

“CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND  
IT AFTER MANY DAYS.”

“THE Koheleth”—the son of David, and king in Jerusalem—“the assembler,” who gathered the people together, that he might teach them knowledge, and instruct them with the wisdom which cometh from above, sought out and set in order many proverbs; and amongst his “acceptable words” are these, in which there is alike encouragement for the evangelist who, in distant lands, is sowing the seed of future harvests; and an incentive to those at home who, with ample means to help in so great a work as that of Christian Missions, have as yet done but little.

To the Missionary in the field of labour there is encouragement in these words. “Cast thy bread”—the bread corn, the seed of future harvests—cast it upon the waters: useless as such a proceeding may seem to be, it is only apparently so: “thou shalt find it after certain days.” The seed-sowing in Bengal known as *chittânee*, or scattering, illustrates this. Situated on the basins of the Ganges and the Brahmapootra, Bengal comprises the entire of the great delta formed by the joint waters of these two rivers, the whole country towards the sea being an extraordinary reticulation of water-courses. During the periodical rains, all the lower parts of Bengal contiguous to the great rivers are overflowed, and form an inundation of more than one hundred miles in width, which commences in July, and continues probably for three months. On receding, the waters leave behind a deposit of soft sandy mud, varying in thickness, according to circumstances, from four inches to as much as three or four feet. This is termed a *chur*. On this, before it can bear the weight of a man, the seed is scattered, and the bread is cast upon the waters, in the hope that, in the form of an harvest, it will return after many days. In thus scattering his seed, the husbandman risks much. The *chittânee* sowing must take place at once, else the *chur* would dry up so rapidly as to become hard on the surface. And yet the very expedition which is needed invests the process with uncertainty, for it can scarcely be known whether the floods have ceased. They may return, and the seed be lost. And yet the ryot sows. “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.” Although an ignorant heathen, he disregards what is discouraging, and uses the present opportunity.

Let the sowers of the Gospel seed, at home and abroad, imitate his example. Difficulties, discouragements there will be, and unbelief will at times suggest the hopelessness of the undertaking; yet because of these, let them not withhold their hand. “In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good.” In their case there is no uncertainty: “My word” . . . “shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.” A harvest there shall be, although it may be after so many days, that the hand which sows shall not be the same as that which reaps; yet “both he that soweth and he that reapeth shall rejoice together.”

Bengalee agriculture affords yet another illustration. The inundations, as already stated, occur about July. Seed sown in April, May, much less June, would not have reached maturity in time to be cut before the inundations of July commence. This, of course, matters not as to seed which can be sown in uplands, and beyond the reach of the floods. But there is one kind of seed which cannot be so dealt with—the *Amun Dhan*, or water-rice. This, requiring a well-watered soil, must be sown in the very lands which are liable to be inundated; nay, not only in the places, but at such a time as unavoidably leaves it exposed to the action of the flood; for it is sown in May or June, to be reaped in November. This would seem to be labour in vain, a throwing away of precious seed. And so the Missionary knows that upon his work will surely

come floods of tribulation. He is tolerated so long as his efforts seem vain; but so soon as results appear, persecution of some kind is sure to commence. Thus, at Constantinople—the instant the Turks began to be moved, and Mohammedan inquirers sought instruction, the authorities interfered, exiling the converts, and restricting the action of the Missionaries. If the floods are sure to come, of what use to sow the seed? And yet the sowing of the Amun Dhan may well encourage the evangelist to sow his seed, even upon the spot where the flood is sure to come, and so to cast his bread upon the waters. Although inundated, the plant is not lost: it lives through the inundation, and yields its harvest; for it possesses a remarkable and happy property of rising in growth during the floods, so that, the stem elongating as they increase, the ear is always kept above them. If only the waters flow in upon it with any thing like moderate rapidity, the plant in its growth keeps pace with their increase; so that, instead of three feet, its usual height when there is no flood, it rises to seven or eight feet; nay, in the Backergunge district, where the Amun Dhan is much cultivated, it has been known to attain to twenty feet. Thus, although the stalk requires to be longer than the depth of the water, because of the inclination given to it by the force of the stream, yet still is the ear kept above the flood, and lives on, eventually to ripen.

God will take care of his own work, and so sustain it that the most apparently adverse circumstances shall be made to work for the furtherance of the Gospel. How remarkably the nature of the Amun Dhan illustrates the growth of the divine seed in Madagascar. The seed was sown there by the first Missionaries, and having sprung, the new plant had gained some height and promise, when the floods came—oh, how heavily!—and Christianity, in its young but tender growth, was left alone in the midst of the waters. To human judgment it seemed as though it must needs perish. But God kept it; gave to faith an unexpected power, so that it grew with the emergency, and the infant church, raising its head above the waters, was enabled to say, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise Him for the help of his countenance."

Let us look in other directions, and see whether new thoughts may not be supplied to us.

Rice may with truth be termed an aquatic crop. Even the mountain grain cultivated in Cochin China and amongst the Himalaya chain, and by some called dry rice, is not raised without the aid of heavy periodic rains. In the more hilly parts of Madagascar, "small streams are intercepted as near as possible to the tops of the hills, on the sides of which the rice-grounds are formed in long narrow terraces, which are supplied with water from the streams already mentioned. These terraces vary in size and number, being frequently not more than three or four feet wide, and often rising one above another on the sides of the hill, to the amount of twenty or thirty in number. When covered with water, preparatory to sowing or planting, they present a remarkably singular appearance, resembling an immense aqueous causeway, or flight of steps, from the level ground towards the top of the hills."

In Madagascar, when rice is about to be sown, the ground is carefully prepared. Softened by the action of water let into the field, the clods are broken and reduced to a very fine earth. "The field is then made as level as possible by a thin sheet of water being conducted over its surface. It is now deemed ready for the seed, which, in sowing, is literally cast upon the waters." When the plant has reached the height of five or six inches it is transplanted into other fields: "each field is divided from the rest by a small bank about six or nine inches wide, the top of which being generally raised six inches above the field, forms a smooth foot-path, affording great convenience to the labourer employed in the field. By the side of these paths little rills are led over the entire plain, so that every field may be watered when necessary. These rills are supplied

from canals, which, in the neighbourhood of the capital, convey water to the remote parts of the plain, extending from the Ikiopa, a large and winding river, which flows around great part of the capital, adorning the landscape, and clothing the valleys with fruitfulness and verdure. Every field is perfectly level, it being necessary at times to cover it with water several inches deep."

Yet the bread cast thus upon the waters, is found "after many days." The rice-fields in the vicinity of Tananarivo, the capital of Madagascar, are pleasant to look upon in the months of January and February. Conceive "an immense plain, of many square miles in extent, unbroken, except by here and there a tree or cottage, divided into several thousand fields, varying in size from half an acre to six or seven acres, all covered with luxuriant growing, or healthful yellow and ripening grain, the large bearded ears of which shine and rustle as they wave beneath the passing breeze, and bend, from the weight of the grain, sometimes half way to the ground, while the cluster of the stalks produced by a single seed is often so large that the reaper cannot with one grasp gather it into his hand."

In China the process of cultivation is very similar. Rice-grounds consist of neatly enclosed spaces, the clay-banks surrounding them seldom exceeding two feet in height. "The primary operation of tillage, ploughing, is performed with a very primitive implement, consisting of a beam-handle and coulter, but no mould-board, as laying over the 'sidelong glebe' is beyond the rural knowledge of the Chinaman. The buffalo, or water ox, is then called in to draw the three-barred harrow with wooden teeth over the surface, after which the earth is deemed sufficiently pulverized to receive the seed. Having been steeped in a liquid preparation, to accelerate germination and to avert the attacks of insects, the seed is sown very thickly, and almost immediately after a thin sheet of water is induced over the enclosure." After transplanting, the irrigation process is still needful, for the rice will not thrive without it. Sometimes a natural brook furnishes a sufficient supply. Chain-pumps, with their line of buckets, worked by a foot-mill of proportionate dimensions, are in common use; or the bamboo water-wheel is preferred. These may frequently be seen at work on the banks of the rivers, turned by the force of the stream, and with the utmost regularity conveying water up to reservoirs in the heights above for the purpose of irrigation. Some of these wheels measure forty feet in diameter. Each rice-field being partitioned into minor enclosures, the waters without difficulty are conducted, as circumstances require, from one plantation to another. Thus aided, the rice grows rapidly, until, as the crop approaches maturity, the sluices are closed, and the ripening grain promises the sower a rich reward of his labour. Strange process this; destructive to any other plant; healthful to the rice-plant. Without the water the hot sun would prove too powerful for the plant, but sun and water unite in forming the warm humidity which is so grateful to it.

