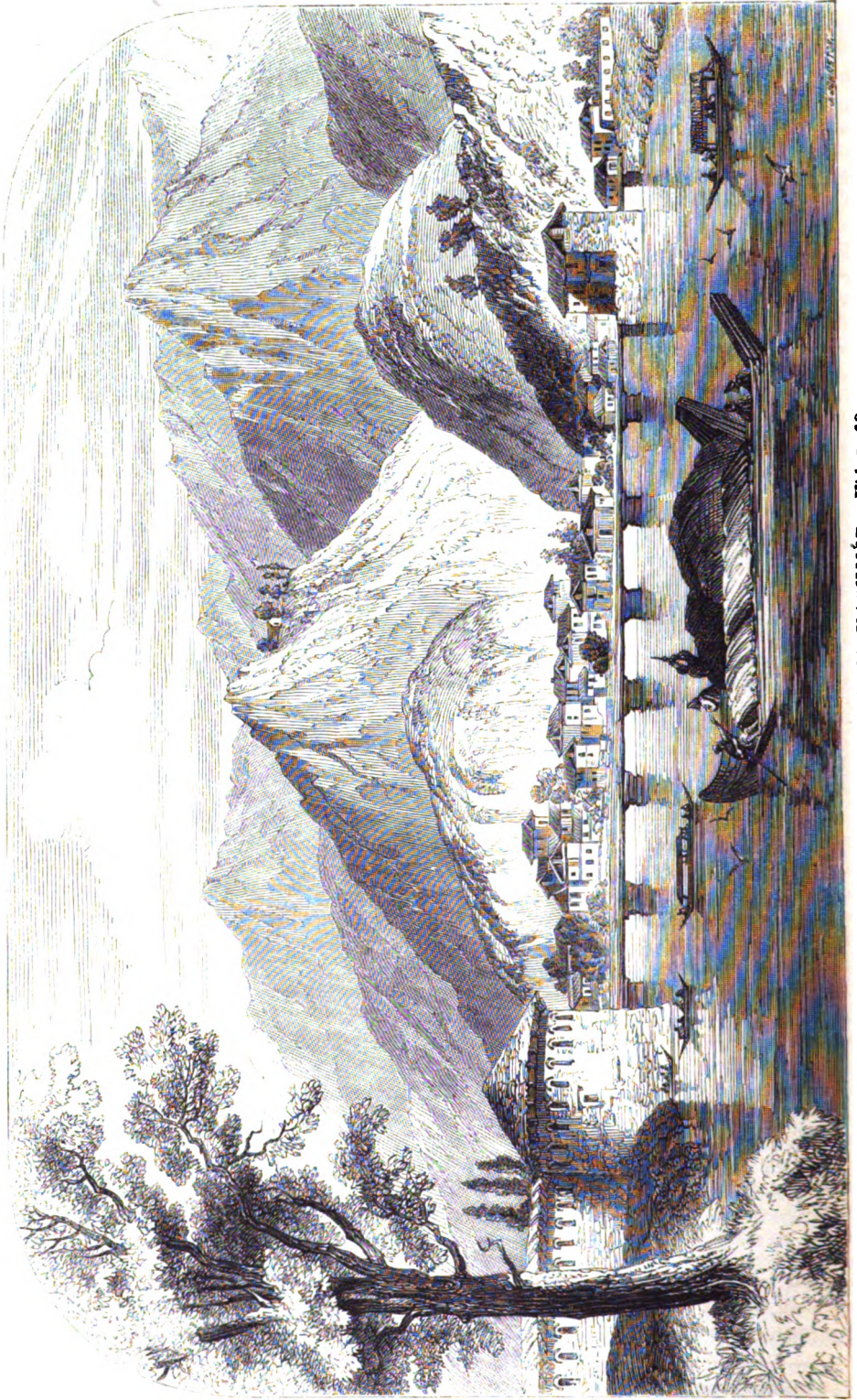
vants, that they may be increasingly earnest in their efforts to lengthen the cords, and strengthen the stakes, of His spiritual Zion! Although alone here in the wilderness, cut off from my brethren and Christian society, yet in spirit I have communion and fellowship with our Christian friends attending these meetings, and who are seeking to extend the Redeemer's kingdom upon earth."

The time of Archdeacon Hunter's departure for England had now arrived, when he was to leave for a season this station, which he had found in the rudeness of an incipient state, and, under the direction and blessing of God, had reared to Christian advancement and maturity.

"June 11: *Lord's-day*—I took the early service in the school-room; attended the Sunday-school—ninety-four children present; and read the morning prayers, Mr. Budd preaching an excellent sermon. In the afternoon I preached a farewell sermon from Acts xx. 32—'And now, brethren, I commend you to God, and to the word of His grace,' &c. The church was quite crowded to-day: I never saw a larger congregation here. How different from what I found it ten years ago! We have now more than 100 communicants, 663 names on the baptismal register, 30 to 40 Indian houses, and the healthful appearance of growth and vitality. To God be all the praise! His blessing alone could have effected such a change, and have induced so many from among this scattered people to feel anxious about the salvation of their souls. I have great comfort in handing over this work to the care and superintendence of Mr. Budd during my visit to England: he is well qualified for the post, and his intimate acquaintance with the routine of business here, and perfect knowledge of the Indian language and character, all combine to make him a very valuable instrument for good to his country-people.

"June 18—We left home in the Mission-boat for Red River: the boat will return with flour, &c., calling at Norway House. We went in company with Mr. Finlayson, who is going to Moose Lake. I felt very much at leaving my people. A crowd assembled on the beach: we sang and prayed with them, and then shook hands with all. A great number of them were in tears; even some of the men gave vent to their feelings: they were all very serious and down-cast at our departure."

May they be more than abundantly sustained and comforted, during the time of absence, by a clearer and fuller manifestation of the presence of Him who, as the great High Priest of His people, in all their afflictions is afflicted.



BARANULA, ON THE JAILUM, KASHMÍR.—Vide P. 69.

A PICTURE OF SIERRA LEONE IN THE LIGHT OF CHRISTIANITY.

SIERRA LEONE—who that takes any interest in the evangelization and civilization of the world can be unacquainted with this name, which has caused so many sorrows and tears to the Missionary church of England and Germany, and also has so often cheered it with glad tidings of wonderful success? Most interesting and solemn as is the *history* of Sierra Leone, our present intention is not to unroll its records, but rather to take a view of the colony as it now is, and to see at what stage the work of christianization and civilization has arrived there. We confidently hope that none will follow us in our survey of this noble monument of Great Britain's persevering Missionary zeal and Christian philanthropy in Western Africa, without becoming convinced that Christianity has achieved a great victory in Sierra Leone; that it has gained a firm footing on Hamitic ground; and that the great sacrifices of the church in precious lives, and in money, have not been made in vain, but are now receiving their due reward.

The Spanish name Sierra Leone *i.e.* "the Mountains of Lions," was originally applied to the range of mountains which form the chief body of the peninsula now designated by that name.* It is doubtful whether the first discoverers of these mountains called them so because they actually found them infested with lions; or because, at certain seasons of the year, they resound with such awful peals of thunder as may fitly be compared to the roaring of lions. Originally this small peninsula, which is only about twenty-five miles in length, and about ten in breadth, was inhabited by the Bulom tribe which still occupies the adjacent parts of the continent, viz. the so-called Bulom shore to the north, and the Sherbro—or, rather, Mampa Bulom—country to the south. But since it has been purchased by British benevolence, and converted into a colony for liberated slaves, it has become the home and second fatherland for many thousands of poor negroes, who had been wrested from their parent homes by the avarice and cruelty of inhuman slave-dealers, and were already on their way to America, to be converted into mere working machines for enriching the white man there. These form the present population of Sierra Leone, whilst the

original inhabitants have receded to the thinly-populated coast of the mainland, and only come to the colony, as do many other natives from the interior, for the purpose of trade.

The locality for this colony seems indeed to have been admirably chosen; for the harbour of Freetown is about the best that can be found on the whole West-African coast, affording accommodation and secure anchorage to a large number of vessels; the broad Sierra-Leone river forms a convenient road for some distance into the interior, the influence of the tides being felt for more than fifty miles inland—a circumstance not without moment in a continent so poor in rivers; and the stupendous pile of mountains to which the whole peninsula owes its existence, formed, as it were, a natural indication that here was the proper spot for establishing the anti-slavery colony which was to prove a refuge, secure as a mountain fortress, to the spoiled and oppressed negro. It is a positive fact, that whereas the whole western coast of Africa, from the great Zahara down to the Aquapim mountains of the Gold Coast, is one level plain, with only here and there a small isolated elevation, the whole of Sierra Leone is one stately mountain-range, with a number of peaks rising several thousand feet above the level of the sea. Now, as these rocky mountains stretch forth boldly into the sea, and, year after year, successfully resist the fierce onsets of its mighty waves, thus forming an impenetrable wall of defence in front of the exposed continent, in like manner the English colony of Sierra Leone is a protecting bulwark for the defenceless Negro race, to guard them against the destruction threatened by a nefarious slave-traffic.

On nearing the land, after a voyage from England of about three weeks in a steamer, or about five weeks in a sailing vessel, you first trace the distant mountains indistinctly, and can hardly discern whether they are mountains or clouds; but on approaching them more closely, you see them stand before you in quiet majesty, clad from top to base in the mantle of a rich tropical flora of variegated verdure. Your eye, indeed, does not meet with the beautiful flock-covered meadows, or the well-ploughed farms, parcelled out into numberless enclosures by banks and hedges, or the carefully-cultivated parks, with their oak-shaded roads winding up to peaceful mansions, nor many other rural beauties, to which it has been accustomed; but instead of this you see the irregularly-shaped cassada-

* In Spanish and Portuguese, as in Latin, the literal meaning of Sierra (*serra*) is "saw;" and the term, as applied to a chain of mountains, indicates their rugged outline—a range of peaks.

plantations on the sides of the mountains, which are, to the poorer class of Negroes, what potato fields are to our poor; and where the ground does not admit of cultivation, it is covered with a rough kind of reed-grass, so high that the grazing cattle are completely hidden by it. The top of the higher mountains is still crowned with a wild and almost impenetrable thicket of forest, the abode of monkeys, gazelles, leopards, and other beasts; but the base of the mountains, directly above the level of the sea, is adorned with a beautiful garland of heaven-towering palm-trees, the slender leafless stems of which are surmounted by a large tuft of long feathered leaves or branches, which looks down, from its dazzling height, the very picture of serene calmness and peaceful security. It is directly under this crown of branches that the useful palm-nuts grow out in large clusters, which afford the well-known palm-oil, so largely employed in the manufacture of soap and candles in Europe, so serviceable for greasing the axles of railroad carriages, and so very profitable to the Negroes themselves, by amply supplying to them the want of butter and lard. In the same spot, also, the tree is tapped, and thus furnishes the Negro with the milky palm-wine, of which he is particularly fond after it has become intoxicating, in consequence of the speedily-occurring fermentation. Besides these numerous palms, there are a great many other trees, which at once characterize the country as a tropical one. There are the large-leaved banana and plantain-trees, almost drawn down to the ground by the weight of their own enormous clusters of fruit; the apocator-tree, concealing its huge pears amid the dark green leaves with which it is decked; there also appears the rich foliage of the mango-tree, interspersed with its innumerable yellow fruits of a peculiar turpentine taste; and high above all rises the gigantic cotton-tree, covered all over with a mail of sharp long spikes, and, year after year, dropping its silky cotton, to be scattered about by the busy activity of the land and sea breezes. The whole of the vegetation around you has a new and tropical appearance, and convinces you at every glance that you have arrived in a distant and sunny land.

After having noticed the heaven-aspiring mountains and trees, those outstretched fingers of nature which point intelligent man from the creature to the Creator, you observe another striking object, whilst the vessel which bore you from home is entering into the harbour of Sierra Leone. This object, although no free-born child of nature, but the product of man, is yet one of the loveliest

sights on the whole coast of Africa: we refer to the town called Freetown. Africa is the land of slavery; the Negroes are the enthralled race—the “servants of servants;” and here to meet with a country within whose confines the name of slave is but an empty sound—here to find a town which is named Freetown, because every one of its inhabitants is politically free—this cannot but be a lovely sight. Freetown is beautifully situated around a large conical hill, which it completely encircles. The sloping sides of this hill look very bare, being destitute of trees, but its double head is handsomely crowned by large buildings of rather a peculiar appearance. Those on the lower top are the governor’s residence, and those on the higher the barracks, in which several hundred black soldiers, chiefly liberated slaves, are trained for military service by a number of European officers. The situation of these government houses is certainly one of the healthiest in the whole colony, as they are constantly fanned by the cool and invigorating sea-breezes. That part of Freetown which is situated between this hill and the harbour is superior to the rest, and might be called the European quarter. Here are the largest and finest houses, some of which are occupied by European merchants, and others by wealthier Negroes and Mulattoes. About the centre of this quarter the spacious church of St. George, now the only Protestant cathedral in West Africa, forms, with its square tower, one of the most prominent objects. Here, every Sunday, a large congregation assembles, composed of Europeans and natives, to hear the proclamation of divine truth from the lips of the devoted bishop. Further to the right you may observe a large area, completely covered with humble cottages and small vegetable gardens: this constitutes the populous quarters called Kroo-town, the Grassfield, and Soldier-town. That ample provision is made for the religious wants of this part of Freetown is indicated by two large new buildings, which, amid the surrounding huts, look like giants amongst dwarfs. One of these is Christ’s Church, built by the Church Missionary Society; and the other, Buxton’s Chapel, erected by the Wesleyan Missionary Society. Still more to the right your attention is attracted by a large whitewashed building on the water’s edge, at the opening of the harbour: this is the Wesleyan training institution, King Tom. To the left of the barrack hill the rising shore hides from your view a great part of Gibraltar town, Phula town, and the Mahomedan or Fourah-Bay town, with the handsome Kissey-Road church, in charge of a

young native clergyman, and several dissenting chapels. Further to the left, and at the extreme end of the town, your eye is forcibly attracted by a large, beautiful edifice within a grove of stately palm-trees, upon a slight projection of land into the wide opening river: this is the important Institution of Fourah Bay, where, at the same time, the bishop has taken up his temporary residence. These are the most prominent objects which strike you on entering the harbour of Freetown.

If you wish to become more fully acquainted with the entire colony, take a journey over the mountains to Waterloo and Kent. Starting from Freetown, you go to Wilberforce, about an hour's journey, on a pleasant road, between evergreen hedges, which also leads over a creek of the sea by means of a new stone bridge of considerable length, and then, after rising slowly for a while, winds up the steep mountain about which Wilberforce is built, till you arrive, on the very top, in front of the modest but neat dwelling-house of the Missionary. From the windows of this house you enjoy an extensive and most charming view: there are, on one side, the irregularly-upheaved mountains, overspread with huge masses of fractured rocks; and just in front, deep in the valley, the west part of Freetown extends, with its broad, regular streets, illuminated by the dazzling rays of a tropical sun. Behind Freetown, in the hazy distance, are seen the windings of the still-flowing Sierra-Leone river, and, in clearer weather, even some low, isolated mountains of the Timne and Mende countries can be distinguished. On the other side of the river your eye roams over the low, monotonous, and swampy shore of Bulom, which is perhaps one of the sources of Sierra Leone's unhealthiness; and behind you, in the west, your sight is lost where the great deep seems to rest in the misty embrace of the sky. The rapturous prospect which Wilberforce affords would be well worth the trouble of the journey there. However, Wilberforce itself, which bears its name in honour of that great man who so nobly advocated the cause of the Negroes in the English Parliament, almost to his last breath, is deserving of a visit from every friend of the Missionary cause who may happen to land at Sierra Leone; for not only have the Wesleyans a tolerable number of converts there, but also the Church Missionary Society, which but lately re-occupied the place as a regular Missionary Station, have already a fair congregation in Wilberforce, and very promising out-stations in the smaller villages around it.

From Wilberforce you proceed by a lonely path over the broken back of the mountains, mostly through wild scenery, to Regent, which you reach in a couple of hours. It is situated in a deep mountain valley, with a brook flowing through it, from which it derived the original name, Hogbrook. Being one of the earliest Missionary stations, its population, amounting to several thousands, is almost entirely Christian, with a fair proportion of regular communicants. In the earlier part of its history it witnessed a gracious visitation from God, by the rapid conversion of many newly-liberated slaves, through the instrumentality of its devoted German Missionary, Mr. Johnson.

If we wish to go out of our general direction, a good carriage-road will take us to Gloucester, a quiet mountain village, where we find an especially well-behaved and orderly congregation, in a cleanly and substantial stone church, served solely by native pastors and teachers; but if our time is too limited for this, we proceed eastward in the same narrow valley in which Regent is situated, and a little more than half an hour's walk brings us to Bathurst, where we observe a modest church and school-building, in a spacious enclosure on one side of the road, and an humble parsonage on the other. The latter is occupied by a native minister, or catechist, whose work has little of a Missionary character, because but few heathen and Mahommedans are left, and his great duty is to feed that flock which has been gathered by the instrumentality of his European predecessors. Once, on a visit there, I was deeply impressed with the reality of the conversion of a former Mahommedan, a Bornuese by birth. He was placed in very trying circumstances more than fifteen years ago, when his wife, who hardened herself against the influences of the gospel, ran away from him, and lived with other men in the Timne country. Thus virtually reduced to a widower, he bore his trial with calm resignation, and not only continued to lead an exemplary life himself, but also proved very useful in strengthening his weaker brethren in the faith, and became a real ornament to the church in this secluded mountain valley. Considering the strong general propensity of the negroes to sensuality, instances such as this are indeed loud-speaking witnesses of the renewing influence of Christianity upon individuals.

At the distance of only a mile from Bathurst there is a sister village, of an equally Christian character, and likewise ministered to by efficient native teachers, called Charlotte. On the way thither you have Swiss-like mountains

towering on either side, upon which groups of cattle may be seen grazing amongst high overshadowing grass. In the rainy season you also witness a most splendid spectacle of nature in a grand cataract over the side of the mountains on your right hand; a volume of water, ten to twenty paces in breadth, rushing down with a thundering noise into a sombre, tree-covered ravine, and presenting a cream-like sheet of foam, rolling over huge masses of black rock, by which its downfall is here and there impeded. At Charlotte the most prominent building, next to the substantial stone church, is the school for liberated Negro girls, which is conducted by the agents of the Church Missionary Society at the expense of government. It is the same school in which the heroic Anna Kilham, a member of the Society of Friends, used to teach poor black girls. All young girls who are found in captured slave vessels are brought to this school for education and instruction, so that its number generally varies with the degree of activity in the slave-trade. Within the last few years the girls have amounted to between sixty and one hundred. They are instructed in reading, writing, cyphering, needle-work, and religion, all having first to learn English, of which they are completely ignorant when they arrive in the colony. Lately, the school has been placed on a very efficient footing, by the energy and motherly care of a Swiss lady, the widow of a young Missionary who fell a sacrifice to the climate after a very short period of zealous labour in his Master's service. On visiting the school, it is delightful to see the happy faces of these children, which plainly show that they have found a loving mother in their mistress, and a sweet home in their school. A good many of them have already evinced pleasing marks of a work of grace having commenced in their hearts, and they have asked for, and received, baptism. These girls always remain at school till they are of an age to marry, and then many of them become useful members of the rising negro society of Sierra Leone as wives and mothers.

Behind Charlotte, the mountain valley, in which we were coming from Regent, widens, and runs out into a low plain, near the river, which is completely under cultivation. After descending into this plain, in a rough, narrow mountain path, alongside the Hog-brook, you pass through the newly-formed hamlet, Graf-ton, with its schoolhouse and native cate-chist, and then a broad, smooth road leads you to Hastings. This is considered one of the best organized and most settled Missionary stations, contributing largely in behalf of

its own "sick and needy," and also towards the general objects of the Missionary work. The Wesleyans have a great many members here; and both their congregation, and that of the Church Mission, are under the care of native teachers. Another walk of about three hours, through several hamlets and villages, in which natives are the sole religious instructors, brings you to Waterloo. Although this is a comparatively modern place—the town having been commenced about twenty-five years, and Missionary labours in it about fifteen years ago—yet it is already next to Freetown in size and importance. The land around Waterloo is very fertile, and well adapted for cultivation, which attracts the farmer from the more sterile mountain vil-lages to come and settle here. Waterloo is still favoured with an European Missionary, whose labours retain more of the real Missionary character than is the case in other places, because the station was only lately occupied, and there consequently remains a larger proportion of heathen. However, the quiet and persevering endeavours of the Missionary have been so much blessed of God, that he has now a large and annually increasing Christian congrega-tion, and a very flourishing and well attended school. When he had to choose a site for building his dwelling-house, he fixed upon a spot which was held in superstitious awe by the benighted pagans, and called "the devil's hole;" and now the sacrifices of praise and thanksgiving are daily offered up to the living God, over the very spot where once victims bled in honour of the spirit of darkness. This may fairly be considered a significant prognostic, teaching us, that not only in Wa-terloo and its neighbourhood will the servants of God defeat the devil, and "overcome him by the blood of the Lamb, and by the word of their testimony," but also that eventually the cause of Christ will triumph all over the earth, and His kingdom be established over the ruins of Satan's empire.

From Waterloo you proceed in a southerly direction along the foot of the mountains, which are here still covered with primitive forest; and on your way to Kent you pass through a wild, mostly uncultivated district, with an impenetrable jungle, and extensive swamps further to your left. Your way lies through Tumbo and Russell, two villages in which Christianity and civilization have made less progress than in other parts of the colony, although each of these villages is provided with a native teacher. Russell, which was formerly called Loko Town, differs in some respects from all the other towns and villages of Sierra Leone, for this is the only place

where the greater number of inhabitants are not liberated slaves, but immigrants. For many years the natives of the Landoro country, in the neighbourhood of Sierra Leone, were oppressed by their more powerful neighbours, the Timnes, till, in consequence of repeated sanguinary struggles, they were reduced to a very small number, and forced into the inhospitable jungle on the borders of Sierra Leone. But even here they were persecuted by their cruel enemies, the Timnes, and then, in order to prevent entire annihilation, they applied to the Governor of Sierra Leone for permission to settle on English ground. This request being readily acceded to, gave rise to the Landoro or Loko town. One instance may suffice to illustrate the backwardness of these people in civilization. For a short time an English Missionary resided amongst them, and, on a visit to him, he told me, that when he observed that the people had no proper house-doors, but only a grass mat suspended at the entrance, he offered a lock, iron-bands, and hooks, gratis, to every one who might be willing to procure boards for a door; but, greatly to his regret, scarcely any availed themselves of his kind offer. The mere traveller is not likely to remain here longer than he can help, and some hours' brisk walking brings him to a more civilized spot.

Kent forms a favourable contrast to these two villages, as it has long had the advantage of a resident European Missionary. It is pleasantly situated close to the sea, and has always been considered the healthiest village of Sierra Leone. A German Missionary has for many years been in charge of this station, and his clever hand provided it with the most beautiful little church in the whole colony. He has also lately finished a convenient and well-designed dwelling house, which will greatly tend towards the preservation of the health of the European Missionary. The Missionary in charge of Kent has also the clerical superintendence of the Banana Islands, which are about five miles distant from Cape Shilling, the southernmost point of Sierra Leone. The simple, industrious, and well-behaved islanders live in two villages, where they enjoy Christian instruction from men of their own colour. It may be said, to their credit, that hitherto they have successfully resisted the opening of rum-shops among them.

This cursory visit has brought us through the whole length of the colony; and in returning to Freetown by boat we keep close in shore, so as to catch sight of York, with its newly-erected stone church and fine Wesleyan

chapel, and, a little further on, of Lumley, Aberdeen, and other hamlets, with their chapels and schoolhouses.

Thus, in a single tour, we have visited all the most important towns and villages of Sierra Leone, with the exception of Kiskey and Wellington, both of which may be reached from Freetown in one afternoon. They are situated at the foot of the mountains, and near the banks of the river, Kiskey being about four miles from Freetown, and Wellington about three miles further. Wellington contains a large body of Wesleyans, and also a numerous congregation in connection with the church. The latter has been served for many years by an experienced and long-trying catechist, under whom it has maintained a steady increase.

Kiskey is one of our oldest and largest stations, with about 400 regular communicants, and a vast number of professed Christians, who attend the preaching of the word of God in a large stone church, which is every Sunday crowded with hearers. The European pastor is greatly aided in his ministry by several devoted native teachers, so that, for some years past, he has been able to take a considerable part in the Timne Mission. As in all the other towns and villages, so also at Kiskey, the burying-ground is separated from the church, and at some distance from the houses. The Kiskey cemetery is distinguished by a large group of graves, enclosing the mortal remains of many European Missionaries and their heroic partners, who bravely sacrificed their young and precious lives in endeavouring to bring to the liberated slaves of Sierra Leone that nobler liberty of the children of God, whereby alone we are made "free indeed." These grass-covered hillocks will always be a most solemn memento to the youthful church of Sierra Leone, to exhibit the same Christian love and unsparing self-denial in taking the gospel to their still benighted brethren throughout Africa, which others exercised in bringing it to them.

The two hospitals, and the lately-established normal school, of Kiskey also deserve to be noticed. The larger, or upper hospital, with a dwelling-house for the European surgeon and his native assistant, stands on the brow of a hill, close by the church, and is open to all diseases. Thither are also taken the sick and dying from the slave vessels which are brought to Sierra Leone by the British cruisers. After the arrival of these vessels you may often meet long processions of such poor, emaciated creatures, being carried in hammocks to the hospital on the heads of two men. The other,

or lower hospital, is some distance from Kissey, on the river's edge, and only takes in deranged persons, of whom there are generally from twenty to thirty, who pass their days within its walls either in wild excitement or in brutish dulness.

The normal school differs from the common elementary schools, of which there is one in every village, being confined to those boys taken from the captured slave-vessels, and consequently corresponding to the girls'-school of Charlotte, which we have already visited. It contains about 100 boys, who live and board together in a large room, and are instructed in the usual branches of a common education, as well as exercised in manual labour. The master of this school is a West Indian, who was specially prepared for this post in the Highbury Training Institution, London. He is one of the few West Indians who as yet seem to have comprehended, that, instead of being in the way of the Caucasian race in America, they ought rather to consider *this* their divinely-appointed destination, to return with the treasures of gospel truth, of civilized habits, of useful knowledge, and mechanical arts, which they have acquired in the land of their compulsory emigration, to the land of their fathers, which is so plainly marked out by the wise Creator as the home of the negro, in order to benefit their brethren, with whom they share a common Hamitic descent. It seems to be highly desirable that the negroes and mulattoes of the United States and the West Indies should be brought to look upon such a Mission, not only as a most sacred duty, but also as the highest privilege. Then would it soon become manifest to the world that the benign Disposer of the destinies of nations had in view purposes of love and mercy, even in permitting the terrible curse of the slave-trade.

Thus, a tour through the colony has not only afforded us an opportunity for becoming acquainted with its general Christian appearance, but has also made us familiar with its natural aspect. We must bear in mind, however, that the latter is somewhat different at different seasons of the year. Whereas, during the rainy season, nature garbs herself with a robe of luxurious green, besprinkled with countless blossoms and ripe fruits of different form and colour, in the dry season it assumes a languid and withering appearance. This, therefore, may not be an improper place for some further remarks respecting the seasons and the climate of Sierra Leone. It is scarcely necessary to say that Sierra Leone has a tropical climate, the temperature being so warm all the year round, that snow and ice, or even

hail, are altogether unknown. Yet there is some difference in the temperature of the different seasons. The hottest season in Sierra Leone is from February to May, when, in Europe, we have our winter and spring; and the coldest at the end of the rainy season, about the months of August and September, or when the cold Harmattan winds blow, about January. It might be said that there are only these two seasons, the hot or dry, and the rainy one; but as the transition from the one to the other is always formed by a short period of thunderstorms or tornadoes, we may also speak of four seasons of the year. The earliest tornadoes generally take place in April, exhibiting an awfully grand phenomenon of nature. After having observed the eastern horizon illuminated every evening for perhaps a whole fortnight with streaks of lightning, and hearing now and then the sound of distant thunder in the direction of the continent, approaching nearer and growing louder every day, all at once, in a calm and oppressively hot afternoon, a cloud may be seen, rising in the east and gradually spreading over the sky, presenting a well-defined straight line across the hemisphere as it nears the zenith. The declining sun in the west continues to cast its rays upon these massive piles of overhanging clouds, as if to show them up in their deepest shade of blackness, and to render their appearance in the highest degree formidable. Whilst all are now looking in dread anticipation upon these fire-charged vapour-masses towering one above another, and having nearly reached the zenith, the death-like stillness is suddenly broken by a tremendous blast of wind, rushing forth from the clouds, and raging with such fury for several minutes, that it is scarcely possible for any man to stand against it. Upon this a vivid flash of lightning darts through the air, immediately followed by a crashing peal of thunder, and by the heavy fall of large drops of rain. Now the tornado has regularly set in: the clouds have extended themselves over the whole heavens, pouring down such torrents of rain as to darken the atmosphere. This twilight darkness is momentarily lighted up by brilliant flashes of lightning, following each other in rapid succession, and forcing their zigzag course in all directions. A sulphurous smell pervades the air, and not unfrequently fire-balls are emitted from the clouds, which may be seen bursting and falling to the ground. Simultaneous roars and claps of thunder, which shake the houses to their very foundation, keep up a deafening concert, re-echoing over land and sea. This wild tumult of nature, in which heaven and earth and sea seem to mingle, and in which

fire and storm and water threaten to become equally destructive, generally does not last longer than about half-an-hour, after which it passes on to the sea, and disappears in the western horizon. The close and heavy atmosphere, which, before the tornado, seemed to lie on every one's limbs like a nightmare, is now purified, and has become light and clear, and a complete calm directly succeeds the most frightful uproar of the elements, so that one can hardly realize how, an hour before, this noiseless calm and benign sunshine should all have been preceded by such a dread disturbance. After the first tornado there may not be another for a week, and then they become more frequent, till, in May, there is one or more almost every day. As the season advances, the rain lasts longer after each tornado, and showers occasionally come without thunder or lightning, till, in the month of June, the voice of the tornadoes is altogether hushed, and the rainy season has fully set in. This season is characterized by the frequency of showers and the absence of thunder and lightning, and not, as people sometimes imagine, by incessant rain. Rains, indeed, occur frequently, but the windows of heaven are not always open: on the contrary, there is often a whole day, or even several, of fair weather. It also happens, however, that there are several successive days of uninterrupted rain; and when it does rain, it is in such torrents that we scarcely ever see any thing the least like it in a temperate climate, and the roads often present the appearance of running brooks. The ground becomes so saturated with rain, and the atmosphere so impregnated with vapours, that scarcely any thing can dry, or be kept dry. This is the proper season for vegetation: plants and weeds shoot up in all directions with such rapidity that you can almost fancy you see them grow; and the sides of the roads become covered with grass, or rather reeds, so high in many places as to overshadow the rider on his horse. But favourable as this season is to vegetative life, it is very prejudicial to animal life, especially that of man. July is considered the unhealthiest month for the blacks, and August for the whites. There are few Europeans who do not suffer from ague and fever during every rainy season. One hails with delight the first flashes of lightning and the distant peals of thunder, indicating that now a season of tornadoes is about to conclude the rainy season, as it had ushered it in. October is again the proper month for tornadoes, and in November they gradually subside. This is the African autumn, perhaps the most pleasant part of the year. The gardens abound in flowers, and numberless

ripe fruits please the eye and the palate. The ground is now drying again, though slowly, but the dense vegetation by which it is shielded from the sun would probably prevent its becoming thoroughly dry by the mere action of intense heat, had not God in His goodness provided another means, viz. the parching Harmattan winds, which are the best antidote to the effects of the rainy season. They are cool, arid winds, of a most searching and piercing nature, blowing from the east, and no doubt coming over large tracts of desert, since they carry along with them such a quantity of fine sand as to give the atmosphere the appearance of a thick haze, or greyish fog, through which the sun is seen like a blood-red disc. The Harmattan winds usually commence about the end of December, and last throughout January. Their effect, after a few days, is most striking. The fresh green of the grass-fields changes into a dark, hay-like grey; tender plants are shrivelling up; the leaves on the trees look withered; the furniture in the rooms, which swells out in the rainy season, now shrinks, cracking so loudly as often to make you start up in the night; and the fine sand floating in the air finds its way through the smallest crevices, and forms deposits in every sheltered spot. This is considered the healthiest season of the year, for the ground, with large quantities of decaying vegetable matter, becomes dry, and consequently an immense amount of noxious exhalation is removed.

There are many who suppose that the climate of Sierra Leone must be far more intensely hot than the climate of most other tropical countries, on account of its notorious unhealthiness; but this is by no means the case, the thermometer varying almost all the year round from 80° to 90°. The unhealthiness of Sierra Leone is consequently not owing to the mere intensity of heat, but probably more to the swamps along the river, and the extreme wetness of the rainy season, which converts its highest mountains into damp marshes. The improvement of the climate must therefore necessarily be limited and slow, because it depends upon the removal of causes, which, one regrets to say, is only partially practicable. Under these circumstances, it cannot but be a matter of thankfulness and satisfaction, that the climate already appears to have become more healthy, owing, no doubt, to the small amount of drainage hitherto accomplished, and still more to the extensive cultivation of the soil, by which the decay of vegetable matter is considerably reduced, as also to the eradication of the greater part of the primitive forest, which seems to have occasioned

a decided diminution in the annual fall of rain. The present improved state of the health of Europeans is, however, not solely attributable to the change in the climate, but very materially, also, to a better medical treatment of the fevers, as, *e. g.*, the substitution of quinine for enormous doses of calomel; to superior dwelling-houses, all of which now have glass windows, whereas, twenty years ago, there was nothing to keep out the damp night air during the rainy season; and to greater care and less exposure on the part of the Europeans themselves, a lesson taught by the painful experience of former generations.

After this survey of the outward appearance and condition of Sierra Leone, we proceed to acquaint ourselves with its population; and if it be generally more interesting to consider a people than the country in which they dwell, we shall find that this is particularly the case in regard to Sierra Leone. The great majority of the inhabitants of this colony are liberated slaves, who, being taken from the spoiler's grasp by the magnanimous interposition of British cruisers, received their liberty on that mighty ocean which they feared would be to them the way into hopeless and doubly awful slavery, and were brought to their present home, where they find, if not streams of milk and honey, at all events the means for obtaining an easy subsistence, and, better than all, that wonderful gospel tree whose "leaves are for the healing of the nations." One of the most interesting features in the population of Sierra Leone is the great diversity of their early homes: their native countries lie scattered over almost every part of the vast and still mysteriously unknown continent of Africa. Amongst them you meet with natives from the great desert, who used to visit Bilma; with Kandins and Tubos; with individuals who were schooled in Darfur and travelled in Kordofal, coming thus into the very neighbourhood of Egypt; with men who have fought battles in the Zahara Sahel, and roamed in the desert countries of Adirar and Beran. There information may be obtained from natives of the large central-African towns of Tumbuktu, Sokato, Kano, Yakuba, Kugawa, &c., or from members of the different Mandenga tribes which occupy the highlands of north-west Sudan. There, within the shortest interval, your ears may catch the strange sounds of most widely-different languages, as you pass some Phula and Yula, some Filham and Tshaham, some Nalu and Balu, some Barba and Bambara, some Basa and Gbese, some Legba and Limba, all speaking in their own mother-tongues. In Sierra Leone can be found representatives of almost

all the numerous tribes inhabiting the banks of the Niger, from its source in the Kuranko country to its estuary in the Bights, or the coast of the Atlantic from Senegambia down to the Portuguese possessions. Powerful nations in central-Africa, as, *e. g.*, the Bornuese and Bagermis, the Mandaras and Wadais, the Kurorofas and Kambalis, the Bodes and Goalis, have all unwittingly sent their sons and daughters to the little country on the west coast, where slavery is known but by recollection. The countries of the southern half of the continent are scarcely less numerously represented than those of the northern. Mention might here be made of the different tribes generally known in Sierra Leone by the names of Atams, Mokos, and Kongos, but which, in reality, include individuals from the remotest interior of Africa, from parts which usually form an entire blank on our maps. These men will tell you of towns in their home requiring a day or more to be traversed from one end to the other; also of mighty rivers, broad and deep, abounding in fish and water-monsters; and they speak with horror of tribes of cannibals, of tall, savage warriors, either quite naked, or dressed in the long-haired skins of black monkeys; and, in striking contrast to these, of a whole tribe of pigmean hunters, averaging from three to four feet in height, and universally liked on account of their liberal habits and peaceable disposition. Yea, Sierra Leone may even be said to unite the eastern coast of the continent to the western; for, amongst its fishermen who daily sink their nets into the Atlantic, there are those who once sported on the shores of the Indian Sea, and in their youth looked across the Straits of Mozambique.*

When the white man passes through this motley crowd in the streets of Freetown, and, with a full sense of his superiority, scarcely deigns to accept their homely salutation, he little suspects that so much of interest attaches to them with regard to their native homes, and is apt to consider them a mere conglomerate of blacks. To dissolve this collective mass into individuals, and to discover their characteristic differences, you must come into close contact with them, as the Missionaries do; must look them in their faces, and sit with them as a friend amongst friends. Then you will soon discover that their different nationalities are literally engraven upon

* We must refer our readers for information as to the localities of these widely-dispersed tribes and languages to the Rev. S. W. Koelle's "Polyglotta Africana," and its accompanying map.

their bodies. This is done in their infancy by the prevalent custom of tattooing. Larger or smaller scars, in the face or on other parts of the body, few or many in number, of one shape or another, point out the different nationalities. It is even customary, in some parts, to have particular family marks in addition to those which indicate the nationality. The practice of tattooing, however, is not observed in all negro countries, and in Sierra Leone it is altogether omitted. Independent of these scars, most of the negroes have a far less forbidding appearance than we are wont to imagine. What is often represented in books as the type of negro physiognomy would be considered a caricature by most negroes, or, at the best, a likeness of tribes more ill-favoured than the generality. It is true there are tribes, especially those inhabiting low swampy countries on the coast, or the marshy banks of rivers and inland lakes, in whom the characteristic negro features are so much developed as to look ugly to a European; but, on the other hand, there are also tribes, in the mountainous regions of the interior, with broad, prominent foreheads, regularly-shaped noses, and with lips nearly as thin as our own; and the famed ivory-whiteness of their teeth might be envied by many a fair European. As soon as you have overcome the prejudice of colour, you even discover features of great beauty and strong attractiveness in many a black countenance. In size and stature the negroes are scarcely below ourselves, their average height being fully five feet. I measured a native of Munio, or Manga, myself, who was six feet three inches and a half high, which might be considered a respectable height even in the British army, and he told me that he has many countrymen as tall, and even taller, than himself. With regard to natural talents and mental capacities, also, the negroes prove a genuine branch of the human family. From five years' connexion with the Fourah-Bay Institution as tutor, and much intercourse with the negroes in general for the purpose of studying their languages, I am enabled to say thus much. If one can understand them as they intelligently and good-naturedly converse in their native tongues—if one sees the wit of their proverbs, comparisons, and figures, and hears them rehearse their amusing fables, tales, and romances—one cannot but wish such persons better informed who still speak of the negroes as a kind of chimpanzees, an intermediate step between the irrational creation and the rational European or American.

On the other hand, it must be acknowledged that Africa is an uncivilized country,

and that consequently many innate talents of its inhabitants have remained for a long time dormant, and can be only gradually aroused by the agency of the Christian religion and a Christian civilization. But even with regard to civilization, or rather the want of it, some difference must be made. The empire of Bornu, and some Phula states, have a kind of semi-civilization, below which there are many shades to the very lowest, viz. to that state of savageness which, in some countries, allows only one sex, and in others both, to be entirely naked, and even down to cannibalism. The religion of such people can easily be imagined: it is a cruel, a soul-destroying religion. Some men in Sierra Leone may tell you that they have often, on one occasion, seen scores of human beings sacrificed to their sanguinary deities; others may say that in their homes the alligator, the leopard, the hyena, or different kinds of serpents, are fed as gods by the hand of priests; and others, again, may assert, "In our home we have neither priest nor worship, neither idol nor greegree, neither altar nor sacrifice: we eat, and drink, and sleep, and fight, and beyond this we know nothing."

These are the materials of which the population of Sierra Leone is composed: such they have been, and such still are their countrymen in the interior.

Thus we may be prepared rightly to estimate the effects of Christianity in Sierra Leone, of which we have now to inquire.

The very existence of Sierra Leone as an asylum for liberated slaves is one of the most striking effects of Christianity, one of the noblest monuments of magnanimous philanthropy that the eye of history has ever witnessed. General philanthropy, indeed, has a heart for the woes of mankind; but where did mere philanthropy ever enable a nation to bring such immense, such long-continued sacrifices as Great Britain has rendered in behalf of Sierra Leone? It is *Christian* philanthropy which has done this; it is *Christian* philanthropy which alone could do it. We know them still, those great men, some of whose sons and daughters so nobly tread in their footsteps, the warm friends of Africa, the pleaders of the cause of the negroes—a Granville Sharpe, William Wilberforce, Sir Fowell Buxton, &c.: they stood on Christian ground. Not carnal wisdom, but Christianity, taught them to regard the poor, degraded, enslaved, despised negro as their brother; and no selfish motives are now upholding the arm of the English government in defence of the helpless negro, but the firm will of an enlightened Bible nation. However, it is not in this

light that we are about to consider the effects of Christianity in Sierra Leone, but only so far as they are discernible in its own population; and if we compare the present state of society in Sierra Leone with that in other parts of Africa, we cannot but be confirmed in our conviction that Christianity is the true means of elevating the lowest, civilizing the most barbarous, and converting the most perverted, of our race.

I have been assured by many Sierra Leoneans, that in their own countries there is such a sense of insecurity, and so much cause for suspicion, that a man never goes to a neighbouring village, or even to his farm, without being armed either with a sword or a spear, a bow or a gun; whereas in Sierra Leone the spirit of its Christian laws has so pervaded its inhabitants, that so many different tribes all live together in harmony, even those that were at deadly enmity in their former homes; and it may be said that Sierra Leone enjoys as much public quietness and peace as any other Christian country.

In most parts of Africa clothes are far too sparingly used to answer the requisites of propriety. In some countries the women cover themselves only with leaves, or a handful of twigs, and in others both sexes live in a state of absolute nudity. In Sierra Leone the people are decently dressed—in the church, on Sunday, cleanly and prettily. Some negro gentlemen and ladies even appear in silks and satins; and the practice of women going about with their bosoms uncovered becomes rarer every year.

In countries where clothes are worn, the last, and often the only particle of property possessed by a slave is just a small strip of cloth; but as soon as he is shipped in a slave-vessel, he is compelled to throw this last remnant of moveable property overboard. In such a state of absolute destitution most or all of the liberated population of Sierra Leone were found by the British cruisers. They were at once clothed, and, after being landed in Freetown, the English government provided them with clothes and food for six months. What are the circumstances of these people now? A great many of them have the means of living a life of respectability, and some are in such good trading business, that they import goods from England to the amount of from 4000*l.* to 8000*l.* a year. In many cases they turn their worldly substance to good account, by furnishing, at their own expense, a superior education to their sons in the grammar-school, and to their daughters in the female institution of Freetown, or even by having them educated in England. The poorer class of people pay a

penny weekly for the elementary instruction of each of their children; and, in addition to this, all actual church members contribute a halfpenny weekly for the general objects of the Mission cause, and a halfpenny weekly for the sick, the infirm, and the destitute. Wealthier members also subscribe larger sums annually for the Missionary Society, the Bible Society, and other charitable objects. Thus things have improved in Sierra Leone, and the receivers of charity have become givers of charity.

Here we are naturally led to ask how the Sierra Leoneans gain their wealth, or what are their modes of occupation? This question has a direct bearing upon our present subject—the effects of Christianity; for Christianity could by no means tolerate those habits of indolence which many had contracted—that state of savageness in which they only cared for eating, drinking, and sleeping. To diligence and industry they had to be roused by the combined efforts of the Missionaries and the agents of a Christian government. These efforts have, to a great extent, proved successful; and even a casual observer cannot but be struck with the industrial and commercial superiority of Sierra Leone over the heathen countries around it.

Trade is, and doubtless will remain, the chief employment of the Sierra Leoneans, for to this they are directed by the geographical position of their country. The convenient harbour of Freetown invites the merchant vessels of every civilized country, which bring a large supply of foreign manufactures and provisions in exchange for the produce of Africa—its gold-dust, gums, ivory, hides, cotton, coffee, arrow-root, ginger, pepper, ground-nuts, and its other valuable productions. . . Most of the tribes in the interior being too uncivilized to form trading caravans to the coast, and the European vessels being debarred from the rivers by the pestilential fever atmosphere which broods over their entrance, a medium of intercommunication is required to be the connecting link between the foreign merchant and the countries in the interior; and this is supplied by the liberated African of Sierra Leone, who is, to some extent, civilized, acquainted with European commerce, speaks the language both of the whites and of the blacks, and is inured to the climate. These circumstances alone might explain why so large a proportion of the population are traders; but besides this, a great many tribes possess an unquestionable taste and talent for trade and barter. The daily markets are always crowded with noisy women, and the streets of Freetown abound with

hawkers, from the little boys and girls who, in other parts of the day, spell their alphabet, up to the grey-headed man, who is too old and infirm for any other work. In going to the villages you often meet with scores of women, many of whom, having their infants tied upon their backs, carry on their heads baskets full of ginger, ground-nuts, fufu, yam, maize, &c., all of which they are going to convert into money in Freetown. Freetown itself is full of trading booths in all the streets, lanes, and corners—every one seems to be either buying or selling; but on Sundays all the booths and shops are closed, and the busy traders show themselves Sabbath-observing Christians.

Although merchants do not abound in Sierra Leone, yet there are butchers and bakers, tailors and shoemakers, coopers and shipwrights, blacksmiths and goldsmiths, masons and carpenters.

Of sailors and fishermen there is no lack in Sierra Leone. The best sailors are from among the Kroomen, the Basas, and Bagas, the latter of whom are good divers; and they make themselves useful, not only on board the numerous merchant-vessels, especially those engaged in the timber trade, but also on board the men-of-war. The occupation of the fishermen is highly remunerative, as there is great abundance of fish along this coast, and the common people chiefly subsist upon it. It is supposed that in Sierra Leone several thousand pounds are annually expended upon fish alone. The river is often quite speckled with fishing canoes, so that you may count them to the number of from thirty to fifty; and the larger fishing-boats, which go some distance out to sea, may be observed to return in companies of fifteen or twenty.

The cultivation of the ground being, in most African countries, exclusively the work of slaves and women, a kind of opprobrium is often attached to it in Sierra Leone; and the colony-born youth, who has learned to read and write, often considers it beneath him to engage in agriculture. This is one reason why agriculture has not made more progress; but another, and, it would seem, weightier reason is, that the mountainous and stony peninsula presents only a limited area well calculated for agriculture, and that, consequently, nature itself points to trade. Notwithstanding this, the land is cultivated to a considerable extent, and the following are the chief articles which are grown. For home consumption are reared different kinds of vegetables, which form ingredients for soups and palaver sauce, and Indian corn, which is prepared for food, before it ripens,

either by boiling or roasting. Rice plantations are rarely seen in Sierra Leone, the people procuring rice and millet from their neighbours the Sherbros, the Timnes, and the Mandengas. The principal articles of food are two bulbous plants—the yam and the cassada, which are to the natives what bread and potatoes are to us. Yam is superior to cassada, in taste, digestibility, and nutrition. It is a root of from one to two feet in length, and of the thickness of a man's arm or thigh. When boiled, it is like a mealy potato, and a single root is often enough to satisfy a large family. The cassada root is rather longer than the yam, but much thinner, about as thick as a man's wrist. It serves as food for cattle, sheep, goats, and for man. If prepared for man, it is either roasted in its skin, or peeled and stewed like potatoes, or, in its raw state, peeled, grated, and formed into large white balls, called "fufu," which are then boiled to the consistency of putty, and eaten with palaver sauce, palm-oil, or fish. For exportation are cultivated the Cayenne pepper, ginger, arrow-root; and now, also, the cultivation of cotton is commenced, which is indigenous to the soil. It is to be regretted that more attention is not paid to coffee, as coffee-trees might grow all over the mountains, and surround every farm. The arrow-root is a bulbous plant, of about a foot in length, and as thick as a man's thumb, or a child's wrist. The white arrow-root flour, which we value so much in Europe as food for the sick and for children, is obtained by beating the root small in a mortar, after which it is thrown upon a white cloth, suspended over a tub; then a little fresh water is added, and the whole well rubbed in, so that the mealy substance is washed through the cloth into the tub, leaving the woody fibres as refuse on the cloth. This process of washing being repeated twice, the water is poured off, and the starch-like deposit taken out and dried in small lumps. As soon as it is dry, it is ready for use, and not only looks white as fresh-fallen snow, but also, when stirred, crackles exactly like snow, the sure criterion of unadulterated arrow-root.

Although these signs of industry in the naturally indolent negro, and this rapid improvement of his outward condition in the originally degraded and savage negro, cannot but be considered as the result of Christian instruction, and as pleasing marks of the progress of Christian civilization, we shall be more strongly impressed with the effects of Christianity, if we regard the colony more directly in a religious or Christian point of view.

Sierra Leone is one of the most striking illustrations of the success of modern Missionary operations. Missionaries, it is true, were sent to Western Africa almost at the commencement of the present century; but only from 1816 to 1820 did they begin to regard Sierra Leone as the chief field of their labours, and then how great, how almost insurmountable, were the obstacles in their way! How long did the angel of death mow down the labourers almost as fast as they arrived! How hopeless to the surviving Missionary must have appeared any attempts at mastering the truly Babylonian confusion of tongues around him, without any means of assistance at his command, and in a climate so sultry and enervating! How slow, on the other hand, must the process have appeared of first teaching the liberated slaves English, in order to give them religious instruction through the medium of this language! But in spite of all this, how striking are now the effects of Christianity, how complete the success of the Mission! Sierra Leone may now be considered, on the whole, as a Christian country, the church established, Christianity naturalized there; for, according to the official census, no less than about two-thirds of the population are professedly Christian. Christianity has gained such a footing in the country, such a hold on the hearts of the people, that if at once all European Missionaries were to be recalled, all foreign support withdrawn, though it might probably receive a shock which we cannot but wish to avert, yet would it not die out, but would recover, would live, grow, flourish, strike root downwards, and bear fruit upwards. We are convinced of this, not only from that invincible energy which characterizes pure Christianity, the presence of the Spirit of God, which is power, and light, and life, and the promise of Christ that His church shall stand, so that the gates of hell cannot prevail against it, but also from tangible proofs already before us. There are, at this moment, Christian communities in Sierra Leone, unconnected with and unsupported by, Europeans, maintaining their own cause, choosing their own ministers, exercising their own church discipline, and yet they not only keep up, but increase, their numbers. Now, if their Christianity, marred as it is by many glaring imperfections, has yet sufficient power to maintain itself, how much rather may we hope the same of the purer and more biblical Christianity propagated by faithful European Missionaries, and the native agents in connexion with them!

Christianity being destined to become the

religion of mankind, we must expect that it will adapt itself to, or rather ennoble and sanctify, the nationalities and psychological peculiarities of the different sections of our race, so that it may assume a somewhat modified appearance in Africa to that it has in Europe, and present a different aspect in India to what it will in China. We may therefore inquire after the peculiar features by which Christianity is likely to be characterized, when once fully established throughout the negro race. The negroes distinguish themselves more by strength than by depth of feeling. Hence they easily manifest by outward gestures what agitates them within, and are subject to violent outbursts of feeling. When a sense of guilt seizes them, you may hear them most bitterly wailing, and crying out loudly, "God be merciful to me a sinner;" and when they rejoice in the pardon of their sins, and their acceptance with God, you may hear them shout for joy, and exclaim, at the pitch of their voices, "Hallelujah! glory to God in the highest!" Therefore, if once the Africans as a race are converted, they will probably more fully carry their religion into practice, and recognise it more in all their political and social relations, than has been the case in Europe. Christianity is the religion of love. St. John says, "In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world, that we might live through Him;" and again, "Beloved, if God so loved us, we ought also to love one another." (1 John iv. 9. 11). The natural disposition of the negroes is kind, tender, affectionate. Now, as the fiery character of St. Paul, even after his conversion, was different from the naturally mild and more amiable one of St. John, so also is the future African church likely to distinguish itself from our more Paulinic European church, by exhibiting a more John-like aspect, a stronger resemblance to "the disciple whom Jesus loved." Then, when Africa is converted, it will be again said, as at the beginning of the church, "Behold, how these Christians love one another!"

As to individuals, the gospel has the same effects upon them in Sierra Leone as elsewhere. It unfolds the deep corruption of the heart; shows our great guilt in the sight of God; points out the blood of Christ as the fountain opened for sin and for uncleanness, and His death as the atonement for our guilt; and gradually brings the believer, through much falling and rising, to a conformity with Christ. Let me mention one instance, to show that the Spirit of Christ chastens them in the same manner as ourselves. Once, when conversing

with a student of the Fourah-Bay Institution on religious topics, he told me that, a few nights previous, he had gone to bed without first having his private devotions, but could find no rest; and he felt so uneasy, that, after midnight, he had to arise and seek peace in prayer and communion with God. But it is on their deathbeds that the reality of their faith and hope shines forth most brilliantly, so that they can rejoice in the prospect of their dissolution, triumph over death, and desire to be "absent from the body, and present with the Lord." Surely, what gives joy in the hour of death, what affords hope full of immortality, when this world vanishes away from before the eye, that must have a reality, and must be that faith whose author and finisher is Christ.

It is this faith which our Missionaries endeavour to plant and cherish among the poor negroes. Let us see what are the means regularly employed for this purpose, confining ourselves to the operations of the Church Missionary Society. The European Missionary chiefly "labours in the word and doctrine." He conducts two full services on Sunday, and one on Thursday, besides the other clerical duties; and, his strength permitting, he also attends the Sunday-school, and superintends the day-schools. In his sermons he is as simple as possible, but is, nevertheless, only partially understood by many of his hearers. Hence he has recourse to another means for making himself still more intelligible. He holds a Bible-class almost every day, in which the people are not of such a mixed character as in the public services, but those of a more equal standing in spiritual attainments are brought together, so that the Missionary can more fully adapt himself to their special wants. There is such a class for the communicants, the candidates for the Lord's Supper, those for baptism, the colony-born youths who wish to become communicants, and for the backsliders who are anxious to amend. These classes are held either early in the morning, before the people go to their work, or in the evening, when they have returned from it; and are regularly commenced by singing and prayer, after which a portion of scripture is read, and expounded in the simplest manner. They are generally conducted in a catechetical manner, the people being not only asked, but also permitted to put questions themselves, and the plan is found much more profitable for conveying instruction than formal sermons. As far as his strength and time permit, the Missionary also brings the truth before those who neither hear it in class nor in the church, by visiting the

poor pagans and Mahomedans in their houses. In this work, as also in conducting the classes, he enjoys the co-operation of his more-advanced communicants, his schoolmasters, and catechists. The ordained native pastors, who more and more are taking the place of the European Missionaries, endeavour to carry on the work according to the same system as their predecessors.

Another important means for Christianizing and civilizing the colony are the day-schools and Sunday-schools. In our day-schools no fewer than 3000 children of both sexes receive instruction, and progress as rapidly in learning as the children of similar schools in England. In connexion with every church there is also a Sunday-school, where you may see hoary men and women, persons in the prime of life, and little boys and girls, sitting together to learn the alphabet, or spell the primer, or read that word of life which can instruct alike the child, his parents, and his grandparents.

Besides these common schools, there are three institutions which afford a superior education, viz. the Female Institution, the Grammar-school, and the Fourah-Bay Institution. The first, the Female Institution, is the youngest of the three. Our schoolmasters and catechists had long been raised above the level of the common population by their better education, and proved themselves more or less capable of teaching others; but there was a great lack of sufficiently-qualified schoolmistresses, and, upon the whole, the female sex was found so far behind in education, that it was impossible for many better-educated young men to obtain suitable partners in life. This led to the formation of a female institution. Under the able superintendence of a European lady, it has thriven so well as to number within a few years upwards of twenty pupils. The Grammar-school was established a few years earlier, and already contains about eighty scholars, who are instructed in the common branches of a higher boys' school, as, arithmetic, algebra, geometry, history, geography, Latin, Greek, &c. This school is intended for the children of the wealthier class, who can afford a higher payment than is required in the village-schools, and is open to all denominations. The Fourah-Bay Institution is more limited in its object. Here such youths as are deemed suitable because of their piety and capability, are educated to become either catechists and ministers in Sierra Leone, or to be sent as native Missionaries to their countrymen in the interior. The education is both general and more directly theological, the study of the Bible being con-

sidered of paramount importance. Of languages, Latin, Greek, Hebrew, and Arabic, are taught. At present there are not more than about twenty students in this institution, although it might accommodate many more; and it is to be hoped that eventually it will become the university of the whole West-African coast.

What has already been said may suffice to convince us that a great work has been done in Sierra Leone; that God has graciously owned and blessed the labours of the Church Missionary Society, and of kindred Societies; that the time is come when Sierra Leone may advance from being a Mission field to the position of an established church; and that the gospel-tree has taken such deep root, that it may be more and more left to its own vitality and inherent strength, to grow, blossom, and bear fruit in this new Hamitic soil.

Let us take one more glance at Sierra Leone, considering it as having arrived at that longed-for stage of every successful Mission, when the Missionary and evangelist become regularly settled pastors and teachers.

1. There are now in connexion with the Church Missionary Society in Sierra Leone sixty native catechists and schoolmasters, many of whom, by a long-continued service, have given proof of zeal, devotedness, and ability for the work in which they are engaged. Some of the village congregations have been for years in the charge of native catechists, and have not only maintained, but increased the number of their members. Many Visitors, whose work it is to see the people from house to house, and bring home more fully to them the preached word, have proved blessed instruments for the awakening and conversion of gross idolaters. The Fourah-Bay Institution is calculated, under God's blessing, to furnish even more well-trained native candidates for the ministry than are required in the colony itself; and within its very walls a pious bishop has been residing for several years, who ordains them to that holy office, and whose kind and judicious counsels are so well calculated to lead them aright, and materially to aid them in the discharge of their duties. Consequently, there is no lack of native agents to carry on the work with efficiency.

2. The Church Missionary Society has already commenced to introduce the self-supporting system into Sierra Leone, and is getting the native Christians into the way of maintaining their own native pastors and teachers, and of contributing towards the erection of new churches and the repair of the old ones.

3. The Christian converts have systematically taken up the work of providing for their own sick and needy. I allude to what they call "Christian Companies." The association principle being rather strong with the negroes, they, from the first, established a great many mutual-relief-companies; but as this was done at a time when most of the people were heathen, the statutes also were heathenish, and proved a constant source of immorality. However, the energetic exertions of the Missionaries to remedy this evil have been so successful, that, instead of these old companies, there is at present, in every congregation, an exclusively Christian company, with Christian regulations, and only open to members of the church; so that the believer is no longer unequally yoked together with the unbeliever.

The young church of Sierra Leone possesses a good—and may she never suffer herself to be deprived of it!—which is calculated, if rightly made use of, to preserve to her the character of comparative purity: it is the exercise of church discipline. Members who fall into open sins are excluded from all church privileges, with the exception of attendance upon the public preaching of the word of God; and this practice has hitherto proved a wholesome salt and a great blessing to this infant church.

5. The Christians of Sierra Leone, not forgetting "the rock whence they are hewn, or the hole of the pit whence they are digged," have long since manifested an active desire to send the gospel to their still-benighted countrymen beyond the colony. They not only give regular contributions to the general fund of the Missionary Society, but there are also found among them those willing to offer themselves on the altar of love. A goodly number of native Missionaries has been already sent down to the Aku country, where they are just becoming the blessed instruments for the conversion of many of their country-people; and others are willing to follow them.

Surely, considering all this, we must exclaim, "What hath God wrought!" and find great reason to "thank God, and take courage." The gospel has achieved a victory in Sierra Leone. It is triumphing there, as it eventually will in all the world. The great sacrifice of precious lives, of bitter tears, of sorrow and labour, is now being returned in answers of peace by the great Lord of the harvest, for whose sake it was made. Surely we may here learn afresh that nothing which is done for Christ is done in vain. No cup of cold water, given in His name, will lose its reward. We may now rest in the hopeful

assurance that Sierra Leone is gained to the church—a prize for the travail of our Saviour's soul.

But shall we now stand still, with our arms folded, and complacently look on what has been achieved? That be far from the Christian, who is enjoined to work whilst it is day, and ere the night cometh. We must take the word also in a Missionary point of view. "Hold that fast which thou hast, that no man take thy crown." (Rev. iii. 11.) Then, although something is done, yet how much more remains still to be done! "The field is the world," says our Saviour. Therefore

The church can have no rest
Till all the world be blest
With joyful gospel sounds.

What has been done in Sierra Leone is but a type and pledge of what must be done in the whole world, and especially throughout that vast, benighted continent of Africa.

Tribes from almost every part of the Hamitic continent, the north and the south, the east and the west, and the furthest, still unknown, interior, are represented in Sierra Leone—this interesting Africa *in nuce*. They are all of them so many "men of Macedonia," who beckon us to "come over, and help them." Who, then, is that willing hearer that says, with the prophet, "Here am I, send me?" (Is. vi. 8.) What can be happier, what nobler, what more worthy of our best energies, of our whole life, than to labour for the good of immortal souls, and to lay ourselves out for the work of extending God's kingdom? No work can be more God's own than the Mission work. Therefore, blessed he who takes part in it, and thus becomes "a worker together with God." This, as all God's works, will be accomplished; the week-days of labour will terminate in an endless sabbath; and then those who were working together with God shall also "enter with Him into His rest."

S. W. KOELLE.

We doubt not that our readers will unite with us in the expression of our thanks to Mr. Koelle for the interesting notices of the Sierra-Leone Mission which we have been privileged to present to them. Little did he anticipate, when, previously to his departure for the Upper-Egypt Mission, he was engaged in drawing up these reminiscences of a field of labour with which he had been long identified, the severe bereavement to which that Mission was about to be subjected. It has been, indeed, from its very commencement, conversant with bereavements of a deeply-afflictive character. It has sprung up to its present condition amidst the sickness and death of faithful Missionaries. Often, at the very moment when he seemed to be most useful and most needful for the work—when hard hearts were being moved by the power of the word, and anxious sinners were pressing around him for inquiry and instruction—the Missionary, who, on the mountains of Sierra Leone, was engaged in publishing "glad tidings of good things," has been struck down, and the weeping flock have followed to the grave the remains of the pastor whom they loved. So many have fallen on that field of conflict—faithful men, who willingly braved the influences of an unhealthy climate because they loved, better than they loved themselves, the gracious Master on whose service they went forth—that a marble slab of no inconsiderable dimensions might be covered with the mere initials of Missionaries and their

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wives who have died in the service of the Sierra-Leone Mission. And now, to these we have to add the honoured name of the first Bishop of Sierra Leone, unexpectedly removed in the midst of health and usefulness; one in various ways eminently fitted for the important office he had been summoned to administer; selected for his piety, his clear views of gospel truth, and their holy influence upon his own character, the Missionary interest by which he was strongly actuated, and his linguistic acquirements of no ordinary standard. Nor did he disappoint the expectations which were formed of him. The communications of our Missionaries are full of incidental notices of Bishop Vidal, of the unction by which his addresses and sermons were pervaded, and the affectionate interest with which he was regarded by all classes. He had been to the Yoruba country, visiting our stations there, encouraging the Missionaries in their work, and giving new confidence and healthful impulse to our infant congregations; and, having completed his work, had embarked at Lagos, apparently in excellent health, on his return to Sierra Leone; but during the brief passage, of little more than a fortnight, he died at sea on Sunday, December the 24th. The following extracts from a letter written by Archdeacon Graf on Jan. the 5th, contain such particulars as we have received—

"On Tuesday the 26th ult. I returned from the Yoruba Mission, whither I had

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accompanied the bishop, partly as chaplain, and partly to see whether the little sea voyage might possibly so far recruit my health as to prevent my returning to England.

“Would to God I could cheer your heart with the glowing recital of the cheering, merciful dealings with us by land and by water, and of the great and cheering manifestations of God’s rich blessing upon the Society’s work in that land. We saw it at Lagos, Abbeokuta, Ibadan, and Ijaye: it filled our hearts with gladness and our mouths with thanksgiving. But, alas! our joy is turned into mourning, and our praise into lamentation. May the Lord mercifully support you under the grievous burden of sorrow! But it must be told—the startling announcement that Afric’s church has lost her head: her bishop has entered into his eternal rest.

“Hale and strong did he go on board the ‘Bacchante’ at Lagos, Dec. 9th, on our return to Sierra Leone; whilst I, just delivered from the jaws of death, was carried, wrapped in a blanket as a dying man, on board, where all thought I came to die. After one week I left, for a few hours, my bed, when the bishop took to his. He suffered simply from want of exercise, as he never could walk on ship-board. On December 18th he took ill; on the 22d his pulse showed unfavourable symptoms; Saturday, the 23d, the fever clearly set in—it appears it had been there in disguise for some days—and he became delirious; but the medical man saw no cause for real alarm until Sunday morning, when medicine was increased in dose and frequency, the head was shaved, &c.; but on Sunday, December the 24th, at ten o’clock, P.M., to our utter dismay, he expired.

“We were opposite the Gallinas shoals, and ought to have been at Sierra Leone long before, which would have probably cut short his illness. We anchored in the harbour of Freetown on Dec. the 26th, and buried his remains at four o’clock.”

On the receipt of this letter the Committee proceeded to express their sense of the loss which the Mission had sustained in the following Minute—

“The Committee have received the intelligence of the death of Dr. Vidal, Bishop of Sierra Leone, with profound grief. His deep spirituality of mind, his gentleness and Christian humility, united with great decision of character, and uncommon philological attainments, seemed to have marked him out as an instrument of eminent usefulness in the evangelization of Africa. He has been removed, in the inscrutable providence of God,

after the brief exercise of his office for eighteen months in his diocese, but not till he had won the respect, confidence, and affection of all classes, and had gained much information respecting the wants of Africa, and had digested various plans for its benefit.

“The bishop had evinced his deep interest in Missions as soon as he entered into holy orders, by acquiring the Tamil language, in order that he might correspond with the native Christians in Tinnevely in their own tongue. When a Mission was about to be established in Borneo, he contributed to the undertaking by editing a Malay grammar. He afterwards directed his attention to the languages of East and Central Africa, corresponded on this subject with Dr. Krapf, and published a pamphlet to show the facilities which existed, especially of a philological kind, and consequently the providential calls upon the Church Missionary Society, to undertake the establishment of a chain of Missions between the east and west coasts of Africa.

“These labours and interests were pursued while he was acting as the devoted pastor of a rural parish, in which he was singularly beloved and valued.

“When the bishopric of Sierra Leone was first proposed to him, he did not hesitate to receive it as a call from God, and he at once prepared to undertake the office. While still bishop designate, he rendered great service to the Rev. S. Crowther, at that time in England, in the preparation of a new edition of his Yoruba Vocabulary, and prefixed a learned and very valuable preface upon the structure of the Yoruba language, and the position which it occupies amongst the other African languages.

“He was consecrated on Whit-Sunday 1852, and reached his diocese at the close of that year; but after fourteen months’ residence he was compelled to bring home his wife, who was in a state of extreme illness. As soon as her health was sufficiently recovered he left her, to visit the Yoruba Mission alone, and she was to rejoin him upon his return to Sierra Leone. Full accounts have not yet been received of his visitation of the Yoruba Mission, but sufficient notices have been given to show that it was attended with important results, by settling several linguistic questions which had arisen, and by the ordination of two native ministers, and the confirmation of nearly 600 converts in that interesting infant church.

“The bishop left Lagos in apparently perfect health, but was attacked with country fever, and died within forty-eight hours of his reaching Sierra Leone. He was interred in the churchyard of Kiskey, to which spot he had

touchingly alluded in his first ordination sermon, preached soon after his arrival in Sierra Leone, in these terms—'Hitherto the African Mission has been conducted in the midst of danger and of death: trials have been the portion of the African Missionaries above all others. The churchyard at Kiskey, with its multiplied memorials of those "not lost, but gone before," is a silent but eloquent witness to the kind of schooling which the Missionary for Africa requires. Oh, faint not, brethren, in the hour of your coming trials, but look upon them as the training for your future usefulness and eventual success.'

"The Committee record their earnest prayer that the great Head of the Church may raise up a successor animated with the like faith and love, and endued with the same graces; and they beg to add the expression of their sincerest condolences with the parents and other relatives of the late bishop, and of their hope that the Lord may support and comfort them under this heavy bereavement."

Such are often the Lord's dealings.

He moves in a mysterious way
His wonders to perform.

His true people are deeply interested in the advancement of His kingdom: they have their plans, humble efforts which they hope may tend to its furtherance, and hopes and expectations in connexion with them, which they desire to see progressing to their accomplishment. But it is not every one who is privileged to enjoy the cherished wish of his heart, like aged Simeon, when he took up the infant Jesus in his arms, and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation." Often are they dealt with as Moses was. Earnestly did he desire to pass over Jordan, and find himself in the midst of the land which the Lord had promised to bestow as an inheritance on his people—"I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon;" but all that was permitted him was, from a mountain summit to behold it mapped out far below, in its richness and expansiveness. "Get thee up into this mountain . . . and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up." Often are they dealt with as David was, when he desired in his heart to erect a temple to the Lord—"See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains:" yet it was not until after his death that the house, for the adornment of which he

had accumulated so much of gold and silver, was commenced and perfected by his son Solomon. The Lord's faithful servants are often removed in the midst of their plans of usefulness, before that which they have purposed in their heart has been brought to a happy issue.

But such dispensations are injurious neither to the Lord's people, nor to the Lord's cause. They are not injurious to the Lord's people, for, if removed by death, it is that they may "see the King in His beauty"—that they may "behold the land that is very far off:" it is that, in the immediate presence of their Lord, they may behold far more glorious triumphs, far more wondrous spectacles, than their eyes could ever have been gladdened with on earth. If Moses was refused admittance into the earthly Canaan, it was that he might be the more speedily introduced into that true inheritance, of which Canaan was the feeble type, one "incorruptible, undefiled, and that fadeth not away," where the Lord's people "rest from their labours." If David closed his eyes in death before the foundations of the earthly fabric were laid, it was that, in the heavenly sanctuary, no longer "as through a glass darkly," but "face to face," he might behold the glory of the Lord.

And the Lord's cause suffers no injury. Whatever instruments be wanting—whatever hindrances arise—whatever of opposition or untoward circumstances it may have to contend with—it shall advance to the consummation marked out for it—"I will work, and who shall let it?" He carries on His purposes by unlikely means. He puts aside the polished instrument, that which, by peculiar discipline, He has himself prepared and fashioned for service; He uses it for a brief season, and then lays it down. He takes up that which, in our judgment, appears to be comparatively worthless and ineffective, and constrains it in a wondrous manner to work out His own purposes. All human instruments are characterized by frailty. Fragile as glass, they easily break. The more finely they are tempered, the more susceptible they seem of injury. But He who knows the end from the beginning remains the same; and when some Elijah is removed, we may exclaim, with the prophet, not in the language of doubt, but of holy confidence, "Where is the Lord God of Elijah?"

Meanwhile, there are lessons to be learned, for in these His dispensations God conveys instruction to His church. The primordium has been made of the Sierra-Leone Episcopate: let it be seen to that it be carried out consistently with its commencement as an Evangelical Episcopate. It is this which is neces-

sary for the well-being and consolidation of the native church; men of like stamp with the lamented Bishop Vidal, who regard church government and discipline and ritual as valuable because conducive, when rightly administered and ordered, to the maintenance and extension of that gospel truth, in the believing apprehension of which consists the salvation of the soul; men who will not sacrifice practical good to crude theories, nor cramp the healthful growth of a progressive Christianity by absurd views of episcopal authority, and arbitrary interference with the free and spontaneous development of a living church. They who have to nominate on an occasion such as this are placed in a position of solemn responsibility, for their department of themselves in connexion with which in due time shall they have solemnly to answer.

One thought more. We have another reminiscence, if such were wanting, that "the time is short." We have now an opportunity of doing service to our Lord. At the utmost, it can be but of short duration. "The night cometh, when no man can work." The shades of evening fall rapidly upon the path of many, as if to warn us that the day of earthly labour is drawing to its close. The moral, then, is plain—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let nothing for the glory of God or the good of man, that can be done to-day, be deferred until to-morrow. Procrastination becomes not those who measure by *nows* the brief period they can call their own.

KASHMÍR.

WE propose to introduce in our next Number, accompanied by a map, the journal of our Missionary the Rev. R. Clark, detailing his visit to Kashmir, Ladak, and other regions of the western Himalaya. The following extract from an official letter, dated June 30, 1854, will explain the objects which he had in view in deciding on a Missionary tour to these countries. It will serve as an appropriate introduction to his journal, in which will be found the details of his proceedings—

"The object of the journey was to preach the word of God in the countries beyond Amritsar, as far as our present means and opportunities would allow. A secondary object was, to see to what extent there is Missionary work to be done in those countries, and how far, and in what manner, under their present circumstances and condition, that work may be commenced and carried on with the greatest human probability of success. It was proposed to visit Kashmir in the first instance, and then to proceed onwards to Iskardo or Ladak, to remain for a greater or less time in each place of importance, and then to act according to circumstances. Our knowledge of the countries was too imperfect to allow of more than very general plans. We wished to advance into the interior, wherever the way might be plainly marked out before us, and to proceed onwards in a northerly direction as far as possible.

"Your Missionary, Dr. Prochnow, made a Missionary journey last year to Ladak, and also visited Srinagar and the intermediate places. Dr. Wolff has also been here. With these exceptions, as far as I can hear, this

field of Missionary labour seems to have been as yet untouched; and I am not aware that the gospel has ever been preached in it at any period of the world's history.

"The journey was undertaken after much and prayerful consideration for a considerable time before any thing was decided. When the time arrived at which it was necessary to make the decision, a special season was set apart for prayer in our Amritsar Mission, and the different members met together for consultation respecting it. The result was, that the voice of each several member of our Mission unanimously concurred in the opinion that the journey was of very great importance, and ought by all means to be undertaken. We had just had the great pleasure and privilege of welcoming another labourer, the Rev. W. Keene, to labour in our Mission; we had heard that the Rev. A. Strawbridge, together with Mrs. Strawbridge, had also been appointed to the Mission; the prospect had been held out, to our unspeakable joy, of further and much more extensive help in different parts of the Punjab, as soon as men duly qualified could be found to come; the first efforts to make known the gospel in Amritsar and the parts adjacent had graciously been blessed of God, and an infant church had been already established: the time was therefore come for some of us to proceed onwards, and endeavour to advance to 'the regions beyond.'

"The very kind manner in which the cordial approval, and the hearty co-operation and assistance, of the Calcutta Corresponding Committee was given to this undertaking, afforded us peculiar encouragement.

“Another most important and encouraging circumstance connected with this journey was the prospect which I had of the society, the counsel, and the assistance of our kind and much-valued friend, Major Martin, of the 9th Regiment, N.I. Major Martin has just retired from the Indian army, after nearly thirty years' service. His experience and advice during the whole journey have been invaluable, and much of the success which has been met with must, under God, be attributed to him.

“Three of our native-Christian flock have accompanied us in this journey—Sulaiman, Shamaun, and Yakub. They are all of them, I have every reason to believe, true followers of Christ, and have been a great comfort to me personally, and of the greatest assistance in our work. Sulaiman came to us from Cawnpur—where he was baptized by the Rev. J. T. Schleicher—in company with our senior catechist, Dand,* who had been the instrument of his conversion, and whom he was unwilling to leave when the latter joined our Mission. He was employed for some months by us as a servant; but it was soon discovered that he was worthy of a higher employment. He was gradually set free from service, and time and opportunities were given to him to improve himself by study, which he made use of with such eagerness and diligence, that he was shortly afterwards appointed a reader in our Mission. He is now, in character, as gentle as a lamb, perfectly tractable, full of zeal and humility; so that, during the whole journey, I have had cause only to thank God continually on his behalf. From morning to night he spends his whole time, either in teaching others, or in endeavouring to learn himself. He is by birth a Kashmíri, speaks that language fluently and well, and has almost daily preached in it since we entered the country. Shamaun, you will perhaps remember, is the first-fruits of our Amritsar Mission. He is more than forty years old, and was formerly a Sikh Grunt'hi, or teacher of the Grunt'h. His advancement in knowledge, and perception of spiritual things, have been gradually progressing ever since his baptism. His judgment is sound and clear, his faith remarkably simple and firm. He now daily expounds, with great simplicity and plainness of speech, and often with energy and power, the word of God, both in the streets of the city and in his tent, to all who come to him. Yakub, the third of our little party, is one of our later converts. He is a young man of twenty-one or twenty-two years old, and formerly was a Brahmin. In character he is candid,

sincere, and open. His talents are good, and it is hoped that he will become, in time, an able and efficient catechist. His desire to commence the work of teaching others at once is very great. His conduct since his baptism has been also uniformly consistent.

“The route from Amritsar lay through Sealkot, Aknur, Rajouri, and Pūnch. The word of God was declared at many places during the whole journey, and many conversations were held, and books distributed. Our journey, though in some respects a difficult one, was prospered. We entered Kashmír on the 18th May, at Baramula,† where the river Jhalum (Jelum, Jailum, &c.) leaves the valley, and, as it was deemed desirable for us to proceed at once to Srínagar, the capital, we went on without delay, and arrived at that place on the 20th of May, exactly one month after we had left Amritsar.

“After leaving Srínagar we visited several towns situated towards the head of the valley, including Islamabad, Shahabad, and Mattan, or Martund. At both of the former places the opposition of the Mahommedans was very great. They often were not only unwilling to listen to us themselves, but forcibly drove away from us those who were desirous to do so. We have had, however, many opportunities of declaring the truth before large numbers of people, which we have endeavoured to improve. On some occasions a hostile spirit manifested towards us has been the very means of exciting a curiosity in the minds of some to hear us. In spite of opposition, some have been continually to our tents, although they have been threatened for doing so; and others, who have been afraid to come by day, have come by night. We have endeavoured here, as throughout the whole journey, to avoid as much as possible all mention of the existing religions; and have only stated our opinion when expressly called upon to do so. We have also abstained from argument and controversy as much as possible. Our simple object has been to make plain *statements* of the gospel, and to set before the people the fundamental doctrines of our religion in such a manner as would be most likely to inform their understandings, and then to call upon them to use every effort to investigate the truth, and to attain to everlasting life according to the revealed will of God. The uncertainty of life and the certainty of death, the contrast between heaven and hell, between realities and vanities, between eternity and time, constitute the stimulating arguments which make this all-

* David. Vide p. 72.

† Vide Frontispiece. A notice of the place will appear in due course in Mr. Clark's journal.

important duty imperative on all men. As messengers of God, it would seem that our simple duty is to deliver our message faithfully, and even authoritatively, as a direct communication and command of God to them, and then to leave all results and consequences, of whatever kind, in the hands of Him whose work it is we are eadeavouring to perform. We do not, therefore, state at once why it is so, or how it is so, but simply that it is so. Its truth rests upon the truth of the word of God. If the latter be true, then is the former true also, however difficult or incomprehensible it may seem to men. When this is stated, the proofs, the credentials of its truth, the reasons why we know the Bible to be the word of God, must then be forthcoming when we are called upon to declare them, and these we trust we are prepared to give.

"We have met with two professed inquirers, both of whom came to us at Srinagar. They have each of them been with us nearly a month, living with the native Christians, and taking part in our daily religious services. We have endeavoured to take advantage of their willingness to learn, by paying as much attention as we could to them, as long as that willingness remained.

"We have had much encouragement also in the intercourse which we have had with several other natives. Some have visited us who have appeared eminently qualified to teach and to exert much influence over others, should the grace of God bring them to the acknowledgment of the truth themselves.

"Many most pleasing opportunities have been given for conversations. Frequently on the carpet in the native house, or under the magnificent plane-tree, with the most delightful prospects of wood and valley and snow-peaked mountains and streams of water on every side, we have sat cross-legged on the ground, and talked, and listened, and gone away with every cause for the greatest joy.

"As regards the openings which Kashmir at the present time affords for future Missionary work, I believe that there is every opportunity offered for preaching the word of God, as far as any Society is willing or can give the means for doing so. All that is attempted in direct Missionary work must be carried on under immediate European superintendence. I believe that a native would not be suffered to work alone; but in connexion with an English clergyman they may do, I think, as much as they can, even in the capital itself, as well as in the villages and towns. In the present condition of the country, Missionary stations cannot be established, nor houses or schoolrooms built; but such are not

essential to the carrying out of Missionary work. The climate is such, that, at any rate during the six or eight summer months, there are the same opportunities of living in tents as, during the cold months, there are in the plains. There are also houses at almost every principal place, expressly set apart for the convenience of European travellers. There can be no difficulty in travelling about with little hill tents to any part of the valley, and spending some weeks, and even months, in each important city or town. The climate is almost an English one, even if not preferable to it, and provisions as yet are everywhere very cheap and plentiful. Any Missionaries appointed to this particular sphere of labour would of course learn Kashmiri. A more important language still is Persian, as it is very generally read, as well as spoken, and much more so than Kashmiri, in which latter language there are but very few books extant of any kind, and those chiefly containing songs and poetry. Very much, however, may be done by means of Urdu, and especially with the assistance of a reader or catechist who, like Sulaiman, understands Kashmiri. The journey is rather a difficult one, but it is often performed even by English ladies.

"A most important consideration at the present time has reference to the work of translations, and it is one which forcibly presents itself to the notice of all friends to Missions in the north of India. In the countries immediately surrounding us there are four languages spoken, all of which are but very imperfectly, or not at all, known to Europeans; viz. Gurmukhi, Pushtu, Kashmiri, and Thibetian. The Serampur Missionaries have published versions of, at any rate, part of the Holy Scriptures in the three first-mentioned languages; but, as regards all practical purposes, they are said to be all of them next to useless, except, perhaps, as a kind of groundwork for future translations. Copies of some of them have even been placed in the hands of learned natives of the countries in which these languages are spoken, and they have not been able to understand them. It has been the distinguished honour of the Ludiana Missionaries of the American Presbyterian Board of Missions, that they have been the first to translate and publish, in a proper manner, some portions of the Holy Scriptures in Gurmukhi. The four Gospels and the Acts of the Apostles, Genesis, and the first twenty chapters of Exodus, and also the Psalms, have been thus completed, and are in general circulation amongst the people. The remaining portions of the Holy Scriptures have yet to be translated, even into that language. In the three remaining languages the

work of translations has yet to be commenced. In the Pushtu language some friends at Peshawur have indeed done what they could in this respect, but nothing has yet been published. There is a most excellent dictionary about to be published in the Gurmukhí language by the Missionaries at Ludiana, who have also published a grammar of that language, and a little book on idiomatic phrases. Captain Vaughan, of Bunnu, has also published a grammar and a vocabulary of the Pushtu language. I am not aware that there have been any other books of importance published to facilitate the acquisition of either of those languages. In the two latter languages there have been none at all. There is, therefore, in these countries, at the present time, a noble field presented for the employment of talents of the highest order in the work of translations. The translations must, it would seem, be made. They are indispensable for the effectual carrying out of Missionary work in these countries. They could be carried, even now, by itinerant Missionaries, throughout three of the countries, and it is probable that very few months will elapse before they could obtain free admittance into the fourth. We have heard of the probable appointment of an able linguistic Missionary to the Peshawur Mission. His arrival would be hailed with sincere joy and heartfelt gratitude to God by all who desire to witness the extension of the gospel. But at any rate it would appear that it is an absolute necessity that some one should be sent out at once from home for this especial work. The work is great, and it is still almost uncommenced.

“But in speaking of these languages, and the countries in which they are spoken, our thoughts wander throughout the length and breadth of these immense tracts, and we are obliged to remember, that as yet almost no provision has been made by Christians to supply their spiritual wants. The Punjab, up to Peshawur, is occupied by our countrymen, who are met with in very large numbers indeed in every part. Our country performs her temporal duties energetically and well: may our beloved Church also perform her spiritual duties in a similar manner, and send out her agents also in sufficient numbers throughout these lands!

“Independently of Missionaries who may be appointed expressly for the Punjab, and whose constant employment may be to traverse that country in every direction, and preach the gospel in every village and town, or to make some important city at which they reside the centre point of a field of labour comprising a part of the surrounding country,

as well as the city itself—independently of such as these, it is thought by some persons that it would be of very great importance that other Missionaries should labour with especial reference to the countries beyond our boundary. The geographical position of the Punjab brings us into immediate contact with many other countries; and this, as well as other circumstances, seems to attach a peculiar importance to the Punjab in a Missionary point of view. These countries, it is true, are not under our own Government, nor can any place in them be occupied as yet by an European as a permanent residence. But this does not present any real obstacle to the Missionary's labours. We may, and can, act in all these countries, both directly and indirectly, without any permanent occupation of them. From the advanced frontier posts of the Punjab they may be constantly visited; and at any rate in some of them, as in Kashmir, and I believe also in Thibet, the Missionary may remain as long almost as he will, wherever he can be of any use, and then proceed onwards to other places. Such frontier stations in the Punjab, it is thought, ought therefore to be supplied with *additional* labourers for this especial work; or they might perhaps be placed there in such numbers, that some might at any time be able—without crippling the local efforts of the Mission—to advance anywhere, wherever an important opening might present itself. Such persons would become masters of the languages spoken in the countries, and not only undertake journeys in them—which may be sometimes long in duration, and to far distant places—but they would be ready prepared to establish Missions in advance of all present ones, whenever the time might arrive for doing so.

“But the call for Missionaries is loud now from every part of the world, nor can we be insensible to the claims of others. We can merely mention the facts as they present themselves to us, and the impressions left forcibly on the mind when viewing them on the spot. May the Lord of the harvest raise up many labourers, and appoint to each his peculiar sphere! We may not, however, conceal from our Society at home what we cannot conceal from ourselves, namely, that the opening in the Punjab seems to be important not only with regard to itself, but also with regard to Afghanistan, Persia, Kashmir, Thibet, and China; and we may even add, with regard to India itself. The character of the people is such, that their influence in religious matters would be sensibly felt, and perhaps more than is at once apparent, on India itself.”

DEATH OF THE REV. WILLIAM JOWETT.

It is our painful duty to announce the death of the Rev. William Jowett, Incumbent of St. John's, Clapham.

Mr. Jowett was the first candidate for Missionary employment under the Society from our Universities. He was a Fellow of St. John's College, Cambridge, when he was accepted, and was sent to Malta in September 1815. After five years' labour he returned to England, and again left for Malta in March 1822. He finally returned in 1828, and in August 1832 was appointed clerical secretary of the Society, on the retirement of the Rev. Thomas Woodroffe. This office he held until May 1840, when his abated strength led him to seek a less laborious post. His actual con-

nexion with the Society as one of its labourers thus extended over a quarter of a century, during which time he saw the grain of mustard-seed become a tree with spreading branches and a well-struck root.

Mr. Jowett preached the Society's twenty-first anniversary sermon; and took part in the Jubilee celebration by delivering an address to a large number of Missionaries sent forth on that occasion.

It pleased the Lord to take His servant home, after a long illness, on the night of the 20th of February. We must reserve our observations on his Christian character, and on the valuable aid he rendered to the Society, to a future opportunity.

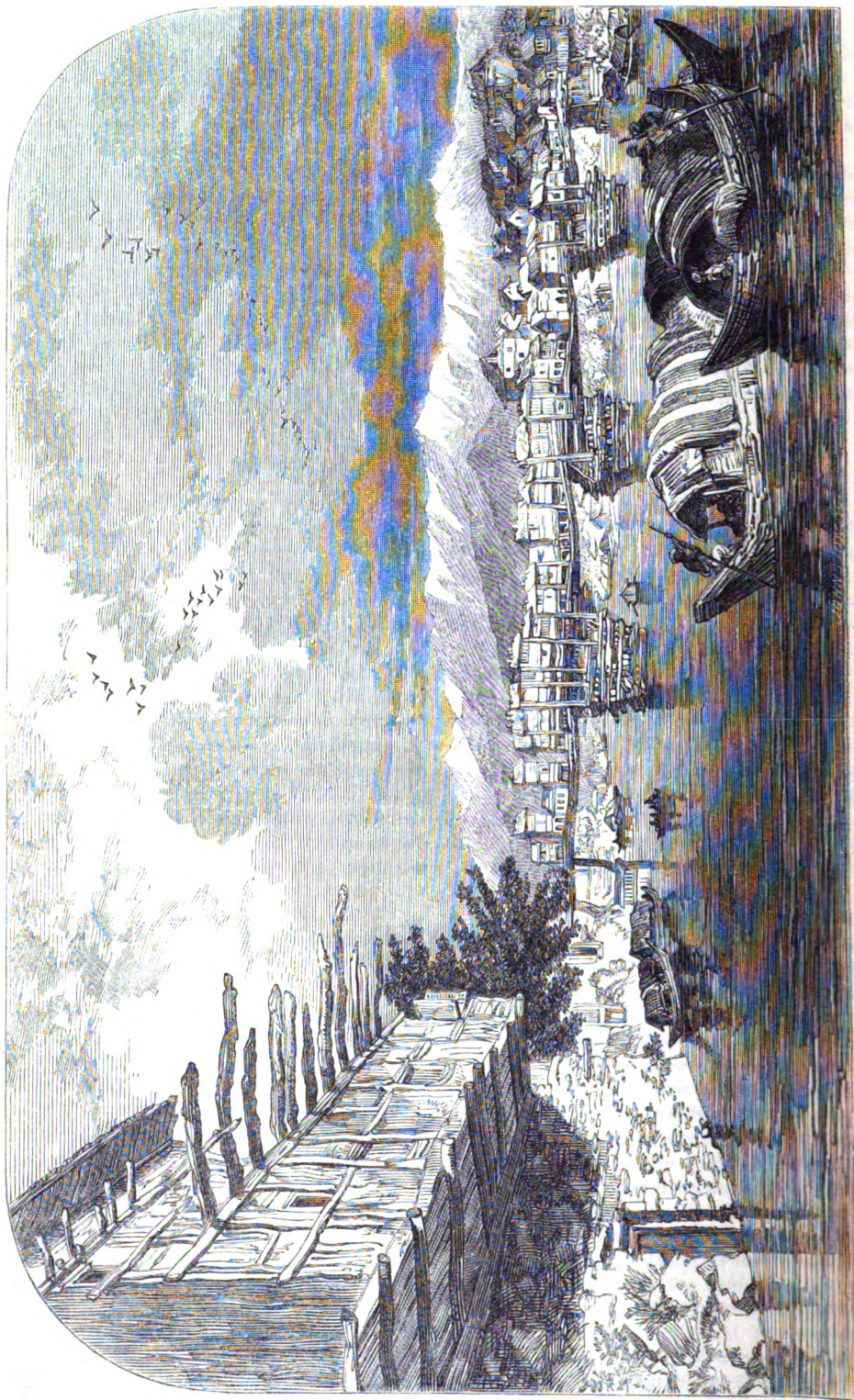
SUMMARY OF INTELLIGENCE.

THE PUNJAB MISSION.—The Rev. Thomas H. Fitzpatrick, in a letter dated Amritsar, Nov. 15, 1854, communicates the following interesting intelligence—"You will most probably have heard ere this reach you, by the previous mail, of the ordination of David, at Allahabad, on the 29th ult. Mr. Leupolt, who examined, and assisted Mr. Blomefield in doing so, was satisfied of his fitness for ordination. He is probably the first native of his class ordained in India—certainly the first Sikh ever called to the ministry of the gospel. He knows no English, but he has other qualifications, of rarer attainment and far higher character." A notice of David will be found in the "Intelligencer" for April 1854, p. 80.

SOUTH-INDIA MISSION.—The joint report of the Rev. T. G. Ragland and the Rev. R. R. Meadows, from April 22 to July 21, 1854, affords to us an encouraging view of the labours which they are pursuing in North Tinnevely. The area over which they have been itinerating is about 300 square miles, containing about 300 villages, most of which have been visited two and even three times, and some as frequently as five or six times. Generally about a week has been spent at each spot. It is calculated, that, leaving out altogether the north-eastern part of Tinnevely, where the Gospel-Propagation Society labours, there are three other districts, quite as large, to be successively taken up.

With regard to the reception they meet with, the Missionaries are, in some places, welcomed, coldly listened to in others, and thrust out in others. These last, with scarcely an exception, are Brahmin villages, where they are rarely able to gain admittance, per-

haps never a quiet hearing. A proposal of Messrs. Ragland and Meadows, that a catechist monthly, from each district in succession, should accompany them, and, during the month, should have his salary and batta furnished solely by the native congregations in his district, met with a most cordial response from the Missionary brethren; and a meeting of the catechists was convened at Palamcottah on July 13th, when the Rev. J. Thomas placed the whole matter fully before them. The catechists gladly consented to do all in their power to help the project forward. The result has been, that one catechist, Paul, from Meignanapuram district, has been with them for a month, and has been succeeded by another, Gnanapragasam, from the Kadatchapuram district, a third being promised from Pannevilei, and a fourth, if required, from Meignanapuram again. Much blessing may be expected to result from this plan in many ways. The Missionaries will be materially aided by the vernacular readiness of the native brethren, and their acquaintance with the native mind. The heathen will not only be told of what has been done in South Tinnevely, but in the catechists who address them will have presented to them undeniable proofs of the reality of that work. The Missionary spirit of the native congregations will be drawn out. The catechists, as they go forth, will carry with them the sympathy of the brethren; and, when they return, it will be as when Barnabas and Paul returned to Antioch—"and when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."



BRIDGE AT SRĪNAGUR.—Vide p. 91.

THE URGENT NEED OF INCREASED EFFORTS ON BEHALF OF INDIA.

ONE hundred and thirty-five years ago the English first planted their foot on the shores of India. Bombay, Madras, Calcutta, and some small estates around the two latter settlements, were all that they possessed. It was doubtful whether they would be able to retain them; improbable that they would be able to augment them. Beyond extended the diversified territories of that vast peninsula over which the tide of successive conquests had so often and impetuously rolled, each, in its transit, superadding some new element to the pre-existing population. Hence, in India, races are strangely intermingled, like disturbed strata, whose deflection exhibits the power of the deranging influences to which they have been subjected. Invasions from without; insurrectionary upheavings from within; dynasties ruling for a season with coercive power, but, in consequence of instability in their foundations, becoming weak as they increased in magnitude, until an incidental stroke sufficed to overturn them, and new kingdoms rising out of the chaos to live their brief period, and in like manner pass away—such have been the fluctuations of India's history.

The Hindus are the staple material of the population. Although not the original proprietors of these fair domains, yet entering in with superior national organization and arrangement, they permanized themselves in Northern India, leaving of the more ancient race only such dislocated fragments as are to be found in hilly districts and jungle fastnesses. In Southern India, where the tide of Hindu immigration extended itself with diminished force, instead of fragments, national masses of the aboriginal people were suffered to remain, such as the Telinga, Canarese, Tamil, &c. These, docilely receiving the form of religion and civilization by which the dominant race was characterized, extended to the southern extremity of the peninsula the type and influence of Hinduism; and so preponderating and insensibly subduing has that influence been, that succeeding conquests—Greeks, Turks, Mongols, Persians—have not prevailed to displace it; nay, even the Mahomedans themselves, while retaining their religion, have become remarkably Hinduized in character. Of languages, indeed, there are many, and their variety proves how alien to each other the various sections of the population must at first have been; but, pervaded by one subtil-

izing system, they have become, in cast of mind and habits, and in the general features of their social life, one people.

A new conquest has now supervened; a new element of power has risen to an ascendancy more stable and widely extended than any which preceded it. A new influence prevails, which, if faithful to its responsibilities, is capable of conferring on India true amelioration. England, Protestant England, sways the sceptre of supremacy. It is no longer Buddhistic mysticism—no longer Brahminism, in its elaborate but most impure idolatry—no longer Mahomedanism, in its supercilious pretensions to the true knowledge of God—no longer Romanism, as introduced by the Portuguese, the heathen material, of which it really consists, being lightly surfaced over with a semblance of Christianity—it is the pure gospel that has opportunity of access to the mind of India. A nation has been raised to power which professes as its national faith the Christianity of the Bible; a nation which, in passing through the searching ordeal of the Reformation, learned to distinguish between the truth of God and the traditions of men; and which, throughout the subsequent events of its history, has had abundant evidence presented to it, that the one exalts and the other depresses a people. Over India, in its vast extent and varied features—the great alluvial plain which extends from the Indus to the Ganges, the diamond-shaped Deccan, the doabs of the Punjab and the valley of the Indus—Great Britain exercises undisputed sway. The mercantile adventurers from the far west, who, some 130 years ago, could scarcely retain the feeble tenure which they had upon the shores of Hindustan, have become mighty rulers. At the commencement of the last seventy years the circle of their dominion comprised Bengal, Bahar, Orissa, Benares, a jaghir around Madras, the Northern Circars, and the island of Bombay. During the brief period of a single life, the seven tens of years which have elapsed since then, it has progressed to its present universal *status*. In 1799 Seringapatam was taken, and the power of Tippoo annihilated. In 1803 the Mahratta confederacy was defeated, and the north-west provinces and Cuttack were ceded to the Company. In 1816 the Pindaris were reduced, the Peshwah deposed, and the greater portion of his territory attached to the Bombay Presidency. In 1843 Sindh was wrested from the Amfrs;

and the Punjab wars, commencing in 1845, terminated, in 1849, in the annexation of that territory to the British dominions. One hundred and fifty millions of people are now placed under the influence of England, to whom, if she acts the part of a faithful steward, she may be the instrument of conveying incalculable blessings.

That they need help is indisputable. We found them in a pitiable condition; and with a full recognition of all that has been done for their improvement, it is nevertheless painfully true, that in a pitiable condition they yet remain. Considering the brief period which has elapsed since England rose to preponderance, it would be unreasonable to suppose it could be otherwise. "The Anglo-Saxon in India moves upon the surface; darkness is upon the face of the deep beneath him; and it remains to be seen whether he will be given that spirit and wisdom, which can alone enable him to form, enlighten, and mould into a higher state of moral, intellectual, and physical civilization, the chaotic mass of people—aye, of nations—which acknowledge his supremacy."* It is the moral need of India that is most urgent. If this were relieved, physical wants, so far as it is practicable—for humanity in this life cannot escape from sorrow—would be rapidly alleviated. Rectify the character, and you will soon improve the condition of the individual. The improvement wrought within will reflect itself upon his circumstances; but so long as he suffers under moral unhealthfulness you cannot permanently benefit him. And that is the state of India. Her population is morally unhealthy; nor can we be surprised that they are so when the deteriorating influences to which, under the name of religion, they are subjected, are brought to remembrance. Of that fearful system it may with truth be said, that the corrupt heart of man, under Satanic influence, elaborated it out of the depths of its own depravity, and set up as objects of worship the personifications of its own vices. There is no evil conception, which rises from the chaos within, that does not find ample room to expand and progress towards its maturity of evil deeds in the atmosphere of evil that prevails around. Each corrupt propensity is met by something congenial in the system—something which bids it live, and act, and find gratification. Some god or goddess has a place in the pantheon of the Hindus, who, through the indulgence of similar propensities, is supposed to have attained his present elevation. What pollution must

suffuse itself over the mental perception as it imagines the deeds of the lascivious and blood-stained Krishna, or listens to the reasons assigned for the indifference with which Brumba, the pitamuhu or grandfather of gods and men, is regarded, so that no one adopts him as his guardian deity! It is impossible, however, to peruse the legend without at once being reminded of Noah's intoxication, and other facts connected with his history; nor is it improbable, that in Noah and his three sons, and the indistinct traditions concerning them, we have the archetype of Brumba, the one god, without a second, of the Hindu triad Vishnu, Siva, and Brumba, which emanated from him; and that the primary ideas on which the whole mythology is founded were comprehensive of no more than this.

We know how excitable and energetic in action is the power of evil in the human heart; so much so, that the sanctifying power of God, the true God, the holy God, the God and Father of our Lord Jesus Christ, can alone avail to its subjugation. It is for the accomplishment of this great result the gospel is designed. It is the appointed instrumentality by which the Spirit works. What a provision does it not, therefore, contain for the recovery of man; what blessed truths, what revelations of God in His holiness, His love! In what a variety of ways, and through what an intermingling of promises and warnings, is not man led on to a change of heart, and to the perception and love of all that is alien to his fallen nature! And yet, wonderful as is this exposition of the wisdom and goodness of God, costly as the price is at which salvation has been provided, and diversified as the blessings are with which the gospel is charged, we know that there is not one truth too many, one particle of that load of sorrow which the Saviour willingly endured for our sakes more than was absolutely requisite; that all that wondrous combination of sufferings, truths, promises, invitations, are necessary to the perfecting of the new creation, the quickening of dead souls, and their renewing after the image of God. What, then, must be the condition of human nature where there are no such helps, no revealed truth, no regenerating influences; where the ideas, devices, and strange imaginings which, under the name of religion, are presented to man, so far from being fitted to introduce a new and holy principle into the soul, are as the powerful action of the sun in tropical climates on the soil after it has been saturated with copious rains? Vegetation bursts forth in numberless forms; and

* Calcutta Review, No. 31, p. 82.

thus the heart of man, under the malign influence of Brahminical idolatry, becomes a hotbed of evil, and yields a redundancy of vice. Vicious principles, vicious acts, are sanctioned and approved of, and, thus religiously authorised and recommended, are rendered fearfully contagious, and spread like a pestilence throughout the land. Evil elements of every possible character constitute the sun, moon, and stars of the religious firmament of the Hindu, the host of heaven before which he falls down and worships. If he looks within him, he discerns evil; if he looks around him, he beholds a busy scene of life full of various forms of evil; if he looks above him, he has presented to him the same forms of evil canonized and deified. He cannot escape from the horrid influence. He is beset by it, imprisoned within it. It is as the air he breathes, the aliment by which he is nurtured to maturity. Nor can we wonder if Paul's description (Rom. i. 29—32) of the extreme debasement which characterized the heathen of his day, finds a modern realization in the millions of our Indian empire.

The Hindu mythology is not a concrete of abstract and mystic notions, accessible only to the transcendental mind. It has been popularized, vulgarized, and brought down to the level of the lowest. It has its symbols and pictorial representations of the most unblushing kind. How widely diffused the worship of the lingam. Ward says—"There are several stories in the pooranūs respecting the origin of the lingū worship, three of which I had translated, and actually inserted in this work, leaving out as much as possible of their offensive parts; but in correcting the proofs they appeared too gross, even when refined as much as possible, to meet the public eye . . . From these abominable stories temples innumerable have arisen in India, and a Shivū lingū placed in each of them, and worshipped as a god! These temples, indeed, in Bengal and many parts of Hindoost'han, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, even among Hindu women, who make the image with the clay of the Ganges every morning and evening, is, beyond comparison, far greater than the worshippers of all the other gods put together."* We are aware that Bengal, to which Ward's statements more particularly apply, is considered to have attained a bad pre-eminence in idolatry, and to be more steeped in depravity than other districts of India. Yet the lingam worship extends far

beyond the limits of that province. Sutton mentions "Mahadaiv, in the form of the lingam," as one of the most popular idols of Orissa. Arthur detects it in Mysore. "Of all the domestic idols of Goobbee, there is none, for number of votaries or depth of zeal, to be compared with the linga. . . . Most of the people carry it on the chest in a shining box of silver; but some have bound it on the arm, and some inserted in the hair. It is daily worshipped. Of all the inventions of Hinduism, this is the most flagitious, the most loathsome, the most unaccountable."

But again, the festivals and holidays, by which this wicked system permeates through all ranks of society, thus intermingling its poisonous influence with the social habits of the people, and convening them in large assemblages, in order that the vicious inoculation may be accomplished with more facility, how numerous are they, and how unutterably demoralizing! The Durga-pujah, or service in honour of Durga, known also as Parvati, the wife of Siva, with its nightly orgies; the Rāsa-yātrā, or annual commemoration of the licentious doings of Krishna; the Dol, or Holf festival in honour of the same god, the popularity of which extends beyond the limits of Bengal, once a turbulent scene of riot, injury, and outrage, and even now, under the restraining influence of British rule, the saturnalia of unbounded licence, during the continuance of which "gambling prevails universally, the everlasting sound of tinkling cymbals is heard day and night, the filthiest songs are sung in the open streets, the vilest abuse is cast in the teeth of the passengers, women are insulted, and the grossest licentiousness indulged in with impunity"—these, and many others too painful to enumerate, constitute those popular instrumentalities by which Hinduism operates to the demoralization of all who come under its influence. Shall we add the pilgrimages to the Ganges and other deified rivers, and to the various celebrated shrines of India; the arrangements of the temples; the dancing-girls, or bands of unhappy females, who, under the pretext of religion, are brought up from their very childhood to a life of sin? But enough: let the thick curtain fall: we can look no longer: perhaps we have dwelt too long upon this subject. Happy are they, who with holy sensitiveness shrink back from such details; but how intense should be our compassion for those unhappy millions, who, familiarized with them, find therein their chief enjoyment.

"India is a land, where, with boundless natural resources, millions subsist on the lowest

* Ward's "Mythology of the Hindus," vol. iii. p. 12.

fare, and, in the event of a failure of crop, are exposed to starvation—whose wretched hovels are the hotbeds of that fearful pestilence which has carried devastation round the earth—where the masses have been impiously doomed, by a professedly divine sanction, to hopeless ignorance and servitude, by a haughty hierarchy, who have striven to extinguish among them all feelings of self-respect, and then pointed at them the finger of scorn in their degradation. To the eye of the Christian its condition is still more melancholy. It is a land full of idols, from the dark chambers of imagery of whose temples the pure mind shrinks back with abhorrence—whose deities are stained with every vice—and where the foulest crimes are perpetrated in the name of religion. To meet the case of a nation labouring under such a complication of maladies is no easy task. It will require the most powerful remedies, the combined skill of all who can ‘minister to the mind diseased.’” *

How shall these multitudes be raised, how renovated and purified; and with the renovation of man, and the right application of his energies, the resources of that gifted land, which has been given him as an inheritance, be developed, and a rich recompense of cereal treasures be yielded to an industrious, contented, and thankful people? Shall famines cease to devastate, while there prevails throughout India a famine of the word? Shall pestilence discontinue its virulent action, while the leprosy of sin remains unchecked? Can we be surprised if, in such a moral pest-house as India, the very air seems vitiated, and physical diseases, strangely generated, become the expressions of the Divine indignation against that apotheosis of vice which has been enacted there? Great engineering works, constructed across great rivers, so as to husband their waters for the cultivation of the land, and convey the precious accumulation in fertilizing streams through extensive plains, which, from want of irrigation, had ceased to be productive, road-making, railway communication, &c., all are useful, if they subserve the rapid dispensing of the only remedy which can avail to stay the plague.

But if this—the gospel, ordained of God for the alleviation of human woes, yet often despised of man—be omitted, the millions of India can never rise, never be lifted up from the depth of their present degradation to be a moral and happy people. They may, under various influences of a secular character, become sceptical, and, despising the superstitions

of their forefathers, settle down into an apathetic indifference to all religion; but they will still continue to be a debased and sensual population. The gospel—this is the remedy: it is this which unhappy India needs. In this respect, England may be to her as the good Samaritan, and pour oil and wine into her wounds. The gospel—this is the antidote which needs to be dispensed in every way and by every means which can avail to give it circulation. Let it be preached, widely preached, wherever there are sinners with ears to hear it, and souls that are perishing for the want of it. Let evangelists go forth into the streets and lanes, the highways and byways, the scattered villages of the rural population, the hills and jungle fastnesses where the wild aboriginal remnants live concealed; let them publish abroad “glad tidings of good things,” and say to the millions of India, “Behold your God.” The work has been commenced. Yes; but it ought to be now more than a commencement. The European Missionary initiated this most beneficent undertaking, and the result has been the formation of Christian churches and congregations. Let these now reciprocate the benefits they have received, and yield us evangelists to carry forward the work amongst their countrymen. Only let there be no fastidiousness. We do not want, for this purpose, the Europeanized Hindu, fluent indeed in the English language, which the mass of his countrymen cannot understand, but who, with the English language, has adopted English ideas and English habits. We want men who shall be one with their countrymen in all respects save this, that in the believing reception of God’s message of mercy in Christ, they have received a new vitality; and, in the renunciation of evil habits and associations, are enabled to live amongst them a new and holy life. It were a sad mistake if the natives of India were to suppose that they cannot embrace Christianity without changing their national relations, and becoming as much Anglican as Hindu. We want men who, while they continue in type and sympathy confessedly and unmistakably Hindus, shall yet be enabled to prove to their countrymen what a Hindu may be when he becomes a Christian. We want men of sterling piety, acquainted with the holy scriptures in their own vernacular, who can plead for Christ with the Brahmin and the Ryot in their native tongue, and, in the various languages of India, bring home to the nations of the south, and the mingled population of the north, the truths of the gospel. We can well dispense with English-speaking natives, if we have some to plead in the Telugu and Tamil,

* “Prospectus of the South-India Christian School Book Society,” p. 10.

some in the Malayalim and Canarese, others in the Oriya, the Bengali, the Hindustani, &c. others, in accents familiar to the inhabitants of Sindh and the Punjab, to set forth the love of the Saviour to poor perishing sinners; if there be those who, in the sanctified use of the languages of India, can thus transfer them from the service of Satan to the service of the living God. Let due measures be taken to increase the number of such men. We do not need them in holy orders. For the native pastorate this is requisite; but we are now speaking of evangelists, who shall make the gospel known to the heathen masses. Let such Christian natives in the different districts, who appear to have a fitness for the work, be associated with the itinerating Missionary, according to the plan adopted by Messrs. Ragland and Meadows in the North Tinnevely district; and if they be men of God, they shall soon be found useful agents for this most necessary service. It is time something should be done. Our present amount of effort is wholly incommensurate with the wants of India. It is vain to expect European Missionaries in sufficient numbers. We shall have enough of them to initiate and superintend the work, and beyond this we are disposed to think that God, in His providence, does not design they should be supplied to us. We cannot afford to wait for highly-educated, classical catechists. We do not believe that, if we had them, they would, after all the pains bestowed on them, prove the most enduring and effective instruments. But we have them not, except in very limited numbers. We repeat, we cannot afford to wait until, by a slow procedure, their numbers have been increased. We want the agency that can be most rapidly brought into action, for the need is urgent: souls are perishing, and we shall gladly put up with roughness of exterior, if the quality be found, by the blessing of God, sound and serviceable.