So in the case of God's people: their growth is under peculiar circumstances. They have the divine presence and favour, but lest this should be more than they can bear, it is tempered with tribulation in the world. These waters are seldom absent: they are never permitted to be too deep; but they are let in anew from time to time, as the great Husbandman deems it necessary, and in the midst of these the growth is carried on. It is so with individual Christians: "through much tribulation we must enter into the kingdom of God." But where sufferings abound consolation also aboundeth by Christ. The presence of the suffering renders possible the abounding of the consolation: the sun can afford to be more powerful, because the waters are around the growing plants. Under suffering the mind is in a subdued state, and bears without elation special manifestations of the divine favour. Divine comforts tempering present sorrow combine to form the circumstances which are most favourable to the growth of the Christian: "tribulation worketh patience; and patience, experience; and experience, hope," &c.

And so it is with our Mission churches : their growth progresses amidst many trials. Often the work is so tried by humbling dispensations, that it barely overtops the waters; and the world despises it, and is incredulous as to the possibility of its ever coming to a harvest. Nevertheless it has lived on, and in many instances yielding the full corn in the ear, has become productive of new Missions. The labourers who in these distant fields of divine husbandry have prosecuted the work of evangelization have done so, and still continue to do so, amidst many difficulties; but "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Then shall be the "luxuriant-growing, the healthful, yellow, and ripening grain," the "large-bearded ears, shining and rustling as they wave beneath the passing breeze, and bending from the weight of the grain sometimes half-way to the ground," and the cluster of stalks, the produce of a single seed, so large, that the reaper shall not be able, with one grasp, to gather it into his hand." "There shall be a handful of corn in the earth upon the top of the mountains"—this is all that is available at the beginning of the great enterprise—"a handful of corn," and that in the most unfavourable situation; but the *fruit* thereof shall shake like Lebanon:" "neither wave nor shake conveys the full force of the Hebrew verb, which suggests the additional idea of a rushing noise like that of the wind among the cedars of Lebanon."

What a glorious undertaking this to be permitted to take part in—this, for which there is marked out such a glorious consummation—to sow the precious seed, and thus prepare the way for that predicted time, the true golden age of our world, when

The swart Sabeans and Panchaia's King,  
Shall cassia, myrrh, and sacred incense bring;  
All kings shall homage to the King afford,  
All nations shall receive Him for their Lord.

What help is needed? Much in every way. Hearts and hands are needed; gold and silver are needed. The men are few: they are so few, that they go forth weeping, overborne in mind and body by the magnitude of the work. The means are spare. It is said, that "to Him shall be given of the gold of Sheba." As yet, however, but little of it has been presented to Him. If the value which men attach to the Gospel truths and opportunities with which they are favoured was to be estimated by what they give to promote their extension throughout the world, the result would be too painful to be stated.

But let the rich in this world attend to the admonition of the Koheleth—

"Cast thy bread"—"send thy bread"—"upon the waters." The image is borrowed from seafaring and commercial enterprises. A man freights a ship: perhaps both ship and cargo are his own property. He invests a large sum in the undertaking. The risk was much greater in those days, when there were no insurance offices; and the figure, in order that it may carry with it its full force, must be regarded as borrowed from those earlier times, when, if a man ventured on commercial undertakings, he had to do so at his own risk, that risk being considerable. All this might have been avoided by retaining his money at home in his coffers; but then, as now, he preferred to send it forth in the hope that eventually, although it might not be until after a long delay, it would bring him back a large return. King Solomon engaged in such enterprises, and therefore from experience he could encourage others to do the same. He had at sea a navy of Tharshish with the navy of Hiram. The navigation was a lengthened one, for it was only once in three years that the navy returned; but the result was a successful one, for the ships brought back "gold and silver, ivory, and apes, and peacocks;" and so "king Solomon exceeded all the kings of the earth for riches and for wisdom."

There are many at the present day who imitate the wisdom of Solomon. They send

forth their bread upon the waters. British commerce is co-extensive with the world. Far off, to the east and west, the long extent of the American coast, the shores of China and Japan, are to be found in busy action the merchants and sailors of Great Britain. Stormy seas, unhealthy climates, deter them not, and although every year there is loss, both of ships and life, yet these are only the exceptions, and by the great majority of those who go forth the enterprise is accomplished in safety, and with gainful results. If this were all that the wise man recommended when he said, "Send thy bread upon the waters," it is already fully appreciated and zealously carried out.

But the traffic which he recommends is one of a different character, and one far from being so generally acceptable. Let gold be used for the promotion of God's glory and the salvation of souls, and men send forth their "bread"—their substance—on the waters, that in distant lands the cause of true Christianity may be promoted, and nations raised from ignorance and degradation. He who spends his substance on selfish purposes keeps his riches at home: he who employs them in the service of God, in the propagation of Gospel truth, and the promotion of man's highest interests, sends forth his bread upon the waters. They who do so shall find it after certain days: it may be many days, but it shall come back to them. Money so dealt with is transmuted into good works. He who is ready to distribute, willing to communicate, large-hearted towards his fellow-men, because Christ Jesus the Lord has dealt bountifully with him, becomes rich in good works. He is engaged in the most lucrative commerce, and changes the perishable riches into that which is imperishable. He is not losing, but laying up in store. When the great shipwreck of the body takes place, and by faith in Jesus Christ laying hold on eternal life, he emerges from the flood, and stands in safety on the shore of the better country, his wealth, his substance, sublimed into evidences of his faith and love, shall be found to have preceded him. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

"Cast thy bread upon the waters; for thou shalt find it after certain days."

#### KAFIRISTAN—ITS APPEAL FOR HELP, AND THE RESPONSE.

In another article we shall refer to Peshawur, and others of our trans-Indus stations, as frontier Missions of great importance. West, and south-west, beyond the Khyber and Kohat passes, which Peshawur commands, lies the Affghan territory, with the large towns of Cabul, Ghizni, Kandahar, &c.; in the same direction the northern provinces of Persia; in a north-westerly direction the extensive countries of Turkistan and Bokhara, with the large central towns of Balkh, Khiva, and Bokhara. These countries affect the productions of India and the manufactures of Europe, and export the yield of their own soil and climate, that they may obtain them in exchange. The Lohanis are the great carriers. Before the mountain passes between Ghizni and the Indus are blocked up by snow, they come down in vast caravans of several thousands, the whole tribe moving bodily, men, women, children, and cattle, their goods being placed on camels and ponies. They arrive at Mooltan in October and November, bringing raw silk, goats' wool, camels' hair, goods, furs, &c. Some of the caravans proceed in advance to Delhi and the Gangetic provinces; but others remain at Mooltan, and dispose of their goods to native agents, who forward them to Hindustan. The Affghan traders make up their investments at Mooltan during the cold season, and the return caravans arrive from Hindustan in April, when they all return to Affghanistan. Of the wealth of these Lohanis some idea may be formed from the following fact, stated

by Sir B. Frere, when Commissioner of Sindh—"I have heard of the wife of an eminent merchant of this tribe, whose husband had been detained at Delhi longer than he expected, offering the Kaffila-bashee (head of the caravan) demurrage at the rate of 10,000 rupees a-day to defer the upward march of the caravan, and enable her husband to rejoin, as she knew, if left behind, he would be unable to follow them through the passes, except at great risk to his life, and the property he might have with him."

Thus at all these Punjab stations the Missionaries meet with men of various races, and they are thus preparing for future Missionary efforts in countries which are not yet accessible. It would be a rash attempt if our Missionaries were as yet to enter Cabul with the intention of doing the work of evangelists; but although they cannot enter the country of the Affghans, the Affghans come to them. This is the case especially at Peshawur, and there several of them have been converted to Christianity. They are men of resolute character, true to their convictions, whatever they may be, and fearless in confessing them. In addition to this, the Pushtoo language is being firmly grasped, and rendered available, both by the press and by *viva voce* use, for the extension of the Redeemer's kingdom.

And now another and more distant nation has come forth from the deep recesses of Asia, and, by its representatives at Peshawur, appealed for help. The Rev. W. Handcock, one of our Missionaries at that station, has forwarded to us the following intelligence—

April 11, 1864—The importance of Peshawur as a Mission station appears not merely in the city itself being a centre of Mohammedan learning and influence, but also in its being a frontier city, and close to the Khyber Pass, the great channel of communication with Central Asia.