But while we concede to this main instrumentality—that of oral teaching—the priority of position, it must not stand alone: other auxiliary instrumentalities must be conjoined with it. “It is of the genius of the gospel not only to permeate all things, but to make all things subservient to its ends. While the living ministry is the chief agency, it not only employs, but with God’s blessing ever originates, many other instrumentalities. It disparages not, but exalts, that word of God on whose doctrines it is founded, which it leads men to read, and whose great truths are the burden of its utterances. It produces and uses, and encourages the production and circulation of, other good books. It instructs and trains,

for all Christian activity, and as a bright example, a holy brotherhood. It cares for family teaching, for Sabbath-school appliances, and for all appropriate methods both of religious and secular education. It is a quickening and fostering power to all the forms of good civilization. It welcomes every legitimate help to the spreading of the knowledge of Christ, becoming all things to all men, and using all things for all men, that by all means it may not only save some, but all. And it is just because of the versatility and comprehensiveness of its influence; because it occupies, in the very nature of things, so central a position; because it vitalizes, and energizes, and brings into its own train, so vast an array of agencies tending not only to the soul’s salvation, but to man’s temporal benefit; that it stands forth, both in the teaching of God’s word and in all history, as chief among the divine instrumentalities.” *

We consider schools of the right kind, organized with a clear perception of what they are to do, and with a wise and well-considered adjustment of the details to the accomplishment of that object, as one of the most powerful and effective of these auxiliary instrumentalities. If schools are only useful to elevate the grade of civilization, then, as a Missionary Society, they are, however desirable, beyond our province. As a secular instrumentality, they must be deferred to secular hands. But we do not so view them. We believe that the juvenile and immature mind needs to be dealt with in a way peculiar to itself. The perceptive faculties are quick but desultory in their action. In concentrative power there is great deficiency. There must needs be a reiteration of the instruction given, “line upon line, precept upon precept.” In order to this, children require to be individually dealt with, and are brought together in schools in order to afford increased facilities for this individual attention which they need. We confess that our conception of a Missionary school is this—that it is an instrumentality for the communication of Christian truth to the hearts of children in the way that best adapts itself to their capacity. It is an institution to train them for their future, comprehensive as that future is both of time and of eternity; and which, pervaded in all its details by the conviction that without living faith in Christ the child can neither be fitted for the right discharge of its

* “The Divine Instrumentality for the world’s Conversion,” read at the forty-fifth Annual Meeting of the American Board of Commissioners for Foreign Missions. — *Vide* (Boston) “Missionary Herald” for October 1854, pp. 310, 311.

duties in time, nor rise to happiness in eternity, aims, as its chief object, at nothing short of the conversion of souls to God. Nor in such institutions will secular education be neglected, understanding thereby the child being properly trained to earn his own bread, and to do his duty in that state of life unto which it shall please God to call him. It will be an object so to deal with the young persons admitted into Missionary schools, as that they may be useful members of society, fitted to attract the respect of their countrymen, and thus to exercise upon them an improving influence. In some may be found the elements of future usefulness as teachers and evangelists. Let such be transferred to a separate department. But this will be the case only with the comparatively few: the great majority still remain to be dealt with, and what shall be done with them? We wish them to be superior to their countrymen, and yet not above them; in character and conduct superior to them, so as to be the salt of India, yet not above them in such wise as to separate themselves from them and neglect them. We wish not to elevate them so as to take them out of their class, but rather that, remaining in it, they may adorn it; and, combining humility with intelligence, as Christian tradesmen, Christian husbandmen, and in the various grades of industrial life, commend to all the gospel they profess. In order to this, secular instruction will be requisite; secular, we mean, in a modified sense; secular, as fitting them for secular duties, but not secular as excluding Christian principle and influence. In that sense there ought to be nothing secular in a Missionary school. Christian principle and influence ought to pervade every department, and all the culture given should be so ordered as to become indirectly the means of augmenting the measure of Christian care and training which the individual receives.

To sum up this part of our subject—As to opening schools for heathen children we can have no scruple, provided that they be placed under Christian teachers, who shall be qualified to instruct in the vernacular, that our object be candidly avowed, and that there be no expenditure beyond what may with propriety be assigned to an instrumentality which is not the chief, but only a subordinate instrumentality. Let our object be candidly avowed, that of doing good to the heathen according to the views which we, as Christians, take of the matter; and then, if parents are willing to send their children, and the children are willing to come, we can have no more hesitation as to gathering heathen chil-

dren within a school, than we should have in gathering heathen adults under the sound of preaching: the object contemplated is the same—to bring both children and adults within reach of Christian instruction; and while we admit that the children of native converts specially need to be attended to, we cannot subscribe to the opinion which would confine to them our educational efforts.

But in the modes of carrying on this department of labour which have hitherto prevailed, we must be prepared to find much that is defective, and much that might be altered with advantage. Missionary schools, we are disposed to think, have been either of too high or too low a standard. They have either been expensive seminaries, in which, through the medium of the English language, a highly intellectual education has been given, a process we are constrained to consider accompanied with much danger and temptation to the students, lest, carried away by the prospect of pecuniary advantages thus placed within their reach, they become the more indisposed to the gospel, and the personal sacrifices attendant on the reception of it; or else, if vernacular schools, the instruction hitherto imparted in them has been almost exclusively scriptural, and the very sameness of the teaching has been injurious to its influence. The medium school, which is fitted to improve without unduly elevating, is just that which has been wanting; and we think that we can at once indicate one cause of this—the deficiency, nay, indeed, the absolute dearth, of sound educational books in the vernacular languages of India. Hence, if a school was proposed to embrace secular as well as religious education, English was of necessity introduced as the medium of instruction. The attention of Christian men interested in the welfare of India, as well in the Bengal as in the Madras Presidency, has been for some years directed to this subject; and our own Society in particular felt the need so strongly, that, two years ago, an agent was sent out to Madras for the special purpose of preparing useful books in the Tamil language. But the need is one of such magnitude as to require more attention and expenditure of time and money than consists with the peculiar duties and responsibilities of Missionary Societies; and we rejoice to find, that, so far as South India is concerned, a Society has recently been organized with this special object in view, entitled the "South-India Christian School-book Society," the prospectus of which, published at Madras, we have read with much interest.

Mr. Murdoch, the Corresponding Secretary

of the new Society, with whom the conception originated, appears, by his previous experience, to be peculiarly fitted for his position, and to have been gradually led on, while engaged in other occupations, to a strong conviction of the urgent need which exists for such an undertaking. He was trained as a teacher under Mr. David Stow of Glasgow, and held subsequently, for five years, the situation of headmaster of the Kandy Central and Normal Schools, under the Ceylon government. After much prayerful consideration he gave up teaching, to endeavour to supply the want of Christian literature existing in that island. In about six years upwards of one million copies of 237 publications in Singhalese, inclusive of Barnes' notes on Matthew and Mark, the Pilgrim's Progress, and various tracts, were issued, among which were a series of school-books. To the compilation of the last much time and attention were devoted, and their suitability for schools was tested by practical use. In a short time they were introduced into all the Church Missionary schools in the Singhalese districts of Ceylon; and the last report of the Rev. J. B. Bailey, government inspector, contains the following passage—

“For the improvement of the existing schools I would suggest a greater variety of books, which may be procured from the Singhalese Tract Society at a very trifling price, and which, being prepared under the supervision of one of the most experienced and practical teachers in the island, are calculated to be of very great benefit to the people generally.”

From the wants of Ceylon Mr. Murdoch was led to consider the wants of India generally, and visited, with that view, the southern part of the peninsula. The result of his researches is summed up in the following paragraph—

“The wants of the Canarese schools, which are few in number, have already been partially supplied by the active Tract and Book Society at Bangalore, and the Missionaries of the German Evangelical Society; and some progress has been made at Vizagapatam and Bellary in meeting the demands of the Telugu schools. Some of the Tamil schools in Madras are, comparatively speaking, tolerably well provided with books—containing, in addition to the Scriptures, such works as ‘The Pilgrim's Progress,’ ‘Barth's Church History,’ ‘The Peep of Day,’ and ‘Line upon Line.’ Many of the village schools, however, being far removed from Europeans who could contribute the necessary funds, are not so favoured. It is true, through the instrumentality of the Bible Society, they are furnished

with the Scriptures, but, with this exception, frequently there are only a few Catechisms and a spelling-book. A strenuous and successful labourer in the cause of education and Christian literature, the Rev. A. F. Cæmmerer, of Nazareth, Tinnevely, writes—

“The chief defect in our method of education now is sameness. All the knowledge that the boys acquire is scriptural. They get tired of always reading the same book, and their reverence for the Bible is lessened by familiarity.”

“It may also be observed, that the books in use at present are so few, that the children soon run over them, and have consequently little inducement to remain long in attendance at school. By a better supply, not only would this evil, in some measure, be remedied, but the number of pupils would be increased, since the parents, seeing the superiority of the education communicated, would be less apt to send their children to heathen schools.

“The native Societies at Palamcottah, Nagercoil, and Neyur, as well as several individual labourers, have striven nobly to supply the wants of the Tamil schools; but, considering the great number of these, it is not surprising that their exertions have been quite inadequate.”

The necessity of a general Society for the express purpose of providing works for educational purposes, which, collecting funds from the whole Presidency, should allot them in such proportions as the necessities of the different districts might require, became evident. Proposals were made, which, by their practical wisdom, commended themselves to many experienced and influential individuals at Madras, and the Society was formed. Lord Harris and the Bishop of Madras are the Patron and Vice-President; the Tamil Publication Committee is inclusive of names which at once commend themselves to us by their competency; the Canarese and Telugu Committees, although limited in number, are equally well-selected; and the corresponding members consist of Christian ministers and laymen of various denominations scattered over the various districts of South India. Mr. Murdoch has arrived in England with a double object in view; first, the selection of the best school-books, as the *materiel* from whence the vernacular compilations shall be made; and, secondly, with the hope of interesting Christian men in Europe in the objects of the Society. They were fully brought before the attention of the Church Missionary Society at its last Committee meeting, and their claims to sympathy, and such aid as, consistently with other obligations, the Society is

capable of affording, were recognised in the following resolutions—

“1. That this Committee, having long felt the want of suitable books of education in the vernacular languages of South India, regard Mr. Murdoch’s proposal of a Christian School-book Society, as calculated, under the divine blessing, greatly to promote the efficiency of their Missions, as well as the cause of education in India generally; and they therefore add the sum of 50*l.* to the fund which it is proposed to raise in England for this object.

“2. That, as soon as elementary educational books shall have been prepared in the Tamil language, and shall have received the approval of the Tamil Publication Committee, the Madras Corresponding Committee be authorized to pay the cost of printing 1000 copies of each of the first three of such books for the use of the Society’s schools.”

The following letter from Mr. Murdoch to the Secretaries will afford to our readers such further information as may be necessary—

“REV. AND DEAR SIR—

“When I last had the pleasure of seeing you, you kindly promised to bring the subject of the South-India Christian School-book Society before the next meeting of your Committee. Permit me briefly to explain the circumstances which led to the formation of the Society, and the reasons which seem to render desirable an appeal to the Christian public on its behalf.

“In the early part of last year I visited the principal Mission stations in Tinnevely. I was delighted at witnessing the progress which Christianity has made in that district. It was most cheering to see prostrate idols, heathen temples demolished, and stately edifices erected for the worship of the true God. I remember seeing from one spot three church towers rising above the trees, reminding me of home, and affording a blessed earnest of what future spectators would be privileged to behold throughout the length and breadth of the land. I had an opportunity of examining a number of the Mission schools. The acquaintance the children possessed of the leading doctrines of Christianity, and principal facts of Scripture history, was very pleasing, but in other respects the schools were unsatisfactory. This, indeed, was not surprising, when it was considered, that with the exception of the Scriptures, supplied by the Bible Society, the only books, in the great majority of the schools, were a few catechisms and a spelling-book.

“It was plain that means to supply the want of books could not be obtained in the district—the deep poverty of the people for-

bade it. I can bear willing testimony, however, to the readiness of the native Christians to contribute according to their means. I well remember the pile of jaggery I saw in the corner of one of the churches at the close of the service, brought by some who could not, like their fellow-worshippers, throw money into the treasury of the Lord. I therefore went to Madras to appeal to Christians there, and the School-book Society was formed. The scheme was well received. Bishop Dealtry wrote—‘I hail your arrival in Madras with much satisfaction, and believe there is no part of India in which the object you propose is more required, and which is likely to produce more important results. I earnestly pray that God may guide and bless whatever measure may be adopted to promote a design so full of hope and promise for our infant native churches in India.’

“Numerous testimonies of a like character were received from Missionaries throughout the country. I only add two as specimens.

“The Rev. H. Harley, of Trichur, wrote—‘The formation of such a Society was highly desirable, and I trust it will amply supply a *desideratum* which has been but too long felt in the country, namely, a series of educational works in the vernacular languages.’

“The Rev. H. C. Huxtable, of Sawyerperam, wrote—‘The Society bids fair to supply a deficiency very widely and sorely felt. In every branch of study we feel the want of books suited to the apprehensions of the people.’

“Nor were Missionaries the only parties who acknowledged the necessity existing for the Society’s operations. W. C. Underwood, Esq., Collector of Customs, Madras, wrote—‘I have for many years looked into the question of school-books. I have been upwards of thirty years in the country, and more or less conversant with the subject during that period. Your Society must have large funds at disposal to do any good. . . . The schools are emphatically paralysed for want of books. No language can be strong enough to describe the want, and ten thousand competent teachers without books are soldiers without arms. The want is immediate, and a lac of rupees could be immediately spent if you had it.’

“Lieut.-Colonel Browne, Acting Secretary of the Madras Corresponding Committee of the Church Missionary Society, and H. Carre Tucker, Esq., of Benares, bore witness in another way, by presenting each 200 rupees in aid of the Society’s funds.

“The want of books was universally ac-

knowledge; but when I spoke of it to friends, they said, 'That is all very true. The question is, who is to prepare them? Our hands are full. If you wish any thing done, you must just stay and do it yourself.' I had therefore no alternative left but to sit down to the work.

"At Madras I compiled three reading-books, the Tamil translations of which were to be executed under the superintendence of the Rev. J. B. Rodgers, of the Vernacular Normal Institution. Two of them had nearly passed through the press when I left India. An edition of Colonel Browne's Geography was also being printed in Telugu. Supplies of them were to be forwarded to the various Mission stations, that an opportunity of judging of their suitability might be afforded.

"It is readily admitted that the books prepared are susceptible of great improvement; but to aid in doing this I have come to England to examine the best educational works, to visit the principal normal schools, and to consult friends qualified to give advice on the subject. Another object in coming home is to raise funds. The rules of the Religious-Tract Society do not admit of grants of paper for ordinary school-books; and the few Europeans in Madras cannot be expected to provide for the large number of schools in Southern India. Even with some assistance from the Missionary Societies, their efforts would be inadequate. It cannot be denied, that to place the schools on a satisfactory footing will require much more than the Committees would probably feel themselves justified in appropriating from the general income of the Societies. There is also this disadvantage connected with grants from Missions, that they are not clear gain, but so much subtracted from other work. A special appeal to the Christian public therefore seems desirable. To show that large funds are necessary, I may mention two out of many

wants of the schools. The great defect in the present mode of instruction is, that in Scripture lessons the teachers content themselves, in the great majority of cases, with examining the children on the mere facts: they only put verbal questions; they rarely attempt to draw practical instruction from God's word—to teach their scholars to apply its precepts to the regulation of their lives. Hence a Commentary for their use is much required. The schools are almost entirely destitute of maps and prints, which have done so much to raise the standard of education at home. To supply them will involve considerable expense. I may mention that a strong reason for doing more for the vernacular schools at present is, that the reception of government grants will depend upon it. The 'Educational Despatch' does not describe the vernacular schools in flattering terms. Paragraph 59 is as follows—

"Grants in aid will also at once give assistance to all such Anglo-vernacular and vernacular schools as impart a good elementary education; but we fear that the number of this class of schools is at present inconsiderable, and that such as are in existence require great improvement."

"I am aware that the present time is very inopportune for making an appeal; but the uncertainty of my own life, and the fact that every day 18,000 souls in India are placed beyond the reach of instruction, forbid delay. Public burdens are heavy; but inconceivably more pressing is the yoke of heathenism. I only hope that the contributions of English Christians will be so liberal as to enable the object to be carried out completely, and so prompt, that I may return to India with the least possible delay." *

* Donations for the "South-India Christian School-book Society" are received by Messrs. Barnett, Hoare, and Co., 62 Lombard street.

KASHMÍR.

THE Vale of Kashmir is one of the most lovely spots that now exists on the scarred surface of our earth, torn as it has been by the deluge, and by earthquakes, and the various fearful expressions of God's hatred against sin. Perhaps if an angel were sent forth to select the favoured spot where lingers most of the pristine loveliness in which this whole creation was once arrayed, he would pause in his flight as he reached the Vale of Kashmir, and award to it the prize. Poets have sung of it, historians have commended it, pilgrims have directed their wearied steps to this snow-girt shrine of peculiar sanctity,

kings and emperors have deemed their glory incomplete until they have added Kashmir as another jewel to their diadem. Thus, like the koh-i-nur, or mountain of light, it has been ever coveted, and ever changing hands; with each new master deteriorating more and more, becoming more spoiled, more impoverished, until, bereft of every thing save those grand features of natural beauty which the great Creator had bestowed upon her, Kashmir sits as a weeping widow—"she weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her"—until three "times of

refreshing shall come from the presence of the Lord," when this secluded valley also, with other suffering portions of our world, "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

As the traveller reaches the culminating point of one of the mountain passes by which access is gained into this "garden enclosed" from the sultry plains that in unbroken continuity stretch southward like a boundless sea, the snow-capped summits become divided by breaks of verdure. There are indications of a region near at hand alike removed from the extremes of heat and cold, where the frame is neither benumbed by the cold severity of winter, nor oppressed by the sultry influences of tropical suns. Wild flowers, which have no place in the glowing champaign of Hindustan, and which the traveller thought he had left behind in England, arise to greet him on his descent into the "happy valley," and awaken in his heart ten thousand associations of home, and friends, and early life; while cool breezes, "burdened with all the perfume of an English clover-field," refresh his wearied frame, and restore to him somewhat of the elastic spring and life of former days. At length the plains of Kashmir come in sight. There lies this celebrated spot, alike a fortress and a storehouse, some ninety miles in length, with a varying breadth, surrounded on every side by a towering wall of mountains, the summits of a great proportion of which are usually covered with snow, their long slopes clothed with dense forests of pine and deodar, while far below rests the central picture, "rice-fields, irrigated in plateaux, open meadows, corn-fields, and villages embosomed in trees; elevated karywahs, or alluvial plains, that, either from position or being protected by a rocky base, have escaped being washed away by the large and numerous streams that descend from the slopes of the Pír Panjal to a junction with the Jylum, and have furrowed and divided them more or less throughout the whole length of the course of the river."* In the midst of all may be traced "the course of the broad and beautiful Jylum, the fabulosus Hydaspes of the Augustan age," flowing gently from south to north, and tranquil and lake-like while the valley is its home, but, at the pass of Baramulla, its character altogether changes. It becomes a furious torrent, forcing its way through dark defiles and rocky chasms, where the shattered blocks and separated strata bear testimony to the convulsive force

by which it rent the rocky barrier that would have arrested its outbreak into the wide world beyond; like the headstrong youth, when, impatient of restraint, he breaks forth from the quiet security of his father's home, and, wrenching asunder ties which should be more powerful to bind him than barriers of rock or bonds of iron, rushes forward, as he deems it, to be free. Thus, man at his creation was fenced around with holy barriers to preserve him in his first and blessed estate. Then was the tranquil primordium of the human race—alas! then, also, was the impatience and rebellion, and the disruption of restraints, and, through a broken law, man forced a way for himself into that sadly deteriorated condition, a sinful and sorrowful state, where ever since has lain the course of human life, but for the intervention of the gospel a hopeless course indeed, beginning in serenity and loveliness, breaking forth by transgression, issuing into sorrow, and terminating in death.

Kashmír is no paradise. The population are but the enfeebled and diminished remnant of what they once were. Oppressed for centuries by the iron hand of despotic rule, they are impoverished and degraded in the midst of productive capabilities. "Numerous but ruined villages were scattered over the surface of this once thickly-peopled district. Many of the houses were tenantless and deserted; the fruit was dropping unheeded from the trees; the orchards were overgrown with a profusion of wild hemp and wild indigo; and the graveyards were still covered with blue and white iris flowers, which are always purposely planted over them, partly for the sake of ornament, and partly because the roots, by being matted together, prevent the turf from falling in. There is yet enough to show that the villages were once the very *ne plus ultra* of snugness and rusticity." Such are the terms in which Vigne describes some beautiful valleys in which he found himself some twenty years ago. We fear that the period which has elapsed since then has not been one of improvement. Where was the Sikh rule ever found to exercise a beneficial influence? But that rule has passed away. The sceptre has fallen into the hands of others. Let it be our prayer and hope that the same ameliorating influences which are abroad in the Punjab may gladden, also, this lovely spot, where God has wrought so much of good, and man so much of evil.

We are incredulous as to the possibility of conferring any real and permanent benefits on man, except through the action of the gospel. This alone can raise him. It is painful to see

* Vigne's "Kashmír," vol. ii. p. 38.

inanimate nature retaining much of that impress of beauty which God originally stamped upon it, and man despoiled of all in which his primeval excellence consisted; to trace the handiwork of God in the snow-clad pinnacle, the mountain's brow, the expanse of forest, the stream, the lake, until we come to man, for whose benefit all was made, and there to find the high lineaments of the divine likeness effaced, and he, who was made in the image of God, become "earthly, sensual, devilish." We long for the introduction of the regenerating gospel into every human home, into every human heart. We long for the heavenly dove to find a resting-place in the valley of Kashmir. Hitherto it has been to Him, as geologists affirm that it once was physically, a waste of waters. The flood of sin has covered it, and He who bears the olive-branch of peace, who testifies of Jesus, has found there no resting-place for the sole of His foot. May the dry land appear! The first Missionaries have entered Kashmir—not the first Europeans, not the first Englishmen; nay, there have been many; some devoted to scientific pursuits, some intent on sinful pleasure; the one dishonouring God by silence, the other, by their immorality, causing the name of God to be blasphemed amongst these Gentiles—but they have been the first whose sole object it was to testify for the true God; to make known to perishing sinners the only name under heaven given to men whereby they may be saved. They have done so, amidst contempt and opposition, but they have planted there the banner of the cross, and taken possession of the land for Christ. A new conquest awaits it. He who is engaged in subduing the earth to Himself, not by carnal weapons but by gracious influence, will consider His dominion incomplete so long as there remains a secluded valley amidst the mountain masses of the Himalaya, or a lovely isle in the midst of the vast Pacific, on which His light has not been poured. "God hath spoken in His holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilad is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph."

Twenty passes into Kashmir are enumerated by Vigne, very few of which remain open to horse and foot passengers at all periods of the year. The permanently-open passes are the Baramula pass, by which the Jhelum leaves the valley, the Pūnch or Pukli pass, which quits the road on the second day from Bhimbūr, and joins the Baramula pass at Uri, two

days from the valley, and some others—as, on the eastern side of the valley, the Duras, called Hem Bafs or Báb, the gate of snow, by the Little Thibetians. It is the only way by which a laden horse can pass to Ladak from the plains of the Punjab, and is shut against horses only for a week or two after an extraordinary fall of snow. The Missionary party proposed to enter the valley by the Baramula pass. Starting from Amritsar they directed their route in the first instance to Sealkote, a town whose name has more than once occurred to us in connexion with Missionary details in the Punjab. Leaving this on April the 25th, they reached Aknur next morning at seven A.M., and here Mr. Clark's journal commences.

"April 26, 1854—Aknur. We arrived here about 7 A.M. We were all pretty well knocked up by the heat, which was between 94° and 96°, so that we did but little all day. On our arrival, none of our things had come up, except the cook and his boxes, and then we had no tea; so we spread something on the floor, and sat, in the most approved fashion, cross-legged to eat our breakfast on the ground, as we had neither table, nor chair, or bedstead. The heat was very great, and we were all very tired. We then spread our clothes, &c., on the floor, and all went to sleep. We are in the fort, and the Chenab, now swollen by the melting snows, is rolling along just under the window, at some depth below. The fort is unoccupied. The town contains, at a guess, some 5000 or 6000 people. We distributed some books, and in the evening had a conversation in the mosque with several persons, who afterwards came for books.

"April 27—Thanda, a little hamlet of five or six houses on the road. We were encamped in a garden of the maharajah's, and under some nice shady mulberry-trees, some of the fruit of which is ripe. They brought us a basketful immediately on our arrival. Thermometer 95° to 98°; but as there was a breeze, we did not feel the heat as we did yesterday. We are now in the hills, or rather, just now, in a valley, something like the Conway valley in appearance, without the river. We were ascending a little the whole way, though very gradually. The road is little better than a sheep-path: we can only go at a walk, and sometimes I have even then to dismount on account of the stones. Major Martin rides in a 'dandy,' or bag, carried by two men across a pole.

"April 29—Yesterday we had a very long march, and lost our way, and so came on about four miles further than we ought to have done. Our mules, many of them, could not come on, and only arrived this morning,

instead of yesterday morning. We therefore spent the day under the trees, and the night under a carpet and some other cloths thrown over poles. The road was, however, delightful. Part of it was much like Dovedale; and then, at the end of the march, we mounted a very high hill, and descended on the other side. It was here that the mules stuck fast. The weather has now changed, and the thermometer is 84° to 88° instead of from 94° to 98°, which makes it feel quite cool again. We met with quantities of English flowers and trees. The hills are covered with firs; the valleys, in many places, with whole groves of rhododendrons. We saw, besides, white rose-trees, single and double, in full blossom in the hedges, and, on the banks, wild strawberries quite ripe; also quantities of bird's-eye, moss, wild jessamine, wild myrtle—at least we think it is myrtle—fig-trees, and pomegranates. Amongst the animals we observed a tribe of monkeys, several kingfishers, a woodpecker, and heard the cuckoo.

“The scenery here is beautiful, although we have not yet even seen the snow, which is now comparatively near, on account of the haziness of the atmosphere. We are here encamped before a fakir's hut, with whom we have had many conversations. He says his trade is now very bad, and that he can get none to hear him, or, what is worse still, to pay him. He calls himself a Sita padre; and, on hearing that I was a padre, he at once asked if I was a padre of Sita too. He says that our people know something, but that his—viz. the Hindus—are nothing; and he says that he is going with us to learn our religion, and means to go as far as Ladak; and he has actually packed up his traps—they are all carried in a very little bundle in one hand—and, with all his worldly property with him, he has gone off to wait our arrival at the next halting-place, leaving his home and all his friends at half an hour's warning. The people here seem all very simple, honest, and ignorant of every thing. They know nothing of any religion, even of their own, and listen to us with seeming attention and gladness. They may be seen sitting before their Swiss cottages, with the beautiful mountain woody scenery behind.

“*May 2*—Dhurumsala. We spent Sunday very pleasantly under the trees at the same place where we were on April 29, and came on yesterday to Thunda Pani, or cold water, and here to-day. The road is wild and pretty, the hills are picturesque and covered with foliage, and the valleys are full of corn. The road itself is a mere path about a foot broad, or not quite so much, sometimes going through the corn-fields, and

then through meadows of quite English grass, such as I never saw in the plains, and sometimes up the most awkward places and down the most rugged steeps you can conceive. We have had several interesting conversations with the people, who are here but few in number and much scattered. The villages cover a great extent of ground, but each house is separate, and at a considerable distance from the others. Major Martin has had several patients, but only one case to-day that he ventured to prescribe for: the others were bad diseases of long standing. Fleas abound everywhere, and seem to thrive in the bare ground. Thermometer, in the middle of the day, 90°. Our friend, who was to go to Ladak, has not made his appearance. I suppose he has been persuaded to alter his mind.

“*May 3*—Sial Lui. We left, as usual, before four, and got here at half-past eight. We yesterday had several conversations with people of Dhurumsala. There was one old man, who they said once was a learned man. He brought out his grunt'h to show us, wrapped up in five cloths, which he placed on its proper stand, with a leopard's skin beneath. Shamaun evinced the greatest satisfaction in seating himself cross-legged before it; and after putting on his spectacles, and making other arrangements with great deliberation, he showed not only that he could read and understand it, but that he could prove that it was not true.

“The road to-day was up and down many steep ascents and descents, through a jungle of what we take to be myrtles and wild jessamines, and occasional patches of rhododendrons. Sometimes it was so steep that I had to hold on to the pony's mane to prevent slipping off behind. Once I thought I should have been quite off, when the pony began to scale a great rock. The weather is still hot—about 90° in the shade in the middle of the day.

“*Rajouri*, seven cos. We arrived here rather late, one of the coolies having run away on the road. This is a pretty town of, they say, about 400 houses, and, I suppose, 3000 people, prettily situated on the banks of a river called the Tawi. We are in a garden just opposite the town, with the river dashing along most merrily between us.

“*May 6*—Thanna. Yesterday we went into the city at Rajouri, and a great crowd came round us, and we distributed several books. In the evening a thunderstorm, which lasted some six hours. We wanted to have paid a visit to Rajah Hattu Singh, a son of Goolab Singh's, but the rain prevented us. I crossed the water on a man's shoulders, the water

coming up to my feet, although they were tucked up as far as possible.

“We left Rajouri at 9 A.M. this morning, and got here at 3 P.M., thus travelling, for six hours together, in the hottest part of the day, and that, too, without an umbrella, and without feeling any inconvenience: we had, too, cloth clothes on, and all this on the 6th of May, and in India! I should, however, say, that it was raining during the early part of the way, and there was no sun to be seen. To-night there is a thunderstorm again, and my tent is all afloat from the water which has run in at the sides. The servants are all at work outside making a trench, to try and carry off the water, which they might, indeed, just as well have done before the rain came. I think the road to-day was about the prettiest I have ever seen anywhere. During a great part of the way it was like travelling through a gentleman’s grounds, covered with shrubs and flowers as far as we could see on both sides. There were jessamines and double red roses growing wild, pomegranates in full flower, what Major Martin calls magnifolias, and numbers of flowers which we neither of us knew. All these were in full bloom. Besides these, we saw ivy, violets, wild vine, snap-dragon, flag, vetch, nettle, &c., which we had not noticed before. We went a good deal along the banks of a river, and often had to cross the mountain brooks. We had this evening a very nice conversation with a crowd of well-behaved and intelligent men, who had never heard the name of Christ. We are now seemingly within a mile of some snow, which is lying on a hill close to us. The weather is getting cold, and cloth clothes are quite necessary.

“May 8—We are still here at Thanna, on account of the rain. It rained a great part of yesterday, and again this morning, so much so, that our muleteers refused to go on. The weather is decidedly cold, and we have need of the warmest clothing to keep at all comfortable. The water is icy cold. The sun has now no power; and at 2 P.M. I went up a steep hill behind our tents, and was ascending for above half an hour, and descending for the same time, without feeling at all too warm. This is a beautiful little place, and the people we like much. They have listened to us in great numbers, several times, with great attention and apparent interest. The books we have distributed are mostly Persian, though all the people speak Urdu or Hindi, and understand us quite as well as anywhere in the Punjab. This is a village I should long to stop at for some weeks, till every one in the place had

heard our message. We went this afternoon to visit a fakír. He lives like a gentleman, and in one of the prettiest spots imaginable, in the middle of a clump of trees, on a level piece of ground, which terminates in a precipice, with the little river murmuring along its shingle bed beneath, and the hills rising just on the opposite side. Behind the house is a much higher hill, partially covered with snow; and, on the right hand, a view of the valley, and the ruins of the serai—built by the kings of Delhi, partly for their own use when they came to Kashmír—together with a pretty little waterfall in the foreground. This serai must have been a very grand place in its time. We found the fakír lying on his bed, covered with a handsome quilt, just opposite a low window, so that he could see and converse with every one through the window, without the trouble of getting up. His house was as clean as any house in England: there was not even a straw lying about. Just before the house was a very great tree, which was struck with lightning about six weeks ago: the marks of the lightning down the trunk were distinctly visible. The gentleman of the house was not, I think, in a very good humour to-day, for he would neither come out to see us nor invite us in, nor even get up from his bed, so we could only have a little conversation through the window. He was a very eloquent man, or rather extremely verbose, so that it was difficult for any one else to say a word, as he gave utterance to the praises of Krishna and Shiv with his eyes almost starting out of his head, and with rather vehement action. We left him before very long, after telling him the truth about his own religion and the true one. This gentleman is a padre also, and calls himself a Sita padre. Yesterday whilst speaking we asked a man opposite who he was. He said he was a padre of Shiv. Another, in the same crowd, affirmed that he was a padre of Ram. Just then two men in yellow dresses came by. We stopped them to ask them who they were, and they said they were padres of Nanak. So you see we are in a land of padres. There are padres of Ram, and Shiv, and Sita, and Nanak, and, I doubt not, of every other false Hindu creed besides, and plenty of them, but padres of the true God none at all. So Satan reigns, and God is dishonoured.

“May 9—Sorón. Raining almost all night, with a good deal of thunder. It ceased, however, between seven and eight in the morning; and after waiting till the wet tents were a little dried, we set off again about half-past ten, and did not reach our halting-

place till half-past six P.M., walking and riding the whole time: and such a march I have certainly never had. They told us it was only eight cos, or sixteen miles, but I think it must have been very considerably on the other side of twenty, and such a road as few people can easily imagine. For more than three hours it was continual ascent, becoming steeper and steeper as we went on, till at last we saw the clouds below us, and soon after found ourselves in the middle of a cloud, and then it began to rain. However, by that time we had got into a pretty thick forest, and the trees kept off the rain a good deal, so that we did not then get very wet. The forest was full of great trees, many of which we had never seen before. We, however, noticed the horse-chestnut, oak, holly, and box, with moss, and ferns, and flowers, great and small, of every description. The thermometer was 57° at half-past ten A.M., just before we left, and between one and two P.M. it went down to 49°, and the cold wind, coming direct from the snow, made us glad of more covering than our thick winter clothes, even when walking. At last we got to the top, and saw the valley stretching out very far below us. I suppose we must have been from 7000 to 8000 feet high, and then we began to descend. The road led, as before, through the thick forest, with a succession of waterfalls at the side of the path, and sometimes in the middle of it, the water gradually becoming about a foot deep, and quite carried poor Tohfa off his legs in attempting to cross. Then rain came on again, which, by the time we reached the bottom, became a thunderstorm, with great hailstones. We took shelter under the bushes as well as we could, but we were all pretty wet, and shivering with the cold. As soon as it gave over we proceeded onwards, and soon came to the Tawi, a great river, tearing along at a furious pace, covered with foam, with waves like the waves of the sea. We crossed this twice, over a bridge about two feet broad, without any protection at the sides, which trembled under us as we walked over, and at last we arrived here. This road is certainly—as the government paper of rules for travellers in Kashmir says it is—difficult, and not to be recommended. Our things, however, have all come up safe and dry, as they were well protected, and we got something to eat, and soon went to bed. The only mishap was a fall of Shamaun from his pony in the descent, but he is not the worse for it. This place consists of one house, in which lives a very civil thanadar, with his staff of chuprassís.

“May 10—Seri. We awoke in the morning in our good friend the thanadar’s house.

It was a beautiful cloudless day, and we were soon out to warm ourselves in the sun; and I am glad to say that we are none of us the worse for our yesterday’s exposure. To-day we had but a small stage, which took us all, luggage included, about two hours and a-half. We started at noon, and found the sun not too hot under an umbrella: indeed, Major Martin preferred being without one. The road led through meadows on the banks of the Tawi. There are a few houses here. Sulaiman and Shamaun went to some, and I took Yakub to some others; and we had a long conversation with a Mussulman husbandman, who complained that his books had been carried off. We engaged to remedy that difficulty for him: he came down with us, and we replaced his stolen Korán with a Persian copy of St. Matthew’s gospel, which I hope may do him much good. Thus far our language is as well understood as in any part of the Punjab. This is important.

“May 11—Punch. It may be well, perhaps, to remark that this word is here pronounced with the long ū, *i.e.* Pūnch, and not as in England. It is, for the hills, a largish and important city, though not so much so as Rajouri. It is the residence of Rajah Moti Singh, or ‘The Pearl Singh,’ who is the son of Rajah Dhyán Singh, and brother of Rajah Jowahir Singh, or ‘The Jewel Singh,’ who lives at Barnouli, near Bhimber. This rajah is about sixteen to eighteen years old. The road to-day was a very bad one indeed, chiefly through rice-fields, which were flooded with water just before sowing the rice: the fields are carried up the sides of the hills, from the lower part of the valley, in terraces, so that each little field is one, or two, or three feet higher than the one below it. The road goes along the sides of these terraces, and is, in fact, the space a little elevated at the sides of the fields in order to keep the flooded water from running off. The cultivators have considerably pared off both the sides of this road, so that in very many places it was between eight and nine inches broad, with the flooded field on one side, and two or more feet below on the other. In one place we noticed that there was literally only one inch left for this great high road. How the ponies kept on this slippery edge I do not know: as it was, we had often to move through the water of the fields. In one place we saw them sowing the seed. Two men stood on the banks of the water, and threw the seed in every direction on the water. ‘Cast thy bread upon the waters: for thou shalt find it after many days.’ This is what we are endeavouring to do in another manner. We shall possibly never see the fruits of what

we are now doing; yet wherever God's word is faithfully preached, there certainly will be fruit, even though we may not live to see it, as certainly as the natural seed produces fruit.

"We have had a very large assembly before our tents, and Sulaiman is still distributing books. He, Sulaiman, has been most useful indeed to-day: his manner, especially for the last few days, has been particularly pleasing, as if he felt the reality of the work in which he is engaged, and was determined to do it to the utmost of his ability. Major Martin has also had a great crowd round his tent the most of the afternoon, and has been healing their bodily ailments.

"*May 13—Alihabad Serai.* This place is the last house on the Punch side of Kashmir, and nearly at the top of the pass leading to it. We are here, I suppose, nearly 8000 feet high, and are very near the snow: the next march, they say, will take us through it. The road, ascending rapidly the whole way, led partly through forests and partly along the sides of hills; the foliage luxuriant and flowers abundant, including lilies of the valley and white violets, but both without scent.

"*May 15—Hyderabad.* Rain all Saturday night, and all Sunday and Sunday night, but gave over this morning just in time for us to come on. We had, this morning, a steep climb to the top of the pass, on the other side of which we found whole fields of snow, over which we walked for some miles. It was the second time I have touched snow in India. Tohfa rolled himself on it in delight: the pony, however, whose feet often sunk into it further than was agreeable to him, seemed to view it with quite different feelings. We had, as usual, a good shower of rain on the march, which caught us on the steep and very slippery descent. We have had, this evening, another heavy thunderstorm, so that we seem to have nothing but rain. At the top of the pass lived an old fakír, to receive alms from the passers-by. The sweet-scented violets were just beginning to peep out between the stones near his house. We had yesterday a very happy and quiet Sunday, and it is probably, or rather certainly, the first time that the sacrament has been administered by a Church-of-England clergyman near that little serai.

"*May 16—Uri.* We passed a very pretty waterfall on the road. Major Martin says it was about twenty-eight feet high: I thought it at least forty or forty-five. The road from Rewal and Pindée to Peshawur joins our road here, and we met two gentlemen from the former place. At one place we came to a

land-slip, seemingly a late one, leaving a great chasm in the road. We had to go back and take a long round to get into the road again. There is a fort here overhanging the Jhelum, over which there is a very remarkable rope suspension-bridge. We walked down in the evening to see it. The view was magnificent. The broad Jhelum, deep enough, they said, to drown an elephant, and full of water from the melting snow, tears along at a fearful pace, full of eddies and whirlpools, at about six or seven, or more, miles an hour. The rope of the bridge is made of twigs of a tree which grows on the banks, and which is renewed every third year. There is one rope to walk on, and two ropes, one on each side, to hold on by, each of the latter being attached to the foot-rope by forked sticks every four feet. The hand-ropes are about a yard from each other, and about the same distance from the foot-rope. The bridge leaves the rock at some distance above the river, and, in the centre, is not very far from the boiling water below. I thought the river was about 300 feet broad. Major Martin was of opinion it was only seventy-five. However, when we came home I looked in Hugel, who calls it between 600 and 600 feet. Major Martin went a little way on the bridge, and offered even to go across, but it nearly turned my head to look even down from it, as there was nothing between the hand and the foot-ropes. We asked the man who was with us to go across, and show us how they used it; but he laughed, and said he could not. In the afternoon we had a somewhat numerous and very attentive congregation at this place.

"*May 17—*The road to-day skirted the Jhelum, at one time 1000 feet above it, and then again down almost to the water's edge. The view of the river was a sight I cannot well describe: it was running like a mill-slucice, at the rate of eight or nine miles an hour at least: sometimes it appeared like a boiling cauldron, sometimes it was covered with great waves. In one place even Major Martin allowed, that from the bottom of one wave to the top of the next could not be less than fifteen feet. The immense quantity of water, and the roaring it made, added much to the grandeur of the scenery. The road led through what would be elsewhere thought to be gentlemen's grounds, *i. e.* through bowers and groves of flowers, through which the mid-day sun could hardly penetrate. The cedars were very tall and beautiful; the roses hardly yet out. In other places it led through open meadows. It seemed quite strange to be walking or riding with the sun almost perpen-

dicular, and hardly any shadow at all, without even an umbrella, and with our thickest coats on. We passed the ruins of what must once have been a very highly-ornamented Hindu temple. Many of the arches, and part of the broad staircase, and the columns and chapiters of the pillars, still remain. The stones of which it is built are immense. We have now nearly got to the end of the first part of this our long journey, as to-morrow we hope to reach Baramulla, from whence we shall take a boat to Srinagur. The rain has been pouring down all this afternoon, almost since our arrival.

"May 18—Baramulla. It rained heavily all last night, but cleared up between seven and eight this morning. We left soon after ten o'clock, but merely to get wet through by another downfall soon after twelve. We are now, we think, in the middle of the rains: at any rate we have little else. The road to-day was pretty, but especially noted for being slippery. I had a fall myself, for the first time since we left Amritsar. At the end of the march we mounted a hill, and as soon as we reached the top Kashmir lay before us. I was disappointed with the first view of it, as it seemed, the most of it, to be under water, and the clouds were so low that we could see nothing of the hills. We are encamped close to the banks of the Jhelum, now deep and quiet, and the boats in which we go to Srinagur are fastened to the shore. The houses of the city are on both sides of the river, and come down to the water's edge. The houses are, many of them, pretty, something like Swiss houses, or between them and English ones, with pitched roofs, which are quite a rarity to us.* Every thing is abundant, and as cheap as any one could wish: three pounds of rice for a penny; three pounds and a-half of flour for a penny; six pounds and two-thirds of milk for a penny; forty eggs for three pence; large fowls three halfpence a piece, and small ones five for sixpence; fish and mutton in proportion; beef not to be had.

"So at last we are in Kashmir, and have now only a journey in a boat for a day and a-half to take us to Srinagur. I therefore consider the first part of my journey as finished. We have wonderfully been preserved, in all our goings out and comings in, from every accident and harm. Often have we been in situations really dangerous, where the least slip would have dashed us down some 1000 feet into a foaming river, or on to rocks. We

* An engraving of Baramulla was given in our last Number.

have had a good deal of exposure, but have been preserved from sickness. One time Major Martin found a scorpion in the trunk in which he keeps his money, &c. Another time we were all startled, just after we had lain down in bed, by shrieks from where the servants lay, and by cries of 'A snake, a snake!' which the washerman's boy thought he saw or felt; but no evil has been suffered to injure us or ours, and we are all well and safe at our journey's close. This is an earnest, I trust, that we are guided by an almighty hand, and shall be enabled by Him to perform His will.

"The temple which we yesterday thought to be Brahmin turns out to be Buddhist.* We passed a second one this morning in very perfect preservation, beautifully built of very large stones. A handsome gateway leads to a small but highly-ornamented court, surrounded by a high wall, with pillars standing out from it covered with huge stones, and, between the pillars, arched recesses in the wall, which may have been shrines, or places for recluses to sit in. In the centre was the temple, a small, square building, considerably raised from the ground: a broad flight of steps led to the stone door, while massive pillars supported the arch above it. It probably once was domed, but the days of its glory are passed. It is now quite deserted, and has long ago become a ruin.

"SRINAGUR, May 20, 1854 — It was the 20th of April that we left Amritsar. On the 20th of May we arrived here safely, after receiving many mercies and blessings by the way. We found many kind letters from home and Amritsar awaiting our arrival. We begin to-morrow by setting apart a day for asking for Divine guidance and wisdom, and success also, if the latter may be granted to us. It would seem that our work must be set about warily and discreetly, unless, indeed, we are all animated here with a too slavish fear of what some would call worldly prudence, and timidity, and diffidence, bordering on a want of faith. Many hindrances might arise from influential quarters. The changing, fickle native mind cannot be trusted for a day, except where self-interest is concerned, and is not above stooping to the meanest and most round-about

* About 2000 years ago, Buddhism, a new system, was in all the fervour of zealous propagandism. In 241 B. C. numerous Missionary teachers spread it abroad; some of whom penetrated into Kashmir, where it flourished until superseded by its rival, Brahminism.

ways to accomplish its end. But we must not make difficulties where perhaps they do not exist. It is enough for us that it is not our work, and that we are not answerable for consequences in doing what is right, but that we shall be guided and assisted by Him who has sent us here, and who can fulfil His own purposes by whatever agency He will.

"We left Baramulla at nine A.M. yesterday, and arrived here at noon to-day. The first object which met our sight was a gibbet with a dead man's body hung in irons, or rather in a wooden cage; reminding us of what took place in our own country not many years ago, and from which we have been now mercifully preserved. We passed through a part of the city, in our boat, on a branch of the Jhelum, and at last came to the houses built by Goolab Singh for the sahibs. One was vacant, and we took possession, with the consent of the babu whose business it is to attend to the interests of foreign visitors. A present from the maharajah very soon came, consisting of two lambs, two fowls, sugar, ghee, butter, rice, wheat, flour, pepper, tea, and a number of other things, in as many little earthen pots, spread out on one side of the room, and nearly covering it. We gave most of the things away to the Christians and the servants, reserving for ourselves one lamb, the fowls, and sugar. We then had visits from Dr. — and Captain —, both of whom we saw again in the evening, and then spent the day in having the tents pitched—the walls and floor of the house being too damp to sleep in, being only just finished, and the foot sinking at each step into the floor—and in preparing for to-morrow.

"May 22 — We yesterday—Sunday—had public service in Dr. —'s house. Four officers and three ladies attended it.

"To-day I saw the city, very large and very dirty. There are a great number of bridges over the river, one of them, in the centre of the city, like old London Bridge, with shops on each side.* The bridges consist of beams covered with stones and earth, laid on piers of horizontal beams of wood, which are placed transversely on each other, till the pieces reach a certain height out of the water. They are, however, very poor things, and one constantly sees the water through holes in the roadways. We called on Dr. Honingberger, the maharajah's European physician. Mrs. Honingberger is an

English lady. The Prochnows staid with them for a week when they were here last October. It was raining the whole time. Mr. Prochnow had an interview with the maharajah. It is thought best not to ask for any leave, but to feel one's way quietly, and then begin to preach. I think the advice good.

"In the evening we met six men carrying six great baskets full of flowers, of the iris class. We asked what they were for. They said for the maharajah's worship, and for the honour of his idols. We then stumbled on a large party of fakir Brahmins, with whom we had a long conversation. There were two from Calcutta, and several from Delhi. They were all looking in very good and comfortable condition, and were playing, privately, at a game something like our backgammon. We asked them what their occupation was. They said they were padres, and their work consisted, first, in sitting; secondly, in eating; and thirdly, in praying. I fear the first two duties had the most attention paid to them. Their idols were near, both in their house and in their pretty garden. They say the maharajah worships every day, and never does any thing of importance without choosing the lucky moment: thus, whenever he sets out on a journey, the Brahmins fix the instant for his starting. He seems to be completely under the power of the Brahmins. One of the above men had heard Mr. Morrison† twice, and other Missionaries also, preaching at Ambala; so that work in India extends even here. The gospel may yet be preached in all nations, without visits from Missionaries. We are to go again to-morrow morning to these fakirs, to show them our shasters.

"May 23—In our morning walk we went up to the top of the Takht-i-Sulaiman, or Solomon's throne, a hill about 1000 feet high, and near to the city. There is an ancient temple on the top of it, now dedicated to Shiv, formerly, no doubt, Buddhist. We met Dr. — and Captain — on the top of it. Captain — is very earnest in desiring to form plans for the introduction of the gospel here. He wishes much that something could be done with respect to the translation of the New Testament into Kashmírí. From the top we had the whole city, like a panorama, below our feet. It is very large, and I do not think Vigne, the traveller, can have overrated the population by putting it at not less than 80,000. The lake was also below us on another side, and the gracefully-winding Jhelum, with the Sha-

* We have received a sketch of this bridge. *Vide* Frontispiece.

† Of the American Presbyterian Board.

limar and other gardens beyond the lake, and an avenue of tall poplars, a mile long, on this side of it. The prospect was everywhere bounded by snow mountains, which entirely surround the valley. It was certainly a most beautiful view, probably inferior to none in any part of the world. In coming down rather hastily and carelessly, a snake, about a yard long, crossed my path. I was the first, and nearly trod on it. I did not know what it was till it had passed, and it was out of sight over the rocks almost immediately. The man with us said it was of a very poisonous kind, but I was mercifully preserved.

“We had a long and interesting conversation with the Brahmin fakirs mentioned yesterday. One of them told a story of a holy Brahmin, who put a needle into the hands of an avaricious old king, requesting him to give it him when they met in another world. The king said he could not. ‘Then,’ retorted the Brahmin, ‘if you cannot then have at your disposal and command a little thing like this, of what use to you will all your immense wealth be then?’ In the evening we went to a mosque in the city, said to be capable of holding 30,000 people: its roof is supported by immense pillars of cedar, each of which was one single tree. We sent one of our books to the head molwí with our salaam. He preaches there every Friday, and I should much like to go and hear him. We then went to a tomb, and had a good many people round us. The principal man spoke only Persian and Kashmiri: the others, many of them, understood Urdu. In coming here we passed a bookseller’s shop, where they were copying out books. The writing was so nicely done, that Major Martin gave an order to have St. Mark written out in Persian, for which he is to pay one shilling, or eight annas. All the principal buildings we observed are partly built of immense stones, formerly parts of Hindu and Buddhist temples, as was evident from the sculptures on them, which must have been beautiful when in their proper places. In the middle of our conversation at the tomb, I forgot to say, a man cried out from the crowd that the maharajah, being a Hindu himself, allowed the Hindus to get married for nothing; but there was a tax of fifteen rupees, or thirty shillings, on matrimony amongst the Mahommedans. It was rather an unseasonable opportunity for introducing the subject, but perhaps he spoke feelingly, and was unable to get married from inability to pay the amount, although perhaps engaged.

“May 25—To-day we had the honour of an interview with the maharajah: Dr. —,

Captain —, Major Martin, and myself, formed the party. The hour specified was after four o’clock; and so, about a quarter-past six, the maharajah’s boat arrived for us. It was a very long boat, with a great many rowers, and towards the fore part of it was an immense hood, which could be put up and let down like a carriage hood, to screen us from the sun, on which account the boat was called the ‘buggy.’ Beneath the hood was a wide silk-cushioned seat, on which we were all four of us to sit: another cushion lay at our feet. Another gentleman was, we heard, also to have been there; but it was fortunate that he did not come, as it was with some difficulty that the seat contained even four. The babu who attends to the sahibs, and who was to introduce us, sat on a carpet upon the floor just before us. We then started, but our pace soon slackened, for we heard that the maharajah had arranged to meet us in one of his state barges on the river, instead of in his palace, and he was coming up to meet us. In a short time we saw him approaching, propelled, they said, by sixty rowers, with horsemen on each bank, and on bank lined with part of a regiment of soldiers. He was sitting on an arm-chair on a raised dais in the centre of the barge, with a large ornamented canopy over his head. We were invited to enter, and he came to meet us at the side of the barge, and shook hands with each of us. There were arm-chairs placed for us, one on each side of his, and two a little in front, on which we were to sit. Immediately before him, and on his right-hand side, sat the wuzior, or diwán, Jawalassa, on the carpet, which was covered with white cloth, with several of the other ministers and attendants, some of them munshis. In the fore part of the barge were some handsomely-dressed officers, with shields, and pistols, and ornamented swords; and beyond them, again, the rowers. The maharajah was dressed in a neat silk dress, with gold-embroidered turban, and white trousers and sash, and large jewelled earrings. His beard and hair, dyed jet black, were quite shining and glossy, and gave him the appearance of being a much younger man than he really is.

“As soon as we were seated the barge proceeded. The maharajah was most affable and courteous: he had a kind word for everybody, and inquired about each one severally. The conversation soon became general, and turned, first, to the beauty of the scenery around us, the mountains, and valley, and river; and then due mention was made of the kindness of his providing houses for us, and sending us

daily supplies of bread, &c.; and he seemed much pleased at the appreciation of his attentions to English travellers. It then led to steamboats, railways, and the electric telegraph; and some actual facts which Major Martin and Captain — told him as having occurred personally to themselves seemed a little to astonish him, although he had, no doubt, often heard general accounts of them before. One gentleman suggested how nice it would be for him to have a little steamer on the Jhelum for his personal comfort and convenience. He replied, that he did not think it would be of any very great advantage, as he had always 200 rowers ready to take him anywhere he pleased. The news just brought by the telegraph relating to the Russian war was then discussed. He asked how it was that all these telegraphs and railways in England were not made by government; and this led to speak of the number of Companies established in England for almost every purpose. We then told him that there were Companies for religious as well as secular purposes. There was the Bible Society, which yearly circulates thousands of copies of the Scriptures; and there was the Church Missionary Society, who sent padres to every part of the world, to make known to all men the doctrines of Christianity, and that I was one of these padres. And he then spoke of having seen Dr. Prochnow last year, who had given him several books; and he seemed interested in learning that we were fellow-labourers connected with the same Society; and the conversation then assumed altogether a religious tone. He asked what were the principal doctrines of the gospel, and was told that they were the sinfulness of fallen man, and his restitution to the favour of God by the merits of Christ. He then wished to know what became of men after death; and added, that their belief was, that good men would be saved by the merits of their own works: and, without waiting for a reply, he went on to speak of the attributes of God; that, as He was never created, the world was also never created, for God was in the world, and the world was in God; the Deity being the soul, and the matter the body, which could do nothing, and could not exist, without the all-pervading energy of the spiritual being within. We told him, that, as the maker of the house was distinct from the house itself, so was the Deity distinct from the work which His hands had made. He then asked why God had made men so different in this life; why one man suffered, and another enjoyed the good things of life; referring, we

supposed, to the transmigration of souls, and to their reward or punishment in this life for the actions of a prior state of existence. And then he went on to try and prove the reasonableness of idolatry by the usual argument that as one sun is reflected a thousand times in as many basins of water, so every thing that exists is but the reflection of the Deity, who is the sun of all light and glory: and then he added, that all religions are true, although they may be distinct; a proof of which is, that all human faces are the faces of men, however distinct one face may be from another. We answered him, in each respect, with the best proofs that occurred to us at the time; and referred especially to the love of God, and also to the necessity of being prepared for death; and then took our leave, and returned to the buggy, much pleased with his kindness and cordiality, and with a great desire to renew the conversation at some future time. The buggy soon carried us home, and the maharajah proceeded up the river by torchlight to settle his accounts, as we afterwards heard. He did not return till eleven P.M. It seems to be a practice of his to combine business with pleasure; and so he takes his munshis and people with him, together with his diwán, and arranges his state affairs in his barge, he sitting in front, with all his people before him. He carries every thing in his head, and has therefore no need of writing: indeed, I do not know whether he can read or write. Runjeet Singh could do neither; and most native chiefs think it derogatory to their honour to perform the menial work of a munshí, which any one, they say, can do for them. The maharajah's age is about sixty. I had intended to have taken with me Miss T——'s robe, and to have presented it to him; but as no one else presented a gift, I am glad I did not, but purpose to send it to-morrow. May God grant that His word may take deep root in this benighted land! Without Him, Satan will still continue at peace, like the strong man armed, and lead men captive to their eternal ruin. With Him, his power will be successfully assailed, and souls will be rescued and become heirs of eternal life. I trust that many in England are workers by prayer together with us, that this may shortly take place.

"I forgot to mention yesterday that we met with two young natives, officers in the army here, who had been in Mr. Janvier's* school at Ludiana ten years ago. It is a matter of great interest to find, that after so long a

* Of the American Presbyterian Board.

period of time they still remember what they have been taught out of the Bible; and one of them repeated to me the substance of the ten commandments without mistake. This is the more remarkable, as they have been living in a foreign country, and away from Missionaries. We heard to-day of poor Mr. Janvier's death, which has been long expected.

"May 27—I have now so much to write about, that I must content myself with a few particulars. At twelve I went down to the great mosque with Sulaiman, to-day being Friday, or their Sabbath. I took a pair of thick stockings to put over my others in case of being obliged to take off my shoes, which I rather expected; but as I was not prevented from entering with them on, I did so, without saying any thing. Under a Hindu government, like that of Goolab Singh, I fancy the Mahommedans have not much sympathy in their religious observances, and therefore cannot exercise the power of obliging others here to attend to their customs, as they do elsewhere. In India, even, they seem more strict than here. There were not very many there when I first arrived. In one place I counted about eighty sitting on the grass listening to a sermon from a molwí, who was seated beneath one of the largest arches. The imam, or principal molwí, was engaged in secret prayer in the centre of the mosque, facing the most holy part of it, and with one or two rows of worshippers behind him. After observing them for some time, I went onward to another part of the mosque, and found another congregation of about a hundred, listening under a tree to another molwí. A little farther on, on turning the corner, I found, to my surprise, by far the largest number of people, forming a third congregation. The preacher was very animated, and seemingly impressive, and the people followed him apparently with great earnestness. A prayer then followed, or rather a succession of prayers, each terminated by the loud 'Amen' from the whole assembly. This went on for nearly an hour, and then the separate congregations broke up, and all assembled at the place where the head molwí was praying, for public and united prayer. I got on to the steps of one of the pulpits, from which I could see every thing. The assembly was now very much increased, from the constant influx of fresh comers. I tried to count a part of them several times, but without success. Once I succeeded in counting a whole row, and found them to be ninety, and there were about ten of these rows, and also a very large number closely packed together

in the large open space in the centre; so that I conclude there must have been considerably more than a thousand people present. They seemed to be generally from the poorer classes, and there were no women. While they were arranging themselves the organ sounded, after which the silence was so great that we might have almost heard a pin drop. The imam then mounted the little pulpit near the holy place, and chanted the prayers in a rather weak but clear voice. When he had finished, at a call from one of the molwis the whole congregation, which had been sitting on the ground, rose up like one man: another call was given, and the whole bowed themselves half-way to the ground, and remained in that posture for a few moments. Sulaiman and myself were the only ones who remained standing. In another moment they were on their knees, with their foreheads touching the ground. A pause again followed, and they then partially rose, and then prostrated themselves again, and then all rose. The whole of this was then repeated the second time, and their worship ended. I cannot describe the scene. If it had been the worship of the true God, it would have been sublime indeed, to have seen so large a mass of people prostrating themselves with seeming adoration, without one single person disturbing the harmony of the whole. There was perfect silence, order, and decorum which would have shamed almost any Christian congregation. The silent prostration in the dust of such a multitude has a thrilling effect. Would that they knew God and His Son Jesus Christ! But as yet Mahommedanism here knows of no opposition: a thousand people, or more, in vain worshipping a God they know not. Could that sight only have been seen, and I think there could be no lack of Christian Missionaries. As regards the prayer, if we were to take as an example the outward form and appearance of the imam, it would remind very much of a Roman-Catholic priest at the altar, only that here there is no altar, or ornament, or decoration of either place or person. He was dressed in the most simple manner, and stood in private prayer for perhaps a quarter of an hour together, with his head slightly bent down with age, without moving a muscle, quite like a statue. He then knelt for perhaps the same time, and then sat, always facing the wall, and seemingly absorbed in devotion. Many of the congregation also were outwardly serious and earnest; all so during public worship: but, before and after, many were of course thinking of any thing else than what was before them. As regards the preaching,

in one place the preacher had just come to the 7th head on my arrival, which was the duty of fearing God: the 8th was about a holy life; the 9th, pardon and absolution through the merits and mediation of Mahommed; the 10th, the day of judgment; the 11th, the future happiness of associating with the spirits of the blest in a future state, and with the prophets, as Abraham, Ishmael, Christ, and some others, and especially with Mahommed. There was also singing, both by the molwis alone and by the whole congregation. When all was over, I sent Sulaiman with a respectful salaam to the imam, expressing myself as nicely as I could, begging his acceptance of a Persian New Testament, and stating that we very much wished to have the pleasure of calling upon him, and hoped he would give me the favour of an interview to-morrow, and name his own time; and also stating our hope that he would kindly give us also the pleasure of meeting some of the other molwis, especially the one who seemed to be the popular preacher.

"May 27—I have a little more time to-day, and will therefore finish the account of yesterday. The imam has sent back a very nice message, stating how much pleasure it will give him to see us, but at the same time, as so many persons are constantly coming to his house, he fears that the conversation there might be interrupted, and so he will come to see us himself, instead of our going to him, and the boat is to go for him at one P.M.

"We yesterday presented the 'robe of many colours' to the maharajah. It was taken by the three Christians, who all together, with the bearer who carried it, were ushered into the room where the maharajah was sitting. Their account is, that there were a hundred people present, together with two sahibs—probably two Englishmen in the maharajah's service, who translate the papers to him, &c.—and Dr. Honingberger and his usual attendants. The report is, that his Highness and his court were examining it for half an hour; that he was most graciously pleased to accept it, and gave 5 rupees to each of the Christians and also to the bearer. (Rupees 5 here = rupees 2½ at Amritsar = 5s. The rupee is one of Hurree Singh, not the Company's.) They were then told to be seated, and he called them one by one to him, asking them who they were. They told him that they

were Christians. He then asked them why? and what Christianity was? They told him about the two great commandments, love to God and man; and said that the reason why they became Christians was, that no religion but the gospel revealed the Saviour who could cleanse from sin, and give pardon and peace to the soul. He then asked them if they really believed it, or whether they were induced to become Christians for temporal advantages; and when they said that they felt its truth in their hearts, and were convinced that it was from God, he told them that if such was the case, they had acted rightly, and that it was well that they had become Christians. It seems that the conversation on religious subjects was carried on for some little time, and that he was led to give them the opportunity before his whole court, which they well made use of, to declare openly and boldly the fundamental doctrines on which they rest their faith.

"I heard afterwards that patchwork robes are usually worn by fakirs in this country, and are often of great value—i.e. those possessed by the rich—and that Goolab Singh, when he first saw it, said that it was a most beautiful robe, 'and would do very well for a fakir.' However, when it was explained to him that our English customs were different from those in this country, and that it was sent merely as a mark of esteem and respect, he then appeared much pleased. I have no doubt that its effect will be very good, and that the result will be that intended and hoped for by Miss T—, who so kindly made it and presented it to our Mission; and that it will be one of the means towards helping for the furtherance of the gospel in this immense region, which extends from Ladak and Iskardo down to Jammu and Aknur.

"In the evening I had a very interesting conversation with about a dozen fakirs. One of them said, 'Well, then, tell me, Sir, what the true religion really is, that I may not worship these stones.' And then another time, 'But how, Sir, can I get this true light which will reveal God to me?' He was directed in both instances to the Lamb of God, which taketh away the sin of the world, and encouraged to come and receive that new birth which, for His sake, the Holy Ghost is willing to give.

(To be continued.)

SUMMARY OF INTELLIGENCE.

DESPATCHES have been received from the Rev. James Erhardt, dated Kisuludini, near Mombas, October 27, 1854. He had just returned from Mrima, as the Mahommedan inhabited seam of the coast from Wanga southward is called, having been resident for some months at Tanga, until compelled to leave by an almost total prostration of strength and energy, in consequence of intermittent fever. His employments while at Tanga are thus enumerated by him—

“My time at Tanga, in the present political confusion, where it is quite out of the question to go about in the country, has been exclusively employed in gathering vocabularies, and speaking to the numbers who constantly resorted to my house—to Wamrima, Wadigo, Wasegeju, Washinsi, and Wasamba.

“Of the Kisamba I have gathered a vocabulary of above 2000 words. Of the language of the Masai, the brother-tribe of the Wakuafi, which is very generally but imperfectly spoken by all the Masai traders at Tanga, I have also gathered a vocabulary of about 1000 words. The materials of this most interesting and most important language for the penetration into the plains of Central Africa I got from a Masai slave, who had been taken near to Arusha Kuba by a company of Wakuafi, who had attacked their encampment and sold to the coast. The language stands between the Semitic and Hamitic idioms, but is less semitic than the Galla language. With the Hebrew, it has that peculiarity that the article (mascul. sing. *orl*, plural *il*; fem. sing. *en*, plural *in*) forms almost part of the substantive itself, forming with it one word. From the South-African idioms it differs most materially in dictionary and grammar. As in these idioms the world is almost exclusively contemplated as consisting of animate and inanimate creation, so with the same tenacity the Iloigobani—Masai and Wakuafi, as they call themselves—divide every object of creation between male and female: a neuter I could not make out. For a long time I could not understand how even God should be a female, *engai* (*en*, article, *gai*, God); but the riddle was solved when I found out that God and rain are the same thing and the same word, just as the Wanika mix up the heaven with the Creator. That the Kimasai and Kikuafi are but one and the same language, although the tribes occupy different countries, and hate each other with the most cruel and fanatical hatred, I have ascertained beyond doubt. The Masai traders and my Masai have not the least difficulty in conversing with the Wakuafi

slaves, who are very numerous at Tanga. Another vocabulary I have gathered of the Kimakua language. The Wamakua are a very large tribe inhabiting the south-eastern and southern plains around the Niasa—Niasa lake—and they, the Wania, Wahio, and Wagnindo, are chiefly sold in the slave-markets from Mosambique up to Mombas.

“Another vocabulary—Kiniamesi—I was permitted to begin; but as my Mniamesi had such a great difficulty in making himself understood in Kisuaheli, and I myself, from the 20th of September, labouring under constant attacks of fever, I could make but little progress. So much I saw, that the languages of the different tribes of extensive Uniamesi are most closely connected with these so-called South-African idioms; and that, consequently, Missionaries labouring on the east coast can have no great difficulties, from difference of languages, in occupying the very heart of Africa. The routes taken by the traders to Uniamesi I have noted down, with all the important stations, and quite a number of names of different tribes which had never before come under my notice. Also the route to the Niasa I have written down from my teacher of Kimakua, who has made six journeys there, and two of his wives are still living at its border.”

Mahommedanism is stated by Mr. Erhardt to be on the increase on that portion of the African coast, very many poor people having lately embraced it, chiefly Washinsi, in the hope of being exempted from being sold into slavery. He adds information respecting the character and circumstances of the different tribes on the coast. The Wasegeju interspersed between the Wamrima and Wadigo, who have mostly become Mahommedans, are arrogant, ferocious, and cruel. They are estimated at 8000 or 9000 souls: their chief occupation is hunting slaves in Bondei, or wherever they can be caught. The Wadigo, estimated at 15,000, are the cultivators of the soil, and rich, keeping large slave establishments. They are very tenacious of their heathen customs, and Mahommedanism has made little progress among them. The Wabondei, or Washinsi, are a miserably oppressed and degraded people. They profess themselves to be “the meat,” and their oppressors, of whom there are many, “the knife.”

Mr. Erhardt has appended a small chart, designed to indicate the geographical position of the tribes of Uniamesi, as he has been enabled to collect information from the Wania-mesi traders, &c.



SRINAGAR, OR KASHMIR, WITH THE MOSQUE OF SHAH HAMADAN.—Vide P. 100.

KASHMÍR.

(Continued from p. 95 of our last Number.)

“This morning we went to inquire about Yarkund. I doubt our ever being able to get there. I cannot make out, from either books or conversation with the natives, that it has ever been visited by any European, though many, like Vigne, have made unsuccessful attempts. They say the road is extremely difficult; that it is nearly two months journey from hence—*i.e.* eighteen days to Ladak, and forty beyond; that of these forty, there are but two or three days’ journey in which we shall meet with any human being; and that every thing, except water, must be carried with us. They say that three days’ marches are over the snow, and that in one place it is infested with robbers; and that moreover, on our arrival, they will not allow us to enter it, or, at any rate, to remain in it, as it is under the Chinese government. The people are Mahommedans. About two caravans come to Ladak in the course of the year, who carry on some trade with Kashmir. Beyond Yarkund there is Lashkar, about four days off; and then Akhso and Kattan, the former being ten days from Yarkund, on the opposite side from Lashkar. Our informants were an old man who had lived a year in Yarkund, and who was dressed in a kind of blue broadcloth coat, seemingly of Russian origin, and a Yarkundi himself, who had been to Amritsar, and remained there a little while, having been taken ill and left behind by his friends. His appearance was quite Chinese—the round head, with large round cheeks, and dumpy little nose, as different as possible from the fine marked features, and projecting Roman nose, of many of the people around us. Yarkund, they say, is a large city, though not so large as Srinagar, with four gates, governed by China, and not far from Russia. You will notice here, as everywhere else, the importance indirectly given to Amritsar, as the grand commercial city of North India, and the rendezvous of the people of every nation round about, whether far or near. Though Europeans do not seem ever to have got to Yarkund, yet the Yarkundis have got to Amritsar, and not unfrequently pass through it on their way to perform their pilgrimage at Mecca, which they seem to do now by Bombay, that being the least difficult route. I give the information as we received it. We found that we had here got amongst a number of most intelligent men, full of information, and who themselves knew Vigne, Hügel, Falconer, and other early travellers here. They spoke

also of Wolff, asking if we knew “Yoseph Wolff,” who had been there, and who said that he was going to Yarkund also, but could not succeed. They said that the latter was very cautious in all he said, and only told them the fourth day that he was a padre. They also described the appearance of Dr. Henderson, and knew all about the travels in Kashmir which had been published. They told us that the son of Shah Mahommed Nakhsbandi, a great friend of Vigne, &c., lived near where we were standing, and that he was a most hospitable man, and a great friend to all the poor, and invited us to go and see him. We were soon seated in his house, in two arm-chairs, with him and his brother-in-law in two others opposite. The rest of the room—which was carpeted, but without any other furniture—was partly filled with the people we had been talking with outside, who all came in, rich and poor, clean and dirty, as they pleased, and sat down on the floor, and entered freely into conversation. Unfortunately the brother-in-law of our host was a very disagreeable man, with evidently a very violent temper, and he repelled with anger, and almost disrespect, all attempts to converse about Christianity, though nothing was said that could have offended the most scrupulous Mahommedan, and every thing was received most kindly and favourably by every one but himself. He at once called all the Shiahs accursed, and said that they were no Mahommedans.* At last this very excitable gentleman declared that many Sahibs had constantly visited the Shah Sahib, our host, and that not one of them had ever broached the subject of religion, which was there very much out of place, and not agreeable to the Shah Sahib—*i.e.* he meant to himself. We of course dropped the conversation at once, and very soon after took our leave.

“May 29—On Saturday afternoon the imam came, an old man, seventy-five years old, very quiet, grave, and agreeable. He only knew Persian, Arabic, and Kashmirí, and not Urdu, and so we could only converse by means of Sulaiman’s interpreting. The Mahommedans seem to have very little authority here indeed; and, if their own word is true,

* The Mahommedan inhabitants of Kashmir are Sunis, who acknowledge the first four successors of Mahommed, whose authority the Shiahs deny. The Persians are all Shiahs.

they seem to be even oppressed under this Hindu rule. They have not, therefore, perhaps so much of the haughty bearing which they have in some other places, where they think themselves far superior to all other men, whom they look down upon with contempt. There was a downcast appearance, and almost a look of humility, about the imam, which was most pleasing when contrasted with that of Mahomedans elsewhere. This may be a good sign, and perhaps oppression may be one of the means made use of to humble them, in order to their reception of the gospel. He said that formerly, and till comparatively lately, the molwis of Srinagar possessed great revenues, and were men of great ability, and in constant communication with Peshawur, both Peshawur and Srinagar being then under the same government; but now their property, he says, has been confiscated, and they have barely enough to live, and their learning and influence are materially lessened. The interview was a very agreeable one on both sides, and one which, I trust, will lead to further intercourse. The Ramazan fast begins this week—I believe to-day—and next Friday, he says, is one of their great days, when the great mosque* will be crowded with people, and when many molwis will be present. He has invited us to visit him on that day at the mosque, when the other molwis will be also with him, to converse together on the subject of religion. In the evening we preached in the street, for the first time; all our former work having been carried on more by conversations, visits, &c. The door seems to be now opened, and if so, 'no man can shut it.'

"Yesterday—Sunday—there were fifteen officers and five ladies present at our service; a pleasing difference to the numbers which we had the Sunday before. Six remained for the holy communion.

"A royal salute from twenty-one large guns in the evening informed us of the arrival of Runbeer Singh, the Myan Sahib, eldest son of Goolab, and the heir apparent to the throne. He came from Jammu. They would not let him land at once on his arrival, but kept him two hours in the boats, until the lucky moment signified by the Brahmins arrived. He then was allowed to put his foot upon the shore. There is to be a dinner given to all the English residents to-morrow on the occasion.

* This, the Jama Musjid, is the most remarkable building in Kashmir. Our engraving represents another mosque, that of Shah Hamadan, the style of which partakes of the Chinese character.

"This morning we preached again: a large number present, but some did not understand. However, opposition has begun already, and showed itself in two or three cases. There is a Persian here from Shiraz—where Abdul Messih comes from—who knows Abdul and all his family. This man tells Sulaiman that he, too, wants to become a Christian. There is also a friend of Mr. Janvier's of Loodiana, who received a New Testament from him. His son says that he reads it day and night, and sleeps with it at his pillow; and the remarkable thing is, that, when he reads it, he does not allow any one to come near him. We hope to make his acquaintance.

"May 30—Yesterday Yakub went to the individual mentioned yesterday, to invite him to come and call upon us. He was much pleased to see him, and expressed a very great desire to come. There was, however, evidently, from his manner, some hindrance in the way; and, after some little hesitation, he told him exactly how matters stood. He is afraid to come. However, he says that he will ask leave to call upon us.

"We preached again last night, and again this morning, and were well received. Sulaiman is advancing rapidly in spiritual things: he appears to be in a delightful state of mind, quite humble, and as gentle as can be, and full of love and zeal. He is a great comfort to me, and I have no doubt that his labours will be blessed. He is the only one who knows Kashmiri, and he also knows a little Persian.

"Every thing in our journey has so far gone on well, and we have been prospered abundantly. All obstacles, as far as we see, are removed, and a great and effectual door is opened to us: if so, no man can shut it. Surely, after things have been so wonderfully ordered ever since we first thought of the journey, we may confidently expect that it will be productive of much spiritual fruit. The plain manifestations of the hand of God favouring us, which we have been able to mark and notice, have been many and various; encouraging us to push forward boldly, even into countries which are not under English government. The way seems plain before us. It is not the work of all Missionaries to be stationary, and there is yet much to do before the gospel shall have been preached for a witness to all nations. We cannot, indeed, establish Missions in these countries, nor erect and carry on the work of schools, or even build dwelling-houses; but we can perform Missionary work and preach the gospel. There are here no hindrances of climate; for now, the 30th of

May, I do not find the heat in my tent oppressive, even in the middle of the day, and under an unclouded sky, although the tent is very small and low. There is still the difficulty of hard languages, and the travelling Missionary must be content to have very few things, and no luxuries, about him. He has his tent, cooking materials, half a dozen books, a few clothes, table and chair, and he wants nothing else. We want Dr. Trumpp to come to Peshawar to translate the Scriptures into Pushtu, Kashmirí, Gurmukhí, and Thibetan, and superintend their printing; and then the itinerant Missionary may go forth into all the countries where those languages are spoken, and 'in the regions beyond' all present Missions he may distribute the books thus translated, and fully preach the gospel of Christ. The services of such a man as Dr. Trumpp will be invaluable: some man of talent must now give himself solely and especially to the work of translating. Only a small part of the Bible has been translated, even in Gurmukhí, and the other three languages are almost entirely unknown to Europeans—Kashmírí and Thibetan I believe quite so; and before he has finished these four versions there will still be ample work, which is now opening out in the countries in advance even of these.

"May 31—The maharajah gave yesterday a public dinner to the English residents. We were invited, and thought it well to go. However, as we heard that there was to be a nāch before it, we told the babu that we should come after it was over, as we could not consistently be present at it. Contrary to our particular directions, the babu told the maharajah about our scruples, and the maharajah at once sent a special request that we would come at the usual time, and that we could remain in another room until the nāch was over. We went accordingly. On arrival we were ushered in, and introduced in due form. The maharajah expressed very great joy at seeing us, and immediately took Major Martin by one hand and me by the other, and took us we did not know where with him, and said, 'Well, let us go in;' and thus, hand-in-hand, we went in together to an open terrace, where the other officers were assembled. The carpeted ground was covered with white cloth, the stars were glittering overhead, and torches were flaming in every direction: servants and natives with rich and gaudy dresses were standing about. A large number of chairs was placed round three sides of a square, for there were fifty English officers present. The maharajah led us to the centre of the whole, seated himself, and

directed us to do the same, one on each side of him. The other officers sat down, and he turned to me and said, 'Now they will have their nāch, and we will talk together about religion.' We were completely taken in: the dancing had begun. Well, as we were compelled, against our will, to be present, you will like to hear what we saw; but let me first again assure you that we really thought it desirable to go to the dinner, and that we had no intentions or expectations of finding ourselves where we were. We thought that, by accepting the invitation to dinner, we should not only show our respect to the maharajah, but also that our presence might remind him of the object of our journey, and thus bring the great subject of religion indirectly before him; at the same time that possibly we might be able to speak a word bearing upon it; and thus it would be well for us, in our character as Christian teachers, as well as in that of English travellers, to be present on this public occasion. The results, I think, proved that we were right.

"Before we had been seated many minutes, the Myan Sahib, or heir apparent, Rajah Runbeer Singh, came in and took his seat next to Major Martin; and, in rising to make room for him, our places were somehow altered, and I got next to Major Martin, and between him and the maharajah. The Myan Sahib was on the other side of Major Martin. A conversation ensued both with the maharajah and the Myan Sahib on the subject of religion, and especially with the latter. They both asked why we did not like to come, and whether the nāch was expressly forbidden in our gospel. We told them that it was not mentioned by name, as the custom did not exist in the countries where it was written; but that Christians aimed after higher pleasures, which gave far more enjoyment, and which left no disrelish or dissatisfaction in the mind behind them. The maharajah then said, 'I suppose you think that such amusements are hindrances which make men stop and loiter on the way to heaven, instead of pressing onward; that such things pull men backward, so that they cannot hasten forward and enjoy these pleasures too.' 'Precisely so, your highness,' we replied. 'All true Christians wish to be freed from all such obstacles, which are the stumbling-blocks of many.' 'And then,' he said, 'the road is clear—you have no obstructions.' The Myan Sahib then asked, 'What are the Christian's pleasures?' We answered, that they were spiritual ones: the Christian enjoyed Christ; Christ was present in his heart, by His Holy Spirit, to give His righteousness in the place of

man's sinfulness—His wisdom instead of man's ignorance—His holiness instead of man's proneness to evil, &c. I cannot sufficiently state the value of being with Major Martin on such occasions: many such conversations, and their seeming impressions, have been entirely owing to him. He stated, also, with great force and clearness, a little time afterwards, when the conversation turned on England's greatness, that it was entirely due to England's recognition of the hand of God, and endeavouring, in some measure at least, to walk according to the commandments of God. 'Whenever,' he said, 'any country does this, it is sure to become great and prosperous; but the moment that we, or any other nation, forsake the law of God, that moment that nation begins to fall.' May such advice sink deeply into the heart of the prince who heard it!

"During all this time the dancing was going on; but the music and singing were so loud that our conversation was unheard by others. I did not observe any thing improper in any degree in what was going on. The poor singers and dancers we should be more ready to pity deeply than to blame. They are like slaves, I fear. They walked backwards and forwards, sat down occasionally, turned round and made grimaces, and sometimes threw about their arms a little; and their singing was not exactly in accordance with either tune or taste. All natives, it may be remarked, despise us for our way of dancing at balls, and there is, perhaps, nothing we do which makes them think evil of us more than our balls do. In the first place, they have the idea that it is improper, in the highest degree, for a man to dance with any woman, especially one not in any manner related to him; in the next place they wonder why we give ourselves the trouble to dance, and ask why we do not pay other persons to dance instead of ourselves; for the English, they say, have always plenty of money.

"I should state that the maharajah mentioned the robe we had presented to him. I took the opportunity of thanking him for the very kind manner in which it had been accepted. He thought it was *my* menisahib who had made it, and asked where she was. I told him I was unmarried. He said he had been thinking of a present to send in return. I hoped, of course, I said, that he would not mention such a thing, as a return present was never expected. 'But I must,' he replied, 'send something to the menisahib.' 'Well,' I said, 'if it is to the menisahib, of course I must not say any thing about it. I am sure the menisahib will consider it a very

great honour to receive any thing from your highness.'

"Dinner was announced, and we all went in and found our places. We had both taken the precaution to dine beforehand, as we were not quite sure what we should meet with: however, every thing was very nice, and plenty of it. When dinner was over they drank the maharajah's health. During dinner he had remained in the next room. We immediately afterwards went up to him, and took our leave, and returned home.

"There were two other individuals present who ought to be mentioned—the little son of the Myan Sahib, a fine, pretty little boy, of about three years old, who was carried round to make his salaam, and who took great pleasure in calling out, 'This is Major Marteen Sahib!' He sat in an arm-chair before his grandfather part of the time, and behaved most gravely, and with great decorum. If the present dynasty lasts, this little boy will one day, if he lives, rule from Ladak to Aknur and Jammu. The other person was a handsomely-dressed boy, of eight or nine years old, who stood with the other native officers, and is an illegitimate son of the maharajah. He holds the appointment of a colonel in the army, and, they say, rides out at the head of his regiment, and performs his part right well.

"June 2—To-day we have met with great opposition from several quarters, which proves to us that our great enemy is at work; and proves also, I hope, that something is being done, which he desires to put a stop to.

"I mentioned above, I think, that last Friday we went to the great mosque, and I was very particular to take stockings with me to put on, if it should be found desirable for me to take off my shoes. It was not, however, necessary, nor asked for, and I kept them on, without the slightest dissatisfaction being shown by any of the 1000 people there present; and I even observed Hindus in the same mosque, also with their shoes on, even during service. When there last Friday, I requested permission to visit the imam at his own house. He preferred, however, to come to mine, and we had a most agreeable interview, with many expressions of good feeling uttered on both sides, and a desire also expressed by us both to renew each other's acquaintance. Before he left, he invited me to visit him, and asked me to come—not to his house, but to the mosque, and that, too, for the very purpose of seeing the other molwis, and conversing with them on the subject of religion.

“We went on the day appointed, *i. e.* to-day, having accepted the invitation, and at the hour appointed, *i. e.* about half-past one P.M. Major Martin went too, and also Sulaiman and Shamaun. On our arrival we found the mosque quite crowded; for to-day is a great day, being the first Friday in the Ramazan: the imam, whom I asked afterwards, declared there were 10,000 present. We will, however, divide this by two, and say there were 5000 worshippers, men and grown-up boys. We walked straight in, as I had done before, and not a word was said, or an objection raised, about our shoes, as we stood and witnessed the service. We saw the mighty mass of men bow themselves towards Mecca as one man, and then, a moment after, prostrate themselves in the dust, with their foreheads touching the ground; and we waited quietly till all was over, and they began to leave. We then were invited to go to the imam at the end of the mosque, and found him sitting upon a little carpet. Before we went, however, I should say we expressly asked whether we should not take off our shoes, which we were quite ready to do. The answer the imam returned was, that it was a matter of no importance, and that we were not to take them off. He beckoned to us to sit down next to him, cross-legged, on his carpet, which we did; and the usual salutations were given, and a little conversation followed, but not about religion. A murmur, however, at once began to be raised: men came pushing forward and crowding all around us, and began to talk angrily with the imam. We asked if it was about our shoes. He told us to keep them on, and not to remove them. The noise increased rapidly and loudly, till we could not make ourselves heard; and, as they all talked Kashmiri, we know nothing of what they were saying. Major Martin, as well as myself, repeatedly asked if it was about us, but we still could learn nothing. At last the imam got up and asked us to follow him. We did so, thinking he meant to take us out of the bustle to his own house. A furious fanatic, quite drunk with *bāng*, then came forward, and the poor imam looked as if he did not know what to do. We walked slowly out, the crowd making way for us; and it was just as well we did, or we might have got into a scrape. As it was, Sulaiman got a rap on his back with a stick, and another man with us said he was beaten too. When we got to the door, they carried back the imam, with whom they were very angry, and we walked quietly to our boat, and went home; so that this event, which we had looked forward to as an important opening, and as an introduction to some of the principal Mahom-

medans, would seem as if it were a serious blow to future efforts. If the maharajah hears of it, he may, perhaps, be also displeased; for, being ignorant of the facts of the case, he might think we were the cause of a disturbance. However, we are sure of one thing, that it will not and cannot hinder God's purposes of mercy to this people. The battle is not ours, but His. He will cause even adverse things to work together for good. We believe, and are sure, that it will be so, and we leave it in His hands.

“As regards every thing else, all as yet has prospered. The preaching both times yesterday, and also to-night, was good. Major Martin is full of plans of usefulness. He has got up a Kashmiri relief fund, and yesterday we gave relief to between fifty and sixty people. We had the blind, and halt, and withered, young and old; and some most distressing cases of sickness and disease preying everywhere on the frame—several lepers, and persons with cancers, &c. Twenty of them received 1s. each, which is a large amount here, and the rest 4½d. or 3 annas. They are to receive this every month till the English go. The money is raised by one rupee monthly subscriptions. Sulaiman spoke nicely to them all about the disease of their souls, before they got the relief for their bodies. Another of Major Martin's plans is to get portions of the New Testament copied out in Persian, the usual way here of multiplying books, where there is no printing. This is done with the hope that it may benefit the writer as well as the reader. Several books are already completed and written out most beautifully. Another proposed plan of his is to ask Goolab to build us a church. He has built us houses, gives us a daily post, and daily supplies of bread: he also gave a large amount of money to the Sealkote church. We had a long talk with the babu to-day about it. It would be rather like a large room than a church, and would cost some twenty or thirty pounds in the way he would build it. I think Major Martin will succeed in this also. We do not, however, yet see any who are ‘pricked in their hearts.’

“June 5—Yesterday, Whit-sunday, there were about twelve or fourteen present at the English service. The Christians had service by themselves in the morning, and with me in the afternoon. At night a lecture at Dr. —'s. The man who was beaten at the mosque asked for his discharge. He probably thinks that it will not increase his credit with his Mahomedan friends to help in furthering our work, and so he has gone away. Until Saturday our preaching seemed to be accept-

able, or rather not unacceptable, to the people. They now oppose. On Saturday evening they would not let Sulaiman and Yakub preach, but nothing was said to Shamaun and to me in another place. This morning they gave us all fair warning not to go on; and said, if we did it might lead to a disturbance. The Mahommedans cannot endure the exclusiveness of the gospel, which allows of no Saviour, or advocate, or mediator with God besides Jesus Christ. They say that we have no business to stir up men's minds, and make them dissatisfied with the religion which God has given them, and that the bazaar is not the place to preach from. They have no objection, they say, to our having a preference for Christianity ourselves, but we have no right to obtrude it on others. What it may lead to I do not know, but our simple duty seems to be to go on preaching the gospel, plainly and earnestly, without dwelling upon the tenets of any other religion, and then to leave all results with God, in the sure belief that He will give testimony to His own word, and make it effectual to the enlightenment of some. We have, as yet, but one man who comes to us—a Sadu, who comes to be daily instructed by Shamaun. The truth has been preached, both morning and night, for some time now—and, I may say, faithfully preached, though with many infirmities.

"June 6—Last evening, I preached in the same place in which they would not let Sulaiman preach on Saturday: our audience was quiet, but not very attentive. We had only one interruption, that of a well-dressed Mahommedan, who, when he heard the name of Christ, burst out into a fulsome eulogy of Mahommed, and then walked off the moment he had finished, so as to give no opportunity for a reply. This morning we also went to the same place where we were yesterday: there were only Hindus about us, who heard us quietly, though not altogether gladly. Several Mahommedans were grouped together, just outside the crowd, making remarks, which, however, we did not hear. Our subject was the deluge. We said it was illustrative of a day yet to come, when there would be another, though a different kind of deluge. All sinners, whose sins were unremoved, would then, likewise, perish. 'That day has come,' a man cried out from the crowd: 'it came three years ago; and we have hardly been able to get a handful of rice to fill our bellies since.' We said that we alluded to the destruction of the wicked in hell. 'And this, too, is now a kind of earthly hell,' he replied; and then went on with a

long story, a great part of which I did not understand. We did not venture to inquire into the details of the deluge which he referred to, as it would not have been wise to do so in the streets of the city, in which other persons besides the sufferers would probably be acquainted with what was meant.

"Sulaiman went to call upon the imam: he wishes to see us, but is afraid of the people, who, he says, are very ignorant and prejudiced.

"June 7—Last night Shamaun and I went to a distant part of the city. They spoke only Kashmiri, and understood us with great difficulty, but enough so to express an unqualified dissent.

"This morning, after preaching, we had a visit from a respectable inhabitant, who advised us not to preach in the streets, but to send books, with money, to all the better classes of the people! After a very long conversation on religious subjects, which he seemed to have some little knowledge of, and a desire to obtain more, we found out that the object of his visit was to try and borrow some money from us.

"We have now come into our house, and have, for a time, left our little tents. My apartments are three in number; two of them too damp to be used, the third one tolerably comfortable after a tent, although it has paper windows, and grass growing out of the inside mud-walls. The Jhelum flows below the window, and there is a very pretty reach of it in sight, the river expanding almost like a small lake, and the Takht-i-Sulaiman and other hills rising behind it. We are seven minutes' walk from this end of the city. The best way to it, however, is to go in a boat. The river winds through the centre of the city, and the houses come down to the edge on both sides. In some places they are built on piles, even over the water, as they are on the bridges. There are a number of boxes everywhere to be seen, about three or four feet square, and six feet high, placed in the water for the convenience of female bathers, and those who prefer not to be seen bathing in public, which very few seem to do. The city is beautifully situated, and every thing around is pretty; but they say it is a very sink of iniquity. 'Only man is vile.' The boats are long, and only wide enough for two persons to sit, or rather lie, comfortably together. They are propelled, not by oars, but by paddles made of a round piece of board at the end of poles about three feet long, with which the boat skims rapidly over the water. The people are fair in complexion, with finely-formed features, and are generally handsome, the children par-

ticularly so : the latter seem most intelligent. Many of them would probably vie in beauty with the English boys who were exposed for sale in the Roman forum in the time of Gregory I., when their very appearance made him long to give such people the opportunity of being, not Angli only, but also Angeli ; and certainly the sight of such a great number of intelligent and nice-looking children makes one long to give them the same opportunities, and to see a sufficient number of Christian schools established to teach them the true ways of God. The dress of the people is a large, coarse, generally dirty, woollen night-gown, open at the breast, and descending to just below the knees. The better classes have also trowsers and shoes, and a white turband, with sometimes a silk or woollen scarf over the shoulders. The gown of the men is sometimes bound round the waist by a cloth girdle. The women, who show the worst taste of any ladies I have seen in any country, seem to prefer to have it loose, and have also a thickish cloth on their heads, hanging down behind. It is not the custom here for them to be veiled, at any rate not nearly so much as in India. The little girls wear their hair plaited in a dozen folds, which meet together in a black cotton tail, which hangs down the back. The occupation of the greatest part of the people seems to be to sit still, or, as Major Martin says, to spend their time in either telling or hearing some new thing. There are a few shops, of course, but no trade of any kind that we can see ; nor do we see any activity manifested, in any manner, by any one, unless he has a sword by his side, or some sign of his connexion with the government. I suppose the shawls are made inside the houses, for we never see them, as at every other place, working outside.

“ June 8—Last night, and this morning also, the people listened attentively, but to-night they were very noisy again ; and we had the distinction of being hissed and hooted away from where we had been preaching. The Mahommedans cannot bear to hear of Christ. The first person who spoke was a fine, handsome young lad from Cabul, about fourteen or fifteen years old. He was dressed very nicely indeed, in the Afghan costume, with large white turband and coat, with blue scarf and sash, all of which, contrary to the usual custom here, were beautifully clean. His features were remarkably intelligent, expressive, and animated, and he at once took up the controversy in Persian, but we could not follow him, and he barely understood us, and so soon left. The next opponent was a native of Swat, with long,

brown, curly locks, and a very determined cast of countenance. He was dressed very badly, and was extremely dirty, but he, too, was remarkably handsome. His face lighted up at once with scorn and indignation, and he made a long harangue to the people, which it was impossible to stop, although we tried several times to do so. I do not know what language he spoke in, but it seemed to me to be neither Persian, nor Urdu, nor Hindi, nor Punjabi, and, I think, not Kashmiri. I only heard the words Mahommed, prophet, Christ, &c. When he had finished we proceeded with our sermon ; but were at once interrupted again by a noisy Kashmiri, in Urdu, and then all the Mahommedans joined together, and they cleared away the crowd. We began again, but they would not hear us, and we soon left.

“ I then went to a number of fakirs, some from Calcutta, some from Bombay, some from Ferozepur, &c., twenty-four of them living together, and, as they professed to have left the world for the service of God, it might be expected that they would be glad to talk about religion. But no : an old, surly man, wrapped up in his piece of cloth, called out, ‘ We don’t want to hear you, Sir : we want neither you nor your books.’ They would not listen, and I went away quite discouraged. What can be done for this people ? I thought, as I walked down the long poplar avenue near which were the fakirs and their temple. I felt we could do nothing ; we must give up all power and all wisdom of our own ; we must simply go on obeying the command to preach the gospel, and leave it in the hands of Him who will give testimony to His own word ; and He, too, has promised to be with us to the end of the world, to help us, not only from outward dangers, but also in temptations, and from sins. As I passed another haunt of fakirs, at dusk, I heard the sunkh, or horn, and the cymbals, making a most discordant screeching noise in honour of the idol they were worshipping within. I was determined they should not be altogether uninstructed, and so entered the garden before the house, and stood and looked at them. Almost directly they left their worship, and came round me, for they knew who I was, as we had been often there before, but all but two left us, and went grumbling to their beds. A very earnest conversation with these two followed ; and, before we left, one of them joined his hands, and, with seeming earnestness, begged for my prayers to God that he might be led to see the true light, and to know and worship the true God.

“ At prayers, at night, Shamaun told me,

my great delight, that one man out of the crowd had followed him, saying that he wished to hear more, for he felt that perhaps, after all, we were right. The Sadu, the only inquirer we have, seems to go on well, and has now brought all his property with him to Shamaun's tent, in order to be near him, and to read and learn more from him.

"June 9—We had made arrangements to-day to go to a village on the lake, called Huzrat-i-Bal, or the Prophet's Hair, or, more literally, 'His Highness's Hair;' so called because there is a hair exposed to view—I believe in a bottle—which is said to be one of Mahommed's. There was to be a great fair there to-day, when all the Mahommedans go to see it, and show their veneration for their prophet. We were, however, hindered by some fault of the boatmen, whose boat we had hired, and we could not go. It corresponds exactly, I suppose, to the relics of the Roman Catholics.*

"A very nice and seemingly thoughtful pandit called on me with three questions, which he had never been able to solve. The first was, What was I before my birth? What am I now? and, What shall I be after death? alluding, I suppose, partly to transmigration, but a most important question. Another question, put from the occasion of my answer, referred to sleep. What is sleep? He then turned to another point, and said that all religions profess that men are reconciled to God through a mediator; the Hindus through Vishnu, the Mahommedans through Mahommed, the Christians through Christ. What is that reconciliation? What is it to be united to God? The answer I gave him from the Bible to this seemed to strike him much. Our time, however, was then limited, as we had to go into the city, so we arranged to meet again to-morrow, at eleven, and he went with us, and remained with us the whole time we were preaching. He seems a more candid and earnest inquirer after truth than I have met with for a long time. Just before he left, he said, 'Sir, I was born a Hindu, but my mind is not at rest. I have examined Mahommedanism, but still do not find peace. I am, just now, neither a Hindu nor a Mahommedan.'

"During our preaching the people were much excited, and again clapped and yelled us out of the place. Yesterday I partly lost my temper myself, and felt that little good was done. To-day I was enabled to keep it, although the people were far more insulting; and therefore I felt happy. There were a

* After all, we heard afterwards that the fair was not held to-day.

number of people from Kabul, brought evidently by the boy we saw yesterday. Our friend from Swat was also there, and many Kashmiris. The latter are dreadfully irascible, and seem as if they hardly knew what they were doing: they are, however, great cowards, and only bark when they know they will not be bitten. The Kabulis seem rather desperats fellows. One of them, for a considerable time together, kept crying out to our face, 'That's a lie! it's a lie, a lie, a lie!' The Kashmiris heaped insult upon insult, and talked about 'this fellow going about all Kashmir, deceiving and misleading the people;' and said the English had taken every country by deceit and wickedness. However, it was a very favourable opportunity. The word was plainly spoken, and spoken in kindness, without mention of their religion, or any irritating expression. May it bring forth much fruit!

"The maharajah sent a shawl for Miss T—, in return for the robe.

"June 12—On Saturday, Sulaiman and I went to call on the imam. He received us very kindly, and seems to be of a far more liberal disposition than most of his countrymen. He offered, after the fast was over, to collect the molwis together, to have a friendly discussion of the distinct doctrines of our creeds; but we shall be obliged to go away, I fear, before that time. He says, during the fast—i.e. the Ramazan—they are too much engaged in prayer, and too weak in body, to enter upon any difficult question. As we sat cross-legged on his carpet, he gave us an account of the Mahommedan hierarchy in Srinagar. He, as imam, is the head of all, and his duty is to lead the people's prayers in public. He does not preach. His office is hereditary, and has been in his family for many years. He pointed out his eldest son, who was sitting by his side, and who, at his death, will succeed him. Next in rank are the pírs, or fathers of their religion, who here attend to the wants of the pilgrims, and, being rich men, give much to the poor. Pír Mahommed Shah Nakhshbandi, whose son we visited the other day, used to feed daily 500 persons. Another of their orders is that of molwi, or doctor, and these are either preachers or teachers of youth. The preachers preach publicly in the mosques on Fridays, and the teachers are the schoolmasters and private tutors of the Mahommedan population. The mufti again, he said, was an officer whose duty it was to decide difficult matters in religion, and all points in their canonical law: they are generally identical with the molwis. Then there was the kázi, whose duty, I think

he said, pertained more to secular matters : he performs marriages, &c. The present one here has entirely left them, and become their enemy by helping to oppress them. We showed him all the books of the Old Testament, giving him their names. He observed that we Christians had a great many prophets, meaning, I suppose, that they Mahommedans were content with endeavouring to obey one; for although they profess to receive others, they receive nothing as true which is opposed to, or is not contained in, their one book, the Korán. The fact of our reading the Bible from left to right, and beginning with what to them is the end of the book, seemed to amuse him.

"At night, when we went to preach, we met again with one of our most angry opponents. He was, as usual, very loud and insolent, and took away every Mussulman out of our congregation, as he said it was a sin even to listen to us. He stood with them outside the crowd the whole time, in order to prevent them from coming near us.

"The pandit mentioned June 9th came again. He is not what I thought he was, as he seems to be, in his present state, an unbeliever in any religion. His faith in Hinduism seems quite shaken, and he does not like all parts of Mahommedanism, whose worship, he says, is that of the body and not of the heart; and he says that now he selects from all religions whatever he thinks is just and right, and rejects the remainder. He declares himself to be pure from all sin, except that of unwittingly treading on insects as he walks, and that of pride. He says the latter is the only sin he cannot conquer, but when he walks through the streets, and teaches his disciples—of whom he has twenty or more—he confesses that evil thoughts of his own importance do sometimes rise up in his mind. One of his illustrations of the duty of serving God with all the heart, and with the whole attention, was very beautiful. 'A holy pandit,' he said, 'once filled a glass brimful with water, and then told one of his disciples to take it, and carry it through the bazaar to a certain place, as fast as he could, without spilling a drop, and then bring it back. On his return, he asked him what he had seen in the bazaar. The disciple said he had seen nothing. "What," said he, "the king's retinue passed you, and such and such things were going on, and you saw nothing?" "Sir," said his disciple, "you told me not to spill the water, and to make haste back: how could I know what was going on about me?" Thus,' said he, 'when a man's thoughts are fixed on God, what does he know of, or what does he care about,

worldly things? His whole heart's attention is fixed on obedience to God's command.' I hope to see more of this man: he possesses no ordinary talent, and learning, which he seems to have stored up with deep thought. He is, moreover, one of the most agreeable natives I have ever conversed with: his manner is extremely quiet and retiring, although very animated. He told me that his questions on Saturday were put, not because he cared about the answers so much as that he wished to try the padre, and see if he knew any thing.

"June 13—Yesterday, rainy in the morning, and we did not preach, but had a very attentive audience at night. To-day they were also attentive in the morning, but Sulainan and Shamaun, in another place, only just escaped a beating. They had got hold of the latter, and were just going to beat him, when their hearts relented. At night we went on preaching for some time before a single person would come near us. We had gone to a great distance from home, to quite another part of the town, and we were met by a Mahommedan who knew us, and who told us that we need not go there, for no one would listen. However, at last one came, and then another, and we were enabled to speak plainly. The Mussulmans, as usual, kept aloof, and saluted us with a parting cheer as we left. Yakub, who was in another part of the town with Shamaun, also got a kick. We are become now noted characters here, known, seemingly, all over the town, and in very bad repute. They really think of us, I believe, something in the same way as we do of the Mormonites. The report has got abroad that the pandit who visited us was made to eat something, and has become a Christian. He has not come again, and perhaps it is for this reason. My munshi, too, has left, and seemingly will have nothing to say to me. We have now three inquirers. One of them seems a little thoughtful. We can only use the means, and then leave the matter, with prayer, in the hands of God.

"One of Major Martin's copyists, who came to-day, had with him a paper full of the names of God in Hindí. When asked what it meant, he said the maharajah, when he worships his idols, and makes his offerings, cuts off a number of these names, which he sprinkles over dishes full of rice and dāl, &c., and then throws the whole to the fishes in the river. The names of the Deity are a kind of consecration, I suppose, of the offering, which is consumed by the fish, instead of by fire, as in other places and in other ages. Major Martin cut off half of one sheet, which the

man gave us, but would not sell: it is not quite full, but it contains the name of God no less than 1530 times.

"June 15—In the morning we went to the place where Shamaun only just escaped a beating. A very large crowd assembled at once, and soon became perfectly unmanageable. A number of fanatical, ignorant people, who would not come near us themselves, or listen to a word of what we said, were trying to stir up all the people to turn us out. I believe they really thought in their hearts that we were some of the worst people on earth, and that they were doing God service by their opposition; although, beyond the fact that this sect is 'everywhere spoken against,' they did not know in what our sin consisted. They kept rushing in amongst the crowd and pulling out their friends by force away from us; and as it was plain that they were gradually working themselves up to a state in which these irascible cowards cannot govern even themselves, we thought it better to withdraw. Several followed us some little way, and did not spare abuse, and one man made himself conspicuous by calling on every one else to seize us; but, however, nothing further happened. This part of the city seems one of Satan's strongholds. In the evening we

thought we would attack one of the outworks, instead of going to the centre; and so went quite to the other end of the city, to the last bridge, where we thought we should be unmolested. However, they knew us the moment we arrived, and said they would not hear us; and some of the old men got together, and stroked their beards, and shook their heads, looking knowingly at us, and then talking together. However, some came together, in spite of them, and we obtained an audience, Sulaiman preaching in Kashmiri. He was with me on both occasions, and acted in a manner which reflected great credit on his judgment and tact, as well as manifested his command over himself, and his earnest desire to preach the gospel. One of our inquirers has gone, having been abused for coming to us. Another takes off his turban at prayers, and seems in earnest. He is naturally a disagreeable man, but grace can conquer all. He had a message to-day from a molwi, that if he remained with us he would lose both his house and family, and would also be carried off by violence himself. He, however, still remains.

"We have now decided to leave on Tuesday next for Islamabad and Shadibad.

(To be concluded in our next.)

REVIEW OF

MEMOIR of the Rev. JOHN JAMES WEITBRECHT. Edited by the Rev. A. M. W. CHRISTOPHER, M.A. Nisbet and Co. 1854.

It has frequently been observed that Missionary efforts are attended with home blessings: that while the church seems to be denying herself for the sake of the heathen, and in the eyes of the world sends forth those whose labours she herself most needs, she is in reality doing her own work most effectually.

The truth of this remark may be proved in a variety of ways. Every congregation, and every individual actively engaged in promoting the cause, will be ready to bear testimony to it, and to rejoice in the fulfilment of the promise, "He that watereth shall be watered also himself." But there is one respect in which the reflex blessing of Missionary labour is of peculiarly wide and permanent influence. We allude to the gradual formation of a religious literature of the most elevated and lasting character. A great number of the sermons and religious pamphlets that issue from the press are but of a local or temporary interest. Not so the works of which the scene is laid in the Missionary field. These have an interest for the whole church; and, in as far as

the subject of them includes or illustrates general religious principles, that interest will be sustained.

The biographies of Martyn, Swartz, and Buchanan, will ever retain their places in the highest rank of purely religious works: the high standard which they maintain raises them above the stigma of controversial bias; so that eminent men of all parties, both within and without the pale of the Established Church, do not hesitate to recommend them. We believe even the most ultra ritualists reckon the memoir of Martyn in the same category with the devotional works of Herbert and Bishop T. Wilson.

The biography of Weitbrecht will henceforth be added to the list. It presents similar illustrations of the working of divine grace in the soul, the interest of which is heightened by their exemplification in the varied life of a most active Missionary.

The volume has a recommendatory notice, and an introduction; but we think it may safely be allowed to stand upon its own merits. The record of twenty-one years'

labour, spent in preaching Christ amongst the millions of India, could scarcely be uninteresting; but in the present instance the interest of every circumstance is increased by the impress of a character of unusual excellence. We perceive in the subject of this memoir the evidence of natural abilities which would have distinguished their possessor in any position, added to a sweetness of disposition and temper by no means generally found in connexion with them. Above all, we find every talent, natural or acquired, devoted to the highest ends, and constantly employed in works of love. We conceive that nothing can be more elevating than the study of works of this nature, nothing more calculated to raise the mind above its natural selfishness, than the contemplation of a life spent in doing good to others.

It was the privilege of the writer to enjoy the personal acquaintance of Mr. Weitbrecht during the last few years of his life; and he well knows the esteem in which he was held. The Missionary of Burdwan seemed to enjoy a greater exemption from the aspersions of evil tongues than other good men in India. Indeed, his name was not mentioned without encomium in any society; a circumstance which is the more remarkable, because his labours were not crowned with great appreciable success. He was emphatically a waiting Missionary, and in this point of view we regard his memoir as peculiarly valuable.

It teaches us how the most sanguine and zealous temperament may be subdued and chastened without producing undue depression. Weitbrecht was often "cast down, but not destroyed;" he was "perplexed, but not in despair." He saw his most ardent hope still deferred, but his earnest labours and prayers were not thereby restrained. Indeed, in the latter part of his career we find him proposing more extensive and strictly evangelical work, as the field for the remaining years of his life. He desired, not as heretofore, to itinerate in the cold season only, while his attention during the greater part of the year was directed to the more settled duties of the station: he would resign the latter to other hands, and spend the whole of the year in disseminating the word amongst those that knew not Christ.*

We think this characteristic especially instructive. How many are there, both at home and abroad, whose lot it is to labour in

hope; to spend time and strength for the good of their fellow-men, without any apparent fruit! Such has been, and is, the case very much in India, and it is apt to produce one of three results. Either the mind is led to despair of success, and so to abandon the work; or, what is as bad, to discharge it perfunctorily and heartlessly; or else to substitute in its stead something that will produce more tangible results. Indeed, we cannot but think that the latter error has very considerably affected the progress of directly evangelical labour in India. Too large a proportion of Missionary strength is absorbed in what we believe to be the subordinate work of education. The school is something to be seen. The number of attendants—the attainments of the higher classes—the public examinations—the successful competition of the pupils—all these are tangible results: they are readily understood and appreciated. But yet, valuable as they are as secondary and preparatory means, they are not the highest object of the Missionary, and care must be taken that this auxiliary department of labour be so ordered as to promote, and not supersede, the great duty of Missionaries, the preaching of the gospel. The great need of making Christ known as a Saviour, to old and young, may be lost sight of in the anxiety to promote the temporal improvement of the people. Civilization is a great national blessing, but we believe it has always been the fruit, and not the seed, of the gospel. We know that this is directly opposed to the theory of the world, which is, that men are to be converted by reason, and not by grace. But the standard of the world is not the standard of God. The whole work of Missions has, from the first, been carried on in opposition to worldly policy, and so it must be; for he that "will be a friend of the world is the enemy of God."

The example of New Zealand is sufficient to show that the Missionary order is the true one. There, the conversion of the people has been the first step. Civilization, education, political responsibility, have all followed in the wake of the gospel.

We say, therefore, that the record of Weitbrecht's labours will have a useful tendency to counteract both the errors above mentioned. It will tend to cheer the desponding, and to bring back those who would substitute something else in place of the great work of preaching the gospel, to their original principles. The former will find in it accumulated evidence of the sustaining power of God's grace. They will see how the earnest labourer may go on cheerfully and happily

* *Vide* Letter to the Church Missionary Committee, dated March 28, 1851, i. e. less than a year before his death. It is printed at the end of the Memoir, Appendix No. III.

without seeing any large measure of success; how, by fervent prayer and entire reliance upon the truth of the divine promises, he is enabled to put forth additional efforts, and increase in zeal and forwardness to preach the word, not measuring his labours by his success, but by his faith. While those who have been occupied in secondary, if not secular, labours, may be led to examine their own hearts, and perhaps to inquire whether they have enjoyed such peace and inward joy in their work as the faithful preacher of the word, whose life was spent in the direct work of an evangelist.

Mr. Weitbrecht's testimony as to his own experience on this point is highly valuable.

"As I march from village to village, and make my night quarters in some dirty, smoky hut, I feel a satisfaction I cannot describe, because it is the work of my Lord, and He will not let the testimony of His grace be as 'water spilt upon the ground.' One might profitably spend months on the track I am now taking, and every day is of value. In preaching the other evening, the truths I declared seemed to find such an echo in the consciences of my hearers, that I felt assured no Missionary who can address the natives freely in their own language will ever say, 'the Hindu is inaccessible to the truth, and that the strongholds of Satan can only be pulled down through the medium of the English language.' That may and will help to do it; but it must be the living voice of the preacher, sounding forth the gospel trumpet throughout the length and breadth of the land, that must do a very essential, if not the chief part." (P. 150*.)

We respond to this without any desire to depreciate the value of educational work. We believe it to be the handmaid of the work of the Evangelist; and we know that it has produced great results, of its own kind. We are only anxious that this due relation should be sustained, and that it should be regarded, not as the primary, but as a subordinate and auxiliary element of improvement.

There is another class of persons amongst whom we sincerely trust that the memoir of Weitbrecht may be widely circulated—individuals who, although connected with India, and acquainted with all that affects the secular interest of that country, are not conversant with the details of Missionary effort as carried forward in that land. To such will be afforded an insight into the principles as well as the practical working of Missions, which will tend

greatly to modify hasty opinions, formed in ignorance of the results which have been attained, and often grounded on no higher authority than superficial works, which profess to enlighten the reader, but too often deceive him on this important subject. No unbiassed reader can speak slightly of such holy principles as are here professed, nor of work carried on so nearly after the apostolic pattern. And even if he should express surprise that it was not crowned with a larger measure of success, he will learn that results are in God's hands, and will honour the piety, and zeal, and faith, which could "endure hardness" as became a "good soldier of Jesus Christ."

And here we would refer to an excellent recommendation of the editor of the volume before us on this subject. We will quote it at length.

"Let me beg of the reader, if he meet with a person who talks strongly against Missions, to catechize him a little, and see what foundation he has, of his own laying, on which to rest his judgment. Do not let him put off inquiry with general assertions and vague insinuations. Nothing clears up the view of the actual amount of a man's knowledge, so much as a little determined questioning. Did you ever visit a Mission station? If so, which? Did you go inside it? Did you examine the schools? Did you receive your impression from those who value the gospel themselves? Was it, to you, a matter of real anxiety to ascertain, by diligent inquiry, the actual moral and spiritual condition of the native-Christian flock? How often will the most confident assertions be found, under this cross-examination, to rest upon hearsay!—perhaps upon the reports of those who neglect the truth themselves, and despise Missionaries. I do not say that all people in India can, in this way, examine Missions for themselves; but then, no one who has not done this should talk as if he had." (Introduction, p. xii.)

Mr. Weitbrecht's memoir gives us a few interesting sketches of life in Germany, and especially of the Missionary College at Bâle, established, it appears, in 1817, after the fall of Napoleon, "as a suitable token of gratitude to God for the deliverance of Germany from the yoke of France."

We are told that the subject of the memoir would get up long before day, in the dark, dreary winter mornings, to read the New Testament in Greek with one of his fellow-students, and see that all the rooms were properly before the rest of the inmates rose. The hours of recreation were employed

* All our references are to the *second edition* of the Memoir.

in the workshop, in the wood-yard, and in the garden. The whole establishment, consisting of about sixty persons, presented the beautiful picture of a family living in the most unbroken harmony: humility, peace, and love, reigned there in a higher degree than the writer—Mr. Weitbrecht—ever remembered to have witnessed elsewhere.

The future Missionary of Burdwan spent about a year and a half in England after leaving Bâle, when his mind was much tried by a variety of circumstances, which, however, only served to draw out his entire devotion to the work. His future destination was changed no less than three times, the Committee adding, on the last field, viz. India, being brought before him, that if this change would be too painful to him, they would not press it. Weitbrecht, however, with the true Missionary spirit, was ready to go anywhere to preach the gospel. He landed in India in January 1831, and found that a further change was prepared for him. Instead of Calcutta, he was to be sent to Burdwan, which accordingly became his final destination.

His Missionary career was marked by a wise regard to circumstances, a careful attention to the requirements of the climate, and no vain sacrifice of health by a zeal without discretion. We find the Missionary going forth on his elephant, or in his palankin, without fearing the reproach of foolish and shortsighted objectors, who are ready to ask, Why do not the Missionaries walk through the length and breadth of the land, as their Master did? Why do they not wait for the ravens to feed them, rather than take a band of servants to minister to their necessities? Foolish objections of this kind are to be met with in "A Woman's Journey round the World," and other superficial works, and are frequently in the mouths of the opponents of Missions.

The best answer to such allegations is found in the sad experience of those who have tried "the primitive method of evangelization," i. e. the method which the apostles employed in their native climate, and which it is fancied Europeans ought to follow all over the world. An instance is mentioned in the early part of this memoir, viz. that of Mr. Adam, a young Missionary of the London Society, who went about Calcutta on foot, preaching to all he met, but whose amiable zeal brought him to an untimely grave after two years' residence in India. Mr. Weitbrecht observes, "He perhaps went too far in his zeal, and with his frequent journeyings on foot. Brain fever carried him off at the early

age of twenty-seven." Contrast this with the career of the Burdwan Missionary, who, by prudent care, carried on the same kind of work, in the same climate, for twenty-one years, and died at the mature age of fifty.

On this subject the compiler of the memoir has the following observations—"By care and watchfulness, by airy houses and light dress, and avoiding unnecessary exposure, Missionary life may, under many disadvantages, be long preserved. The climate tries them greatly, as it does all Europeans. The scorching days and sleepless nights encourage peculiar and deadly diseases; the mental anxiety, the round of pressing labour which allows no Sabbath rest, tell most on Missionary strength; but so it is with the devoted minister at home also. Yet even with these disadvantages their general health has decidedly improved. The number of Missionaries who die, or remove annually from India, is not so large in proportion as it used to be. The average duration of Missionary life and labour now amounts to nearly seventeen years, and is decidedly on the increase. Several living Missionaries have been in India more than thirty years." (P. 505.)*

* The following hints to itinerating Missionaries are of such value, that we introduce them in this foot note—

"Health and its preservation being a paramount duty, I would suggest some hints, as the result of long experience.

"a. If on horseback, or in palanquin, or *per pedes*, do not make your trip a long one on the days you wish to preach. When you and your people are tired and weary at the journey's end, no mental effort like preaching can be carried on with effect and satisfaction. In Bengal, a large village is met with, wherever you go, at distances of five or six miles at the utmost: I have found it desirable not to exceed this extent of travelling.

"b. If you break ground and proceed early, which is in every way desirable, walk a few miles: nothing can be more bracing and conducive to health than this early exercise. It frequently happens that, after walking a few miles, I pass through a village, and stop for half an hour at some convenient spot, under a tree. People come and put questions. I ask them about their circumstances, or take notice of their children. Meanwhile I get out my tracts from my palanquin. The people, learning that I am a padre, are prepared to hear something about Jesus Christ. To make the best of these opportunities, I always take one native preacher with me, who follows me in addressing them.

"c. In the earlier years of my Missionary peregrinations, I thought little of making myself comfortable and at home while under canvass. I was fully

Some of our Indian friends will remember the name and circumstances of a private German Mission, in which the "primitive" method was adopted. The Missionaries lived as nearly as possible in the native way, *i. e.* in mud houses, without punkahs, or any of the contrivances used by Europeans generally to modify the extreme heat. If they left home, the only means of travelling adopted, beside that provided by nature, was the common country hackery, or open cart. Of course the Mission was conducted at a very small expense of money, but the expenditure of life was most fearful. The poor labourers died off generally before they had obtained any degree of familiarity with the language. Is this, we would ask, real economy? Even as a mere question of finance, is it not of importance that the health of the European, who has been sent out at great expense, should be maintained as long as possible? Doubtless it is; and the money which is spent in providing him with a punkah, or a horse, or a brick-built house, is no more than mere policy would require.

The following remarks on this subject are full of interest, showing as they do that Weitbrecht's caution with regard to the climate was not used merely on theory, but from experience of the danger arising from an opposite course. He had been imprudent enough to walk a distance of ten miles on a cloudy day in June, with reference to which he observes—"There are persons who think that a Missionary should go about barefoot, with a staff in hand, a single garment on his back, and feed on a barley loaf and a few small fishes; and they affirm, that if they possessed faith, and were baptized by the Spirit, they could do so. Were we in a country like Galilee, and natives of the same, this might be possible; but it is not so, and those who try the experiment will suffer. I was not led

prepared to come home weary and almost worn out. But this is a mistake. And as it is cheap to be comfortable, and more conducive to health, than when you allow yourself to suffer want and self-denial, I now do better in this respect, and find the beneficial effects. Thus, after arriving in camp, I have my little breakfast of bread and tea at once; for while the tent is put up, my servant makes hot water, and generally both are ready about the same time. After this little repast, I shut my tent, and have a bath. Then I take my New Testament, and refresh my soul in communing with my Saviour.

"*d.* Do not allow the natives to crowd around your tent all day. After speaking with them, while you have your meals, &c., they are easily persuaded to withdraw, when promised that they may come again at an appointed hour." (Pp. 496, 497.)

to do it by the reproaches of these mistaken people, who, I must tell you, ride themselves in comfortable carriages; but I did really imagine I might venture to walk a few miles on a cloudy day in June, and the effect was very alarming. As I lay on my couch, feeling as if insects were traversing my brain, and an iron band being tightened round my brows, I perceived how dearly we may have to pay for imitating the apostolic mode of acting. 'The labourers are few;' so much the more, therefore, must those few be prudent, and try to preserve their health by all lawful means. God knows how gladly I would go on foot, as the apostles did, from place to place, and content myself with the simplest fare and the poorest accommodation in native huts; but, lo! after *one* excursion I barely escape with my life." (P. 140.)

It is added, that he was laid aside for several weeks from the effects of this imprudence, and that he *never* recovered so as to enable him to bear exposure in the day-time as well as he had done before.

After suffering from a severe attack of illness, brought on by over exertion in the fourth year of his Indian career, Mr. Weitbrecht remarks of the climate—"This climate cannot but prove occasionally dangerous to the European constitution; and even although one may not get really ill, a few years of active exertion weakens it very much. . . One of our most active Missionaries, Mr. Duff, lately remarked to me, that if he had to choose between persecution and the pressure of such a destroying climate, he would gladly accept the former, as, in such circumstances, the servant of Christ has the liberty of giving a strong and cheerful testimony to the truth, while in our position the faculties both of body and soul become completely *tamed*, and the most fervent and joyful zeal appears to be melting away in the intense heat." (P. 110.)

We extract the following interesting summary of Mr. Weitbrecht's daily labours, which will serve to give our home readers a fair idea of the varied kind of work of a Missionary—"When at Burdwan, Mr. Weitbrecht commonly sallied forth at six in the morning, on an elephant supplied to him by the rajah, which carried him often several miles to a school, where he spent two hours in examining and preaching, and returned home by ten or eleven to breakfast. He then attended to the secular business of the Mission, and to study till two, when a palanquin and bearers arrived from the palace, to carry him to instruct the rajah. On returning from thence he dined, then gave a sing-

ing lesson to the boys, and at sunset went to preach again. After tea he read or wrote letters, or his journal. On Wednesday he had a weekly service for his native flock; and Friday he usually remained at home in the morning and prepared an English sermon. On Saturday evening he held a devotional service with his brethren, or the native Christians. This was the usual routine, varied according to circumstances; but his Missionary excursions were frequent; and whenever the weather and other engagements permitted, he set forth on longer or shorter tours to 'preach the gospel in the regions beyond.' (P. 108.)

It will be observed that only one morning in the week could be spared for the preparation of his English sermons, though, as we know, they were carefully written—every word, indeed, transcribed; for, being a foreigner, he never trusted himself to preach extempore in English, and they were delivered to a small but highly-educated congregation. Above all, they were productive of lasting benefit to many of the hearers. Of the character of his sermons we may extract the following testimony from the pen of the Rev. J. Blomefield—"Alike removed from display of scholarship and affectation of simplicity, his sermons are so beautifully natural, so full, at times, even of unconscious genius, so gentle, so elegant, that they secure on their side the scholar's taste, while they speak to all with such plainness of gospel truth as to win universal conviction, even when the truthfulness of the preacher's message remains unacknowledged." (P. 545.) High praise this for sermons composed on the Friday mornings of such laborious weeks as that above described.

We proceed to make a few extracts illustrative of Mr. Weitbrecht's opinions on subjects connected with the Missionary work.

On the question of the reception of converts into the church he observes, with reference to the opinion of another Missionary—"He prefers a few sincere and humble believers, to numbers of outward professors of religion; and I think with him that a Missionary is *not* justified in introducing people into the pale of the church, to give them the opportunity of future improvement. I consider it of the utmost importance that a newly-established congregation, in the midst of a heathen population, do *universally* consist of such individuals as feel the power of religion in their hearts, and evince their faith in Jesus by a blameless and consistent life." (Pp. 122, 123.)

Weitbrecht "was ever a lover" of Henry Martyn. In the midst of a preaching tour he writes—"During my leisure hours I

read Martyn's 'Life.' Dear Martyn! how I love his tender heart and intense love to his Saviour! If any reading besides the Bible is calculated to bring a Missionary into a proper frame of mind, while engaged in his labours of love, it is the 'Life' of this holy man. It raised my mind to holy aspirations for the same spirit. Oh, how I can feel with him in his griefs and sorrows, being tempted and tried by an unbelieving world much in the same way!" (Pp. 143, 144.)

In another place, referring to Swartz's memoir, he says, "H. Martyn's heavenly-minded effusions always do my heart good, but Swartz's cheerful spirit is what we need in this depressing climate."

With regard to the great importance of Calcutta as a Missionary field, and the need of a large body of labourers being always stationed there, it is observed—

"Nearly all the brethren present [at a Conference] allowed Calcutta to be the *most important place in Bengal* for Missionary exertion; and he [Mr. Weitbrecht] quite agreed with them, and earnestly desired that it should be well supplied with evangelists. 'It has not hitherto been so,' adds he [this was written in 1837, but we fear the remark is still too true]; 'and there are very few among those here, who preach among the heathen of this populous city. If our Society could but be properly represented here, it would have an effect on *all* our other stations in Bengal. There should be from four to six first-rate men always here at headquarters, and we [*i.e.* the Church Missionary Society] should lead the van in Missionary exertions. This is the duty of the Church of England; and those on the spot, who consider and understand the subject, all see and allow this. It is not for show, or to rival our Dissenting brethren, that I would see it so. I delight in what they do, and bless God for it; and as to display, I abhor and deprecate it as an unworthy principle in Missionary work; but six active, stirring, sensible, devoted, independent-minded men, we should and must have, if our work is to prosper here.'" (P. 167.)

Many other subjects are treated of in the book before us, which we cannot now enter upon. In conclusion, we sum up our remarks by commending this volume,

1. To Missionaries—that they may be stirred up to more self-denying labour, and a more strict devotion to their first great duty of preaching the gospel, without reference to apparent results.

2. To opponents of the work of Missions—that they may see the practical working of the great principle of doing good to all men

displayed in them, and may at least learn to honour a degree of holy devotion, which is more deserving of imitation than reproach.

3. To Christians in general—that they may be led to seek after a closer walk with God—a habit of more frequent and fervent prayer—by the example of the holy Missionary, whose inner life, as well as his active labours, are detailed in the work.

To these heads of application, as suggested by the Rev. C. Davies, the writer of the preceding review, we would desire to append one more—

4. To young men throughout the land, whom God has been graciously pleased to bring to the knowledge of Himself as a reconciled God in Christ, and who are experiencing in their daily walk the unspeakable blessedness of being made free from sin and become servants to God—to such we would earnestly recommend this volume. It may prove the instrument of persuading many of them to follow in the steps of Weitbrecht, and give themselves to the Missionary work. India calls for help. The land lies open before us. The Burdwan district, now connected by railway with Calcutta, presents in itself an extensive and deeply-interesting field of labour. Here are large towns “of 10,000, some even of 20,000 inhabitants, such as Kytee, Hajeepur, Ranchiborpur, Dewangunge, and Chundercorah—the last-named with 30,000 souls”—which have never had any other opportunity of instruction than the occasional visit of the travelling Missionary. A gentleman employed in superintending the works connected with the embankments of the river Damuda, which takes its rise in the high lands near the coal mines, in a letter to Mrs. Weitbrecht, dated two years back, thus expresses his feelings as to the want of labourers, and the spiritual destitution of the land—

“It has often struck me with wonder that no Missionary has ever yet visited the locality in which I am busy at present. I have never once heard of any one having ever preached the gospel in this direction. In no other part of Bengal have I witnessed such disgusting idolatry as here. The opportunities and conveniences are very great. On 400 miles of embankment—namely, 200 on each side of the river—there are comfortably furnished bungalows, at the distance of seven or eight miles from each other. They would be always at the service of the Missionaries. There are hundreds of villages, containing many thousands of inhabitants, on the river banks, as well as many large and populous towns.

“Were it generally known that there are such conveniences for travelling, and that the

locality offers such a fine field for Missionary labour, surely it would soon be visited.”*

Moreover, there is now very generally prevalent throughout India a willingness to hear, superior to any measure of it that has ever previously existed. Weitbrecht, when engaged on his last itinerancy, thus testifies to this—

“Feb. 4, 1852—I had a numerous and respectable congregation of Hindus and Mussulman farmers, and very satisfactory attention. I am gratified to find that many people along this river are well acquainted with our books and religion. To-day a farmer repeated to me the substance of a tract he had received from me last year in so correct a manner, that I clearly saw he had read it with considerable attention and thought: and as to idol-worship, they all agree with me that it is a curse. After preaching till I was tired, I read Isaiah lv. They liked it very much. The state of things among this people fills me with hope. It is so different to what it was in former years. As we marched away the following morning, the farmer above mentioned came to meet us once more. He said he could not sleep all night, his mind being engaged with what he had heard, and he wished to come and follow Jesus. I gave him Isaiah and a gospel, advised him to read the books with prayer, and, after that, to come to Burdwan and pay us a visit. As I was passing out of the village, several Mussulmans came out of their cottages, and said, ‘Sir, will you not preach to us too? We also are desirous to hear the gospel!’ I promised to do so on my return. There was a simplicity about these people which convinced me at once of their sincerity in making this request. At 4 P.M. I preached, at another place, to a fine congregation. When I had finished, a gentleman came out and received me courteously. He told me that he felt a deep interest in our labours, and that he was assured that Christianity was the true religion. Under a tamarind-tree I had another nice congregation, and preached simply about Christ the Saviour of sinners. It was a blessed meeting. ‘We believe every word,’ said one man: ‘it is as if you had spoken from our own hearts. We want one to save us who is almighty and kind. Could you not tell us for six days the same truth? and then it would take root in our hearts.’”

We would invite Christian men throughout the land to a renewed consideration of the

* The place immediately referred to here is not wholly in the Burdwan district, but is joined to it. The river runs in an easterly direction, and falls into the Hughly thirty miles below Calcutta. It is thickly populated on its banks the whole way.

claims of Christian Missions; that great trust which the ascending Saviour committed to His church, in the faithful prosecution of which His people shall be blessed; and during the neglect of which there must be a suspension of blessing. He who gives himself to this work will never repent of having done so: he will find it a blessed service. Let a Missionary's widow—the widow of that devoted man whose memoir we have been reviewing—be heard on this point—

“I know it is a commonly-received idea in England, that those who give up friends, and kindred, and home, for Missionary service in India, make great sacrifices, and many perhaps feel afraid to contemplate the claims of the heathen in reference to themselves personally, lest their consciences should speak out, and tell them that *they* ought not to shrink back from self-dedication.

“I do not—I could not, truthfully—attempt to prove that Missionary work and much personal and relative sacrifice are not really and intimately connected; but I do, and can, as truthfully and confidently say, from more than twenty-one years of very varied experience, that when the sacrifices and privileges, when the sorrows and the joys, of this blessed service are put into competition, there is no question as to which would preponderate in the daily experience of every faithful Missionary. I can venture to record, with the most assured confidence, that whoever will, from a principle of lively faith, holy love, and active zeal, yield himself and all that he has to the promotion of his Saviour's glory in the Missionary field, will find that Saviour's all-sufficient grace made equal to the supply of his every need; and will prove that, though he has undertaken to bear ‘the burden and heat of the day’ in the fields whitening to the harvest on the glowing plains of Hindustan, his strength will be perfected to enable him to do it, his courage will be sustained, his heart will be cheered, his spirit will be made joyful, even in the midst of much that is naturally most depressing and trying.

“Believe it, all you who would fain offer yourselves, but are led to shrink back from a consciousness of manifold infirmity and a lack of courage, that if you will only venture forward, in a spirit of humble determination and persevering effort, you will never have cause to repent of having dedicated yourselves to the arduous task of assailing Satan in his strongholds on the spiritual battle-field of the Burdwan district. Believe it, ye fathers and mothers of talented and pious sons—ye sisters of tender and affectionate brothers—ye wives

of devoted and laborious clergymen—believe it, that if you willingly yield them up to this service, you will never have cause to regret it during life; you will exult in the remembrance of it in death; and you will praise God, for inclining you to do it, throughout eternity.

“There is such a present reward in it; there is such a prospective encouragement in it; there are such glorious promises attached to it; that, if the people of God and the students for His service in the ministry had but their eyes open to it, they would no longer inquire whether or not they should offer to engage in it, but how it was possible for them to hold back from it. I speak confidently, because I have facts to bear me out, to which I will now make a slight reference.

“The experience of every faithful Missionary, who has laboured diligently with heart and soul in his work, would confirm the truth of all I have said; but I must chiefly allude to the experience of one whom I knew better than any other, and who, having so lately passed from among us, may be quoted as fitted to form an especially striking appeal, from the circumstances connected with his sudden removal.

“For upwards of twenty-one years did the daily experience of this faithful servant of his Lord prove the verity of the remarks made above. As a young man, he broke through the earnest opposition of those who loved him as an attractive member of the family circle; and he lived and laboured so as to convince them all that he had indeed chosen a service which was its own reward. In all his hard and trying conflicts with the powers of darkness—in all his fatiguing itinerancies—in all his zealous, and often, to the eye of sense, fruitless preaching of the gospel through the jungles and villages of this district—I never saw him really discouraged, or overmuch cast down. ‘The cause of God will triumph—the kingdom of our blessed Lord will come!’—was his frequent exclamation, after having worn out his voice and his strength, for the time being, in the most earnest appeals to his heathen listeners to receive Christ Jesus as their Saviour and their refuge.

“His Master never forsook him under the severest trials and provocations. To use his own expression, ‘He enjoyed a festival-day with every rising sun,’ because he knew and loved Jesus. *He* was ever near him. And when the time drew nigh that he was to be received up into that faithful Master's more immediate presence, his experience daily increased in brightness, resembling the ‘shining

light, which shineth more and more unto the perfect day.' It was as he approached the horizon of the heavenly glory, that he seemed to see as clearly—as we all might see if our faith were but strong as it ought to be—how surely the Lord would perform His promise in coming 'quickly,' and in causing India's myriads to bow down before His footstool. And then his last hours may be used as a striking proof of the faithfulness of the Missionary's Saviour in standing by His dear servants unto the end.

"It is true, and must be allowed, that he was highly privileged in the hour of nature's extremity and struggle; and that just the same peculiarly tender dealing is not seen in the case of every devoted Missionary; but each one among them has His all-sufficient support—each one tastes the reality of his Master's promise, 'If a man keep my sayings he shall never see death;' and the more faithful he has been, and the more he has resembled that Master Himself in spirit and conduct, the nearer will He be to him in his passage through the dark valley. And when he was gone, what, think you, was the feeling of the bereaved one, who suffered the most, naturally, by his sudden removal? That there was cause only for exultation and thankful joy that one so dear and so precious had fallen in such a conflict, and a desire that each one of his children might be led to give themselves up with their whole hearts to the same service—to live, to labour, to suffer, and to die, as their beloved father had done.*

"And now I can only add, that 'being dead, he yet speaketh'—he yet pleads for the souls that are in darkness around us—for India's, for Burdwan's, benighted sons and daughters. Did he ever repent, think you, of having become a Missionary while on

* "On my return to Burdwan, after the removal of my beloved husband, I can truly say that nothing seemed dark or mysterious to me. A bright light from above seemed to shine upon me, and upon all connected with my loss. The previous year had been remarkably hot and dry, and the leaves, as is usual in March, were falling around us. Not that any trees become bare; but as the hot season, which is in several respects the winter of nature in Bengal, approaches, the trees re-clothe themselves, as it were, the decayed, worn-out leaf of the previous year passing away, and new, thick, vigorous leaves replacing them as they gradually drop. This process was going on; and it gave a melancholy appearance to nature. The ground, too, was thoroughly parched, and not a green blade of grass could be seen. The poor native Christians said this was very emblematical; and so, perhaps, it was: but it did not last long. In a day or two

earth? Never. Does he repent now that he can see things in the light of eternity? We may rest confident he does not. Nor will any repent, who, in firm faith and in the fear of the Lord, is led to utter the exclamation, 'Here am I, send me!'

"Oh! may the Lord of the vineyard stir up many to supply his place—many who, with 'all his firmness of purpose and all his tenderness of heart, all his love and compassion for souls, and all his straightforward manliness of character,' shall willingly yield themselves to be 'baptized for the dead.' Let us lift up our hearts for this. Come they from England or Germany, let us thank God for them. If our universities will not supply them—if the wives, mothers, and fathers of England hold them back—let us bless the mothers of Switzerland and Germany who surrender them. Only let them come, in the spirit of holy courage, to 'the help of the Lord against the mighty.' India *will* be subdued unto the Lord; Burdwan *will* become a joy of the whole earth; the glory of the Lord *will* arise and shine upon it. The promise of the Lord is *sure*, and *must* be fulfilled in its season. Fly, then, to the rescue. Let not those who call themselves His servants hold back, for there is placed before them a vocation, great beyond the power of language to express; for the privilege of engaging in which they may well deem all oppositions and trifles too small to prevent them."

The following touching anecdote has reached us. A reference to the Memoir (p. 566) will indicate the hand from whence it comes. It will appropriately conclude our reminiscences of this able Missionary and devoted Christian man.

"In the latter part of 1849, I was ordered to proceed from Dum Dum and Chinsurah

some unexpected and most refreshing showers, such as are very uncommon indeed at that season, began to descend; and scarcely a day passed without our experiencing one or more. The face of nature soon changed under this gracious visitation, and all around became fresh and green. It agreed well with the state of my feelings, and with the bright views that possessed my mind. I felt sure, that, as we had seen it in nature, so it would soon be in grace. The moral 'desert would rejoice, and the wilderness and the solitary place become glad.' The departed had gone forth to sow the seed of life in this district through many a weary year, and many a season of weeping. He had sown bountifully—he had sown 'beside all waters;' and it seemed to be as certain that a glorious harvest would, in due time, be gathered in, as if I could already see it, even as I beheld the change wrought in the garden before me at that moment."

to Lahore and Peshawur, as surgeon in medical charge of about 1100 recruits for the various regiments in her Majesty's service in Upper India. I found the various detachments very sickly. Dysentery and bad remittent fevers had laid low numbers of fine young men. We marched from Chinsurah late in November, carrying 120 of the most sickly in dulis—that is, a light bamboo bed swung on a long bamboo, and carried by four or six men: six elephants carried the remaining sick and weakly men. We arrived at Burdwan, which is about 100 miles from Calcutta, in a few days. The day after we arrived there, a poor Irish soldier, by no means illiterate, was evidently dying, and he knew it. He requested me to send for a priest, to which I reluctantly consented. Happily no priest was to be found. I returned to the man, and told him so; but that I much wished he would allow me to send for a clergyman of the Church of England who lived here. After some consideration, to my great joy he acceded. I wrote to Mr. Weitbrecht, who immediately came to our tents. I accompanied him to the hospital tents. He read the scriptures, preached the gospel, and prayed with the poor fellow, who wept when he heard of the freeness of salvation. I scarcely think he ever heard of the gospel before. The following day Mr. Weitbrecht again visited the dying man, who departed to his rest that night, called, as we trust and believe, at the eleventh hour into his Master's vineyard. We halted several days at Burdwan, and each afternoon dear Mr. Weitbrecht preached to the men, large groups assembling round him in the open air.

“In the spring of 1852 I again passed through Burdwan, on my way from Lahore to Calcutta. I spent half a day at the Burdwan

Mission with Mr. and Mrs. Weitbrecht. He took me over the Mission, Christian village, schools, &c., and introduced me to an old dying man who was rejoicing in his Saviour. I was then on my way to New Zealand, and Mr. Weitbrecht, who expected to follow me to Calcutta in a few days, promised me a letter to a Missionary brother at Auckland. He came to Calcutta, with Mrs. Weitbrecht. Alas! how little I thought we should so soon lose this most faithful and valued servant of God! I, when in Calcutta, was the guest of Mr. Weitbrecht's physician. At twelve at night I was awoken by this gentleman, who had been up till then attending our dear friend. I hastened to him, and found him sinking from severe spasmodic cholera. Several Missionaries, and Mrs. Weitbrecht, were in the room. After some time, I said to him, ‘Ever since you ministered to my soldiers in 1849, I have felt a great love for you.’ He replied, ‘That love is the beginning of the communion of saints, which shall last for ever in heaven.’ I said, ‘No doubt you now experience the faithfulness of God's promises.’ ‘O yes! my Saviour is with me,’ said the dying saint. The spasms were very severe, but he bore his sufferings with the greatest patience. At five A.M., I being in very delicate health, retired to rest.

“Soon after this, the Rev. J. Boswell, minister of St. James's parish, arrived, and remained until our dear and valued friend entered his eternal rest, about eight o'clock A.M. To supply his place in the Mission will, indeed, be difficult. Few men are so highly endowed with a handsome and peculiarly pleasing exterior, manly and sweet address, and an abundant supply of all Christian graces, as was this valued and valuable servant of Christ.”

THE TSHADDA EXPEDITION.

INSTEAD of the usual “Summary of Intelligence,” we introduce this month the following letter—dated “Bacchante,” at sea, Dec. 2, 1854—from the Rev. S. Crowther to the Honorary Clerical Secretary. It is, in fact, a summary of the proceedings connected with the recently-returned expedition up the Tshadda. The journal to which the letter refers is now in the press, and will shortly appear as a separate volume, which we propose to review, so as to present to our readers the main facts, and the corresponding duties which they enforce. Meanwhile, the details presented in the following letter will be found of sufficient interest to prepare the way for

the journal, and render it, when it appears, a welcome publication.

“You will, I doubt not, be glad to hear that we have returned from the Niger in good health and spirits—a singular instance—without any death; neither among the Europeans, twelve in number, nor among the fifty-four Africans, either from sickness or accident. The expedition was in the river exactly sixteen weeks the very day it returned to the mouth of the Nun. We commenced our ascent of the Tshadda on the 7th of August, and the last point we were able to reach was Gurowa, above Bomanda, a port of Hamaruwa, about 300 miles from the confluence of the Kowara

and Tabadda, on the 22d of September, when we were completely short of fuel, no wood being obtainable within three or four miles of the banks of the river. This was the only difficulty we met with, and which prevented our reaching the confluence of the Binue and Faro, where it was crossed by Dr. Barth, and, according to all the accounts we have received, could not have been more than 100 miles from Hamaruwa. It could be reached in five days' journey on foot, travelling by the course of the river, but dangerous on account of unsubdued natives, and ten days' journey by a circuitous route around the Fumbina mountains, which was said to be safer. The reception we met with all along, from the kings and chiefs of the countries on the Binue, was beyond expectation. We made two visits to Mohamma, the sultan of Hamaruwa, fourteen miles from the river, in both which we were most respectfully received and entertained by the sultan.

"We returned to Aboh on the 31st of October, and met Simon Jonas,* whom we had left there, quite well, and much respected by all, both chiefs and people. He moved about among them with perfect freedom, and made several visits up the river, to Ossamare, Onitsha, and Asaba markets, and to an interior town called Oko-Ala, on the bank of Aboh, of about a day's journey; the chief of which place asked Simon Jonas why we always stopped at Aboh, and never paid them a visit; to whom Jonas replied, that there will not be left a place unvisited in due time. He was about three days absent from Aboh, when he returned, for fear the steamer might arrive in his absence.

"Simon Jonas spoke to them of the folly of their superstitious customs; and he said, the one of chewing stick to clean their teeth early in the morning, and spouting the spittle before their country-fashion, invoking his blessing upon those who wish them good, and imprecating his anger upon those who desire their hurt, was given up by some of them at his speaking to them of the folly of so doing. He was the companion of Tsbukuma and Aje, although he paid them due respect.

"Having found this favourable state of things in Aboh, I took the step to secure a parcel of ground for a contemplated Mission station, to prevent the spot being spoiled by the people, and gave Aje strict charge to keep the people away from it. My further proceedings in Aboh will be seen more fully in my journal of that place. I have furnished

the Bishop of Sierra Leone with a copy of my journals of Aboh, for his fuller information; and I have suggested to Dr. Baikie the advantage of taking Simon Jonas to Sierra Leone, to give the bishop verbal information of Aboh country from actual knowledge of three months' stay among them. I have taken these steps from the instruction I had received from the bishop to ascertain what reception native teachers would meet with in Aboh, should any be sent there.

"I regret it much that some of those who were accompanying Mr. Jones to the same place, for that same object, had not been sent with the expedition.

"I believe the time is fully come when Christianity must be introduced on the banks of the Niger: the people are willing to receive any who may be sent among them. The English are still looked upon as their friends, with whom they themselves desire to have connexion, as with the first nation in the world. Could the work have been begun since 1841, in however imperfect a manner it might have been, yet it would have kept up the thread of connexion with England and the countries on the banks of the Niger. God has provided instruments to begin the work, in the liberated Africans in the colony of Sierra Leone who are the natives of the banks of this river.

"If this time is allowed to pass away, the generation of the liberated teachers who are immediately connected with the present generation of the natives of the interior will pass away with it also: many intelligent men, who took deep interest in the introduction of trade and Christianity in the Niger, who had been known to the people, have died since. So have many of the chiefs and people in the country, who were no less interested to be brought in connexion with England by seeing their liberated countrymen return. Had not Simon Jonas been with us, who was well known to Obi and his sons, we would have had some difficulty to gain the confidence of the people at Aboh at our ascent.

"It will be of very great advantage if the colony-born young men were introduced by their parents or countrymen to their fatherland: it has many advantages, which have not been sufficiently noticed. It cannot be expected that children born in the colony should soon become acquainted with the countries and characters of the people as their parents and countrymen. Though the parents are illiterate, yet if they are sincere followers of the Lord Jesus Christ, their service will be of much worth in introducing Christianity to their own people. They are brought back to

* The Ibo interpreter in the Niger expedition of 1841.

their country as a renewed people, looked upon by their countrymen as superior to themselves, as long as they continue consistent in their Christian walk and conversation, and do not disgrace themselves by following heathenish practices. The language of the people of Abbeokuta will be that of the natives on the banks of the Niger—"Let those who come from the white man's country teach us, and condemn our heathenish practices: we shall listen to them." It takes great effect when returning liberated Christians sit down and speak with contempt, with their heathen countrymen, of their own former superstitious practices, of which, perhaps, many now alive would bear testimony as to their once devotedness in their superstitious worship; all which they now can tell them they have found to be foolishness, and the result of ignorance, while they with all earnestness invite them, as Moses did Hobab, 'Come with us, for the Lord has promised good to Israel'—all this in their own language, with refined Christian feelings and sympathy, not to be expressed in word, but evidenced by an exemplary Christian life. The services of such persons will prove most useful in the introduction of the gospel of Jesus Christ among the heathen. Let such persons be employed as readers or Christian visitors, and thus they will gradually introduce their children into the country, who in course of time will be able to carry on the work more effectually. As pioneers, we must not look for instruments of the keenest edge, if any thing that will open the path for future improvement will answer as well at the onset.

"I shall entrust my journals to the care of Dr. Baikie, made up into a parcel, with some specimens of translation of the Doma or Arago language, and that of the Mitshis, not found among Koelle's collection."

In another letter, dated Fernando Po, Nov. 28, Mr. Crowther again urges this important point. Having adverted to the anxiety of the natives on the Niger for the return of their countrymen, and the existence of a correlative desire in the breasts of the liberated Africans of Sierra Leone to return to their native land, he adds—"Why might they not be encouraged to return and settle at Aboh, if they be Ibos; and at Gbebe, at the confluence,* if they be Haussas, Nufis, Kakandas, Igberies, or the Bussas, with request of the chiefs of those places, who will be very proud of the charge entrusted to them, that nothing happen

* At the confluence exists not only a confluence of waters but of languages. Vide "Journals of the Rev. J. F. Schön and Mr. S. Crowther," &c. p. 119.

to those settlers, while they themselves will form a small community of emigrants, selecting one or two head men among themselves, to see that they behave themselves orderly among their countrymen, as they do in Sierra Leone, and as the returned liberated Africans did in Abbeokuta. The expectation of a yearly visit by a steamer will induce both parties to conduct themselves orderly one towards another, till they become at home among the people with whom they dwell. Their being in such places will soon become generally known in the country about, and thus the name, influence, and benevolence of the English will be known far and wide on the banks of the rivers.

"If it were possible, might not such emigrants be encouraged to grow cotton and beni seeds, at present in their own way, for European markets, if the steamer visiting the river will be instructed to purchase such produce from them, to encourage the thing among the natives, till such time as a teacher can be found to teach them how to do it better? Might not the land† purchased for the model farm be permitted to be thus made use of by such settlers, as the place is so well known to all as being British possessions? These ideas occurred to me very forcibly when on the spot. At the time, I thought it might be a momentary excitement, but I have not been able to shake it off my mind, upon which it has taken such a fast hold, as a probable way of establishing British influence on the Niger; and gradually, as trade is carried on, civilization and Christianity will follow in the train."

Of the continued ravages of the Foulahs in the interior of Africa Mr. Crowther thus writes—

"You will be sorry to hear that the Felatas continue to lay the country waste.‡ The once-populous Panda (Fundu), visited by Mr. Laird in, I believe, 1832 or 1833, was destroyed by the Filanis only three months before our arrival in the Niger. Ikereku, the capital of the Bassa country, had suffered before Panda; and you may conclude that all their numerous towns and villages shared the same fate. It made the heart of humanity to ache to see the poor, helpless, and innocent sufferers take

† The land from Beaufort island to Sterling Hill inclusive, an extent of twenty-five miles, with the right of the river, or the free navigation of it, was purchased from the king of Iddah in 1841. Vide "Journals," pp. 110, 117.

‡ In the previous Niger expedition the Missionaries in their journals continually refer to the waste and desolation carried on by the Felatas among the Nufis. Vide "Journals," pp. 139, 153.

refuge in the numerous islands in the river Tshadda, being obliged to desert their towns and villages, lest they all be carried away into slavery.

"The industrious inhabitants of Yirumaha, on the desertion of their town, were watched time after time by the Filanis; and only the night before we arrived there, a horseman and six foot soldiers were sent by the Filanis to watch and see whether the inhabitants, who had taken refuge in the island, were accessible to them. We met the fresh marks of the horse, and the green grass on which he fed during the night, near the waterside of Yirumaha.

"Toto is next to be destroyed, where their army has been hanging about since the destruction of Panda.

"Since Dasaba had visited the right bank of the Niger, scarcely is a village visible from opposite Adamugu to Mount Patte, at the confluence. The inhabitants of that mount, which was at one time considered a stronghold, were obliged to quit the place, after many had been killed and reduced by being carried away captive by Sumo Sariki * and Dasaba's soldiers: under what pretence soever the war might have been raised is very bad. You will see more fully accounts of these things in my journals.

"Witnessing the baneful influence of the Filanis as we did, and the distress the poor, inoffensive, and defenceless people had to suffer from them, I cannot but think that if the general opinion, which seems to be gaining ground, respecting the physical, moral, and religious influence of the Foulahs in Central Africa, be much relied on, it is calculated to lead to false hopes, which I fear will never be. It is expressed thus in a passage I met with in Vol. II. of Chambers's *Miscellanies*—'The Foulahs are now exercising a powerful influence upon the moral and social condition of Central Africa. I do not doubt that they are destined to be the great instrument in the future civilization of Africa, and the consequent suppression of the external Atlantic slave-trade.' But the facts which I have witnessed in the late expedition to the Tshadda, independent of my more than thirty years' knowledge of the Foulahs, makes me think otherwise. Had the populous and active trading inhabitants of Odokodo (Addakuddu)† been permitted to remain tributary, after their being conquered by the Foulahs, as well those one hundred towns and villages from opposite

Adamugu on the right bank of the Niger, up to Mount Patte at the confluence, destroyed by Dasaba after the expedition of 1841, as well as the inhabitants of Panda and Ikereku, with their dependencies, lately taken by craft by the Filanis, and the inhabitants taken captives and sold—had I met all these tributary to the Filanis living in their towns and villages, with the imposition of Mahomedan religion among them, I would have cherished the hopes that the heathen natives will be favourably influenced by them. Let us proceed a little further.

"Or had I seen, as we sailed along the banks of the magnificent Binue, on the picturesque hills and dales with which nature has adorned this noble stream, towns and villages, subjects to the Felatas, or plantations cultivated by their slaves to some moderate extent, I would have been led to cherish the hopes that Africa will improve under the government of the Foulahs. But this was not the case: on the reverse, nothing but desolation and a waste wilderness to be seen, where the elephants, the leopards, and the wolves moved undisturbed, which no doubt had once been inhabited by human beings.

"The Foulahs of ancient days might enforce their religion with the sword, but those of the present, as far as I have seen and known them, make war to supply the slave-markets: they lie in wait to catch men. To look for the suppression of the external Atlantic slave-trade from a people who make it their chief employment to supply the slave-markets, will be as much as to look for its suppression from those who still persevere in carrying on the trade, notwithstanding all efforts made since many years to put a stop to its continuance. We must not look on the one side of the question. After a visit to the Foulahs, with all their improvements, let the heathen farmers, the traders, and the hunters of the elephant, be visited also in their native bushes, and hear their tale.

"I hope and pray that other more benevolent and wholesome influence may be permitted, in God's providence, to be exercised over the natives of Central Africa than that of the Foulahs, who lay the land waste.

"If advantage be taken of the present feelings of the chiefs of the Delta, and of the mouths of the rivers, as regards their desire to be friendly with English subjects, to hold occasional communications with them in that respect, I believe the river passages from the coast to Aboh will become safe and free in course of time, so that boats and canoes can be used up and down, as the inhabitants do at the present time."

* Sumo Sariki, or Sumo the king, in the Hausa language, residing at Rabbah in 1841.

† *Vide* "Journals," p. 110.

NATIONAL RESPONSIBILITIES IN CONNEXION WITH THE WORK OF MISSIONS.

THE present is a time to work : it is an opportune season for additional effort on behalf of unevangelized man. In view of the openings presented to her, the church of Christ may indeed say, "Thou hast set my feet in a large room." It is a blessed office this, of making Christ known to perishing sinners, and ministering to that great need which prevails to such an appalling extent throughout the world, the destitution of immortal souls. It is a delightful office to minister to the temporal wants of man. To relieve those who are suffering from cold, hunger, or sickness ; to console the afflicted ; to be instrumental in communicating one ray of hope, one reviving anticipation of coming joy and gladness, to those who are hopeless and utterly disheartened ; to illuminate the dejected countenance with a smile which looks like the rainbow pencilled by the sun's rays on the dark cloud ; are delightful occupations : but to visit with the glad tidings of great joy the people who sit in spiritual darkness and the shadow of death ; to suggest hope to the multitudes which have no hope, and encourage them to look up out of their misery and degradation, because it "is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners ;" to proclaim far and wide the gospel message in tongues as many and diversified as those which gave it utterance on the day of Pentecost ; to be permitted to behold hard hearts and seared consciences wondrously overcome and moved to repentance, and convinced sinners asking "the way to Zion with their faces thitherward," that they may "join themselves to the Lord in a perpetual covenant that shall not be forgotten ;" this is the noblest of offices in which the energies of man can be engaged : it constitutes the special work to which He consecrated Himself, who, although the Master and the Lord, yet "came not to be ministered unto, but to minister, and to give His life a ransom for many." Other labours are transitory in the results which they produce ; and precious life, which can be used only once, and which, if misapplied, cannot be recalled in order that our mistakes and errors may be rectified, is often expended, like childhood's hours, on efforts and objects which time, with its ceaseless ebb and flow, soon obliterates. But souls brought to Christ are results enduring as eternity, glorious results indeed, with which the Saviour's triumphal procession shall be graced when He comes "to be glorified in His saints, and to be admired in

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all them that believe ;" results well worthy of all the toil and tribulation, and wear and tear of mind and body, which they may have cost : and they who engage in such a work as this truly and devotedly are wise. Such "teachers" * "shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever." Highly favoured is the individual who is privileged so to occupy himself, who, having "tasted that the Lord is gracious," from the richness of his own experience can tell of that graciousness to others. Highly favoured is the nation in the providence of God so circumstanced as to have special gifts and qualifications to consecrate to this great work of human amelioration ; and more than favoured, yea, unspeakably blessed, if, with hearty zeal and grateful co-operation, it bends its national resources to this object, and yields itself to be an instrument in God's hands for the furtherance of His gracious purposes. The happy time shall come when the devotedness now realized in individuals shall be reproduced in nations when "the kings of Tarshish and of the isles shall bring presents : the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him : all nations serve Him."

Meanwhile our own country is in a position to glorify the Lord in this gospel service, if indeed the disposition be not wanting. In other respects there is no lack of capability ; nor can there be any doubt as to what might be done, if only we were, as a Christian nation ought to be, dutiful and obedient. There exists a singular combination of providences, which indicate, beyond the possibility of doubt, the grand object to which, if we were in our "right mind"—if we were duly affected by a sense of the divine goodness towards us, and wise enough to understand that in our fidelity to our God consists our own security—the national energies would be unhesitatingly and energetically directed. Our position at the present era proves, that if, duly sensible of its responsibilities, the nation desired first to understand its duty, and then to act with honesty on its convictions, it would arise to become the evangelizing nation of the world, from whence, as from a great centre and granary of gospel truth, supplies of the bread of life might go forth to the millions who are perishing "for lack of knowledge." We have amongst us, in rich abundance, the pure faith of the gospel. How many professedly

* See marginal reading on Daniel xii. 3.

Christian nations on the continent of Europe are still overshadowed with the gloom of Popery. In them the spirit of the Reformation was strangled in its infancy. Amongst us, although nursed in tribulation and reared amidst the storms of adversity, it lived and grew, until, arrived at its maturity, it discriminated between the truth of God and the traditions of men, and vindicated the gospel of Christ from the glosses and corruptions with which the craft of the great enemy had incrustated it. Often have men sought to obscure its brightness, and never more earnestly, insidiously, and dangerously, than in our time; but as yet, blessed be God! they have failed, notwithstanding all the subtlety, and adroitness at deception, which have been unhesitatingly practised, on the Jesuitical pretext, that the end sanctifies the means. The pure truth of the gospel, as taught in the Holy Scriptures, and confessed by the church of England, continues to be preached in our pulpits, taught in our schools, and intermingled with our national literature; and this Mordecai in the king's gate—this testimony for God in a position of influence—remains to provoke the jealousy and hatred of many an evil-minded Haman.

In this possession of Christian light, while so many others remain in darkness, we recognise a great responsibility. If Joseph were enabled to store up corn without number, it was in order that, when the famine came, the necessitous who cried to him for help might be relieved. If, on the day of Pentecost, there were poured out on the assembled disciples the gift of languages, it was that, by this multilingual agency, the gospel might be uttered forth. Capabilities and talents are given that they may be used. The large measure of gospel light which we enjoy has been conceded to us, not for our own benefit merely, but that it might be shared with others. And if we fail to do so, this very element of blessing to ourselves and to a destitute world, which, like the miraculous loaves and fishes, would have been multiplied by being dispensed, will be found to diminish and deteriorate amongst us, as a punishment for our selfish withholding of it. And, lo! as if to encourage us in this work, what remarkable facilities are afforded for the wide dissemination of saving truth! Commercial enterprise on a scale of surpassing magnitude has opened up communication with the most distant lands—nay, large portions of the great continents of our world, Asia, Africa, and America, have been brought under the immediate sway and jurisdiction of England. God has given the nation wealth, and riches

have accumulated; and science has contributed of its researches and discoveries to fit us for effective action. But these gifts involve proportionate responsibilities, and, if misused, must injure. Our ships may bring back wealth, and yet the increase of riches in the land may only serve to the increase of luxury and self-indulgence, until the nation become unsound at heart, and unable, when the time of trial comes, to abide the storm. Our vast territorial possessions, if cruelly neglected, and suffered, so far as the gospel is concerned, to continue a moral waste, uncultivated, and unsown with the precious seed, instead of proving to be a blessing, will be found a source of anxiety and impoverishment. In India, deism and insubordination will stalk forth hand in hand, and the young men educated in those governmental institutions from whence has been excluded that gospel to which England owes its grandeur and its greatness, will become the troublesome revolutionists of our Eastern Empire. In other directions, neglected tribes, like the Kaffirs on the frontier of the Cape colony, will allow no peace to the guilty nation which cruelly withholds from them the glad tidings of peace and reconciliation with God; and we shall find those to persevere in unrelenting hostility to us whom we are satisfied to leave in ignorance of, and enmity to, God. The nation which, possessed of capabilities of service, selfishly refuses to employ them for the promotion of His glory, and the true amelioration of surrounding tribes, must expect eventually to find the unimproved talents reacting upon herself in the way of suffering and chastisements. Have there been no historical illustrations of the truth of this? Has not Ireland long been a source of anxiety to the realm of England, with which some fifty years since it was united, politically and formally, but not in the true union of religious principle, and harmonious action of mind with mind? Has not Ireland been, during that fifty years, a source of perpetuated difficulty to successive administrations? Rivers, when they meet, are agitated at the point of confluence, but soon their waters intermingle, and the deepened flood flows on with more placidity. But Irish interests have continued to retain a mysterious separation, and have refused to merge in one great national unity. And why have they done so? Because, so far as the Romanism of Ireland is concerned, the true union of religious principle has been wanting. Protestantism and Romanism are contradictory elements. The one is repulsive of the other; nor can they ever amalgamate so long as they are respectively retentive of their essential properties. And how was it that

Romanism retained its hold over so large a proportion of the Irish population? How was it that the Reformation, so happily consummated on this side the channel, did not rise to the same ascendancy in the sister island? Because it was sacrificed to a mistaken view of what was thought necessary for the preservation of English interests! Because principle was sacrificed to expediency. The use of the Irish language was proscribed, because it was thought that it would perpetuate national divisions. The vernacular, the key to Irish hearts, was struck from the hand of Protestantism, and forbidden to be used, and left to be taken up by Popery, and applied by her to her own purposes. It was forgotten, that the gospel preached and taught in the vernacular would have been more powerful to unite than the employment of the Irish language would have been to separate. But no! souls were to be left in darkness, rather than English interests suffer prejudice; and has not this shortsighted and unfaithful policy reacted injuriously on this country? Yet, uninstructed by experience, statesmen persevere in it; and the same shallow expediency which prohibited the use of the Irish language for the purposes of scriptural instruction, pertinaciously refuses all grants in aid to schools which, introducing the Holy Scriptures within the circle of school instruction, afford to all who wish to read them the opportunity of so doing. This policy, if persevered in, must yield its fruits, and they can be none other than disastrous.

Our talents are great, our responsibilities proportionate; our danger extreme, if we are unfaithful. As we sow, so shall we reap. National acts in due season must yield their consequences, and the harvest must be reaped, whether they be sweet or bitter. This great country is now upon its trial. If it act Belshazzar's part, and employ that for secular purposes which was intended to be consecrated to the service of God, it must expect Belshazzar's doom—"God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting."

But let us look from the qualifications with which we have been endowed, to the peculiar encouragements which invite us to go forward. We are not called upon to commence this work of evangelization. The initiative has been taken, and the most difficult part has been accomplished.

Men of faith entered upon it when all was gloom around. They were few in number, and others stood aloof. Some doubted, others openly derided. The heathen world was peculiarly unapproachable. "The god of this

world" had fenced his kingdom round with every possible hindrance and obstruction. The slave-trade raging around the shores of Africa appeared to preclude all possibility of access. The secularity of rulers, fearful of interference with the religious prejudices of the natives, lest injury might accrue to British interests, had warned away from India the Christian evangelist. The narrow policy of the Tartar government, and its jealous exclusion of all foreigners, presented, in connexion with China, peculiar difficulties; so much so, that, when Morrison addressed himself to the study of the Chinese language at Macao, he was obliged to do so in disguise and secrecy. New Zealand, the land of cannibals, the home of a race whose name was Legion, for many devils had entered into them, who would adventure there? The difficulty was, through surrounding obstacles to find a way of access to the heathen, and when, through the thorny jungle, a passage had been forced, and a communication opened with some portion of the heathen tribes, there was on their part no willingness to hear: they were ignorant, prejudiced, their natural dulness of intellect rendered more opaque by indisposedness to receive instruction. They were living, and yet dead; alive indeed to evil influences, but dead so far as the Missionary and his message were concerned. So hopeless did the undertaking appear, that it would never have been commenced had not faith realized the presence of Him "who quickeneth the dead, and calleth those things which be not as though they were." But they who had been sent forth had faith to believe that "with God all things are possible;" and they persevered, although years passed over, in many instances, before one convert cheered the Missionary's heart by presenting to him a visible proof that his labours were "not in vain in the Lord."

How improved the condition of Missionary work at the present time! In various parts of the heathen world the gospel has attained to positions of importance. The allied forces in the East were very differently circumstanced, when about to attempt a landing on the enemy's territory, and when, having succeeded in doing so, they entrenched themselves in a strongly-fortified position. Our situation, at the commencement and termination of the last forty years, presents a similar contrast. The native churches and congregations raised up in different quarters of the globe—Asia, Africa, and America—are the strong positions we have been enabled to occupy, and in which Christianity

has so powerfully entrenched itself, that all the assaults and devices of the great adversary will never avail to accomplish its expulsion. We call that a commanding position which gives us access to other and unsubdued portions of the enemy's territory, and from which, as from a rallying-point and basis of operation, we may advance to new conquests. Such, precisely, is the character of our Sierra-Leone Mission. The Christian negroes of that colony, so wondrously brought together from diverse and remote parts of the great African continent, whensoever the providence of God opens a way for their return to the parent races from whence they were originally torn, present to us suitable instruments for the Christian subjugation of those lands. The introduction and progress of Christianity in the interior country of the Yorubas, so many hundred miles eastward of Sierra Leone, proves beyond a doubt the possibility of such results. From the mountains of Sierra Leone we look down on the vast range of the African continent, and, anticipating at no distant period a development of Missionary operation on a far more extensive scale than we have yet been privileged to witness, prepare ourselves for the moment when we shall be summoned forward to new conquests. The various languages spoken by the liberated Africans are being subjected to investigation, and those which were considered to be of most extensive influence, and likely to prove of much value in the prosecution of Missionary labour, have been assigned to specific Missionaries for more careful study; the results of which appear in the grammars which have been published of the Hausa, the Vei, and the Kanuri languages—the precursors, we trust, of many others. Some extracts from the preface to the Rev. S. W. Koelle's grammar of the Bornu or Kanuri language* will lucidly exhibit the difficulties to be surmounted, and the valuable aid rendered by the liberated Africans in the Sierra-Leone colony.

“When I commenced my Kanuri studies, nothing whatever had been written on the grammar of that language, neither was any thing known as to its general character; so that I was left to pursue my way through an entirely unknown region, where every step brought new and strange objects under my notice, contrary to every thing that I could have anticipated. Under such circumstances, two opposite errors are to be avoided: on the

one hand there is the danger of being carried away by a desire for the new and the strange, so as to make common things look uncommon; and, on the other hand, that incredulity is to be guarded against, which postulates that the languages, hitherto unknown, cannot present features actually new. I endeavoured to avoid these extremes by tracing, as far as I was able, the grammatical forms to their proper origin, and by comparing the Kanuri with as many other languages as were within my reach. But I must confess, that in spite of my honest wish not to *make* a grammar for the Kanuri, but modestly and diligently to *learn* the grammar which the Kanuri has long ago made for itself, it from time to time required fresh exertion to keep my mind free from prejudice and preconceived notions; and whenever a new feature in the language came under my notice for the first time, the sensation which it produced in me was generally that of suspicion, and a desire to attribute it to incorrectness in my interpreter, till a frequent recurrence of the same convinced me of its reality. When, on such occasions, I remonstrated with my interpreter, he used to say, in his broken English, ‘Please, Massa, we country no stand like white man country: white man talk every thing straight, but we can talk one thing in many different ways’—*i. e.* ‘Please, sir, our language is not like white men's language: white men have only one expression for one and the same thing, but we can express the same thing in many different ways.’ This richness of grammatical forms, especially in the verb, is a real difficulty in the language, and, as may be easily imagined, appeared to me at first rather formidable; and it required no little perseverance and exertion on my part to reduce to order such a confused mass of forms, and to ascertain the often strange peculiarities and fine differences in their use. For be it remembered, that an unlettered negro, speaking the English but very imperfectly, cannot be requested to decline a noun, or conjugate a verb, or to define the difference between given tenses and moods: all these things can only be ascertained by the diligent research of the grammarian himself, and he cannot look to his interpreter for more than the supply of his working materials. Many a rule which is expressed in the grammar by a few words required days and weeks for its discovery. To learn the Kanuri language, for the first time, is certainly no easy task; and my interpreter often told me that he had never heard a black man, who was not a native of Bornu, speak it correctly; whereas they, the

* Octavo, 7s. 6d., with a portrait of Mr. Koelle's Bornu teacher. Church Missionary House, Salisbury Square.

Bornuese, easily learn the language of the surrounding nations. It would be presumptuous in me to suppose that I have fully mastered the entire extent of the multifarious forms of this language, or that this first Grammar should be a perfect one; but this much I hope, that it will be found an essential help to a thorough acquisition of the language, and, eventually, to the translation of the word of God. The spiritual conquest and subjugation of the world is a gradual work, whose achievement employs many hands; and the bare consciousness of contributing in some measure towards that end is satisfactory, even though this contribution consist only in digging the metallic ore from the hidden bowels of the earth, which will afterward be converted into swords of victory. All the actions performed in the service of God for the good of mankind form one organic whole, from which no part may be missing: they are all required to bring about the final consummation, to usher in the eternal sabbath. Hence the meanest service which has a bearing in this direction is honourable, and may be rendered with that cheerfulness and confidence which is always inspired by the conviction that our objects are bound up with a great cause, and that we labour for a brighter future.

“This leads to a direct answer to the question, ‘Why I, as a Christian Missionary, devoted so much time to the study of the Kanuri language?’ The Church Missionary Society, who, from a praiseworthy Christian compassion for the most degraded portion of our race, made the evangelization of Africa one of their chief objects, have long ago felt the necessity of bringing to light, and rendering available by grammatical cultivation, the languages of that mysterious continent, before they could reasonably expect to christianize the tribes by which they are spoken. With this view they for many years urged their Missionaries in Sierra Leone to study the native languages; but frequent deaths, and the pressure of other labours, prevented their instructions from producing the desired effect. But Sierra Leone, where slaves from almost every quarter of Africa had found an asylum of liberty, was too inviting a field to be left any longer unoccupied. The Committee appointed one of their Missionaries, the Rev. J. F. Schön, to devote himself exclusively to the study of languages. He spent several years in the study of the Hausa language, till the failure of his health compelled him to quit this field of labour. The results of his studies are preserved in his Hausa Grammar. It then fell to my lot to

become his successor, and, at the same time, to take part in the instruction of the Fourah-Bay Institution. The directions of the Committee required of me, not only to furnish information respecting the whole question of African philology, but also to select some one language for my particular study. In its selection I was to be guided by the probability of ‘its becoming a sort of key to the study of other languages.’ At that time, however, the African languages were so little known, that, in deciding this question, I could not be guided by any strictly lingual data. The local Committee of Missionaries agreed with me in its being desirable that I should fix upon the Kanuri or Bornu language, as this was spoken by one of the mightiest nations in central Africa, and in the vicinity of Hausa, of which we already possessed a grammar. Accordingly, I selected one of the most suitable Bornuese of Sierra Leone as my interpreter, and commenced the language. In the progress of my studies it became more and more evident that the Kanuri had no important affinities with other Negro languages, and that, for the present, it cannot be used for direct Missionary purposes, from the fanatical Muhammadan character of the Bornuese. For, whilst Muhammadanism has been waning in Europe, it has experienced a signal revival in the interior of Africa, owing, as I learnt from my interpreter, to the Pulo* movement, which has been in operation since the beginning of the present century. But by the time I had become possessed of this information, I had made such progress in the language, that it was considered advisable that I should proceed still farther, and then publish the results for the benefit of philology, and, as it is hoped, for the benefit of future Missionary enterprise.

“The language of this Grammar is the *Kanuri*, as it is spoken in the large province of *Gazir*, in the empire of *Bornu*, or, perhaps more correctly, as it was spoken there at the time when my interpreter left his home. This explanation is necessary; for the wars in the interior of Africa are so sanguinary, that whole districts often become depopulated by them, which are afterwards taken possession of by strangers. Whole tribes sometimes flee before their enemies, and seek new places of abode. The old people of Sierra Leone often hear, from their newly-imported

* The Pulos are identical with the Foulas and Felatas. Richardson says—“Foullan is the Soudanic term, Fellatah the Bornuese, and Foulah what is used to denominate them among the Mandingoes.”

countrymen, that the most radical social and political changes have taken place since they were torn from their native lands. The Kanuri may be considered as *the language of Bornu proper*, although it is not the only language of that country; for just as at present Ireland is united with England in one principality, so, also, the Kanuri or Bornu kings have subjugated many surrounding tribes, of different languages, and annexed their territory to Bornu. But the ancient dynasty of Bornu kings always spoke pure *Kanuri*, which, as being the language of the ruling class, was considered the *national language*. About thirty years ago a new dynasty came to the throne of Bornu. The priest Laminu, after having killed the king with his own hand, ruled the country under the title of Shiekh, and on his death his son succeeded him as king. Shiekh Laminu was a Kanumbu (*i. e.* a native of Kanum), and his select soldiers were likewise Kanumbu (*i. e.* natives of Kanum), so that the court language of Bornu, at the present day, is the Kanum dialect, which somewhat differs from and seems to be less pure than the Kanuri of this Grammar.

“Respecting the names *Kanuri* and *Bornu* I obtained the following information. *Kanuri* is the name of the people and of the language, *Bornu* the name of the country. A man says of himself, either simply, *wúma Kanuri*, ‘I am a Kanuri;’ or *wúma Bornuma*, ‘I am a Bornuese;’ or *wúma Bornube*, ‘I am of Bornu;’ he either says, ‘I speak Kanuri,’ or ‘I speak the language of Bornu.’ The Kanuris or Bornuese are known under different names to the different negro tribes with whom they come in contact; thus the Hausas call them *Balebali*; the Nufes, *Bino*; the Bodes, *Kágatsan*; and the Akus, *Kánike*. . . .

“My *interpreter*, who furnished me with the materials on which the Grammar is based, is *Ali Etsami Gazirma*, *i. e.* *Ali* of *Gazir*, whose mother was *Eisa*, or, according to his English name, *William Harding*, a man of good common sense, of more than ordinary strength of memory, and of an unblameable moral character, although he is merely a *baptized* Christian, without making any special profession of religion. . . . According to his marriage certificate, which I have seen, he was brought to *Sierra Leone* by a British cruiser on April 12th, 1818, and this was in about his thirtieth year; for his father, who was a *Muhammadian* priest, informed him, at the commencement of the *Pulo* inroads upon *Bornu*, that his age was nineteen years and seven months; and between this and the time

of his being kidnapped five years elapsed, so that he was about twenty-five years old when he was torn from his native country. On his way to the sea he only stopped in *Yoruba*, where he remained about five years, which brings his age, on his arrival in *Sierra Leone*, to about thirty. Accordingly, the year of his birth must have been about 1787 or 1788. Other incidents of his early life are the following— He was circumcised in his ninth year, attended a school, where he learnt to read the *Koran*, from his seventh to his eleventh year. In about his thirteenth year they saw a total eclipse of the sun, which converted day into night, and was considered as an evil omen. The fulfilment of this was recognised in a severe visitation of locusts, and of the pestilence or plague, which happened the year after. In *Sierra Leone* *Ali Eisami* lived amongst a good many of his country-people, and had abundant opportunity for speaking his native tongue. At the time of my leaving *Sierra Leone*, there were still thirty of them alive, and in the years 1820—1830 their number was about 200. But natives of dry and arid countries, as *e. g.* *Bornu*, *Hausa*, the *Sahara*, &c., die very fast in *Sierra Leone*: their acclimatisation there seems to be almost as difficult as that of Europeans. Besides *Ali Eisami*, and chiefly with a view of testing his accuracy, I also employed some other *Bornu* interpreters. One of them had only been five years away from *Bornu*, and served as corporal in Her Majesty’s first West-Indian regiment. He informed me, that, at the time when he was kidnapped, the whole of *Gazir* was in the hands of the *Shoa-Arabs*, who had obtained it from *Shiekh Laminu* under a kind of feudal tenure. It becomes me here to acknowledge the prompt and kind manner with which *Major O’Connor*, *Commander-in-Chief* of Her Majesty’s forces on the *West Coast of Africa*, responded to my request, by allowing the said corporal to leave the barracks and come to me daily for several weeks. From thus testing my interpreter by other *Kanuris*, and from his uniform consistency with himself, I became convinced that he had not forgotten his mother-tongue, but communicated it to me in its purity. The only thing in which I found him a little uncertain, was the quantity of the vowels and the accent; and how easily these are influenced, everybody knows, who, after having constantly spoken a foreign language for several years, returns to his native language.

“The basis of this *Kanuri Grammar* is a manuscript literature of about 800 quarto pages, which were dictated to me by my

interpreter. They consist of stories, fables, romances, historical sketches, &c. : * and all the examples adduced in the Grammar as illustrative of the various rules, with but very few exceptions, are taken from this collection. Two or three weeks after the commencement of my Kanuri studies, I at once entered upon this plan of forming a literature, as the best way of becoming acquainted with the language, and the surest foundation of grammatical investigations. I found my interpreter truly inexhaustible in his narrations; and often when I inquired whether his fountain was not yet dried up, he replied, 'Please, Massa, word never done.' He has brought this stock of knowledge from his native country, where, as he says, men often sit together till late at night, entertaining one another by narrating stories and delivering speeches.

"Africa is still an unknown country to us in many respects. Its numerous languages are a wide field, the cultivation of which would be sure to reward the professional philologist with many interesting discoveries. Hitherto the Christian Missionaries have done by far the greater part of the work: may we not expect that linguists will join them in this enterprise? The African linguist has not only an excellent opportunity for enlarging the bounds of philological science, but he, at the same time, materially assists in preparing channels for the spread of that knowledge among the negroes which makes men 'wise unto salvation.' The time is in God's hand; but He graciously places it within our reach, and partly under our control, by permitting us to co-operate with Him in realizing His eternal purposes of love. May we pray and labour for the coming of those blessed days, when all nations and tribes shall hear, in their own tongues, the wonderful works of God!" (Pp. i—ix.)

A reference to India will enable us to perceive that there also a *status* has been gained, the importance of which is lightly to be appreciated. The Rev. Joseph Mullens, in the valuable lectures on Missions in South India recently published by him,†

* "African Native Literature," in the Kanuri or Bornu language, with a translation, and a Kanuri-English Vocabulary. Octavo, 7s. 6d. Church Missionary House, Salisbury Square.

† "Missions in South India visited and described by Joseph Mullens, Missionary of the London Missionary Society in Calcutta." Dalton, Cockspur Street.

gives the following summary of the results which Missionary labours have actually attained throughout that vast and populous peninsula—

"During the present year, the number of European and American Missionaries labouring only amongst the native population in India and Ceylon, amounts to four hundred; together with forty-eight ordained native Missionaries, and seven hundred native catechists. These agents are employed in the public preaching of the gospel in the vernacular tongues; in courteous public discussions upon the errors of the Hindu and Mahomedan religions; in the instruction of the young; in the pastoral care of native churches; in the composition of Christian works in the native languages, and in the translation of the word of God. The native Christian churches are now three hundred and thirty-one in number, and contain eighteen thousand five hundred communicants. Connected with them, and with them enjoying the regular instruction and discipline of the gospel, is a body of individuals, termed native Christians, entirely separated from the Hindu and Musalmán communities. The entire native-Christian population now includes one hundred and twelve thousand persons, young and old. The Vernacular day-schools maintained in Indian Missions, thirteen hundred and fifty in number, contain forty-seven thousand five hundred boys. Ninety-three boarding-schools for boys contain two thousand four hundred scholars; and a hundred and two boarding-schools for girls contain two thousand eight hundred girls. There are maintained one hundred and twenty-six English day-schools, giving a superior education to more than fourteen thousand scholars and students. Female education is carried on in three hundred and fifty day-schools, with about twelve thousand girls, both Christian and heathen; in addition to the boarding-schools mentioned, whose superior advantages are confined almost exclusively to Christian children. Efforts are still continued to improve the ten translations of the whole Bible, and the five other versions of the New Testament, which have already been completed; as well as to increase the valuable stock of vernacular Christian works, suitable both for heathens and Christians, now available in all the chief Indian languages. Christian tracts and the four gospels are widely scattered beyond the immediate boundaries of Missionary stations; and twenty-five printing-presses are engaged in supplying them. Upon this agency, vast in itself, but small compared with the sphere

in which it is maintained and with the aims which it seeks to accomplish, the liberality of twenty-two Missionary Societies spends nearly two hundred thousand pounds a year.* (Introduction, pp. 2, 3.)

There are two distinct points of view from whence such results may be regarded; and, as contemplated from one or other of these, the variation of aspect which they present is remarkable: from one they assume large proportions; from the other they appear diminutive. It is as we vary the object of comparison. Compared with former years, when there was scarcely a Christian convert in India, "two or three berries on the top of the uppermost bough, four or five in the outmost fruitful branches," and when a native-Christian congregation was unknown, they are great indeed; and as we regard these first-fruits of Hindustan, these bands of earlier converts who come to meet us on our way, like Paul we may well "thank God, and take courage." Yet these same results, when contrasted with the still prevailing heathenism of India, the millions that sit "in darkness and in the shadow of death," sink into insignificance. It is as the graceful palm-tree compared in its altitude with the ant-hill that rises near its root, or with the distant sublimity of the Himalayan range. It is well that such results should be seen in either aspect. We need them, not to rest in, not to content ourselves with them, as though we had attained great things, and might relax in our exertions. If we are tempted so to view them, they reprove us: they remind us, by their comparative minuteness, that they are only the beginning, and not the end of labour; that they are only the starting-points from whence we may put forth new efforts for the deliverance and salvation of India. But as encouragements they are invaluable, and just such as we need, now at this moment, when the trumpet sounds anew, and summons us unhesitatingly and resolutely to grapple with India's wants in all their real magnitude. They are indeed results on a small scale, yet within their limits they are positive victories gained over the power and subtlety of the "god of this world," as exerted through all the varied appliances of Hindu idolatry for the retention of his captives. "The prince

of the power of the air," who has long held India in cruel bondage, would not have suffered one prisoner to escape could he have prevented it. The Saviour's words are here forcibly applicable—"When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." The adversary knows the importance of the few first converts far more, perhaps, than we do. They prove him not invincible. He well knows that where one has been gained to the cause of Christ others will be sure to follow; and therefore it is in connexion with these first converts and first churches that his opposition has been most intense, and the warfare hottest. Wherever, over the map of India, a Christian congregation is noted down, there a battle has been fought, and a victory achieved over the powers of darkness.

In this there is encouragement. But besides this, diminutive as these points of Christian light may be which are scattered over the face of India, they each possess the property of expansion. These Christian churches are germinal churches. However small a Christian work may be, yet, if it be genuine, there is in it a power of vitality that must needs express itself in growth; and it grows until, instead of being a seedling, it becomes seed-bearing and seed-shedding. We have seen arable fields which have been changed into grass fields, not by sowing, but by the process of inoculation. Tufts of living grass were planted at intervals over the surface of the fields. These, having taken root, exhibited their healthful vitality in growth, that kind of growth which is conspicuous in the family of grasses, the putting forth of shoots from the roots. These, breaking forth at the surface here and there, multiplied indefinitely the herbaceous points, which, gradually approximating, eventually united, and a carpet of unbroken verdure spread itself around. Let the eye rest upon the vast field of India, and it is remarkable how generally dispersed over its face are the points of Christian vitality—with wide intervals indeed, showing how imperfectly as yet the process of inoculation has been carried out; yet still they are to be found in North India, and Southern India, on the eastern and western shores. The Missions of Southern India, as commenced amongst the Telugus in its north-eastern portion, the Tamils in the south-east, the Canarese in the centre and north-west, and

* Nearly sixty-two thousand pounds are spent in connexion with the Church Missionary Society—46,460*l.* having been granted in 1854—55 by the Home Committee, and 15,364*l.* having been raised by the exertions of Christian friends on the spot.

Máleális* in the south-west, are thus enumerated by Mr. Mullens—

“The Missions of the Presidency may be also divided on the same principles; being much separated from each other by the difference of tongue. Beginning along the Bay of Bengal, after passing Orissa and the town of Puri, we find Missions among the Telugus at Vizagapatam, Masulipatam, Guntoor, Rajmundry, Nellore, and Cuddapah. Passing through their country, we come to the Tamil Missions at Madras; at Tranquebar; Tanjore and Trichinopoly. Farther south, they are flourishing in the districts of Dindigul and Madura; and next in Tinnevely, and at Cape Comorin. In the centre of the Presidency, Bangalore is the head of the Canarese Missions, which have been also established at Bellary, Goobee, and Mysore. On the west coast the Basle Society has Canarese Missions at Dharwar, Honore, Mangalore, and Cannanore; and chief stations in the Máleálim country at Tellicherry and Calicut. The Jews at Cochin speak Máleálim; so also do the Syrian Christians of North Travancore, to whom the Church Missionary Society has for many years preached the gospel.” (Pp. 6, 7.)

Central India, it is true, is almost untouched, and, except at Nagpur and Jubbulpur, no effort, even of an incipient character, can be traced. There, indeed, is destitution—the Nizam’s territory with ten millions of population, Nagpur with four and a-half millions, Gwalior with three millions, Rajputana with seventeen millions, in all, thirty-four millions of people, amongst whom are to be found two Missionaries. As the Sahara, or great desert, interposes between fertile regions of Africa on its north and south, so between our Northern and Southern India Missions interposes a vast spiritual wilderness, without even an oasis to diversify its drear monotony, the apparent connexion between the separated members of Christian effort being barely preserved by a few detached stations to be found in Orissa on the eastern, and in the Bombay Presidency on the western shore. But in Northern India, amidst great destitution and undeniable inadequacy of effort, we can still trace a sprinkling of hopeful stations in the Bengal Presidency, and throughout the north-west

provinces, as far as the Punjab and Peshawur. In the Bengal Presidency, as inclusive of Orissa and Assam, as well as the districts which more properly belong to it, we find, according to the statistics furnished us in Mr. Wylie’s valuable work, “Bengal as a Field of Missions,” that there are eighty-two native churches, connected with different Missionary Societies, European and American, containing 14,566 native Christians, and superintended by 87 Missionaries, European and native, and 124 native besides European catechists. Contrasted with the population of Bengal, amounting to upwards of forty millions, they constitute but a fragment; and yet how great the progress which has been made since the year 1787, when the Rev. D. Brown and the Senior Chaplain of the Presidency approached the Governor-General, Lord Cornwallis, with a proposal for the establishment of a Protestant Mission in Bengal and Behar; and when the utmost of encouragement which they could extract from him was a declaration that he would not oppose them; or at a later period, in 1815, when, of the 82 stations above mentioned, 8 only were in existence.

Let Protestant Missions and their results, whether in India or elsewhere, be fairly and dispassionately viewed, and it must be admitted that we have much, very much, to encourage us; enough to show that the Lord has blessed us, and will continue to bless us. Missionary operations are no longer an experiment. The gospel has been promulgated, on a limited scale indeed, still, within these limits, it has been faithfully set forth in many and diverse languages, and it has been found “mighty through God to the pulling down of strongholds.” Shall we stop here? Shall we pause “as though we had already attained?” Shall we content ourselves with these preliminary conquests, and advance no further? Having done so much, shall we attempt no more? Shall we be satisfied to leave a work of such vast importance in so imperfect and feeble a condition, and subject ourselves to the grave reproach, “This man began to build, and was not able to finish?” Shall we exhibit to an observant world how grievously we have deteriorated from the holy zeal of those by whom we were preceded, who, in the absolute destitution of visible result, were resolute to go forward, while we, who have entered into their labours, with abundant encouragements around us, hesitate and hang back? Shall we not use our existing stations and groups of converts, so widely dispersed over the face of the world, as centres of enlarged operation from whence we may go

* “This word is usually written in the form Malayalim; a form which both suggests a wrong pronunciation, and some connection with the Malay people; with whom however it has nothing to do. Each *a* is accented and pronounced as *a* in *hard*. The name is connected with *Mala-bar*.”

forward to "the regions beyond," and make the gospel known where the name of Christ has not been named? So acted the early evangelists, when the gospel was fresh from the womb of the morning, and the dew of its youth rested upon them. First the gospel was preached at Jerusalem; thence it progressed to Samaria; Antioch then received the truth, and became a great Missionary centre, from whence evangelistic operations extended themselves throughout Asia Minor; the Ægean sea was next crossed; Philippi and Thessalonica, Athens and Corinth, were successively visited, and in each of them work was done and congregations were raised up. Then Paul desired to visit Rome; nor did his aspirations terminate there, but he looked beyond, to the far west, and prepared to penetrate even to Spain. There was, in the first preachers of the gospel, no standing still, but a noble pressing forward according to their Lord's command, "Go ye into all the world, and preach the gospel to every creature." We recommend this work to a more enlarged measure of national support. We desire it for the nation's own sake, which will be blessed in the recognition of it, or suffer if it continue to neglect it. We solicit the co-operation of those who have doubted like Thomas, and, in the weakness of their faith, have required that sensible evidence of its genuineness should be afforded them. We present them with the first-fruits of its increase. It is an advancing work. The process of reproduction has commenced. One station generates another, as we see beautifully illustrated in the progress of the Rupert's-Land Mission, and each step in advance renders a further aggressive effort imperatively necessary. The momentum of action has been acquired, and, if only means be used, and the divine blessing rest upon them, the work must continue to go forward in despite of powerful hindrances and obstacles.

And as it is His will who reigns on high that there should be no relaxation in our efforts, so is it also remarkable, that, as we advance, new opportunities open before us, and access is afforded us to countries where, some years back, there was no entrance. Not ten years have elapsed since the Sikh armies lined the banks of the Sutlej, presenting a formidable barrier to the further advance of British influence; nay, it seemed as if, overpowering the forces which were opposed to them, they would reiterate the invasions of former days, and lay waste, as with a flood, the plains of British India. Now, the annexed Punjab is as tranquil as any part of England. Improvements of great importance are being

carried forward, under the auspices of the authorities, especially canals for irrigation. If well watered, the plains of the Punjab become productive as a garden, but if the fertilizing element be withheld, they deteriorate into a sandy desert. So necessary is the process of irrigation felt to be, that estates are valued, not so much by their acreage, as by the number of wells, and other facilities for ministering to the necessities of the thirsty soil. Throughout the Ravi Doab canals have been opened, the future arteries of the land, through which the welcome streams, flowing onward in abundance, because fed by the everlasting snows of the Himalaya, shall feed the numberless ducts and veins which serve to disperse the rich supplies over the face of the country until it laughs and sings: a beautiful type of the work in which Missionary Societies are engaged—that of opening channels through which the waters of life, flowing down from sources still more inexhaustible, may fertilize and gladden the moral wildernesses of our world. And in the Punjab a commencement has been made. The American Presbyterians preceded us; and, invited to co-operate in this important field of labour, our Society initiated a work, which God has been pleased to bless to the formation of an infant church at Amritsar, with the ordained Sikh, David, as its native pastor. From thence, as from a centre, the Missionaries go forth to preach the gospel, sowing the seed of the kingdom among the listening Sikhs. Advancing beyond the borders of the Punjab, they have lifted up the standard of the cross for the first time in the beautiful vale of Kashmir. Amidst the ruins of Buddhistic temples, and the waning influence of Islamism, they have preached the truths of that holy faith which shall prevail. They have penetrated the secluded mountain district of Ladak, reached northward to the Dardu districts on the Indus, and entered from Kunawur the Spiti valley. They have directed attention to the regions of the western Himalaya, and have pointed out the way to tribes and nations with whom, hitherto, we have had no communication. And now, advancing beyond the Indus, they have commenced an advanced Mission at Peshawur, abutting upon those vast regions of the Asiatic continent which intervene between the Indus river and the Caspian sea. There the gloom of Mahomedanism has long its abode; but preparations are being made to aggress upon its strongholds. In Asia Minor, amongst the Armenians, and amongst the Nestorians on the borders of Persia and Asiatic Turkey, through the labours of the American Missionaries,

evangelizing agencies are being raised up; and from Peshawur we hope to introduce the gospel amongst the prejudiced population of these dark lands, and approach by degrees our friends who are labouring onward from the west. The deathlike stagnation of the Asiatic continent is being wondrously disturbed. China is agitated by the throes and convulsions of a great social earthquake, which shall prevail to the utter overthrow of that exclusive policy which prohibited indeed the entrance of the evangelist, but while it shut out the gospel could not exclude the opium. From the seaports of China we have long looked into the populous interior, and prayed for the time when we might have the opportunity of circulating freely amongst the crowded population of its cities and towns the leaves of that tree which are "for the healing of the nations." At Shipke, on the Thibetan frontier, we have knocked and demanded entrance, and been refused. So rigid a prohibitory system could only be overthrown by some mighty convulsion. The rock on which human intreaties and solicitations have been long and vainly lavished is being rent in pieces by the earthquake. That fearful procedure is in progress. The whole land is agitated by the intensity of its action; and we wait until the dense clouds of dust which hang over it, having cleared away, we shall be enabled to see where the pathway has been opened by which we may advance. On the European side the great river Euphrates is drying up, and the obstructions which Mahomedanism offered to the advance of true Christianity are being taken out of the way. The intolerance of Turkish Mahomedanism has been gradually softening down. The Christian and Jewish rayahs of the Porte for some years have had conceded to them freedom of conscience, and Missionaries have had full opportunity of bringing before them the truths and claims of the Redeemer's gospel. New modifying influences are being superadded to those already in existence. The aggression of Russia has thrown Turkey into closest alliance with the powers of Western Europe, and more especially, as having direct reference to our subject, into alliance with this great Protestant country. The wealth of England, nay, what is far more valuable, the lives of her officers and soldiers, have been freely expended in shielding her from the grasp of the oppressor. Obligations conferred afford opportunity for the exercise of influence. The suggestions and counsels of a friend who, with loss to himself, has aided us in our time of need, can never be discourteously treated. That justly-acquired influence, by a gentle

pressure, is constraining Turkey to a course of alteration and improvement which must issue in most important changes. Thus to use whatever of influence has been obtained, is the greatest humanity to Turkey. Without an abandonment of her intolerance, so as to give free scope to the action of the gospel, the days of her national existence are numbered. That new element, plenteously and rapidly infused, can alone preserve the body politic from dissolution. The kingdom of the Sultan must either cease to obstruct the gospel, or be removed. The ægis of punitive enactment, beneath which the Islamism of Turkey has been screened, must be withdrawn, and Christianity have full opportunity, in contrast with its own excellencies, to point out the falsehood and evils of the system, and its unsuitableness to the wants of man. The Turk, as well as the rayah, must be free. He must be allowed to hear, and to inquire, and, when convinced of the truth of the gospel, to embrace it, without being subjected in consequence to unrelenting persecution. Thus, not only will political influences operate to political changes, but gospel influences, by the blessing of God, will issue in deep-seated religious changes.

In Africa, as well as Asia, new openings present themselves. It is singular to observe how expeditions up the Niger have served to bring out the connexion which exists between Sierra Leone and the interior countries of that vast continent. In this respect the expedition of 1841 wrought with highly-beneficial influence, and answered a great purpose in the economy of the divine dispensation, although not the precise one which human anticipations had expected. There is no doubt that the tidings which it brought back stimulated to greater intensity the disposition to return to their fatherland which prevailed amongst the liberated Egbas. The expedition of 1854 promises to be productive of similar results. There are two African rivers the exploration of which we have long desired—the Tshadda and the Dana, whose *embouchure* is on the eastern coast, above Mombas. We have wished this, because their course appears to be so directly from the interior, and so apparently fitted to lead up to the central area, the *terra incognita*, of Africa. The great rivers of Africa seem to be the true highways into the interior. It is true the sickness which smote the crews of the first Niger expedition led to the conclusion that these avenues to the great centre were so infested with pestilence and death, that, so far as Europeans were concerned, they were of no practical utility,

and thus for thirteen years they remained disused. But the expedition which has returned, not only without one death, but even without sickness, will dispel this prejudice, and serve to convince us that these great highways of nations may be traversed, and communications with the interior be opened, provided that due precautions be used, and an acclimatized crew be selected. We trust that this expedition will be followed up by others; that the Bombay government will direct their attention to the east coast of Africa, and ascertain how far the Dana or other rivers are navigable. There are the ivory districts of our world, and the petty kings and chiefs have abundance of that material with which to traffic, if only the opportunity be afforded them. We trust that on the west coast, if not by government, yet by private individuals with the comprehensive mind and large objects of Mr. Macgregor Laird, new efforts will be made to trace the course of the Tshadda, not only beyond the 300 miles from its confluence with the Kworra, as reached by the recent expedition, but further even than the point touched by Dr. Barth, at the confluence of the Benue and the Faro. A reference to the notes of Dr. Barth's route will remind our readers, that on May 29, 1851, having been furnished by the sultan and vizir of Bornu with every thing necessary, he started from Kuka for Adamawa, one of the Tshadda countries to the south-west, where slaves constitute one of the cheapest articles of merchandise, a slave being purchasable for a turkedie, worth about three quarters of a dollar in Kanó, while a large elephant's tooth costs one or two turkedies. Proceeding in a south-east direction, he reached first the country of the Marghi, a heathen negro tribe separating the Bornuese from the Fellatas, and supplying the slave-markets of both. He then arrived at Mora, the capital of the Mandara country, and saw the mountains which were visible to Denham from the same point, extending into the plains towards W. S. and N. The country of Adamawa is described by him as having fine pasture-grounds, the Fellatas tilling the grounds with slaves only, who, with ivory, form their chief exports. The first Fellata town reached by him was Uba, 190 miles from Kuka: fifty-two miles further, a place called Saraw, and thirty-four miles beyond that, not far from Sulleri, Dr. Barth discovered, on the 18th of June, the two principal rivers of Adamawa—the Benue, undoubtedly identical with the Tshadda, and the Faro, both of which rivers join at a place called Taëpe.

The Benue, said here to be nine days from its origin, came from the E. and S.E., was half an English mile broad, and about nine feet deep.* The Faro was half-a-mile broad, with a depth of from three to four feet. The very strong current flowed due W.

No one can read Mr. Crowther's letters, as published in our last Number, without feeling convinced that the moment has arrived when the native church at Sierra Leone, so long nurtured and cherished, is summoned to put forth new efforts on behalf of Africa, and use with diligence and earnestness the peculiar facilities which she possesses for the communication of the gospel to the interior tribes. They are facilities which, as Mr. Crowther justly observes, we are now possessed of, but which, in the course of nature, cannot be of long duration. Year by year the liberated Africans, whose fatherlands are to be found in the countries bordering on the Niger, are being removed by death. While we yet have them we ought to use them. They ought to be pushed forward without delay. If they be, in the full sense of the expression, Christian men—men who have experienced in their own hearts and lives the transforming power of gospel truth, and who are thus in a position to recommend it to their countrymen, then may they be of important service. They may be, when contrasted with the European, uneducated men; but as experienced Christians they possess a talent, which among their heathen tribesmen will prove to be of commanding influence. Let such, under due superintendence, pioneer the way; and as the darkness disperses, and the natives become more intelligent, the native agency may gradually become of a more matured and better-instructed character, so as to keep pace with the progress of the work. This we consider to be the great object and end of the Sierra-Leone episcopate, to give Missionary development to the native church, and encourage it to prompt and self-denying efforts for the evangelization of Africa: and if it has pleased God to remove from his earthly labours the first Bishop of Sierra Leone, a man eminently fitted for that important office, we desire to express our thankfulness to God that one has been appointed to succeed him, who, having long laboured in the

* At this period of the year the rivers are at their lowest. The difference in the depth of the Niger when at its maximum and minimum was found to be no less than thirty feet. *Vide* "Church Missionary Intelligencer," 1851, p. 90. Note.

Missionary service in Sierra Leone, knows what the native church needs, and what, when justly and wisely dealt with, by God's blessing it is capable of accomplishing.

Such, then, is the view which may be presented as to the advantageous position of this great country for the prosecution of Missionary effort. It is said in Scripture—"Blessed be he that enlargeth God!" Nay, blessed be He that enlargeth England! He has indeed bestowed on her enlargement—enlargement in the great privilege of gospel knowledge and instruction; enlargement in facilities of intercourse with all nations; enlargement in wealth which might be consecrated to the service of the living God; enlargement in commanding influence, and vastness of territorial possessions. At this great crisis, "He that openeth, and no man shutteth, and shutteth, and no man openeth," has thrown the wide world open before us; and nations, wearied of their effete superstitions, and convinced from long experience that they aggravate rather than diminish their sufferings, look hitherward for help. What a position this country occupies! Talents have been entrusted to her, which, if used to the glory of God and the enlargement of the Redeemer's kingdom, will come back on herself in countless blessings, and He who is King of kings will continue to enlarge us as a people; but they are responsibilities, which, if neglected, must react upon us with consequences disastrous in proportion to the injuries which our neglect has inflicted upon others. On what depends the continued prosperity of this kingdom? Other nations have had their season of ascendancy. "The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. . . . The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; nor any tree in the garden was like unto him in his beauty." Yet his bough was lopped with terror, and other nations, his successors in pride and supremacy, have been smitten and prostrated in the dust. Tyrus once ruled the seas, and surpassed all nations in commercial greatness; yet her rowers brought her into great waters, and the east wind broke her in the midst of the seas. Fleets may be dispersed: the hurricane may overwhelm them. Armies may be wasted with sickness and hardships of every possible description. Armaments, fitted out at great expense, and furnished with all the improvements of modern military science,

may be found inefficient. It was not without reason that David exclaimed, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." The blessing of God is the security of a people; and how can that blessing be continued if a nation evade submission to the will of God, and if, while Christianity be professed, its obligations be disregarded? The progress and eventual establishment of the gospel kingdom—is this a matter of minor consequence? Its foundations were laid in the sufferings of Emmanuel. For this He died; to this He lives. He overrules the conflicts of nations, the waywardness of human passions, the unruly wills and affections of sinful men, to the attainment of this great result. From the tangled materials of human affairs, the chaos in which they are involved, He reduces, with wondrous patience and admirable wisdom, the predicted phenomena of His new creation, and prepares the way for the arrival of that anticipated moment, when "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ." Why should efforts made for the propagation of the gospel be despised? Are they not philanthropic efforts? Do they not promote the improvement of man? Is not the gospel the grand element of amelioration, so that, where this precedes, civilization follows? Do we not owe our greatness as a people to the influence which pure Christianity exercises on the national character and conduct, and to its healthful and corrective action on the life-blood of the nation? Is it humanity to hold aloof from efforts such as these? Is it wise, is it safe, on a subject of such importance, that our minds should be in discordant action with the mind of God? Yet is it undeniable, that, from the community in general, this duty does not receive the attention that it justly claims. There are many from whom the mention of it elicits no other expression than that of contempt and scorn. The amount of pecuniary support yielded to it, when compared with the resources of the nation, proves beyond doubt that they who are interested in it are the comparatively few. Yet there is something very serious in this; for there is this peculiarity in gospel truth, that we cannot appreciate it for ourselves without becoming solicitous to communicate it to others. The desire to do good to others will ever be the reflex of the good done to ourselves. We may thus test the reality and strength of the gracious principle in our own hearts. In proportion to the vigour of the work within will be our efforts to extend the blessings of the gospel to

others. He who thinks that other men can do without the gospel, believes in his heart, however he may disguise it from himself, that the gospel is not so indispensably necessary for himself, but that, if it had happened so, he could have done without it likewise. We have not imbibed the true spirit of Christianity unless we be unfeignedly anxious that others also should be brought into the gospel inheritance, and enjoy it as well as ourselves.

The measure of support given to this great work of evangelization is the mercury of our religious barometer. It indicates the amount of vital godliness in the land. This is the element which originated and continues to sustain Missionary effort, and on the augmentation of this amongst us its further development is necessarily dependent. Of late there has been dispensed to us a great increase of affliction. The war in the Crimea has placed in mourning many a social circle. In the discharge of duty, Britons from amongst all ranks, and from every portion of the United Kingdom, have nobly sacrificed their lives. Men of high position in society, possessed of affluence, and able, had they so preferred it, to lead a life of ease and tranquillity at home, have fought side by side with the private

soldier, and have shed their blood just as freely. We like not the anti-aristocracy cry which is being raised up in some quarters. It is an unjust disparagement of a grade which has suffered at least as severely as any other. It is unfair to cast on them exclusively the blame of an incompetency, which has prevailed, we regret to say, amongst all classes of *employés*; and which, if rightly considered, ought to be regarded as a chastisement from God, and a call to national repentance and humiliation. But so it is: the numerous deaths in the Crimea have been felt keenly at home; they have wrung many a heart with anguish; they have left many a child fatherless, and many a wife a widow. Moreover, we may have only commenced to taste the cup of sorrow, and we may have to drain it to the dregs. Perhaps it is because the Lord has gracious purposes towards us as a people that He thus deals with us: He chastens us for our profit. How shall we so well conclude as by giving utterance to the prophet's prayer, "Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

KASHMÍR.

(Concluded from p. 108 of our last Number.)

"June 17—This morning we went through the lake to Huzrat-i-Bal, or the 'Hair of the Prophet.' After some little time they admitted us into the house in which it was kept, but we were not allowed to see the relic itself. It is a white hair, from the prophet's beard: it has been here about 600 years, and what is the most singular account of it, it came from Mecca by itself; but particulars could not be given. We tried in vain, afterwards, to get a congregation: no one would come near us except a poor old woman. We then went on to a part of the city, and preached there. In the evening Major Martin also accompanied us, and we took advantage of his presence to attack again one of the city strongholds. We were abused and hooted at by the angry mob almost the whole time. They made so much noise that even the nearest persons could hardly hear a word; and then, after some shrieks and yells from the whole crowd, they pulled and pushed every one away from us, and we were left standing alone. Nothing could be done: we looked at them and they at us, from a distance, as if we were wild beasts, or rather as if they were. We walked slowly away, and went to a more quiet place,

where we were heard in comparative silence. Surely their very behaviour would make any respectable Mahomedan ashamed both of his creed and of his country. It is, however, at any rate, a proof to us of the need they stand in of something which will be to them a better guide. Even these can be brought to the obedience of the faith of Christ, by the manifestation of His own almighty power.

"June 20—On Sunday we had our services as usual, and I administered the sacrament again to the English congregation. Yesterday we got on board our boats, and are now on the river on the way to Islamabad. We were sorry to leave our kind friends, Dr. and Mrs. C—, and Captain and Mrs. W—, who have taken so great interest in our work, and have been of much assistance. We again nearly got into a scrape last night. I had engaged a *molwí* to go with me to Islamabad, seemingly a very learned man, with a face almost as fair as an European's. It was his own proposition to accompany us. His object, he said, was to study the subject of Christianity, perhaps more from curiosity than any other cause. He wished, however, to conceal his real reasons for going, and so asked us to

arrange with the babu, so that it might appear that he had been sent by him as my munshi. In this way, he said, all unpleasantness would be got over as regards himself, and his family would not be molested by his going away without the sanction of government. However, at the time arranged he was not to be found, and so Sulaiman begged to go to his house to fetch him, at the same time taking our soldier with him as a sign that he had come with the approbation of the babu, and also to show him the way. Yakub went also with them about half-past 7 P.M. However, as soon as the people saw them, they cried out, 'These are the men who go about all day deceiving the people, and at night even they cannot keep quiet, but are full of plotting and mischief.' They set upon them, and when the soldier interposed to defend them, they gave him a good beating. The Christians fled, and fortunately escaped. The soldier came in some time afterwards, having had his sword taken from him in the fray, and complaining much of the treatment he had undergone. The molwí evidently has been frightened or persuaded away from us. I had given up my other munshi to take him, and now I have lost both. I sent for the old munshi, but he has not come.

"What a wonderful command that was given by our Saviour to His disciples—'Go ye into all the world, and preach the gospel.' He had but just been crucified, and was then ascending into heaven. The number of disciples was but a hundred and twenty. It seemed as if He were Himself leaving them. With this seemingly inadequate means, and under these, as it would seem, unfavourable circumstances, the command was given to evangelize the world. Whether the people are civilized or savages, whether the climates are hot or cold, in all the world preach the gospel. Whether the people receive it or reject it, preach the gospel. Whether you have the authority and countenance of kings and rulers, or not, preach the gospel. You are not responsible for tumults and disturbances; you are not answerable for the consequences; but preach the gospel.

"Your simple duty is to state and to lay before them the gospel. They reject it at their peril. Tell them of the glad tidings of salvation. If they believe it, they shall be saved; if they believe it not, they shall perish for their disbelief of it. You are not the servants of men, nor dependent on their will and changing pleasure; therefore, fear them not. 'I am with you, even to the end of the world.' Heed not their forbidding injunctions, care not

for the threats of mortal men, but, in the whole world, preach the gospel. Are not these our simple instructions?

"June 21—Arrived at Islamabad, where we shall have to pitch our tents, there being no house at liberty. We have passed several Buddhist ruins on the road. One very perfect one, in the middle of a tank, was about five miles on this side of Srinagar. There were two also, of a similar kind, at Ventipur, the ancient capital of Kashmír, where we stopped last night, of which only the entrance remains standing: the rest is merely a heap of cut and carved stones of immense size. Almost every stone has had something cut upon it. We also passed a great number of Brahminical deities and stones which they worship, some of them colossal. One of them was cut out of an immense rock, and was much worn by time: all of them evidently of very ancient date. There is a temple also here which they say is larger and more perfect than them all: it is at Martund, about a mile off. We are now near the head of the valley, and the snow mountains surround us at no great distance, seemingly on more than three sides. I ought, perhaps, to have said more about the country and the scenery near Srinagar, but really I was able to see but little of it. One day we went all round the lake, and took the Christians with us. Dr. and Mrs. C——, and Captain and Mrs. W——, went also, and we saw the Shalimar and Nishad baghs, or gardens, breakfasting at the latter. Their glory is all gone, but the ruins are very beautiful. The large shady plane-trees are in their prime, but the fountains are no longer playing. The carved and painted palaces are tumbling down, and the terraces, rising one above the other, are no longer kept in order. The marble columns, however, and some parts here and there which still remain in something of their original state, show what they must have been. The revenues of India, for a considerable time, they say, were expended on them. They were in all their glory about Charles the First's time, I suppose; but now there is nobody there but a few sahibs, who take shelter from the sun in the reception-halls, or in the retired apartments of the zenana, or pitch their tents on the smooth level grass-plots; while Shah Jehan * himself is gone from the scene of all his glory, and his vast empire become the possession of a people from the ends of

* The Shalimar gardens were made by order of this emperor, who in 1627 succeeded his father Jehanghir, the successor of the great Akhbar.

the earth, about whom he knew almost nothing. One other thing which we went to see in Srinagar was a famous Kashmir shawl, made here for the Empress of the French by Mukhtirshah, the celebrated manufacturer. It was certainly a wonderful work of art, and beautiful beyond description, and cost 1100 rupees, or 110*l*.

"June 22— We preached twice to-day. The report of us had reached this place before us. It is said that we were turned out of the mosque at Srinagar, and had to flee. Yesterday, too, they said we had to flee even from the little village we preached in, and so in our flight we have arrived at last at Islamabad, and I suppose they want to make us flee from here too. To-night the whole street was filled with angry, noisy men. They cleared the crowd away so often, that at last every one was quite full of curiosity to see and hear us, and to know why they were so fierce. The consequence was, that the moment one set left another came, or often the same came back again. No abuse was spared. However, we delivered our message, such as we could give utterance to. They do not understand us so well as at Srinagar: it is more out of the great road. I had to speak mostly through Sulaiman.

"June 26— The opposition at Islamabad increased much during the few days we remained there, and indeed became quite systematic. On Friday morning the irritable people drove away the crowd from us many times. At last one respectable Brahmin came and sat down beside us, and listened for some time. He came afterwards to our tent, and we saw him several times during our stay. On Friday afternoon we were preaching half an hour to the houses and the street, for not one man, woman, or child would come near us. They fled from us as from the leprosy. We then advanced forwards, opposite a shop. Immediately the man was told to leave his shop, and he actually put up his shutters, and went away. We then went on a little further, and tried again, but were equally unsuccessful; for a showman got out his rattle, and began to make a noise which effectually stopped our mouths for the moment, for no one could hear. He began a street show, and made a ring— for the people then came in crowds—in which we were included. The people then all began to laugh. There was nothing to be done, and so I beckoned to Sulaiman to go outside the crowd; but we moved a minute too soon, for the moment we were gone the kutwal, or mayor, came up to the showman, and, with one box of the ear, stopped his show, and all their sport. We then

were heard silently for a short time. It seems that all the Mahomedans had determined neither to come near us themselves, nor to let any one else do so. Some of the most violent of them, including two soldiers, who made themselves especially conspicuous, had armed themselves with long sticks, and the moment two or three people stood still to listen, they rushed at them, and laid about them most unmercifully, striking them as hard as they possibly could. They thus, no doubt, thought that they were doing God service, but they knew not what they were opposing.

"On Saturday afternoon we preached also, for twenty minutes, without any hearers; but then had a small though very attentive congregation, almost entirely of Brahmins, to whom we delivered our message. In the evening three Nicodemuses came to see us after dark, expressing great desire to be instructed in the Christian religion. The last day or two have been days of especial trial to one of our inquirers. His relatives live here, and his wife is also here on a visit. He could not bring himself to tell them the real reason why he was with us, but told them he had engaged himself as a servant. However, one day, at prayers, a man who knew him happened to come to the tent, and look in, and saw him with his shaven head uncovered. The news of course spread at once that he had become a Christian, or was about to become one.

"Shahbad— This morning, Monday, we were up at three, and left at half-past three, A.M. As soon as we were dressed it began to rain, and rained by far the greater part of the five hours and a-half we were on the road hither. We therefore got wet twice, and had to sit in our wet things till dry ones came up. We had barely started when we missed the man who was leading one of the ponies. We waited for him, thinking that he had lost the way. However, when he came up he said that the saddle-cloth had happened to fall off, and a man who saw it caught it up, and ran off with it up the hill. He could not run after him, because he had hold of the pony, and so he lost his, or rather our, cloth. We went on a little further, and came to a bridge over a rather broad part of the river. It was made, as usual, of two beams of wood across the stream, the space between them being filled up with other pieces of wood laid at right angles to the beams. Between these pieces the water is visible, and, when it is rushing along with any considerable speed, it almost makes one dizzy to look at it through the openings. In this case, however, many of the pieces of wood were absent, and those that remained were very slippery from

the rain. The water was some four or five feet below, flowing along rather fast; and some of the pieces of wood were raised at one end and depressed at the other, affording plenty of opportunity of sliding down into the river below, for of course there are never such things as railings at the side to hinder any one from so doing. We held a consultation, and were recommended to go back; but, however, we ventured at last. We removed the saddle from the foremost pony—a hired one—and sent it on, to show whether or not a passage was practicable. The poor animal went half the way very well; but then, in an attempt to jump one of the openings, he missed his footing, his hind leg went through, and down he came, one leg being under the bridge, hanging down over the water. The man leading him went, of course, into the river, and the pony, after one or two efforts to get loose, followed his example, and rolled over too, thus getting safe to land.

“Yesterday the friends of our inquirer sent for him. He went to see them, but they then would not let him go back. He waited, however, quietly till they were all asleep, and then escaped, and came back to us. We are now staying in ‘the mansion-house,’ the mayor’s officials having kindly moved out for us, and allowed us to come in. The mayor, or kardar, I believe is away; but it is very kind of them to take compassion on us when there is hardly any other place to be had, and when every thing is dripping with wet. It seems to be one of the best houses in the place. We are now quite at the head of the valley, and again amongst the hills, but we cannot see them on account of the clouds. Islamabad, next to Srínagar, is the largest town in the valley. This town—Shahbad—is, I should think, less than Baramulla, and perhaps than several others. The land is one of rivers of water flowing in every direction. A great part of the country is laid out in rice-fields, which are also under water to the depth of two or three inches. The rice grows out of the water.

“June 27—The worst accident that befel us yesterday I did not know when I wrote the above. It seems that our inquirer, after coming back, left again, promising to meet us here at Shahbad. I quite thought he had come with the Christians. It is probable, therefore, now, that we shall not see him again, unless he is wonderfully led back to us in an extraordinary manner. His friends will never let him come back, but will do all they can to keep him quiet until we leave the neighbourhood. However, we have the satisfaction of knowing that he has learned some-

thing. The seed thus sown will not be lost, but will surely yet spring up, even though not as soon as we could wish. The last time I saw him I prayed with him with especial reference to his present trial.

“Since I wrote yesterday, we have preached three times in this city. The first time a large crowd gathered together, and listened with great curiosity and attention for a quarter of an hour. We then observed several of the grey beards get together just outside the crowd, and shake their heads in a very significant manner, and then all went away. Soon afterwards a man addressed us, and said that our religion was no doubt very good for us; but they, *i.e.* the Mahommedans, were perfectly established in their own religion: it was useless, therefore, to preach the gospel to them. If any one, however, had the inclination to hear more, he would come up to our tents. He therefore hoped that we would kindly abstain from making any further mention of this new religion in public. We answered him, and told him our real object; and the consequence was they all went away. The second time Major Martin was with us. Several persons again expostulated with us in a very respectful and proper manner; and on our still continuing, they all left us. The third time, this morning, not a person would come near us, but all went about their usual vocations, as if we had not been there. Here is, therefore, a new feature in the work of opposition, and, as it seems, the most successful one yet attempted. There was no noise or disturbance, no abuse or high words, hardly even a look of contempt. They simply shut their ears, ‘and went, one to his farm, another to his merchandise.’ To-day is a great festival of the Mahommedans, being the conclusion of their fast, the Ramazan, as the new moon was seen last night.

“In our morning walk we went to Vernag, a spring of water some three miles off. It is a very large one indeed, and the volume of water which issues from it is very great. The emperor Jehanghír built a palace close to it under the hill, but only the ruins remain. There are some buildings round the spring still standing, of an octagonal form. They were built in our James the First’s reign. The wealth laid out in this valley must have indeed been enormous.

“June 28—Martund, or Mattan. Last night, at Shahbad, we at last had an attentive audience, who heard us for an hour and a-half, with occasional interruptions.

“We left this morning at half-past three A.M., and got to Achibal about eight, where we breakfasted, and then preached. There

were but few people there. This village is celebrated for a nag, or spring of water, which gushes up with great force from the rock. The emperor Jehanghír built a palace at the spring, and adorned the garden with fountains, and cascades, and large plane-trees. The room we occupied was a very pretty one, made of wood, in the centre of a reservoir of water, with several waterfalls just in front of us. The palace is almost in ruins, but it is a lovely spot. We met with twenty or twenty-five pundits from Islamabad, who had come out to these gardens for a few days for change of air, and to enjoy themselves with what we should call a picnic. They were old friends, at least many of them were, and we soon entered into earnest conversation concerning the things which they had heard at Islamabad, as we sat cross-legged, under one of the immense plane-trees, on a carpet which they invited us to share with them. They spoke very nicely, and to the point; and we told them again the substance of our religion, and exhorted them to investigate its truth, and we left, mutually pleased, I think, with our conversation. They said that the Mahomedans at Islamabad had got hold of the pandit who came once or twice to us, and were going about to stone him for taking our part. Our inquirer, they say, is still at Islamabad. At one o'clock we reached Martund, or Mattan.

"There is here, also, a very celebrated spring of water, dedicated to the sun. This village seems to be a great resort for Hindus. We had visited it before from Islamabad. I have just been again walking to see the spring and the tank close to it, which latter is literally black with sacred fish. They could easily be caught in almost any number with the hand, but the people will not allow any one to touch them. We have had here one of the most quiet and attentive congregations of Hindu Brahmans that we have had during our whole stay in the valley. There was very little said on their part, but they appeared to give the greatest attention. I made Sulaiman translate every sentence into Kashmirí. There are always some who understand Urdu, even in the villages, but there they are not numerous, and the bulk of the people understand only Kashmirí, and perhaps Persian.

"About a mile from hence there is a ruin, which is said to be almost unequalled in the world. It is supposed to have been Buddhist, and of very ancient date. We saw it on our former visit. Its massive solidity, and its beautiful and rich carving, are really wonderful; and I almost doubt whether modern architects, with all their skill and celebrity, could, even at any expense, make now the

equal to what it formerly was. Some of the stones are immense. One of them was ten feet long and a yard deep. There is a minute description of it given in Vigne, and the temple of the sun at Martund is mentioned in all the books of travels in Kashmir. The site is one chosen so as to be conspicuous from all parts of this end of the valley.

"June 30 — Srinagar. The Hindus at Martund heard us gladly. We remained there till three P.M. yesterday, when we rode in to Islamabad. We there met with several persons to whom we had given books. One very respectable Mahomedan said that he was much pleased with what he had read, except for one reason, viz. that the gospel we had given him said that Jesus was the Son of God, which never could be true. After preaching once more in the city, we went to our boats, which were waiting to take us back to Srinagar. Our inquirer, who had left us, was waiting for us there. We had before wished him to come with us to Ladak for the sake of further instruction; and he, too, wished to come with us, but it was found better for him to remain. He had a wife and three little children, besides an old mother, quite dependent upon him. If he left, what, said he, would become of them? The Mahomedans would persecute them in every possible way, and they would be, in his absence, perfectly destitute, as well as annoyed by all. He declared, however, that he looked only to Christ for salvation, and professed himself to be a sincere believer. We could only pray with him, and commend him, body and soul, to the care of God. He left us, with the promise that we would make every effort to come and see him on our return from Ladak. He is, however, still very weak. We went, also, to call on the pandit whom the Mahomedans had attacked. He sent a man back with us for another book which we had promised him, but we had hardly got to our boats when we saw the pandit himself. He had been a little nervous when talking to us at his own house, on account of the crowd which had gathered round us, but he had actually followed us a mile and a-half to our boats to see us again. It was very pleasing to see so much interest taken. There has been great opposition at Islamabad, but I believe the words spoken have profited some. I felt quite sorry to leave them all, notwithstanding their unwillingness at first to hear. No sooner, too, does a sincere inquirer appear, than it seems we are obliged to leave him. We left Islamabad at nine P.M., and, dropping down the stream, reached Srinagar at ten this morning.

"July 3 — On Saturday Sulaiman went again to the imam, to remind him of his kind promise which he made, viz. that when the fast was over he would assemble together the molwis and learned Mahommedans at his house for a friendly discussion on religious subjects, and to express the hope, that, as the fast was now concluded, he would be able to make arrangements for a meeting. The answer given was, that the imam has had no peace ever since my last visit. He says that all his own people are angry with him for even allowing us to come and see him at his house. He is evidently afraid of his friends, and although Sulaiman took with him a present in his hands, yet our friend does not seem anxious to continue our acquaintance.

"On the same day one of Major Martin's copyists told him that the Mahommedans had assembled before his house to the number of almost 200, and threatened to burn his house about him if he still persisted in working for us.

"To-day is one of the maharajah's saints' days, or holy days. No sheep are therefore allowed to be killed in the whole of the city. Our servant went wandering about in every direction, and not a piece of mutton was there to be had to cook for our dinner. These holy days are not unfrequent. When we first arrived here, there was no wine to be had: the sale of it had been prohibited for, I think, a whole month. Major Martin wanted a little for his medicine-chest, but could not get any for any amount of money.

"We are now preparing to leave Srinagar on Thursday morning next. We hope just to see the W——s again before we leave. They come back on Wednesday. Shamaun—and I hope his disciple the Sadu—will return to Amritsar, as he is a little too old for so long a journey. The rest of our party then start for Ladak on that morning.

"I do not know what results, if any, will appear from our work. We have been, at times, very much discouraged: at other times our expectations have been raised high. Sometimes we work in the valley, sometimes on the bright mountain-side—in the midst of difficulty, and temptation, and sin, and also in the midst of many blessings.

"July 4—Shamaun made himself ready to return to Amritsar, together with one of the inquirers, the Sadu, who will accompany him, and who, I trust, may come there to a more perfect knowledge of the truth.