Now and then this frontier Mission is brought to bear upon countries in advance, where evangelistic efforts have not yet penetrated. Last month I had to record the deeply-interesting interviews with the prime minister of the Ameer of Cabul, and his acceptance for himself and the Ameer of copies of the sacred Scriptures. This day I have to mention visits received from four inquirers from Kafiristan, a country lying beyond the mountains north of Cabul. The name Kafiristan, "land of infidelity," has been given to their country by the neighbouring Mussulmans in consequence of the rejection of Mohammedanism by its inhabitants. They are, however, not ashamed of their name, for when speaking of themselves they use the term "Kafir." It is remarkable that, though their territory is surrounded by powerful enemies, it is not known ever to have been conquered. Historians even say that Tamerlane, who subdued the empires between the Hellespont and Central India, retired baffled in his attempt to overcome the people of this kingdom. Though the language of the Kafirs is quite distinct from those spoken at Peshawur, yet one of the four visitors has been some little time in the country, and, having mixed with the Affghans, is able to make himself understood in Pushtoo; and it is through the me-

dium of this man, named Gara, that we are able to hold intercourse. He is about thirty years of age, and is a man possessed of much intelligence. His appearance is rather striking. He is of middle stature, firmly, but not clumsily built, with blue eyes, and a complexion as fair as a European. He says that the people in his country, who dress in the skins of goats, live by cultivating the soil. They worship the stone image of a god named Addrakpanow. Before this idol they offer goats in sacrifice, throwing the blood on the image. Beyond this they seem to have few religious ceremonies; and, possessing no written language, they have not an elaborate system of worship like that of the Hindu.

The Kafir who gives this information and his companions show every desire to hear the Gospel of the Lord Jesus Christ. They manifest their wish to receive instruction in Christianity by proposing to remain a few days in Peshawur, and to embrace every opportunity of gaining information respecting those things which belong to their eternal peace.

April 16—The day has arrived for the departure of the Kafirs. During the time that they have been with us they have displayed great eagerness to hear of Christ. And one result, by the blessing of God upon his word, has been, that their confidence has been shaken in their own idolatry. They have, moreover, invited us to commence a Mission amongst their countrymen, assuring us that a messenger with such glad tidings would be well received. They themselves are returning home, resolved that henceforth they will

not bow the knee to Addrakpanow, but that they will serve Him "who has put away sin by the sacrifice of Himself."

We hope and pray that they may reach their country in safety. If they are detected as Kafirs when passing through Mohammedan Cabul, they will either be put to death, or, after being most barbarously treated, they will be doomed to perpetual slavery. In consequence of these dangers two of them will travel, in disguise, as fakeers, and the other

two will travel by night and hide during the day.

It is gratifying at this time to see the Missionary zeal of our own native Christians. Two of them, Jonah Messeeh and Fazl-i Hukk, have offered, in the face of so many dangers, to accompany the Kafirs and share their lot.

May God hasten the day when Kafiristan, though hitherto, as is supposed, unconquered by man, shall be brought into subjection to the Gospel of Christ!

Our readers will expect from us some information respecting this people, and the country from whence they come. In cases of this kind the "Church Missionary Intelligencer" may legitimately become somewhat geographical. In the present instance there is a necessity laid upon it, for Kafiristan is one of those countries of the great Asiatic continent, respecting which little comparatively is known; nor did it appear at first where recent and reliable information might be obtained respecting it. However, in the "Journal of the Asiatic Society of Bengal," No. 4, 1859, we have found a paper, "Notes on Kafiristan," by Captain H. G. Raverty, 3rd Regiment Bombay Native Infantry, and from this we have compiled the following information.

We shall, then, request our readers to look to that portion of the map of Asia which lies between the 34th and 37th degrees of north latitude, and the 69th and 74th of east longitude, for there are to be found the culminating ridges and slopes of the Hindu Koosh, divided into a number of independent states, all lying to the north of and between the Cabul river and the Indus. Of these, Kafiristan—a word derived from the Arabic *Ka-fir*, "unbeliever," and the Persian participle, *istan*, "a place or station," is one. On its north boundary lie the Usbek states of Kunduz and Badakhshan; to the south it is separated from the Cabul river by certain districts of Affghanistan; to the east lie Chitral and Kashgar; and on the west it is bounded by mountains and the Panjshar river, which separates it from the Kohistan, or highlands of Cabul. It is a country of ridges and steep spurs of the Hindu Koosh, enclosing "narrow and fertile valleys, descending in terraces towards the Cabul river and the Indus, in a north-east and south-west direction."

"The valleys are watered by numerous streams, somewhat like the ramifications and reticulations of a leaf, which, running east and west, fall into the five considerable rivers which intersect the country." The largest of these rivers, and the most easterly, separates the upper part of Kafiristan from Chitral, or Kashgar, another of these obscure countries, of which perhaps less is known than even of Kafiristan. It joins the Cabul river ten miles below Jelalabad, where it bears the name of the Kamah: higher up it is known as the Kunar; and higher up still, towards its sources, as the Kashgar, or Chitral river. West of the Kamah two other rivers, having their courses in the southernmost slopes of the Hindu Koosh, unite their parallel and not very distant courses, and under the name of Alingár, flows into the Cabul river some miles west of Jelalabad; while, still more to the west, a third river, the Tagat, or Tagao, after receiving the contributions of various streams from the valleys of Kohistan, falls into the Cabul river forty miles east of the city of Cabul.

The fifth river, rising in the northern part of Kafiristan, and on the northern slopes of the Hindoo Koosh, flows almost due north, until, uniting with the Wardoj river, it falls into the Panj, or upper branch of the Oxus.

Numerous small streams, running from the transverse valleys, and fed by the snows which generally cover the ridges and lofty mountains on either hand, increase the volume of the larger rivers, so that, in the time of the melting of snows, they can "be crossed

only by rafts, formed by tying together the inflated skins of beasts, and laying straw on the top of them." Almost every valley has a river flowing through it, "on each side of which is deposited the rich alluvium washed from the mountains by the heavy rains of the winter and spring months."

There is much diversity of temperature and variability of climate, caused by the occasional great difference of elevation, some parts of the country being considerably depressed. In the more elevated tracts the summer heat is never oppressive, and in the winter months the snow lies on the ground for many weeks together. The more depressed valleys again are well-sheltered from the cutting blasts of winter; and although surrounded on all sides by beetling mountains

capped with eternal snows, the heat in the months of June, July, and August, is considerable. In some of the most secluded places it is rather oppressive, and is sufficient to bring to perfection great quantities of excellent grapes, and other fruits, constituting a large portion of the people's food. From the grapes a good deal of excellent wine is made, for which indeed the Kafirs and their country are somewhat notorious in this part of Asia.

During the spring months, and towards the end of August and September, copious showers fall, but not for any lengthened period. "In the winter violent snow storms are of frequent occurrence, which block up the passes between the hills, and cut off all communication between the different valleys, often for weeks together."

The roads or footpaths are narrow and difficult in the extreme, and, every here and there, intersected by frightful ravines, yawning chasms, and foaming torrents. These the Kafirs cross by means of rope bridges—now leading along the brink of tremendous precipices and frowning cliffs—now winding through deep and narrow hollows, dark almost at mid-day. Travellers also incur not a little danger from fragments of rock and stones, that—either loosened by the rain or wind, or disturbed by wild animals and the numerous flocks of goats that crop the herbage on the higher hills and beetling crags, at the base of which they tread their way—every now and then come rolling down with a fearful crash reverberated on all sides.

If the road should be a frequented one, these primitive bridges are made by connecting together four or five stout and strong ropes, made of goats'-hair, by slighter ones at about six or eight inches distance from each other, laid transversely just like the shrouds of a ship's masts with the ratlines across. These

are fastened to the trunks of trees on either side, and stretched as tight as possible. Should there be no trees sufficiently near the spot, the ropes are either attached to strong stakes driven into the ground, or made fast to the rocks. On each side of this suspension bridge there is another rope by which a person crossing may steady himself. Some people crawl on their hands and knees, and others, less timorous, walk across: still the depth of the yawning abyss beneath, accompanied at times by the deafening sound of the foaming torrent that seems to shake the very rocks, renders this mode of crossing, even to those accustomed to it, fearful in the extreme.

Other bridges, when the narrowness of the chasms will permit, and trees of sufficient length are available, are formed by placing three, four, or more logs side by side. The Kafirs cross the smaller chasms and mountain-torrents of no great breadth by means of leaping poles. In the use of these they are exceedingly expert, and, being a particularly active race, can climb the steepest hills.