"We had a most interesting visit from the individual mentioned in my journal of May 29 and 30. He is a person of very con-

siderable consequence. He is the same man whom I before mentioned, I think, as being professedly a Christian, and spending a great part of his time in reading the Scriptures. He is an active and most intelligent man, apparently, and quite came up to my expectations in all respects. He told me that he had been an inquirer after truth for twenty-five years, at which time he was in service in Affghanistan. He said that he used to go to the fakirs and Brahmins of every place, and sit up with them almost whole nights in search of the truth. When he could not find it there, he went to the Mahommedan molwis and learned men, but was equally unsuccessful. At last he was led to the word of God, and there, he says, he has found peace; and certainly he has obtained a most wonderful knowledge of that word, which he manifested by his conversation. When I asked him why he did not profess it, and confess Christ before men, he said that he did, in a certain way; but afterwards he said that he meant to do so, and had already formed his plans. There was very much, both in his conversation and in his manner, which was very pleasing; and he left the impression on my mind that he was a true Christian, although, as yet, a secret one. Mr. Janvier, of Ludiana, is his great friend, and it is through his influence that he has thus been led to Christianity. We talked long with him on religious subjects, and left some books with him.

"Another interesting case has been brought before us during the last day or two. One of the resident Europeans in the maharajah's employment came of his own accord to our Sunday services. We invited him to call upon us, and gave him a Pilgrim's Progress and some tracts, as he had no English books besides his Bible and Prayer-book. He then told us about his wife, whom he had married according to the native customs about six years ago, and who is a Mahommedan Rajput of Lahore. He has been teaching her Christianity, and wishes her to be baptized. She has therefore been twice to my tent, and we have had long conversations. I was very agreeably surprised to find that she had so much knowledge of what Christianity is, and also very much pleased both with her desire and with that of her husband for her to be baptized. She knows all the general and fundamental doctrines very well, and seems a nice person, but, like all natives, is wanting a little in seriousness. I gave them a Roman Urdu Common-Prayer Book and Testament, and left them, with the advice to spend the next two months in especial study of the word of God and prayer; and a great

delight it will be to me if I am able, on my return, to baptize her. She is almost as fair as an European, but only speaks Urdu. She seems clever, and, for a native female, well informed.

"July 5—Shamaun and the Sadu fakír left us this morning, and very sorry I was to part with them. Shamaun is a good and nice old man, serious and thoughtful, and is gradually advancing in spiritual things.

"The molwí from Kishtewar has again been with us, and wishes to go to Ladak secretly as an inquirer, and professedly as a munshí. All arrangements have been made, but I cannot trust him, at any rate till he is actually set off. They say the wazír yesterday imprisoned him for even wishing to go. The babu, however, has got him the sanction of government to go as a munshí if he wishes it.

"Close to where we are encamped there is a temporary hut filled with the spoils of the chase. Stags' horns in numbers, including many of the celebrated barasingalos, or the twelve-horned stags, whose immense antlers branch out to a very great distance on each side, bears' skins, leopards' skins, and all kinds of curiosities. They are the results of four months' hunting in the cold weather of Lieut. P——, who remained here during the winter. Hunting here seems to be successful, and I am sure fishing is, as proved by the capital fish we get every morning for breakfast. We, too, have been trying both hunting and fishing, but cannot yet make so great a show. We are, I suppose, not such skilful fishers of men as Mr. P—— is in the pursuit of his game.

"But I must conclude. We leave Srínagar at daybreak to-morrow morning, on the road towards Ladak. I will continue my journal, and send it off whenever there may be an opportunity."

We are now about to accompany our Missionaries on their journey from Kashmír to Ladak. Yet before we do so we think it well, for the information of our readers, to say something about the mountain road and passes which they had to traverse; and then, as they approach the frontier of Ladak, we shall again interrupt the journal, in order to give a condensed description of that secluded country to which they have introduced us, and whose claim to Missionary effort on its behalf they have thus brought before the church of Christ. We would premise, that for such information as we shall be enabled to present to our readers respecting Ladak we are mainly indebted to that very im-

portant and interesting work, "Ladak," by Brevet-Major Alex. Cunningham, Bengal Engineers, to which we refer those who desire on this subject fuller information. "Lam" is the Thibetan for "road," the great roads being designated "Lam-chen," and the passable roads as "Gya Lam." "The principal road is that between Kashmír and Yarkand; the next in importance is the road to Lhasa, *viâ* Garo; and the third is that which leads through Rukchu, Lábul, and Kullu, to the cities of Nurpur, Amritzar, and Ludiana." Major Cunningham then proceeds to enumerate the roads which lead from different directions to Lé, the capital of Ladak.

"1. The western road from Cabul and the Punjab through Kashmír. 2. The south-western road from the central Punjab, through Jammu, Kashtwar, and Zanskar, to Lé. A branch of this road runs from Zanskar through Rukchu to Lé. 3. The southern road from Lahore and Amritzar, through Kullu, Lábul, and Rukchu, to Lé. A branch road from Bisahar, *viâ* Spiti, joins this road in Rukchu. 4. The south-eastern road from Lhasa to Garo, and from the Indus to Lé. A branch from India, *viâ* the Niti pass, joins this road at Garo. 5. The eastern road from Chinese Tartary, through Rudok, and the valleys of Chusbal and Sakte, to Lé. 6. The northern road from Yarkand and Kotan, over the Karakorum mountains, and down the Shayok and Nubra rivers, to Lé. The old route, which is now closed by glaciers that dam the stream, followed the Shayok from its source to Sassar, and thence either continued down that river, or across the mountains, and down the Nubra river to Lé. 7. The north-western road from Balti, *viâ* the Shayok and Indus rivers, to Lé."

Ladak has been visited for the first time by Christian Missionaries, and now assumes the aspect of the border country lying between those more favoured lands in which a permanent commencement of Missionary efforts has been made, and the vast, untouched countries beyond, into which neither scientific research nor Christian enterprise have as yet penetrated. Ladak is now the most remote point to which Missionary enterprise has penetrated; and that only so far as a brief visit can be so recognised. The question is, Shall it be followed up, and the attempt be made to push forward advanced stations into Ladak? What a commanding centre Missionaries would occupy at Lé! Roads southward, by which our communications might be sustained, roads north-east to Lhasa, north to Yarkand, north-west to Balti: so that Missionaries, if stationed at that city,

would have abundant opportunities of intercourse with the natives of these far lands; removing prejudices, circulating amongst a reading people Thibetan books, and preparing the way for a further advance when the providential moment shall arrive. When shall Missionaries be set apart for Kashmir and for Ladak? When shall Christians at home awake to the improvement of the glorious opportunities with which the present moment abounds? God in His providence opens the door of access into new countries: He points out the road. Shall there be none to press forward? May the Spirit of the living God awake us from our lethargy, and arouse us to exertion.

The western road, the one traversed by our Missionaries, is thus described by Major Cunningham—

“The road from Kashmir traverses nearly the whole extent of Ladák from west to east, from the Seoji Lá, at the head of the Dras river, to Lé. From the Kashmirian pass it follows the course of the Dras river to its junction with the Suru river, up which it proceeds as far as Kargyil. From thence it ascends the Purik valley, past the fort and town of Paskyum, as far as Waka, where it leaves the Waka river and crosses the Namyika pass—13,000 feet—to the bed of the Kanji river; thence over the Photo Lá, an easy pass—13,240 feet—to the village of Lama Yurru; from which it follows the course of the Wanla-chu to its junction with the Indus, below the bridge of Khallach, where it crosses the river to its right bank. From this point it ascends the Indus, past the villages of Nurla, Saspul, Bazgo, and Nyimo, to Pitak, where it leaves the river, and turns to the north-east for a few miles to the city of Lé. The whole distance from Kashmir to Lé is 228 miles. I have travelled this road myself, and can vouch for its being one of the most excellent and most easy routes to be found throughout the alpine Punjab. It is passable from March till November, when it is closed by the vast masses of snow that accumulate on the Kashmir side of the Seoji Lá, and which render the passage very dangerous, both in March and April as well as in November. The greater portion of this road which lies in Ladák was made by Zorawar Singh, after the conquest of the country in 1834. The large bridge over the Indus at Khallach, as well as the smaller bridges on this road over the Wanla, Kanji, Waka, Suru, and Dras rivers, were all built by the energetic invaders, who, knowing the value of good communications, have since kept them in excellent repair. No road can well be

worse than the few marches on the Kashmirian side of the pass, which are still in the same state as described by Izzet Ullah in 1812: ‘The road is difficult and rocky, so as to be impassable to a mounted traveller.’ This is the most frequented of all the roads into Ladák, with perhaps the single exception of the northern line from Yarkand to Lé.

“The following table shows the names and distances of the stages from Kashmir to Lé—

	Miles.	
1. Gándar Bal	9½	left bank of Sindh river.
2. Kangan	9½	right bank ditto.
3. Surbara	9½	left ditto ditto.
4. Gagangir	10½	right ditto ditto.
5. Sonamarg	7½	ditto ditto ditto.
6. Báltal	8½	ditto foot of pass.
7. Maten	15½	cross the Seoji Lá pass.
8. Drás	11½	left bank of Drás river.
9. Jasgund	7½	on the left bank (opposite).
10. Kharba	12½	right bank (ditto).
11. Kargzil	11½	at junction of Waka and Suru river.
12. Dok	11½	left bank of Waka river.
13. Molbil	8½	right bank ditto.
14. Charak	7½	cross the Namyika pass.
15. Hesku	11½	right bank of Kanji river.
16. Lama Yurru,	9	cross the Photo Lá pass.
17. Khallach	8½	cross the Indus by bridge.
18. Nurla	8½	right bank of Indus.
19. Hemis-tokpo,	8½	ditto ditto.
20. Saspul	9½	ditto ditto.
21. Bazgo	8	ditto ditto.
22. Tháru	11½	ditto ditto.
23. Lé	11½	ditto ditto.

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We now resume Mr. Clark’s journal.

“July 6—Gandarsbal, ten miles from Srínagar. We were up at three, and left at half-past. A thunderstorm came on as soon as we arrived here, but we found good shelter in the tax-gatherer’s house, half of which he kindly gave up to us. We are now encamped amongst the cherry-trees, which give both shade and also delicious fruit: the latter is to be had by all for the gathering of it. We had before waylaid a man with a large basketful of them on the road: he was carrying them to Srínagar as presents from the maharajah to the sahibs, and as we knew that some of them were meant for us, we ventured to take our share.

“You will be glad to hear that, after all, the molwí came. He was actually confined till last night by the wazír, whose office, I think, corresponds something with that of our chamberlain. It is distinct from that of the diwan, or prime-mi-

nister—who gave him in charge of a soldier; and the man said it was more than his place was worth to let him go. By the help of the babu he was released; and although they offered him all kinds of bribes to remain, he came on this morning with Sulaiman. We had quite given him up, and even given orders to send his pony away. The only reason for his confinement was his desire to come with us. But how far his own motives for coming are pure I cannot yet tell.

"This is a little hamlet of only a few huts.

"*July 7*—Sangan. Yesterday we were in the midst of cherry-trees: to-day we are in a grove of walnut-trees, as fine as almost any in England, and there is plenty of fruit on them too, but it is not yet ripe. This whole country might indeed become a garden, and produce almost any thing. There are all the English fruit-trees—apples, pears, apricots, plums, cherries, nuts, &c.—but none of them are properly taken care of. The mulberries are so plentiful that they say the bears, which are here rather numerous, come down in the night-time on purpose to eat them. We left to-day the open valley, and, turning to the east, entered a narrow one. The river Sind, which will be now our companion for several marches, runs down through it. This little valley is very beautiful. The snow still crowns the heights on both sides of us, although it is so late in the year as July. Several of our servants have got the country fever.

July 8—Gund-i-Sur Singh. To-day, by a curious coincidence, my tent is pitched under apple-trees, with a great walnut-tree just behind. There was a gradual ascent the whole way, and the weather was quite cold again. We had an hour and a-half of pouring, soaking rain on the road, which cooled the atmosphere, as well as wet us through. Many of the hills around us have a good deal of snow on them, and in some places sheltered from the sun it comes down almost to the valley, so that it seems quite close. The climate here is decidedly a cold one. There is snow on the ground seven feet deep for five months in the year. They said it was fifteen feet, and pointed to a mark on the house to which it reached. I measured it, however, and found it only seven feet. We passed a flock of sheep on the road, which had come up the valley to graze. A leopard carried off one of them only last night.

"At night we went into the village to preach. We had heard in one place that it had two hundred houses: a short time afterwards the two hundred became fifty, and

we find them actually only twenty-five. Amongst them all we could only find one man to preach to. The rest of the village seemed deserted: the men were, I suppose, in the fields.

"Part of the village is built on a rock at a considerable elevation, which commands a beautiful and extensive view both up and down the valley. There are two large houses, which were built by one of Akhbar's maliks, and inhabited by the late chowdrí, or revenue officer, whose province reached from Kashmír to Ladak. The present chowdrí lives in Srinagar. There is no spiritual guide or instructor, either for old or young, of any kind: the last one left two years ago. The Sind foams along merrily just below, with high-peaked towering rocks and hills on both sides, some of them quite bare, others clothed with pines and other trees to the very summit. The clouds hang listlessly in the hollows on the sides, and the great patches of snow on the tops complete the picture. We have to take with us provisions from hence, as we shall meet with none on the road for the next five days. We therefore bought a sheep, which cost us the sum of eight annas, or one shilling!

July 9: Lord's-day—We had the usual services. It is distressing to see one's own fellow-countrymen, when away so far from home, throw off even all semblances and forms of religion, and live seemingly with as little fear of God before their eyes as the heathen themselves. They often seem to choose Sunday from preference to travel on. These are the hindrances to our Missionary work: they make the heathen themselves despise us.

"*July 10*—Sagangir. We ascended the whole way, and have now got beyond the highest village on this side of the pass leading into Thibet. We are encamped close to a bed of snow, lying in the hollow of the hill, and have just been looking at a great black bear, which came down, I suppose, to see who the new visitors were who had come into what he no doubt thought was his territory by right. He was just on the other side of the snow, fifty or sixty yards off, and as soon as he saw that he was discovered he thought proper to walk slowly off. We are in the midst of the jungle, encamped on the road, with the Sind on the one side of us and the towering heights on the other, without a house near us, and I believe we shall not see one for four or five days. The road is certainly beautiful. The Sind is now almost a succession of cascades, and the bare, sharp-pointed rocks are higher and much more precipitous than any

we have yet seen. We are now about 8000 feet high. On the road we passed over the remains of several avalanches: the snow of some of them which we had to pass over is still many feet deep. Their course was marked by broken trees and bent shrubs, which had evidently just come to light from under the snow, and were beginning to bud. Every thing that would not bend was broken quite in two. In most places the snow had found a resting-place in the bed of the river, which it must have quite filled up, for the trees, even on the other side, were broken and torn: on this side great firs were snapped in two like a twig. The road was so stopped up by the branches and underwood that the men had to use their hatchets to clear them away before the loaded ponies could proceed. The little violets are coming out close to the tent, in places where the snow had evidently been lying only a few days ago, so that we are having spring over again. Our men tell us that money is not the most convenient medium here for buying and selling, and so they have brought with them great rolls of tobacco, with which they will barter with the people of the country for grass and other necessaries.

July 11—Sonamurg. To-day we had the very worst road I think I was ever on. In some places it was really dangerous. We started, or rather were ready to start, at four A.M., but the ponies were not to be found: they had gone up the hill to graze; and this detained us I suppose an hour. It was eleven o'clock before we had passed the first mile and a-half of our journey; *i. e.* we were from five A.M. to eleven, or six hours, over a mile and a-half. Every moment the ponies had to stop, for the boxes were thrown off continually, and I do not think that a single thing escaped without one or two tumbles. In one place a poor pony tumbled head over heels, and lay amongst the snow and great stones, seemingly more dead than alive. The boxes, which happened to be those full of Mission books, were a long way further on, and it was with great difficulty that either they or the pony were got up again; but beyond severe bruises, neither the one nor the other had sustained serious injury. In this place where the pony fell they had had to cut away the snow to make a road. In other places we had to pass over great slanting beds of snow, one of which seemed

to me the most dangerous place in the journey. It was inclined at an angle of about 54°, and terminated in the river, which it overhung, the river having cut it away, leaving a perpendicular wall about five feet high just over the torrent. The road was cut across this bed of snow, and was a little path about six inches broad, of course very slippery: the sloping snow, quite hard, was above and below, and the least slip would therefore have been the commencement of a slide which would probably have terminated in the foaming river below. To-day we passed the remains of an avalanche, which must have been immense. It had literally mown down the forest for about fifty yards in breadth, leaving a number of broken stumps alone standing. The greatest trees had been torn up by the roots, and were lying on the ground: the rest had been broken short off, and the ground near the river where the snow had lodged was covered with them. At last we reached the elevated valley in which we are now encamped, covered with the richest herbage: it is a Kashmir on a small scale, with the Sind taking the place of the Jhelum, only at a very considerably higher elevation. We are now about 9000 feet high. The snow is about us on all sides, and the water is very cold when fresh from it. The bare rocks are indeed grand: one very high pointed peak is especially so. The hills again are clad with the brightest green, and together with the valley form a beautiful contrast with the rocks. There are three houses here, which, contrary to expectation, are inhabited. The word 'Sonamurg' means golden mountain, and is used because of the great number of yellow flowers which grow on these hills. To-morrow we have level ground, and the day after we cross the pass which leads out of Kashmir into Thibet. We have, however, learned wisdom from experience, and do not mean to start till after breakfast, as to-day it was three P.M. before we got any breakfast at all, except some biscuits which we had in our pockets. Major Martin is not very well, but I hope will be better again to-morrow. We have much to be thankful for: the hand of God has hitherto mercifully watched over us and protected us from dangers, both visible and invisible, known and unknown, of every kind.

(To be continued.)

THE Thirty-sixth Report of the Calcutta Corresponding Committee has reached us. From this document it appears that "the Committee has now under its care thirty-two Mission stations, thirty-nine Missionaries, including four lately arrived, and three lay labourers, who may be accounted as Missionaries, twenty superior European or East-Indian catechists, and fifty-five native catechists and readers." The precise number of native teachers, male and female, we cannot give, the Report merely stating, that, inclusive of some who are still heathen, they number above 300. It is evident that heathen pundits, employed in schools for secular purposes, cannot be included with propriety amongst Christian teachers. We trust that there are but few of them, and that they may soon cease altogether to have a place in our educational institutions. The Report also enumerates several new Missionary stations, which have been permanently occupied during the year ending September 1854—Kangra, in the hill country of the Punjab, an admirable centre for Missionary operations. The first-fruit has already been gathered, in the baptism by our Missionary, the Rev. J. N. Merk, of a promising young man.

The Rev. C. G. Pfander, the Rev. R. Clark, together with Major Martin, late of the 9th regiment of native infantry, now a labourer in the Missionary field, have occupied the advanced and important station of Peshawur. A public meeting, larger than that of Dec. 3, 1853, was held on Feb. 2, 1855, Major Edwards again presiding. A local Missionary Association has been regularly formed in connexion with the Church Missionary Society; and the leading seriously-disposed people of the place have pledged themselves to continue helping the work by their prayers, their contributions, and personal exertions.

In the Krishnagurh district the stations of Santipur and Nuddea have been taken up with considerable vigour for educational Missionary operations.

To these must be added Jubbulpur, in long-neglected Central India, where the European catechist, Mr. Rebsch, well acquainted with the vernacular languages, has been stationed. A Brahmin pundit of advanced age, and one or two other respectable persons, have come forward boldly to profess their faith in the Lord Jesus, and to desire baptism. The Rev. C. B. Leupolt, of Benares, has visited Jubbulpur for the purpose of baptizing these first-fruits.

Several Europeans have offered their services to the Committee. No fewer than five, exclusive of Major Martin, are mentioned.

This is encouraging: still more so would it have been if the Report had made mention of some of our native catechists being admitted into holy orders. Of this, however, one instance only appears to have occurred, that of David Singh, the Sikh catechist at Amritsar.

The financial aspect is very cheering; the aggregate of contributions from various sources having reached the large sum of rupees 126,914.2.9.

Mr. Pfander, in his report of labours at Agra during the year ending Sept. 1854, says—"The discussion with the Mahomedans has been revived by themselves, and been taken up very warmly by some of their learned men, here and at Delhi. It is a remarkable fact, that one of their champions expressed himself in his letters to me, again and again, very bitterly against the Missionaries' street-preaching, showing evidently that even the Mahomedans are feeling the effect of it, though they form but seldom any part of the audience, and have of late kept still more aloof from us." The public discussion held with them last April has been "followed," continues Mr. Pfander, "by a long correspondence between myself and Wazir Khan, one of the leaders in the movement, in which he shows more clearly the spirit of the party, and the tactics they intend to pursue. Dr. Strauss's book against Christianity, together with other infidel and Socinian writers, are called in to assist them in their warfare; and whatever arguments or doubts these and other writers have advanced against the authenticity, integrity, and inspiration of the four gospels, and the other parts of the New Testament, are re-produced, and laid before their credulous Mahomedan hearers. The apostle Paul is especially objectionable to them, and he is, without ceremony and without hearing, condemned as no apostle, not having been one of the twelve disciples, and his writings called only common letters, such as divines and Mahomedan doctors are in the habit of writing.

"Another incident connected with the discussion deserves to be mentioned. It is the active assistance which the late Romish bishop, or his party under his direction, have been lending to our Mahomedan opponents here, by supplying Wazir Khan, who knows English, both with books and arguments against us, or rather against the gospel. The bitter spirit, also, in which he wrote in his letters to me of the Protestants, and of Luther and Calvin, shows clearly the influence under which he has been, for the Mahomedans generally show a much greater regard for Protestants than for the image-worshipping Romanists."



CONFLUENCE OF THE NIGER AND TSHADDA, FROM STIRLING HILL.—Vide P. 151.

THE TSHADDA EXPEDITION.

ON August 15th the Niger expedition of 1841 crossed the bar of the river Nun. It was a national effort to penetrate, by the great river-road then recently discovered, into the interior of Africa, and accomplish something for the amelioration of that vast and suffering continent. It was with such views, that, from amongst the liberated Africans of Sierra Leone, interpreters were selected conversant with the languages spoken along the banks or in the vicinity of the great river—Hausa, Ibo, Kakanda, Yoruba, Kanauri, Felatah, Igara; and amongst these were several whose hearts' desire it was to publish the "glad tidings of great joy" to their benighted countrymen. At home, great interest had been excited, and they who had long compassionated Africa were full of eager hope and expectation. On board, hearts beat high with the prospects of usefulness before them; and when the vessels passed in safety the mouth of the river, a sensation of joy and gladness pervaded all. Nor were earnest supplications wanting, that this effort to introduce Christianity and civilization into the heart of Africa might be crowned with success, and the expedition be made instrumental to the fulfilment of the promise, "Ethiopia shall soon stretch out her hands unto God." In the form of prayer composed by the Rev. T. Müller, the Chaplain, the following passage occurs—

"We trust, O Lord, that the expedition in which we are engaged is the work of Thy own hands, and the thought of Thy own heart: we would therefore plead Thy promises of protection and guidance, with a peculiar confidence. Thou hast promised to be with Thy people even unto the ends of the world, and to be a refuge to all who put their trust in Thee."

It was indeed a noble object, one of vast importance; yet such great undertakings, having an especial bearing on the advancement of the Gospel and the salvation of souls, have generally a fiery ordeal to pass through before they are privileged to reach the glorious issue at which they aim. Instrumentalities designed to be used for high and honourable purposes are usually refined and purified in the furnace. It appears that so unsuitable in itself is the human element for such holy purposes, that it is only as steeped in sanctified affliction that it can be promotive of spiritual objects.

On September 5th, when lying off Iddah, fever showed itself on board the vessels, and the solemn work of death commenced. Within a week, the lowered flag, the sign of

mourning, was of frequent occurrence. The air was clear, the atmosphere dry, the mornings delightfully cool; there appeared to be nothing so unhealthful in the climate; yet still the heavy burden of sorrow continued to be increased from day to day, until at length it became necessary that two out of the three steamers should return with their freight of suffering humanity to the sea, while the "Albert" proceeded up the Niger—so thinly manned, that, on the morning of September 21st, not more than six Europeans were available for duty, and before night closed some of these complained of illness. At such a crisis, the Rev. J. F. Schön thus expressed himself—"If this expedition fail, which came out furnished with all that human ingenuity could devise for the preservation of health, and conducted in every respect with judgment, care, and caution, what other expedition will succeed? Gloomy forebodings fill my mind: yet the Lord is able to bring light out of darkness. He is not bound. If this plan fail, He can point out another for the regeneration of Africa, and give His blessing to rest upon it." At length, off Egga, October 4th, when all the engineers were ill, three only of the ship's company, the blacks excepted, left able to do duty, and the river rapidly falling, the sentence seemed to go forth, "Hitherto thou shalt come, but no further;" and the "Albert," following the track of her disabled companions, drifted down the stream, and re-crossed the bar of the Nun on October 16th.

The reaction consequent on this mournful issue of the expedition was proportionate to the sanguine character of the expectations amidst which it had been ushered forth. From the loss of life by which it had been attended it was concluded to have been an unwise undertaking, one which ought never to have been attempted. On those who first suggested it there was cast a very heavy load of responsibility, and the whole proceeding was pronounced to be a failure. While the north-west passage continued to be sought after with undiminished energy, the Niger and its tributaries came to be regarded as permanently beset by influences deadly to the European; and the idea of employing these great river-roads as avenues by which interior Africa might be approached, and its sufferings alleviated, was in a great measure abandoned.

Are great undertakings to be given up because trials supervene? How, then, shall magnificent conceptions ever be conducted to a glorious and successful issue, especially such as are connected with the true ameli-

oration of our suffering fellow-men? New missions are generally commenced amidst numberless discouragements. Shall we therefore forsake them? Nay, the test lies here at the very threshold of the work, and they only who can endure the preliminary ordeal are fit for its further prosecution. The first Niger expedition brought back with it sufficient results to justify a renewed effort with the recurrence of the next season, provided that the lessons which experience dictated had been duly attended to, and notice taken of the fact, that not only the Liberated Africans and Krumen on board remained healthy, but also acclimated Europeans, like our Missionaries, Messrs. Müller and Schön. The facts brought to light by the expedition were of great importance. The readiness of the people to receive and heartily welcome teachers was placed beyond doubt. The peculiar visitation to which the expedition was subjected caused, indeed, Mr. Schön to form unfavourable conclusions as to the healthfulness of the various places visited on the way, and their consequent ineligibility for Missionary stations; but at the same time he bears the fullest testimony to the friendly disposition of the river tribes. "Having now advanced upwards of 300 miles into the interior, in search of comparatively healthier stations than those along the coast, and being obliged to sum up my investigations in this single sentence, 'I have seen none,' I feel no small portion of grief, especially when I consider that the people, to all appearance, would be ready to receive the gospel of our salvation with open arms and hearts. They are prepared by those means which God in His providence has often sent as the forerunners of the gospel—trials and troubles. They have suffered oppression and hardships for many years from a haughty people; and the deliverance from the chains of slavery, which would attend British intercourse with them, would be the best recommendation for the introduction of the knowledge of our Lord Jesus Christ." Mr. Schön here refers to the devastations of the Felatahs, or Foulahs, or Phula, so called from their complexion — *Pulo*, plural *Fulbe*, meaning yellow, brown—a race of nomadic shepherds, who arrived in Haussa from the north-west in the last century. "After they had been tending their cattle a long time in the forests and grass fields, without towns, and subsisting simply on the produce of their herds, one of their priests, of the name of Fodie, had an apparition of the prophet Mahommed, which was destined to form a most signal epoch in the history of the Phula, and indeed in the whole of Central and West-

ern Africa. In this apparition Fodie was informed that the whole of that beautiful country around them, with all its populous towns and countless villages, belonged to the believers in the prophet, to wit, the Phula; and that it was Fodie's divine commission, with the help of the faithful, to wrest all those flowery plains, those fruitful fields and lovely valleys, from the hand of the Kafir, and then to bring all the Kafirs into subjection to the Islam, and to devote to the sword every one who refused to believe.

"Almost beside himself with enthusiasm, and burning with fanaticism, Fodie summoned the believing Phula from every country, to the very coast of the Atlantic, to rally round his banner, and to fight with him the battles of the prophet, for the subjugation of all the Kafir tribes of Africa to the religion of God and His prophet. And like an electric shock this message of Fodie pervaded all the lands where the Phula were sojourning, and with a magical power converted the shepherds into warriors. Soon Fodie saw himself surrounded with an army convinced of its own invincibility, and thirsting for the battle. Thus commenced, in the beginning of the present century, when, in France, Napoleon was preparing to shake Europe, those extraordinary Pulo movements in Central Africa, which, though unrecorded on the pages of our usual universal histories, are yet written in streams of blood on the pages of that real universal history of our race in which every human action records itself. On the spot where Fodie had his apparition he afterwards built the town Sokoto, which is now the great centre of Pulo power in Africa."*

Another important and interesting fact asured to us by the expedition of 1841 was this, not only that the chiefs were willing to receive teachers, but to accept in that character tribesmen of their own who had been brought under the improving influences of Christianity in Sierra Leone, even although, previously to their deportation, they had ranked no higher than as slaves. On the 25th of August the expedition reached Iboh, and were cordially received by King Obi, of a nation known in Sierra Leone by the name Ibos, and scattered, in its many tribes and dialects, over the delta of the Niger. This man readily acknowledged that he did not know God, nor the right way of worshipping Him, and expressed an earnest desire that teachers should be sent to him and his people. No promise of white Missionaries could be given him, but he was informed that good

* Koelle's Polyglotta Africana, p. 18.

people, speaking his own language, who had learned to know God and worship Him, might be furnished to him; and, as a proof of this, the Ibo interpreter, Simon Jonas, was desired to translate a few verses into Ibo from the English Bible. "The verses he read," says Mr. Schön, "were some of the beatitudes of our Saviour in the fifth chapter of St. Matthew." Obi was uncommonly taken with this. That a white man could read and write was a matter of course; but that a black man—an Ibo man—a slave in times past—should know these wonderful things too, was more than he could ever have anticipated. He seized Simon's hand, squeezed it most heartily, and said, "You must stop with me; you must teach me and my people. The white people can go up the river without you: they must leave you here until they return, or until other people come." Simon Jonas remained with him some three weeks, during which time he was kindly treated. He had free opportunity to teach the children who flocked daily to learn something from him, and to speak to old and young on the subject of Christianity. When the "Albert" was leaving, on its return homeward, Obi did not fail to remind the Missionaries of their promise to send him teachers. Mr. Schön's remark on this is, "May the Lord put it into the hearts of some Ibo people at Sierra Leone to go and preach Jesus Christ to their benighted countrymen! It is to such persons we must look, and whom we must expect to become the messengers of peace throughout Africa." That remark has lost nothing of its force since it was written in 1841.

So likewise, at the model farm in the Igara country, Thomas King, another of the interpreters, had been amongst the people, and to him the headman bore the following testimony—"See"—pointing to Thomas King—"this man is a black man; and before he went to white man's country he did the same as we do; but now he knows better. You must not say that we are not willing to learn. Any thing which white man will teach us to do, we can do. I will give my own two sons to Thomas King, and he must teach them the book, and any thing he likes; and that is better than to sit down and know nothing. Last week this man came: his word and the white man's word are all one; and nobody shall say that black people are not willing to learn from white people, or from black people who can teach them."

The results of the expedition substantiated a kindred fact, without which the previous one would be of comparatively little value—not only that native teachers would be wel-

comed, but that Christian natives might be placed in positions of responsibility, and confidence reposed in them which they would not disappoint. On the departure of the expedition, Thomas King was left in charge of the model farm, the only person able to afford religious instruction to the crew of the schooner, consisting of twelve men, besides other people employed on the farm to the number of twenty. Mr. Schön felt keenly in leaving him. Many anxious thoughts concerning him crossed his mind. Will he be faithful to his God and Saviour? Will he continue to care for his own soul? Will he labour for the good of others? Did he fail, or was he sustained under the pressure laid upon him? Did Henry Budd fail when first sent as a pioneer to Cumberland? No: He who chooses "the foolish things of the world to confound the wise," "the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised," "yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence," upheld them both, and Henry Budd and Thomas King remain to this day; the first as the native pastor of Cumberland Station, Rupert's Land; the other as a deacon in the service of the Yoruba Mission.

To the substantiation of these important facts in connexion with a native agency Mr. Schön refers, as affording to him ample compensation for any disappointments connected with the expedition: "the nations in the interior acknowledge the superiority over themselves of their own country-people who have received instruction, and are willing, nay, anxious, to see them return, and to be instructed by them in the habits of civilized life, and especially in the truths of the gospel."

But the disappointments had taken such strong hold on the public mind, that the generality of people could see nothing of an encouraging character in the results of the Niger expedition. Its history appeared to yield no other lesson than a solemn warning against its repetition. The little party left at the model farm was withdrawn; the transient gleam of light that, for the first time since the creation, broke upon the suffering tribes that tenant the banks of the Niger, disappeared, and darkness again spread its gloom over the waters. If any of the people, relying on the promises of the white man, expected his return, they were doomed to be disappointed. No swift vessel stemmed the mighty flood, that, like time in its course, bore, year by year, its spoils onward to the boundless ocean.

There were no "ambassadors by the sea," coming to testify of Jesus; no swift messengers came to a nation scattered and peeled. There was "woe to the land shadowing with wings, which is beyond the rivers of Ethiopia;" and the nation continued to be "meted out and trodden down;" for "the rivers," the floods of Phula invasion, "spoiled the land." During the fourteen years which have elapsed, death has consigned thousands, yea, tens and hundreds of thousands, to the grave, for whom something might have been done, but for whom nothing has been done; and to this day tribes and nations, whose representatives have been all the while in Sierra Leone, remain without the Evangelists, whom they asked for, and we promised, but never sent.

But a new hope breaks upon us. There is a resurrection at the present moment of all the buried and almost forgotten reminiscences of the first Niger expedition. They have come to life again in the records of the Tshadda expedition of 1854. Those records are before us, and we are amazed at the coincidences. All the promptings to immediate efforts which reached us in 1841 are now reiterated. We have the encouragements without the discouragements: and the cry from Africa, "Come over, and help us," is heard more powerfully than ever.

The exploring vessel, a screw steamer called the "Pleiad," with two large iron canoes laden with coals in tow, reached the mouth of the Nun river on July 11th, and crossed the bar in safety next day; thus entering the waters of the Niger a month earlier than the expedition of 1841. The Rev. Samuel Crowther, who, as catechist and interpreter, had accompanied the former expedition, was on board; and it is his journal which we now proceed briefly to review, so as to afford our readers the opportunity of comparing the details of this more recent effort with those of 1841.

The "Pleiad" re-crossed the bar of the Nun on November 6th, having thus remained in the inland waters no less a period than sixteen weeks, the "Albert," in 1841, having remained only nine weeks. The survivors of 1841 left many of their companions behind them, and the sad funeral rites had often committed to the earth the body of a deceased friend; but all who entered the Niger in the "Pleiad" returned in safety, after sixteen weeks' continuance in its waters, from this supposed region of pestilence and death. "All the Europeans in the 'Pleiad,'" writes Mr. Crowther, "enjoyed what may be called excellent health in Africa; and, I may perhaps say, more so than is enjoyed for any length of

time together on the coast. Since we commenced the ascent of the Tshadda, no one who had any thing to do on shore had been idle, either in communicating with the native chiefs, trading, or in prosecuting scientific researches. Journeys were made inland, for instance, to Hamaruwa, a distance of fourteen miles on a very bad road, and without conveyance, exposed to every inconvenience, without suffering in the least from these exertions. Our Krumen, and the native crew from Sierra Leone, have suffered sickness up the Tshadda, but the cause could not be assigned to the climate: it was from want of proper food, and over exertion. Their blood, consequently, from want of adequate nourishment, degenerated, and they began to swell from their feet, with pain and weakness in the joints: but no sooner was their diet changed than they regained strength. It is a hundred and one days to-day since we entered the river, and no death has taken place in the expedition. Not unto us, but unto God, we give praise and glory." At the beginning of their progress upward, as new proofs presented themselves of continued industry in the people of the delta—the many newly-cleared spots, in the midst of which numerous lofty palm-trees were left standing, Mr. Crowther says, "Since we entered the Nun I have been thinking what could have made this river more unhealthy than any other, independent of the general unhealthiness of the climate. It occurred to me that the evil might partly have originated in the expedition itself, as nothing had been left undone, especially in 1841, to ensure good health; that probably miasma may have been created by the raw and green wood for fuel kept in the bunkers for days together, and by the noxious exudations and vapour issuing therefrom, and by the mixture of chips and bark with the bilge water. I hinted this idea to Captain Taylor, Dr. Baikie, and Dr. Hutchinson, that a trial might be made of keeping the wood in the canoes, and only calling for it as occasion required: they all at once agreed to take every precaution which might be likely to conduce to health."

The expedition of last year was directed to an object different from that of 1841; the latter having had principally in view the exploration of the Niger, and having reached as far as Egga, a principal town amongst the Nufi or Nupe people, then tributary to the Phula; the former proceeding up the Tshadda. On August 17th the "Pleiad" had arrived within ten miles of Dagbo, the furthest point reached by Oldfield and Allen, where apprehensions

were entertained, that, from the shallowness of the water, further progress was impossible; but by perseverance this most intricate part of the channel was surmounted, and the vessel continued to advance until Tshomo was reached, the port of Hamaruwa, 300 miles above the confluence. Here the great difficulty of obtaining fuel stayed the further progress of the "Pleiad;" but two gentlemen of the expedition—Dr. Baikie and Mr. May—proceeded in a boat three days' sail, or thirty miles, higher up the river. We shall proceed briefly to touch upon the leading points of interest which presented themselves, from their entrance into the river until their progress terminated. Obi, the chief of Aboh, was dead, and his son's claim to succeed to his father's throne was disputed by a rival candidate. This son—Tshukuma—received the members of the expedition with all cordiality, assuring them of the pleasure it gave him to see a large ship come to Aboh again, and that he and other headmen had been particularly charged by Obi, before his death, not to deviate from the path which he had trod respecting his friendship with the white men, a command with which it was his determination to comply. Advancing from Aboh, Mr. Crowther's attention was arrested by the great number of people assembled on the banks to look at the steamer, proving that the country through which they were passing must be densely populated, while their industrial habits appeared to be indicated by the number of well-looking bullocks seen on the sand-beach. On July 26th a crowd of some 500 people burst on the view in Onitsha market, on the left bank, trafficking by the water-side, where was collected a great number of canoes. On July 31st they anchored off Idda, which they found distracted by divisions and petty quarrels. The reigning Attah was the same person who presided over the Igara kingdom in 1841, and he appeared to have relaxed nothing of the tedious formalities necessary to be endured in order to obtain an audience. His royal apparel had undergone little alteration. He had on a silk velvet robe and a crown of white beads, while, as on the previous occasion, his neck was covered with a large quantity of strung cowries, coral, and beads. He also, like Obi's son, expressed his joy at seeing white men revisiting his country. Mr. Crowther, on comparing Idda with what he remembered of it thirteen years before, could plainly perceive that it had very much deteriorated. In consequence of the dissensions which prevailed, a considerable portion of the population had withdrawn, and luxuriant grass covered the deserted sites.

Leaving Idda on August 8d, Mr. Crowther, as the ship advanced, became sensible that the population had shifted from the right to the left side of the river, the latter being now much more densely populated than in 1841. This alteration had been caused by the devastations of the Phula; for the right bank being more easy of access to these marauders, the people had transferred themselves to the left bank, selecting the mountains as their place of refuge. It was in this part of the river that Mr. Schön describes the scenery as reminding him, in its high and rocky hills, of the ruined castles on the Rhine. Thirteen years subsequently they became veritable castles to the persecuted Kakandas, who find shelter there from the horse-hoofs of the Phula. "Nearly all the right bank of the Niger, from opposite Adamagu to the confluence, has scarcely a village to be seen, while the left bank is full of new and extensive towns and villages, which were not there in 1841." The name of Ilorin, a large town in the Yoruba country, now at war with Ibadan, where our Missionary, the Rev. D. Hinderer, is located, was here found intermingled with politics on the banks of the Niger, Dasaba, the king of Lade, who had miserably wasted the right bank of the river, and who, because of his cruelty, had been subsequently expelled by his own subjects, having taken refuge at Ilorin.

On August 7th the Tshadda was entered.* They had now reached the locale of a new language—the Igbara. Happily, through the aid of an influential chief at the confluence, they obtained natives of the banks of the Tshadda to act with them as interpreters speaking the Igara, the Igbara or Panda, and Hausa languages. Thus provided, they addressed themselves to the exploration of the new countries which lay before them. Scarcely had they passed the boundary of the Igbara territory, when there appeared the recent traces of Phula depredations. In 1841 the Phula were just approaching these districts, having reached within a few days' journey of Kelebeh, above the confluence, with a great number of horses, and being armed with guns, cutlasses, bows and arrows. They had slain many people, and carried away many more as slaves. From that time to the present they have not ceased. Three months before the arrival of the "Pleiad" in the waters of the Tshadda they had destroyed Panda—the Fun-

* Our engraving represents this point of view—the confluence of the Niger and Tshadda, from Stirling Hill. The original will be found in Allen and Thomson's "Narrative," &c. Bentley.

dah of Laird—and the slaves seized on that occasion were scattered about the country in all directions by their captors. “Fortunately,” adds Mr. Crowther, “they must remain in this country, as there is no place known in the Bight of Biafra for exportation of slaves, the only foreign slave-markets being Whydah and Porto Novo, in the Bight of Benin.” In 1841 the Phula were accustomed to send their Nufi and Kakanda slaves through the Yoruba country to the coast, but there wondrous alterations have taken place, and that road is closed. As we advance higher up the Tshadda we shall find that these insatiable scourges of Central Africa have other ways of disposing of their slaves.

Nothing could be more pitiable than the condition of the Igbira people. The inhabitants of the towns on the right bank were found to have sought refuge on the islands in the river, where they had erected temporary sheds. “One can better feel than express in words the distressed state of these poor people, who are continually harassed and hunted by the Filatas, the greatest pests of this part of the country. They will not work themselves, and those who will they disturb and seek to enslave, eating up at the same time the fruits of their industry. The hunters of elephants and collectors of ivory are either killed in their attempts to defend their country and their families, or are prevented through fear from going about their lawful occupations; and thus not only is the country disturbed, but the European markets are left unsupplied.” Not only Igbiras, but Bassas, a people speaking a language kindred to the Nufi, who had been driven from their homes by the Phula, were found taking refuge on the left bank of the river.

On the 18th of August the expedition reached the Doma or Djuku country, called also Kurorōfa by the Bornuese, Haussas, and Nufis. This country has been subjugated by the Phula, and is tributary to them. On the south bank of the river are located a people called Mitshis, a confederation of slaves, who, having escaped from their Felatah masters, have united together for mutual protection, and, carrying about with them their poisoned arrows, maintain a wild independence. Mr. Crowther vainly endeavoured to land amongst them. They vehemently opposed the attempt, and, armed with bows and poisoned arrows, ranged along the bank to prevent it. On this he remarks—“What is generally related of the natives of Africa as to their hostility to Europeans is not strictly correct. The truth is, they take alarm, and consequently get

ready for the defence of their country, which is divided by wars, marauding, and robbery, into many independent states, and every district must watch against surprise by its neighbours. It is but natural for such a people, shut out from communication with the civilized world, when they see, for the first time, such a huge and self-moving body as a steamer, to take alarm, not knowing the object of those who inhabit it, for to their ideas it is a town of itself. There is one thing which enterprising European explorers overlook; I mean, the continual fear and insecurity the natives are in from the constant treachery of their enemies. This causes them to go about armed with their bows and arrows, and at the least alarm they are ready to discharge their deadly weapons. Though travellers fear nothing themselves, yet they should endeavour to take due precautions to allay the fears of those whom they intend to visit, by previous communication, which will soon be circulated in the neighbourhood, and then all will be right. A prudent man will not consider an hour or two wasted to effect this purpose, rather than risk the painful result of misunderstandings which may never be remedied. As far as I know, there is no place in Africa uncontaminated with European slave-dealers, which Europeans have visited with the intention of doing good, where such an event has not been hailed as the most auspicious in the annals of the country.” Thus, on reaching—Sept. 4—a settlement of Igbira, who had been permitted to settle in Domo for the convenience of trade, and who had grievously suffered from the distresses of war, the sound of peace fell on their ears “as refreshing rain upon a thirsty land. They were kind, and wished us many blessings from God, upon the undertaking of the white man to restore peace unto mankind.” At present, indeed, it is banished from these unhappy regions. Amidst the insecurity of life and property in which they live, the suffering inhabitants may well exclaim, “We looked for peace, but no good came; and for a time of health, and, behold, trouble.” The blight of the spoiler is around. Already the Phula have crossed the river and established themselves in the district of Zhibū, comprising six towns and villages on the left bank, a portion of the territory of the king of Wukari, where their further progress southward has, for the time, been checked; but “they make yearly incursions into the Mitshi country and the outskirts of Kororōfa, and carry away captives to sell towards Keana in Doma, Bautshi, and Kano. The slaves are undoubtedly marched across the desert to supply the markets there, and this circum-

stance will explain the depopulated state of the country from Anyishi to the district of Zhibu. Thus a distance of about forty miles, with beautiful ridges of highland rising beyond the magnificent Binue, presents a continued wilderness without inhabitants." It appears that "the slaves are used as beasts of burden, loaded with ivory, and marched to Katshina, Kano, or Bornu. In this way tons of ivory are yearly carried away from the banks of the Binue, and the country is depopulated by the slave-dealing Filanis. Sometimes the ivory and slaves find their way to the west of Kowara, and thence to the coast." Two Hausa traders, who were met with in a canoe on October 2d, informed Mr. Crowther that from Zhibù to the Akam or Kankundi river, and five days' journey inland from Zhibù, no human habitation is to be found, the inhabitants having been all carried away captives to Sokoto. Even in those districts which are under the yoke of the Phula, and the inhabitants of which identify themselves with their masters in the cruel work of persecution, the traces of deterioration are strongly marked. While at anchor off Zhibù—Sept. 9th—Mr. Crowther observes—"In consequence of the men being chiefly occupied in marauding expeditions, the infirm male and female slaves are generally employed in the cultivation of the soil. No yams, plantains, bananas, cocons, oranges, cocoa-nuts, or pine-apples, are to be obtained, these plants not being cultivated. No eatables are hawked about the streets by girls and women, nor are there any places of refreshment, or eating-houses under sheds: in short, there is no market in this country like those met with on the west bank of the Niger. They barter one thing for another—corn for beer, and beer for corn, ground-nuts for rice, &c.; but some people took cowries for ivory, to be carried to the Hausa country, where they are current." The kinds of grain grown in these countries are, "maize, guinea-corn, and the straight-headed grain called gero and dawuro." Rice is also grown, "but in very small quantity, though thousands of bushels of it might be produced yearly on the irrigated banks of this river, which would supply millions of people with wholesome food."

On September 22d the expedition reached Tshomo, on the right bank, the nearest point of approach to Hamaruwa, a townsome twelve or fourteen miles in the interior, one of the advanced posts occupied by the Phula in these regions, and from whence they are gradually extending their dominion over the Kaffir tribes around. Sokoto, or Sakatu, is the centre of the Fellani power, where rules the pre-

sent sultán, the Emir el Múmením Ali ben Bello, represented, according to Dr. Barth, as a man whose whole endeavour is only to amass riches. Around, in different directions, located at commanding points, are his governors, who equally adopt the title of sultán. Some of these may be mentioned—Kano, to the south of Sokoto; Katchina, to the east; Katagum, to the south-east of Katchina; Zaria, to the south-west of Katagum; Boberu, almost due south of Zaria; and Yacoba, to the south-west of Boberu: south-east from Yacoba, on the right bank of the Binue, lies Hamaruwa, the point we have now reached in tracing the course of the expedition; and south-west from Hamaruwa lies Yola, by the shortest route supposed to be distant four days' journey along the left side of the Binue. This outpost of the Phula was reached by Dr. Barth on June 22d, 1851, but the sultán would not suffer him to remain because he came from the Sheikh of Bornu, the enemy of the Felatahs, and was not provided with a recommendation from the sultán of Sokoto. Between Hamaruwa and Yola, the heathen tribes are yet unsubdued, and are in a state of resistance to the Phula; so much so, that Mr. Crowther was informed at Hamaruwa that the shorter route to Yola was so dangerous, that a part of it must be traversed by night, and that it was preferable to take a circuitous route of fourteen days' journey, round the Fumbina mountains. "The part of the country where the natives are hostile to the Filani traveller is called Zena, and its inhabitants are said to possess many horses. The other unsubdued native tribes who are so much dreaded are the Batshama, Bula, and Dampsa. The villages of Batshama on the right, and Dampsi on the left, were reached by the boat on its advanced voyage of thirty miles up the river from Tshomo. The inhabitants were found in a wild and uncivilized state. "Their propensity to pilfer became manifest from their rude familiarity, handling every thing about the gentlemen more than was pleasant; and an attempt to stop the boat was a sufficient warning for the explorers to get out of the midst of this people with all speed. While they were making their way out of the grassy creek, the natives pursued them in the canoes, if possible to seize and detain the boat, with a view, no doubt, to plunder them; nor did they return from pursuing them till the boat had fairly got into the open river."

It is interesting to observe here the verification thus afforded to the statements contained in the routes drawn up by Dr. Barth from native sources. In the route from Ya-

coba to the Pagans of Adamawa mention is made of Hamaruwa, the residence of Sultán Mohammed; and immediately beyond this, on the left bank, of the "Pagan Koánas, on the bank of the river Binue," men of large stature, and possessing barks for crossing the river. The journey thence becomes characterized by insecurity, the travelers, as much as possible, avoiding the Pagans, who retain possession of the mountains, while the plain country through which the road passes is occupied by Filanis. Providentially there are these mountain districts, by which we trust the further progress of these marauders will be eventually arrested; their chief strength consisting in their many horses, with which they chase the poor defenceless people, and which, in the rugged hilly country, would be of no service to them.

On September 22d Mr. Crowther, accompanied by other parties belonging to the expedition, proceeded to visit the sultán of Hamaruwa. His account of his journey and reception is deeply interesting; but for this we must refer our readers to the journal itself, our space not permitting us to introduce it. We have only room for the following description of the town itself and its inhabitants—

"The town of Hamaruwa is beautifully situated on a hill, rising on the south side of the range of the Muri mountains on the west side of the Binue. It commands a fine and extensive view. The river is seen stretching along like a narrow strip of white cloth, between the shades of light green grass, which fringes the water's edge; and a little further back is the darker green of trees, and then the blue ranges of Fumbina, with the lofty Mauranu mountain in Adamawa, on the left, and the Muri mountain in Hamaruwa, with their many fanciful peaks, on the right side, each at a distance of twelve miles from the river. In the valleys below the town, from one to two hundred beautiful cattle were feeding, and this gave life to the scenery. The houses are round, with conical roofs, built mostly of mud, about twenty or twenty-four feet in diameter. Many of these round houses are built in the premises of each master or head of a family, and enclosed with platted grass or fences, which screen the whole group from the gaze of passers by. A narrow public street runs from one end of the town to the other, fenced in on both sides with grass, with now and then a lane or cross street. Except where the fences had been neglected, the inner yard of a group of huts was not visible from the street. Now and then the front of some premises is open to the street, and the people pass their time there in the

heat of the day, under the shade of trees. If the town of Hamaruwa were regularly laid out, according to the plan of a civilized country, it would present a very delightful appearance; but at the time of our visit many houses had fallen in, and the sites were overgrown with grass; others were planted with guinea-corn, while a large portion were only partially fenced in and cultivated. The town, though situated on a hill, with a rocky substratum, is yet sandy, and thus dries immediately after the fall of the rain; and though situated at the foot of the Muri range, yet is not so near as to suffer any inconvenience from it. At night there was perfect silence in the town, no singing or drumming was heard, and the absence of light in the houses added to the dead stillness of the night. The inhabitants have no palm-oil, shea butter, nor nut oil for lights, and their sauce is made with cow butter. Cowries are not used, nor any other medium of circulation, but all is done by exchange, as in Zhibu. I had not time enough to inspect their market, but I think it must be very poor, and nothing like those held on the banks of the Kowara, and westward to the sea-coast. They procure water at the foot of the mountains, at a distance of nearly half-an-hour, and it is brought by the women in earthen pitchers, borne on the shoulder, because the mode of dressing their hair, plaited like a ridge, does not allow them to carry loads on their heads: many, however, who are not so circumstanced as to keep their hair always dressed in that manner, bear burdens on their head. Very few goats and sheep were seen in the town, and no fowls: perhaps all these creatures are kept at their farms under the care of their slaves, but from the difficulty of purchasing any for the use of the ship, I think they can possess very few. The difficulty in getting horses to carry us from Hamaruwa to the river side may, in like manner, be taken as a proof that they do not possess many, or else they did not wish to hire out their war-horses for such a journey. Their slaves are chiefly employed in their plantations of Indian and guinea-corn; but there is very little rice, although thousands of bushels of the latter might be cultivated to feed millions of people, the banks of the Binue being particularly adapted for the cultivation of this plant, after the fall of its mighty waters. The Filani themselves, being military men, do not make agriculture their chief employment. They are very dirty in their apparel. It would seem, that from the time tobes, shirts, trousers, and other garments are put on new, they are never wetted, except it be by rain, till

they are worn to rags. With the majority, the tobies and shirts constitute their apparel by day, and their covering by night, and the trousers are often used as bags, in which corn or other things are carried. The reader may imagine what an amount of filth and vermin is thus accumulated. The females are cleaner in their apparel, and bestow more pains in plaiting their hair, and ornamenting it with flat pieces of brass, and lead, and copper rings, which are fastened on them in a fanciful manner. Large brass, lead, or iron earrings are suspended in their ears, and larger and ponderous rings of the same metals are worn round their arms, wrists, and legs, according to the means of the wearers: these metals, and some silver, come across from the desert to the Bornu and Haussa countries, whence they are purchased from Moorish merchants, and brought to this part of the country, the traders receiving in return slaves and ivory. Many of the rings are manufactured in Kano and Katshina, in the Haussa country, and there are some Kano brass-workers even at Hamaruwa, who are carrying on their trade with much success: some specimens were bought from them. Dr. Baikie bought a pair of brass leglets, weighing five pounds, for which the man asked 45,000 cowries, the price of a slave, but he took much less. Traders from Kano and Katshina visit Hamaruwa in large caravans, and sometimes pass onward with other parties to Adamawa, where they purchase slaves and Ivory, the former carrying the latter, and both are sold to the Moors in Kano or Bornu. There is a Katshina man here who is trading for an Arab in slaves and ivory."

On their return voyage an attempt was made from Zhibu to reach Wukari, in the interior, but this was found impracticable. At Anyishi, lower down, where the "Pleiad" anchored October 10th, an interview was sought with the chief, in the hope that, through him, they might be more successful. This part of the journal throws so much light on the suffering condition of the people, that we introduce it.

"Anyishi is a small village, situated on a hill rising on the west side of Mount Herbert, and separated from it by a valley. The town is rudely fortified by low mud walls and a ditch, all of which greatly need repairs. The huts, about forty in number, are scattered about on the hill, and the spaces between them are planted with corn and other vegetables, in a very irregular manner. We met the chief outside the group of his huts, sitting upon buffalo and leopard skins. We at first attempted to communicate with him through

Haussa and Djuku interpreters; but the Djuku interpreters not being expert enough, the chief himself addressed us in the warmth of his heart in the Haussa language. On Dr. Baikie's mentioning that he was sent to inquire after the welfare of the country, and to see if there is any prospect of opening trade with them, the chief gave thanks ten times over, for he could not express himself enough in words to convey the feelings of his heart. When he was told of our various attempts to visit the king of Wukari, and our disappointment, he was very sorry, knowing how very glad the king would have been to see us. He said that his people were much oppressed by the Filanis, and the Berebere of Zaria, and Lafia, who came across two years ago, and drove them away from their old town, Sundube, from whence they took refuge at this place; that when they lived undisturbed in their homes, they hunted elephants; that at one time he had plenty of tusks, which he placed in a row in his hut like sticks, and spread his mat on them for his bed; that some of them were secured in his flight, others were carried away by the enemy, and the rest were burnt in the hut; and that they had lost many of their people, wives, and children. He pointed out one man from the five messengers, sent by the chief of Anufo, the neighbouring village, as a person who had been caught by the Filanis of Gandiko, whom they call Katshala, and who had lately effected his escape. He said that it was simply owing to such disturbance from those who were stronger than they, that they had become poor and have nothing. We asked the distance from Anyishi to Wukari, and he gave it as three good days' journey, namely, from Anyishi to Akwona about ten hours; from thence to Arufu, or Afayi, two neighbouring towns, twelve hours; from Arufu, or Afayi, to Wukari, twelve hours. As the chief told us that he had sent to the chiefs of the neighbouring villages, who he hoped would come to see us to-morrow, we postponed leaving a message for the king of Wukari till then. Large lumps of lead-ore, just landed from a canoe, were seen in the town: it was dug at Arufu, one of the halting-places to Wukari, where there is a mine, from whence it is conveyed to Keana, in Doma, for sale. Dr. Baikie purchased several large lumps, of from ten to eighteen pounds weight, for specimens.

"Oct. 11—After breakfast we went on shore to trade, as the canoes could not come alongside on account of the strong current: they had made several attempts, but were in danger of being upset. We took our seat

under shady trees, when we were immediately surrounded by a large number of people. Trading was going on, on the one hand, while on the other I was watching every opportunity of engaging the attention of some one in friendly conversation. Among the people around us were some respectable-looking men, whom we recognised to be Mitshis by the peculiar marks on their foreheads. One of them had a pipe which attracted my attention, and which I bargained for, and soon purchased with a razor. I asked where it was made, and was answered, in the Mutshi country—for so they call themselves, while their neighbours called them Mitshi. I asked whether any Mitshi people were living in this place, when one of them introduced himself to me as the chief of a Mitshi village not far off, and several other Mitshi people were pointed out among the spectators. I engaged the attention of Njoro, the Mitshi chief, whose town is Iwom, not very far from Anyishi. Njoro spoke Hausa fluently, and, as I had no interpreter, I tried to make myself understood as well as I could. When I told him that our queen had sent this ship to see if the country was at peace, that she might think of opening trade with its people, he interrupted me by asking, 'What is the name of your king?' (for queen). I told him 'Victoria,' which he made several attempts to pronounce after me, and said, 'Your king is a true king; your king is a true king.' When I told him that good people in our country always felt very sorry when they heard that people in this country fight and catch one another for slaves, which thing depopulates the country, and lays the land waste without inhabitants, he burst out with enthusiastic rapture, shaking me by the hand, and asked for the name of our king again, as he had forgotten it, and said, 'Your king is a true king;' and then, with inexpressible emotion, he addressed the Mitshi people who were there, in his own language, which of course I did not understand. He said they all belong to the king of Wukari, whom they were sorry we were not able to visit; that the king would have been very glad to see us, but that all they have heard would be reported throughout the country, which he said was very extensive inland. I wanted to know the boundary between the Mitshi country and that of Kororofa, but he said, by inserting his ten fingers between each other, that they were thus mixed together as one people—here is a Djuku town, there is a Mitshi village, for many days' journey inland. I asked whether they all speak one language, when he answered in the negative. The Djuku language

is quite different from that of the Mitshis. I then requested him to give the numerals up to twenty in Mitshi, which he did, and I pencilled them down in my note-book, to the astonishment of the bystanders. To cement our friendship, I produced a red cap from my bag, and placed it on Njoro's head, when all around shouted as a sign of approbation for the honour done to the Mitshi chief. Here again I must acknowledge the kindness of Lady Buxton, by whom I was furnished with this useful article, as well as many others.

"Dr. Baikie returned on board, as Mr. May was coming on shore to take some observations, so he gave me a message and present for the chief of Anufo, the neighbouring village, whose messenger had just come to lead us thither. Dr. Hutchinson and myself then started for Anufo. The path lay between hills and valleys on the back of Mount Herbert, very close to which we passed: the soil is rocky and poor on the hills, but black and rich in the valleys, where Guinea corn flourished greatly. Just before we entered the town we observed a small portion of land sown with beni, a very useful produce for commerce, which might be extensively cultivated here, as might cotton also, if the inhabitants were permitted to be at rest, and a market were opened for the produce of the country. The town of Anufo, situated on a small hill on the east side of Mount Herbert, about two miles from Anyishi, is a neat village, clean and airy, fortified with walls and ditches around it. We were seated under a shady tree, waiting for Mr. May, who, we expected, would come after us when he had finished his observations; and had been there about an hour, when Abiki, the chief, sent for us. He was quite a young man, sitting on buffalo and leopard skins under a shady tree outside the group of his huts. After the usual salutation, we took our seat and commenced business. The chief's galadima, or next headman, acted for him. The conversation was carried on in Hausa, interpreted into Djuku, although I believe he understood Hausa as well. In the mean time, Dr. Baikie sent me a note by Mr. Dalton, with a message to the king of Wukari, expressing his regret at not being able to visit the king this time, and a hope, if the ship came out again, that he might be able to fulfil his wish next year. This message I delivered, stating the objects of our intended visit under two distinct heads, for the easier digestion of his majesty; first, I said, we wished to know whether he was truly desirous that a treaty of legal trade should be made between him and England; and secondly, whether he would not like, at the

same time, that his people should be taught to learn God's book, and worship God, as we teach people of other countries. To both of these questions the galadima, and a man from the king of Wukari, who was shortly to return thither, gave separate answers, as conveying the wishes and feelings of their king; but promised that the message would be faithfully delivered. They hoped God would keep them in safety till the ship returns next year, for they are always in doubt when they have passed one season without molestation, whether another will be as favourable, and said that in all probability we might not meet them here next year. I encouraged them to look up to God for protection, and told them that many good people in our country pray for their preservation, and that war and the slave-trade may cease from the face of the earth. I gave the presents from Dr. Baikie, for which we received a kid in return. Njoro, my Mitshi friend, had returned from the ship, to which he was taken by Dr. Baikie, and followed us to Anufo. We asked whether horses could be got here, to make the journey to Wukari, should the gentlemen return next year, and wish to do so. Njoro replied that ten horses could be got, if we wanted as many. He was anxious that we should visit his village, but it was too late, being nearly four o'clock. Since we entered this river, this is the first time we have come direct among the oppressed inhabitants without being immediately under the watchful eye of their Filani oppressors; hence they were free to lay their griefs open before us, and to desire the friendship of the white men, as the friends and well-wishers of all mankind. Though Anju, the king of Wukari, pays tribute to Bautshi, yet, being a Djuku by birth, he sought the protection of his people, and they in return have an affection for him as their lawful sovereign.

“At Zhibu and Gandiko all the Djuku people, though under the Filani as slaves, were very anxious for us to visit Wukari. They dared not say it openly before their masters, but they were open and free enough when they came on board. The man from whom I collected a few Djuku words to compare them with Koëlle's specimens, whose name is Anju, the same as the king's, was ready to accompany us to Wukari, if we should determine to make the journey. Zumbade, or Bohari, the king of the Zhibu district, Ama, the chief of Gandiko, and Garike of Gankera, are all of Djuku race, but have by usage become so amalgamated with the Filanis, by embracing their religion, and to secure their fidelity to the interest of their masters, that they are placed in posts of honour to govern the mixed

population of Djuku, and those who are half Filanis by birth, whom they lead out to battle for their own interest, and for the interest of their sultan. They all go by the name of Filani, but in reality they are not so by birth, but by conquest, and adoption of the customs, language, and religion, of the conquerors. We had not seen a real Filani, till we came to the neighbourhood of Hamaruwa. This will be a sufficient explanation of the hollow friendship between the inhabitants of the Zhibu district, and that of Wukari: they are, in fact, the same people, but the former have become instruments in the hands of the Filanis to oppress their brethren, whose welfare and safety the king of the latter has at heart. Should another expedition be sent out, and a visit to Wukari be thought desirable, though the way from Anyishi is long, yet, if horses can be got, it appears to me to be the best point from which to make the journey, from among the subjects of the king who take interest in the visit. An opportunity would also be given of making accurate observation in the lead mine in Arufu, and the country and people would be better known. Then again, as soon as the people of Gandiko and Zhibu see that another way has been found to Wukari independent of them, they will lay aside their vain and selfish excuses, and the nearest road-way—that from Gandiko is only about seven or eight hours' journey—will be laid open for future visits. Another inducement to the chiefs of these latter places will be the advantage of the ship laying off their town for a much longer time, which they would lose by declining to promote such a visit to the interior.”

We have now collected sufficient data, from Mr. Crowther's narrative, to furnish our readers with some idea of the general condition of the people along the banks of the Niger and the Tshadda. It is undoubtedly one of great suffering. The iron rod of a merciless oppressor is upon the land, and year by year the area of desolation is increasing. The whole of this part of Africa is looking with eager expectation for the introduction of some new element which may restore peace. Higher up the river the hope of the native is directed to the white man generally, for there he has never known him in the character of a slave-trader; but lower down the river, where experience has shown that the white slave dealer can be more nefarious and cruel than even the native dealer himself, it is intercourse with the English, as the great anti-slave-trade nation, that is longed for; and if we would only enter their rivers, and use the steam-power at our command in opening up communication with the river

tribes, they would welcome us, be guided by us, and gladly receive as their instructors such native agents as we might place among them. Many facts embodied in the records of the expedition assure us of their willingness.

When the attah of Iddah was visited by the gentlemen of the expedition, he was reminded that in 1841 Captain Trotter had inquired of him whether he would allow his people to learn the white-man's book, and embrace his religion, and Mr. Crowther then informed him that he had been particularly sent to ascertain his disposition in this respect. He said he remembered the proposal, and was as willing as before. On the return of the "Pleiad," the scene at the confluence was most interesting.

"Oct. 23, 24—The ship was full of people trading with all kinds of articles—ivory, country cloths, tobies, mats, shea butter, palm-oil, yams, sheep, goats, fowls, &c. Any thing in demand, either for curiosity or for use, was readily brought for sale, for cowries, or in exchange for European articles. The scene showed the disposition of the people to trade, and that a trading establishment at the confluence would prove beneficial to the country in general. The languages spoken here are Igara, Igbira, Nufi, Kakanda, Hausa, and Yoruba. The Yorubas find their way to the confluence by way of Lade or Rabba, from Ilorin. People speaking Doma and Djuku, the language of Kororofa, also visit the market at Ghebe at the confluence, and the Ibo traders come up as far as this from the delta. Among the things purchased as curiosities was a kind of fancy cloth, said to be manufactured by the people of Igbo, south of Idda, near the Ibo country, who, they said, were like the Opú or Ibo, and their language nearly similar. Hence my attention was drawn to find out who the Igbos were."

The chief at the confluence, Ama-Abokko, the son of Abokko, so frequently mentioned in Landers' and Oldfield's Journals, who had provided the expedition with interpreters on entering the Tshadda, was well disposed to receive teachers.

"Oct. 25—To-day being fixed for our departure from Igbebe, we went on shore to take leave of Ama-Abokko, and thank him for his kindness to us during our stay with him. The site of the model farm was particularly put under his care by Dr. Baikie, full steps be taken in due time to do something. I asked Ama-Abokko whether he would afford protection to any Nupe, Igbira, Kakanda, or Bassa people, who might be disposed to come over with the next expedition,

with the intention of settling in the country. He said there was plenty of room at Igbebe, and he would be glad to receive as many as were disposed to come: the only thing which caused him uneasiness was the unfriendliness between him and the Kakandas on the back of the town. We told him that we hoped, when another ship came and trade is opened, that those Kakandas would be spoken to, and that they would be friendly again. Ama-Abokko is quite willing that his people should be taught to read and pray to God, as we teach people of other countries. We shook hands with him, and parted with good feelings."

As the steamer ran down the river on its homeward course, various places were visited; amongst others, Asaba, on the right bank, where, in consequence of the bad repute in which the inhabitants were held by their Aboh neighbours, there appeared to be but faint prospect of doing good, and at first the people prepared for defence; "but a few words of friendship and peace soon subdued their fears." Here there was the same willingness to trade, and a prompt consent on the part of the chiefs to allow the people to be taught. This place is pronounced by Mr. Crowther to be the best port to the Ado country, which seems to border on Benin and Ijebu. The latter country is just beginning to open to Missionary efforts from the Yoruba country, and if operations be commenced on the Niger, a chain of communication may be extended from Asaba to our older stations at Abbeokuta, Ibadan, &c. The dryness and probable salubriousness render this spot better adapted for a Missionary settlement, than any other between Aboh and Idda. At Onitsha, further encouragement presented itself.

"We weighed from Asaba, and anchored off Onitsha market, where we had seen about five hundred people in the market, on our ascent. To-day was market-day, but we came too late, as it was just broken up. However, we met a few people, among whom was Odiri, the son of the king, or Obi Akazua, of Onitsha town, which was some miles from the market-place on the left side. Here we made inquiry for the Igbo tribe, who make the fancy country cloths; upon which Odiri at once pointed to himself, and said, 'We are the people who make it.' He told us that the people of Idda, and higher up the river, not knowing the difference, call them all Igbo, which is the name of a small town named Igbo Inam; that their country is called Igbo, but, in fact, they are all Elugu of Igbo, or Ibo, and that this is the market attended by the Elugu people from the in-

terior. He then gave me the following names of towns in Elugu, which attend Onitsha market, held every five days—Obotshi, Umu, Oja, Nkpò, Obba, Abadja Ezonganran, where the fancy cloths are made, Abadja Obba, Akuku, Ukè, Oto, Nnewu, Ozhi-Owere, Obu, Ofu Abadja, Nkuere Nzhibe, Nteja. The names of the different fancy cloths are Owowo, Anaba Obiri, because made in Obiri, and Nwega. I asked Odiri how they would like to see their countrymen now in white man's country come back and reside among them, and teach them what they have learned during their sojourn in that country. He said, that, as long as the white men have it in their mind to introduce trade, whomsoever they propose to send would be welcomed, and no injury would be done to any of their countrymen who might come to dwell among them."

But perhaps, of all the places visited, Aboh presented the most marked encouragement. When, as they ascended the river, Tshukumu, the young chief of Aboh, was informed that it had been decided to send some Ibo teachers to his place, to reside there and teach them many things, if they were willing to learn, he immediately replied that the words he had heard were too good for them to hope they would be realized, and that he could not believe any thing, until he had seen that done which was proposed; that on the part of himself and his people there existed no unwillingness to receive such as may be sent, and learn what they might be taught; but that the fault rested with the white man, in not fulfilling the promises he had made. The following paragraph affords ample proof of the chief's willingness to be himself instructed.

"I took the opportunity to speak with him at length on the subject of the Christian religion, Simon Jonas interpreting for me. The quickness with which he caught my explanation of the all-sufficient sacrifice of Jesus Christ, the Son of God, for the sin of the world, was gratifying. I endeavoured to illustrate it to him in this simple way. 'What would you think of any persons who, in broad daylight like this, should light their lamps to assist the brilliant rays of the sun to enable them to see better?' He said, 'It would be useless; they would be fools to do so.' I replied, 'Just so; that the sacrifice of Jesus Christ, the Son of God, was sufficient to take away our sins, just as one sun is sufficient to give light to the whole world; that the worship of country-fashions, and numerous sacrifices, which shone like lamps, only on account of the darkness of their ignorance and superstition, though repeated again and again,

yet cannot take away our sins; but that the sacrifice of Jesus Christ, once offered, alone can take away the sin of the world. He frequently repeated the names, 'Oparra Tshuku! Oparra Tshuku!' Son of God! Son of God! As I did not wish to tire him out, I left my discourse fresh in his mind."

On the return of the expedition the same sentiments were expressed. Tshukuma and his brother Aje had consulted together on the subject of resident Christian teachers, and said they were quite willing to receive them, repeating that the fault rested with the English, who had already deceived them in raising such expectations when their father was yet alive; so that they hesitated to believe until they had actually seen the fulfilment of the promise.

Some extracts from this portion of the journal will exhibit the willingness of these young chiefs to be guided by the advice of the Missionaries, the kindness which they had shown to Simon Jonas during his residence with them, and the opportunities of usefulness which he enjoyed, not only at Aboh, but in the surrounding districts.

"During the three months Simon Jonas remained at Aboh he was treated with a degree of kindness and respect, by Tshukuma and Aje, which quite exceeded our utmost expectations. He was taken ill two weeks after we left, and continued ill a week. He was then in Tshukuma's house. He says that the care and attention received from him was like that of a father. He was sent for by different chiefs in the town, for conversation, and to ascertain whether what was said respecting our intention to form an establishment at Aboh was likely to be carried out. He often spoke to them about their superstitious practices as being foolish; and one of them, that of chewing a stick to clean the teeth, and then spitting before their country-fashion, to invoke a blessing upon those who desired their good, imprecating his anger upon those who desire their hurt, was given up by some upon his representing to them the folly of so doing. He found them teachable, inquisitive, and attentive to what was told them, and if proper attention were paid to them, much good might be done.

"Simon Jonas moved about among them as a person of influence, from his superior knowledge, and travelled a day's journey inland to Oko-Ala. At this place he was asked by the chief why we were going to remain at Aboh, and not with them also in Oko-Ala. Jonas could only tell him that no place would be left unvisited in due time. He returned from Oko-Ala the third day, fearing that the

steamer might arrive in his absence. He then went to Asaba and Onitsha markets by water. These places are about the limit of the Aboh territory. He also visited Akra-Atani, Osamare, Ogume, and Omu-Osai, in all which places he was well received. At Aboh, one little boy could say all the letters of the alphabet; others have learned some letters. Tshukuma had shown Simon Jonas a place near his own abode, where he thought a house might be built for us, if I thought it suitable on my return. He had examined the entire place according to my direction, and now left it to me to judge of the different localities for myself.

"Nov. 2—After breakfast I went on shore with Captain Taylor and Dr. Hutchinson. Mr. Richards accompanied me, and we went first to Aje's house. While sitting in a private room, about ten feet by five, which received light through six pigeon-hole windows, as we were remarking about the length and breadth of the rooms a petition came from two prisoners, through Simon Jonas, that we should intercede with Aje on their behalf. Being requested to mediate, I called the chief's attention to the subject. I first proved the justice of rewarding the good, and punishing the evil; saying that it was so in all parts of the world. After leaving the matter to work an impression upon his mind, I interceded for the prisoners, that they might be released for our sake. Aje was struck: he paused a little, spoke to one of his attendants, and then requested us to come to the square, where the prisoners had been bound neck and feet with chains for the last twenty days. There he seated us, and requested me to repeat what I had said to him in his private chamber. This I did in the hearing of those present, and of the prisoners themselves. Aje replied, in the presence of his people, that we were true people; that he would not refuse any thing we wished him to do; that if he was about to execute a person, and we were to tell him to forbear, he would do so; that if he was about to sell a person, and we should forbid it, he would desist; and that he would act now according to our request. He then immediately ordered the two prisoners to be set at liberty."

Mr. Crowther terminates his notice of Aboh with the following solemn and weighty sentence—"Having proved the goodwill of the chiefs and people, the respect they have for their countrymen who have enjoyed greater advantages than themselves, their willingness to be taught, and their anxious expectation to see us fulfil the promise long made to their late king in this respect, I cannot but conclude my report of Aboh by

saying, I assuredly gather that the Lord hath called the church to preach the gospel to them." So convinced is he of this, that before his departure he selected a spot of land for a contemplated Mission establishment, and gave Aje a strict charge not to suffer it to be interfered with or encroached upon.

A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us;" and the impression produced on his mind was such, that "after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." And are there not men of Africa, not in vision but in reality and fact, addressing to us the same earnest cry, "Come over into Africa, and help us?" Hasten to our help, for we are in extremity of danger: though the sea intervene, let it not prevent you. The tidings conveyed to us by this expedition, are they not such, that, unless we shut our eyes wilfully on the lessons they are intended to convey to us, we also may assuredly gather from them that the Lord hath called us to preach the gospel unto them. How shall the help be most effectually afforded? Through the native church at Sierra Leone! That church peculiarly constituted, raised up amidst much trial and discouragement, and nursed in deep affliction, yet presenting the aspect of a vigorous and healthful work, has now placed before it a glorious opportunity of answering expectations similar to those which Paul entertained respecting the Corinthian church, "having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you." Its idiosyncrasy proves beyond doubt its obligation to such a work. There are to be found the representatives, not merely of forty tribes, but individuals from more than 200 tribes and countries, and many of them, notwithstanding the changes and sufferings through which they have passed, still so retentive of their mother-tongue, that our Missionary, the Rev. S. W. Koelle, has been enabled with their assistance to compile a comparative vocabulary of nearly 300 words and phrases in more than one hundred African languages. Of several of them the localities are far distant indeed—the shores of the Mozambique channel, the borders of the Lake Niassa, the sources of the Congo; and of these more remote tribes the representatives are comparatively few. Of six south-eastern languages, there are only thirty-nine representatives in

Sierra Leone: of the Kongo Ngola languages, some have only one, some two, three, four, &c. But in the Niger-Delta and Niger-Tshadda districts, the nations whose languages are spoken in Sierra Leone cluster so densely together, that there is scarcely room for the names on the large map appended to Koelle's Polyglotta Africana. Many of them, moreover, are there numerously represented. Thus of the Abadsa people, near Aboh, there are still left, notwithstanding the diminution by death, forty individuals; of the Isoama, southward of the Abadsa, and also in the vicinity of Aboh, so many, that the numbers are not given; of the Nuff, or Nupe, called Tagba by the Akus, sixty; of Bassas, or Kankandas, 100; of the Dæbu, or Idsebu—Ijebbu—and the Ondo, called Boko by the Yorubans and Dsesans, districts lying between the Egba country and the Niger, there are, of the first, which is westward, many, and of the latter some thirty. Here is large provision, although, while we have tarried, death has not tarried, and the decrease in the number of those who, if led forth to the work, might have proved an instrument of blessing to their countrymen, has been great indeed. But there is no longer any margin left us for delay. So much of the opportunity is gone, that we are urged in the strongest manner to turn it to profit, before it leave us altogether. Surely, amongst so many natives of the very countries and languages to which our attention is now directed, there must be some fitted, like Simon Jonas, to become evangelists to their countrymen, some truly converted men who, in these varied languages, could, from the good treasure of their hearts, bring forth good things, and point their countrymen to the Lamb of God, which taketh away the sin of the world. As to the capabilities of the Christian native to act in the capacity of a teacher to his countrymen, we would refer to the following expression of opinion from Mr. Schön in the records of the first Niger expedition, confirmed as it has been by subsequent experience.

"I have witnessed, on several occasions, how feelingly they speak to their own country-people of the miseries which slavery produces, and of the kindness shown to them in liberating them. And why should not such be sent forth, with the gospel in their hands, and the love of Christ in their hearts? Must the old objection continually operate against this plan, that they are not qualified, because they may not be able to compose sermons or write elaborate discourses? Ought we not to consider that the gospel is the message of God to man; and that God can bless it, when

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faithfully declared, whether it be by a white or a black man? Look at the condition of those to whom they are sent, or proposed to be sent: it is described in a few words—lost and buried in ignorance, superstitions—cruel superstitions—and vice, and bowing down before deaf and dumb idols. Is it possible to make them worse? Can a simple-hearted Christian, knowing nothing but how to read his Bible, do them harm? or is he not sufficiently elevated above his hearers by human acquirements? He is, in my opinion, as much above the level of his hearers, with regard to education, as the best-educated minister in Europe is above his congregation."*

Let only search be made, and we doubt not suitable instruments will be found to pioneer the way, and commence the blessed work of evangelization. What a glorious consummation it would be if a chain of Mission stations could be formed along the Niger, at the various points we have indicated, from Aboh to the confluence, and another connecting chain pushed forward through Idsebu, Ondo, and Igbara, so as to bring the Yoruba and Niger Missions into connexion with each other.

At this important crisis of the history of the West-Africa Mission, when it is providentially indicated that converted Africans, instead of remaining in Sierra Leone, should, as opportunity presents itself, go forth preaching the word, we desire to express our thankfulness that the Bishop appointed to the superintendence of this vast Mission field is not a novice. His experience of the nature of Missionary work will convince him that not only is it necessary for the poor heathen, for "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" but as necessary to prevent the lapse of Christian Churches into cold formalism, and the sepulchral state of having a name to live whilst they are dead. His knowledge of the native character peculiarly fits him for the important office of selecting such instruments as will not disappoint the confidence reposed in them. We trust that the Bishop and Missionary clergy may have grace given them commensurate with the great work they have to do; that they may prove chosen instruments in the hands of God for the development of the Missionary capabilities of the West-African churches; and that the effort put forth on behalf of the Yorubans may prove to be but the first amidst a series of kindred operations.

* "Journals of the Rev. J. F. Schön and Mr. S. Crowther," &c., pp. 64, 65.

The introduction of Christianity amongst the tribes of the Niger and the Tshadda, can alone avail to arrest the ravages of the Filani. It is by taking advantage of the feuds and divisions existing among the heathen tribes that they have been enabled to make progress. The cementing influences of the gospel of Christ can alone restore national union, and raise up a barrier which the oppressor cannot pass.

We doubt not as to the agency, but the pecuniary means, who will help to supply these? In the present state of our Society's finances a forward movement is impossible. We can scarcely retain the ground we have already occupied. God has given Englishmen wealth. The conveniences, comforts, nay, more than comforts, the luxuries of their domestic life, proclaim the fact. In the ar-

rangements of their homes will be found elegance, refinement, and the combination of all that may be requisite to gratify a fastidious taste. But let us beware how we act the part of Dives, while the poor heathen Lazarus, covered with sores, and desiring to be fed with the crumbs which fall from our table, lies neglected at our gate. There have been those who have travelled for the good of Africa; and that great continent, when its emancipation comes, shall raise a memorial of its gratitude, on which shall be inscribed the names of Wilberforce, Clarkson, Buxton, and many others. But are there none to follow in their steps—none now, who, having the means of doing so, shall be found willing to make the sacrifices which so great an emergency requires?

KASHMÍR TO LADAK.

(Concluded from p. 143 of our last Number.)

THE portion of the Rev. R. Clark's journal which we present in this Number, will just suffice to bring us within the borders of Ladak. We reserve the greater part of his observations on that country for our next Number, as we wish to introduce his line of route in connexion with the map of the Western Himalaya prepared by Arrowsmith.

"July 12—We are encamped to-day close to an uninhabited log hut, just under the hills, which to-morrow we shall have to mount to the height of 1500 or 2000 feet more, in order to cross the pass. The road to-day was very good indeed, through rich meadow land, with excellent pasturage, and covered with all kinds of flowers. There was only one place where there was any difficulty at all, and that was on account of the snow, which had to be cut away to make a road. The houses which we left this morning at Sonamurg have only been inhabited for the last few months. They were so, they told us, at the suggestion of the commissioner Sabib, and for the convenience of English travellers to Ladak, in order to supply them with wood and milk. They say that there is great danger in living here on account of the avalanches in winter; and the cold also must be excessive, as the whole ground is covered with snow to the depth of several feet. The thermometer this morning, even at this time of the year, stood at 38°, and about three o'clock in the tent it was 82°; so that the temperature here is subject to considerable changes—as much as 44° in a very few hours. The sun by day is very hot, and the whole country about here, just freed from many

months of snow, is very beautiful, on account of the freshness and variety of the colours with which it is covered.

"July 13—Mutyn. After rather a steep climb, we got up to the top of the pass. The river still accompanied us, but was covered over with deep snow almost the whole way, under which it had made a way for itself. We only saw two holes which showed us that it was there. Till very lately, the road up to the top of the pass lay over the bed of the river, up a deep and steep gorge, which allowed just room enough for the river, but for nothing else. The breaking up of the snow has stopped the traffic on that road, but we could still trace distinctly the path, which led exactly over the holes above mentioned. The snow lies there in winter some forty feet deep. At the top of the pass we entered Thibet; but, although we have come up to so great a height, the curious thing is, that we do not seem to go down. We have come on several miles since we crossed the pass, but we still seem to be nearly at the same height, i. e. about 10,700 feet high, according to Dr. Thompson. The road led, almost the whole way, over snow, which, with such a bright sun, was very dazzling, and almost painful to the eyes. It is, however, melting, and spring is beginning in the parts which it has left, and flowers of every hue are bursting into bloom. We have now seen, not only almost all the English wild flowers, but even almost all the garden flowers and fruit-trees. A day or two ago we found a gooseberry-tree, and to-day we actually came to a currant-tree and to the rhubarb plant, which our men ate

uncooked. We are encamped under what Major Martin calls a glacier, but as I never saw one before I am still a little sceptical, and I do not know what to think of it. There is a house here, but uninhabited, and, for reasons which may be well understood, is not even entered by our men. The very ground near the halting-places of the natives seems to swarm with fleas. We met a number of the Ladakis on the road, going to Srinagar, and such filthy and unprepossessing people I think I never saw. This country is very uninviting, at least it seems so at present. People seem to be almost scorched by the sun by day, and almost frozen by night. Our servants are getting ill, and Major Martin is not well. Every thing is bare and bleak, the hills are rocks, and there is not a tree to be seen; and the long and almost interminable winter, of ten months or even more, makes it fit for nothing but the screaming marmots, who come out to look at us, and, at the least noise, dart back into their deep holes, in which I suppose they sleep through all the winter's cold above them. There are also two or three crows to be seen, but no eagles. Butterflies and flowers are just now very plentiful. There is already another river near us, but it now flows the other way, and the road goes along its banks. The river is still covered over by snow in many places, and no doubt we crossed and recrossed it many times, on the way to this place, without knowing it. It is called the Duras river, and flows into the Indus. The former river was the Sind, flowing into the Jhelum. The source of both seems to be the same, viz. a great bed of snow near the top of the pass; and it is just a chance at that point which way the water flows, whether into the Indus or the Jhelum. The present valley we are in is called the Duras valley, after the river, as the former valley was called the Sind. Dr. Thompson says there is a peak here which he supposes to be 17,000 feet high, but we have not seen it. There are also two glaciers marked on the map: we did not notice them either; but we did not then know that they were there, and therefore did not look about for them.

"July 14—Pain Duras. At last we have got to the haunts of men again, in this miserable little village. There is nothing to tempt us to remain longer than is absolutely necessary; but several of the servants have fever, and Major Martin is not at all well, and so we are obliged to halt for to-morrow, and, as Sunday follows, we shall all have two days' good rest. It is, however, still very cold, as we have hardly yet descended at all. One of our Christians wants to know the reason why it is so cold. He says, 'The nearer we go to the

fire, the warmer it is; and when we have been mounting up for so many days to so great a height, and got so much nearer to the sun, how is it that it becomes colder instead of becoming warmer?' Our little river has become a great one, and cannot be now forded. We had some little difficulty in fording it many miles further up, at the beginning of the march; and the streams which join it from every valley are often nearly as large as it was then.

"July 17—Duras or Dras. Yesterday was the fast-day for India on account of the war with Russia, which our little Christian community kept in this distant land; and I trust it was not an unprofitable season, although so far removed from all other Christian congregations. We came on here this morning. There is a little fort here of Goolab Singh's, situated at the convergence of many valleys. We met a gentleman on the road, a captain in one of Her Majesty's regiments. He went from Simla to Ladak, and is now on his way to Srinagar. He has only six coolies, and walks the whole way on foot, as he has no horse. He recommended us to ascend the mountains behind Ladak to see some lakes 16,500 feet high, which were full of ice when he was there, with the thermometer at 26° and 28°. He sank in some places in the snow up to the middle. However, we have other work to do. He was a most agreeable and well-informed gentleman. We met, also, a number of Mr. P——'s men, laden with the spoils of the chase. The huntsman who was with him was a relative of our head man, whom Major Martin hired at Srinagar: and so, after three times falling upon each other's necks—after the manner of Jacob and Esau at their meeting, or at any rate according to the usual picture of them—we were allowed to see his trophies. There was the shāfu,* with great horns like an ox; the

* The shāfu—this we suppose to be the sha, sha-ba, and the female sha-mo, mentioned by Cunningham as having been seen by him "browsing in large flocks on the mountains on the left bank of the Indus, below Lé." According to his description, it is "as large as a stag, with strong wiry hair of a reddish brown colour on the back, gradually changing to white on the stomach. The chest is covered with dirty black hair. The massive horns, which touch at their bases, are curved backward and downward, the tips being turned forward, upward, and inward. Each horn thus forms about three-quarters of a circle." There are two other species of wild sheep in Ladak, the nyan or ovis ammon of naturalists, found only near the snow limit, and the na', "of the size of an ordinary sheep, of a dull brownish-grey colour, with curved, smooth, and four-sided horns."

hāngal, or twelve-horned stag, the barahsingah; the khel, which had horns like those of a huge ram; the skin of the wild horse,* a savage animal something like an ass; the brungh, or short-horned stag; and also the wild yak,† or ox. They are the result of his expedition to Ladak and the neighbouring country. They are all wild animals, very difficult to be got at, and only in the most unfrequented parts, and often near the snow: most of them are said to be very fierce when attacked. Mr. P. has now been here nearly a year and a-half. He was with poor Dr. Ray when the latter was killed at the beginning of last year. They were shooting together, and had been warned of the avalanches. In a moment they saw a great one rolling down upon them. Mr. P. jumped across a ravine, and barely escaped with his life: poor Dr. Ray was overwhelmed, and killed on the spot.

"July 18—Tagshend. We left Duras soon after four, and arrived here about eleven, after breakfasting on the road. There is very little for a Missionary here to do. The villages are only a few miserable huts scattered about, and the people seem neither to understand Kashmíri nor Punjabí. The

* The wild horse mentioned by Mr. Clark is the kyang. This "animal, when full grown, is about fourteen hands high: the facial line is highly arched, like that of the zebra and quagga, and the ears, like theirs, are longer than those of a horse, but much shorter than those of an ass. A line of black hair extends all along the whole of the back, but there are no cross stripes across the withers, as in the a. s. The tail has a long tuft of hair at the end, like the zebra. The general colour is reddish-brown on the back and sides, and white on the stomach." The kyang neighs like a horse.

† "The wild yak, called brong or dong, is said to inhabit the grassy plains on the upper courses of the Sulej and Sangpo." Major Cunningham observes that the people generally believe in their existence, but that he could not procure any of their horns, nor find any person who had actually seen the living animal. The domesticated yak is thus described by Vigne—"The largest yak that I saw at Ladak were of the size of large English bulls, long bodied, and with a great depression of the head, corresponding to the bisintine rise on the shoulder. The horns rarely, I think, bent backward, but rose in a line with the profile. A belt or lengthened tuft of long pendant hair was extended along the side, full on the fore-arm, or dewlap, but less so on the flank. The grunt is something like that of a hog, but more approaching to a bellowing noise. The milk is richer than the common cow of the country, which is small, without any display of breeding, and has not the hump on the shoulder, or very little of it. I saw yak of all colours."^b

^a Cunningham's Ladak, viii.—Productions.

^b Vigne's Kashmir, vol. ii. c. 9.

rocks are magnificent, some from 14,000 to 16,000 feet high, but are bleak and bare. We passed one on the road which had two glaciers upon it. The river Duras has become great, and very impetuous, and rushes along at a great speed. Our tents are pitched close to where a mountain torrent enters the river. It would be thought, anywhere else, to be in itself a considerable stream, for it would not be at all easy to ford it. It is literally a mass of foam, as it leaps from rock to rock, and dashes its spray in every direction. It is one waterfall almost the whole way, and comes down between two high rocks close to our left.

"July 19—Chanagund, near Sufeidar, or near Hurdas. A very hot day indeed. The thermometer stood at 90° in Major Martin's tent, and we had to seek for shelter under some willow-trees, which very fortunately were near the village. We left Tagshend about four A.M.; and after spending about an hour and a-half in cooking and eating breakfast on the road, we arrived near our destination about twelve. There was not a cloud in the sky, and the narrowness of the valley kept off every breath of air, and the sun seemed to strike through umbrella, hat, and all. I kept dipping my handkerchief in water the whole of the latter part of the way, and kept it in my hat, but it did not suffice to keep the head cool. There was not a hut, or a tree, or any place to stop at, and so we were obliged to go on. At last, about twelve, we came to a bit of a willow-tree, near a spring of water. I spread a cloth on the ground, and lay down, and fell asleep, and did not awake for three hours, when I went on. Even then the tents were only just up, and the poor servants seemed quite exhausted. The march was sixteen miles, and there was no place intervening to stop at. At one place 'the kitchen' tumbled down a very steep bank, together with its pony, and, wonderful to relate, nothing was broken. I quite expected that it would have been in the river, but it was fortunately caught in a bush half way, and escaped. The transition from cold to heat is very sudden and trying. To-morrow we leave the Duras valley, and turn to the right, directly towards Ladak. The road to Iskardo branches off from here. We begin again, I think, to ascend: we have been for the last two days gradually descending, though slowly. I suppose we are now about 9000 feet high. There are here only one or two huts, and again the people cannot understand us.

"July 20—Carjil. To-day we had only a short march of about six miles, part of it along the left bank of the Duras, which we,

however, soon left, and turned to the right, and began to ascend the Suru river, which seems to be nearly of the same size as that of Duras. We therefore began again our ascent—instead of the gradual descent which we have had for some days—which will continue until we get to a considerably higher elevation than that of the pass at Bultul. There are two more passes, I believe, which we shall have to cross before we arrive at Ladak: one of them is 12,500 and the other 13,200 feet high. There is a little fort here belonging to Goolab Singh, containing about forty soldiers, to some of whom we preached in the evening. It is situated at the bend of the river, and close to it there is the bridge—over which we hope to pass to-morrow—terminating in a causeway. We seem to have got now into a completely new country. The people do not understand a word of what we say, or at any rate only a very few of them can understand us. Their appearance is becoming very much like that of the Chinese, with more rounded features, and sallow complexion, and rather high cheek bones. Their religion is Buddhist, and they wear their hair after the Chinese manner, *i. e.* a long tail hangs down behind their backs. They are not so good-looking as the people of the countries which we have left, but many of them appear intelligent; and I find that we must not judge of the people of any country by what they are at the top of the pass leading to it, especially when the latter happens to be more than 10,000 feet high, and crowned with no little quantity of snow. A Thibetan physician came to see us, and became quite conversational as soon as Major Martin told him that he was a doctor too—at least as far as two people can be conversational when neither of them knows a single word of the language of the other. However, by the medium of an interpreter they understood each other pretty well, and Major Martin showed him his medicine chest, and gave him a sample of most of the medicines. He could read a little, but did not understand the meaning. He had two great daggers in his girdle, together with a knife, and also a fife, and his lancets hung in a little box by his side. I am not sufficiently familiar with their dress to be able to describe it yet, but will do so at some future time.

“*July 21—Tolsum.* As we were sitting at breakfast this morning, about six or seven miles from here, not on the road-side, but with our table occupying the whole of it, and with umbrellas held over our heads to screen us from the sun, a Lama passed by with his servant behind him. As he was the first we had seen, we sent for him, and

he sat down on the rock beside us; but unfortunately, neither we nor our head man from Kashmir, who knows Kashmiri, and also a little Persian, could understand one word of what he said, and he was in precisely the same difficulty with respect to us. However, we got out one of Dr. Prochnow's Thibetan tracts, and gave it to him. He opened it, and his whole face lighted up at once. He looked at us, and then at the book, and, after making his salaam, he began to read aloud. After a little time, he looked up again, and smiled, and salaamed again, and went on reading, evidently showing that he understood it well. We could not do more for him, and were obliged to let him go, and watched him reading his tract to himself the whole way as he went up the hill, until he got out of sight. This language will, I fear, be a great obstacle to us: we got on very well in Kashmir, but we shall not be able to do much, I fear, here, at any rate in the country villages: perhaps in the towns they will understand Urdu, or some of its dialects.

“We are encamped here at a pretty little opening in the village, containing about half a dozen wheat-fields. We seem to be entirely shut in on every side, as we cannot see any thing of the road for more than forty or fifty yards. Around us are some very high hills, probably not far inferior in size to Mont Blanc. We passed on the road the very pretty village of Paskum, with a castle on the hill above it looking almost like a little town. The Thibetans seem to cultivate their fields with great neatness and success, for there are good crops of wheat and barley in every place where any thing can possibly grow. The terraces often rise out of the water, and go up as far as the rock above. There is a very great quantity of wild black currant trees in every direction. There are no other trees to be seen but willows and a few poplars. The hills are all bare, and often seem quite smooth: they are often composed entirely of pure granite; at other times they look, at a distance, like sandstone.

“*July 22—Molba.* We are here encamped under a lofty rock, which rises on one side almost perpendicularly from the valley to the height of many hundred feet. There is a castle on the top of it, which used to be the residence of ‘*Tsung nam yil*,’ the Rajah of Molba, who, however, has been stripped of his power and all his possessions by Maharajah Goolab Singh. He now lives in his old family mansion—if such it may be called—at the foot of the hill, whilst the summit is occupied by three Lamas, who live in a house which is seemingly of recent con-

struction at the very top of all. We went over in the afternoon to the above-named large residence of the rajah at the bottom of the rock: it is all tumbling down, and every thing about it gives tokens of deep poverty. The rajah was not at home, but his little boy, about ten years old, came to meet us at the door, and shortly afterwards his mother appeared, with two other women. The little boy was dressed in his long woollen coat, with shoes reaching above the ankles, and a little cap, from underneath which his Chinese tail hung down behind. The woman had her head nearly uncovered—for the women do not seem to be veiled here—with a couple of large jewels on her grey hair, and a sheepskin behind her back. To our surprise we found that she could read, and her little boy could also spell out his letters. We talked with her for some little time, through an interpreter, and left some books with her for her husband, as well as for herself. She showed us all over the house, one or two rooms of which must have been formerly very handsome; and also unlocked a door just as we were leaving, and introduced us, of her own accord, into the idol temple. There were only two little idols there, with several pictures of a woman sitting crosslegged, who seemed to receive the worship of the other persons in the picture. Then there was the case containing fresh provisions which had been offered to the idols; and close to it there was the drum and the bell, and cymbals and horn, with which the worship is conducted. In another part was a Thibetan book, consisting of many sheets of paper tied together between two boards of wood. There were also some wooden printing-blocks, and written slips of paper. The rajah's wife gave us one of the former, and several of the latter, which we hope to send home to the Church Missionary Society's Museum. We were much pleased with our visit.

"The religion here is entirely Buddhist. We here saw for the first time the manis, or sacred places, the roofs of which are covered with loose stones, great and small, and on every stone are carved some Thibetan words. The carving in some places is very good. The stones have also carved sometimes on them several figures of different kinds. There is also here another peculiarity which I have not seen elsewhere. At a little distance from the above house a granite rock rises out of the plain about sixty feet high, and stands up quite isolated, like a pillar. On this they have carved a gigantic female figure, with four hands, and which is about thirty feet high. The carving, for this country,

is good, and I wish I could give a good description of it, but we do not know even who it is meant for. Only one thing is evident, viz. that it is an immense idol, and connected with the Buddhist religion.

"July 24—Karbu. We crossed to-day the Namikur pass, I believe 12,500 feet high. The ascent and descent were most gradual and easy the whole way, and there was no snow, either on the pass or on the low hills around it.

"In the evening Sulaiman and I went up to see the Lamas who live at the top of the rock: they were very attentive and civil, and were seemingly delighted to see our books, which they took and read with the greatest interest. They gave us one of their sacred books, which is printed on loose sheets of rather coarse paper, each of them being about three-quarters of a yard long and four or five inches broad. It will be a great matter indeed if the eagerness to read our books, which is found in China, be found to exist here too. The idols of these Lamas were evidently Chinese.

"We heard yesterday, from an European traveller, the saddest news which we have heard for a very long time indeed, viz. the quite unexpected death of one of our best and most valued friends. Poor Captain Lamb died at Amritsar on the 25th of June. We knew that he had been ill, but were not aware that he was dangerously so. You may imagine, therefore, what we felt when we heard of his death. He has been for many years foremost in every good work, and has assisted us and encouraged us at Amritsar in every possible way, never thinking any trouble too great. He was godfather to several of our converts, and there is no one whom perhaps we shall more miss, or whose loss we shall more deplore.

July 25—Lama Yuru. It is generally believed that it never rains in Thibet, but a great mistake it is, as we found out to-day to our cost. It was raining all day till three or four o'clock P.M., and from five A.M. to one P.M. we were out in it, and got completely wet. And the worst of it was that we had to cross the pass, which is 13,500 feet high, i.e. only about 1500 feet lower than Mont Blanc. We stopped as usual for breakfast, but the rain made such a mixture on our plates that Major Martin could not eat any thing, and, in spite of umbrellas and every thing, it was sufficiently uncomfortable. Towards the top of the pass the wind seemed to blow through every thing, almost to one's bones. There was no snow, but it was very cold. The approach to Lama Yuru was very beautiful. It is built on a high rock, and all around are

tombs and manis. There is here a monastery of Lamas—hence its name—who wear red clothes, and always go about with bare and shaven heads. About forty Lamas, I think, live here. We went up to see them, on our arrival, in their lofty abode at the top of the rock, and they conducted us to their temple, built in something of the form of a church, with a nave and two aisles. The idols were arranged all at one end, and seemed to me to be the images of their learned teachers. The name they gave us of them was Giktan jom boh,* and they said that the idols were all different images of the same person, but I think the latter answer was owing to our writing down the name, which probably made them suspicious, and unwilling to give the true names of the others, if, indeed, they knew them. There were at least twenty or thirty idols in their temple, all of them in a sitting posture, and clothed with cloth dresses. Before some of them, and especially before the chief one, were placed offerings of food. On both sides of the idols was the library, consisting of a very great number of books in Thibetan. Before the idols, and at right angles to them, were the places which the monks sit in during their service. We asked them to show us what their service was, and so seven of them sat down on these seats, having first got down three rather large drums and a pair of cymbals. The man with the cymbals gave the signal, and then they all began muttering together something in Thibetan, and keeping time with the drums. There was also another room close to this, which was full of masks with most distorted features, and the most hideous images imaginable, which were put away from public gaze into this side room. There was also some armour for the body, made of little pieces of iron fastened together with leather, together with the praying machines, &c. We tried in vain to purchase one of the large idols, or some of the books: they would not part with any of them, and we could only obtain a small idol, and also a small book. A great many of the Lamas came down to where we were staying, in order to receive the books which we had for them. They seemed pleased with them, but their language is a great obstacle. They seem to be poor, and also ignorant; and we observed, that during their service almost the whole of their fellow-countrymen, several of whom were present, either smiled or burst out into a loud laugh, so that I suppose they have not much influence. The service of the Lamas is, I believe, exclusively conducted by

* Jiktan-gonpo — "Lord of the world," the dharma rajah of Bhutan.

and for themselves, no one else being present. This is altogether a remarkable place, and if we only knew the language we should probably wish to remain a little longer.

"The way in which people here fasten their doors when they leave their house is singular. They do not use locks and keys, but the man carries a rather large wooden seal. On going out, he sticks a piece of mud between the door and the threshold, and stamps it with his seal. If this seal is unbroken on his return he knows that no one has been into the house.

July 26—Nurla. A gradual, and in some places steep, descent the whole way to the Indus, which we crossed by a wooden bridge just before we reached Kalatzi. Quite a fairy scene the whole way. We are now skirting the Indus, which even here is a broad and rapid river. This is a country famous for apricots. The people seem to be very simple, obliging, and intelligent. At Kalatzi we gave them books, and showed them my watch, which seemed to cause no little sensation. A bit of a lead pencil, and half a sheet of paper, were valued as great treasures, and the person to whom we gave them showed us two steel pens which had been given to him by some other Sahib, and which he was proud of evidently in no slight degree. Our knives, scissors, pens, &c., are becoming very valuable: the former are a little bit too small. The whole valley of the Indus, at any rate here, is most bleak and barren, with high rocks and mountains on every side, and the little oases of green surrounding each village are few and far between.

"*July 27*—Lakir. A very long march, with very long and steep ascents and descents, which tried us all pretty well. We left at three-quarters past four A.M., and did not get in until a quarter past one P.M., stopping an hour and three quarters on the road for breakfast. The mountains are high and bleak, and the weather is cold on account of the rain which we have had. The people receive our books most eagerly, but we cannot understand a word they say, and there is only one man of our party, one of the pony men, who can. He acts as interpreter, but does not know much. The people are very good-natured, and they stare at us, and laugh, and talk one to another, and examine every thing we have. Many of them can read. The women are not veiled, and, in fact, wear nothing at all on their heads, and are almost as inquisitive as the men. They are, in appearance, much like the wives of English labourers, or, Major Martin says, they have more of the Irish appearance about them. They are very hard-working, and in fact, they say, do almost all the work, in the

fields as well as elsewhere. To-day two of them acted as our porters, and carried their loads right well. I am sorry to say that many of them are said to have as many as four husbands a-piece, polyandria being very prevalent. We bought an idol to-

day. Before the man parted with it he made his salaam to it, and touched it with his forehead. He said he was sadly afraid it would be angry with him for selling it. Such is the hold which idolatry has on them.

(To be continued.)

SUMMARY OF INTELLIGENCE.

THE PUNJAB.—An important and deeply-interesting letter has been received from our Missionaries at Peshawur. They state the peculiarity of their Mission, not merely as a Mission recently established in the midst of a Mahomedan people, but as a frontier Mission which must act on the countries in advance, where Missionary operations have not yet penetrated. Political events are such as to promise the speedy opening of these countries. From Konkan a representative has arrived at Peshawur, with the express object of bringing the influence of Christian England to bear on that unknown land. An alliance with Cabul has been concluded. The following extract from a private letter refers to this event—

“The principal event of the past fortnight has been the arrival of Hyder Khan, the son of Dost Mohammed. The grand Durbar was held here yesterday morning, when no little of this world’s pomp and grandeur was displayed. The troops were drawn up, or rather a good many of them. The Horse Artillery, in their showy uniforms, were near the entrance of the Durbar tent, and saluted him with their great guns on his arrival and departure, whilst the tent itself was lined with the Grenadier companies of the two Queen’s regiments. Inside were a great number of native Affghan chiefs, in their showy and picturesque costumes, and with their large and handsome and powerful frames, and marked and striking features. Many of these were with Hyder Khan, and some were from this very neighbourhood. The other side was filled with English officers, of all ranks and degrees, all in full dress, with almost every uniform, I suppose, which is to be seen in India, from the engineers, artillery, cavalry and infantry. To-day there has been another durbar of Hyder Khan’s, which even surpassed the one here.”

Such events appear to be preparing a door of access for Christian Missions, in addition to which there are indications of a sense of need beginning to be felt in these as yet unvisited countries, as is evidenced “by the coming forth from them of individuals, of their own accord, for the purpose of investigating the truths of salvation.” One person from Candahar, of a very respectable class in society, is now staying with the Missionaries for this sole object. In addition to other

efforts which may be made for the improvement of these opportunities, the Missionaries are anxious for the establishment of a central school, “which would give the standard to all village and town schools that may hereafter be established in this and the neighbouring Trans-Indus districts.” An application to government for assistance has been most favourably received, and, in the prospect of still larger support, 200 rupees per mensem have been already granted.

BENARES.—The Rev. J. Fuchs’ annual letter, addressed to the Parent Committee, contains the following passage—“The most interesting class of persons about Benares are undoubtedly the Raghobarsis at Chandwak and there around, some twenty miles from here due north, over an extent of country of some twenty miles in length and five in breadth, among whom we spent above a fortnight. Nowhere did people come to our tent as they flocked in at Chandwak, from two P.M. till dusk, from all the surrounding villages. They are an intelligent, friendly, and polite class of men, but the great stain of female infanticide does still attach to them. We have since succeeded in establishing a school among them, and hope thereby to get hold on them.” The following reference to a Missionary gone to his rest, but whose labours have been such as permanently to identify his name with the Missionary history of India, is interesting. “On my first tour, in January, I had at many places attentive hearers of the gospel, and I was especially gratified to hear many mention Mr. Bowley with much respect. One old man told me, that he was still reading the New Testament he had received from him. That dear servant of Christ, though dead, still lives and preaches as it were in these villages. I also found many who told me, that they had repeatedly heard the padres in Benares, and remembered a little of their preaching.”

CENTRAL INDIA.—By despatches received from Calcutta we are informed that the Rev. C. B. Leupolt returned in good health to Benares on April 14th, from his lengthened Missionary tour and visit to Jubbulpur, of which place he has formed a very favourable estimate as a promising sphere for Missionary labour. He speaks of the great desirableness of sending thither an ordained Missionary.

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* Cunningham's "Ladak," &c., p. 17.
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LADAK.

OUR Missionary travellers, having safely crossed the passes of Seoji Lá, Namikar, and Photo Lá, have now introduced us into Kha-chan-pa, or Snowland, as Ladak and the Lhasan kingdom of great Thibet are called by the old Chinese travellers. Strongly contrasted with the serene beauty and rich productiveness of Kashmir, are the rugged features of Ladak. Here are mountain masses, their summits covered with perpetual snow; lofty table-lands, abounding in the singular varieties of Thibetan animal life; gorges and dark defiles, from whose gloomy recesses impetuous torrents struggle to break forth. From south-east to north-west extends the great central valley, where, fed by numerous tributary streams, flowing in from the right hand and the left, the Indus gathers strength to force its way through Rongdo, "the district of defiles," and Makpon-i-Shang-Rong, the craggy defile of Astor, into the plains of the Punjab. In these valleys—varying in extent, sometimes little better than deep ravines, occasionally permitted to expand between the receding hills, so as to become little plains, like that of Lama Yuru—are to be found the homes of man; and numerous gompas, or monasteries, with the chod-tens and manis, proclaim that we have entered within the limits of those vast elevated regions of Central Asia, over which Thibetan Buddhism prevails.

"The greatest extent of Ladak is from north-west to south-east, from the head of the Dras river, in longitude $75^{\circ} 30'$, to Chibra on the Indus, in longitude $79^{\circ} 10'$, a distance of 240 miles. Its greatest breadth is 290 miles, from the Karakoram pass, in north latitude $35^{\circ} 10'$, to the Rotang pass in Lahul, in latitude $32^{\circ} 25'$. Its mean length is 200 miles, and its mean breadth 150 miles. Its whole extent is therefore only 30,000 square miles."

Ladak is distinguished into seven natural divisions, of which five—Nubra, Ladak Proper, Zanskar, Rukchu, Purik, and other districts on the different branches of the Dras river—belong to the maharajah Gúlab Sing, and the two remaining ones, Lahul and Spiti, to the East-India Company. The relative position of these districts stands thus—Ladak, the central and most populous district, sometimes called Mang-yuh, or the "district of many people;" Nubra, the largest district, lying north-west of Ladak; Zanskar, to the south of Ladak, its southern boundary being the great Himalaya; Rukchu, to the east of Zanskar, being bounded on the north by La-

dak Proper, on the east by the Chinese district of Chumurti, and on the south by Lahul and Spiti; Puri, and the kindred districts, Suru and Dras, lying west of Zanskar, on the high road between Kashmir and Lé. The mean height of these districts graduates as follows—

Lahul . . .	11,063
Purik, &c. . .	11,100
Ladak . . .	11,500
Nubra . . .	12,763
Spiti . . .	12,986
Zanskar . . .	13,154
Rukchu . . .	15,634

"The territory of Ladak is one of the most elevated regions of the earth. Its different valleys lie along the head-waters of the Indus, the Sutluj, and the Chenab; and the joint effects of elevation, and of isolation amidst snowy mountains, produce perhaps the most singular climate in the world. Burning heat by day is succeeded by piercing cold at night, and every thing is parched by the extreme dryness of the air. The rarified atmosphere offers but little impediment to the sun's rays, which, during a short summer, are sufficiently powerful to ripen barley at an elevation of 15,000 feet, although the temperature falls below the freezing-point every night. This climate is equally favourable to animal life. The plains between 16,000 and 17,000 feet are covered with wild horses and hares, and immense flocks of domestic goats and sheep; and the slopes of the hills up to 19,000 feet abound with marmots and alpine hares. Such is the extreme dryness of the atmosphere, that no rain falls, and but little snow, and both meats and fruits are cured by mere exposure to the air."*

The great elevation of this country will easily be understood, when it is remembered that the Bara-Lacha, the main chain of the stupendous mountains which constitute the western portion of the Himalaya range, passes through the midst of it, dividing Rukchu, Zanskar, Purik, and Dras, to the north-east, from Spiti, Kullu, Lahul, Kashtwar, and Kashmir, on its south-westerly flank. On the right bank of the Indus another chain extends through the midst of Ladak, in the same direction, from south-east to north-west, the Kailas, or Gangri range; whilst a third range, the Trans-Himalayan, divides Ladak on the north from Rukchu, Zanskar, and Purik on the south. Of these three ranges, the mean height of the first mentioned, the West-

* Cunningham's "Ladak," &c., p. 17.

ern Himalaya, is computed at 20,000 feet; of the second, the Kailas, at not less than 20,000 feet; an elevation to which the Trans-Himalayan range is little inferior. On the north-eastern flank of the Kailas range, running in the same direction from south-east to north-west, is the Karakoram range, the natural boundary to the north of the Thibetan people, as the Western Himalaya is to the south. The average height of this range is also estimated at 20,000 feet.

It is in consequence of this great elevation, and the dryness of the atmosphere, that Ladak is subject to such extremes of heat and cold. In Rukchu it freezes almost every night during summer, yet the noon-day sun is sometimes 25° hotter than in any part of India. In the less elevated district of Spiti the noon-day sun is 15° hotter than India. "The extremes of cold are equally great, and in the more elevated districts the winters are particularly severe. In Rukchu the thermometer falls as low as + 9° of Fahrenheit, even in September, and the minimum temperature is only 23.5°, while the mean temperature is 42° 93' The extreme of cold is probably between twenty and thirty degrees below zero, and the mean temperature of the winter months cannot be more than a few degrees above zero."*

Such is the climate of Ladak, and to this we shall add brief notices of its animal and vegetable productions. Some of its varieties of animal life were mentioned in our last Number—the kyang, or wild horse, and the yak, or grunting ox of Thibet, whose tail furnishes the Indian chaori. To these may be added the gigantic goat called ra-che in little Thibet, and mār-khor, or snake-eater, by the Mussulmans; the skyin, or Thibetan ibex, which frequents the most inaccessible rocks; the nyan, or *ovis ammon* of naturalists, found near the snow limits; the shá, or goat deer, "as large as a stag, with strong wiry hair of a reddish brown colour on the back, gradually changing to white on the stomach," the massive horns forming each about three-quarters of a circle; the sná, about the size of an ordinary sheep, of a dull brownish grey, with curved, smooth, and four-sided horns; the shou, or Thibetan stag, from eight and a-half to nine feet long, and from four and a-half to five feet high at the shoulder, the horns five feet long, three to four in spread between the tips, and ten to eleven inches thick at the base. "The general form of the animal is full of grace and vigour, assimilated to that of the European stag, but with greater strength of limbs and

broader hoofs." "The general colour is earthy brown, more or less lutescent, the head and neck being concolorous with the back; but the flanks are conspicuously paled, and the belly as conspicuously darkened."† Mr. Hodgson conjectures that "the stags of Mongolia, of Manchuria, and of Southern Siberia, are all identical in species with the shou," and is satisfied that "the stag of Thibet is specifically the same with the wapiti of North America, especially that of Canada or the Canadian variety, called often the north-western stag." "Open plains it avoids, frequenting districts more or less mountainous, and provided with cover of trees. It is most common at the base of the loftier ranges; and in summer, when the pasture is scarce below, and the snows are melted above, the shou ascends to the immediate vicinity of the snows, and descends again in winter to the lowest levels." "The flesh is much esteemed for eating, and the skin and horns also are much prized for economic uses, the immature horns, whilst yet full of blood, being deemed so highly medicinal, that they sell for their weight in silver; and the mature horns, ground to powder and taken with mint, being likewise in use by the physicians of Thibet in cases of cholera."

The lá, or musk deer, is also found in Thibet and Kashmir, besides leopards, bears, the wolf, the fox, the dog, &c. The domestic animals are ponies, asses, oxen; the yak, used chiefly for carrying loads; various hybrids, of which the most valuable are the dso, bull, and the dso-mo, cow, the produce of the yak and cow. "The dso is used throughout Ladak for the plough, as well as carrying loads, as he is much more tractable than the yak, and quite as strong. The dso-mo yields much more milk than the yak cow, and of a much richer quality." Of domestic sheep there are two kinds, "the tall, black-faced huniya, used chiefly for carrying burdens, and the pretty diminutive sheep of Purik, which is used only for food." The huniya is of great value to the native, like the rein-deer to the Lap, serving him in various capacities, and providing him with food, clothing, and carriage. Major Cunningham has "seen a single flock of 600 sheep, entirely laden with wool;" and in one day has counted "as many as from five to six thousand sheep laden with shawl wool and common wool, borax and sulphur, and quantities of dried apricots, all making their way to the hill provinces in the south-west." The Purik sheep, "when full grown, is not larger than a south-down

* Cunningham, pp. 182, 183.

† B. H. Hodgson, Esq., Bengal As. Journal.

lamb of five or six months, but in the fineness and weight of its fleece, and the flavour of its mutton, is equal to any race hitherto discovered. It gives two lambs within twelve months. It is twice shorn during the year, and the total clip yields fully three pounds of wool, of which the first clip, in Moorcroft's estimation, was fine enough for tolerably good shawls." "The Purik sheep will eat crumbs and parings of all kinds; and Moorcroft is of opinion that the British cottager might keep three of these sheep with more ease than he now supports a cur-dog."

And here we must observe on the gracious provision afforded to the animal tribes of these elevated regions against the severity of cold, in the fine wool which lies next the skin. The Thibetan stag is thus furnished. His pelage consists of a harsh, quill-like, porrect hair, around the roots of which, and next the skin, the fine wool is laid; while the pointed narrow ears are filled with soft hair abundantly. The yak and goat are similarly provided; and the latter, pastured on the elevated regions of Ladak and Changtung, furnishes the poshm, or shawl-wool, which forms one of the most valuable exports of these secluded districts. "The shawl-goat is shorn only once a-year, and the wool is at once separated from the coarser hair. The hair is manufactured into blanketing for tents, coarse sacking, and ropes, for home consumption." The poshm is brought to Lé on the backs of the huniya, and is there roughly cleaned, the picker receiving the hair as the price of his labour. "The fine shawl-wool is called lena; the common wool, bal: the resemblance to the Latin *lana*, and the English 'wool,' will at once be observable to the reader. Lé is the entrepôt between the wool-producing countries and the Kashmír and Punjab shawl-marts. At Srinagar the wool is spun into thread, and then dyed different colours, no less than forty being employed by the manufacturers. "Their blues and purples are made chiefly from indigo; their yellows from a Punjabi flower called gul-i-kysu, and from a grass called woftangil in Kashmír; their blacks are procured from iron-filings and wild pomegranate skins, from which also a light brown is obtained; their red from kermes and logwood, and a native wood called lin; a drab from walnut-skins; and it will scarcely be believed that the finest of their greens, and a light blue also, are extracted from English green baize."*

The shawl stuff fabricated by the Kashmirian weavers is of various textures, and used

for a variety of purposes. When free from ornament, it is called "alwan;" and when woven with coloured stripes, the chograh of the Affghans, or al-khalek, the long under coat of the Persians, are made from it. Shawls, the most valuable fabric, are always made in pairs, and are therefore called du-shalah, or two shawls. Gloves and socks are also manufactured from the shawl-wool. The total number of shawl-goats in Ladak is estimated by Cunningham at 80,000, and their value at 32,000*l*.

In the vegetable productions of Ladak there is a defectiveness as marked as the abundance which we have found in the department of animal life. The trees consist "of willow, two varieties of poplar, a kind of tamarisk, the pencil cedar, and the *Eleagnus Moorcroftii*." From the scarcity of wood, "the principal fuel used by the people is the short Thibetan furze, called dama, and dried dung of all kinds." "The fruit-trees are the apple, the apricot, the walnut, the mulberry, and the vine." The crops consist of bearded and beardless barley, common wheat and buck wheat, peas, turnips, and mustard. "In the southern province of Spiti wheat grows at a height of 13,000 feet. In the valley of the Indus it first appears between 11,000 and 12,000 feet; and both kinds of barley at an elevation of 15,000 feet. The necessity of artificial irrigation in a country where there is such a paucity of rain is manifest, and much labour and skill are exhibited in conducting the waters from terrace to terrace, and field to field. Aqueducts are also constructed with much bold ingenuity. Two, in particular, are mentioned by Major Cunningham—that of Kambo, one mile in length, and Hardas, nearly three miles. "These canals, which are conducted several hundred feet above the villages, are mostly built up with a retaining wall, and puddled with clay to hold the water. In a few places the rock itself was excavated to form a passage for the water; but in other places, where the hill was too precipitous, or the rock too hard, the water was passed along hollow poplars and willow trunks, which were supported by uprights standing on ledges of the rock, or on huge pegs driven into its crevices." "The seed is sown in May, and the crops cut in September, before the first fall of snow." The average return for the whole of Ladak is estimated by Cunningham at "ten-fold, or perhaps less," the poorer lands giving only five or six-fold; the "richer lands, in the Suru valley and on the Waka and Dras rivers, which enjoy a milder climate and a moister atmosphere," from ten to fifteen-fold. The quantity of land under cultivation

* Vigne, ii. 127.

does not produce a sufficiency of grain for the home consumption of 125,000 people, the present population of Ladak; and there is consequently an annual importation to the value of about 43,000 rupees. Besides wool, already mentioned, borax, sulphur, and dried fruits, are the alone exports. It is the carrying trade, or transport of foreign produce from one country to another, which, passing through this country, constitutes its chief source of wealth; and it is this also which invests it with importance in a Missionary point of view, and indicates it as one of those commanding points which ought to be occupied, as affording opportunity of intercourse with natives of countries at present inaccessible, and thus preparing the way, by distribution of Christian Scriptures and tracts in various languages, for ulterior operations. Ladak is central "between Kashmir and India on the south, and the Chinese provinces of Yarkand, Kotan, and Kashgar, on the north. It is the entrepôt between Kashmir, where shawls are manufactured, and the Chinese provinces of Ruthog and Changthang, where the shawl-wool is produced. It supplies north-western India with tea, shawls, wool, and borax; and the Musulmán provinces of China with opium, saffron, brocades, and shawls."* Besides these staples of trade, there are smaller articles in very great number, and Major Cunningham has given a list of them as prepared from the accounts of Yarkandí and Kashmirí merchants. We subjoin some, that our readers may perceive what a singular centre of trade is in action at Ladak—Russia leather, called bulgár; sable skins, called kúndúz; gama, black leather; kimsan, golden-coloured leather about eight inches wide; sagri, or green leather; turquoises from Persia, through Bokhara; carpets from Kotan; rewand-chini, or rhubarb; chob-chini, or China root; quack medicines of dubious properties, &c. &c. "The most curious items are undoubtedly the export of sugar to Yarkand, and its after import in the shape of sugarcandy. The gur, or coarse sugar of Kashmir, is carried a long journey of two months and a half to Yarkand, where it is refined and chrystallized; and the sugarcandy is again carried over the same long journey back to Ladak and Kashmir." Opium, we regret to say, is the chief article of trade between India and China, through Ladak, to the amount of 12,000*l.* annually. There is a yearly increase in this article of traffic, the opium grown in the hill states being of superior quality, and much prized by the Chinese.

* Cunningham, p. 241.

Thus, in Ladak Missionaries would be placed in the very centre of a very widely-extended circle of national intercourse; and such centres in the prosecution of Missionary operations deserve to be appreciated, as affording opportunity for the acquisition of new languages, and that invaluable process of inquiry and investigation, which prepares the way for definite action. There lies before us the great region of Central Asia, where an European has yet scarcely found opportunity of access. Lhasa has been reached by the Lazarist Missionaries, Gabet and Huc, in 1846; from whence, after a brief residence of less than two months, they were constrained to depart, and sent back under escort to Macoa.*

So likewise as to Yarkand. We know of but one European who has reached that point, a Mr. Gardiner, the abstract of whose journal our readers will find in the "Bengal Asiatic Journal for 1858." Having been disappointed in the prospect of employment under the Russian government, he was induced to visit Persia with two companions; and, leaving Astracan in September 1829, proceeded to Astrabad, where one of his fellow-travellers left him. With the other he resolved to proceed eastward, in the hope of obtaining employment in the Punjab. On January 24, 1830, he started from Herat with a small kaffila of returned pilgrims for Koon-dooz, thence by Khoolook to Budukshán, which they reached July 18th. On the 31st they reached the foot of the Altai mountains, and there met three Hindu suniyassis, who had been on a pilgrimage to a volcano in Kbirghiz. Through rugged mountains, they arrived at a village of between 7000 and 8000 inhabitants, partly Mogul, partly Shooly, about a mile distant from the sources of the Oxus. In this portion of the journal there is an enume-

* They introduce into their narrative a curious story of Moorcroft having arrived at Lhasa from Ladak in 1826 under the disguise of a Kashmirian Mussulman, remaining there twelve years, and on his return to Ladak having been murdered by brigands in the province of Ngari. This is given on the authority of several of the inhabitants, and more especially of one Nisan, a Kashmirian, who professed to have lived with Moorcroft for a long time at Lhasa as his servant. To which is added the singular fact, as stated by these gentlemen, that they had never heard of Moorcroft before reaching Lhasa, and there first learned his name. The historical facts concerning this celebrated traveller are these—that he died in August 1825, on his way from Herat to Balk, as announced by M. Tribeck, his fellow-traveller, in a letter addressed to Captain Wade at Ludiana.

ration of Kafir tribes on the borders of Turkistan, the largest of which, the Akaa, or Cushyar, about 250,000 in number, partly Mahommedan in their creed, but with heathen practices, bear nominal allegiance to Yarkand, the rest appearing quite independent. A desert is then crossed; and, after meeting a caravan from Yarkand, with tea, cloths, and silver, to Samarkand, they reached that city on September 24th, which is described as consisting of two cities, one inhabited by the Mahommedan Mogul population, the other by the Chinese or Ketai garrison, the total amounting to 80,000 or 100,000 souls, with 15,000 soldiers. We have given a brief sketch of this journey because of its singularity, and also to remind our readers that there are such countries in existence, where the message of gospel-mercy never yet has penetrated. There, in those elevated regions of Central Asia, whose plains are called Pam-i-dunia, "roof of the world," the god of this world has long enthroned himself, and has exercised an unmolested sway. We are now making our approaches to this great citadel of the kingdom of darkness; and as in Africa, so here, aspiring to reach the heart of the continent. In attacking a fortress, it is of importance to take possession of every point from whence any portion of the works may be commanded, and use it as a *point d'appui*. Such is the light in which Ladak presents itself to our attention.

We now proceed to speak of the population of Ladak, that peculiar portion of our fellow-men who claim this country as their home. During the last twenty years there has been a great decrease in the population. In 1834 the small-pox broke out with such fatal virulence as to carry off 14,000 persons, or one-twelfth of the entire number. Then commenced the invasions which ended in the subjugation of Ladak to the present ruler of Kashmir. During seven years of war, to the close of 1841, it is computed that 15,000 Ladak's perished, besides many who emigrated. Thus Moorcroft's census of 165,000 has been reduced in twenty-five years by 40,000.

The people call themselves Bot-pa or Bod-pa. By the Hindus they are known as Botis or Botiyas, and their country Bhutan. These appellations are supposed by Cunningham to have originated in "the tenth or twelfth century, when, the Buddhists having been expelled from India, the hill country in which they settled naturally acquired the name of Buddha-sthan, or Bauddh-than, and Bod-tan, or Bot. Their features and language, the Thibetan, pronounce them to be an offshoot of the great Mongolian race. They are said to

be superior in strength to the other Mongolian races of Kalmaks and Tungusis, although in stature less than the Kanets, or people of mingled Hindu and Tartar descent, who occupy Kunawur, and still more so when compared with the standard height of the Hindus and Chinese. The average stature of the landlords and headmen, who are better fed and clothed, and never carry burdens, is superior to that of the labouring class. Cunningham notices the very short stature of the women. In Ladak he saw only six men that were under five feet in height, but amongst the women no less than ten who were under four feet five inches. The appearance of the Botis is far from being comely, and the contrast in this respect, between the people of Ladak and of Kashmir, is as striking as that which exists between the countries they inhabit. We have remarked this in parallel valleys of the Pyrennees. In one, where magnificent pine forests clothe the mountain steeps, and fuel is abundant, the people are a vigorous and manly race; in others, where the ascents are bare, and a deficiency of fuel prevails, the inhabitants are afflicted with goitre, and their appearance is one of inferiority. "In general, the Botis have short, squat, stout figures, with broad, flat, ugly faces," although occasionally, among the better classes, men and women may be seen "who are well made and well featured, with a fine rosy colour in their cheeks." The most favourable specimens of the race are to be found in the valley of the Indus, "where apples, grapes, and walnuts are cultivated with success." In the more rigorous climates of Rukchu and Spiti physical traits deteriorate.

"The face of the Bot is broad, flat, and square, with high cheek-bones, large mouth, and narrow forehead. The nose is broad and flat, and generally much turned up, with wide nostrils, and with little or no bridge. The eyes are small and narrow, and the upper eyelids usually have a peculiar and angular form that is especially ugly. The eyes are nearly always black; but brown, and even blue eyes are seen occasionally. The inner corners are drawn downwards by the tension of the skin over the large cheek bones; the eyelids are therefore not in one straight line parallel to the mouth, as is the case with Europeans, but their lines meet in a highly obtuse angle pointing downwards. This gives an appearance of obliquity to the eyes themselves that is very disagreeable. The ears are prominent, very large, and very thick. They have also particularly long lobes, and are altogether about one-half larger than those of Europeans.

The mouth is large, with full and somewhat prominent lips. The hair is black, coarse, and thick, and usually straight and crisp. Bushy heads of hair are sometimes seen; but I believe that the frizzly appearance is not due, even in part, to any natural tendency to curl, but solely to the tangled and thickly agglomerated matting of the hair, consequent upon its never having been combed or washed from first to second childhood.*

"The men of Ladak wear a cloak of woollen, thick and warm. It is usually white, or rather it has once been white, for, as the people only wash themselves once a year, and never wash their clothes, their cloaks are always of a dirty hue. Round their legs, from knee to ankle, they have coarse woollen leggings of felt, fitting tightly, or else wrapped close round the leg, and secured by a garter, which is wound spirally round the leg, from the ankle upwards. The garter is generally black, but sometimes red. On their heads they wear either quilted skull-caps, as filthy as their cloaks, or caps of sheepskin with the wool inside, and with a large flap behind, which covers the back of the neck as well as the ears. Those in better circumstances have fur caps of the same shape. The boots are of felt, with soles of sheep or goatskin, which are turned up all round and sewn to the felt. The upper part of the felt boot is open to the front, and is allowed to fall over, something in the manner of the boots worn in England in Charles II.'s time. The lamas have red boots, and the others mostly have their's ornamented with small bits of coloured cloth in the front."

"The Ladakí women wear a black woollen jacket, with a large striped woollen petticoat of many colours, generally green, blue, red, and yellow, reaching below the mid-leg. Over all they wear a sheepskin with the wool inside, secured, or rather skewered, in front by a large iron or brass needle. The poorer classes have the outside of the skin plain, but those in better circumstances cover it with coarse woollen baize, either red, blue, green, or yellow, with a broad border, always of a different colour. The upper classes cover this sheepskin cloak either with brocade or silk. Their heads are always bare, the hair being arranged in a border of narrow plaits, which hang round the head like a long fringe. From the forehead, over the division of the hair, they all wear a long narrow band of cloth, studded with coarse, many-flawed turquoises, which hangs down behind as low as the waist, and is usually finished off with a

tassel of wool or a bunch of cowries. The ears are covered by semicircular woollen lappets, fastened to the hair, and edged with brown or black fur, generally of the otter-skin called kunduz. These ear-flaps are always red, the inside being woollen, and the outside brocade. These are made coarse or fine according to circumstances, for the Ladakí women seem to pride themselves upon the style and material of these lappets just as much as European ladies do upon the fashion of their bonnets. All classes of women wear, besides, a profusion of necklaces, made of cornelian, turquoises, or amber, and they have also massive ornaments of silver and brass, studded with turquoises. Both men and women wear in their waistcloths or girdles a Chakmak, or leather case, ornamented with brass, containing flint, steel, and tinder; and the men, besides, usually carry a knife or dagger in their girdles. The women likewise carry a brass spoon, a convex brass mirror, and a case of coarse needles, attached to their girdles: to these may be added a small metal or wooden cup or quaigh, a single or double flageolet, a metal spoon and plate, all of which are stuffed into the slackened breast of the dress, next the skin, along with a ball of wool, a coil of rope, and a few unleavened wheat or barley cakes.**

Buddhism, under that modification of it which prevails in Thibet, is the religion of Ladak, and there is reason to believe that this false system has prevailed there since the first century before the Christian era, or for 2000 years. It is full time, surely, that its sombre influence be chased away by the invigorating light of the Sun of Righteousness. Vast indeed is the dominion it exercises. "By the best authorities, its followers are said to be more than three hundred millions. It prevails over most of the fertile and popular regions of South-Eastern Asia. It is the prevalent form of religion in Burmah, Siam, Annam, Japan, Thibet, and Loo-choo: in Ceylon, Nepal, Mongolia, and the splendid islands of Malaysia, it is widely diffused; whilst, with the exception of the aristocratic, political disciples of Confucius, and the rational, philosophical followers of Taou-tsze, the unnumbered millions of China worship Buddha.†

A system so widely spread, and which has so successfully risen to ascendant influence over nations so widely separated as to locality, and distinct in type, is well worthy of examination. There must be something, in the principles and mode of action by which it is distinguished, so singularly harmonizing with

* Cunningham, pp. 296, 297.

* Cunningham, pp. 303-305.

† Calcutta Review. No. 37.

the tendencies of the natural heart as to secure such general acceptance; something, moreover, which is peculiar and positive; for it has come into collision with Brahminism, by which, after a prolonged struggle, it was expelled from Hindustan, its literature destroyed, and its temples overturned. When introduced into Thibet, it had to combat with the followers of the Yung-drung-pa, or "mystic cross;" so much so, that in A.D. 899 Buddhism was abolished, nor did it regain its present position of dominance for seventy years. And yet, at the same time, it has never failed to absorb into itself the *débris* of the systems which it has displaced, and recommend itself thus to the popular ideas and superstitions.

In a previous article on this subject* we expressed our opinion that Buddhism originated in an attempt at religious reformation, the author of which, having nothing definite to guide him, lost himself in mysticism. In an able article on the rise, principles, and tendencies of Buddhism, which appeared in the "Calcutta Review" of June 1853, we find the same view taken by the writer. "We see good reasons for supposing that about the time when Sakya Sinha" (Sakya Muni, or Guadama Buddha, the founder of the system) "lived, was, what the Germans would call, the age of the development of Hinduism. It had emerged from the pantheism of the Veda into a form of polytheism, different, indeed, from the hideous conglomeration of the present day, yet equally false, and almost as pernicious. Along with this development, innovations had taken place, as repulsive to the sensibilities of a virtuous man, as they were chafing to a philosopher and offensive to a patriot. Priestly power and pride had grown up, like the gigantic titheco around the nunagách, and had left the body politic a leafless, sapless, lifeless thing, which yet remained only that it might sustain the hateful parasite which had brought it to decay. The growth of an idolatry, characterized equally by physical grossness and unphilosophical peculiarities—by an hereditary priesthood—by the vilest superstition, and the consequent depreciation of the regal dignity—the exclusion from sacred service of many who coveted its honours and its immunities—and the tendency to crush any thing in the shape of political freedom and popular advancement—might well excite a large amount of dissatisfaction and hostility."

The Rev. J. Bigaudet, in a series of notes appended to a Legend of Gaudama, translated by him from the Burmese, into which lan-

guage it had been rendered from the original Pali by a native translator, expresses the same views. "Phralaong (that is, Buddha, before he obtained supreme knowledge, when he was slowly but gradually gravitating towards the centre of matchless perfection) was brought up in the bosom of a society regulated and governed by Brahminical institutions. He must have been imbued, from the earliest days of his elementary education, with the notions generally taught, viz. the Brahminical ones. When he grew up, and began to think for himself, he was displeased with certain doctrines which did not tally with his own ideas. Following the example of many that had preceded him in the way of innovation, he boldly shaped his course in a new direction, and soon arrived at a final issue on many points, both with his teachers, and some of the doctrines generally received in the society in which he had been brought up. We may therefore safely conclude, that the doctrines supposed to have been preached by the latest Buddha are but an off-shoot from Brahminism. These may serve to account for the great resemblance subsisting between many doctrines of both creeds. The cardinal points on which these two systems essentially differ are the beginning and end of living beings. Between these two extremes there is a multitude of points over which both systems so perfectly agree, that they appear blended together."*

Let us briefly glance at the principles of the system. Buddhism professes belief in a self-existent Adi Buddha; but the idea of a supreme intelligence has been so mystically dealt with, that it has been reduced to a mere abstraction, which moves the human mind neither to love nor fear; and, neutralized thus as to the exercise of the most important affections, man becomes practically atheistical. But from this quiescent abstraction there have been spontaneous emanations of spiritual beings—the five celestial Buddhas, in which the original principle of inactivity is so far overcome as to produce each a Buddhishatwa. By some, these are supposed to have progressed to the exercise of active powers, so as to have engaged simultaneously in the work of creation; but, according to the more general opinion, creative energy was confined to one, Padma-Pani, and in him only exerted, according to the opinion of some, by calling into existence the actual creators, Brahma, Vishnu, and Siva. Others theorize differently. "Buddha—intelligence, operated upon Dharma—matter, which led to

* Journal Indian Archipelago. Vol. 7. Nos. 4 and 5. p. 178.

* "Church Missionary Intelligencer," Feb. 1851.

the production of Sangha, the actual creative power which develops all the phenomena of the existent universe." This triad is recognised in Thibet under the title of Kon-*chhok-Sum*, or Three Supremacies.

But, leaving this mysticism, let us glance at the inferior or popular part of the system. "Created or mortal beings are divided into six classes, named *Dobra-Rikdruk*, 'the six advancers or progressors,' because their souls progress by transmigration from one state to a better state, until they finally attain absorption into the divine essence; after which they are no longer subject to transmigration. These six classes are—

"1. *Lhá*, 'gods,' equivalent to the Hindu *Sura* and *Deva*.

"2. *Lhá-ma-yin*, or *Lhá-min*, 'demi-gods or Titans,' equivalent to the Hindu *Asura* and *Daitya*.

"3. *Mi*, 'man,' the Sanskrit *Manushya*.

"4. *Dudro*, 'brutes;' in Sanskrit, *Tiryayuka*, 'crookedly,' because they walk a little out of the right path.

"5. *Yidok*, 'goblins,' in Sanskrit, *preta*.

"6. *Myalba*, 'the damned;' in Sanskrit, *Náraka*."*

The hells to which the *náraka* are assigned are "divided into eight cold and sixteen hot hells, which are favourite subjects of representation with the Chinese and Thibetan painters." But the hell of the Buddhist, multifarious as its aspect is, does not connect in his mind with the idea of finality. The punishments are not everlasting. Increase of guilt may sink the soul lower and lower, to the very lowest compartment of the infernal regions; yet even from thence it may recover, and ultimately rise to the bliss of Nirvana itself. "A good man, after death, is supposed to be raised to the dignity of a *lhá-ma-yin*, or demi-god, while the bad man is degraded to the state of a *dudro*, or brute." Thus the opportunity afforded for deterioration or improvement is interminable, the soul, amidst all its transmigrations, remaining indestructible, and retaining its inherent energy of action, so as, by its own merit or demerit, to fall or rise, until in Nirvana it attains eternal repose from further transmigration, and, absorbed into the divine essence, from whence for a time it was separated, loses its individuality in the higher life of the Supreme. We perceive here a variety of conceptions, grateful and flattering to the natural mind—that man has the power in himself to progress to the highest elevation; that he is not dependent on another, but has within

himself inexhaustible resources; that he can never fall so low, but that he can recover himself out of it; and that in any case Nirvana must be his final destination. The antagonism of such conceptions to Christian truth is at once evident; and as "the natural man receiveth not the things of the Spirit of God, for they are foolishness to Him;" so to the fallen mind such ideas are welcome, because they flatter its pride, and blind it as to its corruption and need of being regenerated in order to salvation.

In the classification of mortal beings to which our attention has been directed, the position intermediate between the two extremes is occupied by man, and from thence there may be deterioration or upward progress, until Buddhahood be attained. This can only be accomplished "by the practice of rigid virtue, extreme self-denial, and profound meditation for innumerable ages;" and this Gaudama has accomplished, so as to be now Sakya Buddha, having been preceded by six others only in this extraordinary development of merit; and he has now assigned to him a paramount position as lord of earth and man, which none of the *dii majores* are suffered to occupy. Gaudama, in the high measure of his attainments, is the model which the system proposes for imitation. "If Gaudama, in passing through five hundred and fifty states of existence, was a dog at Benares, a cuckoo and a fish in Oude, and things yet viler still, who can tell the destiny of the spirit which now abides in some poor wretch who performs the meanest offices?" And as intense meditation is one of the most approved methods by which progress can be made, and the heaven to which the Buddhist looks forward as the *ultimatum* of that progress is a dreamy quiescence, where individual responsibility ceases, we can well understand the strong impulse which the system gives to the monastic life, and the multiplication of monastic institutions; the more so, as it recognises, in contra-distinction to Brahminism, no priestly caste. Any one, free from bodily infirmity and disease, who has arrived at twenty years of age, and who is willing to submit to the rules of the priesthood, may become a member of the order.

It will be observed that a classification of superior beings such as has been described, commencing with the Supreme Intelligence, and gradually descending to gods and demi-gods, admits of indefinite extension, so as to admit into the category new objects of reverence, according to the prevailing superstitions of the time or place. Hence the different modifications under which Buddhism presents

* Cunningham, p. 365.

itself. "During the twenty-three centuries of its existence, among nations remarkable for their intellectual subtilty, speculativeness, and apathy, it has developed 'phases of faith,' which differ almost as much from one another as they do from avowedly antagonistic creeds. In Nepal it has incorporated itself much with Hindu mythology; in Ceylon it has assumed an atheistic form; in Thibet it is theocratic; in China it acknowledges "gods many and lords many"—its principal divinities are goddesses, together with innumerable other feigned deities, presiding over individual, local, and national interests; in Cambodia it is nothing else but a vast and absurd pantheism, which covers with its veil a hopeless atheism."*

Thus the system, in its vague mysticism, adapts itself with facility to minds of a dreamy and transcendental caste, or, in dealing with the masses, is unscrupulous in the multiplication of superstitious details. The Lhakhangs, or temples, are filled with images and pictures, some of metal and of colossal size, others, of half-life size, made of unburnt clay, and painted. The people under its influence are not only image and picture-worshippers, but relic-worshippers. The dedicatory buildings erected in honour of Sakya, or some one of the holy Buddhas, and called, in Thibetan, Chhod-rten, or offering-repository, because offerings are made to the shrine, and the Dung-ten, or relic repository, are evidences of this. The manfs, which will be found described in Mr. Clark's journal, evince the superstitious degradation of the people. The dykes, or piles of stones, are covered with inscribed slabs: they are votive offerings from all classes for the attainment of some particular object.

Nor is Buddhism contented with the measure of superstition which recognises the dead, and the relics of the dead, as suitable objects of religious veneration; but living men are similarly dealt with. Not only may an individual, by the supposed force of merit, become a Buddha; but Buddha condescends to unlimited incarnations, and comes and dwells in human form amongst men, in order to facilitate their advancement. The most celebrated of these living Buddhas are the Dalai Lama of Lhasa, called Gyalba Rinpoche, or the gem of majesty; the Tachi Lama, at Tachi Lhunpo, called the Panchen Rinpoche, or the gem of learning; and the Dharma Rajah, called by the Thibetans Jigten Gonpo, lord of the world. When the Dalai Lama dies, or, in Buddhistic phrase, when

he has put off his human envelope, the lamas have to occupy themselves in discovering to whom the transfer has been made, and who is to be recognised as successor.

As there are thus three distinct heads of the lama hierarchy, the lamas are divided into different sects. The most ancient is Nyimapa, to which belong most of the lamas of Ladak, and which is distinguished by its red dress: the Gelukpa sect, to which belong the Dalai Lama and Tachi Lama, wears the yellow dress: the Dukpa sect, at the head of which is the Dharma Rajah, wears red dresses.

"Most of the lamas in Ladak wear a red coat with sleeves and long skirts, secured by a red girdle. All wear red boots. Most of them are bareheaded, but the higher lamas wear semicircular red caps. One great lama, the abbot of Lama Yurru, wears a peculiar hat, formed of bands that diminish in width by steps towards the top. Most lamas have their heads shaved, or the hair cropped short, but the abbot's hair was uncut.† The pictures of the grand lamas, both yellow and red, represent them without hair. This agrees with the practice of the Indian Buddhists, who were obliged to shave their heads. The Dharma Rajah, or great lama of the red sect, wears a semicircular red cap, similar to those of the Ladaki lamas. His right arm is bare, but the rest of his person is clothed in ample red garments, suitable to a cold climate. . . . The Dalai and Tashi lamas wear the same description of dress, but of a yellow colour. But all of them have transgressed the holy precept, not to wear any ornamented clothes, for they have yellow and red brocades, spangled with flowers of gold. The Dalai and Tashi lamas wear peculiar conical caps, with long lappets."‡

We must bring to a conclusion these brief notices of the singular pseudo-religion called Buddhism, which prevails in Thibet, and in the countries of oriental Asia. The benumbing influence which it exercises on the human mind is most awful to contemplate. The stillness of spiritual death prevails around. Day by day the priests perform their prescribed chantings, in which the formula, "Aum! mani padme, hun!" is continually repeated, the chos-dungs, or holy trumpets, giving forth their deep intonations, and combining with large drums and brazen cymbals to produce slow and melancholy sounds, the dirge of the

† An engraving of a high lama, wearing the semi-circular cap, and of the great abbot, will be found in the "Church Missionary Gleaner" for Sept. 1854.

‡ Cunningham, pp. 372, 373.

* Calcutta Review, p. 258.

spiritually dead. The people, as they climb the elevated site of some monastery to present their offerings, turn, as they go along, the mani-chos-kors, or precious religious wheels, and thus mechanically discharge the debt of vain repetition which is called prayer; but the sense of spiritual need is unknown, and there are none to inquire after God.

There is, however, this advantage, that the art of printing has been long practised in Thibet; not, indeed, by moveable types, but by engraved stereotype wooden blocks. A par-ma, or printed work, "consists of numerous loose leaves, from one to two feet long, and three to four inches in width, numbered and secured between two planks, the title and number of the volume being sewn on a piece of silk, and inserted at one end." It is true, the great mass of printing "is chiefly confined to the innumerable quantity of prayers and mystical formulæ that are required by the people." But many, amongst the lamas and others, can read, and opportunity is thus afforded for the circulation of the Scriptures and Christian books in the Thibetan language, which our Missionaries—as will be seen from their journal—diligently improved. That journal we now resume.

"July 28—Suimo. We arrived here early this morning, *i. e.* between eight and nine, after passing through Buzgo on our way, where we gave a book to a Lama, who exactly corresponded in external appearance to the ideas one is in the habit of entertaining respecting Friar Tuck. His shaven and bare head, and the deep and marked lines on his round and merry-looking face, with his little eyes looking archly out of their corners, made him look quite droll.

"Every thing about us now is strikingly characteristic. The hills are brown, and sometimes, in peculiar lights, even verging towards black, and many of them are tipped with snow of the purest white. Almost every village seems to be built on or near a rock, and crowned with some immense castle, whose mud battlements are tumbling into ruins. The valley is of the same colour as the mountains, excepting the pleasing and refreshing little patches of green before every village, with the apricot and apple-trees rising up out of the green standing corn. The roads are very remarkable for what are called the 'munis.' They are solid structures, about four to six feet high, generally roughly built up of the stones which lie on the ground; at other times they are more

carefully formed with mortar. Their breadth varies from six to ten feet, and their length from twenty feet to several hundred yards. Near Ladak there is one, they say, about half a mile long. The flat, or sometimes slightly sloping roof is the curious part about them: it is invariably covered with innumerable stones or pieces of slate, and each stone has writing carved on it, or else some picture roughly drawn. Even the stones at the sides are sometimes also carved; and as their 'munis' are general in every village, and often by the road-side, even when no village is near, and as many of them are of such a considerable length, the labour of the whole cannot well be imagined. The words carved on each stone, in the Thibetan language, are the following—"Om Mani Padmi Hom," the meaning of which is (as I find from an extract from Professor Wilson, in a note in Vigne's Travels) 'Let us meditate on the supreme splendour of that divine sun who may illuminate our understandings.' The natives always pass them on the right hand: to do otherwise is, I believe, unfortunate. The people, therefore, who are going different ways pass them on different sides.*

"Other remarkable buildings by the roadsides are the Lamas' tombs. They say that a third or a fourth part of the whole male population profess celibacy, and become Lamas, or monks. I believe that the greater the sanctity, or the position, of the deceased, the

* "The mani is a stone dyke, from four to five feet in height, and from six to twelve feet in breadth. The length varies from ten and twenty feet to nearly half a mile. A mani which I measured near Bazgo was 823 paces, or nearly half a mile, in length. A second mani, near Lé, was somewhat longer, or 880 paces, or 2200 feet. Moorcroft states its length at 1000 paces, but these were most probably the paces of a native, of little more than two feet each. The surface of the mani is always covered with inscribed slabs. The most usual inscription is the holy six-syllabled mantra, 'Aum, mani-padme, hun!' But other formulæ also occur, such as 'Aum! Vagra Páni, hun!' 'Aum! Vagiswari, hun!' &c. These are generally inscribed in Tibetan characters, but sometimes also in mediæval Devanagri characters, called Lantsha. These slabs are votive offerings from all classes of people for the attainment of some particular objects. Does a childless man wish for a son, or a merchant about to travel for a safe return; does a husbandman look for a good harvest, or a shepherd for the safety of his flocks during the severity of his winter? each goes to a Lama and purchases a slate, which he deposits carefully on the village mani, and returns to his home in full confidence that his prayer will be heard."—*Vide* Cunningham's "Ladak," p. 378.

larger is his tomb. At any rate, they are of all sizes; and quite line the roads, sometimes for nearly half a mile before entering into a village. Their square sides, near the ground, are often ornamented with figures of dragons, or other animals, or birds, and the tops are occasionally crowned with red pinnacles. They sometimes, when there are a number of them together, look very pretty.*

“But after all this account of the country, people, &c., you will be surprised to hear so little about Missionary work. I will tell you what my thoughts are about it, reserving to myself a right to alter my opinion whenever just reasons should appear for so doing. You must remember, too, that we have not yet seen Ladak, so that my present notions are yet but crude. We will begin with the principle that the gospel *must* be preached here. The only question, therefore, that remains, is, How, and when, is it to be preached? We may again simplify these two questions by removing the latter which I have stated; for the experience of all will prove that there is no time like the present for doing any thing that has to be done. It can be done, and therefore it should be done, *now*. The people are, as far as we can see, quiet, simple-minded people, ready and glad to hear whatever we have to tell them. They can, many of them, read, and our present experience goes to show that there exists here, as in China, a very great desire and wish to read. Humanly speaking, there is not any outward obstacle of any kind apparent to prevent the word of God being preached in any part of the country—I mean in Western and Middle Thibet; for I believe there are obstacles down towards Lassa. The question, ‘When is it to be preached?’ may be therefore at once answered by the ready reply, ‘Now!’ There is now in Thibet a most important, and, as it would seem, an effectual opening for the gospel to be preached wherever the church of Christ, or the emissaries from that church, are willing to, do it. The only question, therefore, that remains, is, How? How is it to be begun and carried out? Our journey has at any rate,

* The mausoleums are, first, Chod-ten—in Sanscrit, chaitya—an offering receptacle. This is properly a dedicatory building, or pyramid, erected in honour of Shakya Thubba, the mighty Sakya, the founder of the Buddhist faith, or of some one of the holy Buddhas or Bhodisatwas. Secondly, Dung-ten, “a bone-holder, or relic depository.” This is a funeral building, or pyramid, erected either over the corpse of a Lama, or over the ashes of a king or person of consequence. It is this which is referred to by Mr. Clark.

I think, satisfied us on one point, viz. that the first work for the European preacher is the acquisition of the language. There is not more than one Thibetian in a hundred who can understand a word of what we say, and I do not know that we have met with a single one who can converse readily in any language common to India. Whoever, therefore, engages in the work of evangelizing Thibet must begin his work by making himself master of Thibetian. Missionary work, therefore, here, will differ in this respect from the same work in Kashmir. To the latter country we can go from the Punjab, and with the languages already at our command, which are known either to ourselves or our catechists and readers, we can preach in a manner intelligible to very many of the inhabitants; and if we have also some knowledge of Persian we can address the greater part of them, or certainly all the better classes, in a language which they can understand; but we cannot do this in Thibet. The Missionary to Thibet must be, it seems, exclusively for Thibet. It would be desirable, if not necessary, for him to live almost permanently in the country, or at any rate to remain in it until he is turned out. The latter is not, however, at all a probable event; yet we must still remember that there are no English laws, and a native rule is always different from an English one.* I do not mention this, however, to place a difficulty in the way—far from it. I do not think it is a difficulty; nor do I see the slightest reason in the world why English Missions should be confined to countries under English government. It was not so in St. Paul’s time, nor is it so, in very many cases, in modern times. The inference is quite the opposite. We are commanded to preach everywhere: we can do so here, and therefore must. We have nothing to do with results and consequences, but we must obey commands. I do not see any reason—but I speak with very imperfect knowledge—why Missionaries to Thibet should be men of any very great talent. I should say that the people are, for the most part, ignorant. There is neither Mahomedanism nor Hinduism to grapple with; and Buddhism has here, perhaps, no more hold on the inhabitants than a superstitious fear and dread of what they have been accustomed to reverence; the same, probably, as that which existed in the South-Sea Islands, or on the west coast of Africa. Pious, simple, plain, straightforward Missionaries would probably suit this people,

* The districts of Lahul and Spiti, formerly belonging to Ladak, are now attached to British India.

whilst brilliant talents would find much more scope in India, or Persia, or China. The Missionaries, however, here must be men capable of enduring hardness, and some fatigue and cold; for most of the country is more than 10,000 or 12,000 feet high, and the winter is no doubt sufficiently severe. They must be, also, such as can bear to live at some distance from other European society: for the greater part of the year, in the present condition of the country, they would be alone with the natives. Major Martin says that the Moravians are just the people to undertake a Mission like this. But in all this you must remember that I as yet know very little, and perhaps ought not to give any opinion. I merely mention the thoughts which occupy our minds from the little which we have already seen since we left Srinagar.

"*July 31*—Ladak. We have arrived at last at this far-famed city, having entered it on Saturday morning last. The first view of it was certainly not very impressive; for I confess that, at a little distance from it, it appeared to be nothing more than one great house, together with its outhouses, the former being of course the rajah's palace. It gradually, however, opened out as we approached it. Vigne, the traveller, thinks that it has about 500 houses: they appeared to us to be about 300. The city is situated about four miles from the Indus, in front of, and partly on, a semicircle of rocks, from which the plain slopes down gradually to the river. A little stream runs past it, and partly through it, which irrigates about one half of the above four miles. There are also some rather large patches of green across the river, one of which is the rajah's present jagir. The rest of the plain, and of course all the rocks, are bare and uncultivated, and covered with sand and stone. The most striking object is the large seven-storied palace of the rajah, built behind and above all the other houses, which commands, no doubt, a beautiful view of both town and plain, and every thing all around. The top of the rock is crowned by Buddhist temples, and the residence of some of the lamas. The mountains behind the city do not appear to be of any great height above the plain—the latter is, however, itself said to be 11,800 feet above the sea—but beyond the Indus there are several high snow mountains, which are, no doubt, 16,000 or 18,000 feet high. About a mile from the city the Sikhs have built a small fort in order to command it; for the whole of the country is now under Goolab Singh, and the rajah who formerly used to reign over it is now a poor man, and his income, formerly derived

from the whole land, is now reduced to the profits of his jagir beyond the river. There is a fine broad bazaar in the city, built by Goolab Singh, where people flock together from very many parts of the world. They come here from every part of India, and this seems to be the rendezvous for commerce with Central Asia. There are direct roads from hence to Iskardo, Kashmir, Nurpur, Jammu, and Simla, and caravans come and go from Yarkund and the cities around it, and even from Bokhara, and goods, they say, even from Russia. We have already preached twice in the city, and have seen and spoken to people from Central India, the Punjab, Kashmir, Iskardo, and Yarkund. The latter resemble much the European. There are several merchants from Yarkund here just now, who will return in about a month. They speak Persian, but are, we hear, much opposed to the English, and will not allow them admittance into their country. We hope, however, to obtain admittance through them for some of our books: at any rate, we shall use our utmost endeavours to do so. There is a great demand for Dr. Prochnow's Thibetian tracts here, and we only wish we had some portion of the New Testament to distribute in the same language. The people seem to understand the former well.

"There are four officers here, who all came to service yesterday. They all belong to Her Majesty's regiments. Two of them return to Srinagar direct, and will, I hope, take this journal. The other two, from Simla, proceed onwards to Iskardo. We hope to follow the latter before very long, and to return to Srinagar about the middle of September.

"We have received no letters since we left Srinagar, on the 6th instant, and therefore know no news, either public or private. The babu promised to forward our letters, but I suppose there has been no opportunity. There is no post, and no one writes but the maharajah, or his servants; and he, too, does not write, I suppose, unless he has something to say.

"*August 1*—Ladak. Preached in the city yesterday, both morning and night, and had many hearers on the latter occasion. Many seemed to understand, and all, I think, knew whom it was that we were preaching. A man from Hindustan told Major Martin, in his tent, about the great prejudice which the Yarkundis have against the English, and said that they used every means to hinder them from having any thing to do with their country. This man said—but I give it merely as his statement—that Yarkund could easily be reached in less than forty days, and that the

distance and the difficulties of the way have been much magnified by the people themselves, in order to deter travellers from going near them. He said, also, that lately an Englishman has been there in disguise, and succeeded in seeing every thing in spite of them. He stated that he was a major in the army, and wore a beard. We have heard nothing of this from any other source, and do not know at all how far our authority is to be trusted.

"This morning we mounted the hill behind the town, to see the palace and the Buddhist buildings at the top. The latter are at a considerable height; and we both felt a difficulty in breathing in ascending to them, and were constantly obliged to sit down to take breath. This is owing, no doubt, to the great height of Ladak itself, which is 11,800 feet above the sea. It was with us no unpleasant sensation, but simply the getting out of breath with very little exertion, which has often been the case in crossing over the high hills on the way. I can easily fancy what it would be to cross mountains 19,000 or even 16,000 feet high. We had heard that the rajah was away from Ladak, and at his jagir across the river, and so we merely went to see the palace, not expecting to see him. We went to the top of it, and wandered through the long corridors, and up and down the staircases; and at last they introduced us into a room where the rajah himself was sitting, and told us who he was. We instantly exclaimed that he was not the Rajah, because his own people had said that he was absent; but when we saw who he really was, we of course withdrew. They then told us that he had but just come in to worship his idols; but this was as much a lie as telling us at first that he was away from home. I suppose they did not want us to see him. On our arrival at home we sent at once to explain how it was, sending, at the same time, a present of a Persian New Testament, and requesting to have an interview with him. We are, I believe, to go to-morrow. The present rajah is a youth about twenty years old, excessively timid, as was very evident from his whole manner when we saw him. His features are somewhat of the Chinese cast. He was dressed in a green kind of loose dressing-gown, bound together with a girdle at his waist; he wore earrings, and a little cap on his head, with his tail hanging down behind; his feet were bare. He is now evidently very poor, and has not even a shadow of power remaining, although he lives in his palace, and retains his title, and the forms due to his rank. The most interesting thing which we saw was the

library. It had once been evidently very handsome, with a good deal of carving and painting, both on the walls, and doors, and pillars. There were about eighty or a hundred large books in it, about three-quarters of a yard long, and eight inches wide, and of the same thickness. These were all bound, *i. e.* tied together between two painted boards of wood—for each sheet of paper is in itself loose—and arranged in order, each in a little niche, with the label hanging down outside to show what book it was. On both sides of the room there was an immense pile of unarranged printed leaves of books, covering the floor for many yards in length, and reaching to a height of three or four feet above it. We wanted to get some of these papers, as they did not seem to be of the slightest use to their possessor; but the head man, who was with us, would not let us have any. The palace is an interesting building, and bears signs of the greatness of its former possessors, now completely gone.

"We then proceeded upwards to the top. We passed the rajah's idol temple, now altogether in ruins, having been destroyed by the Sikhs. They say that the idols formerly in it were worth 50,000 rupees, or 5000*l.* The walls are covered with pictures, painted on the walls. On arriving at the top we were disappointed at finding the lamas absent, as they had gone down to a village in the neighbourhood. We could not, therefore, see any of the secrets. We saw an immense idol, however, in a sitting posture, but we had no one with us who could explain who it was. We found out afterwards that it was Chumba. The temple was only high enough to contain its legs and its feet, and so the rest of the body had a separate building erected over it. This temple, too, was full of paintings, many of them no doubt illustrating the mythology of the country. Some of the figures were Chinese.

"*Aug. 3*—We yesterday paid our promised visit to the rajah. Our interpreter, however, was not a good one, and I do not think that much good was done: both he and the principal people about him were very silent, and much was not to be got out of any of them. His father, the late rajah, I hear was a very proud man—so much so, that one could hardly speak to him. He had four rajahs under him, and had every thing of the best, and in the best order; and so his 'pride has brought him low,' and both he and all his house have become abased by Him who has power to cast down and to raise up, and giveth the kingdom to whomsoever He will. The present rajah has a brother at Heme, which

seems to be the Cambridge of Middle Thibet. He is a lama, and there are one or two hundred other lamas living in the same place. We go there, I believe, to-morrow: it is about twenty-five miles from here.

“I have just had a long visit from two merchants from Yarkund, together with another merchant who lives here, but who has only lately returned from a six-months’ residence in that city. Yarkund seems to be a very large, populous, and important city. It is generally reported to be forty days’ journey from here, but many say that with moderate haste it may easily be reached in twenty-five. The Yarkundis themselves declare that the road is very difficult; but others who have been there do not lay at all so much stress on this as they do. There can be no doubt, however, but that several days’ journey are through waste and uninhabited tracts, where nothing, sometimes not even water, or wood, or grass, can be obtained; and every thing, therefore, has to be carried with the travellers. There are two cities at Yarkund; one, the original one of that name, is inhabited by Mahommedans. These speak the Persian language very often, but generally, and for the most part, that of Turkistan, which is the language of the country. The second city is much smaller, and ought almost to be called a large fort. It is inhabited by their Chinese conquerors and present masters, who are there called Khatāi, and who speak their own foreign language. The whole province or district in which Yarkund is situated contains five large cities, of which Yarkund is the chief. The other four are said to be Kashghar, five days’ journey from Yarkund; Yangsār, about two days’ journey distant, in the direction of Kashghar; Akhsō, ten days’ journey in the direction of China; and Khatan, seven days to the south-east. All these cities, together with the province in which they lie, are governed by an officer resident at Yarkund, whose title is Khān Umbān. He is said to be a powerful and wealthy prince. Independently of him, each several city, with its district round it, is in the charge of an umbān, who has under him four or five inferior officers, called dalōi. The chief city magistrate or mayor of each city is called Padshāh-i-shab, or king of the night, no doubt from the fact that the duties of his office are more often called into exercise by night than by day. The Mahommedan hierarchy in Yarkund is as follows. The chief ruler over all in all ecclesiastical matters is the alūm akhūn. Under his authority each mosque has also its imaum akhūn, who leads the prayers of the momins,

or the faithful, on all public occasions; and the muazzin akhūn, who sounds the azān, calls the people to prayers at the proper hours, and arranges whatever is necessary during the services. The Mahommedans shave their head there as in India. The Khatāis, or Chinese, cut off the hair close from the front part of the head, and glory in their long tail which hangs down behind. The latter people, they say, use powder, both white and red, to improve their complexion and the colour of their hands. My informants say—but I do not know that their authority on this point is much to be trusted—that the Chinese conquered and subdued the Yarkundis about 100 years ago (?). The former kings of Yarkund were the Nakhshbandis, whose descendants now live in Srinagar, and one of whom we visited when there. One of the gates of Yarkund is kept closed to this day, in memory of some events which took place during the above war. No people seem to be excluded from Yarkund but Europeans. If any of the latter were to penetrate to Yarkund, they say that the people would make a considerable disturbance, and turn them out, but would not kill them. The reason of their exclusiveness is, that they are afraid that the English will come and take their country. The Yarkundis who gave the above information say that they do not know that any European has ever been there; but they remember that when they were boys a report one day flew through the city that there was an Englishman hid in one of the houses. They described the running about of the officials in every direction, to see whether or not it really were so, but they do not know what the result was. I tried hard to get one of them to take a Persian New Testament, with my salaam, as a present to the alūm akhūn, but he quite shrunk from the idea. He said he was almost afraid to speak to him, much less to take so great a liberty. He said that the people were so opposed to us, that, whenever they asked him at Yarkund whether he had seen any Sahibs, he invariably said that he had not, to free himself from their unpleasant observations which such a statement would produce. He even denied having seen any of us, much more, therefore, concealed what we had said. After a little time, however, we succeeded in putting a Mizan-ul-Haqq and a Persian Gospel into the hands of the second one of them, which he said he might perhaps give to some mulah at Yarkund; and on leaving the tent he thrust them into his breast out of the reach of all observation. We cannot tell what the result of even these two books may

be, should they ever reach Yarkund. May they indeed prove to be useful to some one, and may a great blessing accompany them wherever they go! The Yarkundis whom we have seen—and at one time or another we have seen a good many of them—have been chiefly of the poorer class, but amongst them there have been two or three merchants. Their dress has usually been a long dressing-gown, with wool between the outside coloured cotton cloth and the lining, which buttoned with small round brass buttons down the centre. A little skull-cap is the only covering for the head; and on the feet they wear a kind of cloth boot, which fits loosely on the foot, and is seemingly lined with wool or skin. They are fine, tall-looking men, and in appearance much like Europeans.

“Aug. 4—Chush-hout, near Shāi and Tigsi, but on the opposite side of the river. We left Ladak at four A.M., and spent to-day in a garden close to the Indus, at Chush-hout. The Indus seems deep, and is muddy, and the stream flows fast, but it is not very large. This country is certainly a cold one, though just at this time of the year the sun is often very hot and powerful. In winter the Indus is frozen over for three months, during the whole of which time men, and horses, and every thing, go across it wherever they wish. Whatever Missionaries ever come here will certainly have to endure hardships. We were talking to a Hindu soldier the other day about the cold, and he shook his hands, and made all kind of gestures, at the very mention of it. Another Hindu, a merchant, came also to call upon us yesterday; and, amongst other things, Major Martin asked him how he spent his time in the winter months, and the answer he gave was, that he kept pretty much between the blankets, in bed. ‘During the three summer months,’ he said, ‘it is all very well; but in winter, Sir, we never venture out of the house, except sometimes a little in the middle of the day, when the sun shines; and the rest of the day there is nothing else to do, and so we go to sleep.’ The natives of the country, however, go about their work as usual. A Missionary here will of course, under the present state of affairs, have no English society, except for a few weeks in the summer, when English officers are passing through. The necessaries of life, however, are cheap and plentiful; and we can get mutton, vegetables, China tea from Yarkund, woollen cloths, firewood, bread, eggs, fowls, butter, milk, and fruit, especially apricots, &c., very good, and for very little money. The climate, too, is dry, and seemingly as healthy as any climate could possibly

be. Major Martin has met with very few cases of sickness indeed, and the people seem strong and healthy. They seem to be a very simple, obliging, nice set of people; very ignorant, but always ready to hear. The lamas, too, are exceedingly ignorant, but they can generally read; indeed, I do not think that we have met with any who cannot spell out his words. I cannot but think that there would be every encouragement for Missionaries devoted to their work, and who simply desired the present and eternal welfare of the inhabitants.

“Aug. 5—Heme. This is a very celebrated monastery, indeed by far the most famed in Middle Thibet. We left our garden at four, and, after breakfasting at a very pretty place called Chunga, arrived here about ten. The road through which we passed yesterday and to-day quite gave us a new idea of the country. It led, on the right bank of the Indus, through a highly-cultivated district, with little rills of water running down from the snow mountains which lined our way just behind the hills in the foreground. This part of the country is thickly populated, and studded with very pretty little villages, each of which has generally a castle or some great man’s large house perched on a projecting or isolated rock. Almost the whole country at this time is like a sea of waving corn just coming into ear. On April the 20th, when we left Amritsar, the corn was all cut: on the way to Kashmir we found it generally still green, but in some places they were cutting it. In Kashmir itself we saw it become gradually yellow, and we did not leave until after it was cut. But no sooner did we leave the valley than it became quite green again, and in some elevated spots on the road to Ladak it seemed as if it had only quite lately begun to sprout out of the ground. I suppose that it will be here almost another month before it is ready to cut.

“But as this seems to be so remarkable a place, I must tell you all I can about it. We left the Indus and the Simla road at Chunga, and turned to our right into a narrow deep dell, with towering rocks on every side. The road, from the time we came near the opening of the dell, was quite lined with long and well-built munis the whole way, and the tops of the highest hills which we could see from the road were also covered with some pillar or lama tomb. Part of Heme itself is perched on a very high rock. The other houses are scattered all round in the neighbourhood. There are a great many trees here, which are quite rarities in Thibet, and some of them are of a considerable size. Our tents are

pitched in almost a little forest, on a spot which has been levelled, for seemingly there is no naturally level spot in the whole place.

"We at once went to see the idol temples, and certainly they are asight I never saw, and never expected to see. There are six large temples, one of which is much larger than the other five. They are all filled with idols, great and small, of every colour and shape, and in every position. The intervals are filled up with China vases, cups, and saucers, full of rose leaves, large and small pictures in beautifully embroidered frames, of which a woman in a sitting posture is generally the prominent figure, bells, trumpets, incense-boxes, and ornaments of every kind. One of the latter, which occupied rather an important place, being hung up very conspicuously on a pillar, was a little book of patterns of English broadcloth, containing about a dozen specimens, and marked outside, 'Dark-coloured patterns of fine cloth,' or something of the kind. I was not aware that any English tailor had ever visited Heme, but certainly it must have come out of an English tailor's shop. They said a Sahib had given it to them. The idols were, very many of them, covered with drapery of cloth of gold or silver, and the frames which stood over many of them were full of sparkling stones. The walls were all painted and covered with figures from top to bottom, and represented scenes of every kind. The floors were of the purest cement, and even the locks on the doors were remarkable. Even the place they kept their cows in was quite a picture gallery, and the painted portraits on the walls, against which the cows were lying, would have done credit to many a rajah's house. The whole road up to these temples was lined with praying machines; not the little ones called Skurries, which are turned in the hand, but great ones, a foot and more in height, which were set on their pivots within the wall, quite close to each other, and which turned round by just touching them, so that the people might pray the whole way up to the temple. These are supposed to contain prayers, which are turned round with the machine, so that the very turning of the latter constitutes the prayer. Another still more curious method they have devised for saying their prayers. Even turning these machines is thought sometimes to be too great a toil, or perhaps it is because they think they do not pray often enough, even when they turn these things all day; and so they have formed a plan by which they may turn both day and night, and that too without any exertion of their own. They have placed a number of the largest of these machines in a little

house, and so contrived it that they may all be constantly turned by a watermill, which is moved by the action of a little stream of water, which they have made to flow through the house. A little stick projects from one of the machines, which, every time it turns round, strikes a bell; and so the bell is rung and the machine is turned round unceasingly, without a moment's pause, both day and night. A more ingenious device for escaping an unpleasant duty can hardly be conceived. We afterwards observed whole rows of these praying machines which were turned by the wind, like windmills.

"We wrote down the names of several of the idols. The principal one was Taxan Rezpah; others were, Soam Pin Less, Chottin, Doza Simba, Loban Padman, Shakka Tuba, Sanga, Chanda rik. They seemed to have a name for almost all the others as well, but we soon got tired of noting them. The chief image of a lama was called Lubban, and another was called Ungat, both of whom were said to have been lamas at Ladak. Their principal book, a very large one, was 'Khanghur,' written by a great lama at Lassa, called Pänjhen; and the second most valuable one was called 'Chos Chot.' Another book was entitled 'Shuk-ke-Thübäh,' a copy of which they gave to us, together with two little images of their god Chumba. This, by the by, was the name of the colossal granite idol we saw at Molbi, and also of the two we saw at Ladak.

"They told us that there were 200 lamas belonging to this monastery. In almost every family they say that one son becomes a lama or monk, and practises celibacy. All who are in residence are expected to attend the idol worship three times a day, and all eat together three times a day of food prepared for all in common, and they abstain neither from meat nor wine. They are also very partial to good tea. They say that they have no revenues belonging to the monastery, but that every landholder gives them something. After once becoming a lama they may not return to any secular profession. In most of these respects they much resemble their Roman-Catholic brethren, as they do also in their dress and personal appearance. One of these lamas is the brother of the Rajah of Ladak, a very intelligent-looking lad of about eighteen. We went in the afternoon to pay him a formal visit, and, when a number of the monks were present, we told them who we were, and why we had come. We then presented the monastery with a number of our Christian books in several languages, and requested that they might be kept together in one of their temples, for the

use of any one who lived here, or who might hereafter do so, who could read them. We told them that they were sent to them by many great and good men in England, who were their friends, and who had sent us also to see them. We said that the reason of our being sent was to explain to them what was in these books, and to tell them all about our religion, and also to learn all about theirs. We therefore hoped that they would send back to these gentlemen in England some of their valuable and learned books, together with some of their idols, in order that they might learn from them what their religion really was. They accepted our books thankfully, and said that they would get ready some things to send in return, and let us have them to-morrow. We then began to talk with them and question them on the subject of their faith, but we found them all wofully ignorant of the simplest truths. They knew nothing of God, and believed that they should be saved merely by their works.

“Such is the darkness in which the most intelligent men—as we suppose—in Thibet are living. All are the dupes and slaves of Satan, nor can we observe one ray of light, or one mark of truth. Nature has lavished her choicest gifts on this lovely spot. Mountains, and rocks, and wood, and rills of water murmuring through the deep dells, make every thing seem charming to the natural eye. Their temples are filled with works of art and with the riches of the country, in which they glory, although they are really their shame. Externals dazzle the eye, and allow no room or thought for things spiritual. The monks have plenty to eat and drink; they have warm clothing and good houses; their every present wish is gratified, and not one thought do they cast on the dread unseen futurity. Their dead are enshrined in pompous tombs. They live for the day, seemingly to enjoy and please themselves, and expect to have such a tomb seen and admired of men when they die. And this is all they seem to think of. Surely they are like the dumb beasts that perish. But do not they testify to our shame, still more than to their own. For 1800 years no Christian has told them of Christ, the truth, and the life, and the way to heaven. How should they know it? It is not their fault so much as ours that they do not know it. Are not we slumbering even more than they? Satan reigns undisturbed, and Christians are content that it should be so. We Christians hear of it, see it, know it, and pass by and disregard both their state and our own duty. Surely as Christians we shall have to answer for this people, whom we have thus long

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neglected. As Christians may we hasten to perform our bounden duty.

“Aug. 7.—Chush-hout. We left Heme at a quarter to five this morning, and, passing Chunga to our right, we reached this village at about nine, stopping for breakfast on the way. The more we saw of Heme, the more we admired every thing, both natural and artificial, about it. It is quite shut out from the world, and there is no place near it, from the valley of the Indus, from which it can be seen. Above it, on the high and isolated hill, houses are built up to the very top, and the road up to it is so precipitous, that half a dozen men, even monks, could defend it against an army. The top part of it is now in ruins, and is uninhabited. The lamas gave us some Thibetian books, and we bought others after considerable difficulty, which we hope are perfect, and really very valuable.

“There are many monasteries in this neighbourhood, which are here called Gūmpās. Across the Indus, and nearly opposite to us, there is a famous one at Tighshi, but, as there is no bridge, we are unable to go to it. Near to Tighshi is another, called Sheh. On this side of the river, too, about four miles off, there is also one, called Māso Gūmpā. To-morrow we shall encamp at another, called Pittah, just opposite to Ladak. But in the whole country the largest and the most celebrated seems to be the one we have just left at Heme, although it is not marked in our maps, and is unnoticed in the books we have here access to. The view from our encampment to-day is beyond measure beautiful. Before us, at a little distance, the Indus is flowing along, and the murmur of its waters is distinctly audible. On both of its banks the whole country is of the brightest green, with little rills flowing through it in all directions. Beyond the Indus, and just as the hills rise up from the plains, two of these monasteries are perched on lofty projecting spurs, looking down on the whole valley beneath. Behind us there is another monastery, with its little village below it, and a little further on, the rajah's castle or mansion at Tokh, where his present jagir is, with all the plain near to it highly cultivated, and dotted with houses. On the one side we see in the distance an isolated conical hill, rising up seemingly from the centre of the plain, with a great house on it; and on the other we see Ladak, or rather the green fields close to it between the hills. This is all in the valley. Beyond it the hills rise, masses upon masses of every shape, and the clouds flitting along bring out the lights and shades most prominently, whilst the majestic mountains, with their tops still covered with snow, are

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towering above all, in an irregular oval form on every side. The beauty of the scene as it appeared to-day cannot well be conceived.

"Aug. 8—Pittah. We skirted the Indus for about eight miles, crossing it once. This village is just opposite to Ladak. We have passed by the latter place on our return from Heme, as it is at least four miles out of our way. There is a monastery here, and we arrived at the village, and climbed the hill on which it is built, just in time to see the monks at their service. When we entered the temple there were nineteen of them in it, seated on the long-cushioned benches which occupied the space between the door and the place where the idols were. The chief monk sat on a raised seat next to the idols, and opposite to him sat the man who led the service. It seems that the custom with these monks is to join refreshments for the body together with the performance of their religious duties; for, just as we arrived, we found them each with a cup in his hand for the tea which a servitor was pouring out for them all from a large copper vessel. They seemed also to have a little bag of meal beneath their seats. As soon as the tea was sufficiently cool they drank it, and then proceeded with their service. The leader commenced, and the rest followed in a kind of chant, which lasted for about ten minutes: the voices were not altogether quite harmonious or in tune, but they knew the words well by heart, and so went on without the slightest hesitation to the end, at a rate which would have made it difficult for the clearest intellect to think much of the sense of what they were saying. They profess to pray five times a day, but no one but the lamas attends the services. We afterwards saw all over the buildings: there was not very much to see. It was remarkable, if for any thing, for the hideousness of the features of some of the idols, and for the stuffed skins of some goats, dogs, horses, and yaks, which, I suppose, had died in the service of the monks, and which they had hung up by strings from the top of one of their temples, in grateful memory of that fact. In one room we saw a number of small idols, three of which we were permitted to take away with us, on the payment of a small sum for each, and in the evening they brought us also some books. We bought, also, some other little things, so that we have obtained more here than from any other place. On returning, we passed by the public kitchen, containing three large coppers, and apparently very little or nothing else. There are forty monks connected with this monastery. The head monk, or abbot, is appointed from Lassa: when his predecessor dies he goes there—it is

about three months' journey—and is instituted by the great lama, who places his hands on his head after it has been shaved. The names of their principal books are Dunma, Dukar, Sherab Ningbo, and Khangsul. The largest is Khanghur,* and the next Choschob.

"We had an opportunity to-day of seeing the manner in which they make their tea in this country. There is little or no sugar, and so they use salt instead; and as they do not butter their bread here, they put the butter also into the tea before it is poured out. The receipt for the tea we saw to-day is this—First boil a handful of tea in a large saucepan full of water till it becomes of a good dark colour. Next, pour it into a churn, a foot and a half high and of six inches diameter, the moveable part of which inside—by which the churning is performed—is a flat round board exactly fitting to the inside of the churn, perforated with small holes, and with a stick attached to it. Throw in a quarter of a tea-cup full of salt, and add the same amount of butter. Churn away until they both are perfectly melted, and then it is fit to drink. We ventured to taste it, but did not do so a second time.

"We distributed several books amongst the monks. We had hoped to find letters at Ladak awaiting our return, and sent in for them, but are again disappointed.

"Aug. 9—Bosgu. Rather a long march of sixteen miles. We breakfasted at Mino on the road. There is here, also, a small Gumpā or monastery of about five monks. I climbed the hill to see it and to see the monks. There was one large image of Chumba, or the god of war, three others about two feet high, and a quantity of small ones. Eight of the latter they gave us. They would not sell them for the world, but the understanding was that they were to receive a present in return. We accordingly gave 5s. 6d. for them. There are the ruins here of a large fort built by a Sirdar, who they say is now in confinement at Lassa.

"Aug. 10—Heme Shupa. We breakfasted at Likker, where there is a monastery; but as it was some distance from the road, and as we had a long march before us, we were unable to visit it. It was a very pretty object, situated in a recess where two hills met. As usual, it was perched on a projecting rock, with a little stream beneath it. There were some very long ascents and descents in our journey to-day, and the height at which we are encamped must be very considerable.

* Kah-Gyur, or "translation of precepts"—so called because it is a version of the precepts of Sakya made from the Indian language.

"There is a little idol temple here, which I have just been to see. The monks are very superstitious, for they would not be induced to part with any thing, and declared that we *might* cut their heads off, but that we might not take any thing away. There was one large idol named Thurge Chambo, standing out in high relief from a circular disc. It was said to have 1000 arms, and I think it is very probable that it had quite as many. In the palm of each hand was an eye. There was nothing else of importance, and the monks at last relented, and gave us, or allowed us to take, one idol and a wooden seal as a present from them, and they did not give us back again the eight annas, or 1s., which we dropped into their hands as a return present from us. We gave them books, and returned home.

The idol worship of these people, as far as I can understand, seems to be this: they make an image of every one whom they imagine has any influence at all in the invisible world, and they place that image in their temples, and worship it, in order to gain his favour. This image generally, as in the case of the thousand-handed Thurge Chambo, is, of course, purely imaginary, the result of man's imagination: in the case of some of the great lamas of Lassa it perhaps tends something towards a more correct representation of the deceased original. The number of hideous and monstrous idols would lead one to believe that demon worship is connected with it, and that they actually, like some savage tribes, endeavour to propitiate the favour of Satan by worshipping him, in order that he may not do them any harm. But the lamas assure us of the contrary: indeed, one of them asserted that the ugliest black idol, and the one with the most distorted features, that we saw to-day, was the lord and master of all the rest. But whatever it is, the idolatry practised in this country is really dreadful. We were told to-day that the Buddhists acknowledge three gods—their books, their idols, and the invisible Being.

"Aug. 11—Kalatzi. We here parted with our Thibetian interpreter, who had been of much service at Ladak and the other places which we have visited.

"Aug. 12—Dunkar, also here called Kirbu. We arrived here early, as the march was a short one, only about ten or twelve miles, breakfasting at Nielmo on the way. The road led along the banks of the Indus, which is deep and rapid. The water is of a dirty, muddy colour. We passed by two little villages, whose trees and green crops seemed like little oases in the desert. The steep bare rocks, or rather mountains, on both sides are majestically

grand, rising precipitously, and often almost perpendicularly, out of the deep bed which the Indus has scooped out for itself, very far below the original level of the valley. Many of the stones far above it are water-worn, and have holes and hollows in them which seem to have been produced by the action of water on them for ages. We left to-day the road which goes to Kashmír by the Dras valley, by which we had come. It crosses the Indus near Kalatzi, and soon disappeared in a narrow defile on our left. Our road is now along the right bank. We met on our way several men carrying loads on their backs. Major Martin counted between twenty and thirty of them, going, I believe, from Chorbat to Ladak, so that there seems to be a considerable traffic for these parts. To-morrow being Sunday, we halt here. We hear, that, on the third march from here, we shall have to cross a pass which is no less than 15,500 feet high, i.e. a greater height than, I believe, Mont Blanc is. All this travelling, however, is, as we find by experience, both fatiguing to the body and distracting to the mind. The thoughts refuse to concentrate themselves on any one thing, and it is with great difficulty that I can do any thing that requires thought or patience.

"Aug. 14—Achina Thung. We breakfasted at Skeermichan, or Skerewuchan, as it is marked in the maps. There are two little monasteries there, which I went to see, but there was nothing remarkable about them. We gave away our last Thibetian book to the lamas,* which is as it ought to be, as this is nearly the last Buddhist village in this direction. In a day or two we shall be in a Mahomedan country, where I hope some, if not many, of the people will understand Persian. The village we are encamped at is one of those little green spots which are met with so often on the banks of the Indus, and which are the creation of a little stream of water which comes jumping and tumbling down the mountain side to help to swell the main river. People sometimes wonder at the use of the snow mountains, but if it were not for them, there would be but little use in the plains, especially in those countries which are the most fruitful, on account of being almost under a vertical sun; for their fruitfulness arises only from these rivers, which flow from the mountains. Without them they would be parched up, and unproductive of any thing. Another remarkable coincidence which ought to be noticed is, that the very heat which parches the plain brings down the

* We afterwards discovered some more at the bottom of a box.

water to it by melting the snow on the mountain tops. What would otherwise be an unmixed evil, carries necessarily with it more than its counterbalancing good, and even turns what would otherwise be only a curse into the greatest blessing, by making the ground more prolific and fruitful for the multitudes of inhabitants which swarm in these tropical plains. In these countries every thing is bleak and bare. No plants grow, and no animals live, on these naked rocks. Even the rivers seem as if hardly a fish could live in them. At first sight they would seem to be of little use. But to understand and see this use we must visit the plains, and see these mighty rivers traversing for many hundred miles through populous and fertile districts, with canals intersecting the whole country, and leading from them, and then we can observe the wonderful and far-seeing plans of God carried out for the benefit of man.

Aug. 15—Hanno. Yesterday the weather was very hot, so much so, that I could hardly sleep at night on account of the mosquitos and the heat. To-day we have left the Indus valley, and ascended several thousand feet by the banks of the Hanno river, and it is now quite cool again. The country became wilder than ever as we advanced. The rocks seemed, if possible, more grand and bleak than ever. They often descended abruptly, and almost perpendicularly, on both sides into the river, and then the road was formed by pieces of wood driven horizontally into the rock, with stones and earth placed on them, which we had to pass over with perhaps the boiling Indus, or a precipice, beneath us, and of course there was no rail or wall ever placed to hinder people from falling over. At other times the rocks receded one or two hundred yards from the river, leaving a level plain covered with loose stones. The little river Hanno is about as noisy and impetuous a cascade as I ever saw. It descends most abruptly from the mountains in a mass of foam. The valley for some miles is cultivated by little canals from it. For several days past the sun has set between three and four, and we seldom see it in the mornings till past eight. The rocks on both sides seem often to leave only about one-third of the heavens exposed to view.

"Aug. 16—I was just beginning to write, when down came the table. The lamp, fresh filled with oil, made one bound on to my hand, and the next on to the floor. The bearer came running in, and happily found no damage done, beyond an unsightly pool of oil lying on the carpet, enough to frighten any housekeeper. As there was no level spot here on which to pitch the tent, they were

obliged to raise particular legs of the table on stones; and the fall was occasioned by the legs slipping off them.

"We are here pitched on the mountain side, some ten miles off, or more, from any house inhabited by man, and again amidst the snow, i.e. with patches all around us. The cold, increased by a fall of rain, is so great, that we are sitting, or at least I am, shivering in my tent with all the winter clothes on that I can get. We are not far from the top of the highest pass we have yet crossed, which is 15,500 feet high. The whole way to-day was a constant ascent, in some places steep, but the road was good. To-morrow, at dawn, we hope to cross the pass, and to be down below the snow again, and in a little warmer weather at the next halting-place. The way in which we come up these long steep ascents is sometimes rather amusing, and, I think, enjoyed by all, although it rather tries their lungs. In one place the poor old washerman was obliged to give it up, and said he could go on no more, and so sat down. The other servants began to laugh at him, and he tried again, and soon came to a nice cool stream fresh from the snow, and reaching to his knees, which, with the others, he had to ford, and which freshened him up. The ponies, too, have not only to carry their burdens, whether of men or baggage, but have generally one or even two men hanging on by the tail behind. My man, who attends to my pony, of course allows no one to touch my pony's tail except himself, and no light drag he is. He kept telling me how well he used to be able to walk, but in this country, he said, 'the water is so bad that it takes away one's breath at once.' The natives attribute every thing bad to the water. And so, as he went puffing and blowing along, so as hardly to be able to speak more than two words at a time, he kept calling out, 'What shocking water this is, Sir! This horrid water! It quite takes away all my breath, Sir!' No wonder he lost his breath at 14,000 feet above the sea, and I told him the real cause, but he did not believe me: he would have it was the water—the clearest, purest, most wholesome icy cold water, perhaps, in any part of the world.

"Aug. 17—To-day we crossed the pass, after a very steep climb. On the other side we found a great deal of snow, which it was rather difficult to pass, as the sun had softened it, and the ponies often sunk into it. The cold was great, for the day was cloudy, and indeed it began to snow a little. The view from the top was an extensive one, over mountain-tops in every direction, and was

very grand. One round hoary mountain, of the purest and whitest snow, was especially prominent. The descent was very long and wearisome, and our tents are, after all, pitched where there is not a house to be seen, and where we cannot get any wood to light a fire; and although it is half-past six P.M. we have not dined, nor can the servants have, as yet, their usual evening meal.

"A sad event has just occurred, which has thrown a gloom over the whole of our little camp. The river, which began in the snow we crossed, is now a boiling torrent, dashing along with such vehemence that nothing can withstand it. One of our pony drivers, a fine young man, very foolishly attempted to ford it. The people called out to him, but in vain. He was mounted on one of the ponies, and when he reached the middle of the stream he probably became frightened, and fell off. He made one effort to gain the opposite bank, and, just as it was supposed that he had reached it, a wave caught him, and hurled him down the stream. His death must have been almost instantaneous, by being dashed against the rocks long before he could have had time to drown. We all ran down as fast as possible, but nothing could be done. We tried to follow his body, but no one could keep up with so rapid a current. At last, about half a mile off, he was thrown on to an island in the middle of the stream, quite dead. It was long before anybody would venture to face the torrent, in order to bring him to his friends, although, on account of the island, there was only half the water to cross. At last, three sturdy men of the country stripped off their clothes, and, after fastening themselves to each other by ropes, they went into the water. Each of them had also a long rope tied round his waist, which was held by many people on the bank, in order to pull him to shore should he be washed down. They balanced themselves as well as they could with long sticks, and at last crossed and recrossed in safety, bringing back the body of the poor man. He was a Mahomedan, and related to all the other pony drivers, whose grief was excessive, especially that of one of them, who tore his beard, and beat his head in almost a frantic manner. I have just been to see them bury him under a neighbouring tree. Such is the life of man. In the morning it is green and groweth up, in the evening it is cut down, dried up, and withered. In perfect health and strength at three o'clock in the afternoon, and buried at half-past six.

"Aug. 18—Chorbut. The morning was a lovely one, making amends for all the fatigue of yesterday, and quickly putting every-

body in good humour with himself, and therefore, also, with others. To our surprise, too, we found that we had been encamped within about three miles from Chorbut, and during the night the people brought us wood and eggs, and grass for the ponies. The road increased in steepness as we proceeded: the river was a continued cascade, which, had it been in England, people would have gone from the whole country round to see. The water bounded from rock to rock, dashing the spray in every direction, and in some places causing a thick mist to rise up from it. The spot where we breakfasted was especially grand, for, independently of a larger waterfall than usual, a huge rock, perhaps about 2000 feet high, descended perpendicularly into the bed of the stream on the opposite side.

"After breakfast we proceeded, and were just in time to see one of our ponies stretched out at full length in the middle of one of the tottering bridges, with two of its legs hanging down at their full length over the water below. They had gone through the frail structure. One man was holding it on by the head, and two by the tail. It was a position rather calculated to try a man's nerves, for there was no slight distance between them and the water, and a waterfall from above threw the water into a whirlpool just below them. But these are a wonderful people certainly, at least for any thing of this kind, where an Englishman is quite helpless. We felt that we could do nothing but look on, and were only too glad to get to the opposite bank ourselves, by balancing ourselves across after the bridge had been mended. We had no fewer than three of these bridges to pass: they consisted of three or four poles put close to each other, with the holes filled up with a few stones, and which vibrated at the weight of the lightest person. A little after, we turned a corner of the rock and saw the Indus—*i.e.* the northern branch of it, called by some the Shayak—flowing swiftly on below us, and then we knew that we had arrived at Chorbut. At the junction of one stream with the Indus there is a high and prominent rock, on which the castle stands; but it is now uninhabited. This is a large place for this country, seemingly containing several hundred inhabitants. Two or three of them speak Persian, and with these we have had conversations, and given them books, as well as with some men who happened to come in from Sikoa, which is on the opposite bank of the Indus. I like these people much. There is a simplicity and gentleness about them which is very pleasing. They have not yet come into sufficient contact with our countrymen to lose it. They are all

Mahommedans, and know the name of our Saviour, and have never yet had cause to treat it with irreverence or disrespect. They are delighted to take our books; and wish much, at least so they say, to see and hear all that Jesus did and said, instead of knowing only the short mention of Him in their Korán. One man said that he should make a leathern cover for his book, in order to preserve it from every harm. Another man, the one from Sikoá, after I had given him one book for himself and another for his disciple, who was with him, joined his hands together, and most humbly begged to say that he had a little son at home, who also knew Persian, and he hoped we would give a book to him also. We told him that his son must read in the book which we had given to himself. "But then," said he, "I shall be always reading in my book, both day and night, and so, unless he has a book to himself, he will never be able to read in the gospel at all." The people here are Shíahs, as in Persia, *i. e.* they are followers of Ali, and reject the former successors of their prophet Mahommed. They wear here little caps. The front and back of the head is shaved, but they allow the hair on the sides to grow, and it hangs down in curly ringlets on their shoulders. They are more respectful and attentive than any people we have yet met with. A great number of them are constantly in front of our tents, and they watch every movement we make. Fruit is exceedingly plentiful here, especially apples, apricots, and plums, which are just now ripe. The apples are rather tasteless, like those from Kabul, but the apricots are delicious. The mountains behind us abound in rhubarb. We plucked a quantity of it as we came along, and so have rhubarb tarts for dinner, *minus* the crust. There were also a number of wild black-currant trees, but the fruit is not yet ripe. The best dish by far is stewed apricots with sugar, and mixed with the rich milk which we sometimes get. The trees are covered with fruit, and they hang sometimes in clusters, almost like grapes. For the last ten days our tents have usually been pitched beneath some of them.

"August 19—Lunka. Rather a long march on the banks of the Indus. We are now halfway to Khoppalu from Chorbut. The scenery is of a more bold and large character than usual. There is seemingly a great deal of cultivation on both banks of the Indus, and apricot trees without number. The road was in some places difficult. It was sometimes carried along the side of almost perpendicular rocks, by means of horizontal beams let into the rock. Sometimes we had to leave the

river and ascend to a very considerable height, over roads which it is surprising that ponies can pass over. But our principle, which has never yet failed, is, that our ponies can go wherever we can, and Major Martin even says they can go where we cannot.

"August 21—Khoppalu. The people here certainly use their utmost efforts to make us comfortable, and show us every attention in their power. Yesterday we had no milk, and Major Martin asked for a cow. They sent to Surmu, which is six miles off, and got us four cows at once, together with vegetables and fruit of every kind. To-day we breakfasted at Surmu, and they brought us an enormous quantity of apples and apricots, not only for ourselves, but for every one with us. No sooner did we arrive at Khoppalu than the rajah himself came to visit us, bringing with him one basket of the largest and finest apricots we have yet seen, another of peaches, and another of apples, together with all kinds of delicious melons. He stopped for some time, and then went and visited our Christians. On his return, he again sent two plates with sapatties (native bread) and sweetmeats, and hoped that we would very kindly allow him to supply our whole camp with every thing that was needed during our two days' stay. We thanked him very much, but could not accept his offer, as, together with our pony drivers and other hangers-on, we have no small number of hungry mouths with us, who would have done more justice to the rajah's fare than perhaps he expected. In the evening he came again, and made a still longer visit, which to-morrow we are to return. The rajah's name is Mohammed Ali, whose ancestors have been the rajahs of Khoppalu from time immemorial. They built for themselves, many years ago, a castle on a very singular projecting rock, which rises a thousand feet above the Indus, and, towards the top, is almost perpendicular on seven sides out of eight, and is accessible by only one very narrow and steep path. The fort would have been perfectly impregnable, but there was no water inside it, and Ahmad Shah, the late rajah of Iskardo, after feuds of many years' standing, at last took it from the present rajah's father, by turning off or stopping the stream which runs below the rock. Ahmad Shah, in his turn, was defeated and taken prisoner by Goolab Singh's general, Zorawar Singh, and died at Kishtewar. His sons are, many of them, now in a kind of confinement in Kashmir. The Khoppalu rajahs did not oppose the maharajah Goolab Singh's troops when they invaded the country, and so Goolab

Singh has given the father of Mohammed Ali a jagir in Iskardo, and his eldest son, the present rajah, he has placed over his paternal domains at Khoppalu, after sending him to Jammu for six years. He—i. e. the present rajah—is a very intelligent man, about 33 years old: he speaks Persian well, and also very fair Urdu. I believe he also knows Kashmiri, as well as his native Balti. He has the reputation of being also a man of some learning, who possesses and knows several books. His principles are liberal, and he seems to be favourably disposed to Christianity, on hearing about it for the first time. We have given him several books in Persian, including the New Testament, the Pentateuch, and the Mizan-ul-Haqq. He seems to be a simple-minded man, and goes amongst his people more like a father and a friend than a severe or oppressive ruler. Every one comes up to him to make his respects as he passes along the road, or to tell him about some little matter, and he seems to have an open ear and a kind word for everybody.

“August 22—This morning I climbed the rock on which the fort is built, whilst Major Martin went down to see the boats in which we shall have to cross the river. The rajah seemed a little distressed at not being able to accompany both of us, but Major Martin sent him with me, and so I had the pleasure of his company. He had not been to the top for two years, he said, and evidently was not accustomed to much walking, for he had continually to stop to smoke his pipe a little. Since the country has been quiet he has built himself a comfortable house down below, to save himself the fatigue of constant ascents and descents; and so the castle, in which he spent the first fifteen years of his life, is going fast to ruins. The carving and the painting show signs of former grandeur; but beyond the beautiful view, and the extraordinary natural position of the rock, there is not much to see. There is a very large quantity of ground here under cultivation, and the crops, which are now fast ripening, seem to be everywhere very good indeed.

“We had an opportunity to-day of seeing the national game of *Chaugān*. It is exactly like the English game of hockey, only it is played on horseback. Each town has its *Chaugān* ground, a large level space 200 or 300 yards long and about 50 broad. To-day, ever since the morning, the instruments of music have been playing, to call the owners of horses together from all the neighbouring villages, and they kept coming in from all sides. About two o'clock the game began. The ground had been watered for the occa-

sion. The band of music took up its position at one end of the ground, and gave utterance to the most discordant notes that were ever invented. There were two or three trumpets of brass, each above a yard long, and plenty of fifes and drums. The people had flocked together from all sides, and lined the sides and the walls. In the arena itself there were twenty horses, or rather hill ponies, assembled, and they were quickly mounted by twenty athletic players, of whom the rajah was one. Each one had a whip tied round his left arm, and in his right held the stick with which the ball was struck. When the sides had been chosen, and all was ready, the ball—a largish wooden one—was thrown into the midst, and quickly hit by the first man who could get nearest to it, and sent to a considerable distance. In an instant the whole twenty horsemen were scampering after it at a most furious speed, lashing their ponies with one hand, and brandishing their great sticks with the other, and almost hiding themselves with the dust. Little Tohfa, the only dog on the spot, in a moment leapt down into the field, and went full hue and cry after them. The ball was soon driven back, and quickly sent into the goal. One of the players threw himself off his horse, and was on again in an instant with it in his hand. He then galloped down the field, with all the rest after him, and, about the middle of it, threw up the ball into the air when at full gallop, and struck it to a very considerable distance towards the other end. They seemed to us to play remarkably well, and the rajah was the best player of them all. What surprised us the most was, that not one of them fell off his horse. They leant forwards and backwards, and stretched out their arms till the body seemed quite off the saddle, in order to reach the ball. They struck it backwards and forwards, and generally in the right direction, no matter which way they were going themselves. Sometimes they were all together in a regular *melee*, and sometimes scattered all over the field. At last the game was brought to a conclusion after fourteen goals had been gained, and they all together came to the centre spot, covered with perspiration, and then Major Martin dropped five rupees into the hand of the head man on the winning side.

“We then crossed the river to be ready for to-morrow's march. Our things had been sent off in the early part of the day, and we had spent the morning under trees. We had about three miles to go, through beautiful green crops, to the banks of the Indus. On arrival, I saw our boats for the first time. They consisted of inflated skins, fastened together by a

few sticks. There were twenty-two of the former in our boat, all of them skins of sheep and goats, for to kill a cow in the maharajah's dominions is a crime which can only be expiated by the offender's death by burning. These twenty-two skins were placed together in a kind of square, and over them were twelve sticks placed one way, and two the other, each of them about the size of the bars of field gates in England. As soon as we came, and our vessel had arrived on two men's heads, everybody seemed to be on his knees, puffing and blowing air into them, and finding out

the holes from which the air escaped. When all was ready it was thrown into the stream, and we all got on, taking our two ponies in tow. The stream was strong and the water deep, and as the men had only sticks to paddle with, not thicker than one finger, with nothing at the end to catch the water, we were quickly carried down the stream, but made but little way across. At last we drew near to the opposite shore, and found ourselves far down the stream, but close to where our tents were pitched.

(To be continued.)

THE SOCIETY'S FINANCES.

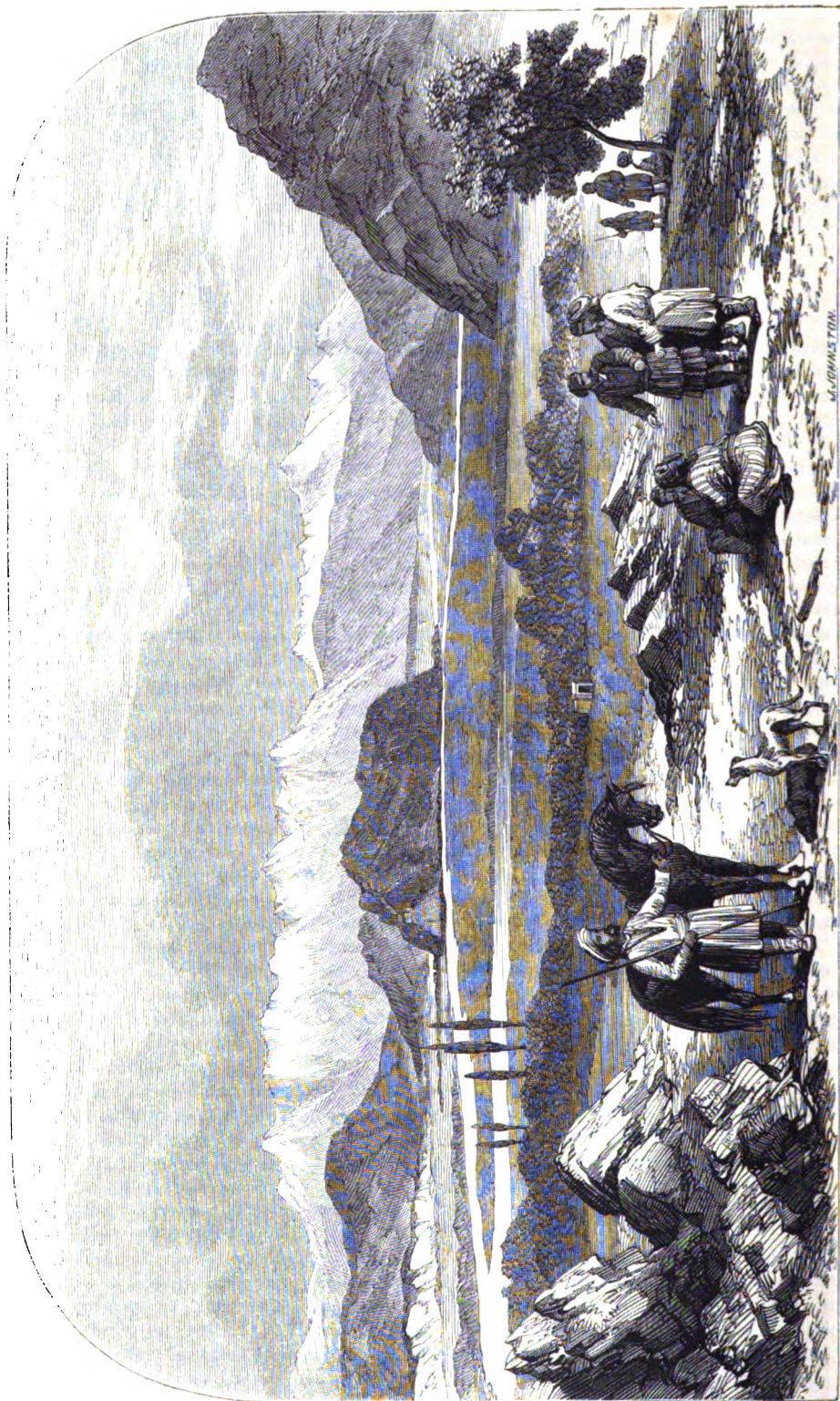
IN our last Report it was stated that, after every practicable economy had been resorted to, and the estimates for the different Missions reduced to the lowest possible scale, the financial resources of the Society would be found unequal to the estimated expenditure for the current year, unless the income were raised above the income of last year by at least a sum of 10,000*l.*: and that, of necessity, the question remained to be submitted to its supporters and friends, Shall the work be contracted to the measure of the finances, or the finances be raised to the measure of the work?

The first branch of the alternative is an unnatural and dangerous procedure; for how shall living growth be interfered with so that the principle of vitality shall receive no injury? Missionary work, if of the right kind, is pervaded by a living influence. If the efforts made be of any value, it is because God condescends to work by them; and this divine energy evidences itself in well-sustained growth. How shall this growth be arrested so as to confine itself within limits of expenditure which barely sufficed for one of less dimensions? How should a son be so dealt with, that, in all the various stages of infancy, boyhood, and juvenescence, there shall be no increased demands on the pecuniary resources of the parent? Shall that particular branch of Chinese horticulture be introduced which dwarfs the tree without destroying life? In this department of Missionary work no analogous results could be produced: it must either have room to expand, or else, if unkindly obstructed, deteriorate and die.

But the other alternative we believed to be practicable. We entertained a firm confidence, that, no sooner was it known that a work of such surpassing value was crippled from inadequacy of pecuniary means, than help would be forthcoming; that many would remember that they had been redeemed, not with silver and gold, but with that which was

beyond price, the precious blood of Christ, as of a lamb without blemish and without spot; and that they never would suffer the gospel of Him to whom they owed so much, to stand still for want of gold and silver; for if He spared not His life, shall those to whom He has given wealth be parsimonious of it in His service? The Committee, therefore, put forth statements. They believed it to be easier for the Lord to enlarge hearts than for them to assign limits to His work, and say, Thus far thou shalt come, and no further. They believed that, if the tide of Christian benevolence had seemed for a little to recede, that a healthful re-action would ensue, and that it would begin again to rise. These expectations have not been disappointed. There has been a noble commencement of this much-needed effort. Contributions have come in, some from well-known friends, others from those who, in suppressing their names, have not withheld their money. Thirteen donations of 100*l.* each have been received. The friend who generously promised to begin each series of ten donations of 100*l.* each by his own 100*l.*, has paid the second 100*l.*, and we trust he will soon have the opportunity of giving a third. The amount of benefactions, which, at the corresponding period of last year, had only reached 780*l.*, has already risen so high as 3403*l.* 15*s.* 6*d.*; and the general receipts, up to June the 30th, have increased from 10,049*l.* in 1854, to 14,813*l.* in 1855. Let the effort only be followed up with the same devotedness which has marked its commencement, and the Society will soon be in a position to go forward, without hesitation, on its mission of mercy.

And when, by the blessing of God, the income has been brought up to the measure of our work, let us be careful to keep it there. A momentary relaxation of effort necessitates an extraordinary strain in order to recover the ground which has been lost.



THE ROCK OF ISKARDO, IN THE VALLEY OF THE INDUS LITTLE THIBET, LOOKING WEST.—Vide p. 196.

LADAK TO ISKARDO.

We now present the continuation of Mr. Clark's journal, to the date of the travellers' reaching Iskardo.

"Aug. 23—Brāghur. The road lay along the banks of the Indus, and the whole country was beautifully green almost the whole way. We halted, as usual, for breakfast in a village, and almost directly afterwards we saw three cows and a flock of goats coming down the road to give us milk for our tea! I counted seventeen of the latter, but think there must have been many more. But Sahibs are not often to be seen here. Only two have gone before us this year, so they make the most of us, for it is too late in the season now for any more to come by this road. One other officer attempted it; but, after three marches from Kalatzi, he turned his horse's head and went back again.

"This part of the country seems thickly populated, and we like the people much.

"Aug. 24—Kūrū—The Rajah of Keris sent a messenger to meet us on the confines of his territories, with a present in his hands; and a little time afterwards we met the rajah himself at the top of a high hill. He had come, with his retinue, fifteen miles to meet us, in order to conduct us through his own country himself. He had brought all kinds of fruit with him, and had men with spades, &c., to mend the road wherever necessary. He had even made a little watercourse, and brought the water down to the road, to be on the spot should any one of our people be thirsty! So he rode in his palkī in front, with all his people, and we followed on our ponies behind. He is the brother-in-law of the Khoppalu rajah. Although he is not well, yet we are to have his company all day tomorrow. This will give us further opportunity, I trust, of speaking to him, as he speaks Persian, and also a little Urdu. In these villages we seldom find more than one or two men who speak Persian, sometimes none at all. May the books we have given them be the means of lasting good to them!

"Aug. 25—Keris. We have passed over many bad pieces of road, but I certainly think that part of that which we met with to-day was worse than any. I would not go over it again for a great deal of money. It would be almost tempting Providence to do so, unless it were a matter of actual duty. The part I refer to led over a ledge of rock which descended, in most places, perpendicularly into the river. It must have been a man who had the nerves of a chamois hunter who first

designed it. Often it was so steep that we had literally to walk up and down stairs, only the stairs were stones laid in any direction, and often loose. The path was often one foot or a foot and a half broad. On the one side was a wall of rock, on the other the fearful precipice. Very many persons, I am sure, would never venture to cross it. I dared not look down, and in one or two places I felt my knees begin to falter a little. How the ponies ever got over is a matter of no little wonder; but it seems now to be an established fact, that wherever we can go they can go too. The rajah of Keris accompanied us the whole way, and we are now in our tents, which are pitched near to his palace, or rather house. The valley here enlarges a little, and is of an oval shape, and, to outward appearance, without either an outlet or an inlet for the river. There seems to be a considerable scattered population here. There are two mosques, one a very large one, which we have been to see, together with two or three tombs, which are places of pilgrimage. We leave behind us several books in this place. These are now scattered almost all over the parts which we have visited, and I trust that they may hereafter prove to have been of much use. We now have but few of the smaller books left.

"The rajah has been excessively kind to us, and almost surfeited our whole camp for two days with what the country affords, especially with the delicious fruit, which will not be easily rivalled in any country. This valley seems subject to very remarkable gusts of wind, which rush round it, carrying clouds of dust with them. They have come on, at any rate, to-day almost every five minutes. They travel in all directions, and are over in almost a moment; but their strength and fury is very great indeed while they last. One of them blew down my tent a short time ago, but fortunately it was before there was any thing in it.

"There is a molwī in this neighbourhood who is reported to be a very learned man, especially in Arabic. He comes from Peshawur, and Pushtu is his native tongue, which he is said to know perfectly. He also knows Persian, but is not well read in that language, and does not know Urdu. We had expected to find him at Iskardo, as he had lately left Khoppalu for that place. I find, however, that we passed him yesterday on his return. He saw our molwī, but it was too late in the day for him to come and see us. The

molwi tells me to-day that he wishes to go with us to Amritsar, if we can find any work for him to do in the way of translation. The manner in which we heard of it, and the peculiarity of the work which he wishes to do, made us think of Peshawur at once. The greatest work we can do is to engage the services of learned natives in the work of spreading the gospel amongst their countrymen; and if it should please God to turn the hearts of any to Himself, they will be the probable agents in the evangelization of their several countries. We looked, therefore, on this as something providential, and the molwi has written to him, to tell him to join us before we reach Iskardo. He comes—if at all—entirely on his own responsibility, and remains only as long as his services are valuable. Our present molwi, who came with us from Kashmir, has shown many marks of reading, and research, and talent. His manners are peculiarly attractive and amiable. He has friends everywhere, and makes them wherever he goes: from the rajahs down to the cooljes, all seem to like him much. His mother-tongue is Kashmiri, and he is also said to be well read in Persian. He also knows Arabic, and can converse in Urdu. But his mind still remains dark. He shows no pleasure in reading the word of God, although he has no dislike to it. Notwithstanding what he said at first, and what he probably intended at first, yet now he never opens his Bible except when with me, and seems utterly engrossed in worldly cares and pleasures. He puts off all deep thought, he says, until the fatigue and distractions of the journey are ended.

"Aug. 26—Nar. This morning we passed the junction of the two branches of the Indus, just below Keris, and now we have a river twice the size of either of them. The road to-day was pretty good, but led over one or two places rather difficult for the ponies. This seems to be a very populous place: all are engaged in the cultivation of their fields. There are two or three persons who know Persian, to whom we have given books. We had quite hoped to reach Iskardo to-day, but are obliged to halt for the Sunday, one march from it. The weather till to-day has been hot. After descending for so many days we are at a much lower elevation, and the difference in the temperature has been very perceptible. The apricots here are already almost gone, and the grapes are almost ripe, but are still a little sour. They seem to be very abundant, and the bunches are very large indeed. Whenever we arrive at a village, we always find the headmen

waiting with baskets of fruit of every kind as their present to us. They always tell us that the English are kings, and that they are themselves under Goolab Singh only by our permission. They say that we gave Kashmir and these countries to him, and that we uphold him in his dominion. The former is true, the latter is not. Kashmir was sold to Goolab for 175 lacs of rupees, or 1,750,000*l.*, and he seems to have put it into the heads of all the rajahs, &c., that it is no use their opposing him, for we are his protectors. One of the rajahs told us that the reason why he had to pay so much revenue to Goolab Singh was, that the latter had to give dinners to the sahibs in Kashmir!

"Aug. 28—Iskardo. At last we have arrived here, at the extent of our travels. We spent yesterday (Sunday) at Nar, and arrived here this morning. This is certainly a fine valley, and the hills surrounding it are of a very great height, and are generally pointed, and have very marked outlines. They rise at once from the plain, and are most of them still covered with snow on the tops, and in streaks down the sides in the ravines, which the sun cannot so well reach. The Indus, which we crossed near here in a ferry-boat, flows through the centre of the valley. There is a remarkable, large rock in the middle of the plain, which formerly was fortified, and was the residence of the guelfos or rajahs of Iskardo. It is now in ruins, having been dismantled by Goolab Singh, who has built another fort on a slight elevation in the plain. The cultivation in this valley seems to us to be very far inferior to any we have seen in the valley of the Indus. The soil is sandy, and the crops are everywhere very thin. There are but few trees, and we had great difficulty in selecting a spot to encamp upon. The town is a singular one, for hardly ten houses seem to be together. The bazaar is a distinct cluster of shops. At some distance there is another knot of houses, a little further another, and so on. The number of inhabitants is certainly large; but at first sight we cannot see where they all come from. There are two rajahs here, one the father of the Khoppalu rajah, and the other connected with the family of the old rajahs of Iskardo. They are, however, now, in reality, cyphers, and the country is governed by a thanadar sent by the maharajah. There is a regiment of about 500 soldiers, and several Kashmiris and Punjabis reside here for trade. Most of the natives seem to be agriculturists. We have just been preaching to rather a large number of people, but only a part of them understood us.

"So much for my first impressions, made

in a few hours. We hope to remain here two or three days at least, and to distribute all our remaining Persian books, as well as some of the Urdu and Hindî books."

At this point we are obliged to break off Mr. Clark's journal, reserving the account of his sojourn at Iskardo for our next Number. We only add here the following communication, extracted from the periodical accounts of the United Brethren for June 1855. It will be seen that, if a way has been opened for access into a new country, the providence of God has prepared the men.

"The intelligence contained in the subjoined letter from the Rev. Dr. Prochnow to the Treasurer will call forth many a fervent prayer on behalf of our two dear brethren who may be considered to have at length entered upon their arduous mission, as messengers of the gospel to the Mongols of Central Asia. May the Lord Himself be their guide and their protector, and the Holy Spirit their counsellor and comforter, under all circumstances !

"*Kotghur, April 6, 1855.*

"MY DEAR SIR—Our dear brethren Paggell and Heide left us on Monday, the 26th of March, in order to proceed into the interior of Asia. We had very boisterous and extremely cold weather throughout the month of March, and, although now warmer, it is still very stormy and rainy. Anticipating this, we pressed our esteemed fellow-servants to remain with us till after Easter; but an inward impulse urged them forwards. Their journey will be, for about a month, through the English territory, that is to say, through the two provinces of Spitti and Lahaul, inhabited by a purely Tartar race, now subject to English rule. The brethren purpose travelling through these provinces, on their way to Ladak, remaining there till the lofty snow-clad passes of the Himalaya can be safely traversed, probably about the end of May. They have preferred a request to the English government, to be allowed to travel about for two or more years, in the districts subject to the Maharajah Goolab Singh, more especially in Ladak. The English government has already given its consent, but as yet no permission has been granted by Goolab Singh: this has to be transmitted through the British authorities. Some misunderstanding is at present existing between the maharajah and his nephew, and a bloody engagement has already taken place between their

respective armies, in consequence of which there is much disturbance and confusion existing, more especially in Ladak. We may, however, confidently expect that the English government will interfere, to prevent further disorder. Our brethren were expecting a book and some letters to arrive by post. Henceforward, it will only be possible to send by special messenger, since this is the last station in connexion with the English post. Further northward, no postal arrangements are in existence.

" "You will probably have learnt, from the public papers, that two Roman-Catholic Missionaries, whose intention it was to proceed through Assam to Thibet, had been murdered. The murderers are said to have been seized. It appears that the desire of gain prompted them to the foul deed. May the Lord, the Bishop of His church, watch over this Mission, and protect and bless the dear brethren who have now embarked upon it, that soon these two may become a mighty host ! "

The onward movement of the Moravian Missionaries, to which our attention is directed in the above letter, is deeply interesting. We have here combined action—the Missionaries of one Society explore a new field of labour; the Missionaries of another and kindred institution follow after them, with a view to more permanent operations. Yet between the Societies and their agents there has been nothing of preconcert. This helps us to the realization of a great fact, in which all who are engaged in Missionary work, amidst trials and encouragements of various kinds, find support—that Missionary operations are being carried forward under divine superintendence: that over the apparently confused action of diverse instrumentalities, acting independently of each other, there is One who presides; who directs and guides His servants, as of old He directed Paul and Barnabas, and, hedging up their way in the remarkable manner detailed in Acts xvi. 6, 7, constrained them to enter that untouched field of labour to which the man of Macedonia, with his earnest cry, "Come over, and help us," so earnestly invited them. Thus the apparently unconnected proceedings of Missionary instrumentalities have a connexion in the mind of Him who, as Christ's vicegerent, administers by an especial presence the affairs of the Redeemer's church, and causes all efforts put forth by the Lord's people to work together for the advancement of the gospel.

THE DIFFUSIVENESS OF THE GOSPEL, AND THE NARROWNESS OF MAN.

“BE YE ALSO ENLARGED.”—2 Cor. vi. 13.

THERE are few people who have not heard of cycles. We have cycles of the sun (or of the Sunday letter), and cycles of the moon (the golden number of our Prayer-books), and cycles of the planets, and a cycle of the solar system—aye, and of the entire universe, when, after an inconceivable term of years, the relative position of each of its component masses, supposing all to exist as long, would be precisely the same as at the instant an Almighty fiat first launched it forth into empty space. These, and others of a like kind, are founded on actual motions of the heavenly bodies: many of them are within the range of easy calculation, and all, though from their immensity taken out of the range of human intellects, are theoretically matters of mathematical computation. Then there are arbitrary cycles, such as that of indiction, found in many of our calendars—easily determined, but not originating in any celestial motions; and imaginary cycles, the dreamy fancies of so-called sages, who have robbed even the Supreme of His independent being to make all existence run a long but ever-recurring round on the railway of a circulating Fate.

There is a remarkable tendency in the mind of man, both to search out cycles and to run on in a circling current of thought and action. Nations drag out a stereotyped existence, like that of China and the Hindu races of India, till some pressure from without, or the bursting of a volcano within, rouses them from their mechanic monotony, and either overwhelms them, or directs a resuscitated energy to some ennobling end. So it is, also, that commerce hews out for itself a high road, paved by invincible labour, and cemented by blood; and then pertinaciously insists on maintaining it to its own destruction. The merchants of Tadmor thus lost the trade of the East when Egypt became the emporium of the nations, and Venice fell when Portuguese enterprise had opened an unbroken water channel to India by the Cape of Good Hope. Even in war, above every thing else demanding most of novelty and surprise, how many armies have fought and bled by rule, till some Cæsar or Napoleon has appeared upon the arena, and given a fresh and startling impulse to this sad science of wholesale butchery! Individually, in public and domestic life, the tame routine of antiquated system enslaves the minds of statesmen, physicians, lawyers, merchants, philosophers, authors, school-masters, travellers, cooks, nurses, and mo-

thers. It would almost seem as if the regularity of our planet's orbit were indelibly impressed upon the spirits for which it provides their tabernacle of clay; save when, now and then, some brilliant genius, starting suddenly into view, like a comet, disturbs the sameness of their weary pilgrimage, and throws in a new and transitory object of interest, admiration, or alarm.

The little family of God has not been exempt from this tendency to settle upon its lees. All history is but too full of its sad short-comings. We speak not here of any positive falling away from faithfulness; nor do we allude to the earlier exclusiveness of the Jewish system, under which the absence of any urgent injunction to proselyte, and the cautions given in reference to a few dangerous neighbours, were misinterpreted into a rigorous prohibition of all Gentiles from the privileges of the sanctuary. But the prime principle of Christianity is its comprehensiveness. It was not straitened in its holy Author. In the seed of Abraham all nations were to be blessed; and the last mandate laid upon the apostles made all the world their preaching-place. But a straitening element was infused by Satan into its own bowels. It soon lost its expansive vigour; its worship degenerated into a round of sickly formality; its sacraments became a charm; and then its growth, if not its vitality, was gone. After centuries of lethargy the Reformation cast a sudden illumination over the face of Europe; but Satan again made a handle of human weakness to hedge up the way of the Lord. Protestantism itself dosed away into a sleepy profession; dogmatic theology supplanted life-giving religion; and a barren code of morality was mistaken for the gospel of Jesus Christ. Blessed be God! a change has taken place; but it is a partial change, and men are yet wondering whether the spirit of the age will shake off its remaining drowsiness, or evangelical truth relapse into a spiritless system, and once more hide itself in the holes and corners of the earth.