Horses, mules, asses, and camels, being unknown in Kafiristan, burdens are carried by bullocks, or on men's backs, chiefly by a tribe of people called Baris. These people are the Pariahs of the country. They carry on all the mechanical trades, such as blacksmiths, weavers, carpenters, cutlers, the Kafirs considering arms and agriculture as the only occupations which are worthy of their attention.

Such, then, is a brief sketch of the mountain home of the Si'ah-posh Kafirs, or Black-clad unbelievers, so called from the black goat-skin garments which they wear. It has been a mountain fastness to them where they have been enabled to preserve their independence in a marvellous way. Often has their subjugation been attempted by the great conquerors which have played their part from time to time in the history of Asia, but failure has universally ensued. Timor tried to reduce them; the emperor Baber made forays into their valleys; the Mohammedan chiefs of the mountain princi-



polities on their borders confederated against them. On all these occasions the Kafirs suffered more or less severely, yet still survived as an independent nation. All around Mohammedanism prevails. Kashgar, Kunduz, Affghanistan, the petty states north-west of Peshawur, all have been Mohammedanized; while Kafiristan stands forth like an island amidst the surrounding deluge. Experience proves how much more severe an obstacle Mohammedanism presents to the progress of Christianity than heathenism. The various systems of heathen error were formed in ignorance of Christianity: Mohammedanism, on the contrary, in the contemptuous rejection of it. It claims to have superseded the Christian dispensation; assumes superiority over it; and fills the minds of its followers with prejudices against it. Hence into Mohammedan kingdoms, where "the faith" holds the political power in subserviency, and uses it for its own purposes, Christian Missionaries usually obtain no entrance until a period of decadence ensues, and the empire becomes enfeebled. Thus Turkey, preserved from dissolution by the aid of Christian powers, has been compelled to tolerate the Christian Missionary; but it is with reluctance that she does so, and so soon as she can venture on such a step, delays not to cripple his action; while beyond the frontiers of Turkey the Mohammedan kingdoms of Asia are closed against the Christian Missionary. But Kafiristan is available. Retaining its ancient heathenism, it has refused submission to the arrogance of the Moslem. What a position, then, for Christianity to occupy! Entrenched there amidst those rocky eminences, it might from thence act with converting power on the outlying portions of the Mohammedan kingdoms around, and kindle a light in the very heart of Mohammedan Asia. There is surely no enthusiasm in supposing that this isolated country has been conserved from the domination of Mohammedanism for some special purpose.

But let us learn something about its people. The Kafirs, by their own account, are divided into eighteen tribes, of which ten retain their ancient faith, and observe their former customs. Of the remaining eight, one whole tribe has been proselyted to a lax Mohammedanism; four more have been, for the most part, so, but not entirely; while, of the remaining four, only a few have changed their faith. Fourteen of the tribes may now be regarded as constituting the whole of the real Kafir race. "Those who have abandoned the religious observances of their forefathers, and who dwell in the hills and valleys bordering on the Affghan territories to the south and west, are called by that people 'Nimchahs,' a Persian derivative from *nim*, 'half,' or the 'middle,' and *chah*, a particle added to nouns to form diminutives, and to express somewhat of contempt."

The so-called Nimchahs continue to intermarry with the Kafirs and Affghans indiscriminately. They also act as guides on either side, when the Kafirs attack the Mohammedans, or when the latter make forays into the country of the former, and sometimes even join in these expeditions. They are exces-

sively ignorant of the Mohammedan creed, and most of them even appear ignorant of the necessary forms of prayer. They all drink a strong undistilled wine, which they keep a long time before broaching, another proof of their connexion with the Si'ah-posh tribes.

Of four of the Si'ah-posh tribes the dress is precisely alike—

The dress of the Kamuz, Kampar, Kattar, and Wae-kal tribes consists of a shirt, drawers, neither very tight nor very loose, and a *lungi* or scarf, all of coarse cotton, besides a black dress similar to that worn by the fakeers, or devotees at Cabul, consisting of a wide *chokah*, or cloak, with short wide sleeves, made of a peculiar sort of wool. This they put on over the under-dress; and over all are worn the goat-skin garments.

The remaining tribes wear a dress called a *chakman*, which is sometimes brought to Cabul for sale, and is manufactured from wool of various colours; drawers, called *buzo*, also made of wool; and a shirt of coarse cotton cloth, as worn by the other tribes.

In the winter season, on account of the snow which lies on the ground for several months, in the more elevated districts, they are in the habit of wearing shoes of black

goats'-hair, woven strongly together; but in the summer they substitute the *charuk*—a sort of half-boot made of goat-skin with the hair outwards, to lace up in front, and similar to the boots worn by the mountaineers of Panjsher, who are, by all accounts, converted Kafirs, and the shoes of skin with the hair on, worn by the Scottish highlanders.

Few of the Kafirs cover the head; and, when they do so, it is with a narrow band of fillet made of goats'-hair of three different colours—red, black, and white—about a yard or a yard and a half in length, wound round the head.

The females dress in a similar style to the women of the Kohistan or highlands of Cabul, viz. loose drawers tight at the ancle; a long shirt or chemise; a *chadar* or veil; and a small scull-cap, under which the hair is plaited.

Their ornaments or trinkets consist of flat bracelets on the wrists, necklaces, and earrings, and rings on the fingers. Those of the rich are mostly of silver, and rarely of gold; whilst the ornaments of the poorer classes are generally of brass and copper. The men wear rings in the ears and on the fingers only.

Those females whose fathers or husbands may have slain one or more Mussulmans have the peculiar privilege of ornamenting their caps and locks with *kauri* shells. Young virgins, instead of the scull-caps, fasten a narrow fillet of red cloth round their heads, which they adorn with shells, if entitled to the privilege. . . .

The Kafir towns and villages, several of which contain 300 and 400 houses, are almost invariably built on the steep acclivities of the mountains, on account of the general irregular nature of the country they inhabit, and also, as being better in a defensive point of view, in case of invasion. Some few are situated in the valleys and on the table-lands, towards the northern parts of the country. They never dwell in tents, but some are said to dwell in caves.

Their houses are generally built of stone,

in frames of wood, with flat roofs, and of one storey in height. Some dwellings contain, according to the means of the owner, several rooms, furnished with wooden benches or tables, stools made of wood, and sometimes of wicker-work covered with goat-skin, for the Kafirs cannot squat down in the oriental fashion; and in this point, in particular, they bear a striking resemblance to Europeans in being unable to sit crossed-legged with any comfort. Their beds are made of wood, and similar in form to the Indian *charpae*—a simple frame with short legs, over which they lace bands of leather.

The Si'ah-posh tribes are rich in herds of oxen or cows, and flocks of sheep and goats, the latter of a very superior breed. They also rear immense numbers of fowls. They eat beef, but the flesh of sheep and goats, particularly the latter, is more commonly consumed, as also the game they capture in the chase, such as deer, antelope, ibex—the antlers of which they set up in their places of worship—and the *kuchar* or mountain sheep, and other smaller animals.

Their other articles of food consist of unleavened bread, milk, curds, butter, honey, a few herbs, vegetables, and fruit, which latter their country produces in great quantities, and of excellent flavour.

All classes of people drink a great deal of wine, as do most of the inhabitants of the neighbouring countries professing the Mohammedan religion—the Chitralis or Kashkaris, who are considered to be of the same stock as the Kafirs—the people of Gilgitt, and Gunjut, belonging to Yasan—the Badakhshanis and the Nimchahs, who are either converted Kafirs, or descendants of those who have intermarried with their Mohammedan neighbours. On public occasions the Kafirs are very liberal with it, and it is put into vessels and placed in convenient places, where all who come may help themselves. There are stringent regulations regarding picking the grapes before a certain day, and great care is taken in their cultivation.

Once in the year a grand and ancient festival is held, which continues from twenty to forty days. Its details would not bear exposure to the daylight; yet such appears to be all the religion which they have—"The people sat down to eat and drink, and rose up to play." The great wonder is, that, without any thing of religious truth in the midst of them, consigned to ignorance and isolation, they have been enabled to retain their independence, and are so superior, in point of intrepidity and their mode of warfare, to the surrounding Mohammedans, "that hitherto none of their enemies—save for a very short period, and then only in far superior numbers—have been able to oppose them with success."