Missionary enterprise in its very nature is of a discursive character. Take away its expansive power, and you take away its very essence: it is not Missionary even in name. Yet even the Missionary is hampered by the tendency of which we are writing. And no wonder.

Probably many of our readers may have had an opportunity of observing its power over men of enlarged Christian philanthropy and leading minds. They have filled important

spheres, and exercised an extended control, and then, before their physical strength has failed, they have settled down in some quiet nook, where they have gradually become engulfed, as it were, in a little narrow world of their own; and, while carried round by a feeble eddy, have been quite as indisposed to strike out for the forsaken ocean, as Diocletian to leave his garden, or Charles his clocks.

But further, the infirmity before us may be traced in the best of times. It would seem to have cast a stumbling-block in the way even of the first inspired teachers of Christianity. There had been a temporary restriction laid upon them, and they were forbidden, during the season the Lord Jesus was on earth, to go into the way of the Gentiles, or enter into any city of the Samaritans. But that restriction had been long withdrawn, and the most unlimited commission had long been substituted for it, when it required the heavy arm of persecution to break the spell which bound the little band of Christians to the holy city. It needed a special vision to prevail on Peter to admit the first Gentile convert, and much persuasion on his part to satisfy a murmuring church; and these superadded incentives, rather than the remembrance of their Master's farewell injunction, pressing upon their consciences, at length dispersed the twelve throughout the nations. For this they had been specially furnished with the gift of tongues; so that, in much of God's dealing, though not in the principles which actuated the men, we are reminded of the interposition from on high which enforced the unheeded command of Jehovah, and scattered abroad the sons of Noah upon the face of all the earth. It is not a little remarkable that Paul himself, the chosen apostle of the Gentiles, would have expended his zeal in wandering up and down among the churches of Asia Minor, had not a man of Macedonia begged him, in a vision, to come over, and help them, and then he gathered assuredly that the Lord had opened up to him Macedonia. This seems finally to have unfettered his soul, and given scope to his boundless desire to penetrate wherever Christ had not been named throughout all the western world.

The process by which the mind, whether of an Apostle or a Missionary, is tied down, is obvious and natural. It is twofold. In the first place, Satan flings across his path distracting barriers, and he feels that the shepherd may not expose a rescued lamb to the hungry lion, while he hurries away on the hopeful yet uncertain errand of snatching another from the jaws of the wolf. Then, again, his very success hampers him. He

has charge of babes in Christ: they have infants' hearts; their prayer is with stammering lips, and their praise with a prattling tongue. He has the superintendence of a district as extensive as an English diocese, and in working it he has native agents to train, ignorant congregations to instruct, the sick and dying to administer to, the young to bring up. His one idea is to complete his work, and with this his hands are full; so that, while he keeps in view "the regions beyond," his heart goes forth, his feet stand still. In the case of an apostle, a vision of the Lord dashes aside such considerations as these. In the case of the Missionary, left to such indications of God's will as are now vouchsafed to His people, we must leave each case to be determined by its own circumstances. We feel that the narrowing bias inseparable from his position must be prayerfully watched and counteracted; and we would not deny, that in some cases it has exercised a deleterious influence. It has been perceived and acknowledged by the Missionaries themselves. Yet, for the most part, we are confident that our evangelists have acted wisely and well. We know that many of them have laid strong restraint upon themselves, and abstained from extensive tours among the heathen, from the conviction that what was originally their first duty—to preach among the heathen the unsearchable riches of Christ—has become secondary to that of caring for their flocks: and while there are few or none who have sunk down into a mere pastoral charge, the pastoral charge—so far as it is pastoral—has been forced upon them, and not selected as a matter in which they could exercise a choice.

Thus Mr. Bowley, writing from Chunar in July 1843, after lamenting that the heralds of the gospel had too much settled themselves down to the work of *stated pastors*, adds—
 "In all such fixed ministerial operations—certainly not Missionary—we are all engaged, though not perhaps in every instance voluntarily. I can speak for myself, that it was neither my wish nor intention to be thus fettered and bound to home work, for which hundreds and thousands of well-qualified and suitable instruments might be obtained; since, as they would have to perform the duty, not of Missionaries, but pastors, they would not be deterred from applying for and accepting the appointment by the bugbear of Missionary sacrifices, hardships, privations, &c., all which—vain notions—disappear as soon as we come to see how such persons are located, and surrounded with all the conveniences and comforts which a city life and European society afford. This state of things might very

probably startle some at first; for, through the influence of fallen nature, we find it no difficult matter often to persuade ourselves against our better judgment, and thus proceed on like our predecessors, or those whom we found at the station before us." And again—"How often have I said to myself, Every Missionary should, for his own soul's advantage as well as for that of the cause, be sent out, like indigo planters, into the interior, apart from all European society, surrounded by none but natives. Then would he find himself in the midst of his proper work, to which he would be constrained to devote almost every waking hour of his life; whereas now the flame of his Missionary zeal is, as it were, stifled under a load of parochial duties, and only occasionally suffered to blaze forth, when he is permitted by circumstances to attend to the all-important labours of itinerating among the heathen in the interior."

Mr. Weitbrecht again, in March 1851, wrote in a similar strain—"The fact is, by an unceasing routine of station duties—in schools, with congregations, &c.—most of us are tied and chained down to the Mission, and it requires a strong effort, and days of previous arrangement, before a Missionary can get rid of his entanglements when he is about to itinerate for a few weeks. These obstacles ought to be removed in the case of those who are willing to go forth on this errand of mercy. Some of our brethren ought to be left at liberty to engage in it unhindered. I believe the time is come when a beginning of this kind should be made, at least in one favourable locality. . . . We confine ourselves too much to home labour. But Burdwan, and Krishnagurb, and Rottenpur, &c., are only little specks in a land teeming with millions. I desire to guard myself against being misunderstood. I do not depreciate the labours of the school, and the nursing of the tender plants we have gathered into the Lord's garden. I do still recollect the sainted Bishop Corrie's judicious remarks in one of his affectionate letters to me—'A little ground, well cultivated, will bear more fruit than seed scattered over a large surface.' But this was nineteen years ago, in the earlier stage of Missions, when Missions were very few, and one ordained Missionary was doing the work at each station. If Corrie were among us now, I think he would be delighted to see some of our brethren exclusively devoted to the apostolic work of going abroad, and preaching the gospel to every creature."

We live in an age of more rapid advance than any single era since the world began.

't is an age of explosions, and the very *débris*

of time-honoured customs, principles, and abuses, vanish from our eyes and our memories like the attenuated walls of the bursting bubble; while we are almost daily startled by some new triumph of inventive skill or acute discovery. Happily, one grand element of activity is the simplicity of gospel truth; and, among other sources of rejoicing, we are thankful to regard it as a mark of God's special supervision over Missionary labour, that, just as He did not suffer the apostles to confine their efforts to a corner of the earth, and stirred up Paul to penetrate into Europe, so now He has interposed to prevent our more recent efforts from losing their aggressive character. In every part of the world our work is growing upon us, and we are enlarging our borders. The letters above quoted recognise a danger and suggest its remedy. The fact is, that, for the double work before us, we must have in the field a double set of men. And while Bowley and Weitbrecht were thus urging on the Committee the necessity of a systematic itinerating effort in North India, almost simultaneously, by one of those concurrent instances of independent action so often observable in the physical, the intellectual, and the spiritual world, the Rev. T. G. Ragland, then Secretary to the Corresponding Committee at Madras, had his attention powerfully directed to the same point. He was on a tour among the Missions in South Tinnevely, and his mind was oppressed with the idea, that while our strength was expended in cultivating that hopeful garden of the Lord, but feeble efforts were making to reclaim the wilderness encircling it. He, too, like Bowley and Weitbrecht, perceived that the neglect was traceable solely to the paucity of labourers, and, like them, he at once resolved to devote his own energies to that inviting field. The two North-Indian Missionaries were summoned to their rest before their schemes were fully developed. Others are entering upon their labours, and the plans they have suggested will not be abandoned. In Tinnevely it has pleased God to permit Mr. Ragland to carry out his purpose. Two European Missionaries were associated with him; but one, the Rev. D. Fenn, at the very outset of his career was laid aside by serious illness, and has but very recently been suffered to resume his post. The other, the Rev. R. R. Meadows, has been all along with Mr. Ragland, and they are accompanied by a young native, Joseph Cornelius, not in holy orders. From the joint journals of the three latter we shall presently give a number of somewhat copious extracts.

But before doing so we must offer a few

words explanatory of their system. "System!" the reader may be disposed to say—"what need of system? what room for it, in so irregular a life as that of an itinerating Missionary?" Historians often ascribe design where none was formed; for the line of action, even of noted characters, has more often been determined, and their schemes enlarged far beyond their original conception, by the course of events, than events controlled by their own foresight. On the other hand, projectors leave to the chapter of accidents what genuine wisdom will secure before the first step is taken. True discretion will neither too rigidly lay out its course, and presumptuously expect to force every thing into it; nor will it venture to encounter the buffets of unforeseen storms, in an untried sea, unprovided with a compass. To return to the similitude with which we opened our remarks. When amid the circling planets there appears some wandering star, men wonder what will be its path. Its course is fixed by the will which called it into being, and determined the force and direction with which its orbit was commenced. That orbit may and will be modified in every revolution by attractions which act upon it as it traverses space. But even these are predetermined, and to an hair-breadth enter into the calculations of the Omniscient; and all that man can do is, by repeated observation, to map out its devious track in the starry firmament, and calculate how much of this is due to the original impulse, and how much to the disturbing forces subsequently brought to bear upon its mass. So, also, in every grand impulsive movement in the moral world, though the heart of man deviseth his way, it is in fact the Lord that directeth his steps. The great wheel of God's inscrutable purpose is in motion, and within it innumerable minor wheels are performing their rapid revolutions. The complication of the vast machinery is perplexing to mortal minds, yet by man it has to be watched and tended. Hence the various schemes and modes of operation which are proposed; and some are dropped, and some are modified, and some are carried out; but the Lord's designs are rapidly unfolding themselves, and the harmony and perfection of His methods will command the adoration of all intelligent beings.

Thus in Missionary efforts, one would first preach the gospel to the lower classes, because, he maintains, no reform has ever originated in the upper; and he has learned, from authority which cannot err, that "God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are

despised, hath God chosen; yea, and things which are not, to bring to nought things that are." Another sets light by the poor of this world, because he holds that a few despised handicraftsmen can never affect the mass of the population; and he quotes the example of the godly kings of Judah, the centurion of Cæsarea, Publius, the chief of Melita, Apollos, or Dionysius the Areopagite. One would throw all his strength into educational efforts, because minds long blinded by bigotry, and hearts hardened by the deceitfulness of sin, are impenetrable, even by the piercing light and warmth of gospel truths. Another dare not withhold his attention from the fathers and mothers of those whom his co-adjutor would bring under instruction, because a parent's influence is more potent for evil or for good than any other which man can bring to bear. One would, as it were, build his castle in some commanding spot, whence he could at pleasure make his inroads into more distant fields: another would scatter his forces more widely, even though it be impossible to hold the ground he has won. One would itinerate all the year, because to settle down for part of it would embarrass with tying duties which will not bear interruption: another would become a wanderer for a portion only of each season, because no human mind can bear the strain of incessant giving out of mere elementary truth. And these opinions will be modified and combined in endless permutations, their entire sum being pretty nearly equal to the number of Missionaries on the field, nearly every one of whom has a plan which long experience has matured in his own mind.

We do not enter into these and other similar questions; nor will we presume to give an unargued judgment as to the merits of different schemes. We trust we shall not be thought insensible to the value of a skilful plan—one in which something more is secured than the bare fact that the means employed are just adequate to the end in view. We are alive to the modifications which must be introduced by the circumstances of each case, and—what is too often overlooked—by the peculiarities of the individual who is to carry it out. Yet we cannot help thinking that contending systems are often more nearly on a par than system-mongers suppose: and, beyond all doubt, an inferior plan frequently owes its celebrity to the ability of him by whom it is executed, while a superior one is less successful in feebler hands. In short, we have long been of opinion, that, when all fundamental principles have been secured, far less depends upon the excellency of the

method, than on the energy and consistency with which it is carried out. Our object, therefore, in the extracts which follow, is simply to point out the distinctive characteristics of that now in operation in North Tinnevely, without a word as to its relative value: just as, in a description of woodland scenery, we would not care to determine between the attractiveness of the oak and the ash, or, if writing of a garden, we would abstain from comparing the painted beauties of the ranunculus and the tulip. Of this only will we pronounce a confident opinion—the Lord will be glorified, and His ends accomplished, in all.

The plan pursued cannot be better explained than in the words of one of the labourers themselves.

“Our work is one of a peculiar nature, and in a measure new, and unattempted by the agents of other religious bodies. We have no schools to superintend, no congregations to look after, no sick persons to attend to, and no nominal Christians to visit. We have not to feed the sheep that have been brought into the fold of Christ, but to bring in the sheep wandering from the fold without a shepherd; not to build up the church of God, but to dig into the ground and lay the foundation; not to water what has been planted, but to sow, and plant, and prepare for both. Our duty is altogether with the heathen. These we visit from village to village, teaching them the things pertaining unto the kingdom of God. Living in tents, we move about from place to place, seldom staying in one place longer than a week, and often less than a week. In about 250 villages we have preached the unsearchable riches of Christ Jesus, and have distributed numerous portions of Scripture and religious tracts. We often receive visits, from persons of all ranks, in our tents, with whom we converse about their souls. We are often called upon to answer their questions, to remove their objections, to clear their doubts, and to quell their vain fears. In the case of inquirers, they are asked to come at stated times of their own appointment, when we read and speak to them, and teach them the plain elementary truths of our holy religion. The subject of our instructions, always and everywhere, is twofold—the guilt and vileness of sin, the two great evils found in every man, and the death of the Lord Jesus and the sanctification of the Holy Spirit, the only two remedies for those two evils. This is our work, for the right and faithful discharge of which we pray to God for strength, grace, and wisdom. ‘For we are not sufficient of ourselves to think any thing

of ourselves. Our sufficiency is of God. And while we wish and pray for the prosperity of the churches gathered out of the heathen under different Missionary bodies, we request their especial and earnest prayers for us who have been thus called upon, in God’s good and wise Providence, to work among the heathen, and to prepare from them a people for the glory of Christ.”

The district and its inhabitants are thus described—

“To give a rough geographical description of our district, I should say it lies within these four boundaries—Kulputty on the north, Sivagansai on the south, Virduputty on the east, and Strivilliputur on the west. It occupies nearly 300 square miles, and contains about 250 villages, in every one of which the glad tidings of the gospel have been proclaimed. The cotton soil, which is found here to extend over the larger portion of our district, adds considerably to the inconveniences of travelling in the rainy weather; for, besides the trouble of walking or riding in the mud, it occasions a considerable loss of time. The new road to Sivagansai on the one hand, and the old road to Tirumangalum on the other, afford great facilities. The mountains which run to the west, forming part of the western ghâts, the streams and rivulets which gently glide along the length and breadth of the district, the crops of different grains which adorn the fields, the beautiful green meadows seen on every side, and the numerous topes of shady tamarind-trees, give an attractive and delightful scenery to the beholder, who, being charmed with looking at these, could not but call to mind those beautiful lines of Bishop Heber—

‘Though every prospect pleases,
And only man is vile—
In vain with lavish kindness,
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone.’

“As to the villages themselves, they do not all belong to the collectorate of Tinnevely: some belonging to Madura are often found intermixed with those of the former. Within our district there are five zamindari—those of Roslaputty and Pavaly, near Virduputty; the Muliputty zamindari, near Vellore; and the remaining two are those of Tambachenaickenur and Kulbothy.* The first four are under Naicks, and the last under a Maravan. As usual, all of them are involved in domestic quarrels and private disputes, which greatly

* I must add another, Kulapanaickenur. This also belongs to Tinnevely.

decrease the temporal peace and prosperity of the people.

“As to the inhabitants, they are chiefly Naicks and Maravers among the high castes, and Pullars among the low castes. The Shannars are few, and fewer still the Pariahs. There are about twenty small aghararums. The obstinate and turbulent disposition of most of the Brahmins inhabiting them will clearly appear from the journals sent by us from time to time. Most of the people, the Brahmins not excluded, are illiterate, and consequently very ignorant. The only class that seems to pay any attention to education is that of the Vellalars, several of whom are employed as schoolmasters, teaching a few boys, for which they receive a small stipend. Female education, of course, is altogether neglected. While the men spend most of their time in looking after their farms, the women sit at home spinning cotton, which seems to be almost their sole employment.

“As to the heathen pagodas, there are not many of them here. The two largest are found in Strivilliputtur—one for Vishnu and the other for Siva. These are beautified by lofty goprums, which lift up their heads into the heavens, as it were in defiance of the Most High. The car, which is ornamented and annually drawn, attracts the people of many villages to the place. The idol temples in Tiruttangal, Sivagansi, Pudorputty, and Miramuthy, are often frequented by people who come from a distance to sacrifice sheep, and perform the vows they have taken upon themselves on particular occasions. Occasionally also we meet with small Christian congregations, belonging to the Church Missionary and other Societies, but in a weak and by no means thriving condition.”

No one will feel any surprise that the Missionaries meet with many causes of discouragement. These are noticed in the following passage—

“It is a pleasing remark, worthy to be retained in the memory of every one who works for Christ, that the disciples of our blessed Lord, while crossing the lake of Genesaret, in direct and full obedience to the command of their divine Master, even while He was with them in the boat had to contend with a storm; for we read, ‘There arose a great tempest in the sea, insomuch that the ship was covered with waves.’ (Matt. viii.) Discouragements and difficulties, then, are to be expected, even when we are fulfilling what our Master has commanded us. To be disheartened at them must denote a great want of faith, as in the case of the apostles; while flying from the path of duty because of them will only be an act of

gross disobedience. We, as well as others engaged in the Mission-field, have to contend with difficulties peculiar to our work. The chief of these I shall lay down one after another.

“1. The great indifference and the worldly-mindedness of the people we have to deal with is certainly one of the chief obstacles. They live to eat and drink, and nothing else. Their god is their belly. The present life is their all in all. Hence it is that we hear them so often asking for money, food, &c., as a recompense for becoming Christians. Very few of them have thoughts beyond death; and those who talk and think about death discover a sort of stoic apathy, as if they must submit to it because they could not possibly avoid it, and as if they are nothing better than the beasts which perish and return to dust. They dispute the existence of heaven and hell, because no one has seen them. They appear to listen to us with the utmost attention while we are addressing them; but if we ask them what they have been hearing, we often find that they remember nothing except the word ‘God.’ They may remember the illustrations, but of the thing illustrated not a word. As soon as the day dawns we see the farmers go about with their ploughshares on their shoulders, the merchants with their bags, the shepherds with their cattle, and the women to their spinning instruments. Not a thought about God, not a thought about their souls, enters their minds. In a word, the apostle’s description fully suits them—they live ‘without God, and without hope in the world.’ Though they profess to worship idols, yet many of them are practical atheists. Such is their mournful state. God grant that this barren forest may soon be changed into a fruitful garden.

“2. Their ignorance and prejudices form another great obstacle. Their silly questions and foolish objections will clearly demonstrate this point. Every thing that tends to their comfortable living is, in their opinion, their God. The earth, sun, rain, cow, &c., are deified and worshipped upon this principle. Most of them have mistaken notions of Christianity. Though ‘joining the Vadum’ is often heard from their lips, yet very few understand the real import of the expression. They fancy that Christianity consists in meditating about one God, as their munies do, who retire into woods and caves for the purpose. They think that a Christian must not marry, must not chew betel and nut, must not work; they imagine that if they become Christians they must be travelling about like ourselves; they would be compelled to eat

beef, would have to give up their lands, would have nothing to do with their relatives and friends, &c. Those who could not read are often heard to say that they could not become Christians, because they do not know how to read. We have first to remove these and the like prejudices before we tell them plainly what we want them to do, viz. to cease to do evil, and learn to do well.

"3. Their superstitious adherence to antiquity is another great difficulty. Custom is worshipped by these persons as a deity, and every thing is sacrificed to it. They look upon their ancestors as demigods. They consider their sacred books as old as the sun. Their temples, they say, have existed millions of years. Hence they are surprised when we ask them to bid adieu to their old temples and ancient worship. A comparison between these and Christianity—a system quite new to them—leads them to regard the latter with contempt. Most of them are fatalists, and often say, that if it has been fated they should become Christians, none can avoid it. We are often reminded of the old complaint—as old as the commencement of the Christian era—'Give us a sign to prove that your religion is true: what doest thou to convince us that Christianity is the only true religion?' Satan has been so long binding them with the iron chain of caste, that it requires time and patience, under God's especial help, to undermine this stronghold of the prince of darkness.

"4. The opposition we meet from the Brahmins is so great, that I must mention this under a separate head. These Brahmins, who are looked upon by the Hindus as their sacerdotal caste, and therefore sacred, exercise such an unlimited authority over others, that the Sudras lie under them as slaves. The Brahmins, who, for the most part, get their lands ploughed by the Sudras and Pullurs, who also act as their menial servants, are afraid that if we preach the gospel of Jesus, and proclaim the liberty of Christianity to them, they will begin to assert their freedom, and no more look up to them with that veneration and respect which are now paid to them. Hence is it that they are so angry. Hence it is that they would neither listen to us themselves, nor quietly let others read our books. It is on account of this that the Brahmins do not like to see us go about from village to village. They are afraid we shall make them proselytes, and then they will lose their authority.

"5. The unbecoming conduct of the few native Christians that are found here is, after all, the greatest obstacle. What must the

heathen think, when nominal Christians help the heathen in drawing the cars of their idol temples? What must they say, when native Christians lie, steal, drink, and keep toddy bazaar,* just as they do? What must they think, when they see such of those as bear the name of Christ carry false law-suits to cutcheris, and get false witnesses to support their pretended claims? The reason this obstacle appears so great is, because it arises from those who, nominally at least, belong to our class. Often have I been ashamed when my hearers point to that Christian and this Christian as having perpetrated some unbecoming and unchristian deed. What a happy thing would it be if all who are called by the name of Christ departed from iniquity."

This branch of our South-India Mission has been in operation for a period too brief to lead us to expect much direct and positive result in the conversion of those among whom it is carried on; yet the Missionaries are not without encouragement. One baptism has taken place, and they are sometimes privileged to address large and attentive audiences without disturbance, their hearers asking intelligent questions, and showing a disposition to inquire after the truth; books and tracts are read and remembered; and in a few cases a wish has been expressed to embrace Christianity. Of these the Missionaries speak thus—

"A few persons have expressed a wish to become Christians. We look up to these few inquirers with trembling, yet with hope that soon they will receive help from above, and be enabled to put on openly the Lord Jesus, and become members of the visible church of Christ. We have greater hopes of individual inquirers, than of bodies of men who wish to place themselves under instruction; for the latter are invariably actuated by some temporal object or gain, to obtain which they desire to come over to Christianity. I do not say that this could not be the case with individuals; but I think there is a greater chance of the sincerity of the latter than of the former. The persons of whom I now speak are scattered in seven villages. The fear of man, and the love of sin, are the two great obstacles which keep them still in heathenism. They know that Christ alone is their Saviour, and that His blood alone can procure the pardon of their sins, and an entrance into heaven. But they are afraid they shall be put out of their castes, that their sons and daughters will have to

* Shops for the sale of intoxicating liquors.

remain unmarried, and that they will lose their respect and influence among these people. This has been the case everywhere, and the Spirit of God alone can enable them to overcome these difficulties, and open their eyes to see the absurdity of their vain excuses and unfounded fears."

"I cannot better conclude, than by quoting the words of a holy man (Weitbrecht), whose mind was fully set upon this mode of itinerant preaching—'We are labouring in a hard soil, and idolatry has fearfully wasted and ruined man's soul in this unhappy land. One thing, however, is clear: we must go on, and hammer away. The hardest granite can be broken by strong and continued effort. God in His own time will make good His promise.'

One remarkable reflex influence of this movement now claims our notice. The same heart which devised the effort also conceived the idea that it might be made the means of stirring up a Missionary spirit among the older congregations, now comparatively rooted in Christianity. The call was nobly responded to. Many of the congregations pledged themselves to support a catechist for one month in each year, to assist in the evangelization of North Tinnevely; and the narrative of a series of Missionary sermons and meetings in the very heart and centre of Missions forms an episode in the history of our work as novel as it is pleasing. The following extracts will, we are persuaded, be read with deep interest—

"Jan. 21, 1855: *Lord's-day*—Meignanapuram. This morning early the people assembled for the Litany in the church. Mr. Thomas afterwards read and expounded part of Isaiah viii. At half-past eleven I preached to about 1000 people, taking my text from Ephesians ii. 12. I was very pleased with the ready answers of many, both when Mr. Thomas and myself were speaking to them. One found a text and read it, even before I had read it myself. Another finished a sentence for me before I had time to articulate it. Then I heard them utter such expressions as these—'We must help them;' 'What you say is true;' 'We will pray for you.' At the end, Paul, the catechist, came with a request from the other catechists, saying they were willing to give, some eight, some ten, and some twelve rupees to send forth the gospel to their heathen brethren. Mr. Thomas mentioned in his sermon—for we had two that morning—that a man, the previous day, had come to him, and offered fifteen rupees for finishing one of the pillars of the church. Some time before, also, a man came and said, 'Sir, God has given me much prosperity this year: here are twenty-five rupees, which I

wish you to spend as you like in objects of good.'

"Jan. 23—Mr. Thomas took us this morning to Arumuganeyri. At half-past twelve service was held in the church. A hymn was first sung, then a few prayers read, and afterwards Mr. Thomas expounded part of Isaiah xxxv. My turn then came to give some account of our work among the heathen in the north. Paul then stood up. He commenced his speech by quoting the three verses, 'He that watereth others,' &c., 'It is more blessed to give,' &c., and 'Bring ye all the tithes,' &c. 'It was right,' he said, 'that they should help the heathen in the north, for they were their own people and their own neighbours. If a man fell into a well near Arumuganeyri should we expect the people of Nalumavadi—a distant village—to pull him out? Ought we not to do it ourselves?' At the close of the meeting Mr. Thomas advised the people very strongly not to put their names down at the time, lest they should give from constraint. However, they would not agree to this, but said they were ready there and then to subscribe. Several gave their names, making a collection of above twenty rupees. Amongst those who gave were six women and one child. It was interesting to see the eagerness which the people displayed. While the collection was being made three or four of the men stood up, and, urging the others to give, said, 'We have received these blessings ourselves—shall we not send them to others?' 'Give, as before the Lord;' 'It is our duty to do this.' Some gave one rupee and a half, others one, others three-quarters, and others a quarter rupee. My companion spoke a few words at the end. They told me afterwards that they themselves were once worse than the heathen whose condition we had been describing.

"In the evening we went to Nalumavadi. At prayers the church was full—about 400 people. We told them much that we had said in the morning. There was not so much readiness to subscribe here as at the last place. This was to be accounted for, as Mr. Thomas said, from the fact that they were not so well acquainted with the subject. However, some good subscriptions were promised. On our way to Pragasapuram, where we intended to sleep, a man, who walked some distance by the side of my horse, told me that he had done what Mr. Thomas had exhorted them to do nine months before, namely, to pray for us. We arrived at Pragasapuram at eleven.

"Jan. 24—We had a visit, the first thing this morning, from Seenivasagam, the native clergyman. Afterwards Mathuranayagam Mukkathan came, with a train of followers, bringing a present of sweetmeats.—This Ma-

thuranayagam Mukkanthan is the headman of the village of Pragasapuram, a humble, mild, Christian man. He has had, for some time past, a wish to do something for the heathen; and has now promised to leave his family and village for two months in every year, and come and help us.—At mid-day we had service in the church. It was full, and several were sitting outside. There must have been 500 people present, counting the children. Mr. Thomas, myself, the native clergyman, and Paul, spoke in the order of our names. Paul, in his speech, said, 'It is an easy matter to catch the fish which are near the shore; but if you want to catch those in the deep, you require a long line, a boat, a man, &c. . . . I was sent forth at your expense: it is only right, therefore, that I should render up an account, and tell you what I did when I was in the north.' The people responded very heartily, and after the meeting a deputation came with the names of subscribers. Mathuranayagam had put down his name for seven rupees a-year. In the evening we came on to Meignanapuram.

"Jan. 25—In the evening we left Meignanapuram, and rode to Kadatchapuram, and were welcomed by Mr. John, and his son Jesudasen. I preached in the church the same evening, from Acts xxvi. 16. About 600 people seem to have been present.

"Jan. 26—This morning there was a meeting in Kadatchapuram church, at which my companion and myself spoke. There was the very large sum of eighty rupees promised in aid of the new Society. I noticed that in many cases, although the husband gave largely, yet the wife also would give a good round sum. The school-children also contributed their share. Some of the women gave two, and others even three rupees.

"Jan. 27—This morning we rode to Satan-kullam, where Mr. Thomas had promised to meet us, to hold another Missionary meeting. This made the fifth and last. The same subject was brought before the meeting, much in the same way as before. Afterwards the catechists came to the bungalow in a body, with a list of subscriptions amounting to 110 rupees. It was chiefly from among themselves, the readers, and schoolmasters. One Mukkanthan had also given five rupees. In the evening, after commending ourselves to God, and thanking Mr. Thomas for all his kindness to us, we left for Asirvathapuram, where we were to spend the Sunday."

We now present our readers with a number of miscellaneous extracts from the journals of Messrs. Ragland, Meadows, and Cornelius, arranged, with a few exceptions, in

the order of their dates. They exhibit the trials, difficulties, and disappointments, as well as the encouragements, attending this new effort to disseminate gospel peace and love. The reader will recognise in them some things common to all the world, some that will bring to mind scripture incidents, some peculiar to Mission work of the present age, and some which would not occur out of India; but in all he will hear a voice calling on him, in loud and distinct tones, for deep sympathy and earnest intercessory prayer.

"July 27, 1854—We found, on arriving at Puthur, a crowd of people, in the midst of whom was a woman with her throat daubed over with saffron, and apparently acting some character. By her side was a man with a musical instrument in his hand. The woman is said to be possessed with some spirit, and the people come to ask about their welfare—"When will it rain?" "Will there be much?" and so on. She is supposed to be able to give correct answers. They even sacrifice a ram and fowls before her, as if she were a god for the time.

"July 31—We went on to Natchiavaram, I riding before. On reaching the place I spoke to a few who were assembled for about ten minutes. They then led me to the *sāvadi*, a very inferior kind of choultry, built of mud, with a thatched roof reaching to within four or five feet of the ground, to be found in all the larger villages in the north of Tinnevely, though not, I believe, in the south. Here, sitting down, I read the parable of the prodigal son, and explained it. Meanwhile Paul joined us, and, when I had done, took up the subject. We spent perhaps an hour and a half or two hours in conversing with a large crowd. In the course of this it appeared that there was some difficulty about the cooking of our rice, which Paul's servant had begun to boil in the kitchen attached to the *sāvadi*. A man to whom I was speaking suggested that he had better take it away, and cook in such and such a Naicken's house, who, he said, would allow him. It proved, however, that the Naicken would not. On this, two of the company, after a little consultation, agreed that there would be no harm in our cooking it in the *sāvadi*, the reason, as far as I could overhear, being, that we were come 'for a religious or charitable object.' So the cook began to cook. However, the difficulty was not quite over, for very soon we heard a woman outside objecting, in loud, angry tones, that cooking a white man's rice would pollute the place. 'They are not Brahmins,' I heard

her say, probably in reply to the good object for which we had come, being urged as a reason. How they contrived to pacify her I know not; but they did, in some way or other. Meanwhile a cooly brought a table chair, and some food which had been cooked in our tent, which, from travelling in the hot sunshine, had lost none of its warmth; and, before long, Paul and I were engaged over a good, comfortable breakfast. After writing my journal, we entered again into conversation with the people, who had again come into the sāvadi. After some time they seemed tired, and so I proposed that we should try some other part of the town. We accordingly walked through it to the south; but the only shelter we could find was a clump of trees by a small tank. Here we took our stand, and soon had an audience, though not a very large one. I read the parables of the 'great feast,' and 'the sower,' saying a few words after each, and leaving Paul to speak at length. We had very fair attention. After returning to the sāvadi we had still many persons visiting us. Paul read a tract and spoke upon it, and I afterwards, as well as I could, did the same. There was often much want of attention, and often much foolish questioning: still, we had the opportunity of repeatedly making the truth known. I do not think many of the chief people of the place came to us. We left about five, passing through Keel Potelputty, to the two Karisakulams, in both of which we preached, and reached our tent about the usual time.

"Aug. 1—This morning I rode into Strivillapatur, to allow of my tent being removed to Cambaneyri. I stopped at my companion's tent at Althikolum for a few minutes, and then went on. Just as I got into Strivillapatur I found Joseph's horse-keeper holding his pony, and, a little further on, Paul preaching, with my companion standing by his side. Going towards the bungalow I had to pass through the street where the car was standing; so, hastening there, and leaving my horse, I took an umbrella and went back again to the car, hoping to preach. A servant of the munsiff, Mr. Carlier, came running after me, advising me not to go, on account of the bad behaviour of the people. I, however, persisted. Still, another of Mr. Carlier's servants—I think it was—a Mahomedan, would accompany me. So I started, preceded by him, who kept clearing the road as I went along, making the people think I was some great man. I passed the car—a huge structure, much decorated. There were several large cable ropes tied to it, and stretched on the ground in parallel lines, with about 1000

people sitting upon them, ready to drag it. I got a salaam or two from some of these. Passing on, I came to a side street, where I thought the excitement would be less, and began to preach. I had but just begun when the zemindar of Sivagerry came by with his train. He whispered to the crowd to know who I was. I heard them say, 'A padre.' Then, coming forward, he spoke to me in English, asking me my name, &c., and inviting me to come to see the car. I told him I could not come to the car, for it was wrong: that I had come to tell the people not to do such things, for they were displeasing to God. After he went away I spoke a short time with the people, but not with much attention. In the evening I went again into the streets to preach. I found them almost deserted, for all had gone to the car. However, after some delay I got a fair audience in a side street. These were by no means disposed to listen, constantly shifting me from one place to another. One man would be content with nothing short of my showing God to him. After leaving them, I was led by a man to a place where four streets met, and here I got a large crowd about me. There was a great deal of opposition, noise, and derision. The women, too, were very forward. Though I spoke a good deal, yet I fear it was not to much profit, from the state of mind in which the people were. Some of them followed me to the bungalow, asking me for books, for pay, for a present. I refused even a book to some of them, on account of their light behaviour.

"Aug. 3—Attikulam. In the evening Arunasala Pilley, the inquirer from Kalyakurichy, came. He told us that Swami Ayyer, the Brahmin inquirer, was in the habit of coming every evening to his house, and reading the Scriptures with him; and was as decided as himself regarding renouncing idolatry, the only point of difference being, that Swami Ayyer still wore the sandal-wood mark on the forehead. He himself, he told us, had displeased his wife and the females of the family much, by his abstinence from heathen rites, and by his not allowing his boy to rub on ashes. On the 1st of the month Adi—about the 12th or 14th of July—they had pressed him to sacrifice as usual to their tutelary idol, but he had refused, on which they had become exceedingly angry. This had led to his leaving his house for the last four or five days, which he had been spending at Annataleiputty and Strivillapatur.

"Aug. 9—I visited Pānakolum this morning. It is a small place; but I had a tole-

nable audience, and good attention. One man proposed the very common question, how much a month would we give him? I asked him if he meant that he would become a Christian if I would give him wages, but not, if I would not. 'Yes,' he said. I tried to show him the folly of this. 'A son says to his father, "Sir, if you will give me so many rupees a month, I will come and live happily at home: if not, I will go on wandering in the jungle. And I will put on the good clothes you have provided, and eat the good food you have prepared, if you will give me such and such a sum: if not, I will wear my rags, and roll in the mud, and eat the husks which the swine eat." Would not this be most silly? But you say just the same. What is it to become a Christian—to join yourself to Christ? It is to come home to God your Father, to obtain forgiveness, and His favour, and protection through life, and, after life, heaven and glory.' On this some one replied it was not this; it was not wages they wanted; but—as far as I could make out his meaning—the great bar to their becoming Christians was, the lessons they would have to learn, the having to attend church, the restraints they would be subjected to about marriages, &c. But I reminded them, that before the joyful harvest they must plough, they must water, they must toil in twenty ways. So with regard to salvation: labour and self-denial must come first, afterwards, rest and joy.

"Aug. 13: *Lord's-day*—Vadagupputty. At mid-day we had the first baptism—a pledge, I trust, of a great many more. My servant, Ponnappan, was baptized by the name of Yōvān—John. I performed the rite, and Mr. Ragland, Joseph, and Arookkiam—Joseph's servant's wife—stood as witnesses. We were pleased with Ponnappan's behaviour, and glad that there were some heathen present to witness the ceremony.

"Aug. 14—We walked to Mutukumārapuram, and found admission into a house, or rather the entrance to a house, leading into a cowshed, and lined inside with piles of tobacco. We were allowed to sit down, and spoke for some time. Paul hailed the company as Shanars, persons of his own caste; and told them about the Shanars in South Tinnevely; how also his wife, who could read, had lately learned also to keep accounts. As we were leaving, the master of the house said, 'But how if my wife says she does not like the Vedam?' Paul's illustration was a curious one—'If you have found a treasure, and your wife says it is a snake, would you throw it away for that? Would you not rather say,

Don't be afraid; come and look; learn for yourself? And so with regard to the gospel.'

"Aug. 14—This morning I walked to the Pallar village of Ayenputty. I had fair attention, and some of them seemed inclined, I thought, to imitate the people of Muravandan, who had expressed a wish to become Christians a short time before. I had several visitors during the day from the adjoining villages, and was especially pleased with two men from Krishnapuram—father and son. The latter has evidently his mind at work about the Christian religion, and reads our books. The poor old man, the father, said that it was his father and himself who had planted this tope. He asked, with evident concern, 'Is it really of no benefit to me to have planted this tope; or none to erect a pandal, and place water for travellers to drink?' I read to him what Paul says, 'I count all things but loss, &c.' The son argued with the father about the uselessness of his Vishnu marks, for his forehead and breast had two large tridents upon them. I said to him, 'Shall I call my servant for some water to wash them off?' He said, 'Not now: I will come again to-morrow.'

"Aug. 23—In the evening Joseph and I started off to the north-east, direct by compass, over ploughed fields, streams of water, &c., with the object of discovering if there were any more Tinnevely villages, in what the map gave as a corner of the province. We found that there were two. Of these, Mungānuttam, the nearest and smallest, Joseph took: I the larger and more distant, Kaviseykōtai.

"I found there only a few men—three or four, and these all engaged about their sheep; apparently, too, all just going out. I was told that the other men had gone to a neighbouring village about a law-suit. I had great difficulty in getting the people to hear any thing. 'It is late,' 'It's getting dark,' they said; and, as I would not go, they began to go. I got a hearing for a few minutes from a young man, to whom I spoke in a low voice about his being a sinner, &c.; but he, too, soon turned away. Then, remembering I had some tracts, I asked who could read, though without the hope of finding any one who could. No one replied; but a little boy, whose head scarcely did more than reach my waist, looked into my face so inquiringly, that I asked him if he could. 'No,' he said, 'I cannot; but if you will read to me, I will listen.' 'With all my heart,' I said; and began to read John iii. 'God so loved the world, &c.' Directly he went off, brought a great big man, and made him stand and listen to me; and soon others—

men, youths, and women—came back to me. It was amusing to see this little fellow, as I read and spoke. He acted the man completely. At the close of each sentence he had something to add. 'You must turn away from sin.' 'I turn away from it,' he added. 'And you must believe in Christ.' 'I believe in Him,' he added, and so on. At length, when I was going, he asked, 'Where to?' and said something about going with me. Then he asked for a book. 'I cannot read,' he said; 'but I am learning.' As he could spell out a few letters, I gave him a tract.

"*Aug. 24—Papiaveram.* During the day a man came in from Peyriur. He was speaking to the people about some feast at Tencasi. He said, that once, on the occasion of a great feast, when thousands of people were there, some Missionaries came and preached to the people, telling them how vain their idolatry, their sacred ashes, &c., were, and bidding them forsake them. They brought, he said, a cartload of books to give away. An elderly man was doing this, when a Tamulian—he mentioned his name—said, 'Now you won't be angry if we oppose you?' The Missionary answered, 'No.' 'You are sure you won't?' 'Yes, I am sure.' 'Will you, then, give me a book by which I may learn not to be angry under provocation?' The Missionary gave him a book; whereupon 'he took it, and tore it up, and threw it into his face.' This was too much for the Missionary's patience, and he did get angry. Then he went on to say—I dare say adding much to the original story—that the collector heard of the affair, and apprehended the man, and that the Missionary was brought up as a witness. The man said he had done it to test the Missionary. The Missionary confessed that he was in fault, and begged that the man might be acquitted.

"*Sept. 2—Meeshaloor.* In the afternoon I had several visitors: among the rest, a young Brahmin, Selvam. I talked a long time with him. He asked me, with, I thought, an appearance of feeling, what he was to do supposing he wished to join the Vedam, and his parents were angry with him. I replied, to obey God, rather than men, and to trust to Him to provide for him: reading several passages of Scripture bearing on the subject, and urging him, as he required strength to confess Christ, to seek it from Christ Himself, for He would most assuredly give it. 'Him that cometh unto me I will in no wise cast out.' I felt deeply interested in him. I do not know when I have ever taken such pleasure in speaking to a Hindu, as when pressing him, by what I had myself learned, by expe-

rience, of Christ's faithfulness, to trust Him, and confess Him. I took back the gospel of St. Mark, which I had given him six months before, and gave him the Acts instead. I have not seen him since, except once, when I had just passed through his village, in December, and saw him standing in the road, and spoke to him for a minute. I had not time to wait. I invited him to my tent, three or four miles off, but he never came.

"*Sept. 7—*Walked this morning to Rosalaputty. At first I could get only two or three to listen to me; and, a few drops of rain falling, these all went off. Afterwards, however, a person invited me to the pandal of a house; and, going there, I was asked to come in, into the porch. Another person, who proved afterwards to be the zemindar—but a zemindar I imagine of the smallest magnitude—invited me to sit down. I did not at first; but being asked again, when I was intending to leave, I did, and remained some time longer. I had much difficulty in getting their attention to the one all-important matter. The zemindar put several questions to me about my horse and about my watch: then told me his horse was weak, could I advise any medicine for it? and a man directly went and brought a little country rat, with its ribs all sticking out. Then he inquired whether I wrote down daily all I did and said. 'Yes,' I replied; 'and I shall write down to-day that I came to Rosalaputty, and that a man asked me about my horse and about my watch, and about a variety of matters of trifling importance; but when I talked about his soul's salvation, had not the least care to listen.' I did, however, thus, for a short time before I left, get a little more attention.

"*Sept. 15—*I do not copy my journal for this date, but merely mention, that, visiting Eenjāru this evening, and endeavouring to speak at the entrance of the agra-haram, I was assailed—perhaps in consequence of indiscretion—with showers of dust and stones, besides receiving—from one of the kavelcarera, I think, whom a Brahmin had repeatedly been urging to strike me—a blow from a stick, which rung through my head, and, but for my pith hat, might have proved serious. I thought it right to go to the place again the next morning. The elder Brahmins were quiet; but some of the younger ones were still insolent, threatening to strike me. As I was leaving, some dust and stones of no importance were thrown after me. A little circumstance somewhat affected me. A poor little child, so young that it could not properly walk, tottered before me, took up its two handfuls of dust, and

threw it at me, thus early learning to be a persecutor.*

Other touching instances of infantile perversion will be found in the two following extracts—

"July 26—Strivillapatur. I began to talk to a devotee, who was sitting on a step of the tank. This soon collected another crowd, some of them being from my former party. I had again quiet attention for some time, till I heard a shout from my companion's quarter. This seemed to be a signal for the little boys about me, and quickly a shower of sand and small stones fell fast around me. This was repeated two or three times. To show them how little I minded this treatment, I read to them, 'If any man smite thee on the one cheek,' &c. I then left, amid a loud shout from the poor little Brahmin boys. I found, afterwards, that my companion had met with similar treatment.

"Nov. 13—Kattyaputty. A little boy, four or five years old, was standing about the house to-day, so I called him, and began to put various simple questions to him, pointing to my head, teeth, &c., and lastly to my forehead, and asking their names. The little boy knew most of them, and gave them very nicely. When he came to the forehead, all he seemed to know about it was, that it was the part where they rub the sacred ashes: so early has this heathenish idea got hold of his mind."

We now resume our extracts in order of time—

"Sept. 16—Went in the evening to Puthur Mayadevyanputty, where my tent had been removed. Reached it after dark, and found it pitched in a good tope. Was told milk was not to be had, though in this very village there were many cows kept: also, that the villagers would not allow us to have water out of their well, but obliged us to go a long distance for it. Moreover, that my treatment at the Eenjāru agharam was noised abroad throughout all the villages round about. 'And what do they say? That it was a right way of treating me?' So I asked, rather expecting that the people would have taken my side. But no: they were all glad, because we came about preaching against their idols. And now, they said, Parama Sivan had been avenging himself upon me. Let me rejoice, however, that what has happened to me is

* "At another village a hearer wanted to know if what he had heard about the Eenjaru Brahmins was true; and a second said their behaviour was certainly wrong. 'You don't compel us to become Christians: that rests with us.'"

thus attributed to the anger of an abominable thing, hated of God, an idol. Notwithstanding the people's refusal, milk was procured: for 'the earth is the Lord's, and the fulness thereof.' I was gladdened, too, by the measure of attention which some people at the door of my tent gave me, and still more by what a lad of fourteen said, as I thought then in sincerity, that thenceforth he would worship Jesus Christ alone. This youth went off that night; and next morning I had scarcely risen before he came, and brought me some ewe's milk, which he had procured from the flock of some of his relatives.

"Read with my servants part of Phil. i., expressing my conviction that what had happened would, through God's mercy, turn out 'rather to the furtherance of the gospel.'

"Sept. 10—I walked to Māleirāniputty. I never met in this place with such good attention. Thank God for it! The first man I spoke to began, indeed, to say he understood nothing. I saw, however, afterwards, that he did understand. Telugu seems to be the language of many, not only in Kōpinaickenputty, where nearly all are Naickers, but in Māleirāniputty also. In my tent, too, I have heard Naickers of Puthur using the same language to one another. Speaking to the man mentioned above, 'You say you understand nothing; but at least you know you have a soul.' 'Oh,' he said, 'I am sick and ill'—with fever, I suppose; for he went on to tell me about a rat coming down from the roof of his house, and biting him. 'Yes,' I replied, 'your soul, too, has been bitten—by a serpent—by sin. Now, listen to a tale I have to tell you.' I then spoke to him and the bystanders about the brazen serpent, and went on at some length, well listened to. A quiet-looking man, who seemed to be paying serious attention, asked me, just before I left, 'Who created us?' 'God,' I replied. 'And will He, then, cast us into hell for ever?' 'He will, indeed, if you will not repent and believe in Christ. A man has many sons. If one offends him, will he not punish him? Certainly: if he were not to do so, would it not teach the others to be disobedient? So God punishes the sinner He has made. But He is merciful, and therefore He has sent His Son to save you. Turn from sin: believe in Him. Then God will not cast you into hell.'

"Sept. 23—I went in the evening, with some trembling, having been rudely treated on a former occasion, to the agharam of Atchantiruthan, but tried to strengthen myself in my God. I did not go into the street, thinking it more prudent to wait till some one came out. I had not

to stay long before a Brahmin beckoned me to a tope near him. So I went. He was very pompous and disrespectful, for which last I reprov'd him. However, he heard me read the parable of the Prodigal, and afterwards received a book, only, however, to throw it back to me some time after. A little boy, too, received a tract, and did the same. While speaking with these, other Brahmins came up. While finding a place to read, they called me to another spot; and, when I came near them, shrank from me as if I were a viper. Then one of them, with his arms a-kimbo, and legs apart—I think this was his posture—and with broad marks of Vishnu on his forehead, began to ply me with questions. ‘What book is that in your hand?’ ‘The vetham.’ ‘What is the meaning of Vetham?’ ‘The word of God made known to man.’ ‘Where is God?’ ‘He is in heaven.’ ‘How far is heaven from here?’ ‘I do not know.’ Then he said that he was educated in Madras by a padre named Browne, and ‘I find your Bible,’ said he, ‘to be a pure lie.’ To prove this, he brought up the date 1864 as not being correct according to the actual date of the birth of Christ. He seemed, however, to withdraw this when I told him that this was no part of the Bible; that it was a mistake of the chronologists. On my naming the name Jesus Christ, he asked the meaning of the words. I told him by quoting the verse from the first chapter of St. Matthew, and saying that Christ was a Greek word, which meant ‘anointed.’ During all this I had many an opportunity of speaking of Christ, and once was able to give His entire history, from His incarnation to His death. I also left, with one to whom I had promised a book, the volume of the Epistles. I feel thankful that they were thus willing to listen, however proudly and scornfully it was done. The Lord’s name be praised! May He have mercy upon them, and bring them to Christ!

“Sept. 24: *Sunday*—Vadaputty. After prayers in the evening, at about half-past eight o’clock, Sokkanadeyvan, Maruthadeyvan, and seven or eight others came. I found that Sokkanadeyvan had forgotten every word of what I had said about the baptismal vow. Upon this I took up the subject again. Maruthadeyvan listened with much attention, and asked me every thing he could not understand—about the devil and all his works; the lusts of the flesh; what were the god-parents? was it necessary to change the name at baptism? &c. I pressed upon them the importance of considering the vow, as they would only bring on themselves a curse, and not a blessing, except they came

sincerely intending to keep it. I also told them that they must assemble morning and evening at Maruthadeyvan’s house for reading the word of God and prayer. All this over, they commenced upon the main object of their visit—the Eenjāru affair: wanting me—as they had asked me before—to make a complaint to the collector. ‘They might go on to kill me, if I did not complain, &c.’ I told them, that, supposing I had gone to Eenjāru to preach the gospel with a true heart, in faith and in love, and they had killed me, nothing better could possibly have happened to me. They seemed even more astonished than before, on which I read the Beatitude, ‘Blessed are ye when men,’ &c., ‘for my sake;’ and, ‘I saw the souls of them that were beheaded, &c.’ Their object, I ought to say, was, that, fearing the Eenjāru Brahmins would injure them with the tahsildar, by endeavouring to take away their offices in the village, they wished to be beforehand with them. I urged upon them trusting in God: how could they trust Him for the salvation of their souls, if they would not trust Him for the preservation of their bodies? and read the verses Jer. xvii. ‘Cursed is the man that trusteth in man;’ ‘Blessed is the man that trusteth in the Lord, and whose hope the Lord is.’ Again and again, however, the poor men went back to the same thing. ‘If I take away this book, won’t you complain?’ said Maruthadeyvan. ‘If I take away that coat?’ and so on. ‘When will you complain? When will you have a good reason for doing so, if not now?’ Another said, ‘We cannot, will not, act in this way:’ i.e. bear meekly and forgive. I replied, ‘Do you expect a child who has been at school only two or three days to be able to read? You have been in Jesus Christ’s school only two or three days. I don’t expect you to be like Him, and to be willing to do what He commands you, yet. But after a little time I hope you will think more as I do, who have been learning twenty years or more.’ At length, after prayer, they left me.

“Sept. 26—Vadaputty. Sokkanadeyvan asked for a சேரகுண்ட, a test, or trial, about heaven and hell. His meaning I discovered, after some cross-questioning, to be this: I must take two stones, and call one heaven, and one hell; fasten them to strings, and drop them into a well: if then the one that meant heaven swam, he—and not he only, but 100 more—would at once join the Vetham. I told him, in reply, that I had no authority to make any such சேரகுண்ட; that as for myself, I was perfectly satisfied about heaven and hell; and that it would be

a great sin to make a trial of this kind. And as for him, I would ask him, did he believe that worshipping idols was right or not? 'It is not right,' he said at once. 'Then,' I replied, 'without making any further trial, it is your bounden duty at once to forsake idols, and to join the Vetham.' He allowed this for the time; but in a few minutes had veered round to his former position. 'Give me a சேர்தலை, and I shall be satisfied.' I read the history of Dives and Lazarus, and pressed upon him the concluding verse, 'If they believe not Moses,' &c., assuring him that the fault of his unbelief was in his hard, evil heart, and begging him to ask of God to turn it. It was very late, not far short of eleven I think, when they left.

"Oct. 2—I walked in the morning with Isaac—the catechist from Panneivilei—from Rungapālum, where we and our other two brethren had been spending the night, after partaking of the Lord's supper together, to Ayenputty. Here I found many assembled, looking at my horse, which had been brought over from my tent at Rettiaputty to meet me. I spoke a few words, introducing Isaac. He then addressed the people for some time, quietly and appropriately. The Krishnapuram chetty joined us after a while, and asked several questions. One was, 'If wife and children refuse to come over to Christianity, what then?' assuming, I suppose, that their unwillingness was a sufficient reason for holding back. Isaac quoted in reply a proverb, 'Must the tail wag, as if it were the head? or the head wag as if it were the tail?' He gave a very apt illustration of the sinfulness of idolatry. Suppose your father has taken a long journey, and remains away a very long time; would you, to comfort yourself for his absence, take a dog or a pig, and call it your father? Would not this be a grievous dishonour to him? But you do worse. A dog or a pig has life; but the things you take and call gods are blocks of wood and stone, without life, or breath, or any thing.'

"I left him speaking, as the sun was becoming hot. He returned a long time after me, having preached again at Kistnapuram on the way.

"Oct. 3—In the evening I walked to Vadagaputty, and took my station not far from a small coil, before which several people were sitting. I read the latter part of Rev. vii. One man asked, how if he should be beaten for joining the Vetham—what recompense would he have? I read, 'Blessed are ye when men shall persecute you,' &c. Another of his inquiries—in allusion to the Hindu idea of each god hav-

ing his peculiar vāganum, or vehicle—Vishnu, the Brahminy kite, Pilleyar, the bandycoot, &c.—was, 'What was Jesus Christ's vāganum?' I told him, the humble heart; which gave me occasion to speak about the blessedness of humility. I could give away only one tract. It was nearly dark when I left, and, but for the moon, would have been, before I reached Kallatur, quite dark. Here I found Isaac, sitting on the ground, engaged in discussion with a good many persons, some of them Brahmins. They were very scornful and objecting. I said myself a few words, which were only received with mockery. We left, and a shout was raised. One boy—I did not see it, but Isaac did—threw a knife at or after us: others set on dogs. But we comforted ourselves with the thought, that even amongst these there might be some of God's chosen.

"Oct. 4—In the evening I went to Patacolum. Many people came to hear me. A young man was listening very attentively, but an old man came out of his house in an angry manner, took him by the neck, and thrust him into the house. Then he came to me and said, 'If your religion be such a good thing as you say it is, you can keep it to yourself; you need not trouble us with it in this manner: go away.' Before this man began to be troublesome I was allowed to go on very quietly. I read to them from 2 Cor. v., and told my hearers how we do not compel them, but beg them, to be reconciled to God.

"Oct. 13—This morning I rode to Silaraputty. I stood under a tree, where I had stood on a previous occasion. People soon surrounded me. An old man spoke much about his poverty: he saw no other way of living except by plunder. For the most part they were very attentive. Some of them spoke very foolishly, and defended lying and theft as necessary. 'Never,' said a man, 'did we see persons go about this way, preaching from one village to another. It is on account of this novelty that we have no rain now. You,' said he, addressing me, 'go to Madras, and stop in your house, and directly we shall have rain. You seem to have power to stop the rain, and put an end to the power of our gods.' 'Do you admit, then,' I said, 'that we are superior to your gods?' 'No,' he replied, 'not you, but the Vadum in your hands.' 'Why do you not, then, embrace that Vadum?' 'Because it is not our custom.' Most of them seemed pleased with what I said, and admitted that Christianity alone was true. When I was about to return, a man said to another, 'Why does he come here so often? No one from this village

has joined him yet.' The other man replied, 'He does not come for us, but for the Pullurs and Pariahs. There is a distant hope that, in time, some of them may go over to his religion.' These their words kept me a little longer in the village, for I endeavoured to explain to them how they, as well as the Pullurs, are sinners, and how they must also believe on Christ and be saved.

"Oct. 16—This morning I went to Patelputty, a village of about ten houses of Pariahs. The American-Mission catechist of Mutulingavaram told me that these people had once before professed a desire to learn the Vadum, but had now gone back. When I questioned one of them on the subject he denied it, and intimated that they still wish to join the Vadum. 'What profit, then,' I asked, 'do you expect to derive from becoming Christians?' 'We low-caste people,' he replied, 'are often compelled to carry burdens some ten or fifteen miles for nothing at all. We see that, when a man becomes a Christian, he is not compelled to do so: no peon can beat him and treat him disrespectfully. It is in order to enjoy this privilege that we wish to become Christians.' I expressed my grief at this; and told my hearers what the right motive is, and begged them all to embrace the Lord Jesus as their only and all-sufficient Saviour. A young man, a naick of Retraputty, spoke very foolishly—'Who saw God? where is He? I labour with my hands, I plough, I water, I work hard. If I get my food without all this, then I must say I am dependent upon God.' A Pariah youth answered, 'I am your servant: I feed your bullocks and sheep. Because I feed them, and therefore get my pay, shall I say I have no master?'

"Oct. 17—About 5 p. m. I started for my next resting-place, Natamungalum. After passing through Vyur and Retraputty, I came to Eelinganaickenputty. Thunder and lightning, accompanied with heavy rain, forced me to stop here the whole night. There was no savadi. I went to a native shop for shelter. The bazar man received me very kindly, and, after consultation with another man, both of them fixed upon a place where I might comfortably spend the night. I was accordingly conducted to the house of a respectable nadan, a new building, very neat and clean. Here I found a place for my pony and for myself. A few persons came with me into the house, and did all they could to make me comfortable. One went to bring some straw for my pony; another offered his cloth for me to spread upon the ground and lie down; a third went to buy some beaten rice and jaggery. The owner of

the house asked me to eat with him; but as it was a dish to which I am not accustomed, I thankfully declined the offer. Another person went to try and get some milk; but as I had no money with me, I was unwilling to receive any thing gratis. They were very sorry that I had to fast that night: however, I did not care for this, for I was not very hungry. After tying my pony to one of the posts, I sat down and spoke to them about their souls and their eternal peace. One of my hearers said that the reason we were thus going about from village to village, submitting to inconveniences and troubles, is because we have given a written agreement to the Queen to the effect that, within five years, we shall make the people of Tinnevely all Christians. I corrected this mistake, and told them plainly what our object was—to save ourselves and them that hear us, and so to win souls to Christ, to the glory of God's holy name. When I had finished speaking with them they took leave of me, and went to their several houses. One said that it was sin in them to leave me hungry, and go away; another said he could not bear to see a person fasting in his house. After thanking the God of all mercy for this kind reception, and these hospitable friends, I slept very comfortably.

"Oct. 24—In the evening I walked to Rettiaputty. It was nearly three miles there, the latter half mile being over fields. On coming near the village I found it surrounded on all sides with wet rice-fields, and, from the recent rains, the ridge separating the fields was even worse than the fields themselves. I had no alternative but to take off my shoes and socks, turn up my trowsers, and wade through the mud and water. After passing the mud, and washing my legs, I put on my shoes again, and walked into the village. I was well repaid for my walk, for the people came in large numbers and listened with much attention. At one time I read to them, verse by verse, from 1 Peter ii. 22—25, without telling them who the person alluded to was, and then asking them whether they knew. At the words, 'who did no sin,' they said, 'Who can it be? for we have all sinned.' When I read, 'neither was guile found in His mouth,' and the other verses, they still said, 'Who can it be? it is none of us.' At the end they were quite excited, eagerly asking who it was. At last I told them; and then read several passages from other parts about the Lord's work for us. I was accompanied across the rice-fields back again by a man who seems to be an inquirer. He informed me that there was a

catechist of the American Mission at a place a little way off; that he himself had not rubbed on ashes lately, and that he must read a little more before he becomes a Christian. He said, too, 'What sinners we are, that you should take all this trouble about us!'

"Oct. 27—Seravanputty. On my way hither I had a talk with a maravar. In the village I had a long conversation with about twenty Pullurs. They said they heard a Missionary preach in their village before; that they understood every thing he said; and that some of them wished to become Christians, though others were differently minded. One of them said, that, just as they plough the lands of their forefathers, so it was just and right in them to worship the gods they had set up. Another wanted to know how he is to live when he embraces our religion. 'You must,' I answered, 'sow, plough, and reap, just as you do now: you do not lose your hands or eyes by becoming a Christian.' 'No,' he answered, 'but you say we must not beat our cattle. If our oxen do not go fast, we are obliged to beat them, and sometimes they die under our blows.' I showed to him how it is possible to beat their oxen, and yet not be cruel; 'which latter,' I said, 'is strictly forbidden in the Bible, but not the former.' They promised to come to my tent. I read to them out of Eph. ii. In my tent I had a visit from a rich naick, who said he wondered why I did not send my servant into the village for fowls, eggs, milk, &c., which, he said, they would gladly supply me with for nothing. I answered, 'We receive nothing gratis: we shall pay for every thing we want.' He received a tract, and went away.

"Oct. 30—This morning I rode—with some difficulty, because of the mud—to Alamarattuputy. As before, these people received me very kindly, and about sixty of them surrounded me, all ready and willing to give me an undisturbed hearing: the head naick was among them: there were also a few women, who seemed to be paying attention all the time I was speaking. 'We have forgotten,' they said, 'what you told us the first time you paid us a visit; but you must tell us again and again, and then alone shall we be made to think more about these things.' Pleased with their mild behaviour, and greatly encouraged by these their words, I opened my book, and read to them, first the moral precepts, and then about the great work of redemption wrought out for us by the Lord Jesus. They were all very attentive: no objection was made, nor was any question asked. All that they said only showed that they were willing to be taught. Some of

them received Telugu tracts, for I had no Tamil books with me. I look upon this people as persons of great promise.

"Nov. 5: *Lord's-day*—In the evening I walked to Vandyaverum. The first person I met was the headman of the village. He had received a book from me about six months ago. He was very anxious that his son should learn English. While conversing with this man, about ten men joined me. I began to tell them about their souls, and their Saviour. Before I reached the village, on my way, I had to pass through a field which four men were ploughing, one behind another. The subject of their talk was our preaching. The foremost of them wanted to imitate one of us while preaching. He addressed the other three as follows—'Do not worship images, that is sin: do not rub ashes on your forehead: if you think of Christ you will be saved; if not, you shall fall into hell.' What led him to speak in this manner I cannot say; but I rejoiced to see that the knowledge of God, and of His Son Jesus, was making its way into their private conversation.

"Nov. 10—In the evening I went to Mully: it was rather late. I entered the agraharum, and stood before a house to converse with two Brahmins. As soon as they knew that I was come to preach Christ to them, they wanted me to leave the place. When I told them how important the truths of Christianity are, and how it is their duty to listen to and embrace them, one of them said, 'You are a sinner, we are not: you want a religion and a Saviour, we want neither!' Within a few minutes, when I had finished giving them, in a few words, the substance of Christianity, which I did amidst many interruptions, and high and angry words, a few more Brahmins joined me. They proved very troublesome. They spoke very disrespectfully, and made use of many filthy words. 'Who asked you to come here? How can you enter an agraharum? You are a thief: you are come to rob us. If you come here again we will beat you with our shoes. You are one of those scoundrels'—meaning the Missionaries—'who go about from place to place, to deceive and destroy.' One of them addressed another, and said, 'It is a pity to let him go away quietly: we ought to give him a blow or two, to teach him that he has no business in an agraharum hereafter.' I could not help laughing when I saw the fury and madness with which they rushed upon me to do some injury. But, God be thanked! I was quite safe. I thought it prudent to leave them, as it was impossible to do them any good. While return-

ing I walked with Mr. Meadows, and felt thankful that God has thought me fit to bear reproach and ignominy for His name's sake.

"*Nov. 12: Lord's-day*—In the evening, about 5 p.m., I went to Vandyaverum. Here, in a short time, I was able to collect a pretty large crowd of Maravars. They were all very attentive. I was engaged in telling them about the great worth of their immortal souls, which, I said, they were destroying, by giving them up to idols and sinful lusts. They all expressed a wish to be taught, and promised to attend Christian schools, if one should be established in or near their village. One of them asked me to look at the countenance of every person in the assembly, adding, that since we had brought the gospel to their village they had ceased rubbing ashes on their forehead. None of them had any marks; but this, I said, was not enough. 'You may cease to rub ashes, and still be heathen.' At this, some of them seemed to wonder, for they thought the moment they erase these marks they become Christians. But one of the number gave the following illustration, and so removed their strange surprise. 'Supposing,' he said, 'a physician were to give medicine to a patient, and prescribe a diet, would it be enough if he were to observe the diet, without taking the medicine?' Of course they answered, 'No.' 'Just so,' he proceeded to say, 'not worshipping idols, not frequenting their temples, not rubbing ashes, &c., is merely observing the diet: you must take the medicine too, i.e. you must become Christians, and join the Vadum with your heart.' After this I continued to speak for some time longer, and then left them, thankful for their attention and cheerfulness.

"*Nov. 23*—This morning I rode to Krishnapury. A large assembly, and pretty good attention. One young man asked many questions. I spoke to them on the truth of Christianity, how it overcomes all difficulties, and surmounts all obstacles, and how it triumphs over all enemies. They acknowledged the strength of the argument. As it began to rain, I left them, and walked to the Paraccuddy, where, under a tree, I stood with my pony. Here I saw Madan, the new inquirer. He and his wife came to see me. While talking with them I was surrounded by a few Pariahs, to whom I turned, and spoke on the truths of our holy religion. By this time Madan, who had been to the bazaar, came with a small present for me, consisting of sugar, betel, and nut. I asked him to distribute it to the by-standers, which, when he had done, I was invited by a few respectable people to come and speak to

them. I was accordingly led to a place where they store large quantities of cotton before sending it to Tuticorin, and had a pretty long conversation about Christianity. A rich shanan received a gospel, which he read with fluency. While returning, I was accompanied part of the way by Madan. When asked to go away, he replied, 'You show me the way to heaven; why cannot you allow this dog to show you the way to your village?' He begged me to pitch our tents once, at least, in his village, promising to supply us with sheep, fowls, and every thing else. I talked to him about the instruction he had received from us, and was glad to find he remembered it. Before leaving me, he said, 'You must take me to heaven, and show me my Father'—meaning God—for I wish to see Him very much.'

"*Dec. 1*—This morning I went to the Maracudy of Engaru. I was a little sorry to find a few Brahmins there, for these persons not only reject and despise the gospel themselves, but do what they can to prevent others from hearing what preachers of the gospel wish to say. Had it not been for these Brahmins, I should have had a quiet and attentive audience of Maravars. But God had so ordered it, and my duty is to be thankful. These Brahmins were very troublesome, and exceedingly noisy. 'How often will you come here? Is it not enough to tell you once that we do not want your religion? One cannot but think that you do this on purpose to tease and annoy us.' 'When Europeans come and preach to us we cannot but wish they were all destroyed: but what can we say when a Hindu, like ourselves, comes to ruin us like himself?' 'Oh, when shall these English people be driven out of our country, that we may safely dwell under a Mahommedan ruler, without these and the like troubles?' 'Are there any Mahommedans, converts to your faith? See, in Hyderabad there is not a Christian.' 'The very fact of calling yourselves teachers is contrary to true humility; for you say you know more than others, which, if true, you would wish to be taught by others, and would not have come to teach.' Besides these and the like sentences, they often used very bad words, said many things in mockery, and spoke very disrespectfully, not only of the Missionaries, but also of the Government. 'How many kings have perished, and how many kingdoms have come to nothing? What is this English government, compared with those? Soon, very soon, these foreign rulers will fly to their country, and shoot themselves with their own cannon-balls.'

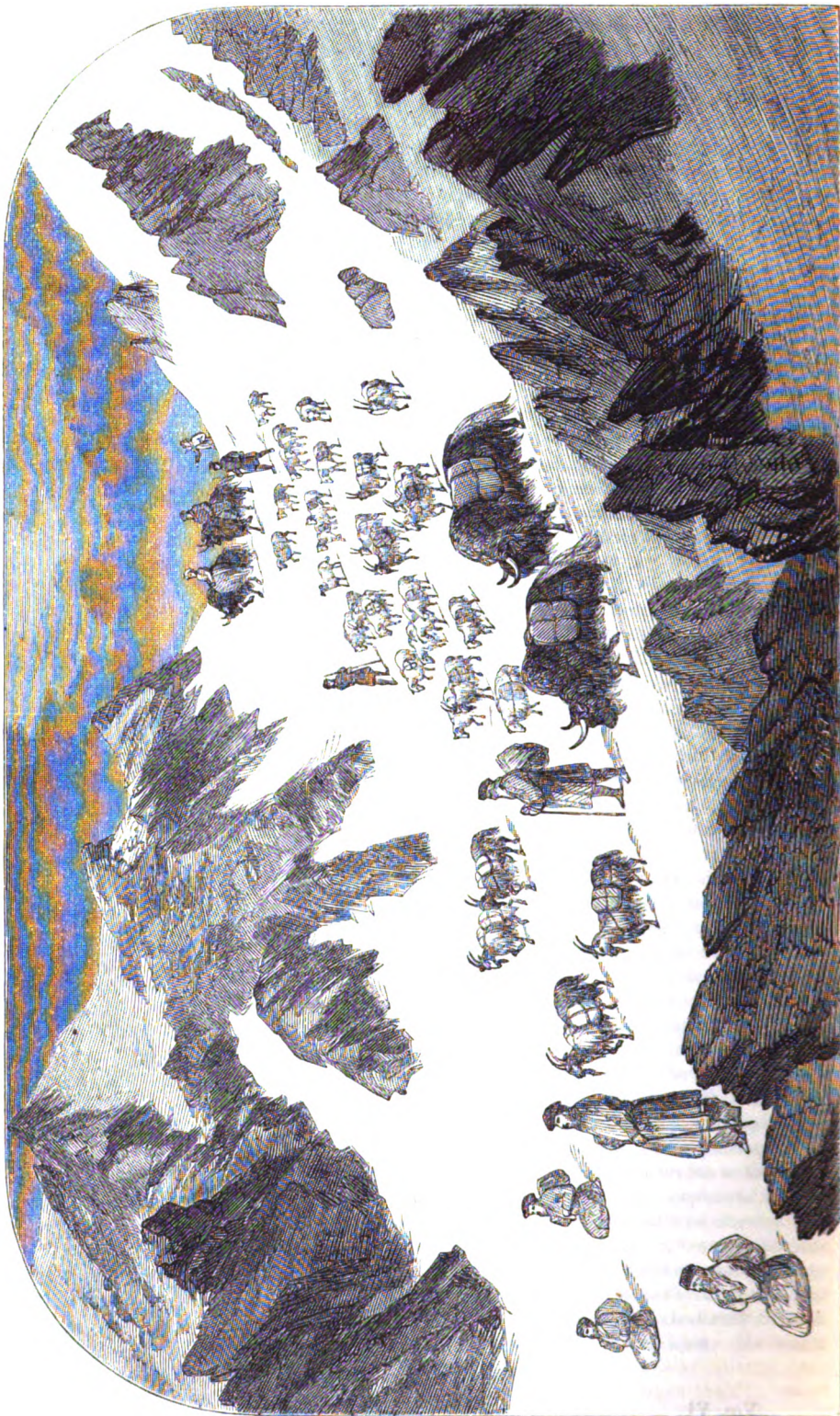
I was able to say very little. When I called them 'Sirs,' 'Gentlemen,' 'Nobles,' &c., they liked these terms, and for a few minutes listened to what I said about Christianity. But very soon they resumed their fierce words, and their anger was gradually rising higher. One of them was even bold enough to address me in the following terms—'I know you were a Sivite before. Go and rub ashes on your forehead, and come to me: I will teach you what the way to heaven is.' When they were wearied with talking, I spoke to them in these words—'I am a sinner, as yourselves: Christ Jesus came into the world to save you and me, and has given His life a ransom for those who believe in Him. Accept Him, and ye shall have an entrance ministered to you into the everlasting kingdom of God.' 'Oh,' said a Brahmin, 'He was not able to save Himself; how could He save you? this is impossible.' Another, 'You are mad. By wandering from place to place your madness has considerably increased. Go home to Madras, and spend your time with your family and friends.' When I began to address them, about twenty of them began to speak so loud that I could scarcely be heard. When I mounted on my pony they all laughed, and said several things in ridicule. 'Lord, have mercy upon them, for they know not what they do!'

"Dec. 4—I walked with Paramanatham, the catechist from Satthankullam, to Cammāputty. The people listened, but, as I am sorry to say has been too usual of late with all the villages in this neighbourhood, not with much interest. One man left us with these words—'These gentlemen have come to the bungalow, and go about preaching against our worshipping idols: this is the reason why all my crops have failed.' 'Don't say so,' said Paramanatham; 'or, if you do, add, it is not because you have attended to their preaching, but because you have not.'

"Dec. 12 — I preached this morning in Puthur, a place not far to the west of Kunur. Here I saw seven or eight people, villagers, and two who appeared of a higher class. On speaking about the Lord Jesus being the Son of God, one of the latter interrupted, asking of what nature God was: what form: and, if a spirit, how could He have a Son.' Again and again he repeated these questions, especially the last, in various forms, with expressions which, though not blasphemous, were, to a Christian's ear, very offensive. In vain I told him that we knew nothing of God but what He had been pleased to reveal of Himself. He seemed for a mo-

ment more satisfied, when, after going through some of our Lord's miracles, and speaking of His death and resurrection, I asked if we ought not to believe the affirmation of such a one as He was, that He was the Son of God: but directly, almost, the same objection recurred. As soon as I could get him to listen, I supposed the case of a sick man, almost dying, and a friend coming offering medicine, and being met with questions, 'What is the medicine made of? Where did the ingredient come from, and what? Who gathered the seed of it? who planted the shrub?' &c. And on his being told that it was impossible to answer these questions, turning away and saying, 'Then I won't take your medicine—I will die first.' The bystanders seemed amused, and raised a slight laugh against my opponent. However, he was not daunted. I gave away some books: to a boy a book of Proverbs, to the objector a Genesis, to another, afterwards, a St. John. This last, with some others, stood and listened after the objector and a few others had left.

"Dec. 15—Ayenputty. About four P.M. a young Mahommedan, who called himself a Patan, came into the tent, and sat down. He said he was a magician, and spoke much of his skill in his profession. He is a native of Tinnevelly. He has been here about a week, going from one village to another, practising magic and jugglery, and so getting his livelihood. He had about thirty persons with him, to assist him in his craft. Both his grandfather and father, who have acquired much money, and received many valuable presents from the Rajah of Travancore, died by the bite of a cobra, and he expects to die of the same. After hearing what he had to say, I spoke to him on the unprofitableness of all human skill and power without godliness. 'Persons,' I said, 'have done greater and more wonderful things. They have gone round the world, measured the circumference of the earth, the depth of the sea, the distance of the stars; could travel in balloons, perform quick journeys by means of steam, &c. But all this,' I added, 'without the saving knowledge of the true God, and His Son Jesus Christ, is nothing, worth nothing, and profits nothing. I read to him 1 Cor. xiii., and explained to him what a man could do without true charity. He was struck at the expression, 'remove mountains.' At the end he importuned me very earnestly to allow him to perform his magical deeds in my presence, but I absolutely refused to witness any thing of the kind. He was a little offended."



CROSSING THE PARANG I.A. — Vide pp. 232, 233.

LITTLE THIBET.

Crossing a high mountain pass on August the 17th, the Missionaries had transferred their route from the banks of the Indus to the Shayok or Khundan river, which, rising in the Karakoram mountains to the south-eastward of the Karakoram pass, in imitation of the Indus pursues at first a course the reverse of that which it eventually assumes. Its earlier direction is south-easterly and south-westerly for about 170 miles, when, turning suddenly to the north-west, it pursues that course for some 230 miles, until it joins the Indus at Keris, receiving on its way the contributions of various rivers, amongst others, the Nubra, a considerable stream from the north. It is in connexion with this river, in its upper course rushing turbulently down a narrow glen, that those inundations of the Indus have occurred, which, from time to time, have wrought such fearful devastations, down even as far as Attock. Three of these inundations have come to our knowledge, the second of them occurring in 1833, in consequence of the bursting of a glacier in the upper course of the Shayok. The glaciers, descending from lateral ravines, by their own weight thrust themselves right across the bed of the river, impeding the progress of the waters, until at length the pressure of the vast accumulation overpowers the temporary obstacle, and the impetuous flood rushes down upon the doomed valleys. The mode in which the obstructing glacier is formed, and its disruption, are thus described by Cunningham—"In these cold and lofty regions almost every ravine is filled with a glacier, which, except during a very warm summer, never moves, but is bound to the rocks every night by the icy chains of frost. A glacier is melted on its under surface by the higher temperature of the soil, and on its upper surface by the thawing of the snow under the direct rays of the sun. The heated stones that lie on the top form hollows and clefts that admit the external air, and little rills of water trickle over the sides in all directions. The glacier is thus furrowed by holes, penetrated by cracks, and undermined from below, until it becomes narrower than the ravine which contains it. It then descends by its own weight, and is either rent to pieces by unequal pressure, or checked by some opposing obstacle. In a very warm and dry summer the glaciers in the lateral ravines of the Khundan would be so much diminished by melting and evaporation, that they would be impelled onward by their own gravity right across the channel of the river. This I suppose to have been the case

towards the end of September 1826, from which time the channel of the Khundan river has never been clear; and the accumulated waters have formed a lake of considerable size, to which the people have given the name of Nubra Tsho or the Nubra Lake. The accounts which Vigne received were 'various and most conflicting, but all agreed that it was very large;' and he concluded that it might be three or four miles in length, and less than a mile in width. My informant, who had seen the lake, said it was four or five kos, eight or ten miles, in length, and less than a quarter of a kos, half a mile, in breadth; and such is the shape that I should suppose it must take in the confined channel of the Khundan river.

"In 1833 this barrier was burst, and the accumulated waters rushed down the valley of the Shayok, destroying every village within their reach. From Nubra to Skardo, a distance of 120 miles, the flood-wave descended in a single day, at the rate of ten miles an hour, and the marks of its fury were still seen at Skardo in 1837. So well was the cause of this inundation known to the people, that it was believed that the same terrific visitation might be expected to occur again at no very distant period."*

It did indeed occur, and with accumulated horrors, in June 1841. With a fearful crash the barrier gave way; the mighty flood of six months' accumulation rushed down, bearing all before it; and wherever the receding ranges had permitted a little plain or valley to expand itself, there on the homes of man the shock of desolation fell. At the height of twenty feet above the stream, and upwards of half a mile from the channel of the river, might be traced, in 1847, the straws and twigs which it had left behind "massed together in lines two or three feet broad." Two days after the disruption the flood passed Torbela, a distance of 550 miles. Major James Abbott has thus portrayed from the lips of an eye-witness the awfulness of the scene which there presented itself—"At about two P.M. a murmuring sound was heard from the north-east among the mountains, which increased until it attracted universal attention, and we began to exclaim, What is this murmur? Is it the sound of cannon in the distance? Is Gandgarh bellowing? Is it thunder? Suddenly some one cried out, 'The river's come!' and I looked, and perceived that all the dry channels were already filled, and that the river was

* Cunningham, pp. 102, 103.

racing down furiously in an absolute wall of mud, for it had not at all the colour or appearance of water. They who saw it in time easily escaped. They who did not were inevitably lost. It was a horrible mass of foul water, carcasses of soldiers, peasants, war-steeds, camels, prostitutes, tents, mules, asses, trees, and household furniture—in short, every item of existence, jumbled together in one flood of ruin; for Raja Guláb Sing's army was encamped in the bed of the Indus at Kulai, three kos above Torbela, in check of Painda Khan. Part of the force was at that moment in hot pursuit, or the ruin would have been wider. The rest ran, some to large trees, which were all soon uprooted and borne away; others to rocks, which were speedily buried beneath the waters: only they escaped who took at once to the mountain side. About 500 of these troops were at once swept to destruction. The mischief was immense. Hundreds of acres of arable land were licked up, and carried away by the waters. The whole of the sisu-trees which adorned the river's banks, the famous bargat-tree of many stems, time out of mind the chosen bivouac of travellers, were lost in an instant.*

“Throughout the mountain course of the Indus the devastation caused by this terrible flood in the lowlands along the bank of the river was complete: all the cultivated lands were swept away, and not even a single tree was left standing to mark the spot where careful tillage and laborious irrigation had for hundreds of years wrung luxuriant crops from the thirsty soil. The fields, the houses, and the trees, were all overwhelmed in one common ruin; while man, and the animals he has domesticated—horses and oxen, sheep and goats—generally managed to escape.”†

Such a catastrophe is often employed to shadow forth the judgments of Jehovah on a guilty world. The language of Nahum is thus highly figurative—“The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood He will make an utter end of the place thereof, and darkness shall pursue His enemies.” Those judgments, have they not been long accumulating? The forbearance of God alone interposes, a barrier which may give way at any moment. Meanwhile the world, unconscious of danger, pursues its wonted course of forgetfulness. “The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman

with child; and they shall not escape.” And then who shall be safe, except such as have fled to the alone refuge—to Him who says, “The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.”

“It will take,” adds Major Abbott, “hundreds, if not thousands of years, to enable time to repair with its healing hand the mischief of that terrible hour. The revenue of Torbela has, in consequence, dwindled from 20,000 to 5000 rupees. Chach has been sown with barren sand. The timber, for which the Indus has been celebrated from the days of Alexander until this disaster, is now so utterly gone, that I vainly strove throughout Huzara to procure a sisu-tree for the repair of the field-artillery carriages. To make some poor amends, the river sprinkled gold dust over the barren soil, so that the washings, for several successive years, were farmed at four times their ordinary rent.”

Descending along the course of the Shayok, our Missionaries entered the districts lying along the Indus to the north-west of Ladak, where Mahomedanism has superseded Lamaism among a people of Thibetan origin. Before we resume the journal, these districts, usually classified as Little Thibet, claim from us some geographical notice. The first of them which occurs in the order of march is Chorbut, or Chhorbad, extending forty-two miles, from the frontier of Ladak to that of Khapolor, which stretches some twenty-five miles further down the Shayok. Then comes Keris, “along the lower course of the Shayok, just above its junction with the Indus, about sixteen miles in length, and ten miles in mean breadth,” its villages being situated about 8000 feet in height above the sea, or about 1000 feet less than those of Khapolor. Parguta “extends from Sarmik, ten miles above the confluence of the Shayok and Indus, to Goltari, near the junction of the Dras river, thus including both Khartakehe, or Khar-Mang, and Tolti. Its length is about forty-three miles, its mean breadth thirty-two miles, and its area 1548 square miles. The mean height of its villages above the sea is about 7800 feet.” “The little chieftainship of Shigar is confined entirely to the valley of the Shigar river, a large feeder of the Indus to the north of Balti.” To the south of it lies Balti, or Skardo, having Keris and Parguta on the east; Rongdo, with the Dardu district of Astor, on the west, and Gures on the south. It is about sixty miles long by thirty-six broad, its village sites being about 7000 feet

* Journal of Asiat. Soc. Bengal, xvii. p. 231.

† Cunningham, p. 107.

high. "Rongdo is the last Tibetan district on the Indus to the westward of Balti. . . . The name means the 'district of defiles,' and is descriptive of the bed of the Indus, which throughout Rongdo is a deep, rocky gorge. The district extends from Gurbidas to a tree at Makpon-i-Shang-Rong, a distance of forty-five miles, with a mean breadth of thirty-two miles," its village sites being about 6200 feet high. Like Ladak, some of these petty principalities were, until recently, under the rule of their own chiefs, or gyalpos.* Thus Khapolor had its gyalpos, whose genealogy opens with Sultan Sikander, or Alexander the Great, his immediate successors, by a strange confusion, being noted down as Abraham and Isaac. From the reign of Sultan Yagu, A.D. 1410, to the present time, the series is supposed by Cunningham to be correct. Balti and Parguta also had their gyalpos, some of whom were distinguished by successful invasions of Ladak. Of others of these districts the chiefs were called makpons, or generals, indicating them to be the descendants of some military chief. All this petty independency has, however, terminated, and the whole has been absorbed into the widely-extended rule of the Maharajah Goolab Singh.

And here appears a suitable place to introduce a brief sketch of the rise and progress of this new dynasty.

Little more than twenty years ago the dominions of Gulab Singh were limited to the petty state of Jammu, to the north-east of Sealkote, and on the northern frontier of the Punjab. He and his brethren Dhyān and Suchyt Singh had been squires or dependents of the old rajah of Jammu. Dhyān Singh, having obtained great influence in the Sikh durbar, introduced his brother to the notice of the maharajah. Vigne relates how the old rajah, having been expelled, Gulab became lord of Jammu. Kashtwar was next grasped, and the rajah's rule extended over all the hill states lying between the Jhelum and the Ravi, Kashmir excepted. The invasion of Ladak was then decided upon, and a body of troops placed, with this object in view, under the command of Zorawar Singh. Entering the Ladak territory by the pass at the head of the Suru valley, they were met, on August 16th, 1834, by the Boti leader, Mangal, at the head of 5000 men. The Boti's men were driven back, and the Dogras continued to advance. A vain resistance on the part of the gyalpo issued in a forced submission, continually interrupted by outbreaks and rebellions, which were successfully crushed, and the subjugation

of the country completed. On the death of the old gyalpo, his grandson, Jigmet Singgē Namgyal, was acknowledged as gyalpo by Zorawar Singh, the youth with whom our Missionaries had the brief interview at Le. He has no political influence.

The Dogra chief then marched against Ahmed Shah, of Balti, who had been conspiring with the leading men of Ladak for the overthrow of the Dogra power. Ahmed Shah was the most powerful chief of Baltistan, many of the rajahs paying him tribute, whilst others were united to him by family ties. Unhappily, dissensions arose between himself and his eldest son, Muhammed Shah, who fled to Zorawar Singh for protection, and afforded that wily chief an opportunity of interfering in the affairs of Balti. The father sent a body of troops, who seized the fugitive prince, and conveyed him as a prisoner to Balti, and the vazir deciding at once on the invasion and conquest of that principality, assembled an army of 15,000 men. The Balti chief prepared himself for the struggle, being joined by a large body of discontented Ladakis, who, on crossing the Indus, broke down the bridge, to delay the advance of the Dogras. Zorawar Singh was thus confined to the right bank of the river, receiving the submission of the chiefs of Khapolor and Kartakche, but unable to discover a place where his army might cross. A strong detachment, sent forward into Shigar to look for a road, was surprised and cut off. The Dogra army was now placed in a perilous position. The winter set in with a heavy fall of snow; provisions became scarce; before them was an impassable river. Fifteen days they remained in this state, suffering from the severity of cold and scarcity of provisions. "Many had sought shelter from the snow amongst the overhanging rocks, and there they sat, listless and vacant, and utterly indifferent whether they should be cut off by the sword of the enemy, or be frozen to death by the cold." At length a place was discovered, "where the river was frozen over sufficiently thick to bear a man's weight, save about twenty feet in the middle, where the ice was thin." Over this trees were placed, the Indus passed, and the Botis driven back. The fort of Skardo was then besieged, and surrendered for want of water. The strongholds of these countries, and castellated monasteries of Ladak, are generally perched on high rocks, quite destitute of water. The new forts erected by the Sikhs at Le, Kargyil, Dras, &c., are generally on the river sides, and on commanding positions where bridges and passes may be defended. The deposition of Ahmed Shah followed the

* Gyalpo, or emperor.

surrender of the fort at Skardo: his eldest son was installed in his room; and, a new fort having been erected, a trustworthy garrison was placed in it, to secure the allegiance of the new sovereign.

Zorawar Singh having accomplished the conquest of Ladak and Baltistan, prepared himself for one more expedition, which terminated in his defeat and death. The Lhasan provinces of Rudok and Ngari were the objects of this new ambition. He hoped to ingratiate himself with his master by the annexation of a country celebrated for the production of the finest shawl-wool, while the vessels and instruments of gold and silver for religious purposes with which the monasteries were filled would afford, as he fondly hoped, an ample recompense to himself and his soldiers. Advancing up the valley of the Indus, in May 1841, and plundering on his way the monasteries of Hanlé* and Tashigong, he occupied Rudok and Garo without resistance, and "established his head-quarters on the Sutlej at Tirthapuri, in Gugé, the principal place in the holy district of Lake Manasarovara." The monasteries were plundered, the images broken by the Mussulmans, and the gold and silver appropriated to the spoilers' use. This state of things, however, was not of long continuance. In November the Chinese forces approached, to the number of 10,000 men. Two several detachments, sent forward by the Dogra leader, were surrounded and cut to pieces. A general engagement took place on December the 10th. Zorawar Singh, wounded in the shoulder by a ball, and falling from his horse, was surrounded and slain by the Chinese. His troops, thrown into utter confusion, broke and fled; all the principal officers were captured; and of an army amounting to 6000 men, "not more than 1000 escaped alive, and of these some 700 were prisoners of war." The extreme privations to which these troops had been subjected, and the intensity of cold which they had to endure at a height of 15,000 feet above the sea, the time being mid-winter, paralyzed their energies, and prepared them for defeat. "On the last fatal day not one half of the men could handle their arms; and when a few fled, the rush became general." Major Cunningham remarks, that in this very month, and in the same year, 1841, the British army, of about the same strength, was destroyed at Kabul. On the defeat and death of Zorawar Singh, Ahmed Shah returned to his own country, † with the intention of expel-

ling the Dogras from Iskardo. He stirred up the whole country to arms, and was joined by all the rajahs, two only excepted. The only rajah who proved faithless to his country, and refused to join the insurrection against Goolab, was Ali Sher Khan, the Rajah of Kartarkche. One other rajah, Dowlat Ali Khan, endeavoured to remain neutral, and looked down from his lofty and almost inaccessible eyrie of Khapolor castle, to watch the results of the coming strife, in order to make friends with the conquering side. But every other rajah gathered round Ahmed Shah of Iskardo, and collected their retainers for a great effort to save their country from the invasion of the ambitious foreigner who had long coveted the fruitful fields of Baltistan. Foremost among the warriors, and next to Ahmed Shah himself, seems to have been Hyder Khan, of Shigar; but the great conflict was to be at Iskardo, for the fate of the whole country depended on that of the capital.

When tidings of the insurrection reached the ears of Gulab Singh no time was lost in preparing another and more effective army. Eight thousand men entered the country, under the Vazir Lak Pat, and advanced at once to Iskardo. During three months the struggle was severe. At last the Dogras advanced to the assault of the castle. The besieged defended every post, firing from every spot, and throwing down rocks on their assailants. Many died on both sides, but at last discipline prevailed over patriotism, and Ahmed Shah was obliged to yield. The castle surrendered, and was razed to the ground, and the approaches to it were destroyed. The independence of the Baltis was no more. A new fort was erected near the plain, and garrisoned with Gulab's soldiers, to keep the country in awe. When all was settled, the vazir returned to his master at Jammu, taking with him every rajah of the whole country. There was Ahmed Shah of Iskardo, together with his son Mohammed Shah; Dowlat Ali Khan of Khapolor, with his son Mohammed Ali Khan; Hyder Khan, Rajah of Shigar; Ahmed Khan of Tolti; Ali Sher Khan of Kartarkche; Khursam Khan of Keris; Ali Khan of Rongdo—all were constrained to bend in submission to the will of a new lord, on whom they are now dependant for both property and life. The rajah of Kartarkche was received with the greatest honour,

accompanied the unfortunate expedition against Lhasa, was taken prisoner by the Chinese, and died in confinement near Lhasa. The version we have given is on Mr. Clark's authority, according to the information collected by him at Skardo.

* *Vide* Illustration.

† Major Cunningham states that Ahmed Shah



THE MONASTERY OF HÄHLÉ, IN RUKCHU.

and sent back with presents to his own country, and Chorbut was given to his brother. The Rajah of Khabploor, who had not drawn his sword against Gulab, was also treated with honour, and, as a man of wisdom and experience, was appointed to assist in collecting the revenue of Iskardo, where he now resides, his son Mahomed being made Rajah of Khabploor. The patriot Hyder Khan of Shigar, who had no doubt given more trouble than others, was deposed, and his lands and title transferred to his brother Sulaiman Khan, who is the present rajah. Ahmed Shah himself was placed in confinement at Jammu, and soon after in Kashtwar, where he died shortly afterwards. The other rajahs, including Ahmed Shah's eldest son, Mahomed Shah, were restored to their principalities, but attended by some of Gulab's soldiers, to prevent the recurrence of hostility on their part; and in this state the country was found when last year visited by our Missionaries. About five years previously Mahomed Shah, the son of Ahmed Shah, and ruler of Iskardo, died, and his eldest son, Ali Shah, took his seat upon his father's musnud.

Before we resume the journal of our Missionaries we would add to this brief sketch of Baltistan a few words respecting the Dardu districts beyond the Indus. Of these the following are enumerated by Cunningham—Astor, on the left bank of the Indus, below Makpon-i-Shang-Rong; Gilgit, on the right bank, along the lower course of the Gilgit river; Chélas, Daréi, Kohli, and Pálas, lying along both banks of the Indus, below Gilgit and Astor; Hunza-Nager, a small tract of country on the upper course of a large feeder of the Gilgit river; Yasan, a large district on the upper course of the Gilgit; Chitral, a large district on the upper course of the Kunar, a tributary of the Kabul river, the chiefs of which, for 2000 years, have held the title of Shah Kator, and the story of whose "descent from Alexander may be traced to the fact, that they were the successors of the Indo-Grecian kings in the Kabul valley." "When Mahmud Ghaznavi invaded India, in A.D. 1030, the people of Gilgit, Astor, and Chélas, were Turks, who spoke the Turki language . . . but their language has become mixed with that of all the surrounding people, and no longer bears any affinity to Turki." The language of the Dards, which is written in the Persian character, is wholly distinct from the Thibetan, and enumerates "three distinct dialects—the Shiná, the Khajunah, and the Arniya." The latter is spoken in Yasan and Chitral; the Khajunah in Hunza-Nager; and the remaining districts

use the Shiná. "They have little in common with each other."

Of these districts, Gilgit and Chélas have been annexed to the dominions of Goolab. The termination of the Sikh war has made him the ruler of Kashmir; "and the same prince whose dominions, only twenty years ago, were limited to the petty state of Jammu, now rules undisputed master of Kashmir and Western Thibet, from the sources of the Shayok to the head of the Gilgit river."* We now resume Mr. Clark's journal.

"Aug. 29, 1854—In the morning we walked up to the castle, and former residence of Ahmed Shah, the late Rajah of Iskardo. It is at a considerable height from the ground, and we had some difficulty in ascending, as the original stairs had been removed. We found merely a heap of ruins on the spot where the castle had been, and even the ornamented mosque, which alone remained, was fast going to decay. The Sikhs had destroyed it some nine years back.

"The Rajah Ali Shah and Rajah Dowlat Ali Khan have already paid two visits to Major Martin. On the latter occasion I was present, and we placed several books in the hands of each, which I trust may be of use when we are gone. I was much pleased with the appearance of both. Rajah Dowlat Ali Khan is advanced in years, but retains both the vigour and the intelligence of his best days. He claims descent from Alexander, and says he has his genealogy in his possession. Rajah Ali Shah is a very nice-looking young man of about nineteen. His complexion is very fair, almost white, and the expression of his features was remarkably pleasing. He wears the large Shiaah turban and the loose dress of the Mahomedans of these parts, and his long shining ringlets fall down in curls on his shoulders. There was something in his quiet and unassuming gentle manners which pleased us much. When Rajah Dowlat Ali Khan told us of Alexander, we asked Rajah Ali Shah also from whom he was descended. His answer was, from Joseph of Egypt; and then we heard a long account, correct in the main, of Joseph's being cast into the pit, sold into Egypt, and there becoming the wuzir of the king. His descendants, he said, left Egypt, and some of them came into this country, and from them his own ancestors have sprung. We asked to see the papers giving an account of his genealogy, but were told that they were lost when his grandfather's palace was burnt.

* Cunningham's Ladak, p. 355.

We then asked what he knew of the Beni Israel. He said he knew all about them, and that he was one of them. This latter point he expressed most distinctly several times. We told him that, if he really were one of the sons of Joseph, he would, before long, bow to the name of Jesus, and believe on Him who is the Saviour of the children of Israel as well as of other people. We then, and Major Martin especially, dwelt on the promises of the return of Christ, whom every eye shall see. We pointed out to him the chapters of Genesis which contain the history of Joseph, and placed a mark in the Persian Pentateuch which we had given him. He is to come again, I hope, to-morrow, to hear more of Joseph.

"In the afternoon there was another game at Chaughan, given by the rajahs in honour of Major Martin. There were five rajahs on the field: the two above mentioned were the chief, and the others were the son of the Shigar rajah, the brother of the Kartakche rajah, and one of the Tolti family. The best player was the Shigar rajah's son, and after him the rajahs Ali Shah and Dowlat Ali Khan, mentioned above. The former was dressed in green, the two latter in tight-fitting coats of a kind of purple cloth, in which they became the most prominent personages of the field. Rajah Ali Shah of Iskardo, their own rajah, was the favourite, and he was cheered almost every time he took up the ball or struck it on the ground. Every thing was conducted with more ceremony and order here at the capital than at Khopolor. The horses had more mettle, and the players were the principal people in the country. The two chief rajahs chose sides, and then followed the melees and the feats of skill and horsemanship, in which, as I said, the Shigar rajah's son was pre-eminently conspicuous. The side of Rajah Dowlat Ali Khan won the first nine games, and that of Rajah Ali Shah the second. At the conclusion of both, the winning side went up to the musicians, who sounded their praises with their discordant notes, and then they all began to laugh at the losers, who were obliged to assemble together just opposite to hear and endure them. There was not a single fall; and, when all was over, they all went off together to enjoy the water melons for which they had contended. The Sikh thanadar, or governor, was there, and all the gentry of the place in their best attire, including a number of soldiers who were drawn up for the occasion. Yakub, who had not seen the former game at Khopolor, was especially de-

lighted; but he said, that in his country, if such great people were to begin to play in that way, everybody would think them mad. This is perhaps a good illustration of the difference between the listless indolent Hindu, who will never stir if he can sit still, and the manly Balti, who rejoices in an athletic exercise like this. It is certainly a noble game, and calculated to train the eye and inure the body to fatigue; to promote health, and increase strength and manliness.

"Aug. 30—Rajah Ali Shah came again to-day, and we explained to him the whole history of Joseph and of his descendants, until the captivity of the ten tribes, where we were obliged to leave them in the country beyond the Euphrates. We then tried to find out whether any traditions were extant in his family of any events that took place in their history after that time. At another part of the day Major Martin questioned an old wuzir, who had long been in the service of the family; and also an old Mahommedan molwi, who seems to have been in the confidence of Ahmed Shah. They all said that the tradition that this family is descended from Joseph is universally believed in these parts, and is a tradition that has been handed down from the earliest times; and that, in the absence of books, it is usual for events to be remembered in this way. They added, that Ahmed Shah had once in his possession a book, or some papers, in Persian, which were said to be the genealogical descent of the family; but they were destroyed, together with the castle, by the Sikhs. We could not, however, find any one who had even seen this book. Ali Shah is of course too young to remember any thing about it, and the molwi allows that he never saw it, although he has heard Ahmed Shah talk both about the book itself, and also declare that he was himself a descendant from Joseph. The above molwi has heard that this family have come from Persia, but he cannot give any authority to prove it. Many of the neighbouring rajahs are connected with the Iskardo family. One of the family of the Rajah of Kartakche was at my tent this afternoon, together with two sons of a brother of Ahmed Shah, and they all said that they were descended from Joseph, although they could not give any particulars about it. They declared several times over that they were Beni Israel, but not Yahudis, or Jews.

A very important fact connected with any future Missionary work amongst this people, and one which will tend to make that work much more difficult, is, that, as far as we

could hear, there are no books of any kind in the Balti language. We have made many inquiries amongst the people who were most likely to know, and all of them have said that they had never seen a book in the language, and had never even heard of one. We suppose, therefore, that it is a language which has not yet been reduced to writing. Everybody who can either read or write does so in the Persian language. There are, therefore, but very few amongst the great mass of the people who can either read or write at all, and those who can, do so in a foreign language, which few seem to be sufficiently acquainted with so as to be able to read fluently, and intelligibly to themselves, any book which they had not seen before. They are very ignorant, even on subjects connected with their own religion. They are, however, many of them, very intelligent; and shut out as they are from almost every other people, I am disposed to think that there will be found to be less bigotry and intolerance amongst them than amongst Mahommedans in other countries. We have distributed many books here amongst the reading population, and have held conversations with several people, and preached every evening. We have also preached in the fort to the soldiers, to whom we have given books, especially in the Hindi language. Our hearers, on all occasions, have been principally either soldiers or Kashmíri or Punjabi traders. Some Baltis, too, have always been present, but not in any great numbers.

“Another circumstance unfavourable to Missionary work here will probably be found in the scattered state of the population. There are no towns in the country, and the villages seem to be generally little knots of houses scattered all over the part which is under cultivation. These are very often at some considerable distance from each other. The population of Iskardo is said to be larger than that of any other place; but Iskardo seems to be a succession of villages, two, three, five, and even more miles distant from the central spot, with large barren tracts of sand between them. In Iskardo itself, properly so called, the houses are most of them at a considerable distance from each other. This will be unfavourable both to schools and also to public preaching.

“*Aug. 31*—We left Iskardo this morning on the road to Kashmir by the Gurys valley, which goes in a straight line to Bandipur, at the head of the Wulur lake in Kashmir. The ascent began almost at once, and we are now at a considerable height. We are always unfortunate in crossing over the mountains,

for it always happens to be either cloudy weather or rainy. To-day it has been so, and the cold is very great indeed, owing in a great measure to the rain. A good deal of snow fell last night on all the hills near us, which were quite white in the morning. Some snow also still remains unmelted in the bottom of the valley, part of which we had to cross. We have not passed by a house the whole way after once leaving the Iskardo plain, and it will be three or four days more, I believe, before we again come to the abodes of men. We have had to carry every thing with us except water and grass, both of which are plentiful. The people have even sent two cows to keep us company, and a number of coolies have carried our wood, which we do not meet with, I believe, for two marches after to-day. To-morrow morning we cross the pass and enter on a large and very elevated plain, that of Deotsub,* over which our road will lie for some days. It is too high for any one to live there, and is impassable except for two or three months about this time of the year. In another month, or a month and a half, from this time, they say the cold will be so intense that nothing can exist in it. I have just been out to look at our little camp by night, and a very pretty picture it is. The moon shines brightly down the whole valley from the head of it, and the outlines of the immense hills are very distinct and clear. A little mountain stream runs down at the bottom of the valley, and all about us the servants, and coolies, and pony-drivers, are sitting around large fires, which they have made of the dwarf cedar which grows here.

“*Sept. 1*—After rather a long ascent we crossed over the pass. There was a good deal of snow on the Iskardo side of it. About two inches of fresh snow, which fell last night, made last year's hard snow rather slippery, but the road over it was not at all difficult, the ascent being very gradual. On this side there was little or no snow remaining. Near the top of the pass are four or five mountain tarns, or little lakes. Besides a number of marmots, we met with but one inhabitant of these desert tracts, which at first we thought was a wolf, and then a wild dog, but it was most probably a fox. The cold at night was greater than we have ever before felt it.

“A man is missing from our camp to-day. A few days ago a poor dhoobie, or washerman, came to us, stating that he had somehow or other been left behind by his master, and had nothing to eat. Major Martin very kindly allowed him to join our camp, and has given

* Or Dcoou—the plain of the gods.

him food ever since he has been with us. This morning, just as we had finished breakfast by the road-side, we saw him coming slowly along by himself. As he seemed to be scantily dressed, Major Martin gave him a cloth, and told the soldier with us to see him and all the coolies, and every one else, safe across the pass. This man neglected his duty, and came on himself without caring for others. About half-past five P. M. it was found out that the dhobie had not come up, nor could any one be found who had seen him since we left the place where we breakfasted. Major Martin immediately sent for the headman of one of the villages, who was with us, and told him all about it, and he offered, for a large reward, to go back in search of him. The next thing was, who would accompany him, for the night was extremely cold, and there was but a little moon, which would give them light for only a few hours. However, a young Kashmiri, a friend of the Islamabad inquirer, who has come with us for instruction, nobly volunteered, and they have gone off together, with a pony, and with clothes and food for the poor man. There are one or two little huts on the roadside, and we hope that he has crept into one of them; but it is a bad place to be alone in, on such a night as this.

“Sept. 2—When we got up in the morning the whole ground was covered with a white hoar frost, the water was frozen, and everybody was shivering. In fact, it was so cold, that, with all the extra clothing on my bed, I could not keep warm even there: the cold seemed to penetrate through every thing. We were quickly on our feet, and in rapid motion across the plain, to get warm; and as the sky was cloudless, and no hills intervened to shade us—for we were at a height not very far below the highest of them—the sun quickly rose, with its most grateful warmth. These elevated plains are covered with snow for nine months in the year, and can only be passed between about the 20th of July and the 20th of September. They are intersected with many little streams running down from the snow mountains which surround them, and which, although looking quite small, are covered with snow. The snow is even still lying on the plains in some places, and on the north side of many of the undulations of the little hills which we have to cross. The plains are now covered with fine rich grass, and occasionally there are swamps. If only they were 5000 or 6000 feet lower they would be invaluable. They are full of the screeching marmots, which we see at every turn sitting, something like monkeys, just above their holes, and as soon as they see us they give

one loud screech and disappear. We have, I suppose, already come over between thirty and forty miles of this valley, and are not yet at its end.

“To our great joy our volunteers have just come back, bringing with them the missing man on the pony. They have saved his life, and had they been much later I fear they would, by their own account, hardly have done so. Every thing was ordered for them most mercifully, and we cannot be sufficiently thankful that in this matter nothing has been suffered to injure us or ours. The road was, in many places, bad, especially at night-time, and we could not but feel some little anxiety for the men who had gone in search of him, whilst our apprehensions respecting the poor dhobie himself became almost hourly worse. But a gracious Providence has watched over us. Their own account is, that they went on walking the whole night, and, towards morning, came to the snow. The whole way they had been calling out the man’s name as loud as they could. When they got to the top of the pass, a little dog, which had remained with the poor man, came running towards them. They descended at once—no easy matter to do in the dark—and found him just below the snow, stretched on the ground. He could hardly speak, but they soon were able to restore him, and put him on the pony, and have brought him safely to us. He seems now to be weak, but will, I trust, be all well again tomorrow. So the sepoy’s fault in not obeying the orders given expressly to him have been very nearly the cause of a poor man’s being frozen to death, from which these men, under God, have saved him. The man, some little time ago, had an illness, which no doubt weakened him, so that he could not keep up with the others yesterday.

“Sept. 4—Yesterday was Sunday, but we were obliged to march. The Sabbath was made for man, and not man for the Sabbath. The cold was so excessive on those elevated plains, that some of our people began to get ill. We were encamped on the open plain, without firewood or any thing else, except what we had brought with us. The frost at night was even more severe than the night before, so much so, that some water, which was standing inside my tent in a brass bason, had quite thick ice on it in the morning. The water-carrier’s leathern bag for water was also quite frozen. ‘I will have mercy,’ it is written, ‘and not sacrifice;’ and I trust that He who can work without any means, although He generally is pleased to make use of them, permitted us to enjoy some of the blessings and privileges of the

Sabbath, even amidst the distractions of a march.

"The road led over a low pass and between two little tarns, and then rapidly descended to Burzil—or the Birch-trees—where we encamped. There was a great deal of snow lying near, or even sometimes on the road, almost the whole way. The country was covered with the richest grass, and in one place we passed through a little tract which was as full of onions as it could hold for more than a mile. The marmots were more numerous than we have ever seen them before. We had intended to have halted at Burzil, as the weather is there comparatively mild, although a good deal of unmelted snow still lies close to it; but nothing was to be had, either for our servants or ourselves, and so we were obliged to proceed again to-day.

"Burzil is occupied as a station for some of the maharajah's troops for about two months at this time of the year. During the rest of the year it is as desolate as the tract we have just crossed. We here joined the well-beaten road to Gilgit, where the war still remains unfinished. The maharajah has now about 2000 soldiers at that place. Last year they were defeated with considerable loss by the natives, who are unwilling to lose their independence—as the inhabitants of Ladak and Iskardo have done—and who therefore make use of all the resources of their most mountainous and difficult country to keep out the foreign invader. For several years this desultory war has continued; and although the maharajah's troops seem to have obtained a footing in the country, they are unable to reduce it. Gilgit is fourteen marches from Burzil, and therefore about twenty-two or twenty-three from Srinagar. The road is described as being extremely difficult, leading over mountains and steeps which are generally covered with snow, so as to render the road impassable, except during a very short period of the year. The maharajah therefore makes use of this time to forward his supplies of food for his troops, and other necessaries. He has posted a large number of ponies in charge of his soldiers at each halting-place, and large convoys are daily forwarded during August and September. As soon as the winter sets in, both the ponies and the soldiers return to Srinagar. At Burzil there are said to be 218 ponies in charge of twenty-five soldiers. We had an opportunity of speaking last night to such of the men as were on the spot, and giving books to as many of them as could read.

"The road to-day is more like Kashmiri scenery than any we have seen since we left Kashmir. The great hills are no longer bar-

ren and bleak rocks, but are covered with the greenest grass, and very often with tall cedars, all of which are most refreshing to the eye. We have descended many thousand feet, but the snow in many places still lies close to us, or we have to pass it on the road. They say that it is very deep indeed here in the winter: in the plains we have just left one man told me that it was fourteen yards deep; but how he or any one else ever succeeded in measuring it he could not tell, for he had himself, just before, said that no one could go near it at all during the winter. We are encamped to-day by the road-side; for, excepting these stations of the soldiers, we have not yet reached the haunts of men, nor have we seen a single house which is inhabited all the year round since we left the Iskardo plain. To-morrow we pass by a place which is marked 'Bungalow' in the map, and hope, if possible, to reach Gurys, which is within three marches of Bandipur, at the head of the great Wulur lake, in the Kashmir valley. Major Martin sent a messenger from Iskardo to bring us our letters, and it was arranged that we should meet him at Gurys, where we hope to be to-morrow; but I fear that we shall hardly find him there, as we are a little earlier than we expected, and so we must wait a little longer for news, both private and public. With the exception of one English letter, and two or three others which we received at Ladak, we have not heard any thing at all since we left Srinagar on the 6th of July: to-day is the 4th of September. We know nothing of what is going on, and you may therefore imagine our suspense and anxiety to get our letters, and also newspapers.

"Sept. 5 — Gurys. We passed through some beautiful scenery to-day, and at last came to this very pretty valley. The Kishengunga, from the Tylal valley, here joins the transparent stream which we had followed from above Burzil. The two together make quite a river, which flows along through a very mountainous country till it joins the Jhelum at Muzufferabad. The Gurys valley is about five miles long and one or two broad. It contains two or three villages, the houses of which are log huts. The land seems rich, and well cultivated. The mountains on all sides are very high, and often clothed almost to the very summit with grass, or the tall and stately cedar-tree. The country is said to be noted for bears, which come down from the hills to eat the crops. We were looking out for them almost the whole way, but did not succeed in seeing any. In the evening I walked down to one of the villages; and as the molwi, and some others

whom I met there, knew nothing of Hindustani, I made my first attempt to preach to them in Persian, and was glad to find, that, by repeating the words sometimes several times over, I could make them understand some of the simple truths of the New Testament. They seemed to value the books much which were left with them.

“Sept. 6—Half-way to Bandipur. We had intended to have halted at Gurys, but our people could not obtain their supplies, and so we were obliged to come on. There are two roads to Bandipur from Gurys; one of them going round about, and the other comparatively straight over the hills. We chose the latter, and began to ascend at once, and went on till we were again, I suppose, some 12,000 feet high. The road in some places was very bad, owing to the melting away of the snow, which, however, still remained in very many places; but generally the road, though often steep, was pretty good. The march was a long one, and at last we saw Kashmir stretched out before us, with the Wulur lake immediately below, and the Jhelum winding along in the direction of Srinagar. The day was not clear, but we could just see the outlines of the Pir Panjal on the opposite side of the valley. To our right, in the distance, and in the direction, I believe, of Chelas, was a range of immense snow mountains, which appeared exceedingly grand from the height from which we saw them. We saw several fresh traces of bears, and also of the wild hogs or boars, which seem to frequent these parts in large numbers. Our tents, &c., were all late in coming up, on account of the length of the march. The poor dhoobie who was missing the other day on the Deotsuh plains was, as usual, one of the very last to arrive, and I doubt almost whether he would have come up at all if his companions had not told him about the bears—perhaps giving him some terrible accounts of them—which made him exert himself in order to avoid any unpleasant rencontre with them in the dark. We have been again disappointed about our letters, as they neither were waiting for us at Gurys, nor did we meet them to-day on the road. We hope to arrive at Bandipur to-morrow morning, which will be the end of our journeyings, I hope, for the present, as we shall go from thence in boats to Srinagar. It is a very long time since we left, and we all want now a little time to ourselves, to rest the body and collect the thoughts, and to attend to still more important duties. Our mercies have been great, and we cannot be sufficiently thankful for all that we have received. Our Christians are well, but they,

too, greatly require time for retirement, and thought, and prayer.

“Sept. 19—Srinagar. I must now continue my journal, which I have neglected for several days. We arrived safely at Srinagar on the 9th instant. We have since been down the river to Supur and Baramulla. At both places the Kashmiris showed great bigotry, and intolerance of any other religion except their own. When we preached to them we were generally either treated with silent contempt, or with noise and clamour. On the former occasions the people went about their ordinary occupations, and hardly even noticed us when they passed us in the bazaars; and at other times they came round us in a mob, some of them much excited, others ridiculing, and others hooting and abusing. However, there were always some who listened, and all knew whom it was that we were endeavouring to preach. There is, I think, a great opening for the gospel in Kashmir: several days' residence would, I think, suffice to overcome—by kindness, and by showing them what we really did mean and believe—the opposition of some, and the vehemence of others would excite only attention to us, and curiosity to hear us.

“Sept. 20—Ramu. We left Srinagar at eight this morning, and arrived here between twelve and one. We are on our way to Shupein, and unless we receive letters there, we shall go on straight back to Amritsar. Mr. Fitzpatrick is going to Allahabad, to be present at Dand's ordination and the bishop's visitation, and we wish much to see him before he leaves, as well as to be present to take his place.

“We heard this morning an account of the pilgrimage, a short time ago, to Ummer Nath's temple, which is amongst the snows, a few days' march from the valley. The road to it lies from Islamabad, up the river Ludder. Our informant, an officer who went with them, says that there were about 3000 or 4000 pilgrims, collected together from all parts of India. They had four days' march beyond the furthest human habitation, and the last march was entirely through snow. When they got near the place they all went naked, with the exception of a little cloth round the waist; and of course many of them were taken ill, and sat down on the snow by the roadside in a most pitiable condition. The cave itself is a large one, with great pillars of ice in it, and in it they all made their offerings, and then returned. One of Gulab's principal officers always goes with them, and he has himself been twice. This pilgrimage, which takes place every year, is one of the

very highest repute, and great rewards are promised to all who make it. The cave is supposed to be the head of the god Siva.

“Sept. 26—Poshiana. I find it difficult to continue my journal, although we are travelling on a new road. We spent two days at Shupeion, which is rather a large town. We had hoped to have met our inquirer there, whom we had parted with at Islamabad before we went to Ladak, but we were disappointed. Sulaiman went to his village, which was about three miles from Shupeion, but he had just before gone away for a few days. A man was immediately sent after him, as he had left word that he particularly wished to see us, but he was not able to find him. We were therefore obliged to go away without hearing any thing about him, except what was stated by his friends, viz. that he still retained his former desires to embrace Christianity.”

A few more remarks will conclude our notices of the Western Himalaya countries. After the termination of the first Sikh war, it was perceived that, by yielding up to the maharajah the southern districts of Ladak, a rival territory had been interposed between the Sutlej provinces and the shawl-wool districts of Cháng-tháng, and an exchange of territory was therefore effected, which annexed Lahul and Spiti to the British rule.

We have before us the details of a journey accomplished by the Rev. J. D. Prochnow, our Missionary at Kotghur, through Spiti, into Ladak, and we would avail ourselves of such additional information as his journals afford to us.

The direct road to Le from Busahir lies along the Para-ti or Zangsum river, whose sources are in the Parang pass, in N. latitude $32^{\circ} 25'$, and E. longitude $77^{\circ} 50'$, at an elevation of 18,000 feet. But to pursue this comparatively easy road it is necessary that the Chinese frontier should be crossed, and this is not permitted to any European, or native of the plains and lower hills. There appeared to be but little prospect of the prohibition being relaxed in Mr. Prochnow's favour, as at Namgea, the last village belonging to Busahir, the report reached our travellers that Lord William Hay had been obliged to return from the Chinese frontier, permission to proceed further being refused. Still it was decided that the attempt should be made. From Namgea, accordingly, they pursued their route over the Kungma pass, which is fixed by Gerard at 16,000 feet. As they toiled up the steep ascent, it was interesting to mark the gradual change in the aspect of vegetation. As they ascended, the

crops, which had all been cut at the lower village, were still green, the gooseberries beginning to ripen, and the roses in full blossom. Soon all cultivation ceased, and barren rocks were heaped around, until, from the summit of the pass, appeared no more towering hills or rugged mountain peaks, but only one range of low, roundly-shaped hills, indicating that the stupendous mountain chain had here an end, and that the plains of Tartary were commencing. The difficult descent led down to the first Thibetan village, appropriately called Shipke—Hiding—it being hid deep down in the valley. It consists of three villages lying on three different sides of a broad knoll, in which the mountain ridge ends. Mr. Prochnow had taken care to furnish himself with a letter from the Vazir Mansukh Das at Rampur, to the authorities at Shipke, charging them to see that no hurt was done to him or any of those who accompanied him; if possible, to permit him entrance into the interior, or, if that were impracticable, to furnish him with such supplies as he stood in need of, and send him safely back to Busahir. The vazir is much respected all over the wilds of Tartary and Thibet on account of his good treatment of the wandering hordes who are constantly passing through Busahir; and his letter was sent forward by an interpreter to prepare the Shipke authorities for the arrival of the travellers. Mr. Prochnow thus describes his reception—

“We had selected a spot, as no one came out to show us one, which we thought suitable for encampment, and had dismounted. However, the Laffa, a very tall man, certainly seven feet in height I should say, whose face at once showed the greatest kindness and good-nature, in which we were not deceived, came to meet us, bade us mount again, and led us to a more eligible spot, where we had a view of the whole place. Soon a number of villagers appeared. They had never seen an European lady before: no one had ever come so far. Sick people came for medicine; and as soon as a load of ours arrived, and our servants unpacked it, the curiosity of all was so great, that every article was taken up, looked at, handed about, &c.; so that the pitching our tents and putting every thing straight took an immense deal of time, and we did not like to disturb the people in satisfying their curiosity. The women gathered round Mrs. Prochnow, looked at her dress, her shoes, stockings, &c. I gave away a good deal of medicine, suitable for cases of ophthalmia, sores and wounds, and fever, of long standing. A lama came with a prayer-wheel, mumbling his holy sentence, but would not sell it. He

asked me to give him a lancet as a present, and told me that a doctor Sahib, several years ago, had given away some to lamas—Dr. Hoffmeister, the doctor who had been with the Shalzadah—Prince Waldemar. It was extremely difficult to get rid of the importunities of these people. I was surprised how many men could read at this village. All were bareheaded: few ornaments, or none at all. One could scarcely perceive a difference between young men and young women, as in their dress they were alike. At last I succeeded in getting hold of the laffa, and the two other influential men of the place. I sat down with them and my lama and guide, to confer about our proceeding further into the interior. I told them my purpose was peaceable enough, namely, to learn the language well, to converse with the lamas, and to distribute medicine to the sick, and to tell them, above all, of the love and mercy of God towards them; that He had sent His only-begotten Son into this world to take all their sins away, and make them children of God, &c. It was a most interesting meeting—worthy, indeed, of the pencil of a painter. I was sitting on a stone, my lama and the guide from the vazir of Busahir by my side, and my servants behind: the tall and portly-looking laffa, with his kind face, and three or four men near him, were sitting before me on the grass. After their pipes—long iron ones—were kindled, the discussion began. The laffa stated at once, that, as to my proceeding any further, that was out of the question: they would lose their head, if they allowed it, and assisted me. As to my remaining for any length of time at their village, they themselves might not object, as I was such a good man, and did not come as an officer of the government, but only to do good among them; but it was connected with some danger. They would strongly advise me to write a letter to their authorities at Gāro, and they would forward it as quickly as possible; that in the meanwhile I might remain at Namgea, the village I had come from, and they would give me notice at once when they had received a reply. This plan I adopted. A letter was written by the lama, signed by me, and sealed and despatched. In this letter I asked permission to travel for a few weeks in Chinese Tartary, proceeding towards Gāro, conversing with the lamas and learned men in their own language, distributing medicines to the sick, and doing good to the poor as much as in my power; or, if permission were granted, I would settle down among them wherever they liked for two or three years.”

Finding eventually that entrance into the

Chinese territories was impracticable, our travellers entered the purely Tartar province of Busahir, called Hangla, or Hangrung, originally a portion of Chinese Tartary, but for many years attached to Busahir, whose customs, and more especially the rigid caste system, have to a considerable extent intermingled themselves with the Tartar habits. On August 12th they reached Li or Lio, a very large place, situated a little above the Spiti river.

“Fine groves of apricots, and cultivated fields, and, round about, barrenness and desolateness. The manis, or tumuli of loose round stones, some four feet broad, and from five or six to twenty and thirty feet long, and about four or five feet high—the uppermost layer all inscribed with the holy sentence—*increase very much*. Li has many lamas, and holy ones too. We had reached early in the afternoon, as the stage, compared with former ones, was short, and we were glad of it, as we could rest so much longer. Here all the crops had been cut, and the apricots nearly all gathered in. As we went over the place in the cool of the evening, we saw the dirty, filthy, small lama temple, with the dim-burning lamp, a few small idols, and some prayer-wheels. Few of the lamas and villagers could read, and to those I gave books.”

Li is about 9000 feet above the sea level: Nako, the next stage, upwards of 12,000 feet.

“Aug. 13—Nako is a pretty large place, beautifully situated—a fine-looking, but small lake, or rather pond, near the place, and another, or rather two, some hundred feet higher up, both connected together by a watercourse through the rocky intervening mountains: a kind of poplar planted round the lake. But what a difference! Early in the morning we left Li, a hot place, with its apricot groves and fine fruit, and all crops cut. Here all green; no trees at all; no apricots would grow at so high and cold a place.

“In the afternoon we proceeded to look over the village, and the large temple outside the village. The houses are built very closely together, with upper stories; high strong walls below, with scarcely any aperture except the entrance into the court, in the shape of a horse-shoe, and strong as a small fort. The upper story, however, occupies only two-thirds of the room of the lower: the flat roof of the remaining portion is left as an open platform, and the outer wall of this open space over the house, as well as the outer walls of the second stories, are all covered with a thicket of thorns—a small thorny shrub, dug up with roots, the only firewood they have, for drying as well as for protection of men

and animals. When the lower entrance into the court is shut or walled up, it is quite a fort. Many flags, printed with holy sentences, were flowing high over the houses from the wind, quite similar to those described when at Sungnum,* but not half as many as at that place. The chief lama kashuk—vazir or lordship—had been bartering and selling to our people the whole day, in his long red toga, to the great disgust of my lama, and he did not accompany us to the temple, but two other lamas offered themselves as cicerones. Outside the village, towards the west, is a strange square building, pretty large, but looking from a distance rather small, as it is situated in the midst of piles of ruins of former buildings, and also of boulders of rocks, which had come from the heights above with large avalanches. It is an old building, evidently a ruin of better times: it is painted dark red, and built of bricks. Now no one builds with bricks, but with the stones which are near at hand, as bricks would require a great deal of money. When the wooden door, heavy and unseemly, was opened, we had to wait for some time till we could discern the objects, as there are no windows or other apertures to let the light in. We found here the same images we had seen, and I have described, when at Sungnum, only much more neglected. Some of them had lost all their paint, and, in fact, every thing was far inferior to the splendid temples at Sungnum and Kanum, though originally of much finer style and taste. The walls of the temple, and every thing connected with it, showed how much pains and money had been expended on it, and that all had been built in quite a superior style, probably centuries ago, when this province belonged to Chinese Tartary. There are still some traces on the well-plastered and well-executed walls, made to resemble marble, which no one can do here in the hills: pictures in the pure Chinese style. Old standards and banners hang down from the roof. The chief idol is large and portly, representing Buddh: on each side are the representatives of the chief lamas, those at the right coloured yellow, and at the left red: then follow evidently Hindu deities—Siva, and Durga, and Kali. No one can explain any thing one sees here: the most learned lamas do not know even the names of all the idols. Opposite this temple there is another, which has formerly been connected with it by another row of buildings, now in ruins. In this temple is a large female statue, called Dulma: dragons on both sides, and white

elephants and four figures on both sides. We entered another small room, and a larger one close by, where strangers put up on festive occasions, when the lamas all meet and entertain strangers. As we returned home, we saw, on the top of one of the houses, a small prayer-wheel, turning by the wind, and the first we saw of the kind; and so we mounted a high ladder kindly let down for us: a beam, or rather thick stick, about seven or eight feet high, with five or six cuts or hollows made to put the foot in, serves as a ladder all over these hills. When Mrs. Prochnow and I had safely mounted, the women—mother and girls—came up from the lower part of the house, as we were standing on that open space described before, looking into the second story and down into the open court. Here were weaving and spinning instruments lying about, and all seemed to be very active and busy: there was standing in a corner the instrument to make tea in, similar to the small instruments for churning butter in Europe, which is found here in every house, as tea, and a kind of wine, is what they live upon. Tea, with the flour of burned—or rather dried over the fire, so that it becomes just brown—barley, is the breakfast, or rather dinner, about ten or eleven o'clock, and what is left is eaten in the evening, and wine drunk with it. There are two kinds of wine made in Kanawr, and imported into these regions beyond it, one tasting like bad whisky—I have seen Scotchmen rather liking it—the other kind, which is preferred, as it is said to be weaker, of a darker colour, and tasting rather sour. We saw the little praying machine between two sticks, which were fastened on the roof horizontally: it was turning on pivots, and consisted of a small pole about six or eight inches long; a small bundle in white cloth over four wooden wings; two pieces of wood, each about five inches long, broad on both ends, and hollow towards one side, so as to catch the wind: the small bundle contains the prayers: directly over these, two pieces of wood joined together in the middle: a very ingenious little instrument."

The Zang-sum, above its confluence with the Spiti, was crossed over a most extraordinary natural bridge.

"The river has a very great fall, and is foaming and roaring through its narrow bed: it is scarcely twenty feet broad here, narrowly hemmed in by high rocky shores. Upon these rocks several immense blocks of granite have fallen from the heights above, and have covered the river, so that one can pass over them. After having first gone through a small natural tunnel, formed also by rocks, and

* "Church Missionary Intelligencer," Feb. 1855.

ascended a few rudely-made steps, deafened by the roaring of the river below, one ascends that enormous granite block which forms the bridge. It is a little more than eighty feet long, and, I should think, just as much wide at the greatest width, and about half as much deep at the greatest depth. However, it is so slanting, that, for the safety of passengers, at short distances cuts are made, in which to place the feet. As the rock is so hard, these cuts are very slight, not a quarter of an inch deep; and the transit is, even for an unloaded traveller, if not dangerous, still very difficult. Several of the porters, who had crossed frequently, went over first, put down their loads, and assisted the others over. Some even laid down their loads, asking others to carry them, and went over without. The most difficult task was, however, to get all our animals safely over — Mrs. Prochnow's hill pony, and the five or six yaks and zos, some for riding, some for carrying our loads, as we could not get porters enough for the baggage. About twelve men went up to the highest point nearly of the rock, with the ends of the ropes which they had put round the belly and neck of the horses and yaks. Some pulled the horses and yaks on a rope, and others drove behind. In this way, with immense trouble and noise, all the animals were brought over, but some were rather injured."

Cunningham notices this singular formation — "Four miles above its confluence with the Spiti the Pará river is spanned by a single block of granite, which forms a vast natural bridge, eighty-five feet in length, and from twenty-five to thirty feet in breadth and depth. The stream below is contracted to a raging torrent, not more than fifteen feet in width."

At Khiwar preparations were made for crossing the high and much-dreaded pass, Parang La, into Tartary. Kulis were engaged, strong and stout men. These, with their flock of sheep and goats loaded with provisions, flour, salt, ghi, tea, &c., some ghunts, hill-horses, and yaks for riding, were soon in readiness, and on August the 25th the whole party left Spiti for the wilds of Tartary. The crossing of the pass is thus described—

"These Tartars are a very interesting set of people, and we feel very much attached to them: they are hardy, and strong, and honest. However, the many travellers who have passed here already, with their retinue of servants from the plains, have spoiled them. Khiwar is the last village of the Spiti valley: we now fairly enter Tartary. Trees and shrubs, of which there are very few near Khiwar, and

cultivated fields, as well as fine grass-plots now and then, vanish entirely. The road leads along small hill-streams, or torrents, up to the ridges, and generally on the other side of the ridge, following another small stream. Along these small rivulets or streams there are sometimes sudden turns and small grass-plots. These grass-plots are a great blessing indeed to the travelling Tartars with their flocks. They occur pretty regularly, and every one bears a name well known to all travellers, as much so as, at home, a railway station, or the stations and places where the stage-coaches used to stop during the night. These grass-plots are generally close to a small river, and furze, low and thick, is most frequently found in the next neighbourhood; and this is dug up without much trouble, and used as fuel. A most remarkable provision are these small oases of grass, with the furze for burning in these cold regions, of a kind Providence for the nomades. Between Khiwar and Kadjuk are generally made nine stages or resting-places with loaded sheep, and seven with unloaded. Our kulis promised to bring us to that place in five days, if we would pay them well, and give them a good present. The first day's march was very long and fatiguing; but as the two yaks we rode were strong and fresh, all went on well. The latter part was extremely steep, and, for many miles, over loose small pieces of rock, very sharp and distressing for the feet. It was dusk when we reached our encamping ground, close below the crest of the pass, in a kind of hollow, the ridges on both sides rather distant. With the greatest difficulty we could get our tent pitched and things put in order, as all our own servants, more or less, were suffering. One—the washerman and his son—had very severe ague; another was vomiting blood, and believed he was dying, &c. Some of the others showed all the symptoms of severe sea-sickness. The porters from Khiwar were very attentive indeed, and assisted our servants very much. We were very thankful that we did not suffer in any way, except the usual shortness of breath, and pressure, as it were, on our chests during the night. A great noise like thunder disturbed our rest, arising, no doubt, from a piece of rock tumbling down from one of the ridges.

"The next morning, very early, we hastened to be off, and to leave these frigid regions, as soon as possible, behind us. We had had only very dirty water last night, as the supply was far too small for the number of consumers. We tried to get some snow from a small patch below in a ravine, and found it very refreshing after it had melted, and better than the dirty water of last night. We had about 1000

feet of ascent, very steep and fatiguing, to the crest of the pass; so that our camp certainly must have been near to 18,000 feet, as the pass is estimated between 19,000 and 20,000 feet above the level of the sea. A large flock of sheep and goats met us, coming from the other side, loaded, on the crest. The sun rose gloriously. We had, from the crest, a fine distinct view of Khiwar and some other villages we had left. Some four or five distinct ridges or ranges we could count; and behind them the snowy range. Before us we could see nothing but rugged rocks and pointed ridges of hills. Here we saw extensive snow fields before us, very hard and slippery, as the sun had not long risen. However, the higher the sun rose, the easier we could tread. This pass is one of the very highest of the whole Himalaya, but also one of the easiest to ascend, on account of its situation. The piercingly cold wind made us hasten away from the crest. For about three hours and a half we had to descend over the hard frozen snow, till we reached dry ground along the rivulets issuing from below the snow. We passed, a little lower down, several grass-plots, as described above. Shortly before sunset we halted at one for the night. Our breakfast we had taken on one of the very first, after the snow was fairly behind us. The Tartars bring us constantly a cup of their tea, which they cook with salt and butter, and afterwards mix with the flour of roasted barley. Since we left Sungnum I have taken quite a liking to this strange beverage, and relish it. The Tartars behave extremely well. They go, on our arrival, at once, to collect dry dung of yaks and sheep, of which there is at every encamping ground a great quantity, and kindle a fire, and afterwards they collect furze too. When they have finished their supper, and sit round the fire and smoke, we sit among them and talk, and I tell them, through our lama, about our religion, and that all require a Saviour, they as well as we.

"The next day we came in sight of the beautiful Chumoreri* lake, which must be nearly 15,000 feet over the level of the sea. As we approached the lake we saw some wild ducks, and our mati went with his gun, trying whether he could get at them; when we saw, to our delight, the wild horse in great abundance in these regions. No one can form an idea of the swiftness of these animals. The lake has no apparent outlet at all, and is surrounded by low ridges. In fact, since we

* The Tshomoriri, or mountain lake, is a very fine sheet of water, about sixteen miles in length from north to south, and from two to three miles in breadth, situated in the middle of the elevated district of Rakchu.

have crossed the Parang La, the whole aspect of the country has changed. No sharp-pointed ridges and heights; nothing of that ruggedness and sharpness of appearance, as in Kanawr and Spiti; the ridges low, on account of the great height on which we travel; the forms round and undulating; barren in the extreme, except near the lakes and rivers, and on the slopes of the ridges, where grass is found, and eagerly sought after, by the wandering Tartars with their herds. At our present encamping ground we were shown the grave of an officer who had died only a fortnight or three weeks before us at that spot. He, in company with two brother officers, crossed the pass, and felt very much exhausted. When he reached the crest he ceased to speak, and with difficulty his companions conveyed him as far as his spot, where he died, and where they stopped for three or four days to bury him. Some of our porters had been along with that party, and described the whole scene to us. The beautiful blue of the water, the serenity of the sky, and extreme solitude, and loneliness, and quietness, all make an inexpressible impression on one's mind in travelling in these regions.

"The next day, Sept. 1, we saw the second, but smaller lake. Their water is a little brackish, but drinkable. Our road on the same level. Met again several flocks, coming from the borax mines; as also servants from the plains of Hindustan, who, after having accompanied their masters as far as Le, were now returning. The following day, Sept. 2, we reached, after a shorter journey than the last four, the village called Kadjuk. Large manis, at a great distance before we came to it, made us aware that fixed settlements must be near. However, there was no village at all, neither did we see the so-long-talked-of black shepherd tents. There was, in a deep narrow valley, a small takurdwara, or lama temple, which served at the same time, as frequently in the hills, as a storehouse; and the travelling Tartars leave here, under charge of the lamas, goods which they cannot convey at the time, for some future opportunity. There were a few barley fields on the sides of the ridges, and four or five distinct round places, built with loose stones to the height of four or five feet, but no roof on them. When the crops, which are very scanty here, are ripe, the people remove, with their flocks, to this place, for reaping their corn, when they put black blankets over these round stone walls, so as to cover them during the cold of the night. The takurdwara had a few figures, not well done; and the lama in charge of it was very ignorant: the house very filthy, and full of merchandise. We saw here the wife of the núnú or rana of

Gyah, with her son: she had a very pleasing face, and seemed to be an intelligent and clever person. Her boy, about eight or nine years of age, showed much desire for learning. He was very inquisitive indeed for his age. Here our old kulis left us, and we got a whole family, with some ten or twelve yaks, to take care of us, and bring us to the next village, Gyah. The núnú from Drukor had sent messengers to the distant villages of black tents to call them, and bring them here to be in readiness for us. These Tartars here of Rukchu do not carry any thing. They load all the baggage upon their yaks, and stroll beside their beasts of burden, smoking their iron pipe and talking. They are a most interesting kind of people, and require attention. If two or three unmarried Missionaries would attach themselves each to a family, and follow their movements from one encampment to the other—the summer here on the high land, and the winter down in the valleys of the large rivers—they would exercise undoubtedly a great influence over this very hardy, honest people, full of humour and good-nature."

The extensive and well-cultivated fields around Gyah, although unadorned with a single tree, were grateful to the eye, after ten days' wearisome travelling through these uninhabited tracts, during which no human habitation had been met, excepting the thakurdwara at Kadjuk, small and solitary, and two black tents belonging to travelling Kanawris at the borax mines. At Gyah they had a visitor.

"Shortly after our arrival the núnú arrived on horseback, his wife seated behind him. The wife we had seen at Kadjuk. She came soon after, with her son and a girl, to pay a visit to Mrs. Prochnow, bringing a few dried apricots as a present, a few other women accompanying her. They had a very long conversation. The wife of the núnú was quite a lady in her bearing and whole behaviour. When she heard that our children were at home, she expressed her greatest surprise and sympathy, and told us she could not bear a separation, even of a few days, from her children; and when we told her that we had separated from our children that they might be instructed, and we be free to preach to *them* the gospel of redemption, and the good news of great joy, she was still more astonished."

On September the 9th, Mr. Prochnow reached Le, and his route from thence, *vid* the Dras valley, to Srinagar, is the same with that detailed in Mr. Clark's journals.

We have now concluded the details of the exploratory tours accomplished by our Missionaries in the regions of the Western Himalaya. Such undertakings we consider to be

of great importance. They are indeed valuable contributions to the great cause of Christian Missions. The field of labour appointed by divine authority to the church of Christ is wide as the world—"Go ye, therefore, and teach all nations." Within the last half century, the advances which have been made in obedience to that command have been of a very remarkable character. In different directions we behold the work of evangelization going forward, and producing results of greater or less importance, according to the measure of the divine blessing. Christianity is no longer quiescent, inactive, contented with having occupied a limited domain, a little region of light in the midst of surrounding darkness, and satisfied if only successful in the retention of this. It aims at universal conquest; it claims the world for Him who is appointed heir of all things; it bears testimony to Him who is the rightful Lord; and admonishes the nations and their rulers, that they should "kiss the Son, lest He be angry." In various parts of heathendom Christian Missions have been matured, and are exercising an effective and increasing influence; and rays of light are breaking over mountain barriers, into the dark regions beyond which are yet unvisited. The horizon of labour expands before us; and new countries, of which our knowledge had been imperfect and uncertain, by the exploratory proceedings of Missionaries are so vividly brought before us, as to excite the attention of the church, and arouse its sympathy to action. Difficulties will of course present themselves, and the fainthearted be disposed to discourage the attempt; but enough of Christian energy will be elicited to ensure its commencement; and, once begun, it is found to prosper, beyond the hopes and expectations of its promoters and friends.

With such objects our Missionaries penetrated into the regions of the Western Himalaya. Like those selected by the tribes of Israel, they went forward to "see the land what it is; and the people that dwell therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strongholds." Other travellers preceded them, but they first surveyed these regions with a view to Missionary effort, and they have brought back a good report of the land, sufficient to justify those who, as the Lord's people, are charged with the dispensation of the gospel, to go forward, in the belief that here, as elsewhere, that gospel will bear fruit. Nor have they been unsupported. The Moravian Missionaries have rapidly followed them, with a view, we trust,

to permanent operations : and thus the explo- rations made have been of practical utility.

And in another respect they have been of importance. They have brought us into contact with that peculiar modification of Buddhism which prevails throughout the vast territories of Central Asia. We have touched the frontier province, on the side of the Punjab, of that widely-extended superstition—a singular system, strange in many of its features, and not least so in the curious resemblance which its ceremonial aspect presents to that of the Church of Rome. The Lazarist Missionaries, Huc and Gabet, who travelled during the years 1844—1846 in Tartary, Thibet, and China, fully admit this. “Upon the most superficial examination of the reforms and innovations introduced by Tsong-Kaba into the lamasque worship, one must be struck with their affinity to Catholicism. The cross, the mitre, the dalmatica, the cope, which the grand lamas wear on their journeys, or when they are performing some ceremony out of the temple; the service with double choirs, the psalmody, the exorcisms, the censor suspended from five chains, and which you can open or close at pleasure; the benedictions given by the lamas, by extending the right hand over the heads of the faithful; the chaplet, ecclesiastical celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water, all these are analogies between the Buddhists and ourselves.”*

Tsong-Kapa, mentioned in the above extract, was a reforming lama, who flourished in the beginning of the fifteenth century. He introduced various changes and innovations into lamasque worship, and in so doing assimilated it, in the remarkable manner described above, to the ceremonial of the church of Rome. He built the temple of Gáhdán, situated on the summit of a mountain four leagues east of Lhasa, of which he was the first abbot. Previously to this there appear to have been no great patriarchs or head abbots among the lamas. Now there are several : the Dalai lama at Lhasa ; the Tashi lama at Tashi Lhunpo, situated south of Lhasa, and eight days' journey from it, &c. These two chief lamas are of the Gelukpa or yellow sect, founded by Tsong-Kapa, and invested by him with the yellow dress to distinguish its lamas from the older sects, which were clothed in red. The Romanist Missionaries very candidly say—“ We have already mentioned the many and striking analogies between the lamasque worship and the Catholic rites : Rome and Lhasa—the pope

and the Talé lama—might furnish further analogies. The Thibetan government, being purely lamasque, seems in some sort framed upon the ecclesiastical government of the pontifical states. The Talé lama is the political and religious head of all the Thibetan countries : in his hands is all the legislative, executive, and administrative power. The common law, and some rules left by Tsong-Kaba, serve to direct him in the exercise of his immense authority. When the Talé lama dies, or, in the language of the Buddhists, when he transmigrates, a child is selected, who is to continue the imperishable personification of the living Buddha. This election is made by the grand assembly of the Houtouktou lamas, whose sacerdotal dignity is only inferior to that of the Talé lama.”* “When the Talé lama dies, or, to speak Buddhically, when he has laid aside his human envelope, they proceed to the election of his successor, in the following manner—prayers are directed to be offered up, and fasts to be performed, in all the lamaseries. The inhabitants of Lhasa especially, as being most interested in the affair, redouble their zeal and devotion. Every one goes a pilgrimage round the Buddha-La† and the city of

* Huc, ch. v. vol. ii.

† M. Huc thus describes the Buddha-La—“North of the town of Lhasa, at the distance of about a mile, there rises a rugged mountain, of slight elevation and conical form, which, amid the plain, resembles an islet on the bosom of a lake. This mountain is entitled Buddha-La, ‘mountain of Buddha, Divine mountain,’ and upon this grand pedestal, the work of nature, the adorers of the Talé lama have raised the magnificent palace, wherein their living divinity resides in the flesh. The palace is an aggregation of several temples, of various size and decoration ; that which occupies the centre is four stories high, and overlooks all the rest : it terminates in a dome, entirely covered with plates of gold. It is here the Talé lama has set up his abode. From the summit of this lofty sanctuary he can contemplate, at the great solemnities, his innumerable adorers advancing along the plain, or prostrate at the foot of the divine mountain. The secondary palaces, grouped around the temple, serve as residences for numerous lamas, of every order, whose continual occupation it is to serve and do honour to the living Buddha. Two fine avenues of magnificent trees lead from Lhasa to the Buddha-La, and there you always find crowds of foreign pilgrims, telling the beads of their long Buddhist chaplets, and lamas of the court, attired in rich costume, and mounted on horses splendidly caparisoned. Around the Buddha-La there is constant motion ; but there is, at the same time, almost uninterrupted silence, religious meditations appearing to occupy all men's minds.” (Huc, vol. ii. p. 140.)

* Huc's Travels in Tartary, ch. 2.

spirits.* The Tchu-kors are perpetually turning in every body's hands; the sacred formula of the mani re-echoes day and night in all the streets of the town; and perfumes are burnt in profusion everywhere. Those who think they possess the Talé lama in their family give information of the belief to the authorities of Lha-sa, in order that there may be established, in the children so indicated, their quality of Chabérons.† In order to be able to proceed to the election of the Talé lama there must be discovered three Chabérons, authentically recognised as such. The candidates come to Lhasa, and the Houtouktous of the lamanesque states meet in assembly. They shut themselves up in a temple of the Buddha-La, and pass six days in retirement, fasting and praying. On the seventh day they take a golden urn, containing three fish, likewise of gold, upon which are engraved the names of the three little candidates for the functions of the divinity of the Buddha-La. They shake the urn, the eldest of the Houtouktous draws out a fish, and the child whose name is thus designated by lot is immediately proclaimed Talé lama. He is then conducted in great pomp to the street of the city of spirits, every one devoutly prostrating himself on his passage, and is placed in his sanctuary.‡

Messrs. Huc and Gabet were very anxious to have been admitted to a personal interview with this pope of Thibet. It would have been interesting to them to have ascertained how far a resemblance could be traced between him and the pope of Rome. But the small-pox having broken out in the caravan which they had accompanied to Lhasa, it was deemed more prudent for his holiness not to expose himself to any danger of infection.

We cannot be surprised if the Romish Missionaries appear anxious to account for the strange assimilation which, in so many points, exists between the ascendant heathenism of Thibet and that which claims to be the only true development of the religion of Christ. According to their conjecture, Tsong-Kaba must have been partially instructed by some Catholic Missionary who had penetrated into these regions, but whose premature death left incomplete the education of his pupil. His reformatory acts in consequence extended only to the exterior of lamaism, while its principles were left unaltered.

When two individuals find that, without inconvenience, they can make use of the same habiliment, and that in either case it is equally befitting, we conclude that, as to all the essentials of physical conformation, there must exist

* Lha-sa; Lha signifying "spirit." Lhasa is the capital of Oui, which means "centre, middle."

† Living Buddhas. ‡ Huc, vol. ii. pp. 197, 198.

between these persons a very remarkable similarity. The ceremonial, as described by the Romish Missionaries, is the habiliment; to Romanism or lamaism it can with equal facility adapt itself. Lamaism borrows the garment in which the kindred system has arrayed itself, and finds that it answers to precision. Who can doubt that there exists between them a mysterious affinity? In the apprehension of either the unregenerated mind experiences no difficulty.

The cuckoo dexterously introduces her egg into the nests of other birds. Hatched with the natural brood, the young intruder soon exhibits very unnatural propensities, and rests not until, by the summary ejection of his foster-brothers, he has appropriated the domicile to himself. We cannot be surprised if the church of Rome has formed some such crafty design with respect to the dignified priesthoods and well-endowed monasteries of Thibetan Buddhism. She would insinuate her own progeny into the ingeniously-constructed nest, until, after a time, the intruder becomes strong enough to eject the present occupant. The papacy is no novice in such efforts. Amongst the decayed churches of the East she has, from time to time, foisted in her agents, on the whole with indifferent success. Instead of succeeding in the ejection of the original tenants, her Missionaries have not unfrequently found themselves suddenly and unceremoniously expelled. This has just occurred in Abyssinia. Khartum, at the confluence of the Blue and White Nile, has been for some years the head-quarters of their Missions, and from thence they have been perseveringly pushing forward, and establishing a cordon of Missions on the north-eastern and north-western frontiers of Abyssinia. The ecclesiastical authorities, however, became suspicious of their proceedings. The aid of the secular arm has been called in, and the Romish priests have been expelled by the new king Theodorus. But the shrine of Lhasa, so admirably adapted to the establishment of a branch pope, is a prize worth contending for. In the "Annals of the Propagation of the Faith"* we find a very candid exposition of the desires and intentions of the church of Rome on this subject.

"For some years, attempts to introduce the gospel into Thibet have succeeded each other with an emulation that, far from being damped by the magnitude and the number of the obstacles it met with, seems only to have acquired renewed energy from the very barrenness of its efforts. The key to this perseverance of the Missionaries is to be found in the importance of the conquest promised to their

* November 1853, pp. 339, 340.

courage. In fact, Lhasa is not merely the capital of a state, measuring 600 leagues in length, and containing 7,000,000 of souls: it is also the centre of a worship, whose ramifications are immense: the seat of a pontiff regarded as God, whose name fills the Mongolian solitudes, and whose supremacy has its advocates beneath every nomade tent, as it has its lieutenants in the very court of Peking. Behind the lofty mountains that girdle it with snow, and with a rampart of ice, the *holy city of the lamas*, by the unlimited ascendancy which it exercises, is the key of that vast desert lying between the Himalayas, the Great Wall, and the Russian frontiers. It is the oracle of those regions imperfectly known, which the ancients designated the nursery of the human race, because they saw issuing from them an incessant flow of immigrations as from an inexhaustible source. We see at once, therefore, why our Missionaries are urged onwards towards the metropolis of the Buddhist world: with them, to reach Lhasa is to penetrate into the very sanctuary of error, is to attack its chief and its idol on his very throne, and their triumph places in their hands the religious sceptre of Upper Asia.

“May the day come when this magnificent anticipation shall be realized—when Christianity shall find every thing prepared for its installation in Thibet! Besides the eminently religious character of the people, which promises so rich a soil for the labours of grace, the institutions of Thibet seem, as it were, a noviciate of the gospel. For the formation of an indigenous clergy, the church here finds ready to her hand legions of lamas already accustomed to the laws of celibacy and of the hierarchy. For the introduction of her monastic orders, she would have numberless convents of Buddhism, already devoted to abstinence, prayer, and study; for displaying the pomp of her worship, she would find temples in which for a long time a semblance of our holy ceremonies has been performed. One might suppose that the hand that traced the plan of the religious edifice of Thibet had a presentiment of the distant advent of catholicism into that country, and disposed every thing accordingly for the furtherance of its works and the dissemination of its benefits, on the day when the gigantic Buddha-La, with its cupolas glittering with gold, should form the pedestal of the Cross.”

Hence the efforts that have been put forth from time to time in the direction of Thibet. They commenced with the Jesuit Missionaries, Desiderius and Freyn, in the 17th century. They reached Lhasa, but were not permitted to remain. Some capuchins resumed the attempt in 1707, and succeeded in establishing a

Mission of some years' duration, which terminated in their expulsion. The fire of mistaken zeal then slumbered for a century, until revived in the persons of Messrs. Huo and Gabet. They, like their predecessors, only reached Lhasa to leave it again. They entered it on January 29th, 1846, and left it, to their great regret, on March 15th following. But the hope of ultimate success has not been abandoned, and, amidst repeated disappointments, the effort has been renewed again and again. Renou tried to effect an entrance in 1848, and was arrested by the Chinese police on the frontiers of Su-tchuen. Robin, in 1851, was brought back in a dying state from the first chain of the Himalayas. It was then resolved that a simultaneous attempt should be made to enter Thibet from three different directions—Assam, Yun-nan, and Su-tchuen. Krick, in September 1851, amidst great difficulties and dangers, succeeded in penetrating through the Michim* territory, along the course of the Brahmaputra, and reached Oualong, the first Thibetan village, in the beginning of January 1852. Beyond this, however, the authorities would not permit him to advance, and he retired, in the first instance, among the Abors,* a savage tribe contiguous to Thibet. After a brief sojourn, they also requested him to leave them, and he returned to Assam, in physical strength prostrated by fever, but in courage and determination unsubdued, and resolved, if health should be restored, again to knock at the portals of Thibet. On the side of Yun-nan, the Missioner Renou succeeded in reaching a large lamasery of 500 lamas, where he had established himself in December 1852, and had secured the aid of one of them in the study of the language. This gentleman, as he frankly acknowledges, disguises his real character and objects. “I am on good terms with all the principal lamas, but none of them know what I am. They are little aware that I am forging arms for the destruction of their reign of ignorance and superstition.” We admire the persevering energy and indomitable courage of these men; but equivocation belongs to the carnal policy of the Church of Rome, which, in her past history, has so often endorsed the principle—“the end sanctifies the means,” or in other words, “Let us do evil that good may come.” Nevertheless, let those who are better instructed, and have given themselves to the Missionary service of the pure gospel, take heed that they be not outstripped by these men in self-denial and resolved devotedness. Let there be no abandonment of a post until

* Vide “Church Missionary Intelligencer,” Vol. I. pp. 339—341.

we be fairly driven out of it. Let there be no declining from a plain duty, because discomfort and danger are likely to occur in the discharge of it. Paul's spirit should be that of every one who has put his hand to this plough. When dissuaded from that to which he felt himself in conscience bound, his answer was, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Soldiers go to the battle-field prepared to yield their lives if need be. Missionaries should be of the same mind, especially at the commencement of Missions. At the threshold of the work, difficulties are thickly strewn. The man of inferior temper soon becomes discouraged. He desires to retire from the field. He consults with flesh and blood. He discovers, as he conceives, sufficient to justify such a proceeding, and he withdraws himself with the first opportunity. But in so doing he has passed judgment on himself, and pronounced himself unfitted for the work. And what if his instability imperil the existence of a Mission? After a brief period, had he persevered, gleams of hope would have broken in; reinforcements would have arrived; its pressure having been resolutely sustained, the crisis would have ended, and a new era of encouragement have commenced. But the abandonment of a post, when it might have been retained, is a triumph to the enemy; and a long period may elapse before the lost position be regained.

It is a matter of no little gratification to us, that if, from motives peculiar to themselves, Romish Missionaries have been endeavouring to initiate a Mission in Thibet, Protestant Missionaries, also, have not been forgetful of the claims of Central Asia to attention, and, without any evasion or concealment of their objects, have entered the lamaseries and held intercourse with the Buddhist priests.

Lamaism is a system of which we are anxious to obtain clear perceptions. We wish to know with precision its distinctive doctrines, and the nature of its influence on the human heart. Missionaries will be enabled to approach this people more effectively when they understand the peculiar character of their superstitious notions and opinions.

The books of the Thibetan lamas might be found in this respect important and valuable.

Many of the lamas get their livelihood by printing and transcribing lamasque books. In printing, they use stereotype wooden blocks. The leaves are moveable, and printed on both sides; and as they are neither sewn nor bound together, they are placed between two thin boards, which are fastened together by yellow bands. The Lazarist Missionaries, while in Thibet, employed themselves in translating a small Thibetan work, entitled, "Forty-two Points of instruction delivered by Buddha." Our readers will have observed that the attention of our own Missionaries has been directed to the desirableness of obtaining some of these books. The lamas were not often willing to part with them, but, in some instances, the Missionaries not only obtained lamasque books, but persuaded the priests to take the Christian Scriptures in return; thus taking from these poor people what was hurtful, and placing in their hands that inspired book which makes known the only name under heaven given unto man whereby he may be saved.

We have already mentioned, that, through the interference of the Anglo-Indian government, the Maharajah Goolab Singh was prevented from repeating his invasion of the Thibetan provinces. But in another direction that kingdom has been assailed. The Nepalese have invaded Thibet. The Emperor of China, his own hands full, has been unable to respond to their application for help, and the Thibetans have been obliged to raise an army of their own. Agents have been sent out in all directions to collect levies, and the religious feelings of the chiefs and people have been appealed to, with a view to excite them to energetic action. These exertions have been to some extent successful, and the Thibetans are said to have sent a force of 25,000 men to oppose the Nepalese, who, however, had already made their way good through the Knong pass. At a place called Leestra a conflict took place, which issued in the discomfiture of the Thibetans. A portion of their territory has been taken possession of by the Nepalese commander, and annexed by proclamation to the dominions of Nepal. It is not probable that Thibetan exclusiveness can continue much longer to shut out the foreigner; and, if access be afforded, Protestant Missionaries should be among the first to take advantage of the opportunity.

NOTICES OF CHINA.

THE wild bands of Chinese insurgents, belonging to the Triad Societies, who had possessed themselves of Amoy and Shanghai, and laid siege to Canton, may now be considered as overthrown, and the rule of the im-

perialists again established in these important localities along the sea-board. But the latter have stained their victory by acts of exterminating vengeance.

The triads seized Amoy in May 1853. They

entered it without bloodshed, the mandarins and soldiers having fled on their approach. In the following September, local insurgents of the same character captured the city of Shanghai; and in December 1854, having defeated the imperialists by land and on the river, they approached Canton to the number of 100,000.

Their reverses have been as rapid as their temporary successes. At Amoy the imperialists, after some unsuccessful efforts, beleaguered the city with a large force in August 1853, and an almost daily warfare ensued, which did not terminate until November 11th, when the insurgents evacuated the city. Within the few last months, Shanghai, after a prolonged resistance on the part of the insurgents, has been re-occupied by the imperialists. The loss of life and property consequent upon the protracted warfare around the walls of this city has been prodigious. From its progress to its termination, not fewer than 10,000 lives have been sacrificed; and thousands of once wealthy and well-to-do families brought to beggary and ruin. An eyewitness informs us that no tongue can tell the horrors which attended the actual retaking of the city, and the destruction of the rebels. Within a few days 3000 heads were cut off in the immediate vicinity of the foreign settlement, until the fields were stained with blood. Warfare has now ceased, the surviving citizens are returning, and trade is being resumed.

From Canton the insurgents have been compelled to retire. The imperialists, advancing on their footsteps, re-occupied Shaou-king, the second city of the province, which the opposite party had vacated without fighting. And there revenge has gorged itself with victims. The wretched inhabitants were taken to Canton in droves of 500, until 10,000 persons were placed there in confinement, and kept without food for several days, until the hour of examination arrived. The executions consequent on the judicial investigation are said to have been at the rate of 700 or 800 daily until more than the 10,000 were slaughtered, many of them in the most revolting manner.

During this disturbed period we have to recognise with thankfulness the preservation of the Missionaries. At Shanghai some twenty or thirty Missionaries of different Societies have been congregated in the foreign settlement, hemmed in between two belligerent powers, and unable to extend their visits far in any direction. Yet, although the cannon-balls have passed over and fallen near their habitations, and one of our baptized converts, a poor blind man, was thus killed, there has been no loss of Missionary life. The dan-

ger was indeed great. For weeks some of them were wont to go to bed, with a bag of clothes prepared in case of a night attack upon the settlement, and their being compelled to fly for protection to the shipping; and often were they roused from sleep by the din of cannon, the yells of combatants, and the glare of burning houses and streets. At Amoy, likewise, the Missionaries have been preserved from personal harm, although, during one of the sharpest naval engagements, the house of the American Missionary, the Rev. E. Doty, showed marks of about one hundred balls, from a few ounces to ten pounds each, so that the roof was terribly torn, and the walls in many places perforated.

Nor is the aspect of Missionary work in these so-much-disturbed localities unfavourable. At Shanghai the natives have had many opportunities of proving that Missionaries are their friends, and care for them, both in body and soul. The result is, that the Missionaries find themselves more trusted, and their services more freely attended. Inquirers are more numerous, and hopes may be entertained that the fallow-ground of many hearts, having been broken up, will now receive the good seed, and hereafter bring forth increase.

At Ningpo, where peace has been undisturbed, our brethren Cobbold, Russell, and Gough, have been greatly blessed, and almost with each month gain fresh spoils from Satan's kingdom. At Amoy the Protestant Missionaries have nearly 200 cases of apparently true spiritual conversion. At Foo-chow the strong prejudices which existed against foreigners have much subsided, and there is an improved tone, especially towards Missionaries. The Rev. W. Welton mentions, in a recent letter, his having received a friendly visit from the wife of one of the city mandarins, to whom he had been medically useful. She was attended by a female servant and two men servants, and her deportment was characterized by easy politeness and good breeding.

There are many interesting details connected with the progress of Missionary work at the different stations, to which, as we have opportunity, we shall refer. At present we must confine ourselves to a brief sketch of the more salient points of information.

With respect to the T'ae Ping Wang movement in the interior, upwards of a year has elapsed since any intelligence, save what may be gathered from the Pekin Gazette, has reached Shanghai. We are therefore in ignorance of the existing state of things. The documents brought from Nankin by the "Rattler" are of a discouraging character, and evidence that the fanaticism, which from the

commencement has had existence in the patriot camp, has assumed a deeper shade. The following paragraph from one of their pamphlets, in which a conversation on state affairs and the details of government is carried on between the celestial king and the eastern prince Yang, indicates this—"The celestial king said, 'When our celestial elder brother Jesus, in obedience to the commands of our heavenly Father, came down into the world in the country of Judea, He addressed His disciples, saying, At some future day the Comforter will come into the world. Now I, your second elder brother, considering what you, brother Taing, have reported to me, and observing what you have done, must consider that the Comforter and the Holy Ghost, spoken of by our celestial elder brother, is none other than yourself.'" This document is a singular one. The Eastern prince points out a variety of details, in the governmental arrangements of the celestial king, which he considers faulty, and needing to be corrected, the monarch attending with exemplary patience to the admonitions of his subordinate, and receiving congratulations for his submission to reproof. It would appear as if Yang had intruded in no small degree on the position and authority of T'ae Ping Wang, and perchance he has put forward the blasphemous pretensions conveyed in titles such as 'the Eastern prince,' 'the holy spirit,' 'the sacred intelligence who redeems from sickness and saves mankind,' to aid his own ambitious views. Should such be the case, the objectionable publications are to be regarded, not as expressing the sentiments of the entire body, but of a section only. Still, there is enough to make us anxious about this movement, in which truth and error, the ominous and the hopeful, are so strangely intermingled. And this is the present position of all who are interested in the welfare of China: they are watching with anxiety its further development. There are some points on which the mind rests with satisfaction: they have adopted the Old and New Testaments as text-books in schools, and the Ten Commandments as a standard of merit for public offices. They observe the Sabbath, and seem to wish to regulate their political economy by the revealed will of God. And although some of the leaders may be seduced to set themselves up for more than men, yet the Holy Scriptures are being printed and circulated, and that is an unmingled good.

Attempts have been made in different directions to penetrate into the interior; in the neighbourhood of Amoy, with considerable

results, by the Scottish Presbyterian Missionaries; from Shanghai, by the Missionaries of the American Board and our own Missionaries, less successfully.

On January 16th the Rev. Messrs. Edkins and Aitchison—the former of the London Missionary Society, the latter of the American Board—proceeded on a tour in a south-westerly direction. Passing through Ming Hong, containing 10,000 inhabitants, by whom they were favourably received, they crossed the Grand Canal early in the morning of January 19th. Their further progress was arrested at a military station, which they reached shortly after landing, where they were conducted to the presence of a mandarin, who decided that they must accompany him to Suchau, a city remarkable for the hostility to foreigners of its authorities and people. Numbers of troops now collected about them, with long spears and naked swords, amongst whom and the crowd of lookers-on they succeeded, while the mandarin was getting ready, in distributing many books. At Suchau, the chief military mandarin, whose crystal ball indicated the third rank, decided that they should be escorted back to Shanghai immediately. As they came forth from this interview the streets were lined by persons anxious to have a good look at the barbarians. In this manner they were conducted to their boat, beside which was anchored another, filled with troops. The next day, after an early walk on the ramparts, they were summoned to the military office, where they were treated, partly as prisoners, mainly as guests. They were urged to remain another day; but as this would have involved travelling on the Lord's-day they were constrained to decline doing so; and after a dinner of pheasants, mutton, eggs, &c., during which their awkward management of the chop-sticks occasioned some good-natured smiles, and an exhibition of military skill in the use of the sword and spear, for their entertainment, they started, attended by an escort, for Shanghai, which they reached safely on the 24th of January.

Our Missionary, the Rev. J. S. Burdon, accompanied by Mr. James H. Taylor, Medical Missionary in connexion with the Chinese Evangelization Society, proceeded, in April last, on a visit to two islands of the Yang-tze-keang, and also to a city on the north side of that river, about one hundred miles distant from Shanghai. His narrative of this tour, which we shall give next month, will inform our readers as to the difficulties and dangers connected, in the present state of China, with such undertakings.



THE EMANCIPADOS AT PLYMOUTH.—Vide p. 246.

THE YORUBA MISSION.

“MAN is a cosmopolite. While among the wild inhabitants of the forest each tribe can exist only on a comparatively small tract of the earth's surface, man, together with those creatures which he has chosen for his immemorial companions, and has led with him in all his wanderings, is capable of living under every clime, from the shores of the Icy Sea, where the frozen soil never softens under his feet, to the burning sands of equatorial plains, where even reptiles perish from heat and drought.”* Hence the homes which he inhabits are varied indeed.

Under the glowing sun of the equator congregate in matchless beauty the magnificent islands of the Indian Archipelago, where the rich alluvial lowlands, irrigated by numberless streams flowing down from the central mountain masses, yield in abundance the choicest vegetable products. Of not less exquisite although miniature beauty, are sprinkled over the bosom of the Pacific its countless islets. Ceylon teems with a redundancy of vegetation, and luxuriates in its multiplicity of fruits. To these richly-gifted homes of man strange contrasts may be found—Iceland, where, amidst the ceaseless action of volcanic mountains, winter holds his stern sway, and, in the immense glacier formations, asserts his supremacy; or the dreary regions of Thibet, with their arid atmosphere and dread intensity of cold, where vegetation is dried even to brittleness, and animal life is furnished with additional clothing to defend it against the rigour of the climate. The earth, man's estate, allotted to him as his habitation while in this his preliminary existence, before death has yielded him an entrance into an eternal and permanent condition, is one comprehensive of many homes; and throughout these the human family is distributed; one species, derived from one common parentage, yet, under the varying influences of climate, habits of life, &c., presenting itself under variety of modification. There are differences as to physical conformation, complexional differences, differences in language; but more remarkable and interesting than all these are the varying expressions of the human character, and the intellectual diversities by which the various tribes of man are distinguishable from each other. Some, in lands endowed with more than an average of natural advantages—a temperate climate, a fertile soil, facilities for commercial intercourse with other nations—present the strange mystery of an able-bodied

population, surrounded with all the elements of adequate supply, yet perishing from want of necessary food. Another race, under most unfavourable circumstances, where winter renders the earth barren, and binds the sea with icy chains, develops an admirable fertility of expedient. The waste of snow furnishes in abundance an useful building material, and the cold in its intensity provides that which man ingeniously uses as a protection against its rigour. Located beyond the limits of cereal vegetation, without the fruit of the tropics, or the corn-harvests of more temperate climes, he finds a substitute in the marine animals with which his seas abound, and, seeking his prey with indomitable perseverance, brings home the captured seal or the vanquished morse. Some nations are patient under the yoke of conquest. They have been subjected throughout their history to successive floods of invasion, and, prostrating themselves before the advancing inundation, have permitted it, without resistance, to pass over; yet, after a time, the earth absorbs the flood, and the victors merge into the vanquished. Retentive of their national character and habits, although not retentive of their independence, such nations, by a strange procedure, re-act upon their conquerors, and subdue them to the adoption of their own peculiarities. Others sternly resist every effort to encroach on their independence, and, sheltered in their rocky fastnesses, or in the recesses of their sandy deserts, prefer to dwell in isolation, rather than receive a master. Some tribes waste away under adverse influences—the line of national descent gradually attenuates; while others, exposed to evils of no less magnitude, increase in population. Some succumb to the pressure of adversity: they appear to possess no power of endurance: their hopelessness disables them from effort, and they perish more from their own feebleness of character, than from the pressure of external circumstances. Others wrestle vigorously with misfortune, and difficulties and discouragements call into action the energies of their character. They appear to be gifted with an element of invincibility. Baffled for a season in the pursuit of an object, the persuasion of ultimate attainment never deserts them; and while others despair of success, they continue incredulous as to the possibility of failure. We attempt not to account for these discrepancies: they are the results produced by a combination of various influences, the discrimination of which would probably prove as difficult as to account satisfactorily for

* Prichard's "Natural History of Man," p. 3.

the complexional differences of the human race.

But thus it happens that in evangelistic operations we have to deal with very varied modifications of the same sinful nature. It presents itself to us under very different phases—now with an expression of comparative amiability; again with repulsiveness of aspect. In some the temperament is yielding and pliable, in others stern and unbending. Some are enterprising and full of ardour; others heavy and inert: some migratory in their habits; others adhering with extraordinary tenacity to their fatherland: some assuming the character of emigrants, and transferring themselves with facility to new countries; others, after a separation of years, retentive of early reminiscences, and embracing the first opportunity which presents itself of returning to the country of their birth. Yet, however varying in other respects, they all resemble each other in their separation from God, and their need of the gospel in order to their restoration to that intercourse with Him, without which man's present estrangement must terminate in his becoming eternally an outcast. And what a cause for thankfulness is it not, that, if the need be universal, the remedy is one which experience proves to be possessed of a power of universal adaptation? If there be a flexibility in the human constitution which enables man to exist under the greatest climactic extremes, so the gospel of Christ is apprehensive of the human heart under every modification of its sinful state; and thus, while engaged in the review of Missionary operations, we find ourselves surrounded by an accumulation of the most interesting phenomena; souls which, under the influence of sin, had been variously distempered, recovered and restored, and men of various races united to a new centre, and brought into a new and holy fellowship with each other—that of believers in Christ.

The Yorubas are one of the most interesting of those races amongst whom Missionary operations are progressing. They are not a nation of weakly fibre, but of great power of endurance. They have survived calamities which would have extirpated other races less favoured in this respect. The slave-trade, and the cruel wars to which it has given birth, has laid waste their native land. Town after town has been destroyed, and the inhabitants either slain, sold into slavery, or dispersed as homeless exiles. Yet, gradually re-assembling, the survivors have formed new combinations, and raised new homes for themselves, while the transhipped portion of the community, in other lands, amidst all the painful

vicissitudes they have experienced, have retained the memory of those early associations from whence they were so rudely torn. Many of them found a refuge in Sierra Leone, and, brought under Christian instruction, responded to the efforts which were made for their improvement. The rude negro was transformed into the intelligent Christian. Under the influence of that gospel which carries with it the "promise of the life which now is, and of that which is to come," they rose to respectability and independence; but their fatherland was not forgotten, and they rested not until they had returned thither. Nor even when transferred far away beyond the great Atlantic, there consigned to the apparently hopeless destiny of a slave, have they despaired of the possibility of redemption and return. Although placed in very different circumstances from their brethren in Sierra Leone, without Christian instruction, without personal freedom, their recollections of the past remained uneffaced, and their hearts yearned towards the home and friends they had left behind. The chains of slavery appeared to be hopelessly riveted upon them, yet the hope of recovering their freedom left them not; and a Yoruban exodus from Cuba has commenced, as interesting as it is important. Let our readers judge for themselves. The facts of which we desire to put them in possession will be found embodied in the following narrative.

"The mail-steamer 'Gambia,' which left Plymouth, at the beginning of September, for the west coast of Africa, took out a party of emancipated negroes, who some months ago arrived from Havana. These people had been five weeks in Plymouth, waiting for a conveyance. They were forty-eight in number, men, women, and children, ranging in age from the infant of four months old up to the grey head.

"On leaving Cuba they were led to believe that, on their arrival in England, a free passage to the African coast would be provided by the English Government; but this has proved a fallacy, and they were therefore left in considerable difficulty about providing the necessary passage-money. They had brought money with them from Havana, but it fell very short of what was required. This becoming known in Plymouth, some benevolent persons interested themselves in their behalf, and collected funds for them; but as the time drew near for the steamer to leave, there remained a great deficiency to make up; and but for the further liberality of the Packet Company in reducing the rate of passage, they must have been left behind.* Much,

* The West-African Steam Ship Company, in the

however, to the satisfaction of all parties, they were at last put on board the steamer for their destination—Lagos.

“These ‘Emancipados,’ as they are termed, spoke Negro-Spanish, and were communicated with, while at Plymouth, by means of an interpreter. A day or two previous to their leaving, a Church Missionary, who has lately returned from the interior of Africa, was sent down from London to visit them, supposing that he might be able to speak to them. So it proved; and the wild excitement and joy they manifested, when they first heard the sound of their native African tongue, was beyond description.* Their appearance, also, was most picturesque. The women were clad in a light, loose garment, with the addition of a shawl, and a head-dress of a coloured handkerchief. Many of them were finely formed, especially some of the youngsters. There was a suppleness and roundness of limb peculiar to them, no doubt arising from the absence of tight dresses and bandages. They were of the Yoruba nation of Western Africa, and had the peculiar tattoo marks of their tribe. The cost of their redemption has varied from 300 dollars to 1000 dollars each. This latter is the price of Luis Llopas, a mason, who has been twice sold, and has been twenty-eight years in captivity. The reason assigned for the high price at which he was valued was, that he had marks of merit; so that the poor fellow had to pay a heavy premium for his good conduct.

“There are some interesting features connected with this emigration movement towards Africa; but before we notice them it would be well just for a moment to refer to Liberia. This well-known colony of free blacks has excited the hopes of every well-wisher to Africa, supposing that the return of so many natives, endowed with a knowledge of the arts of civilized life, must exercise a beneficial influence upon the native tribes within the reach of their influence. But whatever beneficial influence Liberia may have had, this movement from across the Atlantic bids fair to rival it in importance, and should be so viewed by every friend of Africa.

“Most of these Havana emigrants were, only a few years since, shipped as slaves from Lagos, or the neighbouring ports. They are therefore connected with their native land by

most liberal manner, reduced the passage money by no less a sum than 174*l*. Of this, however, they have had an unexpected restitution, Lord Clarendon having directed its repayment.

* *Vide* Frontispiece, from a sketch made on the spot by Mr. G. Townsend, of Exeter, and kindly forwarded by him to us.

ties of kindred, birth, and language. They not only return to Africa, but to their own country in Africa, and to their own families and friends. There is therefore a wide distinction to be observed between this African exodus and that from the United States to Liberia, the latter being often several generations removed from the parent stock in Africa, and not necessarily reaching their territorial homes. Their return to Africa is not so much from native ties, as from a pressure which is exercised upon them in the States, allowing of no alternative but bondage or Africa. But the migrations homeward from Sierra Leone, the Brazils, and Cuba, of expatriated Yorubas, have been entirely spontaneous, and accomplished in the face of great difficulties. In the lands of their exile they have acquired, some Negro-Portuguese, some Negro-Spanish, and others Negro-English dialects; but they unite in retaining their own native language, and they return with different impressions respecting the countries where they have dwelt. Those from the Brazils and Havana have had to labour as slaves, and have purchased their freedom at a heavy cost, obtained by much patient toil and economy. This will ensure their being persons of some character and industry, possessing general intelligence, and aptitude for the duties of life.”

It would appear that they are only the van of a much more numerous body of “Emancipados.” They have stated that no fewer than 2000 of their fellow-captives are preparing to leave Cuba, and that there are also very many more proposing to return to Africa from Brazil.

This movement is of the deepest interest. It awakens all our sympathies. We rejoice in the deliverance of these poor people from the degrading yoke of the slaveholder. We admire the perseverance with which they toiled for their emancipation until it was accomplished. We realize the joy they will experience when restored to Africa, and the embraces of long-lost relatives and friends. They will find a light shining there which they had not in Cuba or Brazil, and numbers of their countrymen rejoicing in that light. There will be some of their own nation to tell them of a worse bondage than the chains and fetters of the slavedealer—one in which all men are by nature so deeply entangled that no efforts of their own can ever suffice to free them. Nor will this be all. The wondrous narrative of the love of Christ will be unfolded to them. They will hear of Him, who, from a position of exalted glory, stooped to take upon Him the form of a servant, and lived a

life of sorrow, and died a death of pain, for the salvation of sinners—the great Redeemer and Deliverer, who frees the captive without money and without price. There are many converted Yorubas, awakened, some in their own country, others in Sierra Leone, to a reception of “the truth as it is in Jesus.” They can describe the wondrous temporal deliverance which they experienced when friendly hands released them from the pestilential slavehold, and restored them to the fresh air and the glorious sunshine, and the precious freedom, which God had given them, but man in his cruelty had taken away. But they can tell of something still more wonderful—of man’s sin and of God’s mercy—of the abounding of sin, but of grace much more abounding. They can testify to the loving-kindness of the great Redeemer, that, when they were lying in guilt and condemnation, He stooped to raise them up to the enjoyment of a more glorious light, and of that liberty wherewith He makes His people free. Christian friends wait to welcome them; and it is as they come under the influence of Christian truth, and, having Christian principles imparted to them, begin to live and act as Christian men, that they will become valuable agents in helping forward that improvement in the condition and prospects of the Yoruba people which has already so happily commenced.

Pleasing proofs were afforded, while they were in England, that, on the part of these negroes, there was no indisposition to receive Christian instruction. There were not wanting those who laboured for their spiritual welfare. The days which the Rev. H. Townsend passed with them were much valued. It was found that they prized very much any thing that was given them in writing; and one good lady at Plymouth occupied herself in printing with her pen texts of Scripture for them, which they treasured up as something holy, until Spanish Bibles were supplied to them from London. One there was amongst them who manifested special interest on hearing the Scriptures read—the wife of the mason, Luis Llopas. She seemed anxious not to lose a word; and the lady to whom we have referred informs us that “her love to Jesus was marked by many things she said, and in all her ways. Several came to me, saying, ‘Surely that old woman is a Christian!’ and such I doubt not she was. She and her husband were provided with a Bible and many tracts, but their sight was so defective that they could read very little.”

And here we have to mention an affecting occurrence. The son of this aged pair, a young

man about twenty-five years of age, having accompanied others of the party to a meeting with the Committee of some one of the benevolent Societies in London, lost himself in the streets of this great city, and, to the distress of his parents, they were constrained to leave England without him. Search was made for him, but unsuccessfully, until at length an illiterate Spanish letter from this youth to his parents reached the hands of Christian friends at Plymouth. It was dated Soptenten, and prayed them to send him twelve dollars to make his way to Plymouth, where he knew them to be, from a traveller, who told him of his having seen many coloured men at that port, who were probably his lost friends. In this letter Llandro Llopas earnestly entreats his parents not to leave for Africa without him, but they had already sailed. And now the difficulty was to ascertain what was meant by Soptenten, where he stated himself to be in the Spanish inn of Señor Ferran. Some supposed it meant Somers Town, where Spaniards generally reside in London, and a fruitless search was made for him by Colonel Hughes, the Secretary of the Strangers’ Home, in the Minorities, Tower Hill, Shadwell, and Whitechapel. Eventually, Colonel Hughes was led to think that Soptenten meant Southampton, and a letter from a gentleman, who had found the youth wandering in the streets of that town in a state of destitution, proved such to be the case. It was at Southampton the Emancipados first landed from the Havana, and, when extricated from the labyrinth of London, it was for this place he started, in the hope of recovering his lost friends, walking the entire way. The hotel-keeper, on whose charity he was thrown, was most kind to him, and had taken every care of him. He is now placed under the charge of the same Christian lady to whom we have referred, and is reading the Scriptures daily with one of the Town Missionaries in Plymouth, who has learnt some Spanish, as well as receiving instruction in English. We trust that his detention in England may be for his spiritual welfare, and that, when restored to his friends, it may be with capabilities of usefulness much increased.

In consequence of the vigorous measures adopted by the British Government, the export slave-trade on the West-African coast is all but extinct. Legitimate commerce has been introduced, and is rapidly supplanting it in the habits and feelings of many Africans.

The emigrants from Sierra Leone and elsewhere have settled at Lagos in considerable numbers, and occupy a large portion of the town, trading as brokers or middlemen be-

tween the native trader in the interior and the white merchants: others of them are in the interior, engaged in agriculture. The intelligence and energetic habits of the emancipados, if rightly directed, will materially assist their countrymen; and the opportunity which now presents itself of enlarged commercial intercourse with England may be made available for the good of Africa. For it must be borne in mind, that, at the present moment, Africa is supplying England with a most important—and, in consequence of the war with Russia, a most necessary—article of consumption, palm oil. Cotton, also, of good quality, can be produced in almost any quantity, with other valuable products, as indigo, gums, and oils; and in the further development of the natural wealth of Africa these emigrants may be found eminently useful.

The Akus, whether Egbas or Yorubas, are no ordinary people. Brought under Christian influence, they are fitted to become the leading nation of West Africa. Intermediate between the barbarous nations of Dahomey and Ashantee, and the trodden-down tribes on the Niger banks, they occupy a commanding position. Raised to the recognition of the one true God, as revealed in the gospel of His Son, they may stretch forth a helping hand to their fellow-Africans on their right hand and on their left, and, becoming the model nation of that great continent, win others, by their example, to take the Lord as their God. How honoured the position of that Missionary Society which has been providentially permitted to initiate a Mission amongst this intelligent people! How great the responsibility which rests upon that Society vigorously and perseveringly to carry on its work, and, with an effective body of well-qualified labourers, to take possession of the land! There is now an opportunity, one which in interest and importance has never been surpassed. So far as the willingness of the people is concerned, every facility is afforded. They plead for Missionaries. They invite us onward to the occupation of new stations. There is not a large town in that wide extent of country where Christian teachers may not enter, and find a hearty welcome. "A great door and effectual is opened" to us, but "there are many adversaries;" and if we delay to put forth efforts such as the occasion calls for, the door may be closed, and our entrance, for a time at least, be hindered. We need to imitate the American Board in its earnestness of action amongst the Armenians; or the American Baptist Missionary Union in the resolution with which it seeks the amelioration of the

Karen tribes. These are two nations in other regions of the world which have opened in a remarkable manner to the action of the gospel, and which promise, through the goodness of God, to occupy a position of commanding usefulness. The American Societies are therefore putting forth strength. Amongst the Armenians there are no less than 12 stations; 17 out-stations; 26 Missionaries; 31 female assistant Missionaries; 17 native preachers; 40 native helpers.

Amongst the Karens the Missionary force is equally effective. According to the Report of the American Baptist Missionary Union for 1854, the strength of Missionary operations amongst the Burmese and Karens is thus stated—10 stations; 124 out-stations; 26 Missionaries; 27 female assistants; 140 native assistants. Of these about two-thirds have reference to the Karen people.

Compared with this, our Yoruba Mission is numerically feeble, and needs immediate reinforcement. Surely British Christians will not withhold the means, nor British churches the men. Compared with the agency employed, the results produced have been large beyond what we could have expected, and in thus recognising our work the Lord encourages us to do more. Let us pause here to introduce to our readers a summary of our Missionary *status* in the Yoruba country, as it appeared on the visitation tour of the late lamented Bishop Vidal, in December of last year. It will be found in the following extracts from a report drawn up by Archdeacon Graf, who accompanied the bishop on that occasion—

"It was late on Saturday night, Oct. 14, 1854, when the bishop and I went on board the 'Ethiophe' steam-packet, in which the bishop had arrived from England the day previous. On the morning of Tuesday, the 24th, we cast anchor in Lagos Roads, and landed about 11 o'clock at the sandbeach, where the merchants keep their storehouses, miscalled 'baracoons,' and where we met the Rev. C. A. Gollmer with a boat, in which we proceeded to Lagos, where we reached Mr. Gollmer's house at 2 o'clock P.M.

"We remained a week at Lagos, where the Society has two congregations, one at each end of the town. For the one south, near the sea, Mr. Gollmer had just built a very good church, eighty feet by thirty-seven, made of mud-walls, whitewashed, and covered with common grass thatch. It goes by the name of Holy Trinity, and was first opened for divine service Oct. 29th, the bishop holding a confirmation, and delivering his charge, ex-

planatory of the baptismal vows. Neither king nor chiefs attended, but, at my suggestion, service was held in the afternoon at the king's. His palace was too small; the court was too small likewise; and so we had to go in an open space in front of the palace. There we were, under the canopy of a temple not made with hands, surrounded by various personages and groups of people. The king sat in his best apparel under the open verandah of his palace: at his feet were squatted his war-chiefs and councillors of state, forming an imposing circle, under a huge umbrella of many colours. To the king's right and left were his male and female slaves, with their children; further on, to his right, were the Christians, dressed in white man's apparel; and to his left, opposite the last, were his numerous wives and little ones, able to gratify female curiosity by being placed on a slight eminence, from whence they could overlook the whole. Conspicuous in the centre of all stood a table on a mat surrounded by chairs, the emblems of civilized life, occupied by the bishop and Mr. Gollmer, in their robes, besides the interpreter, Samuel Pearse, formerly a schoolboy at Hastings, now a schoolmaster at Lagos. It was a noble sight, at which the bishop's heart thrilled for joy and overflowed with the touching invitation of his text—'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' We had before paid our visit to this King of Lagos, Dosumu, as well as to Mewu, just expelled from Badagry by the friends of the slave-trade, Kosoko and the King of Porto Novo.

"On the 1st of November we proceeded on our way, and pitched our tents in a small village temporarily built for the convenience of travellers and the surrounding farmers. It was a beautiful moonlight night. It was amusing to see several hundred travellers lying on mats in the open street, and screened by mats or country cloths from the dew. The Shango worshippers, however, were jingling their peculiar instruments, crying for rain, and preparing to sacrifice on the following day, the whole night through.

"At nine o'clock in the morning of Thursday, Nov. 2, we arrived at a village of considerable size, called Awoyade, eight miles from Abeokuta. Here we met about 200 native Christians, who had come to meet us with the most hearty welcome. Three miles on this side of Abeokuta we crossed the river Ogun, where the Dahomian army had crossed it before. Here we met our dear Missionary friends, Messrs. Townsend

and Smith, and proceeded] in high spirits, in a considerable cavalcade of horsemen and footmen, through the winding streets, markets, and lanes of this singular place, Abeokuta; and passing by the Wesleyan Missionary premises, we called at Mr. Crowther's station, Igbein, and halted at last at Ake station, where we found a hearty welcome and generous hospitality in the house of Mr. Townsend. At Abeokuta we only stayed five days at first, and nine days more on our return from Ibadan. To describe the impressions produced by Abeokuta would require a book.

"Its mild, aged, and prudent alake—king—whose private name is Sagbua; its spirited, powerful, and portly war-chiefs, with their ludicrously dancing, tall, war-horses; the huge mass of granite heaped up in the middle of Abeokuta, overtopped by the one monstrous pebble overhanging the other rocks all around—the shelter this, in bygone days, of bands of robbers and marauding war-parties, going now by the name of 'olumo,' and from which the name of Abeokuta (*abbe* 'under,' *okuta*, 'stone') is derived; then again the friendliness of the crowds accompanying us from place to place; the welcome of slavery-abolishing chiefs, and the ill-hid sullenness of slavery-loving champions; the rapture of hearing the things of God read, and preached, and sung, and chanted, in their own native tongue, in church, Sunday-school, and at class, their faces beaming with intelligence, and eagerly devouring the bread of life; the simple and modest appearance of men and women in their native attire; the wonderful flexibility of the Yoruba salutations, adapting a special word of congratulation or of sympathy to every imaginable though trifling circumstance in life; the magic charm of being addressed in the street, though a perfect stranger, as 'my mother's child!' thus touching nature's tenderest chord; the confidence in public and universal honesty, evinced by the exposure on the road-side of eatables for sale without a seller, each lot having a certain number of pebbles laid by its side, to be replaced by a corresponding number of coins by the passing traveller, &c. &c. &c.; a volume would be required to detail it all.

"To us it was peculiarly affecting to meet once more so many spiritual children of former years, who recognised me with feelings of respect and affection, which neither years nor distance had obliterated, but rather deepened. And when, one Saturday evening, I kept Mr. Townsend's class for communicants, with my former visitor, Andrew Wilhelm, as

my interpreter, with numbers of my former church members, I could not help being deeply affected: it appeared like living life over again.

"I felt, of course, special interest in some. William Goodwill had been a staid member of my church at Hastings, the father of a large family, and ready, in 1842, to remove to the West Indies, but, at my suggestion, he removed to Abbeokuta instead. He was now turned perfectly grey; yet, in old age, he is as alert and devoted in his Divine Master's work as ever. Andrew Wilhelm, although possessing mighty influence with king and chiefs, yet still the same active, plodding, simple, and humble man of God, seeming absolutely to care for nought beyond his Lord's work and his nation's good.

"Then, just out of the Ake compound, in the little Christian burial-ground, there rests, 'in sure and certain hope of the resurrection to eternal life,' my former fellow-labourer—as catechist—the Rev. J. Christian Müller. Many of the scenes and recollections possessed to me an indescribable charm, and I had often to retire to give vent to my feelings by tears of joy and gratitude to God for the wonders of His love.

"Abbeokuta and its Mission stations have been described elsewhere, and require not notice here.

"On Nov. 5 the bishop held a confirmation at Mr. Crowther's church of Igbein, for that station and Owu, Mr. King's; and, Nov. 19, a confirmation was held at Mr. Townsend's church for Ake, his own station, and Ikija, that of Mr. Smith.

"In the week beginning Nov. 19th the bishop held conferences with all the Missionaries of the Yoruba country for four consecutive days; and the fifth day a Local-Committee Meeting was held under his presidency.

"In the course of the same week the candidates for holy orders were examined. The bishop was particularly pleased with the answers of Mr. King, for the intelligence and originality of thought which they displayed.

"Nov. 26—The Rev. Messrs. Mann, Kefer, and Maser, were ordained priests, and Messrs. King and Macaulay were admitted to deacons' orders, in the Mission church at Ake.

"Nov. 8—We left Abbeokuta for Ibadan, accompanied by Mr. Townsend and Dr. Irving. The road led us for many miles through flourishing farms and fine forests. In the midst of one of the latter we pitched our tents in the evening, there being again neither town nor village to be met with, though we passed frequent ruins of such.

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Our two tents had hardly been put up when a violent tornado drove us all inside, and well-nigh robbed us of our scanty supper by putting the fires out. The following morning, at dawn, the signal was given; the baggage was packed up; kettles, pots, saucepans, &c., were stowed away; the tents taken down and folded up, with the surplus weight they had acquired by the previous heavy rains; and onward the caravan moved again, on and on, through prairies, forests, and farms, all day long, without the sight of even a solitary human habitation, until we were met, a few miles from Ibadan, by our friends, Messrs. Hinderer and Kefer. We rested awhile, to await the different parties belonging to us, and then moved on once more. But just as we were getting a beautiful view of Ibadan, the first town of Yoruba proper, lightning and thunder in the east forewarned us of an approaching tornado, and speedily it came pouring down in torrents of rain, causing us tamely though hastily to wind our way through numberless streets and lanes, until, about five o'clock P.M., we arrived, drenched from head to foot, and fairly shivering from cold, at the Mission-house, where Mrs. Hinderer warmly welcomed us with sundry comforts.

"Nov. 9: *Lord's-day*—The bishop held a confirmation in a good-sized church, which Mr. Hinderer was just finishing.

"Nov. 10—We paid the *bāli*—king—a visit, with a present of a Dutch clock, with which he was marvellously well pleased, caring little as to its going or not, provided it hung up for public show. The *bāli* received us with great civility, and gave us permission to build a second place of worship at the opposite end of the town to our present church. On leaving his majesty, we immediately went in search of a suitable site, which we found near the road leading to Ijaye.

"Ibadan, in extent, is only inferior to Abbeokuta. It is chiefly inhabited by Yorubas proper, although some Egbas and Ijebus are residing here likewise. It is beautifully situated, spreading over the whole of a beautiful hill, and extending considerably beyond its base. The scenery is not, indeed, so fantastically grand as the several mounds of rocks heaped, as it were at random upon each other, at Abbeokuta, but more gradual in its slopes and softer in its windings. The bishop took several sketches at this place. A singular circumstance struck me in most of the large towns in this country, that whereas you may travel day after day, at the rate of thirty miles, you hardly ever see a stone, or even a pebble—it is nought but fine, soft, alluvial soil—in the large towns rocks are

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plentiful, even abound. They have raised a certain locality into an elevated hill, the rocks boldly appearing on the surface, as if some volcanic action had at some period been at work, but become abortive. Here a town is built. Such is Ibadan, as well as Ijaye. Here, as in Abbeokuta, the markets are held daily, special days being chosen for extraordinary ones, to which strangers resort. The most busy times are morning and evening, when food of every kind can be purchased for a few cowries, ready cooked and smoking hot, which is a great convenience to the inhabitants, who can thus provide themselves, before and after the day's toil, without the trouble of cooking at home. In the middle of the day the market-women lazily crawl under their sheds, and chat and sleep their time away. Among the produce exposed for sale I noticed here particularly malt made of Indian corn, which makes a tolerable sort of beer. A great quantity of pottery is also made here, but, although very good-looking, and of handsome shape, it is neither glazed nor burnt properly, owing to the admittance of air into their furnaces, one side of the earthenware being exposed to the same. There are also here large public sheds for the express manufacture of oil from sundry kinds of nuts.

"In a religious point of view this station is, in every respect, in its infancy; nevertheless, promising well for the future. The *bāli* is a mild and very friendly king, as well as rather intelligent-looking. Some of the chiefs are also friendly to our Missionaries, but, unfortunately, they are all engaged in war at some distant town, where they had all repaired, with their soldiery, wives, and children, having besieged a town for the last twelve months, building temporary houses, and engaging in hunting and farming, and, now and then, in petty marauding expeditions. Thus is war carried on in Africa, the object never being to put a speedy end to it by some chivalrous sortie and a thorough *tête-à-tête* fight, but to prolong it indefinitely, as long as it proves profitable, they keeping up the warlike spirit, and the war-weapons ever in trim. A church is just finished; open-air preaching is practised frequently; the Missionaries are gaining a standing, and are everywhere met with civility, and listened to by attentive crowds, being never interrupted, except now and then by some insolent Mahomedan. The bishop was delighted with the prospects of this station, especially as it leads immediately to Ilorin, Rabba, &c.

"In point of salubrity we certainly thought Ibadan cooler, and otherwise more healthy,

than localities nearer the coast, but this sensation may have been imaginary or subjective only.

"Nov. 14.—We left our friends at Ibadan with hearty good wishes, and took the road to Ijaye, where we wished to pay a hasty visit to Mr. Mann. We reached there after six hours' travelling, and found him in good health, but withal very busy.

"The following day we paid a visit to Are—king—the man who literally 'thirsts for blood,' the same who, some time ago, made a human sacrifice of a considerable number of slaves. At the slightest report or suspicion against a wife or a subject, he simply calls for the party, makes them kneel down in presence of his court, and at one stroke, with his own hand, severs the head from the trunk, without examination of the merits of the case, without judge or jury. And when his eye is not delighted with the sight of *human* blood, he takes his hatchet in hand, and, parading through his spacious court, he chops the head off the best sheep or goat that comes in his way. Yet, strange to say, this man even has asked for Missionaries, and protects them, having two American Baptist Missionaries at Ijaye, besides Mr. Mann. But such a dread do the inhabitants entertain of the tyrant, that they dare not attend church or school for fear of incurring his displeasure, and yet it were dangerous to inform him of the fact. True, the town of Ijaye, though very large, and inhabited by the warlike Yoruba proper, is kept in excellent order. A police is needless, for crime or depredation is hardly ever committed. The king alone commits them: that is his lordly prerogative. It is impossible that such a state of things should last very long, and yet thousands prefer being under the protection of such an iron sceptre, to being exposed, as formerly, day by day, at home and abroad, to the marauding kidnappers of former years. Even Are, however, is capable of a generous act. Lately, a prisoner of the *bāli* of Ibadan escaped, and took refuge with the Are of Ijaye, whom, instead of keeping as a slave, or selling him as such, he delivered up to Mr. Mann, granting him thereby his freedom.

"Mr. Mann has certainly a most difficult position and a delicate task: on the one hand to preach the gospel at all hazards; on the other hand, not to act presumptuously, and incur Are's deadly displeasure. At present he is vigorously prosecuting the study of the Yoruba language, which, in some few things, differs from the dialect spoken by the Egbas.

"Nov. 16.—We left for Abbeokuta, which we reached after travelling two days and a

half, and sleeping two nights in our tents, altogether a gipsy-like life. We could have wished very much to have visited the Society's most recent and most distant station, Oloru Pellu, at three days' journey, but had to be satisfied with such information as Thomas Macaulay, lately of Hastings, the visitor stationed there, afforded us, who gave us a very cheering account of the chief's and people's eagerness to hear the good tidings of the gospel. We had hoped at least to have been able to see Oshielle, only eight miles from Abbeokuta, where Mr. Moore is stationed; but even this plan had to be given up, from want of time, and pressure of other business.

"I have no hesitation in stating—indeed I feel anxious to do it—that the Yoruba Mission offers the most cheering and hopeful prospect. The Missionaries, as men 'fearing God and working righteousness,' whose uprightness and faithfulness have now been tested for a number of years, enjoy the confidence of the kings and chiefs of the land—an influence which they have gradually and unconsciously obtained. And whilst they are using such influence to the best interests of the country and the church, with a judicious shrinking from public view, and a due sense of the responsibility attached to such influence, they may, nay, must, exercise it with gratitude to God, however distasteful it may prove to those who, from interested motives, would rather encourage the ungodly practices, and enjoy the bloodstained emoluments, arising from the slave-trade.

"For the spread of the gospel the country appears to have been very providentially prepared in the present distribution of its population. The Missionary has not to plod from house to house, and from hamlet to hamlet, beginning ever his work anew, and splitting his native agency into small, scattered particles, with scarce a sufficient sphere of action for each. The whole country is desolate; its numerous towns and villages have disappeared; and 'concentration into a few, but mighty and large-sized cities' has been the watchword instinctively obeyed from all quarters and by all of a tribe. Hence the country appears utterly deserted for distances of 20, 30, 50 miles; but the towns, when once found out, are of vast extent, in which the Missionary might preach at twenty different points, and never have the same auditors, and yet return the same day to his own house.

"As to the means of evangelization of the Yoruba country, I may mention as most urgent the need of the Bible—the whole Bible—translated and printed with all possible despatch, in a hundred thousand copies.

"Here the characters of the alphabet are quickly learnt by an intelligent and eager scholar. He marvels at the ingenious formation of a word by certain letters; wonders beyond measure that he can speak his own language by certain mechanical signs; and when he at last deciphers the wonders of God in his printed gospel, he seems full of amazement, treasures up the book and its contents, makes it his travelling companion, and spreads the news wherever he goes. Henceforth let the Missionaries die and the native teachers be removed, if it must be so; but the living word, with its deep meaning for every soul of man, and its exponent and life-giving originator, the Holy Spirit—it has kindled a fire in the land not to be quenched by many waters, stronger than hell, everlasting as God. Oh, give them the Bible!"

Such is a summary of the results which our Missionaries have been instrumental in accomplishing. A great spiritual work has been commenced, and Christianity, in its ameliorating influence, is extending itself from Abbeokuta as a centre. The people desire peace: they are becoming more generally and decidedly indisposed to all slave-trading transactions. The friends of that traffic find springing up around them a greater obstacle to its resumption than the squadron on the coast. An anti-slave trading movement has commenced among the natives themselves, and is becoming stronger and more determined in its action. This is a more serious difficulty than the squadron, for the squadron lopped off the branches, but this cuts up the upas-tree by the roots. The migration from the Spanish slaveholding countries will serve to alienate the national mind still more from such pursuits. But that growing indisposition has been the result of Christian instruction and influence. How could it be otherwise? Overflowing with goodwill towards man, the gospel of Christ indisposes the human mind to acts of inhumanity. It cannot be surprising, therefore, if the Missionaries who have been instrumental in communicating to the native this new influence, and these new principles of action, find themselves exposed to hostility on the part of those who desire the revival of the slave-trade. Of course such persons consider Missionaries as their chief opponents, nor is it surprising that they very heartily desire the expulsion from the Yoruba country of all who are actively engaged in ameliorating the condition of the people. We are informed, indeed, that some effort of this kind has been made, with a view to prevent the return to the west coast of Africa of two Missionaries who have laboured successfully in the Yoruba

Mission from its commencement, and who are now, for a brief period, in Europe, for the re-establishment of health. It is very remarkable how such efforts recoil on the authors of them, and produce results which they never intended; like the Australian missile the boomerang, which, cast forth by an unskillful hand, describes a gyration so peculiar as to strike, not the object against which it is aimed, but the individual who discharged it. The alake and chiefs of Abbeokuta heard of this attempt, and it called forth a counteracting memorial, one of the most deeply-interesting and important documents which we ever remember to have read. It is addressed to the Honorary Secretary of the Society.

“*Ake, Abbeokuta, May 29, 1855.*

“REV. AND DEAR SIR—It having come to my knowledge, a few weeks ago, that a petition was drawn up by a party of merchants and traders at Lagos, to the effect of preventing the return to this country of Messrs. Townsend and Gollmer, who have recently left us for England—

“I, the alake, or king of Abbeokuta, together with my subjects, who have been eyewitnesses of the great and incessant labours and self-denying actions of the above Missionaries for the Egba nation, have consulted together, and we have come to the conclusion that it is both right and necessary that we should express our humble opinions of the efficacy of the labours of these Missionaries, Messrs. Townsend and Gollmer, after the space of ten years' personal acquaintance with them; and, at the same time, we would also humbly ask the favour of their return to us again, after they shall have had a perfect recruit of health and strength in their native land.

“The Egba nation, I fear, will go to ruins, and my chiefs, the baloguns of Iporo, Ikija, Ijewu, Owu, and other towns, entertain the same fear with me, if we should remain blind to our own interest, and allow ourselves to be led over and prevailed upon by the absurd and foolish notions of men who are entirely uninterested in the welfare of their own country, and if we do not at once exert ourselves, upon this conviction, in representing the real state of the affairs of our country to you, our benefactors, in their true and lively colours.

“We are not unaware of the dangers to which the Rev. Messrs. Townsend, Crowther, and Gollmer exposed themselves, for the good of our country, when, in the year 1845, they first arrived at Badagry. We are quite conscious of the great risk of personal safety

through which they kept their posts when the King of Dahomey, unrestrained by the fear of any foreign power, endeavoured, conjointly with the slave-dealers, to blast every probable effort to suppress the slave-trade, and facilitate legitimate commerce. When Mr. Faulkner, one of the first African traders that owned a vessel, anchored at Badagry to purchase oil and ivory, he was himself captured by the King of Dahomey, and would have been undoubtedly killed had not the English interfered. The lives of our Missionaries, Messrs. Townsend, Crowther, Smith, and Gollmer, were then in great danger: they expected capture or death daily, and, with their wives, suffered the want of provisions for their daily sustenance. Amidst all these privations, endured for the good of our country, they determined either to keep their posts or die. There was then no one directly commissioned to attend to the political state of the country. The Missionaries, therefore, for their own safety's sake, were obliged to be advisers for self-defence, as well as soldiers of Christ. And need we refer, also, to the case of the Dahomians, when they poured on my town and upon my subjects, as if to overwhelm us? If no one else did, I am certain that I depended much on them for direction. Their presence and strength of mind kept up my spirits, which were really cast down through the notions that I had generally entertained of those foes. My subjects all owned the utility of the Oyibos (white men), and to a child all saw that we owed our safety to them. When some captains and petty warriors turned their backs to the war, it was these Oyibos that sent them back. The victory over the Dahomians was due, therefore, to the God of these Missionaries, through their instrumentality.

“Another point, also, that I should like to call your attention to is this—Christianity, as producing peace among my people. Now, although I myself am still a heathen, yet I am not blind to facts. The first is, that the present state of Abbeokuta is not what it was ten years ago, for, instead of war, there is peace. The second is, that Christianity is a really powerful religion, for its effects upon the minds of my people are so well marked that we all admire it. And thirdly, that the Oyibos, although a small and weak body, observing them outwardly, yet they are stronger than any of my mighty men in the country. One instance of this will suffice. In the case of the Ado war there was none in all Abbeokuta, or in the surrounding towns, who, either by force of power or strength, could have been able to remove the balo-

guns from their encampment; and although I was the first chief of Abbeokuta then, yet I could not have effected it; but, to my surprise, who do you think did it? Who were those that pitched their tents of conciliation in a most dangerous spot, between the camps of two savage and hostile people? They were the two Missionaries, Messrs. Townsend and Crowther. In a few days after, to my great astonishment, I understood that these Oyibos actually brought the warriors home to their houses, for Shomoi, the obbashorun, was actually led into the town, and taken to his own house, by these Missionaries, and delivered to his wives in peace. Now, dear Sir, who could have effected this, had not these Missionaries respect and honour, both from the chiefs and people? And, above all, were they not loved by the Egba nation, could they have been listened to? would their advice have been taken?

“With regard to the second point, that Christianity is a powerful religion, I would allow my subjects who have been converted to that religion to express their own mind on that point.”

Here is introduced into the document the testimony of the Christian Yorubas.

“The arrival of the Missionaries is quite a new event to us who are converted in Abbeokuta. We had been in gross darkness and ignorance before this event: we knew no heaven, and feared no hell. But when Messrs. Townsend, Crowther, Smith, and Gollmer, came, they taught us the way of salvation, and this instruction has proved beneficial to our souls. Peace has been established, and we are now enjoying the sweets of the gospel. We have become personally much attached to these Missionaries: we understand their dealings, and they ours. They alone are able to prevail on our fathers at such times that persecutions are raised against us, because our fathers know them as old acquaintances, and would fain yield to their

advice on that account. This privilege new Missionaries have not got.”

The king then resumes—

“One last point we shall observe before we conclude, and that is, the liberty we now enjoy as the result of the peace that has been effected through the instrumentality of Messrs. Townsend and Crowther in Abbeokuta.

“Within six years back the roads to Ijaye, Ibadan, Ketu, and Jebu, were very dangerous: A caravan of fifty could not pass them with safety. Kidnappers made these roads their homes, and the chiefs and rulers of these several towns countenanced the actions of these men-stealers. But observe the contrast. At present, a single female could travel three days’ journey without any fear of danger, for when there is no danger there is also no cause for fear. Little boys and girls can go eight, nine, ten miles beyond the walls of Abbeokuta safely, no one daring to touch them. Is this not really a cause of much thanks to you, for sending us such men? and would you not feel with us when we ask for their return to us again? It is their peace we now enjoy. In their peace an obbashorun was made, and in their peace a king was crowned. The absence of these Missionaries, therefore, from us, has made us chilly. We pray you to send them us again, and many others like them for the several towns of our extensive country.”

Then follow the signatures of the alake and fifteen of the principal chiefs, of thirteen Sierra-Leone emigrants, and the numerical aggregate of native converts belonging to the various congregations in Abbeokuta who gave in their names — Ake, 225; Igbein, 210; Ikiya, 90; Owu, 30.

We have in hand other interesting documents explanatory of new and important openings which present themselves in this Mission-field, but we must defer them to a future Number.

NOTICES OF CHINA.

We would preface the narrative of our Missionary Mr. Burdon, promised in our last Number, by a valuable paper, drawn up by Dr. Bridgman, of the American Board, on the Yang-tze-keang and its tributaries, its cities, and towns. It will be found well worthy of perusal. As the Niger in Africa, so the Yang-tze-keang in China, presents a great river road into the interior, affording facilities of communication with all the central provinces of the empire and their innumerable cities. We long for the time when

it shall be available, not only for commercial purposes, but for that which is of far higher moment, the great work of evangelization. In perusing this article our readers will be much aided by a reference to a map of China, given with our Number for April 1851. Tracing out the topographical notices of Dr. Bridgman, they will be surprised, and deeply interested, in observing what facilities of intercourse with the vast interior of China exist in connexion with this great river and its tributaries.

“Even to this day, notwithstanding all the enterprising projects of the age, the upper regions of Central Asia remain so far unexplored and unknown, that geographers are not at all sure which of several small streams are the veritable head-waters of this great river. It is believed, however, that in one and the same region—and that, too, of no very great extent—both the Brahma-putra and the Meikon, as well as the Yang-tsz’, have their sources, and that not very far distant, in the same elevated regions, are also to be found the sources of other great rivers—the Salween and the Hwang Ho.

“The Hwang Ho, the smallest of the two great rivers of China, on its way to the Yellow Sea flows through a circuitous course of about twenty-five hundred miles, taking its rise in latitude 35° north and longitude 20° west of Peking.

“In nearly the same latitude, according to Chinese geographers, and distant about 425 miles west from the sources of the Yellow River, are the head-waters of the Yang-tsz’ Kiang, or ‘Child of the Ocean.’ Its course at first is southward, and then northward, winding its way through an apparently level country, and bearing the name Muru-Ussu, or ‘Tortuous Waters.’ The magnitude of the stream must be considerable even in these upper regions; for it was here, beyond the Bayen Khara, that the missionary traveller, M. Huc, in the winter of 1845, saw a herd of wild oxen that had perished, having got frozen up in the ice while attempting to cross the river!

“Leaving these upper regions, after traversing the wide territory of Koko Nor, the Tortuous Waters run southward, and enter the great province of Sz’-chuen, near the thirty-second degree of north latitude, and distant about half a degree from that line of demarcation that separates Koko Nor from Anterior or Eastern Thibet. Not far from that point, but a little northward, the river takes the name Pulu-tsu Ho, or Plu-tsu. In its rapid course it now descends due south through seven or eight degrees of latitude, and close to that mountainous range which forms the boundary-line between Tibet and Sz’-chuen.

“Between the parallels of 28° and 29° north, and between the longitudes of 17° and 18° east of Peking, the river crosses the norther frontier of the province of Yun-nan, and takes the name Kinsha Ho, or ‘River of Golden Sands.’ This name it retains while it descends two or three degrees further southward, and, returning, again traverses the province of Sz’-chuen; but on reaching the department of Hoh Chau, it becomes known, by way of distinction, as the ‘Great River,’ Ta Kiang; and thus it is

usually designated through the remainder of its course to the Pacific.

“Well has this river been called the Girdle of China; and a rich and magnificent girdle it is, connecting together all the central provinces of the empire situated between Tibet and Koko Nor on the west, and the Pacific Ocean on the east. Its entire length, through all its numerous windings—under its various names—can hardly be less, but rather more, than 3000 miles. And if regard be had to its tributaries, and to the cities to which its waters give access, to the richness of the soil and the variety of the products along its banks, and, above all, to the vast population scattered far and wide over the valleys and plains and hill-sides drained by it and its confluent, this Child of the Ocean has no equal on our globe. This Great River and its branches, natural and artificial, form an inland communication with by far the largest and the richest portion of the whole eighteen provinces of China Proper.

“The importance of this river, especially in a commercial point of view, will be more fully understood, if its tributaries, the great cities along its banks, &c, be surveyed somewhat in detail. And, as we proceed, we shall see that it and its confluent—like the main artery and its branches in the human system—are truly essential to the life and vigour of the whole empire—vital conduits that supply to every part the means of support. Like a great sea, it is in itself a grand object, unfolding to us the matchless wisdom and power of its Creator.

“Leaving out of view, in the sequel, the upper portions of the river, bearing the names of Plu-tsu and Muru-Ussu—we will glance at its tributaries as they come in succession, commencing where this great artery becomes known to us as the River of Golden Sands, or Kin-sha Ho.

“On the south—from the provinces of Yun-nan and Kwei-chau—the tributaries are numerous, but not large. The principal one takes its rise in that long mountainous range called the Nan-ling—‘Southern Peak’—which separates the more southern part of China from the central provinces, and from which, on its southern declivity, the Pearl River flows eastward to Canton. It is called Wu Kiang, or Black River, and runs quite across the province of Kwei-chau in a northerly direction. On its way from the Southern Peak it receives the waters of many smaller branches, and at last unites, at Pei-chau, in Sz’-chuen, with the Great River.

“On the north, in Sz’-chuen, the tributaries are not only numerous, but some of them are large. The name of the province,

Sz'-chuen, literally 'Four Streams,' was probably given to this extensive territory on account of its four principal rivers, viz. the Kin-sha, the Ya-lung, the Min, and the Kia-ling. Some authorities, instead of the Kin-sha, make the Wu-liang one of the Four Streams. Both are worthy of being brought into account, and the native of India would easily recognise his own Punjab here in the Middle Kingdom. M. Huc, describing these 'magnificent waters,' as he saw them along the western borders of Sz'-chuen, says, 'they had here to force their way through frequent narrow passes, rolling over lofty precipices, and carrying with them large masses of ice.'

"First in order, but not in magnitude, —proceeding eastward from the Kin-sha—is the Wu-liang Ho, the 'Boundless River,' so called. Next is the Ya-lung: it is more than a thousand miles in length, and draws its head-waters from the Bayen Khara mountains in the regions of Koko Nor. The Min, the next in magnitude, is about seven or eight hundred miles in length, and drains all the central parts of the province. The Kia-ling, still further eastward, is in itself a great river: its length is hardly less than eight hundred miles. Its sources lie in the southern part of the province of Kan-suh; and it receives no inconsiderable tributaries before it becomes itself a tributary to the Great River, near the city of Chung-king, some fifty miles above the junction of the Black River.

"Entering Hupeh, near its extreme western limit, the Great River runs through the entire length of the province, and, in its progress, receives the waters of many lakes and rivers. By far the largest of all these streams is one which, in olden times, gave its name to the most illustrious House that ever ruled the black-haired race—the Han. This river draws its immense resources, not only from Hupeh, but also from the more remote provinces of Shensi and Honan.

"The principal river on the south side, or the right bank, of the Yang-ts'z', is the Tsing Kiang—the 'Clear River'—and it well deserves the name. It traverses, too, a most beautiful and rich region of country, between the latitudes of 30° and 31° north.

"The lakes of this fertile region, in their aggregate area excelling those of any other of the eighteen provinces, are justly entitled to give their name, Hu-peh—'Northern Lakes'—to this province. These lakes are many, and all communicate, by natural or artificial channels, with the Child of the Ocean.

"The great reservoir in the province of Hu-nan, the 'Southern Lakes,' is the Tung-ting Hu, or the Lake Tung-ting. This is the largest lake in China: it has an area of 300 square miles, with a circumference of more than 250 miles. The Child of the Ocean, after having almost passed by this lake, suddenly turns round, and, flowing southward, bends to receive the lacustrine treasures of the Tung-ting, not far from the city of Yoh-chau, in latitude 29° 24' north.

"Having taken up these waters and proceeded on in a north-easterly course, passing by Hanyang and Wuchang, again it turns southward, and there, in the province of Kiang-si, receives the waters of the far-famed Poyang close by a small walled city called Hukau, 'the Lake's Mouth.' It was there, in 1816, that the gentlemen of Lord Amherst's embassy, *en route* from court, by the way of the Grand Canal and Nanking, entered on this lake. After having crossed it, from north to south, they proceeded on, in their boats, ascending one of its main tributaries until they reached the Nan-ling, or Mei-ling, distant only about three hundred miles from Canton. The Poyang receives nearly the whole of the waters of the province of Kiang-si, and, like the Tung-ting, pours all its united tributaries into the Great River.

"From Hukau, moving on in a north-easterly direction, the Great River becomes broader and deeper as it traverses the province of Nganhwui, receiving tributaries along both its banks. An eyewitness of this part of its course, not many years ago, says, 'The landscape, consisting of the finest combination of hill and dale, with very high mountains in the distance, was variegated in the most beautiful manner, having a climate and country surpassed by none in the world, and equalled by very few.' Captain Buchanan, and other gentlemen, of the 'Susquehanna' and 'Confucius,' on their recent trip to Wuhu, can bear testimony to the correctness of the above description.

"In Kiang-su, after passing Nanking, the river trends southward; and close on the west of Kwa-chau and Chin-kiang it is intersected by the Grand Canal, which, by the Chinese, is called Yun Ho—the 'Transport River'—it being the principal channel for the transportation of grain from the central provinces to the northern capital. Through the whole of this province, as everywhere else, it receives many tributaries, some with narrower and others with broader courses, all of which help to swell the flood of waters, till in one broad expanse, several miles in extent from north to south, they disembogue into the Yellow Sea.

"The mouth of the river, which is the usual entrance for sea-going vessels, is in latitude $31^{\circ} 9' 3''$ north, and longitude $122^{\circ} 15' 4''$ east, while the port of Shanghai is in latitude $31^{\circ} 15' 41''$ north, and longitude $121^{\circ} 20' 6''$ east of Greenwich.

"The rapid survey now taken of the Yang-tsz' Kiang, and of the waters connected with it, shows what great facilities the Chinese enjoy for intercommunication and the prosecution of domestic trade, and points to the mouth of the Great River as the principal channel for carrying on foreign commerce, not only with the central provinces, but also with those forming the western and northern portions of their empire. Whether the appliances of steam are soon to be enjoyed by the Chinese or not, the case remains substantially the same: commerce on the Pacific has been steadily increasing for some years back, and most evidently is destined to increase for a time to come; and a natural consequence of this will be an extension of foreign intercourse with this people. Intestine wars may check for a season—perhaps interrupt for successive seasons—the more natural course of events. Still the Chinese are now, as they ever have been, exceedingly fond of traffic, and their commerce goes on. Its channels and agents are changed, yet it continues, fluctuating only with the tide of population and the demands of the masses of the people. Their own wants, and the abundant productions of their soil, naturally lead them—constrain them, in some degree—to engage in traffic. The late three years' war with Great Britain did, in some places, temporarily derange, but nowhere did it wholly destroy, their trade, domestic or foreign. So the present troubles have already caused no inconsiderable impediments to commercial business; and in all probability they have not yet reached their maximum point; but when they are over and past, trade will revive and flourish. The necessities of life continue the same from age to age, and among this quiet people the productions of the soil are not easily disturbed; and we may confidently expect that, as soon as the pressure of intestine strifes is removed, commerce will be pushed on with increased activity.

"The 'Susquehanna,' drawing eighteen feet or more on her late trip, had no difficulty in ascending the river up to Nanking, and from thence to Wuhu. Much of the way the eight fathom line found no bottom. A propeller of light draft probably might ascend 1200 or 1500 miles higher up. Such an immense mass of waters, passing through such a region as we know this valley to be, must have a deep channel. In the present attitude of affairs,

and in view of our unsettled relations with this government and people, an accurate survey of the Yang-tsz' Kiang, from the sea to its sources, is a great desideratum. It is high time that these waters were better known, and opened up to the nations of the west for the prosecution of their peaceful and friendly enterprises. From its magnitude and position, this river is fit to be a highway for the nations, and should no longer be monopolized by any one part of the human family. Its navigation may be—doubtless should be—subject to some fixed regulations; but it ought not to be any longer, as it has been in centuries past, wholly and absolutely interdicted.

"This Child of the Ocean has no equal on the face of the earth. The Amazon, where it disembogues, may present a greater bulk of waters; and the Mississippi may travel through a longer course. Those two may rival this one also in the variety, but not in the abundance, of the productions found along their extensive banks. Were the valley of the Yang-tsz' as well explored as that of the great western valley—were those artesian wells, and golden sands, and bituminous strata, &c., known to exist in Sz'-chuen and other provinces, duly examined—there would be found, in all probability, some of the richest mineral localities in the world.

"But whatever may be the abundance or richness of these productions, they are as nothing in value when compared with the millions of people that have their habitations on and along the banks of the Yang-tsz' Kiang. In this respect the valley of the Mississippi is almost a howling wilderness, and that of the Amazon little better than a desert. It is the living and intellectual masses that give to any country its chief value—a value that nothing else can equal. In this respect, the regions traversed by the Child of the Ocean are unrivalled.

"If any one will take the trouble to ascertain and examine carefully the situation of all the cities and towns, and of the great emporia throughout the empire, he will find that by far the greatest part of them—in some provinces all of any importance—are accessible by water. Many hundreds of the chief places of concourse may be approached by the native craft on the Yang-tsz' Kiang and its branches. A few of these I will here enumerate, and will add, in passing, such particulars as may seem most likely to interest the reader.

"First in importance, not in magnitude—not in a political point of view, perhaps—is the city of Shanghai, the latitude and longitude of which have already been given. The city stands on the left bank of the river

Hwang-pu, some twelve miles from its junction with the Yang-tsz' Kiang—which junction is only about fifty miles north-west from Gutzlaff Island—the grand way-mark for entering the inner waters of China. Once, and not many centuries ago, Shanghai was a place of little note, except as a haunt for pirates, especially those from Corea and Japan. In later times, however, it has been far otherwise. Old channels have been changed, and the port of Shanghai is now second to no one in the empire: and such is its position, that, as foreign intercourse is extended, its importance must increase. To this point the products of foreign nations, for central, and western, and northern China, must come; and, *vice versa*, to this point, also, must come for exportation the merchandise of full three-fourths of the Middle Kingdom. And when the time for railways to be laid down in China shall have come—and it may not be very distant, for no country can well be better fitted to invite such enterprises than the broad plains of Kiang-nan* and the valleys of the Yang-tsz' and its branches—then Shanghai and its environs will form the grand terminus, or central point, where locomotives, with their heavy trains, will come in and go out in great numbers, and richly laden.

“The situation and importance of the two Chau—Su and Hang, the paradise of China—are too well known to the commercial world to require here more than this bare allusion; and so, likewise, are the principal northern localities of silks and teas—for which two great staples the port of Shanghai is the natural outlet.

“All the efforts of the armed expeditions of 1840-1842 were quite ineffectual, till a blow was struck which caused the fall of Chin-kiang fu. The very name of this city, ‘Guarding-River Station,’ or ‘the River’s Guard,’ is sufficiently indicative of its value when politically considered. The British forces having taken and occupied it, Sir Henry Pottinger found it easy to get His Imperial Majesty’s ministers to listen to overtures, and accept his terms for a treaty of peace and commerce. In no other case have the insurgent leaders exhibited so much wisdom as in early taking possession of Chin-kiang, so as there effectually to intercept and control all communication, both on the Great River and on the Grand Canal. Having forces sufficient to hold Chin-kiang and its dependencies, the occupation of

* The province of Kiang-su, together with that of Nganhwei, are included under the term Kiang-nan. Kiang-nan and Kiang-su are comprised in the designation of the Liang-kiang or “The two Kiang.”

Nankin, Wuhu, and other cities up the river, follows almost as a matter of course. In any future arrangements with the Chinese empire, liberty to pass and repass this station will probably be regarded as essential to free and friendly relations with the people of the western provinces. In fact, Chin-kiang fu is the great eastern gate, as the Yang-tsz' Kiang is the great avenue, to Eastern Asia.

“In selecting the sites for their cities, an easy approach to them by water has apparently been a principal consideration with the Chinese in all ages. While they have no charts, properly so called, still, from their maps and topographical writings, and from what we know of the valley of the Yang-tsz' Kiang, we may presume that the immense masses of waters which traverse the plains of Kiang-nan have opened for themselves broad and deep courses, and that between the Great River and the principal lakes, and northward to the Hwang Ho, intercommunication by boats cannot be difficult.

“Some native authorities, indeed, represent an open navigation, for native craft, between the Yang-tsz' Kiang and the Yellow River. Experience, however, is wanting to ascertain whether it be so or not, and also what draft of water is actually to be had, along the various points, at different seasons of the year. We know that over a larger part of the great plain the rise and fall of tide is considerable; but until nautical surveys shall have been made, it will not be safe, in numerous instances, to pronounce without qualification whether certain cities are accessible or not by heavy vessels.

“The departmental cities accessible by native craft, in the province of Kiang-su, are Tsung-kiang fu, Tai-tsang fu, Suchau fu, Chang-chau fu, Chin-kiang fu, and Kiang-ning fu, on the south side of the river; and Yang-chau fu on the north; also, on both sides, a great number of the lesser cities, such as Kiang-yin hien, &c. &c.