On the day following the conclusion of the great annual festival, bands are organized, with the object of making raids into the Mohammedan territories. The *kowál*, or bard,

stimulates the assembly by reciting the deeds of their ancestors, chiefs who have distinguished themselves utter their impassioned harangues, and the warriors set forth.

"A few years ago the Si'ah-posh had no firearms whatever amongst them; but at present they are much better provided with flint-lock pieces than the people of the Kohistan of Cabul." It is doubtful whence these are obtained, whether they are of Russian manufacture, or find their way from the Punjab or Cashmir by way of Gilgitt and Chitral.

The original weapons of offence used by the Kafirs are bows and arrows, the former about four feet in length, the latter nearly two; and a long and broad knife of a peculiar curved shape, and about two feet in length. They

also use a smaller knife, about twelve or fifteen inches in length, for cutting their food with. Some few possess swords, the spoils of their enemies.

It must be observed that these forays are simply reprisals for wrongs which they have suffered from the Mohammedans, who continually make inroads into their territory, for the purpose of carrying off slaves and cattle. The Kafirs lose no opportunity of avenging themselves, and are constant in their endeavours to destroy them, as enjoined by their religion and ancient custom. In fact, the young warrior who has not on some occasion ennobled himself by killing a follower of Islam is not allowed to sit in the assembly of his tribe, or to share in any public diversions. And "yet when a Mussulman throws himself on the generosity, and places faith on the word, of a Kafir, he is treated by him in the most hospitable manner. If one of the former people falls by chance into the hands of the Kafirs, when not on their yearly crusade, and says that he is a friend or acquaintance of a certain Kafir of a certain tribe, they release him; and even if such person happens to be accompanied by a second party, he has merely to say, 'This man is my friend, and I am the friend of such and such a Kafir (mentioning his name) of a certain village,' in order to obtain his companion's release also."

In religious matters the Si'ah-posh tribes appear to be exceedingly ignorant, and their few forms and ceremonies are idolatrous. They consist chiefly of sacrifices of cows and goats to their deities, whom they call Shuruyah, Lamani, and Pandu, which latter the name would lead us to suppose to be one and the same with the deity of the Hindu pantheon known under the name of Yudhishtira.

They have hereditary priests who assist at the different feasts and ceremonies, and who are supported by voluntary contributions, and a double share of victuals and wines at festivals. Their influence is very slight, and the elders and chief men of tribes appear to hold all authority.

Each village contains a temple or place of worship, differing but little from the dwellings of the people themselves, and in which the wooden representations of the three deities before mentioned are placed. The walls are generally ornamented with the antlers of deer.

Fire appears to be necessary in most of their religious ceremonies; and a Kafir has an antipathy to extinguish it by water, or even to blow out a flame with the breath; yet they

do not keep up the sacred fire like the followers of Zartusht, and do not even seem to know any thing concerning it. At the same time, a number of their usages bear great resemblance to those of the Gabrs, of whom they are probably an offshoot, but whose characteristics have gradually declined during the many centuries they have been separated from the parent stock. The Badakhshanis and others, inhabiting the surrounding countries, are probably descended from the same race.

The Magian religion was not exclusively confined to Media, but extended to the east to Bakhtra (in which the royal residence was first situated), and as far as the stupendous mountains of the Indian Caucasus and the valley of the Oxus, the whole of which extensive tracts of country—where numerous ruins attributed to the Gabrs still exist—were included in the mighty empire of the Medes. It is also evident, from the Zendavesta, that it was in these regions the religion of Sapatman Zoroaster "first took root and flourished, and thus it became the parent land of the civil institutions of the Medes."

"The Si'ah-posh claim to be the brothers of the Farangi, and, according to the traditions

preserved among them, they affirm, that, coeval with the spread of Islamism, they occupied the countries to the south of their present location, and have been subsequently compelled to seek for liberty and for safety, among the mountains and valleys of the Hindu Koosh, from the insupportable tyranny of their Mohammedan neighbours, whom they designate 'Awdál.' They appear, therefore, unquestionably to be the remnant of the aboriginal inhabitants of the country to the south of the Cabul river and Central Afghanistan, as at present constituted. This is confirmed by the traditions of the Affghans also; from the existing histories in the Pushtu, or Affghan language; and from the writings of other Mohammedan historians.

"The safest mode of entering the Kafir country is to get one of them beforehand to become security, after which a person may go from one end of it to the other without the slightest danger.

"When foreigners enter the territory of the Si'ah-posh tribes they are treated with great kindness and hospitality; but they try by every means to induce strangers to remain. Their boasting that the Farangi are their brothers would appear a sufficient guarantee for the safety and kind treatment of any European who may penetrate into their secluded valleys.

"The Kafirs have European features, and a highly intellectual cast of countenance. They have both blue and dark eyes, arched eyebrows, long eyelashes, and broad, open foreheads. Their hair varies in colour from black to lightish brown; and both males and females are tall and well made, and of handsome figure. Some of the females are said to be particularly beautiful. They all go about unveiled."

Captain Raverty concludes his notices with the following paragraphs—

In summing up the character of this unsophisticated and highly interesting race, I may remark that they appear by all accounts, and even from the descriptions of their enemies, to be of a merry and sociable disposition, and, though quick to anger, are as easily appeased. Hospitable to a fault, they treat their guests more kindly than brothers. Even their enemies allow that they are as sincere in their friendship as in their enmity; are faithful to their agreements; and hold boasting, lying, and duplicity in sovereign contempt.

Lieutenant Wood, in the interesting work, "A Journey to the Oxus," remarks concerning them (in which I most cordially

agree) that "they resemble Europeans in being possessed of great intelligence, and from all I have seen and heard of them, I consider they offer a fairer field for Missionary exertion than is to be found anywhere else on the continent of Asia. They pride themselves on being, to use their own words, brothers of the Farangis; and this opinion of itself may hereafter smooth the road for the zealous pioneers of the Gospel."

Fortunate indeed will be that man who has the opportunity of first exploring these regions; and still more so he who is destined to disperse the dark clouds of idolatry which now hang over them, by the bright light of Christianity.

It is deeply interesting, therefore, to find, not only that some of this race have been in communication with our Missionaries at Peshawur, but that they have shown great eagerness to hear of Christ, declaring their determination, on their return to their own country, to put away their false gods, and bow the knee only to Him whom the Father hath highly exalted. So impressed have they been with the truth and value of the Gospel, that they have invited us to commence a Mission amongst them.

And now we have something more of deep interest to state. Difficult and perilous as the enterprise is, yet some have been found willing to go on a Christian mission to Kafiristan. Our Missionary at Peshawur, Mr. Handcock, under date of October 10, informs us—

Two converted Affghans, not counting their lives dear unto themselves, have responded to a pressing invitation from the people of Kafir-

istan to preach the Gospel in that part of Central Asia. They left us on their perilous enterprise about a month ago, marching by

way of Cabul. Their commission is, at the present time, to act more as pioneers than as permanent residents. In a few months, there-fore, God vouchsafing to spare them, we hope to see them again, and to report concerning their undertaking.

Let it be remembered that the Si'ah-posh regard the Affghans as their most relentless foes. They sometimes enter into a truce of friendship with the people of Badakshan and Chitral, when they exchange weapons, and, until these are returned, they remain at peace; but with the more cruel and bigoted Affghans this is rarely done. Yet here are two Affghans—men who, had they remained Mohammedans, might have headed a predatory party into Kafiristan—at the peril of their lives venturing thither on a mission of mercy, desiring, after the example of their great Master, not to destroy men's lives, but to save them. What a wondrous influence true Christianity exercises! How great its reconciling power! How true it is that in reconciling the sinner to God, it reconciles man to his fellow! The feet of these Affghans had once been swift to shed blood, but now how beautiful upon the mountains of Kafiristan will be the feet of them "that bring good tidings, that publish peace!"

Surely friends at home will not fail to help forward this deeply-interesting movement by their prayers.

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#### NEW ZEALAND AFFAIRS.

In April 1864 an address was presented to Sir George Grey, the Governor of New Zealand, signed by a very large number of British noblemen and gentlemen. It had reference to the unhappy war in New Zealand. After expressing their deep regret at the failure of his efforts to establish a system of self-government in the native districts, and their disappointment at the renewal of hostilities, they proceeded to express their earnest hope that "His Excellency would avail himself of the first favourable opportunity to terminate the war by negotiations, and that any overtures of peace made by any of the natives would be at once listened to." Especially they deprecated the confiscation of native lands, as a policy which would close the door upon any possible settlement of the existing difficulty except by the sword, and thus lead to the extermination of the native race. They prayed him, therefore, in the hour of victory, "to temper justice with mercy, and give to the world another bright example of magnanimity and forbearance."

The Governor, in his reply, assured them, that, "in his readiness to receive any overtures made by the natives in arms, his own feelings were in entire consonance with theirs." On the land-confiscation policy he expressed his conviction that the future safety of the colonists required the alienation of a considerable portion of land from the natives who had risen in arms, and its occupation by European settlers; but at the same time assured the memorialists that a sufficiency should be reserved for themselves and their descendants, and guaranteed by a secure tenure.

The Governor's responsible advisers also drew up a memorandum in answer to the address. This document is very different from the Governor's. There are assertions made in it which are not sustained by facts. Thompson, designated as the leader of the rebel party, is accused of having, announced in writing under his own hand, his determination to carry on the war to the utmost extremity. Thompson, when the horizon first became clouded, and there were symptoms of an approaching storm, wished to mediate between the extreme parties on both sides to promote peace. He came to Auckland for this purpose in 1857. He could obtain no access to the Governor, and was not only coolly but rudely treated. Finding his people without law, the old heathen customs broken down by their abandonment of heathenism for a profession of Chris-

tianity, and nothing set up in their place, he then favoured the King-movement. Yet, in 1861 this same Thompson, or Tamehana, went down as a peacemaker to Taranaki, where the war was raging, and, withdrawing the Waikato tribes, for a time stayed that conflict.

Again, when, unhappily, Tataraimaka was taken possession of by the Queen's troops, before Waitara was surrendered, and the war was renewed, Thompson restrained the Ngatimaniapoto, who were urgent for an attack upon the English villages within the Auckland district, and even upon the town of Auckland itself. His interference saved Auckland, which at that time lay comparatively defenceless. He went further. Descending the river, he placed himself in communication with the Queen's principal magistrate, proposing that a great effort should be made for the preservation of peace. "But no encouragement was given him, nor were any negotiations entered into."

Both sides had now reached a position of mutual distrust. The colonists feared an onslaught on Auckland; the natives felt persuaded that the British meditated an invasion of their territory, and that the effort was about to be made to dispossess them of their lands. The Maoris did not attack Auckland; but the British took the initiative, by the expulsion of the natives from their villages near Auckland, thus sending them adrift in the midst of the Maori winter, although a large proportion of them were sick and infirm. They then crossed the Maungatawhiri into the Waikato territory. From that moment Thompson hesitated not, but, on the defensive, and in that which he considered a righteous cause, joined the natives in arms.

The responsible ministry, in their memorandum, further stated their conviction, that as Waikato was the head of the rebellion, it was necessary "its neck should be broken;" that its tribes should be subjugated; and sufficient material guarantees be taken in order to secure the peace of the frontier. As yet, in the opinion of the responsible ministry, this material guarantee had not been secured. Although Ngaruawahia, the capital of the Waikato, had been wrested from the Maoris, and with it the plain of the Waikato, it was yet necessary, according to their view, that the Thames' valley, with its opening into the Gulf of Hauraki, and the sea-port of Tauranga should be added to the spoils, in order to facilitate the settlement of the new colonial possessions, and provide them with commercial outlets, Raglan, on the west coast, being severed from the Waikato plain by limestone ranges of a very rugged character.

No sufficient material guarantee having been, in the opinion of the ministry, secured, it was necessary that the war should proceed, and that the more, because, as they asserted, the Maoris, "as a body, had not shown the smallest symptom of any desire to terminate the war, nor had they made any overtures of peace." The Blue Books inform us why they had not done so. So long back as May of last year, Sir George Grey, in a despatch to the Duke of Newcastle, states, that "Rewi, the redoubtable chief of the Ngatimaniapoto, had declared his own anxiety, and that of his people, to make peace, and live quietly by the side of the white man; but that they were deterred from laying down their arms by the severity of the terms which had been proposed to them; and they declared this to be the reason why they did not accept the terms offered them by General Cameron after the fight at Orakau, because they felt convinced that they would all be sent to Auckland, as the prisoners were from Rangiriri, and never perhaps be liberated.

Finally, as to the confiscation of native lands, the responsible ministry declared alike their conviction of its necessity, and their determination to effect it. It was, in their opinion, according to Maori custom, and involved in it nothing "abhorrent to the moral sense, or previous habits of thought of the Maori race." They asserted that the natives would not consider themselves conquered unless their lands were taken. Moreover, the more insolent of the Maoris, when the war commenced, had threatened to do the same by the Europeans. They would "come to the settler's house and say, 'Oh, that house

will suit me very well ; that room will do for my wife ; that shall be my bed : wait a little ; by and by you will see ;” and because the worst of the Maoris had threatened to act wrongfully by the Europeans, the responsible ministry felt themselves free to retaliate like wrongs on the Maoris.

Thus, for various reasons, the confiscation of Maori lands was, in their view, imperative. The Maoris were no longer to be regarded as an independent people possessed of rights, but as a subjugated people, dependent entirely on the clemency of the responsible ministry, who, convinced that nothing would be more injurious to the native race than the possession of large territories under tribal tenures, were prepared, not indeed to amend the title, but to take away the lands, “making of course ample provision for the future.” In referring to the severity of the terms likely to be imposed upon them, the insurgents had especially in view the treatment awarded to the chiefs who had surrendered at Rangiriri and who had ever since been retained in captivity. The detention of these men had, no doubt, produced the worst effect on the warring tribes, and prevented them suing for peace. They felt sure, that so soon as the war was ended, these men would either be transported to some island, or imprisoned, and eventually hanged. So convinced was the Governor of the injurious effect produced by their detention, that he remonstrated with the ministry on the subject. The correspondence will be found in the Blue Books.\*

The Governor pressed for a decision in their case : he thought it sufficient if some of them were brought to trial, and others released on conditions. Ministers, on the contrary, were of opinion that such would be an unwise and dangerous experiment : they preferred that they should be all brought to trial before a military commission. On this point there arose a serious difference of opinion, the Governor declaring that the punishment which his responsible ministers advised should be inflicted upon all the native prisoners *exceeded in severity that which Great Britain has ever before inflicted upon any people under such circumstances*, and that he could not take upon himself the responsibility of giving effect to their advice.

In the correspondence which ensued, which is well worthy the consideration of those who wish to have a clear understanding of New-Zealand affairs, it comes out that this question respecting the prisoners was not the only one on which the Governor and his responsible ministry differed. We have referred in previous papers to the unhappy instructions issued to the officer in command of the troops sent to Tauranga, to the effect that he was to destroy the crops and cattle of the natives on both sides of the harbour, although on the west side there had been no disaffection ; and our readers are aware of the panic which was thus caused ; of the remonstrance of our Missionary addressed to the Government ; of the delay which supervened before an answer was received ; of the flight of the friendly natives into the woods ; and of the desperation to which the insurgent natives were driven, resulting in our disastrous discomfiture at Tauranga. It appears now that this delay arose from a difference of opinion between the Governor and the ministers. In a memorandum, dated April 29, 1864, the former observes—“When the expedition was sent to Tauranga, his present responsible advisers advised him to issue orders that the crops and cattle and other property of the natives on the west side of the harbour should be taken possession of, and he then declined to issue such orders : even in the case of the hostile natives at Tauranga he would only sanction their supplies of food and their cattle being taken possession of.”

In New Zealand, so long as the Governor and the responsible ministry are agreed, the administration can be carried on. But when differences of opinion arise on impor-

\* July 15, 1864.

tant questions, then it becomes difficult to see what course is to be pursued. Who is to rule the decision, the Governor or the ministry? Mr. Cardwell, in a despatch, dated July 26, 1864, has decided this point. He observes—"In my despatch of May 26th, I had stated to you plainly 'that an army of 10,000 English troops had been placed at your disposal for objects of great imperial concern, and not for the attainment of any local object; that your responsibility to the Crown is paramount; and that you will not continue the expenditure of blood and treasure longer than is absolutely necessary for the establishment of a fast and enduring peace;' and also in my despatch of June 27th, when I had received intimation of this unfortunate difference between yourself and your advisers, but without the full particulars which have reached me by this present mail, I again stated, that while I fully recognised the general right and duty of the Colonial Government to deal with matters of native policy, properly so called, I considered, that while active operations are being carried on under the conduct of Her Majesty's officers, and in the main by Her Majesty's military and naval forces, it was for the Governor personally, as representative of the Imperial Government, to decide upon the fate of persons who were taken prisoners in the course of these military operations."