“The gentlemen who accompanied His Excellency the American minister on his recent trip to Wuhu, noticed many channels branching off from the main river, such as would be of easy navigation for steamboats. Not very far below Chin-kiang a fleet of several hundred boats and small junks was seen, coming down from the north, on one of the channels connecting with ‘Salt River.’ At several other places, and some of them far off from the Yang-tsz' Kiang, large numbers of vessels were seen at anchor in the vicinity of commercial towns. A fleet of this sort was seen off the city of Taitsang fu, once, if it be not now, noted for its great maritime traffic.

"In the province of Nganhwui the following cities are among those that border on the Great River, or are easily accessible by native craft—Tai-ping fu, Wuhu hien, Tung-ling hien, Chi-chau fu, Tung-liu hien: these are all on the right bank: on the other are Hochau, Nganking fu, and others of scarcely less note. These several cities are all within that region of country which is now furnishing the whole world with one of its chief luxuries, and are all places of more or less note on account of their domestic trade.

"Between Chau Hu, or the Lake Chau, and the Great River, there is a channel, apparently of easy navigation, affording access to the prefectural city Lu-chau fu, at present—or, at least, not long ago—the residence of the provincial government.

"In the next province westward, Kiang-si, we find all the departmental cities—fourteen in number—accessible by native craft on the Great River, or the waters that flow into it, for the Yang-tsz' itself traverses the province for only about eighty miles. Among these great cities the most important ones are—Nan-chang fu, Jau-chau fu, Nan-kang fu, Kiu-kiang fu, Lin-kiang fu, Kan-chau fu, and Nan-ngan fu.

"At or near to this last-named city the inland navigation southward terminates, nearly three hundred miles from the Poyang lake. The city of Kan-chau lies quite in the southern part of Kiang-si, and, as viewed by Mr. Davis, it seemed to surpass, in the extent of its area, any he had before seen in China.

"The names of Nan-chang, Kiu-kiang, and other lesser cities, bordering on the waters of Kiang-si, and connected with the Great River, have become conspicuous in the records of the present revolution. Their wealth, population, and easy access by water, have drawn upon them the insurgent forces. As they have been the first to suffer in times of disorder, so they will probably be the first to revive when peace is restored.

"In the province of Hupeh the three great cities, Wuchang, Hanyang, and Han-kau, are in close proximity, and form one great mart. No one other place in China presents an equal amount of wealth and population on the same area, vieing with the greatest emporia of the world. Most of the other prefectural cities in this province are accessible by water, and so, too, are a great many of the lesser towns—I mean the chief towns of the *hien*, or districts. Of the former, I will name only Ngan-luh fu, Siang-yang fu, King-chau fu, I-chang fu, and Shi-ngan fu.

"So large is the number of cities which can be reached by river-going craft, in the province of Hunan, that an enumeration

of them would be much less easy than to give the names of all those that are not; for of the sixteen departmental cities, only four or five would come into the latter list, and of the sixty-seven lesser cities about a like proportion. The two most important, among the scores that are accessible by water, are Chang-sha fu and Yoh-chau fu. These were among the first to attract the attention of the Kwang-si insurgents—a pretty sure indication of their importance.

"Proceeding on westward, to the province of 'Four Streams'—the Punjab of China—we again find that nearly all the cities, great and small, have sprung up along the fertile banks of its great rivers, viz. the Kin-sha, the Wu-liang, the Wu-lung, the Min, and the Kialing; but time would fail me were I to undertake to enumerate and describe all these. The inland navigation in Sz'-chuen, taking it all in all, can scarcely be less than that in the eastern provinces.

"Now to open up all this extensive navigation, east and west—from one extreme of the Yang-tsz' Kiang to the other—and to develop its facilities, and the advantages for an extended and free commerce, will be a work of no inconsiderable magnitude, yet one which must, it seems to me, commend itself to the enterprising men of the age.

"N.B. I had hoped to have had it in my power to subjoin here a nautical survey, from Gutzlaff Island to Wuhu, embodying all the facts gained by foreign navigators since 1840: such a survey is a great desideratum, and I hope it will be supplied."

We now commence Mr. Burdon's journal.

"April 17, 1855—We started this morning at a little after half-past eight, and, as wind and tide favoured us, we went on very rapidly towards Woo-sung, the port of Shanghai, being at the mouth of the river on which our city is situated. That river, however, which at Shanghai is as broad as the Thames at Greenwich, or the Mersey a little above Liverpool, is a mere tributary to the Yang-tze-keang, in comparison with which, in length and breadth, our little rivers sink into insignificance. It may give some idea of it when I mention that the small island in its mouth, called Dzoong-Ming, to which we were going, is calculated to contain more than a million of inhabitants; and there are also many other islands in the neighbourhood, containing a vast number of immortal souls. Arrived at Woo-sung about one o'clock P.M., we landed, and took a walk through the place for half an hour. As it is opposite this town that the 'receiving-ships,' as they are called, from their being the *dépôts*

for the opium brought up from the south, lie, it will excite no surprise that opium shops met us in every direction. The smell from it, as we passed along the streets, was most disgusting; and the appearance of the poor victims, on whose destruction, both of soul and body, many acquire the title of merchant princes, was most deplorable. Such riches, sooner or later, must become a bed of thorns. Our boatmen were very anxious to detain us at Woo-sung, and tried to frighten us from putting out, by speaking of the probability of our falling in with pirates; but we would hear of no stoppage, and were soon again under weigh. We sailed out on the broad expanse of the river, and were not long in sighting the island of Dzoong-Ming. The wind not being favourable, we did not reach till after seven o'clock, when it was pitch dark, and then we just anchored inside the first small creek we came to, and there we stayed all night. In the middle of the night we were suddenly aroused by a loud clap of thunder, accompanied by very heavy rain beating down on our frail habitation. To save expense, we had brought but one boat; and to avail ourselves of any spare time we might have for study, our teachers went along with us. They slept in a small place, which was by no means waterproof, and the rain consequently caused them great torment, by pouring in upon them as they lay in their beds. To heighten the unpleasant feeling caused by the thunder, lightning, and rain, these poor fellows set up a most dismal shout for the boatman to come to their assistance. My own bed, and Taylor's, were also wet, as the rain came in at the sides of the boat, and we were kept for some time in fear lest the roof should begin to leak, and our faces or our bed-clothes receive a shower-bath. At last we became insensible to the play of the elements without, being too tired to stay awake listening to it, especially as our fears of a further wetting were not realized.

"April 18—Between ten and eleven this morning we took the tide, and left our anchorage ground, in order to steer our course for the capital—the only walled city—of the island, called also Dzoong-Ming. This second starting was very disappointing, as we had hoped our boatmen had taken us near to the town itself; but, either from spite on their part, or necessity, because of the banks in the river, we found ourselves eighty le—or about twenty-seven miles—from our wished-for stopping-place. We sailed in a north-west direction, and were carried on at a fine rate, by wind and tide, in three hours, up the coast as far as the town. The island, as we sailed up, presented a tame, but rather pretty ap-

pearance. Formed of deposits of mud from the Yang-tze-keang, its alluvial soil is of the richest imaginable kind; and, as every available part is diligently cultivated, the fields at this season of the year looked very beautiful. The whole length of the island, extending in the direction of west to east, is upwards of fifty miles, and its breadth varies from fifteen to twenty; and this, as every other, portion of this lovely country, is dotted all over with towns and villages, containing vast numbers of men, women, and children, to whom, I believe, previous to our visit, the word of God had never been taken by a foreigner. About two P.M. we arrived near to Dzoong-Ming, and we immediately left our boat, to make an exploratory visit through the city. We were not stopped at the gate, and, once in, we were safe for an inspection of the place.

"We were soon accompanied by a crowd in our ramble round the walls, which are nearly square, and into the temples. Both appeared to be in a very dilapidated condition. The former would ill stand the battering-ram of a besieging army; and the latter, with the deities that reside therein, are falling to pieces through neglect. One was a Buddhist temple, into which a great number of people followed us; and I addressed them on the reason of our visit, and the nature of our doctrines. They listened to me most attentively, and their assent, given now and then, to what I said, was encouraging, as it showed that they understood me to some extent. Their exclamations of delight at hearing a foreigner speak their language were very amusing. I told them we intended staying near them for a few days, and informed them as to the nature of Mr. Taylor's work, and asked them to send the sick to our boat in the morning, where I would distribute books to all who came, should I find them able to read. They were highly pleased at these announcements, and we set off for another temple.

"The next we came to had been built in honour of Kwan-te, a famous general who lived in the third century of the Christian era, and who, for his courage and services rendered to the emperor during his life, has been deified. Here I found an old priest, whom I could not draw even into conversation, much less into discussion. Indeed, of all classes of men in China, as far as my experience goes, the Buddhist priests are the most besotted and ignorant. An idiotic caste of countenance marks them all. I asked this old man to what deity he belonged? 'To Kwan-te.' 'Where is he?' 'In the outer temple.' 'What is he made of?' 'Of wood,' was the ready answer. 'What is this chair

made of?' 'Of wood.' 'Who made both?' 'The carpenter,' was the answer of the crowd, while they joined in laughing at the priest, who soon got tired of answering my questions, and made off as quickly as possible. I again addressed the people on the sin of idolatry, and the unity of the Godhead, ending with a statement of the atonement. During this time my friend was passing through a somewhat similar scene, and was speaking with the crowd round him in Mandarin. The people listened to us both with great attention.

"From this we went to the Zung Wong Miao, the principal temple of the city, which was in much better repair than the others, and much larger. Here an immense crowd followed us, and I got a little above them, and said that next day I should preach here, and distribute books. They all promised to attend, and I had not a doubt they would fulfil their promise.

"We next went through a few of the principal streets, and, from what I saw, I should think the population is by no means over-estimated at 50,000 inhabitants. The people behaved very well; and though, as a matter of course, a mob followed us about from place to place, we were not in the slightest degree annoyed, nor did we hear, but once, the offensive epithet of Kwæ-tse applied to us.

"On going out of the city, we visited the Confucian temple, reckoned the most sacred of all by the Chinese. As we entered, we saw an inscription on the side of the road leading past the building, requiring all persons who rode on horseback to descend, and walk past the sacred edifice. We went in and inspected it, and found the ordinary accompaniments of a temple—weeds in the outer court, in which there is a pool, with a bridge over it, to give it somewhat of a picturesque appearance, and dust, 'good ancient dust,' in the temple itself. In the Confucian temples there is very rarely an image of the sage, though I have seen one in Ningpo: in this there was none. The raised throne opposite the door contained merely a tablet, with some high-sounding title applied to Confucius painted thereon. On each side of the inner temple, and also of the outer court, were ranged small tablets, containing simply the names of Confucius' disciples. It was a pleasant thing, at all events, to be in a temple where there was not an idol.

"A visit to a neighbouring Buddhist temple completed our exploratory excursion; and, from the friendly disposition shown by the people, and the numbers of intelligent persons that we saw, we felt satisfied that we could not do

better than stay a few days near the place. The result of our day's work caused us to 'thank God, and take courage;' for we assuredly gathered from it that the Lord had called us to preach the gospel to a people, the great mass of whom had evidently never seen a foreigner's face before.

"April 19—Began our work at the boat: some sick people came to see Taylor, and kept him engaged the most of the morning. I gave books to those who could read, who came for them. Our distance from the city, however, worked greatly against this, for our boat was obliged to anchor nearly a mile off, in consequence of the process of deepening the river, which was being carried on, and to effect which an embankment had been made at the place where we stopped. In the afternoon we again bent our steps to the city, taking Taylor's teacher, Tsang Sen-Sang, who certainly differs from the majority of Chinamen that I have seen in the liveliness of his disposition, as well as his general abilities. As an officer from the magistrate's office had been the day before following us about from place to place, anxiously inquiring after the object of our visit, we thought it best to disarm suspicion by at once paying our respects to the hyen—the magistrate—at the Ya-mua, his place of business. It was to assist us here that we took Mr. Tsang, and the three of us, in chairs, soon reached our destination. A good many forms were thought requisite before we could be admitted to see the great man of the island; but we made the people to understand that our business was very important, and that we had no time to throw away. This very quickly brought us into his presence; and as I could not speak the Mandarin, or court dialect, Taylor explained, as well as he could in it, the object of our visit to the city. The magistrate was a young man, of rather prepossessing appearance; but it was amusing to see him occasionally take one whiff of his pipe, which an attendant held at his side, and put in his mouth when signed by his master to do so. He was very polite, but seemed anxious that we should not stay long. We would fix no day for leaving, but said that three or four days would most probably be the term of our stay. We gave him a copy of all the books we brought with us, and Taylor briefly ran over the object of each, and finished up with a statement of our doctrine which he listened to very respectfully. I trust that his heart may be inclined to read our books, and that the Spirit will open his mind to understand the scriptures. A great crowd had followed us into the office, without much respect to their superior; and a still greater

crowd were waiting outside to accompany us to the Zung Wong Miao, where Mr. Taylor had promised to see patients, and I to preach and distribute books—a rash promise, as we afterwards found to our cost.

“Arrived, it was with difficulty we could find a private room for Taylor; but, after some manœuvring and tempting, we secured a small inner place, where he ensconced himself, and into which his medicines, &c., were brought, and I went out to face the crowd. The great hall was filled very soon, and hundreds were outside who could not get in, and to this vast congregation I preached, until, from sheer exhaustion, I was obliged to stop. My pulpit was the table placed before the idol for the purpose of burning incense on, &c. On my first getting up, the man from the Ya-mun, who followed us every step we took, pointed my attention to my position, which was most derogatory to the idol, and requested I would change it. I told him, that if the idol, who, by his own admission, was the master of the place, commanded me to desist, I should obey, but not otherwise. Laughter from the crowd was the reply, and my permission to proceed. I then dwelt, as the Lord enabled me, on the main doctrines of our holy religion, and the *men* listened very attentively. A large number of mischievous lads—one of our greatest nuisances while itinerating in China—kept up a small fire of annoyance; but, on the whole, I had reason to feel that a great deal of what I said was understood. The preaching over, I tried to begin the distribution; but *hic labor, hoc opus est*. As soon as I got my bag into my hand, the crush was tremendous. The table on which I stood I felt could not bear me long, and I therefore thought best to descend. This was well-timed, as, the moment after, my poor pulpit came down with a crash. This was the first time I had been in such a position, and I hardly knew how to set about the distribution, so as to prevent those who had no right to the books from forcibly seizing them. A scene of confusion followed, of which it is very difficult to give any idea. Some malicious fellow let a great many of the crowd in upon Taylor, who had to give up seeing patients, of whom there was a large number. I got into my chair to try to get rid of the mob; but it unfortunately happened to contain some parcels of books which I had carefully wrapped up to give to some schoolmasters on whom we purposed calling. The mob rushed on my chair, which I thought would have been torn in pieces, and soon forcibly abstracted every book—to the number of thirty or forty—which was inside

with me. Taylor then got up into an incense-vase, in the court-yard, and addressed the people; and while he was doing so I took the opportunity of snatching some books from the carpet-bag, and rushing out into the streets, where I met several respectable people, to each of whom I gave a Testament or tract. This had to be done very hastily, as an immense crowd were following me, hooting and shouting, and my object was to keep them behind me until my books were advantageously given away. By this plan I succeeded in giving them to persons who, I had little doubt, could read them if the Lord gave them the will. While I was thus engaged, my friend was doing his best to give books to respectable persons in the temple, many of whom had come from a great distance to hear and see us. After leaving the temple, we were separated, and Mr. Taylor had a very narrow escape from the violence of the mob. The coolie who had been carrying the bags of books left Mr. Taylor to carry them himself, and, quite alone, he was completely surrounded. His hat and spectacles were knocked off, and he himself was very nearly under the feet of the merciless wretches, when there is no telling what might have happened. He recovered his position in time, and got hold of his hat, but of course his spectacles were irrecoverably lost. We met outside the city, and mutually commiserated each other, whilst we could not help feeling thankful for being permitted to suffer, in some measure, the inconveniences of being the first in this island of those ‘who turn the world upside down’ by preaching the doctrines of Christianity, and distributing the word of God.

“April 20—A most miserable day, spent in our miserable boat. The rain poured in torrents, and made walking quite impracticable; and all we could do was to sit the whole day long under the cover that we had, and spend the time as well as we could. Our accommodation was so wretchedly small, that having our teachers with us gave us no advantage from them, while they were greatly in our way. Again, the roads in China are not macadamized, as in dear old England; and a walk in the rain here involves sinking ankle-deep in mud at almost every step, and sometimes a great deal deeper. A few patients came to see Taylor, and we had an opportunity of giving one or two books away. Our troubles, however, did not much affect our spirits.

“April 21—A fine day, a great treat here at this season of the year. Taylor engaged in seeing patients till nearly four P.M. I went into the city alone, in order to give one

good distribution among the shops and what respectable people I could come across. As soon as I entered I had a mob of lads behind me, but I determined to keep them there if possible, and walked on at the top of my speed, distributing, as I went, at the shops. The stock I could carry in my hands was soon exhausted, and on opening the bag for a second supply, which a coolie carried for me, I was nearly in the same position as Taylor the day before. I saved myself, however, and with some difficulty succeeded in going through the length and breadth of the city, distributing a great number of books to persons who *seemed* able to understand them, for of course I could not wait to examine them. Going at my utmost speed through a dirty Chinese city, the streets badly paved—if the stones laid down at irregular distances deserve the name—never swept, for China knows no scavengers, and only the day before deluged with rain, it will excite no surprise if I mention that I had one tumble on the stones, and in the mud, and that, before I had finished my work, I was pretty well covered with the latter article. I came out of the city hardly fit to enter an English drawing-room; but I could not help rejoicing in the fact, that angels were deeply interested in such an attempt to disseminate the word of the living God in this land of total darkness.

“*April 22: Lord's-day*—No doubt the first Sabbath in this island on which, or near to which, the voice of prayer and praise was heard to ascend to Him who has made all things by which we are surrounded so beautiful. Strange that all nature, except the intelligent portion thereof, should here be ‘very good.’ Our work to-day consisted in visits to the different schools of the city, by which means we hoped to find out the teachers of the people, to whom we might with great propriety give our books. We made up several packages of all the books and tracts we brought with us, and started off with my teacher, who undertook to conduct us to the schools. Being again, as usual, followed by a multitude, when we arrived at the house we wished to enter, one of us went in to learn all the particulars, and give our books, many or few according to the intelligence of the teacher, while the other stood at the door to keep the crowd out, to whom we were, in this way, between us able to speak, though briefly, on several points of our religion. We visited, in all, fourteen schools, in some of which we found men of intelligence; and we had the satisfaction of feeling that we were engaged in a solid work. There

were two or three other schools to which we were refused admittance, and no doubt there were many more; but the rain and fatigue, I suppose, had a great effect on my teacher, and he informed us there were no more. At one place we found several young men, who were studying with an elderly gentleman for their examinations, and this gave us the opportunity of distributing both to scholars and teacher. No Chinaman thinks he can manage well more than twenty pupils, and consequently the schools we visited contained a very small number of scholars—a mere ‘nothing’ in proportion to the population of the city. But we did what we could, and we leave the rest in the Lord's hands. By the time we had reached our boat—towards three P.M.—it had set in for a thoroughly wet afternoon and evening; but we had heard of a village between three and four miles off, and, as we wished to leave the first thing in the morning, we determined at all hazards to go.

“About four we started, amid a shower of opposition from our servants—one of whom, of course, had to accompany us—as well as of rain; and, as we had anticipated, we had great difficulty in reaching our destination. The rain poured in torrents the whole way, and our road was the muddy bank of a creek which was being deepened, on which it was almost impossible to maintain a safe footing. I had several very narrow escapes from falling into the stream, and, in sorry condition, we walked on, in hopes that our visit might be beneficial, if but to one soul. At all events it might lead some in the city or elsewhere to reflect, that surely our object must be disinterested, and our work important, else why take a walk of at least, I believe, four English miles, on a muddy, slippery road, filled with little pools of water, through which we had literally to wade far above shoe-tops, whilst the rain poured down upon us. On arriving at the village, called Yang-ka-woo, we commenced our distribution at once, and we had cause to be glad that we had submitted to the inconvenience of coming. We tested every person to whom we gave books, and found a very good proportion of readers out of a population of about 4000 or 5000. We gave away a goodly number of tracts, Testaments, and portions of the word of God, and we were only sorry that the lateness of the hour, and our own deplorable condition, prevented us from preaching to them. It was nearly half-past six before we left the village on our return to head-quarters. It was still raining more

fearfully than ever, and darkness was coming, and we knew that it was a very easy matter to make a false step, and, by it, find ourselves in the creek. But with the greatest elasticity of mind and body did we face our difficulties, and by the goodness of our God we were enabled to overcome them. We had been privileged to place within the power of several hundreds the reading of some portions of God's word; and though we were prevented preaching, if the Lord works it will but glorify His name the more. Many a time did the apostles suffer far more, to do apparently less than we had done, and we counted it an honour to follow such examples, though far, far in the rear. We reached our boat in safety a little after half-past seven; and after washing and changing, no easy matter in our small cabin, we talked over our excursion at dinner, which our appetite made us think one of the best. A hymn, reading, and prayer, concluded the day.

"April 23—Moved off early this morning from our post near the city, and sailed up another pang, which led, as we were told, to a populous town. As soon as we were ready, we started, and, notwithstanding the rain of the previous day, the roads were in a very fair state. The first village we reached, called Sing-kiau, was by no means a mean place, as we found a considerable number of readers, to whom we gave books. In the last shop of the village, which was open to the street, as there had gathered round it and in it a large number of people, I preached to them for a short time, as well as I could, the word of the living God. They listened very attentively, and I trust some may become interested in our books, so as to read and study them. We walked on some two miles further, to a very populous township, and there we soon gave away all the books that we had left in our carpet-bags. We then inquired for their temple, and there, to as many as the place would hold, both of us for some time preached Jesus Christ and Him crucified. Our work accomplished here, we moved back to our boats, and in the way we found a tem-

ple near the first village we visited, dedicated to the Mother of Heaven. The temple was occupied by a set of lazy priests, who could not understand a character, and were whiling away their time with card-playing and gambling. Many people followed us in, and to them we again preached, pointing out the folly of worshipping such senseless pieces of wood as those before which we were standing, and telling them of Him who is Lord over all, blessed for ever. It was again our privilege to tell them of Him who loved them, and in their stead suffered, that they might freely obtain the pardon of their sins. On reaching our boats—for we had been obliged to procure a second—we ordered the men to move out as quickly as possible. Two of the boatmen had left on their own business; but as it was important that we should go on to other villages, 'for therefore were we sent,' we determined to sail out at once, and teach the men not to leave us without our permission, by giving them some distance to walk across the country. By dint of great exertions, and taking the management of the boats into our own hands, we succeeded in getting them out of the creek on to the Yang-tze-keang, and had their heads pointed northward. Our desire was to go round the island; but against this the most solemn protestations were entered by our friends, who declared the thing utterly impossible. We told them that foreigners found it very difficult to understand the word 'impossible,' and that proceed they must. Evening drew on, and we asked them to move into a creek for the night, and, early in the morning, continue the journey. 'There was no creek.' One was, however, soon discovered. We entered it, and anchored once more. Soon our missing friends made their appearance, looking rather better for their walk. On their retiring to rest we ordered the boatmen to put out again at dawn, as we could hear of no village near this creek, and to go round to the other side of the island. At one A.M., up to which hour we had been engaged writing, jaded and wearied, we lay down to sleep.

(To be concluded in our next.)

SUMMARY OF INTELLIGENCE.

IN our Number for April last we referred to the subject of education in India, and the importance of Missionary schools as auxiliary instrumentalities in the Missionary work.

In connexion with this important subject, we refer with great interest to the vernacular school at Thakurpuker, near Calcutta, carried on under the superintendence of the Rev. J. Long. In a recent letter he thus states his plan—

"My plan is—bring up native lads in simple, non-anglicized habits: train them in circumstances to work at gardening, ropemaking, &c. Give them, through the vernacular, a sound education, embracing the whole range of Bible history, cotemporary history, church history, elements of Sanskrit, map-drawing, mensuration, physical geography, mental arithmetic; the Missionary not to reside as a

pastor among them, but to spend several days every week there, superintending and communicating the higher instruction himself. One of my boys has lately obtained a government scholarship in the medical college here: others I shall send to the training-school at Santipur. I have three boys apprenticed in the botanic garden, learning the business of agriculturists."

The importance of such efforts as regards India cannot be overrated.

JUBBULPUR—The Rev. C. B. Leupolt spent some weeks at this new station in February and March last. His journal, just received, presents many interesting features. He describes the inhabitants of Jubbulpur as a simple set of people, less bigoted than the Benares folk. Throughout his intercourse with them they showed themselves kind-hearted, and willing to listen to God's truth, the same people remaining usually an hour or an hour and a half, so that, during two hours' preaching, they had only two different congregations. At Benares the congregations are more changeable. There was but little arguing. They exhibit a friendly disposition towards native Christians. At Gharwa, three miles distant, there has been more than attentive hearing: the word has taken root in some hearts: some have been baptized, and others are under impressions. The first persons baptized were from this place—a pundit named Chatari, and his wife. He had read the gospel for fourteen years, and his wife about ten, and about six years since they had resolved on being baptized, but until Mr. Leupolt's visit never had courage to carry out their resolution. Mr. Leupolt, in his journal, thus notes their baptism—

"*March 18: Lord's-day*—Happy and interesting day. Service in the morning as usual, and afternoon service in the church. Early this morning Chatari and his wife came, and in the afternoon they were baptized. The church was well filled. Thus the first-fruit of Jubbulpur was gathered in. The first seed was sown some fourteen years ago at Hurdwar; Messrs. Mosely Smith and Woods added new seed, and cultivated the field; Rebsch came here and watered it diligently; and the Lord gave the increase. To Him be all the praise. I gathered in the two sheaves. Thus one soweth and another reapeth, that both may rejoice. There are six families at Gharwa who know the truth, but the enemy, through his servants, succeeded in frightening them. May the Lord Jesus give them grace and boldness to confess His name!"

Mr. Leupolt mentions another important

field of labour—the Ghoonds. "Thirty miles from Jubbulpur is one of their chief places. The opinions I have heard respecting them vary: whilst one party speaks of them as a simple, truthful, honest, kind-hearted set of people, without idols, prejudice, and caste, others describe them as a roving set, given to drink. I saw but few of them, and these appeared very timid, and much surprised at our paying them for what services they had rendered us." Mr. Leupolt adds—"To carry on the work efficiently, two ordained Missionaries would be required." But the Society has as yet received only 3000*l.* out of the 10,000*l.*, which, at the commencement of the present financial year, was stated to be absolutely required to meet existing claims. How then, however inviting the opportunity, shall its operations be enlarged?

CHINA—Our Missionary at Ningpo, the Rev. W. A. Russell, in a letter recently received from him, dated July 17th, adverts to one great obstacle in the prosecution of Missionary work among the Chinese, namely, the connection of our country and countrymen with the opium-trade. On various occasions, when addressing assemblages of people, the traffic in opium by foreigners has been brought forward by some one or another as an unanswerable reason why credit could not be given to the Missionaries for any real desire to do the natives good. He brings forward several facts in proof of this, which the brevity of a Summary will not permit us to introduce. This becomes a very serious obstacle. Assemblages of people have appeared interested, until this objection has been started, when all further efforts to retain an audience have proved ineffectual, with the exception of some very few who remained to hear the Missionary's vindication of himself and Christianity from the slander of their having any share in the evils resulting from this wretched traffic. "It must needs be that offences come, but woe unto him by whom they come."

Mr. Russell considers, nevertheless, that progress in the great work is being made at Ningpo. It is true that the number of converts in connexion with the various Missionaries there is still under a hundred, but then a large amount of information in reference to the great truths of Christianity has been disseminated among the people. He adds—"Now is the seedtime, and we are sure that the seed cannot fall to the ground in vain. It will manifest itself so soon as the quickening Spirit is sent down from on high." For that let prayer be offered. It is the great need of the Missionary work.



GROUP OF EMANCIPADOS, SKETCHED FROM LIFE.

THE EMANCIPADOS AND THEIR FATHERLAND.

SOME additional information respecting the Cuban Emancipados has reached us since the publication of our last Number. It is of a character to increase the interest already felt respecting them—an interest which, we doubt not, will be reflected on the Mission which our Society is carrying forward amongst the Yoruba people, and secure for us from friends at home an increased measure of sympathy and co-operation.

That these negroes should have found it possible, under any circumstances, to have accomplished their redemption, we doubt not has surprised many of our readers. This we are in a position to explain. They purchased their own freedom by the law of Coartado, which belongs to all the Spanish colonies, but is practised only in the chief towns, where the slaves have a syndic to protect, and British residents to watch over them. The procedure is thus: when a slave wishes to purchase his freedom, he asks permission from his master to work for himself, on the condition of paying him weekly so many dollars as may be agreed upon. We may feel assured, from the relation in which the contracting parties are placed towards each other, that the arrangement is a rigid one, and that the master does not fail to exact from the slave all that he considers him capable of yielding. On such conditions, the arrangement is by no means displeasing to him, as he receives the slave's earnings without the trouble or responsibility of finding him labour. Such is the position in which the slave is first placed; and no doubt many never advance beyond that first point of difficulty, but succumb beneath the pressure which is laid upon them. Others, of more resolute temperament and superior physical vigour, like the shipwrecked mariner who buffets the waves in the hope of reaching the shore, put forth their strength to the conflict. They have an object before them, one not beyond the possibility of attainment, one worth contending for—the prospect of being free. A man of this stamp labours diligently, with unceasing energy and perseverance: thus he earns more than his weekly payment, and all of this which can be spared from immediate requirements is carefully laid by. A commencement is made, and, with all a miser's tenacity, one small sum is added to another until the slave finds that enough has been accumulated wherewith to begin Coartado. He then goes with his master to the syndic to be valued, the average valuation being about 600 dollars;

and, making his first payment of 100 dollars to his master, buys Monday, that is, liberates himself during that portion of his time, so as to possess the right and privilege of working that day of the week on his own account. Like one who had been buried to the neck in a pit, and who, by extraordinary efforts, succeeds in extricating himself, he has now got his right hand freed. His master can neither raise his price nor his weekly payment, which is reduced by one-sixth. The slave has less to pay, and is in a better position to provide the payment, and he is the sooner enabled to redeem Tuesday. Thus, with two days of the week at his disposal, his earnings and skill alike increase, and he is enabled to buy off the remaining four days at a much quicker rate.

Such was the process by which these Emancipados had elaborated their freedom, at an average cost of 500 dollars each. Most of the children had been born free, but some had been included in the redemption price of the mothers. The whole payment, together with 100 dollars each for passage money, and a good outfit for Africa, had cost many of them the savings of more than twenty years' labour! Home and freedom must have been prized indeed when the prospect of recovering them could have been sustained under so severe and prolonged a pressure.

Be it remembered, had Spain fulfilled her stipulations, slavery would long since have ceased to exist in all her dependencies. Those stipulations have been of a very solemn character. They date so far back as 1817, when the Spanish government agreed to the suppression of the slave-trade, and ratified her engagements by receiving from Great Britain money to the amount of 400,000*l*. The contracting parties, Great Britain and Spain, conceded each to the other a mutual right of search. Ships with slaves on board were to be detained, and brought for adjudication before mixed courts of justice, consisting of an equal number of persons of the two nations, and established at Sierra Leone and the Havannah. The slaves on board condemned vessels were to be pronounced free, and to receive certificates of emancipation. They were to be consigned to the guardianship of the country where the adjudication took place; if at Sierra Leone, to the British; if at the Havannah, to the Spanish government—these governments respectively guaranteeing the liberty of these manumitted persons, who were called on the Spanish side Emancipados, and on the En-

glish side Liberated Africans. Such were the humane provisions of the Cowley Convention ; which were carried out with all fidelity by England, but remained a dead letter on the part of Spain. From 1820 to 1835 there was no diminution of the Cuban slave-trade. During that period some 12,000 Africans, pronounced to be Emancipados by the mixed Court at Havannah, had been transferred to the care of the Spanish government. How they were dealt with we shall consider presently. The slave importation was of course much larger, averaging no less than 40,000 a-year. The unimproved state of things necessitated a new interference. In 1835 the Clarendon Convention, with more stringent stipulations, was concluded at Madrid, and Spain reiterated her solemn renunciation of the slave-trade. This treaty empowered the maritime police of Britain to capture not only vessels which had slaves on board, but such as by their equipments—hatches with open gratings, spare planks for laying down a second or slave-deck, shackles, bolts, or handcuffs, an unusual number of bulkheads, or of water, water-casks, mess-tubs, &c.—showed that they were intended for the traffic. Another and important alteration in the stipulations of the former treaty was introduced, rendered necessary by the treatment to which the Emancipados were subjected, namely, that the consignment of slaves on board condemned vessels should be regulated, not by the local position of the adjudicating court, but by the flag of the capturing cruiser ; the superior number and activity of the British cruisers securing the larger proportion of the liberated Africans, and diminishing the number of those entrusted to the care of Spain.

This convention, energetically carried out upon the part of England, sensibly diminished the action of this slave-trade ; and in 1838, when its influence began to be felt, the importations were reduced from 40,000 to 28,000, and in 1840 to 15,000. Yet, like a wounded serpent, the traffic lived, although with diminished power. Slave-traders hoisted other flags to protect their vessels, and slaves continued to be landed. In the hope of completely crushing it, a new arrangement was proposed in 1840 by Mr. Consul Turnbull, namely, that every negro in Cuba should be considered and dealt with as a free man, unless the person who assumed the right of possessing another as a chattel could prove a legal title. It was thought that the difficulty of establishing this in the case of a freshly-imported negro, who, for many years after his arrival in America, could be distinguished at a glance from the

native Creole, would deter purchasers, and suppress the supply by cutting off the demand. The enforcement of such an arrangement would have issued in the liberation of all negroes imported into the transatlantic dominions of Spain subsequently to October 30, 1820. But it was decidedly objected to by two of the most influential corporations of Havannah, on the ground that such an emancipation of the slaves would be replete with danger ; although, at the same time, they professed their anxiety that further importations from the coast of Africa should be prevented. Accordingly, Valdez, who became Captain-General in the spring of 1841, energetically exerted himself to suppress the traffic, even going so far as to seize and liberate some cargoes of slaves, amounting to 754 persons ; and the importations sank from 11,857 in 1841, to 3150 in 1842.

In 1843 and 1844 slave insurrections of a very formidable character occurred, and the cupidity of the planter was for a time checked by the fear of Cuba becoming another Hayti. Happy would it have been if the disposition towards abolition, then felt by some of the proprietors in Cuba, had ripened into a vigorous effort for the accomplishment of a measure so loudly called for, not only by the sufferings of the black population, but by a due solicitude for the security of the whites, and their preservation from a tremendous reaction, and that Cuba, in this respect, had been wise to follow the example of Brazil. Within the last two years the slave-trade in Brazil has been extinct. Four years previously, "the number of slaves imported amounted to 40,000 or 50,000 ; in the following year it stood at 23,000 ; in the third year it had dwindled down to 3000 some odd hundreds ; and in the next the traffic had almost ceased. The consequences of this policy had been most beneficial to the planters of Brazil. The 2,000,000*l.* a-year that were formerly spent in the purchase of slaves, had, since the entire abolition of the traffic, been applied to innocent and also lucrative employment ; and the accounts from that country indicated that Brazil had, within the last three or four years, made more progress in agricultural improvement than had been made for a quarter of a century preceding."* In Cuba, we regret to say, all has been the reverse of this.

The great mortality amongst the negroes on the plantations in 1853 stimulated anew the traffic. During that year between 14,000 and 15,000 slaves were landed in

* Lord Brougham, House of Lords, July 2, 1855.

Cuba, and in 1854 between 11,000 and 12,000. The diminution of the blockading squadron on the African coast has facilitated this process; and the Wesleyan Missionaries at Whydah testify that recently, since the establishment of the Mission in 1854, upwards of 2000 slaves have been shipped from that port in a single month.* Information from Cuba affirms the continued landing of slaves at various points—Ortigossa, Santa Cruz, Bahia Honda, &c.

Let it be remembered that in the Spanish code is to be found a law of Ferdinand VII., which declares the importation of slaves into any Spanish colony to be an illegal act, and decrees that any slave imported in violation of that law is entitled to his freedom. Spain thus prosecutes the slave-trade, not only in violation of her conventions with England, but of her own laws; and in her island of Cuba detains in bondage upwards, probably, of half-a-million of negroes, who, by the tenor of her own laws, are freemen.

There appears to be at present no disposition on the part of Spain to relax her hold on this spoil. A debate which took place in the Spanish Cortes on the 30th of June last is decisive on this point. It arose on the presentation by Senor Orensé (Marquis de Albaida) of an amendment to No. 27 of the basis of the new constitution, to this effect—"The Spanish nation binds herself to abolish slavery in all her colonies in a gradual way, as Spain wishes to injure as little as possible the existing interests of the citizens, and also to avoid the evils which may arise from such a measure."† In advocating the adoption of his amendment, Senor Orensé stated that there are in the island of Cuba 350,000 slaves, of whom 300,000 are on the plantations, and 50,000 employed in the cities as servants, and in other different occupations, and proposed that a commencement should be made by setting free the latter section. He intimated that the continuance of a slave population was a growing danger, and referred to the case of the United States. At the time when they declared their independence there were in the Federal States 300,000 slaves. Their gradual emancipation was then proposed, but refused by Washington, and the 300,000 had now become 3,000,000.

In answer to Senor Orensé, the Minister-at-War deprecated the introduction of a topic so dangerous to the welfare of the country, and declined all discussion in connexion with

it, "the Cortes having declared that there shall be no innovation whatever on the system of property as it at present exists in Cuba," it being well known "that the riches of the proprietors of the island, or at least of the principal part of them, depend upon slavery." The adoption of the amendment was at once negatived, Senor Orensé and six other deputies alone protesting.

But let us look more particularly to the condition of the Emancipado class, on whom it might be concluded that the yoke of servitude would rest most lightly. The regulations appended alike to the Cowley and Clarendon conventions provided that the emancipated negroes should have the enjoyment of their recovered liberty; that they should have good treatment; that their instruction in Christianity, and their advancement in morality and civilization, should be attended to; and that sufficient instruction in the mechanical arts should be afforded them, to enable them to earn their subsistence as artisans, mechanics, or servants. It was also stipulated that a register should be kept in the office of the Captain-General of the Havannah, in which the names given to the negroes, and other particulars necessary to their identity, should be entered; and this register, at the expiration of every six months, was to be placed before the Mixed Commission, in order that its members might be cognisant of the changes which had taken place among the Emancipados by death or otherwise, and of their progress in training and instruction. In Sierra Leone we know how nobly and munificently these stipulations have been adhered to. There the African has enjoyed freedom, such as he never knew in his own country, freedom with security; and since 1817, amidst the sickness and sufferings attendant on an unhealthy climate, Protestant Missionaries have persevered in carrying forward the Christian instruction of the liberated Africans, not merely because the treaty required it, but because He who is head over all things to His church commanded it; and love to Him and to their fellow men prompted them to obey. We need not add to what important results these efforts have been blessed. Our readers have only to look back some thirty-eight years, and contrast in their own minds the degraded victims of the barbarous slave traffic amongst whom Johnson and his colleagues commenced their labours, with Sierra Leone as it is now; its liberated population comprehensive of a large proportion of genuine godliness, and rising in respectability, intelligence, and independ-

* Wesleyan Missionary Notices, Nov. 1855.

† Diario de las Sesiones de las Cortes Constituyentes.

dence, in order to be convinced that, on the side of Protestant England, the Africans have not been neglected. Would that we could indicate similar fidelity on the Spanish side of the Convention. But there the Christianity of the Bible is unknown, and Spain's defectiveness of action is precisely what might be expected from the inferiority of her religious faith. She needs herself emancipation, emancipation from the yoke of Rome. It has been the calamity of that noble people, that, fettered by Romish superstitions and requirements, they have been unable to vindicate their true position, and take that *status* amongst the nations of Europe which they might otherwise have claimed.

According to the statements of the Spanish authorities, the Emancipados were apprenticed or consigned for a term of five years to respectable persons who had rendered some public service, or contributed by voluntary donations to the support of public establishments and charities. To such the negroes were said to be consigned, and on them devolved the responsibilities connected with their training and Christian instruction. In reality, however, their services were sold for five years to "any one who was willing to pay in advance the established and invariable price of 153 dollars for the assignment." If the Emancipado survived this first term, he was remanded to the seat of government, when the same system of sub-letting was repeated, and that as often as the so-called freeman, the lease of five years having expired, was available for sale. During these periods of servitude his condition was decidedly inferior to that of the negro who had never been brought before the mixed Commission, and who, having been landed without capture on the coast of Cuba, was simply a slave; and this because his master, for the time being, had no permanent interest in him. He held him by a terminable lease; and unless the owner happened to be a person of such kindness and humanity as enabled him to rise above the general practice, his object was to get out of the Emancipado the most profitable return he could for the money he had invested in him. "If, in the same stable, a certain number of horses were the property of the postmaster, while the remainder were hired by the year, is it to be doubted on which class the weight of the labour would fall when fast and killing work was to be done?" And on the same principle, if the assignee of the Emancipado was an owner of slaves, the hard work was thrown on those in whose permanent welfare and

longevity he had no personal interest. Thus, even among the field slaves, who rank about the lowest in the grades of suffering humanity, the term "Emancipado Ingles" has become a bye-word and reproach. In our eyes the words stand in beautiful connexion. It is the recognition of England in one of the noblest of her national aspects, her liberation of the bonded African.

We believe there is retribution in store for slave-holding lands, and recompense for nations who use their influence and power for the emancipation of the negro. Such results must come in the way of natural and necessary consequence. It is a well-known fact, that in the breeding districts of Maryland and Virginia the negro population increases in a duplicate ratio as compared with the inhabitants of European descent, and that in Virginia the same population has "long been doubling itself every twelve years and a half, while the white inhabitants require twenty-five years to accomplish the process of duplication." This is a growing danger, and the sense of it is abroad; one which might be averted by the recognition of the black as of the same blood with the white man, and his restoration to those rights of which he has been long unjustly deprived. The eventful features of Hayti's history are on record as a warning, we fear an unheeded one, and the negro kingdom there, reared amidst the massacre of the whites and mulattoes, has been permitted to remain as a solemn omen to slaveholding states and people. Indeed, on the other side of the Atlantic, the question becomes more and more urgent, What is to be done with the increasing slave population of the United States? The project of inducing them to migrate spontaneously to the African coast has so far been productive of very meagre results. "For forty years Christians of America have laboured to plant in Africa a colony of free blacks. Very feeble at the beginning, and of slow growth, it is yet more populous to-day, and more promising of success, than was the Massachusetts colony forty years after the pilgrims landed at Plymouth. Towns have sprung up on the seaboard, the soil is cultivated, and commerce increases from year to year. Churches have been established, and schools opened in every village, thus furnishing the first elements of a civilized and Christian state. The new republic extends along the coast for four hundred miles, from every part of which the terrible slave-trade has been banished. Though the emigrants do not exceed 10,000, they have under their sway 200,000 natives."

We have no desire to depreciate the Liberian experiment: on the contrary, we gladly welcome the most favourable account which can be given of it. But, even under that most favourable aspect, it must be admitted that, as a means to a great end, the transfer of the black population of the United States to a new home on their own continent, it has as yet done but little. Ten thousand emigrants in forty years does not promise much for the future. We may be wrong, nor do we mean to dogmatize on the subject; still, we shall not refrain from stating honestly our own conviction that this project does not meet the wants either of America or Africa. On both sides of the Atlantic something less artificial, less tardy in its growth, more rapid in averting evil and effecting good, appears to be required. On the American side, the danger in its growth outstrips the proposed remedy: nor do we think that the black population of the United States, if left to their own free action, are likely to return to the African continent in any considerable numbers. They are American born, and that makes all the difference. They have become domesticated on the western continent, and have none of those strong propensities for the land of their fathers by which the transhipped negro is characterised. It is by no means improbable that, disentangling themselves eventually from the white population, by whom they have been kept separate, and harshly repulsed from the possibility of amalgamation, they may coalesce in a distinct community; but our own persuasion is, that, if ever formed, that community will be a transatlantic one. On the African side, we trust that the free republic will be productive of much good: but Africa needs something of a superior character! the nature of the requirement we shall consider by and by. But confining our thoughts, for the present, to the western side, it is indisputable that the retention in bondage of a growing slave population, whether in the United States of America or elsewhere, is perilous, and must, in the end, be productive of disastrous consequences. Americans themselves admit that "the presence and condition of the coloured race in our country will ever prove, so long as they remain in our midst, a source of ungovernable and angry excitement, both in Church and State."* But the longer the solution of the difficulty is delayed, the more is it increased: nor can we be surprised if, amidst foreshadowings of danger, restless spirits have looked in the direction

of Cuba as a convenient outlet for the surplus slave population of America. To commit a wrong in order to escape the pressure of a present difficulty is an unhappy course, which human nature, in its sinfulness, too frequently adopts. In one of the slave-holding states we rejoice to perceive the commencement of an effort for the amelioration of the slave's condition. A project agitated by the people of North Carolina is about to be carried before the legislature of that state; first, to render legal the institution of marriage among slaves: second, to preserve the sacred relations between parents and their young children; and, thirdly, to repeal the law prohibiting the education of slaves. If this effort prove successful, other states will be influenced to its consideration. We are persuaded that in this direction, and this alone, lies the path of safety.

The Africans are an affectionate and warm-hearted race, susceptible of kindly influences. To acts of benevolence they have ever gratefully responded. Africa has had benefits conferred upon her; nor is she unmindful of them. A germ of improvement has been implanted in her, one which, in its rapidity and power of development, will yet become the wonder and astonishment of the nations; and the period may not be far distant when Africa will commence the repayment of her debt of gratitude to those countries who have helped forward the liberation of her sons and daughters; and among these England stands pre-eminent.

But to return to the poor Emancipado. It is well for him that the Spanish officials have had a pecuniary interest in his reversion, on each occasion of sub-letting receiving a bonus, which very frequently transferred itself to their pockets instead of to the funds of charitable institutions. About the time when the Turnbull convention was urged on the attention of the Spanish government, the Prince of Anglona, a Spanish grandee with an Italian title, was Captain-General of Cuba. He was reported to have carried off with him not less than half-a-million of dollars, amassed partly by perquisites exacted from the slave-dealers, and partly from the established fee of nine doubloons on the re-assignment of each Emancipado. This stain does not attach to all who held that high office. There have been those, such as Tacon and Valdez, who rose above it; but the general practice rendered such instances exceptional. Cases have occurred of Emancipados having been sold for terms of five years each, not once or twice only, but three, and even four times, until

* Report of Baltimore Conference on Colonization.

the aggregate of this hire-money has amounted to more "than the highest price demanded in the market for a life interest, or, in the case of a female, for the fee simple of herself and her descendants in perpetuity." One case, which was taken up by Mr. Consul Turnbull, and pressed on the attention of the Spanish authorities, was that of Gavino.

"Gavino was an African of the Lecumi nation, who had been nominally emancipated sixteen years before, and for whose services successive Captains-General had received from the party to whom he had been assigned not less than 612 dollars. In this instance the assignee was a lady, who, instead of having her charge instructed in the principles of the Christian religion, or in the arts of life, had employed him from the first in the laborious occupation of a water-carrier, which of course required no long apprenticeship; and with regard to his religious belief, he was, to all intents and purposes, just as much a pagan as on the day of his being landed from the slave-ship. But Gavino was still in the prime of life, of a robust constitution, and endowed with herculean strength, so that he was able to sell more water than most of his fellows, the Aguadores, whose occupation would be gone as soon as the Havannah should be supplied with water more economically by a proper ramification of hydraulic apparatus. The exaction from Gavino, besides maintaining himself from his surplus earnings, was at the rate of a dollar per diem for every day in the week, for Sundays shone no Sabbath on him. During the whole of his career he had never once been disabled by sickness, and he had already brought home to his mistress not less than 5840 dollars in hard cash, leaving a clear balance in her favour of 5228 dollars after paying his stipulated hire; and had Gavino remained in captivity to the end of his allotted term, her clear profit from this single Emancipado would have reached the respectable sum of 1337l. 12s."*

We give the remainder of this poor fellow's history as illustrative of the condition and treatment of Emancipados. He was the father of an interesting family, the mother of whom was the favourite slave of a person of kind feelings and respectable station. She had not been without religious instruction, and was anxious that their union should be consecrated by the solemnization of marriage. Under the direction of Mr. Consul Turnbull, applications were addressed simultaneously to

* Movement for the enforcement of Slave-trade treaties, pp. 135, 136.

the master of the slave and the taskmistress of the Emancipado, requesting their sanction. The slaveowner, who might have interposed a veto, consented, but Gavino's mistress returned a stern refusal. Valdez, however, was Captain-General at the time, and this was in the poor Emancipado's favour. The priest of the parish where the mother of the children resided was directed by him to investigate the circumstances; and after a delay of three months, assigned for the religious instruction of Gavino, who was a pagan, the marriage was solemnized—nay, more, the certificate of emancipation, which had been signed by the British and Spanish judges sixteen years before, and had remained as a deposit in the office of the Captain-General, was restored by Valdez to the Emancipado. Great was the joy and gratitude of this poor victim of man's cupidity, when with difficulty he was made to comprehend that his restoration to freedom was a gratuitous act, for which no service would be required. As a *bonâ fide* freeman, he was not long in working out the freedom of his wife and children.

The pecuniary interest which the Spanish officials have claimed in the Emancipados has caused them to be detained in the immediate neighbourhood of the Havannah. They have thus escaped the most destructive description of toil to which slave labour is applied, sugar cultivation, there being no sugar plantations sufficiently near the Havannah to admit of the necessary surveillance. They are usually employed as water-carriers, street porters, volante drivers, labourers on the wharves or at the railway stations. "Thus, if their condition be worse in one respect, it is generally not so bad in another. It is worse, in as far as nobody has the same permanent interest in them, as is the case with the slave. But . . . the work upon which the bulk of them are employed is not that severe labour which belongs to sugar cultivation."† From an appended list of the Emancipados in whom Christian friends at Plymouth so interested themselves, it will be seen that none of them had been employed in field labour. "They consisted of fourteen men, twelve women, and twenty-two children. The men are fine, hardy, active fellows, very different from the miserable field slaves, who are worked out in ten years. The women had some vestiges of Spanish grace among them, and the children were as sharp, prompt, and bright as any one can see, but as wild and undisciplined as monkeys."

† Lord Palmerston's Evidence. Select Committee on Slave-trade. 115.

Name.	Country in Africa.	Age.	Years in Cuba.	Years a Slave.	Trade.	Dollars paid for freedom.	No. of Children.
{ Anastasio Serrano*	All but one Yorubas, speaking the Aku language, from Income land, behind Lagos, Bight of Benin.	45	35	17	Porter	480	2
{ Clara Collarso		35	17	7	Washer	480	
{ Ricardo Poso		39	20	8	Porter	500	4
{ Clara Sequeira		34	22	10	Washer	600	
{ Luis Llopaz		54	48	28	Mason	100	
{ Maria Jesus Degardo		50	48	28	Washer	400	
{ Jose Ortoy		34	28	20	Porter	400	5
{ Micaela Ogobanti		32	21	12	Washer	400	
{ Serafin Andren		35	18	9	Porter	600	
{ Maria Lueza Morales		35	17	11	Washer	400	
{ Pio Sipre		45	23	21	Porter	510	
{ Ynas Titi		30	23	2	Washer	400	3
Lucas Mortero		48	23	20	Porter	400	
Joaquin Tobar		42	24	14	Cookshop	500	
{ Tomas Dies de Castro		37	28	15	Porter	500	3
{ Victoriana Pas		37	35	23	Greenwoman	500	
{ Andro Sipre		47	39	17	Shoemaker	800	2
{ Maria Begle Hernandez		32	18	16	Butcher's stall	200	
Rafael Pallara		30	22	20	Porter	600	1
Edoardo Rocha		56	36	25	Cook	300	
Agostina Pontalua		42	30	10	Washer	400	
{ Merced Alvares		32	25	15	Butcher's stall	400	1
{ Salome Mercedes		28	24	21	Washer	500	1
{ Bernardo Pilotos		46	26	14	Porter	560	3
{ Gregoria Quinta		36	25	13	Cook	550	
Gonzalo Hernandez		40	20	10	Porter	500	
Leonardo Yopar		25					

* The names connected by a brace are man and wife.

Their religious condition was such as might be expected in Cuban Emancipados.* Upon the heathenism in which they had been born had been engrafted the slight knowledge of Christianity that the Romish church gives to colonial negroes. "The women and children having been invited to tea with one of their frequent visitors, before retiring they all rose at a signal from one of the older women, who offered a long prayer to the Virgin Mary for the happiness and prosperity of their entertainer and her family, dividing it into sentences, which they all repeated with decorum and apparent solemnity." When

* Brazil has also its Emancipados. Soon after the recognition of Brazilian independence, a convention, bearing date Nov. 22, 1826, was entered into between His Britannic Majesty and the Emperor of Brazil, which established the illegality of all Brazilian slave-trade from and after March 13, 1830. A mixed Court of Commission was established at Rio Janeiro, and the Africans found on board condemned vessels, as at the Havanna, were pronounced Emancipados. Not only, however, was the promised freedom withheld, but they were subjected to worse treatment than in Cuba. The British Ambassador, in a letter addressed to the Brazilian Minister, dated March 21, 1841, complains of the personal maltreatment to which these poor Africans were subjected—"These Africans, it is positively asserted, instead of being placed with responsible persons of good character, have been literally sold to individuals, and taken to estates in the interior, and simulated certificates of their death, or the substitution of those of other deceased negroes, been restored to conceal these shameful transactions."

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the Rev. H. Townsend came amongst them, he recognised at once upon some of them the signs of idol worship, which he pointed out to them, especially on the person of one of the women, a worshipper of two idols, Shango and Obbatalla. Of the Bible they knew little. Almost daily opportunities were sought to bring their minds in contact with Christian truth, by reading portions from the New Testament. The Lord's Prayer and the Benediction were used on some occasions, in which they followed with their responses, appearing both pleased and interested, and returning "muchas gracias." When copies of the Spanish Bible were sent down, they were anxious to hear and read, and readily assembled for that purpose. At first, under the plea of poverty, they were disinclined to purchase copies; but this after a little passed away, and they gladly paid either the full or reduced price, as they were able, none of the other buyers evincing any jealousy of the poorer ones because permitted to purchase at a cheaper rate. "The final result was very gratifying, encouraging the hope that they went away with much more faith in the holy scriptures than in their African idols or the Pope of Rome."† In Leandro Yopar, who left in the last mail steamer, with the Bishop of Sierra Leone and several Missionaries for the African coast, there has been much encouragement, so grateful has he shown himself for the Christian instruction he has received, and the care which has been bestowed on him. We have several letters of his be-

† "Plymouth Herald."

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fore us, translations from his negro-Spanish, addressed by him to different persons from whom he had received kindness: and may the hope expressed concerning him by one Christian lady, to whom he was particularly indebted, "that God has been preparing him for some Missionary service in Africa," have an ample fulfilment!

We have dwelt thus largely on transatlantic slavery, because crushed under its load is to be found a portion of oppressed and suffering humanity. This is our proper office, to search out man wherever he is destitute and burdened, and from the obscurity in which he has lain concealed to bring him forth within the light and range of Christian sympathy. The patient and the remedy, these constitute our subject-matter: the need of the one, the dispensing of the other as widely, rapidly, and effectively, as possible. Whatever adds to the information already available regarding the destitution of unevangelized man is of importance to us.

Nihil humani a me alienum puto.

We have to do with the philosophy of Missions. One perceives ripe fruit on a tree, and he gathers and enjoys it, but makes no inquiries as to the principles of growth, the nature of the plant, and the mode of culture which might with advantage be pursued, so as to render the fruit as excellent and abundant as possible. Missionary facts are pleasant fruits: we leave it to others to fill their baskets with them, and while ripe and fresh to distribute them to the passers-by. We have no objection to pluck a few of them ourselves, as occasion serves; but we revert from the facts to the principles. We want to understand those principles, in order that, in the prosecution of our work, we may have a clear perception of our object, and, avoiding mistakes and errors, adopt that course which tends most directly to its attainment. We desire to ascertain with more accuracy the principles which govern the growth of Missions, and to understand better their cultivation, that the branches may extend themselves more rapidly, and the fruit they bear be more abundant. In the commencement of this work there must have been much of inexperience; but now we have results before us in great variety, and it will be our own fault if, from a consideration of these, we do not derive much of valuable instruction. Missionary action is an inductive science, and must be dealt with accordingly.

We have been, moreover, anxious to make ourselves acquainted with these Emancipados, as the first specimens of some new materials

which are about to be submitted to Missionary operation. We believe them to be only the van of a numerous body. In the breast of an African who, having been born in freedom, has unhappily been sold as a slave and transported to Cuba or elsewhere, the love of home and fatherland is too strong to permit him to remain under the yoke, if, indeed, any hope exist of accomplishing his redemption and return. So intense is its action on the bozal negro, the name given to the unseasoned African, as to assume the form of a disease similar to the home-sickness of the Scottish mountaineer, or the "maladie du pays" of emigrants from Switzerland or Savoy, or the "long-thinking" of the American Indian. Having passed through the agony of first seizure, of shipment, and the shallow between-decks of the slaver, in the barracoon on the Brazilian or Cuban coast, he comes under preparation for the slave market: but then it is that this malady seizes him. "To the home-sick exile the most enticing food has become distasteful. The pickled mackerel and jerked beef have lost their wonted attraction. He will reject even the drops of aquardiente, and the cherished cigar, which form leading ingredients in the *materia medica* of the barracoon. Air and exercise, music and the dance—nay, the imported banjo itself, with all its home associations—have lost their pristine charm, or perhaps even aggravate the malady. The more cheerful society of the ladino coartado is provided; that is, of the seasoned negro, who, under the influence of a merciful code, most faithlessly administered, becomes legally entitled," after a first payment on account of his value, to have himself judicially appraised, and to withdraw himself from the immediate service of his owner, on the condition of bringing home a daily stipend of so many cents for every one hundred dollars of the unredeemed portion of his time. "But in the great majority of cases the evil is beyond all human remedy, and society becomes as abhorrent to the moody monomaniac as the rest of the physician's remedies. He retires into the darkest corner of the barracoon, and takes to the eating of 'dirt,' the most intractable of all the symptoms which mark the fatal progress of the disorder known to science by the name of the Cachexia Africana. In the sick bay of a barracoon the attendant physician must often be beset with the difficulty which the profoundest of all (uninspired) inquirers into the human heart has expressed in language so thrilling and so true—

'But canst thou minister to a mind diseased,
Pluck from the memory a rooted sorrow,
And with some sweet oblivious antidote

Cleanse the full bosom of the perilous stuff
That weighs upon the heart? * * *

In the negro who survives the ordeal of this sickness, or happily escapes it, the love of home remains, not to drive him to despair, but to brace him to exertion: and when the intelligence reaches their brethren in Cuba, or elsewhere, that our Plymouth Emancipados have succeeded in accomplishing that which they had so long toiled to attain, their transhipment to Africa, to their own home and fatherland, a new and powerful impulse will be given to such exertions, and the main body will not be far behind.

One there is, especially, whose liberation we would gladly welcome, and to whom, in our eyes, attaches no small degree of interest—the Christian Yoruba, John Baptist Dasalu. We shall venture to give to our readers a brief sketch of this man's history, his name not having been mentioned in the previous pages of this periodical. He was one of those who at Abbeokuta were early impressed by the gospel message, and soon joined the class of candidates for baptism, one of his two wives following his example. After two years' trial and instruction he chose his fellow candidate as his Christian wife, putting away the other amidst much public and family trial, and was baptized, selecting for himself the name of John Baptist, in whose character and life he had been deeply interested. The grace of holy fearlessness, which formed so prominent a feature in the Baptist's character, appears to have been, in no slight degree, imparted to him. He was not ashamed to confess Christ before his countrymen, and hesitated not, at whatever cost, to follow out that line of conduct, which, as a Christian, he felt himself conscientiously bound to pursue. On his father's death, a chief of Abbeokuta, it was expected of him that he would follow his father's example and become an ogboni. To this he was disinclined. The ogboni are magistrates, or secondary civil rulers, comprising both men and women, selected on account of wealth, influence, and worldly experience; and bound together by a solemn, secret oath, to infringe which is death. They are said to be great extortioners, enriching themselves by fees and fines with every opportunity. There was enough in the constitution and practices of such a magistracy to justify John in his disinclination. His refusal at once exposed him to the rebuke and anger of the heathen. He was heavily fined, and forced to become an ogboni against his will; and, when the heavy

persecution of 1849 burst like a tornado upon the infant church, he was especially singled out to be a sufferer. With his companions in tribulation he patiently endured that severe ordeal. Severe as the strain was, they were enabled to bear it. Many eyes were upon them, to see whether they would not give way; but when it was found that the fiery trial had no power over them, the conviction forced itself upon the popular mind, that there was a reality in the religion of the book-men of which heathenism and Mahomedanism were alike destitute. We like to retrace these steps of former experiences. It were ungrateful of us to forget them. They are memorials of gracious interference: the Lord sustaining His people under a pressure unendurable to nature. These old stories will be remembered in future days, when some from amongst the children of Christian Africa shall write the history of her early evangelization.

It will be recollected that when the personal violence, to which the converts had been subjected, relaxed, they were forbidden, under severe penalties, to attend the instruction of the Missionaries, or in any way communicate with them. John, notwithstanding, ventured in secret; and many were the tearful nights he spent with the Rev. S. Crowther, receiving from him advice and consolation. At length, on Christmas day 1849, he boldly broke through the restriction, coming openly to church, and encouraging his fellow converts to follow his example. Many interesting points are on record respecting the Christian character of this man. "He was not bright in acquiring the art of reading, but he had a remarkably retentive memory, and many a time, at our Saturday meeting of communicants, very accurately related the sermon preached on the preceding Sunday. The history of Christ's sufferings soon melted him, when he thought how far man had fallen; that Jesus, who came into our miserable world to save us from death, should be thus treated by the sinners whom He came to save." This tenderness of heart towards his Saviour did not fail to evidence itself in love to his fellow-men, and in efforts to befriend them as well in body as soul. Being in better circumstances than others, he was liberal, and proved to many a succouring friend in the time of their distress. Towards his relatives he acted as a faithful Christian, endeavouring to win them to Christ. Especially was he solicitous about the soul of his aged mother, and frequent were the words of entreaty which he addressed to her in connexion with those subjects which he felt to be of first importance; and although he never saw any yielding on her part, and all his

* Anti-slave-trade Movement, pp. 53, 54.

persuasions seemed to be in vain, yet after she had lost her son the aged woman remembered his exhortations, and, repenting of her hardheartedness, united herself with the people of God. One of her reasons for so doing, as given in her own words, is touching. She said, "My son was a Christian. If I die a heathen, and in my sin, we might not meet again, because my son used to say there will be a separation between the evil and good after death." She had abandoned all hope of seeing him in this world, but she was not prepared to lose him for ever. This woman, baptized at an advanced age, has since entered into rest, looking for pardon to none other than Jesus, and confident in the expectation that she would meet her son in heaven.

John had once been actively engaged in the slave-trade, but the renewing influence of the Redeemer's gospel had changed his mind respecting it. He saw it in its true light, as a cruel and wasting traffic, and he hoped and longed for its abolition. He little thought that before that happy consummation he was himself to suffer beneath its galling yoke, and know by experience how bitter is the portion of a slave.

In March 1851 the sanguinary conflict between the army of Gezo, king of Dahomey, intent on blood and spoil, and the people of Abbeokuta, fighting in defence of all that is dear to man, took place beneath the walls of that city. It pleased God to hear the prayers that were offered up by the Missionaries and their infantile groups of native converts, and to render the imperfectly armed and undisciplined volunteers of Abbeokuta victorious over the fierce and trained battalions of the invader. With great slaughter the amazons and warriors of Dahomey were driven back, and the heaps of dead attested the desperation of their onslaught. The Christians had joined their heathen countrymen on the approach of danger, and, fighting side by side with them, had shared in all the dangers of the day. After the battle one was missing: it was John Baptist Dasalu. At length, a body, decapitated according to the Dahomian custom, was identified by his brother, and, amidst the deep regrets of Christian friends, committed to the grave. And so matters remained until the May following, when some Yorubas, who had been taken prisoners by Gezo, returning to their own country, brought back the intelligence that Dasalu had not been killed, but carried away, together with themselves—good news indeed, which cheered the hearts of many in the town, especially of all the Christian converts. Poor Dasalu's wife,

who had just been expelled from the family compound by her husband's elder brother, was full of joy; and if any doubt existed on her mind as to his being still alive, it was removed by her receiving from him a symbolical letter, after the Yoruba fashion, expressive of the darkness of his prospects as to liberation, and the poverty to which he was reduced, but of his unaltered principles and resolution. Every effort was subsequently made to accomplish his redemption, but in vain. At length all intelligence respecting him died away, and when inquiries were made for him at Whydah no such person was forthcoming.

John Dasalu is in Cuba, an Emancipado; the ship in which he was carried across the Atlantic having been captured by a Spanish cruiser, and taken into the Havanna. The Emancipados had seen him, and had held much intercourse with him. To him they were indebted for much information respecting the state of the Yoruba country. They were aware of all that was going on there, and carried with them a letter, which, at Dasalu's suggestion, had been written to the Rev. C. A. Gollmer, at Lagos; but they had not expected to meet one of the Missionaries in England. When the Rev. H. Townsend told them who he was, he found that he was no stranger to them. They had already heard of him from Dasalu, and received a strong impression in his favour. Hence it was that they so attentively listened to his instructions. They knew it was a friend they had to do with.

To this may be traced, in a great measure, the success with which the Lord has been pleased to bless our efforts in the Yoruba country—the strong impression prevalent among the natives that the Missionaries are their friends. In a new Mission the absence of this conviction constitutes a great difficulty. The heathen have no confidence in strangers. They do not understand their object: they distrust them: they keep at a distance, and carefully observe all their proceedings. What is the Missionary to do under such circumstances? Is he to pronounce that there is in the heathen no readiness to receive him, and, withdrawing himself from them, leave them to perish in their sins? Nay, this is his test. By wrestling prayer he must prevail over this difficulty. He must live it down. If they will not hear his message, let him preach by his example. They may close their ears, but they cannot shut their eyes to his "patient continuance in well doing;" and after a time he shall have fruit. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing,

bringing his sheaves with him." But the precious seed must be borne forth and sown amidst tears; and he who refrains his hand from the work, because he likes not the tribulation that accompanies it, in the exultation of the harvest shall have no part. We desire to thank God that there are so few instances on record of Missionaries forsaking an incipient Mission because of the difficulties connected with it. In New Zealand they nobly persevered. Amidst all that was most appalling they held their ground. Although blood-thirsty savages were raging furiously around, and there was but a step between themselves and death; although the Mission-boat, ready prepared for flight, afforded the opportunity of abandoning scenes so dreadful; yet they stirred not—they endured, and have survived to reap the harvest. Such is the experience connected with all those leading Missions which now present a matured and consolidated aspect: the foundation was laid in sorrow, reminding us of words used by Dr. Krapf in connection with East Africa, now alas! without a Missionary—"No truly divine work ever has been or ever will be accomplished, unless the human agents, by whom it is to be carried out, have been made to pass through many and great tribulations." Better to die at a post than forsake it. So thinks the British soldier: he dies sooner than abandon the position that has been entrusted to him. He volunteers for dangerous service, aware that it is such; so much so, that he entertains not the idea of surviving. Before him lies the object of assault, the deep trench, the rampart, manned with numerous defenders; but he must pass through an enflaming storm of iron hail before he can reach it: still he flinches not. Shall Missionaries prove less true-hearted in the glorious work to which they have given themselves, and ingloriously retreat because they find the undertaking more difficult and discouraging than they had expected? Better far, with Gardiner and his associates, to die of famine on the bleak shores of Patagonia. In them, at least there was no want of self-sacrifice. The only regret is, that there should have been so profuse an expenditure of so precious an element, of which occasionally, in exceptional cases, there is found to be a painful deficiency.

But Christianity, when transferred from Sierra Leone to the Aku country, came not there as a strange element. The natives had heard of it—nay, in the liberation of near relatives and friends, who had returned from Sierra Leone, they had gathered of its fruits. In this the Missionaries enjoyed a great advantage: they were known before they ar-

rived. A good report had preceded them, as the benefactors and friends of suffering Africans consigned to their care from the holds of the slave-ships, who had come back, many of them, as living witnesses, to tell their astonished countrymen of the good they had received at the hands of Christian Missionaries. Thus from that prejudice which condemns before it hears the native mind in Abbeokuta was freed, and the gospel, listened to attentively, could at once proceed to subjugate the stronghold of the human heart. And now it appears as if, in the providence of God, the same preparative action was to go forward in Cuba—the minds of the negroes be predisposed towards the Missionaries, even before they have seen them. The transfer of John Baptist Dasalu to Cuba has not been permitted without a purpose. He has had facts to communicate to his brethren which they knew not of—the establishment of a Christian Mission, the comparative tranquillity of their native land, and the growing aversion to the slave-trade. Before his captivity, while yet a free man, the late Mr. Consul Becroft, whose death has been a serious loss to Africa as well as England, reached Abbeokuta, and held a conference with the chiefs, at which they disclaimed the slave-trade. "Their fathers," they said, "had not engaged in it. It was a new thing in their country, which had brought with it confusion and every evil work. Their fathers had lived and prospered without it; and most sincerely did they desire its abolition, that they might be able to return every one to the town and house of their fathers in peace." Had he been aware of all that has occurred since his captivity he could have told them more than this—that the laws of Abbeokuta have pronounced kidnapping illegal, and prohibited it under the penalty of death; and that recently the extreme penalty has been inflicted on some obdurate offenders. But this he was enabled to do—to give his countrymen a direction to the Missionaries as their best friends and helpers on arriving in their native land; and this is of first consequence. Without this, emigrants from the Brasils, on reaching Lagos, have come under unhappy influences, and have proved a source of trouble and disquietude. Arriving, like our Emancipados, impressed in favour of the Missionaries, and with hearts open to receive counsel and direction from them, the happiest results may be expected.

The slave-trade impoverished the Yoruba country. Her children were torn from her, and deported to other lands. Unexpectedly, mysteriously, attracted homeward by a variety of influences, they are returning. Is

there not a providence in this? Christianity, in its salutary influences, having opportunity to intermingle itself with the whole of this interesting procedure, may we not entertain the expectation that their native land will be more enriched by their restoration than it was impoverished by their departure? They come back not such as they went away. Numbers have returned from Sierra Leone rich in Christian knowledge and experience, and in a position to recommend the gospel to their countrymen as well by their lips as in their lives. Others are now returning from Cuba, skilled in various trades, persevering handicraftsmen, who have been necessitated, through a series of years, to work out their own redemption: just the men that Yoruba wants at this crisis of her history, when her embryo civilization is beginning to expand. Others are preparing to return from Brazil. A person who had been himself connected with slave-trading transactions, and who spoke from an intimate knowledge of its bearings, stated, in evidence before the Committee of the House of Commons, that a return of negroes to Africa, after having been for some years employed in the Brazilian plantations, would carry home with them an increase of industry, and a corresponding increase of product. He stated his conviction, that, even under the most unfavourable circumstances which could accompany such a transfer, going back as heathen to a heathen district, where had been introduced none of the improving influences of Christianity, "many of the people would never become totally idle: they would always turn their attention to something which they more or less understood: there would be an increased quantity of palm oil, cutting timber, or mining, or planting."* Thus in various capacities, by the acquirement of industrial habits, and skill in different branches of labour, they are fitted to become, if properly cared for and directed on their arrival in Africa, a very valuable acquisition. Our Emancipados at Plymouth intimated that the numbers preparing to return were large indeed. We can well believe this. We have seen how many thousand slaves are collected in Cuba. In Brazil they are so numerous, that the witness Cliffe, already referred to, declared that there was no possibility of estimating the labouring black population of that country. He assigned 40,000 as the proportion of slaves and people employed in seeking diamonds, and 20,000 at work in other mines; the great mass being engaged in sugar cultivation.

The Egbas are a nation of farmers, and the

love of this pursuit seems to be instinctive in them. A fertile soil invites their labour. Its natural productions are valuable—cotton, indigo, tobacco, sugar-cane, oils, &c. Some of these are indispensable to England. Cotton is the staple material, the permanent supply of which keeps in action so large a proportion of her mills and factories; and if that supply were suddenly arrested, thousands of her manufacturing population would be thrown out of employment. Hitherto the supply has been from the United States. But American machinery is coming rapidly into action; and in proportion as the Americans work up their own cotton, and become competitors with us in the goods market, we shall need some productive field from whence cotton may be obtained with more facility. The Bight of Benin districts present that field. There free labour is abundant; and under an improving cultivation, such as will result from an infusion of transatlantic negroes, the cotton growth will prove sufficient and satisfactory. Let the African only be assured that English merchants are prepared to purchase from him that on which he has bestowed his time and labour, and on his part persevering industry will not be wanting to supply the market which is opened to him.

These are points of deep interest. Strange it will prove, indeed, if the slave-trade, so long the scourge of Africa, be overruled alike for temporal and spiritual improvement; if Sierra Leone provide the Christian teachers, and Cuba and Brazil the skilled labourers and instructors in the various branches of useful and re-productive industry; and the slave-trade, forced by the arm of Omnipotence from its original direction, be constrained to furnish forth the materials of Africa's amelioration.

This is, we believe, what Africa requires: not a republic of free blacks, transferred from the American continent to a selected spot on the African coast with which they have no more natural connection than they have with any other locality on its widely-extended shores; in the midst of surrounding tribes with whom they have no affinity, and with whom the relations of the new state must remain for a long period precarious and undefined—an experiment which has to resolve itself from its original chaos into political form and organization, and grow up amidst many difficulties and fluctuations into influence and usefulness. Such may, to a certain extent, succeed, and be productive of its measure of good; but there is a better way to Africa's evangelization, and the dissemination of gospel influence throughout its nations and tribes. This is the desideratum—a nation

* Jose. E. Cliffe, M.D., 4367.

evangelized on its own ground, the locality which belongs to it by the prescriptive right of centuries, where through generations it has interwoven itself with the mass of Africa's population, forming thus an integral portion thereof; which, by innumerable sympathies and affinities, is in communication with surrounding tribes, like a wave amidst the waves of the ocean, agitated betimes by the passing storm, but subsiding again into sympathy and union with the kindred element—let such be brought under the influence of pure Christianity, and then indeed, in the good providence of God, we are furnished with a specific instrument for the evangelization of Africa. "No one can question but a prosperous nation of Christian men, spreading from the coast into the interior, is a certain way of leavening the whole mass with the gospel."* Yes; if it be a recognised and settled nation, a part and parcel of the great community, we do believe that the Lord would employ it as a chosen instrument for the accomplishment of great results.

This is our hope respecting the Aku people. Into their heart and centre the gospel has been marvellously introduced, and is working healthfully. Let the Christians of England, who have that mission in hand, only be aware of the greatness of the opportunity presented to them. The land is before us: shall we delay to take possession of it? The disposition of the population is such as to facilitate Missionary effort in a remarkable degree. Such has been the insecurity of life and personal liberty and property, in consequence of slave-trading wars, that, retiring from the country districts, the people have clustered together in large towns, containing 40,000, 60,000, 70,000 inhabitants. These grand central points require to be speedily and effectively occupied. Nor is there any unwillingness on the part of

* Rev. J. O. Meary, before the Massachusetts Colonization Society at Boston, May 28, 1855.

chiefs and people. They desire intercourse with us. They invite us to come—even those who know nothing of gospel truth do so—believing that the advent of the white man will be security for peace, and afford them a respite from those pitiless wars which have so long disquieted their native land. Most honoured we are in being invited to the improvement of an opportunity, the most hopeful which has ever presented itself in connection with benighted Africa. Most culpable shall we be if we withhold the sacrifices and self-denial which are necessary. There is hope for Africa! Christianity, apprehending first the heterogeneous mass of a liberated population, has extended itself from thence to an unmixed national element, and promises to kindle up there a beacon light for the illumination of its dark and dreary shores. Who will help the movement onward? Who has money to give? Who has sons to give? Who has a heart to consecrate himself? All are needed, men and means, the labourer and his hire. The Church Missionary Society, with little more at her disposal than 100,000*l.* for all her Missions, ought to have that sum available for Africa alone. May He who in so marvellous a manner is opening Africa to Missionary effort, open the hearts of Christian men in this country, and stir them up, that they may arise and do the Lord's work!

Before we break off this subject, we would earnestly commend one individual to the sympathy and prayers of our Christian friends—John Baptist Dasalu. We know that immediate and energetic efforts will not be wanting to accomplish his liberation; and we feel assured that, if funds be needed for that purpose, they will not fail to be forthcoming.

In another Number we shall notice the new and encouraging openings presenting themselves in different directions, as ascertained by the exploratory tours of our Missionaries.

NOTICES OF CHINA.

WE now conclude Mr. Burdon's Journal of his visit to Dzoong-Ming, &c.

"April 24—At dawn we moved away. Taylor got out to see in what direction they sailed, and thought they were doing as we wished. What, then, was our vexation, when, about a couple of hours after, on my going out, I found they had left the island of Dzoong-Ming altogether, and were taking us to another island about thirty miles off. I had a good mind to get angry with the men, but it was of no use, and we submitted with as good a

grace as we could. I would have preferred working the island of Dzoong-Ming as well as we could for the time we had determined to stay out; but it appeared to be ordered otherwise, and we knew that it mattered not where our books were distributed, if only they fell into the hands of those who could and would read them. At ten A.M. we stopped in one of the creeks of this new island, called Hæ-Mun or Too-So. We were soon ashore, and to the people of a small hamlet hard by I preached in a tea-shop. I told them, briefly, the object of our coming, and dwelt

for a short time on the facts that they were sinners; that they deserved punishment; that they were immortal; that, without pardon, they must be lost; but that Jesus, the Son of God, whose messengers we were, had suffered in their stead; in whom, if they believed, they would be saved. The poor people appeared very delighted to see us, and we left one or two books with a reader that we found. As there had been a good deal of rain during the night, and there were two or three populous villages at some distance from our boats, we asked for a conveyance for ourselves and our books. The only one used, or known, on the island, I should think, was a barrow. Two were called, we were mounted, and off we set. I wish I could describe these carriages, for the benefit of those who, before the time of railways, knew of no such luxury as a ride in a Chinese wheelbarrow. It is constructed of long, narrow pieces of wood, placed apart, which are fastened to smaller cross-pieces. There are two sides, on which burdens are balanced, and between them there is a raised part, to which to fasten any load, or on which the person riding may lean. Within this raised part revolves the large wheel. It is cheaper than a chair, as only one coolie is required; but the squeaking noise they make, joined with other inconveniences, makes it any thing but a pleasant mode of travelling. After a ride of two miles, we arrived at the village of Ye-Kan-Tsun, where we distributed half of the books we brought with us. Being anxious not to leave them without stating, however briefly, something of our doctrines, I endeavoured to interest them in our books by telling them who our Master was, and what He did, both for foreigners and Chinese.

"It may seem very unsatisfactory to some minds to engage in such a work as this, which consists in hastily discovering the readers, presenting them with a Testament or a tract, or both, as the person may deserve, or our supply will admit, and then giving the people, for the first time it may be, a brief summary of our doctrines. It is so to my own mind. But what else can be done in such a vast country as China, literally swarming with inhabitants? Step where you may, you meet with cities, towns, and villages, with their hundreds, and tens of thousands, or tens of hundreds, of people with immortal souls. The jealousy of the mandarins watches your every movement, and presents an effectual barrier to a lengthened residence near any important place away from the ports to which we are by treaty bound. At islands such as we have visited I think it is

quite possible that a Missionary might safely spend two or three months in the year, and so endeavour to work them, with the Lord's help; but I fear that that would be the extent to which the patience of the mandarins here might be tried, and during the whole of the time we should have to live in a small unhealthy boat, by which we should run great risks, as far as health is concerned. At any large cities a stay of this kind would be utterly impracticable in the present state of the country, and even the former might fail. But something must be done for both, as far as our power will extend. There seems, then, nothing left for us but to go from place to place, from island to island, from city to city—taking care that judgment guides our zeal—until we are forcibly stopped, distributing the word of God and tracts, and preaching, leaving the rest in the hands of Him, who in His own good time will open to us the long-closed land of Siam. And with this thought may we comfort our hearts in these Missionary journeys, often attended with perils of a different kind from those experienced elsewhere, but as severe—'We shall not have gone over the cities,' of China, 'before the Son of Man shall come.' The anxiety of the people for books is another point worthy of notice, as, in England, the mention of this may lead to mistake. There is a very prevalent notion abroad that nearly all in China are readers. This is very, very far from correct. I would not like to name the proportion of readers in this province of Keang-Nan, for fear I should be a little under the mark, but I certainly have a very low idea of them. In the country surrounding Shanghai, and in the city itself, I know for a certainty they number very few; and, judging from this, I expected to find very much fewer readers in these islands of the Yang-tze-keang than we have found. This knowledge, at all events, makes us careful lest we should wilfully be throwing our books away. Anybody here will do any thing for a book, but the motive, in the vast majority of cases, is by no means the desire of knowing their contents. Our books are often found in the soles of Chinamen's shoes, and applied to other improper purposes; so that the utmost care ought to be taken—and I can testify in this our trip this care has been taken, where we were not over-mastered by the mob—to give our books only to readers, so that we, at all events, may not have the blame to bear of casting pearls before swine. This carefulness causes our being mobbed in towns of considerable size. In these we are obliged, I may say, entirely to trust to appearances, and with the greatest speed possible to

go from shop to shop, where there is sure to be a reader, and leave a book; while in villages we can test each man's ability in reading before presenting him with a tract.

"But to proceed. We were conveyed to another village, called Wong-Shaw-Tsun, about two miles further inland, and there the same scene was enacted as in the last place. All the books we had brought were finished here, and there was still the principal place of the island, about two miles further off—or six miles from our boat—which we could not think of leaving unvisited. It was now half-past two P.M., but we resolved on moving back at once, and taking a fresh supply of Testaments for the capital. Every opposition was made by our barrow-men; but the offer of 200 cash more—4*d.* each—silenced them, and they consented. Arrived at our boats, the necessary books were procured, some tiffin was hastily swallowed, and off we again started, passing through the same two villages for a second time, greatly to the astonishment of the villagers, who declared we could not manage it, and asked us where we intended to sleep for the night. We told them there was no fear of our not effecting our object, and that we should sleep at our boat as usual.

"We walked a good distance, to give our carriers a rest, and at a quarter past six P.M. we arrived at Mau-Kau-Tsun, our destination. It was then getting dark, and as, in these eastern climates, the setting of the sun and the darkness of the night are almost co-temporaneous, we had very little time to go through what we found to be a very large town, with about 20,000 or 30,000 inhabitants. Examining the men to whom we gave books was out of the question, as the mob soon became furious, and the imperfect light was very tempting to them to do a little more than shout after us. I spoke for a short time to the people in the street, after the distribution was over; but my hoarseness from often speaking in the open air, the noise of the people, who were too much excited to listen quietly, and the shouts of unruly, mischievous boys, prevented my saying much, and we prepared to leave. We did not meet with a very friendly reception here, as we were taken for Fokien rebels, and had several offensive epithets applied to us. Having provided ourselves with lanterns, we set off a little after seven on our return to our boats. We were too tired and hungry to walk much or talk much, and, with the exception of a rest to our carriers for a couple of miles, we were wheeled to our resting-place in two hours, and arrived a little after nine o'clock, thankful indeed to our heavenly Father for having preserved us through all

dangers, and brought us in safety to the close of another day's labours. We had reason for being so, for how easy, in such a place as Mau-Kau-Tsun, for Satan to rouse some malicious opposition to two defenceless foreigners, whom some in the crowd, as I have just mentioned, did suggest to be Fokien men, whose heads at present are highly prized by the Chinese authorities. The Lord Jehovah reigneth. 'He makes the wrath of man to praise Him: the remainder of the wrath He doth restrain.'

"April 25—As the boatmen made the mistake of bringing us from Dzoong-Ming, we were determined they should not do so for nothing; and though our stock of books had by this time been much diminished, we thought it best to cross over to the mainland, and visit the north side of the Yang-tze-keang. Accordingly, at dawn this morning our boats started, and when we rose we found ourselves near some delightful scenery. Three hills of considerable size were on our right, and the hills of the opposite side of the river were also visible. Our destination was a city called Toong-Chow; but the beauty of the scenery before us, and the fineness of the day, tempted us to enter a creek which we were nearing, in order to refresh ourselves in body and mind, after the fatigues of the past few days. Breakfast and prayers over, we started, and walked through a most beautiful country, cultivated in every direction, and intersected with creeks wherever we turned. On our way to the first hill we passed through a village, where we gave a few books, and I preached. We heard of foreigners having been in that neighbourhood; and since our return to Shanghai we have been told that some foreigners, while sporting there, shot a Chinaman by accident; and that, later than this, some Ningpo Missionaries had been at this spot while attempting to reach Ching-Keang foo, in which, however, they did not succeed. We walked on, and after a great many windings, caused by the innumerable streams, we came near the hill which had first caught our attention, with a Buddhist monastery and temple, crowned by a pagoda, on the summit, of some five or seven stories. As we neared it, the view from the bottom was delightful. The temple—called the T'ai San Ten—occupied the various stages in the ascent of the hill. At the second stage a small imitation of a pagoda peeped out from behind some trees, whilst the storied of the temple, rising with the hill, and surrounded by trees of different hues, presented a most imposing appearance. The pagoda on the top—called, from the temple, the T'ai San T'ah—evidently newly repaired and painted,

gave a beauty to the scene that I have rarely seen equalled in China. On approaching the temple, we found them busy repairing it, and multitudes of people coming and going. We could not have chosen a better day for our visit. It was a lucky day, and crowds had assembled, from the different neighbouring places, to burn incense to the idols and give their cash to the priests. The position of the temple is such as of itself to attract people. We must certainly give the Buddhist priests credit for their good taste in the selection of sites on which to erect their buildings. This strikes the sense of sight as much as the music of the church of Rome does that of hearing, and the object of the priests of both systems is alike. How wise in their generation are the children of the world! We ascended, thinking it the best policy to see all that was to be seen before distributing our books, or preaching. We saw idolatry in its glory. From all that passed before us to-day, it is evident that Buddhism has a great hold on the Chinese mind. There was a large number of men, and those of the better sort too, and a great number of women, who had great difficulty, with their little feet, in ascending and descending the steps of the temple. Everybody was dressed in holiday attire, but withal it was a most depressing scene. The worship of the hundreds who flocked hither simply consisted in a few prostrations to some of the idols whom they chose out of the hundreds contained in the temple, burning some paper-money, and throwing one or two cash into a basket placed before each idol, or set of idols, for that purpose. This cash of course belongs to the priests, and we saw several immense baskets nearly filled with it.

“ We took our telescope to the top of the pagoda, and from it had a most magnificent view on all sides, only equalled by the beauty of the scenery from the bottom of the hill. On one side we had two or three small hills at a little distance, and beyond them a vast plain, cultivated as far as we could distinguish it, and bounded by the Yang-tze-keang, the mouth of which we could descry in the distance. On another side lay before us the broad expanse of the river itself, here about fifteen or twenty miles in width, on the opposite side of which several hills, though none were of great height, lined the coast. As no Chinese scenery can be said to be complete without a pagoda, one of the hills was supplied with one on its summit. On another side, again, the telescope brought to view the country round about the distant city of Toong-Chow, the only visible mark of which was the pagoda—for cities in this land have as yet no spires or towers to

attract attention from a distance—while the plain itself was intersected by streams and canals in all directions, covered with the most lovely foliage, and abounding with fields full of wheat already far advanced, even thus early in spring.

“ Having satisfied ourselves, we descended, and were followed by the multitude who thronged the temple; and as we were passing one of the idols, the priest who appeared to have charge of it asked us to pay our respects to his god, and some cash to himself. This was an opportunity too good to be lost, and Taylor entered into a conversation with him, which ended in preaching to the people by whom we were surrounded. They listened very attentively for some time; but the priests, seeing their craft was in danger of being stopped for half an hour or more, at first requested us to withdraw, and, when that failed, they tried to drown our voices by creating a disturbance. Their efforts failed, for my friend was listened to with attention by the people, who showed no disposition to leave us; and after he had finished I commenced addressing them in the Shanghae dialect, which was evidently understood. This perseverance annoyed our friends still more. They begged me to move on; but I asked them not to be afraid of us, but to come forward boldly in the face of the people, and defend their deities whom we attacked. I need not say they shrank from the task, and were glad to move off themselves. I then again addressed myself to the poor victims of idolatry, and had the privilege of speaking of the true God, and Jesus Christ whom He has sent, in one of Satan's very seats. It was indeed an animating scene, and would have done any lover of Missions good, to see two Missionaries standing on the kneeling stools before the idol to whom we had been requested to bow down and burn incense, proclaiming to those who came to worship it its nothingness, and Jehovah's omnipotence. True, a single sermon cannot be expected to do much good; but it was a sight, the like to which, doubtless, had never been witnessed before by those who heard us; and God grant that it may lead if but one soul to reflect on the sin and folly of idolatry, and to search our books, which we soon after distributed.

“ As we were descending the hill, we had an opportunity of witnessing for ourselves the impurities that follow in the train of the idolatrous rites of the Buddhists. It would be polluting these pages even to hint at them; but I was glad of an oppor-

tunity whereby I could judge for myself as to the nature of Buddhism in its practical working. As a theoretical system it may not be impure; but connected with its worship, or at all events invariably accompanying the ceremonies of its feast-days, are found these abominations, which I believe are not only winked at, but connived at, by the priests, to draw a greater crowd together. They show, too, the low level to which priests and people have sunk, to allow, encourage, and delight in, such scenes as these. The first chapter of the Epistle to the Romans is true to the letter of every heathen country; and to exclude China from this sweeping condemnation, notwithstanding all its high profession of morality, would be to say that China knows no idolatry, or that idolatry has no tendency to immorality.

"After distributing the books we had brought with us, and buying a few curiosities at the fair, we returned to our boat, and a dispute with our boatmen respecting the possibility of going to Toong-Chow by water completed the adventures of the day.

"April 26—As miserably wet and cold as yesterday was fine and warm. At dawn we started, and by eight A.M. we were anchored in the creek leading to the city of Toong-Chow, which we found on inquiry was twenty le, or nearly seven miles, distant. There was therefore no choice but to take conveyances, and get to the city as well as we could. A good deal of opposition had been previously made by our teachers and others, who had tried to frighten us from going; but we resolved on trying what sort of reception we should meet with in our foreign dress in a 'Chow' city, one of the second order in China. As we did not wish to lead our teachers into trouble, we told them it was at their own risk if they accompanied us, and advised them to stay at the boats all day. They did not require many arguments to induce them to accept this advice, as they evidently thought we were running our necks into great danger. Before we started, a man out of the village near our boat came to assure us that we should meet with our due reward if we persisted in our mad attempt, and advised us to desist. We thanked him for his advice, but did not feel inclined to follow it.

"After breakfast, and commending ourselves to Him who is peculiarly the God of the Missionary, we set off on two barrows, with only one servant, who always accompanied us to carry our bags of books. Of the books we were extremely sorry that we had not many, but we took all that remained of our stock,

with the exception of about a dozen. We had not gone many paces before our servant came up to beg us to excuse him from going, as he was afraid to venture into the city as the servant of the foreigners, in consequence of the hiang-yoong, or soldiers, who would very probably ill-use him, if they did not ourselves. We gladly consented to his remaining behind with our boats and servants, determining to be our own coolies, and carry a bag each through the city, distributing as we went. The servant had evidently been frightened by the villagers, and Mr. Taylor's barrow-man became infected with the same feeling, for his heart failed him, and my friend had to seek another barrow, which, fortunately, he had no difficulty in finding.

"Again we set off, and a most uncomfortable ride we had on our squeaking vehicles, through the rain and on muddy roads. About half-way we came to a village containing about 1000 inhabitants, and here we thought it best to distribute a few books, as we found some intelligent persons. Here, also, Taylor preached in Mandarin for a short time, and he appeared to be very well understood.

"After a drink of tea, we set off once more, and, as we were nearing the city, I could not help feeling a little nervous respecting the issue of the visit. I knew I was in the path of duty, for 'Go ye into all the world' was the commission my Master gave me when He put me into the ministry. But flesh and blood will fail sometimes, and no doubt something of this feeling was experienced by Paul when approaching the key of the Peloponnesus and the greatest commercial city of Greece; for afterwards, when enduring persecution within its walls for the truth's sake, the encouraging communication from on high was given him—'Fear not: for I have much people in this city.' I knew in whom I had believed, and felt convinced that He would interfere to save us out of all danger; or, if not, would give needful grace for whatever trial we should be called to pass through. A little outside the city we made the necessary arrangements to enable us to act in concert, told our bearers where to wait for us, and, each with a bag in our hands, we entered the suburb.

"We walked on for some time unmo-
lested; but long before we had reached the gate, a fierce, powerful hiang-yoong, rendered still more so by being partially drunk, with a tremendous shout attacked me, and gave me such a knock, that I had nearly lost my footing. I recovered

myself in time, and walked on, but was soon within his grasp, and, in far shorter time than it has taken me to write these two or three lines, a dozen or two of the same sort of fellows had surrounded us both, and were in no very gentle way dragging us we knew not whither, amid the most fearful shouts, and with hellish malice depicted on their countenances. We called at once to be taken to the Ya Mun, and produced our cards, on which our Chinese names were written; but our brutal keepers cared nothing for them, and, in return, made use of the most insulting language. With my long legs I succeeded in keeping a-head of them, and I contrived to wrench myself from their grasp; but my friend was most terribly mauled, and was dragged along at a fearful rate. The drunken villain who accosted us first quickly turned from me, and became Mr. Taylor's principal tormenter, and I managed to soften in some measure the wrath of the men that accompanied me, and begged them to convey us quickly to the magistrate. Quickly they did indeed convey us from street to street, and, carrying our bags in the rain, through narrow, dirty lanes, we were both well nigh completely exhausted with fatigue. But under it all the Lord supported us, and in our minds we were

‘Calm amid tumultuous motion,
Knowing that our Lord was nigh.’

I tried, as I went along, to distribute a few books that I had under my arm, fearing that this would be our only opportunity; but the first-mentioned soldier, with most violent gestures, demanded back the first book that I gave away, and called for manacles to hinder us from attempting the work, but fortunately none were forthcoming. The books I had under my arm, and my carpet-bag, they attempted to seize, but in vain: I held on to both successfully. As we were hurried along, I began to suspect they had no intention of taking us to the magistrate, and I tried to ask some respectable men whom we passed the way to his office. The majority shrank from me as from a wild beast; but one or two pointed out the direction. We were taken through all sorts of back streets, and occasionally there was a quarrel among the soldiers themselves as to which way they should lead their victims, the nature of which I could not understand, but from which I gathered that some were for acting honestly with us, and taking us to the magistrate, whilst others were very likely desirous to put an end to us before the magistrates could interfere. At the pause my friend reminded me that the

Apostles ‘rejoiced when they were counted worthy to suffer shame for their Master's name.’ Whilst going along again, one of the soldiers maliciously whispered in my ear, ‘You are no foreigner;’ by which he meant that I was one of the rebels belonging to T'ai Ping Wang in foreign disguise, and of this my unshaven head was a proof. I told him I was a British subject, and demanded to be led to the magistrate, who could easily tell whether I was a foreigner or not. At last, almost fainting with exhaustion, our tongues cleaving to the roof of our mouths from thirst, and covered with perspiration, it was the greatest relief I ever knew to find ourselves near some place which appeared like the Ya Mun. Our escort gave one of the mandarins the books he had taken from those to whom I had distributed them—only two or three—and accompanied the presentation with some tremendous charge or other, which fortunately I could not understand. We gave our cards, and requested to be shown to the chief magistrate. As we were kept some time waiting, I got up on a step and addressed the people, many hundreds of whom were within hearing. They astonished me by their quietness and attention; and there I preached Jesus to them, and briefly told them the object of our visit. I asked them if it was likely that two rebels would come unarmed to such a place as Toong-Chow, disguised as foreigners; and then dwelt on the fact that *they* were rebels against a higher King than Hyan Foong; that His Son had died to save them from the penalty due to that rebellion; and that our books, which we wished to distribute amongst them, gave them the history of this Jesus, their Saviour and ours.

“We were detained some time at the gate, and, when I had finished speaking, we demanded to be shown to their master, as our time was of too much importance to waste in this way. To this an answer was brought out, and we were referred to some other mandarin, whose office we were told was not far distant. We positively refused to walk, and told them they must call for chairs. After some demur, they did so, and, each accompanied by a soldier, we were carried through the streets, which were lined on both sides by crowds of people, anxious to have a look at us. Some of them seemed to pity us very greatly, but our smile and nod to persons as we passed brought many a one in return. We were soon at the gate of the principal officer's place of business, and after a few minutes' delay, we were carried, rather than walked, into his presence, the crush of people being so great.

“Once in the presence of Tsun-Ta-Lau-Yæ, evidently, from his appearance, a very high mandarin, the people fell on their knees, and we were motioned to do the same. I did not perceive the order, and, as my western manners were of a different kind, the idea never entered my mind. Mr. Taylor perceived it, but his knees straitened instinctively, and a similar salutation to that given us by the mandarin was all our return. He at once requested us to go into his inner room, and be seated. He was a man of intelligence and gentlemanly demeanour, and though there was the fear of hollowness in his politeness, yet it was a most pleasant change, from being victimized by a rabble soldiery, to speaking quietly with a gentleman. My not knowing the Mandarin dialect prevented me from taking much part in the conversation which followed, but I could understand most of what was said. Many followed us into his audience-room; and it must have raised us in their estimation to see him honour us by the first seats in the room, and afterwards listen very respectfully whilst Mr. Taylor explained the object of our visit, and presented him with a copy of books we brought, briefly noticing the design and contents of each. These he accepted with apparent pleasure, and I trust he will be inclined to read and profit by them. When he was told that the rest of the books we were anxious to distribute in his city, as they contained doctrines that ought to be known by every man, he granted permission at once. We then said we wished to see something of his city, and requested a proper escort to ensure our safety when we left him. This he also gave, and, after a little tiffin, we took our leave.

“We were now very different from the poor doomed creatures of an hour before. The way was cleared for us by the servants of the governor, who, failing a better instrument, used their long tails most vigorously on the heads of the crowd, who opened before us as well as the dense mass would allow. We first visited the temple of Confucius, which was undergoing repair, like the Buddhist temple we visited the preceding day. There was nothing in it different from other temples of the kind, and we next asked to be taken to the pagoda. They told us it was out of repair, and not safe to ascend; and though we did not believe them, we thought it best not to press the matter. In our triumphal progress through the city we had ample opportunities of distributing our books, of which we of course availed ourselves, only sorry that at our boat there was not a greater supply, and that we had not herculean strength to carry our-

selves a thousand Testaments and tracts each, for we could have given them away to good advantage. We were not taken through the best part of the city, and, greatly to our annoyance, we were soon ushered out by the same gate as that by which we entered. This was, doubtless, by desire of the mandarins, who, though they might speak fair to our faces, would yet rejoice to be well rid of us. However, we had not entered this vast city for nought. Copies of the word of God, and tracts, had been distributed where, as the magistrate told us, no foreigner had as yet been, in a city containing certainly not less than half a million of inhabitants, if this, indeed, is not an under-statement. To some amongst this vast crowd some idea of the nature of our holy religion had been given, which, by the blessing of God, may issue in results commensurate only with eternity.

“Our barrows were with some difficulty found, and, having paid our chair-bearers, we started off on our return. One of the men sent to accompany us followed for a short time, but at last he got tired of the rain, and when we told him he need not concern himself about us, for we were not in the least afraid to proceed without him, he returned, only too glad to be rid of his troublesome charge. A ride through the rain, during which we were again wet to the skin, brought us back to our boats, greatly to the joy of those we had left behind. After dinner, and thanking God for His goodness in protecting us, we threw ourselves down, and soon forgot all the troubles of the day.

“April 27, 28—Engaged in sailing back to Shanghae, where, after one or two stoppages on the way, we arrived safely at eleven o'clock on Saturday night. Want of provisions and books prevented our prolonging our stay. At the boats at Woo-sung, we finished our stock of books and tracts, having distributed since starting—

Testaments, and parts of the word of	
God	533
Tracts of various kinds	1362
Total	1895

“One or two remarks may appropriately be appended to this journal, and I have done.

“1. The passive character of the Chinese as a people will not fail to strike any one who has followed us from place to place. The Chinese themselves offer no opposition, but seem glad to see and hear foreigners. With the exception of a little annoyance from lads, and a few other mischievously-disposed persons, we were everywhere well received by *the people*. This is the character, at least, of those residing in these northern provinces; and it shows, that,

were it not for the jealousy of the mandarins and the government, we could, without any difficulty, go through the length and breadth of this part of China. The same would soon be effected in the south.

"2. Next to the jealousy of the Mantchus, which no doubt always existed to some extent, the present state of the country, instead of being favourable to Missionary enterprise, has quite the opposite tendency. In the city of Toong-Chow, not 100 miles from Ching-Keang-foo, held so long by the followers of the new aspirant to the throne, we were taken for rebels, and very likely the soldiers have received orders to deal very roughly and very summarily with all such characters. This difficulty will exist so long as the present dynasty reigns over China; and should T'ae Ping Wang not succeed—and nothing now is heard or known of his doings—the jealousy of the imperial government will be roused against us more than ever.

"3. Another thought that must come across our minds is—Why is such an empire as this shut against the whole world? Why was Britain so easily satisfied when British arms compelled the emperor to come to terms? Why were five ports on the outskirts of a country containing 400,000,000 of human

beings counted sufficient? Merely because Britain cared nothing for China's people, but only for China's produce, and scope to carry on trade. To other nations, so far as I understand the treaties, are English Missionaries altogether indebted for their residence here at all. Are not English Christians, then, bound to do all that in them lies to change this state of things, and to use all lawful means of opening this country to the Missionary? No expense, no trouble, should be spared, if only thereby this noble object may be effected. China herself sets us the example of being zealously affected, and we have this motive that she knows not of—that it is in a good cause. We have seen in our excursion sufficient to show us that idolatry is by no means on the wane here yet. We have seen the people busy repairing and beautifying their temples—temples, too, that originally must have cost immense sums of money. I believe, if we were to know what China has paid down, and does yearly, for the support of idolatry, we should find the sum contributed by the whole Christian world for Missionary purposes left far in the rear. Shall heathen nations work for their vile idolatry, and Christians not use every lawful means to effect its overthrow in this land of darkness and of sin?"

GENERAL CONFERENCE OF BENGAL MISSIONARIES.

(From "*The Friend of India*," September 13, 1855.)

DURING the past week there has been held in Calcutta a series of meetings, of peculiar interest to those who watch the progress of the Missionary cause. Owing to various circumstances, which rarely occur at one time, more than fifty of the Missionaries labouring in the province of Bengal were gathered together in the Presidency town. Four days were set apart for a conference on some of the difficulties common to all Missions, and, by careful attention to orderly arrangements, a large amount of work was not only proposed, but accomplished, in that brief period. The meetings were held in one of the side rooms of the Town Hall, which are available without expense to those who previously engage them; and are exceedingly convenient, as both spacious and well situated. There were present, at one meeting or another, exactly fifty Missionaries—belonging to the Established and Free Churches of Scotland; to the Baptist, Church, and London Missionary Societies in England; and to the Cathedral Mission in Calcutta. Gatherings similar in kind have been, and are, repeatedly

held at the presidency towns in India; but at no time have so many Missionaries been brought together as on the present occasion. The greatest harmony prevailed throughout their discussions: their attention was confined exclusively to questions relating to Missionary plans and agencies; and not a single reference was made to those ecclesiastical differences which have so greatly divided the churches of Christendom. The meetings commenced on Tuesday, September 4th, and were continued till the close of Friday, the 7th. The conferences began each day at ten o'clock, and closed soon after three. There were two sessions daily, each being confined, as nearly as possible, to one subject; and, with a view to save time, each subject was introduced by a written paper, prepared by the Missionary most competent, from previous experience and study, to deal with it. Every discussion was followed by a resolution, expressing the opinion entertained respecting it, either unanimously or by the majority of the Missionaries present.

The question naturally presented first for

the consideration of the Conference was that of the progress which Christian Missions have made in Bengal, and the signs by which that progress is distinguished. Important evidence on this subject was given by Missionaries resident in different districts, some of whom have laboured there for more than thirty years; and the testimony of all, compared and combined together, presented a view of that progress of the most encouraging kind. The chief result is found in the individual converts, living and dead, whom the Missions have received. It was shown, also, that about ninety native churches have been established, including fifteen thousand nominal Christians; and that, in the districts of Backergunge and Krishnagurh, in the rice-plain south of Calcutta, and in the province of Orissa, the success of the gospel has been most marked. Apart from this class of results, one most encouraging sign of progress, in the efficient material agency now placed at the command of Missionaries, is observable. Another is seen all over the country in the change which has passed over Hindu society generally; in the extensive knowledge of the gospel, the diminution of angry discussion with Missionaries, the attention paid by the people to what is preached, and their frequent acknowledgment that their own religions are false and weak, while Christianity is strong and true. Such a state of things is a vast improvement on former times. With this subject was properly associated that of the difficulties which hinder Missions in India. While some obstacles to the gospel are common to all places where human beings dwell, and others are met with in all idolatrous countries, it was shown that there are numerous difficulties peculiar to India—derived from the character of the people, from the doctrines, rites, and institutions of the Hindu religion, and from the position in which the Missionary himself is placed. The effect of these difficulties is to necessitate peculiar phases of Missionary work, intended directly to encounter them; and it was unanimously agreed that not only was it right and wise to form such plans, but experience had proved them successful in rendering the difficulties less formidable than at first.

The third topic discussed was that of vernacular preaching, which was allowed by the majority of those present to be the most important department of their labour. Various Missionaries spoke of its great value, the best mode of carrying it on, the plans by which it should be accompanied, and the results it has brought forth. The plan of extensively itinerating through districts and in towns where

no Missionaries permanently reside, was warmly commended, and the most effective mode of accomplishing it discussed. With a view to promote vernacular preaching amongst the heathen, it was unanimously resolved by the Conference to publish, for the use of Missionaries, a kind of Bazar Companion, similar to the one in use among the Orissa Missionaries; containing outlines of addresses suitable to Hindus; objections offered by them to Christian arguments, with appropriate replies; similes and illustrations to be employed in preaching; theological terms, with both their Hindu and Christian meanings; quotations from the Shasters; texts from the Christian Scriptures; and so on. The book will be of a portable size, interleaved, and containing about two hundred pages.

The subject of English Missionary education received full consideration. The leading paper pointed out, with great clearness, its peculiar sphere, its special aim, its real influence, and its success. The institutions formed for carrying it on were shown to be not secular, as some have ignorantly declared, but thoroughly Christian in their character, and rendering every department of instruction subordinate to religious ends. The proper sphere of these institutions was declared to be the great cities of India, or places where, from the great demand for English education, the young might be led astray by less religious modes of instruction: and the conference resolved that, to be efficient, they ought to be collegiate in their character, in order to secure students of mature understanding; while inferior schools, in which only a smattering of English can be obtained, were declared to be of comparatively little use. It was shown that the great institutions had, in the chief cities, proved a powerful means of diminishing the strength of caste, and of Hindu prejudices; had greatly prevented the spread of infidelity among the young; had introduced the gospel into numerous influential families, not otherwise readily accessible to it; and been the means of converting souls.

The meetings on Thursday were devoted to the consideration of a question affecting specially the Missions established in the country. The zemindaree system furnishes both the landholder and the indigo planter with strong powers, by which they can coerce the ryots on their estates, while the illegal demands beyond their stipulated rent, and fees exacted by the underlings, eat away all the profits of the peasant's cultivation. In profitable years he can hardly live: in years of scarcity he is loaded with debt, and ultimately ruined. Missionaries, in many places, have seen these

things press heavily on their Christian congregations. Only recently, a most harassing persecution has been carried on in the Backergunge district by zemindars, who have declared that their ryots shall not become Christians. Two papers were read on the subject before the Conference, and numerous facts were detailed by those who had seen and felt the evil. The Conference, however, decided nothing in the present state of their information, but remitted the case for further inquiry to a Special Committee.

Another topic considered was the subject of vernacular Missionary schools for heathen boys. It was shown that, though far inferior to the English institutions, these schools have not been without their use. Some of an exceedingly elementary kind, teaching only arithmetic and reading, and containing but few boys, were condemned as quite useless. But it was shown that many of these schools are large, containing a considerable number of scholars, and teach, amongst other books, the New Testament itself. Such were the celebrated schools near Chinsurah in former days, and such are those now supported at Burdwan. Defects in this class of schools were pointed out; and it was strongly recommended that the character of their education should be raised as much as possible; that Christian teachers should replace the Hindu sirkars, so far as the Missionary can supply them; and that they should be efficiently superintended. But it was proved that these schools are useful in increasing the number of intelligent people in the neighbourhood of Missionary stations, in securing confidence and attention, and making many individuals and families acquainted with the gospel.

In considering female education, it was shown that the common day-schools in Bengal, owing to the great obstacle in their way, have, in spite of the energy displayed in conducting them, accomplished scarcely any thing for the country; while the boarding-schools have been fruitful in good results, especially among the native Christians. The preparation of suitable school-books, the maintenance of normal schools and classes, the increase of attempts to introduce education into the zenanas of the wealthy, were all strongly recommended, as plans calculated to promote the education of women in India, and to render it more successful.

On the last day, in addition to the consideration of these two subjects, the Conference received from E. B. Underhill, Esq.,

one of the Secretaries of the Baptist Missionary Society, now in Calcutta, a statement respecting the views of Missionary work in India now held by many of the Committees of Missionary Societies in Europe and America, and of the changes they desire to see introduced in its details. Mr. Underhill showed that the improvements desired regard especially two points—the appointment of native pastors to churches, and the revision of the educational establishments, with a view to increase the amount of direct vernacular preaching. The Calcutta Missionaries were requested to take these topics into consideration at their usual monthly meetings, and to publish the result in the religious periodicals. The Conference then adopted an address to the various Churches and Societies in Europe and America, exhibiting the immense extent and accessibility of the country as a sphere for Missions, showing the utter inadequacy of the agency now employed to supply it properly, and praying for special efforts to increase that agency by the addition of a hundred new Missionaries within the next five years. With a resolution expressive of mutual regard, these meetings of the Missionaries closed.

The series of services connected with this Conference concluded by a public meeting of Christians of all denominations in the Town Hall on Friday evening. In spite of the unfavourable weather, it proved to be one of the largest religious assemblies ever held in the metropolis of India. The Bishop of Calcutta presided; and when obliged to retire, was succeeded in the chair by the Rev. D. Ewart. Six speakers, of whom four were Missionaries, addressed the meeting on the principal topics embraced by the Missionary efforts of the Church. The tone of the whole was of a high order, and the attention of the audience was sustained to a late hour.

Such were the proceedings of this interesting Conference, which have given much satisfaction to all concerned. Years hence a similar gathering may again be held in the City of Palaces; but it will be of a far higher character, and exhibit far nobler results. Its Missionaries will be more numerous; native pastors of churches will occupy a place that on this occasion was wholly vacant; while all will join—not to consider difficulties that delay success, or plans to overcome them—but in rejoicings over these difficulties put down, and sing hymns of triumph over the grand results of numerous well-fought victories.