"The question of responsible government in a colony, where in ordinary times the civil and internal policy is directed by the ministers, but where, in cases of emergency, the safety of the inhabitants is secured, and peace and order are restored, by the aid of the naval and military forces of Her Majesty, is not a question to be discussed or argued at a moment like the present. Whatever may be the precise limits of the authority vested in the ministers, and of the power and responsibility of the Governor as the servant of the Crown of England, an army like that now operating in New Zealand has not been sent to the colony, and will not be maintained there, subject to any other authority than that of the Crown, and you appear rightly to interpret your position."

We cannot be surprised that this decision has led to the resignation of the ministry; and we now look anxiously for the next mail from New Zealand.

Meanwhile we place before our readers the following papers—letters from Maori chiefs residing near the river Thames to those noblemen and gentlemen whose signatures had been annexed to the Memorial addressed by the Aborigines' Protection Society to the Governor. They have been forwarded to the nobleman whose name appears at the head of the signatures, the Earl of Chichester, by a gentleman of the name of Graham, residing at Auckland, who, in doing so, assures his lordship that the Memorial had been read by every tribe, and had done much good by showing the Maoris that "the Christian people of England, as well as many of the European colonists in New Zealand, feel for them, and desire to live at peace."

The letters of the Maori chiefs will be read, we doubt not, with deep interest, and excite much sympathy in their behalf.

The first letter is from the Ngatapukenga tribe of the Thames district, one which, with its allies, had not been in arms against the British.

(Translation).

*Hurwaki, New Zealand, Sept. 27, 1865.*

O friends, the loving chiefs of the benevolent council [*i.e.* the Aborigines' Protection Society], who are uniting in one the nations created by God, for, though their languages are diverse, God made them, and, though their skins differ in colour, God made them.

Greeting. We have heard of your affectionate regard for the Maoris, published in the newspapers [*i.e.* the Address of the Aborigines' Protection Society, published in the New-Zealand newspapers]. And now we are

persuaded that God Himself influenced you to send this love hither [*i.e.* the Address presented to Sir George Grey], as we sit musing over the many, many evils to which this island has been subjected. The love of our European friends residing here, those who eat with us out of the same dish, is not like this manifested by you.

O, council of gentlemen, or chiefs, bishops, ministers, Christian men, children of God, yonder, in that great land of England, we affectionately greet you from this far-distant land; for the heart [of the Maoris] now



speaks to you thus—"Though our bodily presence is far off, our spirit is with you."

And now, as your thoughts for the preservation of the Maoris have taken root, be strong; for you are fulfilling the words of Christ, which are—"Thou shalt love thy neighbour as thyself." Be strong; will you? Yes.

There are two points, in your Address to the Europeans residing in this island [*i.e.* the Address presented to the Governor of New Zealand], which are good, namely, that the war in this country should be at once terminated; and, secondly, that the land of the Maoris should not be taken from them.

Hearken. The observance of these two points will be the salvation of the Maoris stretching away from north to south. All the Maoris are agreed on these two points, for the blood of the European is shed on his money, but as to the blood of the Maori, it is shed on his own land.

(Signed) TE KINOREHUA,  
TAWHIHURITANGAKI,  
TE TIKI TE WHATARAU,  
TE POTAHU,  
TE REITI,  
TE RONGOTOA,

And all the rest of the tribe.

Auckland, Nov. 7, 1864.

(Translation.)  
*Horotun, Place in New Zealand,*  
October 29, 1864.

O friends, the assembly of English gentlemen [*i.e.* the Aborigines' Protection Society] who wrote to Governor Grey not to take the land of the Maoris, or allow it to be taken by Pakehas, or colonists, and not to allow the Maoris to be killed, which sentiments were published in the newspapers of this island—We native chiefs rejoice on account of [these sentiments of yours]: from the rising of the sun to the setting thereof [*i.e.* from one end of New Zealand to the other] these your sentiments will be admired by us. We admire or esteem these words, for by them we are saved [*i.e.* if these principles are adhered to, the war will be at an end, as the Maoris are simply fighting for their lands]. Because of this [*i.e.* the kindly feelings of the Aborigines' Protection Society towards the Maoris] the chiefs of New Zealand say, Let the chiefs of England come to New Zealand [*i.e.* a deputation or an agent of the Aborigines' Protec-

tion Society] to put an end to this foolish war. Do you hearken all of you: the excellent sentiments expressed in the Address you sent hither [*i.e.* the Address of the Aborigines' Protection Society to Sir George Grey], do you cause them to be enforced in England, where are the houses of treasure and the houses of Maire (*Mira salicifolia*) [*i.e.* in England, where all that is grand and beautiful in art and sublime in sentiment meet the eye and the mind]. You cause the points mooted by you to be settled yonder [*i.e.* in England]; then we shall be saved here [*i.e.* in New Zealand]: or if you plead our cause in England, and prevail, we Maoris shall be saved from the horrors of war, &c. Let your mission [of mercy] be hastily executed, so that we may speedily be saved from the works of the Europeans [*i.e.* saved from war]. We are waiting to be saved [*i.e.* friendly intervention], and wondering from what quarter mediators will come.

If you are clear about the matter, or if you approve, send a member of your council hither to us to inquire into the wrongs or errors of this island, for the good things of this island, as well as the bad things, are unknown to you. Let our affairs be seen with your own eyes, and do not suffer intelligence to be carried on to you by the winds, lest there should be any doubts in your minds, and you should conclude that the Pakeha side is right or wrong, or the Maori side right or wrong. This is the reason why we send you this message. We have heard of your large brotherly love to the Maoris. It was the European race who brought the Gospel to this barbarous island; also the sword to kill those they [*i.e.* the Missionaries] had instructed. And now they [the Maoris] have no wish to lift up the sword which kills the body, but they wish to have "the sword of the Spirit, which is the word of God."

O friends, the chiefs of the council [*i.e.* the Aborigines' Protection Society], be all of you powerful to raise us up, so that we may stand on our feet, or stand erect and come back to Christianity [*i.e.* war has driven Christianity far from us], for death, that is to say, war, is the work of Satan, but peace is from God.

(Signed)  
TE OHA TAOTAO, and all his tribe.  
FROM KATAKATE, and all his tribe.  
FROM TE KORO, and all his tribe.

There is one affecting incident mentioned by Mr. Graham which we must introduce. When Colonel Booth lay dangerously wounded, a native chief (Davis) left the Gate Pah to fetch the dying soldier some water. While thus engaged he was struck by a fatal shot. The colonel and the Maori died the following day.

ARRIVAL OF OUR MISSIONARIES AT AMBOANIO, IN THE PROVINCE  
OF VOHEMARE, MADAGASCAR.

OUR two Missionaries having commenced their labours in Madagascar, we resume our notices of that island. We have been silent on this subject for many months. Nor is this surprising. The disappointment connected with King Radama made us dumb: we could only lay our hand upon our mouth and wait. Few there have been on the page of history who promised so well, who so rapidly deteriorated, and whose life, and short reign, commenced amidst the enthusiasm of a delighted people, terminated in so dread a catastrophe. We remember Mr. Ellis's interesting notices of him and his visits to Madagascar, especially where in his preface he says—"The accounts comprised in the following pages of my intercourse with the people, especially with the young prince, the queen's son, and heir to the throne, for the preservation of whose valuable life the affectionate anxieties of the people are at times intensely excited, will, I most sincerely trust, increase the interest felt in the people of Madagascar, and particularly in the young prince personally, by the English generally, and more especially by the religious portions of the community." Assuredly the notices of that intercourse which occur in the pages of that book were well calculated to excite such an interest. To one passage we shall refer. The prince's life was in much danger from the ultraists of the idolatrous party, at whose instigation the Christians had been so bitterly persecuted, and who well knew that the commencement of Radama's reign would terminate this cruelty. The prince was therefore remonstrated with, "for going about with so few attendants." "But," he added, "I put my trust in God. If it be his will that I shall live He will protect me." He had experienced this protection. Some short time previously "one of the idol-keepers was said to have concealed himself, with some of his adherents, in a part of the way along which the prince was expected to pass. The assassin had raised his spear as the prince approached; and, if not actually making the thrust, it was so near his person, that the prince either seized or dashed aside the weapon with his hand. The attendants of the prince secured, and would have despatched the man at once, and the chief officer, it is said, gave orders for him to be put to death that night; but the prince interposed, and said, "God is the sovereign of life. He has preserved my life, and it is not necessary for its continued preservation that I should destroy the life of this man. Let him live, but be sent to a distant part of the island, and then so secured as to prevent further mischief to me or to others."

Yet, while introducing these and many other favourable notices of the prince, Mr. Ellis made us aware that there were elements in his character which, if not controlled, might lead him into excesses. "The temperament of the prince is ardent and impulsive. Hence his conduct may at times be hasty; and this tendency has not been restrained by the discipline of a sound education. His disposition prompts him to rely on others: hence his greatest danger is from false or pretended friends, and his greatest want is wise and faithful counsellors. Still there is much to excite admiration, if not surprise, in the amount of his intelligence, and the soundness of his judgment."

Happy indeed had it been for him if he had submitted himself unreservedly to the hallowing influence of Christianity. But this was wanting. We have no doubt of his conviction that it was the true religion, but he did not personally embrace it. He sympathized with the native Christians who had suffered so severely; he befriended the Missionaries, who, so soon as the island was re-opened, hastened to resume the long-suspended work; but he made no profession of faith himself. There were habits to which he was addicted, incompatible with his doing so. "If thy right eye offend thee pluck it out and cast it from thee." This he was not prepared to do; and these

indulgences laying waste all that was hopeful in his character prepared him for destruction.

At the same time we cannot help thinking that we do not yet know all the particulars connected with Radama's death. Additional light may yet be cast upon this tragedy, which may show that other influences were at work than those connected with his own personal misconduct; although no doubt his own delinquencies rendered him vulnerable, and easy to be overthrown.

As regards the present state of things, it must be remembered that "the Queen and her Government are patrons of heathenism, although honourably upholding the rights and privileges of the native Christians." It is not, however, to be supposed that "the privileges of civil and religious liberty are fully understood by the Government or enjoyed by the Christians in their largest extent."

We have now the gratification of stating the arrival of our two Missionaries, the Rev. Messrs. Campbell and Maundrell, at Madagascar. The province, into which they have entered, is the most northern of the island, and is called Vohemare. Ellis, in his history of Madagascar, describes it as mountainous and thinly populated. Of its mountainous and, we trust, healthy character, there is no doubt; and as to its population and resources we shall soon be in a position to place before our readers further information. There is no town or village called Vohemare: this is the name of the district or county, its chief town, where our Missionaries are, being Amboanio.

We have received letters from both our Missionaries: they are in a journal form, and we think it better to give the extracts as we find them, as the various points of information will thus come out more naturally. The first extracts are from the letters of the Rev. H. Maundrell.

*Nov. 8, 1864*—Mr. Campbell and I left Mauritius on Wednesday last, November 3, and to-day we have sighted once more the heights of Madagascar. The sun set this evening over the hills and mountains to the west of our position, and made our view of Madagascar a pleasing one.

Our voyage from Mauritius, owing to the extreme kindness and attention of Captain Rosalie, the quiet weather, and the certain hope that I was enabled to enjoy of reaching our destination, has been the most pleasant of any I remember.

*Nov. 9*—The weather was rather rough and squally during last night, and I began to fear that we should again fail in reaching Vohemare. My fears were increased when I found, on going on deck this morning, that Captain Rosalie was uncertain of his position, not knowing whether he was to the southward or northward of his port. He continued to sail to the northward, and about ten o'clock A.M., to our great satisfaction, he sighted Vohemare. In less than two hours the "King Radama" was lying quietly at anchor in Vohemare harbour. The entrance to this harbour is narrow, but not near so narrow and difficult as persons represent it. With the wind to the south or south-east, vessels of any tonnage might enter the bay without risk. Steamers might enter at any time. A short time after our arrival a kind of pratique officer, with a

few guards, came aboard, and demanded the objects of the captain's visit, to report the same to the Governor, who lives at Amboanio, a town about eight miles distant from Vohemare, and much larger, being the Hova settlement of this part of Madagascar.

After tiffin, Mr. Campbell, Captain Rosalie, and I, went ashore to visit the town. The people, both Hovas, Betsimasarakas, and Sakalavas, were exceedingly pleased to see us. They were not a little astonished to hear Mr. Campbell and me speak their language, and concluded that we had been at Antananarivo. At one time I had about ten children running by my side, who were telling me the different names of shrubs and plants. Poor boys! may the time not be far distant when they shall know the efficacy of one name, of which they are yet ignorant!

From what I have heard of Tamatave and its vicinity, the physical difference between that place and Vohemare appears to be this: the extent of flat country is much greater at Tamatave; here the mountains, in many places, rise up almost close to the sea-shore. In being viewed from the ocean, they appear to have something of the character of those between Tamatave and Antananarivo, in rising tier above tier towards the interior of the island; but the regularity of this is altogether broken. They present a striking contrast to those of Johanna. The latter are

densely covered to their summits with every description of rank vegetation, while the former, in many parts, exhibit the bare rock, or the red sandy soil. They have certainly a mineral appearance, and seem to me to resemble the Berkshire and Wiltshire Downs, except that they are not chalky, but are rather of quartz.

The Bay of Vohemare is a fine sheet of water, four miles long from south to north, and two and a half from east to west. The waves of the Indian Ocean are shut out of this bay by a long reef of coral which runs from north-west to south-east, and through which is the entrance to the harbour, about ten or twelve yards from Vohemare Point, to the south-east. To the north-west and south-west, the opposite side of the bay to that of the villages, are the mountains of Vohemare, which I have described, and which make, with the waters of the bay, a pleasing, picturesque, and magnificent view. On the remaining level country to the south are scattered the comfortable houses of the small village of Vohemare.

Of the people I must not say much at present. They are a mixture of Hovas, Betsimasarakas, Sakalavas, and Antakaras. The Hovas appear by far the most intelligent and civilized, as well as the most favourable to Christianity. They are found in large numbers at Amboanio, Angovey to the south, and at Antomboka to the north. The two latter places can be reached in five days from the former. It was in the dialect of the Hovas that Mr. Campbell and I were instructed by dear old Simeon at Mauritius, and it is to them we are most intelligible in conversation. Theirs, too, is the court, and the only written language of Madagascar, as well as being very similar, in many respects, to the Betsimasaraka and Sakalava languages. Consequently, we are more or less understood by all. Here I may say that I cannot be too thankful for the time I spent in Mauritius in the study of the chief language of the whole island of Madagascar.

The Hovas hold a position with respect to the Missionary, and to the other tribes of Madagascar, similar to that which the Jewish converts did in the time of the Apostle Paul. Many of them having received the Christian faith at Antananarivo may be found professing that faith in the remotest parts of their country. For instance, the Governor of Vohemare, we have heard, is a Christian, and has built a small house of prayer and praise for himself, his wife, and a few others, at Amboanio. It is, therefore, by this people—the Hovas—that the Missionary must work upon the other tribes. A great work, I believe,

lies before Mr. Campbell and me. We are by no means perfect, yea, we are only babies in the Hova language. We must endeavour to become perfect in that, and give all diligence to acquire the Betsimasaraka and Sakalava dialects, and then, by God's blessing, a most extensive field of usefulness, in preaching the blessed Gospel of Christ, will be opened before us. Oh, may the Spirit of God be with us, to bless our feeble efforts!

*Nov. 10*—I have spent the whole day on shore, so also has Mr. Campbell. The people are "ravoravo" (delighted) to see us, and apparently have great love for us. The Aide-de-camp of the Governor greeted me in a manner I was never greeted before. Another man pressed me to himself too closely for my comfort. The Governor is expected to-morrow.

*Nov. 11*—On shore again the whole day. Heard that the Governor would arrive to-morrow. During the day his officers read to the captain, Mr. Campbell, and myself, a letter which had come from him corroborating this, and conveying his vetomas to all the white people on board the "King Radama." Many people continue to arrive at Amboanio from the country with rice and poultry. Vohemare will be quite full to-morrow. Two Frenchmen are living here. One is the last representative of the Lambert Company. He has been at Vohemare two years. The other is a man of considerable intelligence, and speaks very fluently in Malagasy. He has spent, at different places, seventeen years in the Island of Madagascar, and has at last settled at Vohemare, where he is trying to cultivate cotton.

*Nov. 12*—The captain, Mr. Campbell, and I went on shore directly after breakfast this morning, to await the arrival of His Excellency the Governor of Vohemare. The white Malagasy flag was hoisted at eleven o'clock to announce his arrival at the end of the village. Then he stopped at the house of one of his captains to dress. After the lapse of two hours, during which all persons were kept in anxious expectation, the Governor's stately procession to his habary commenced. First of all was heard the noise of drums; then appeared a number of women walking, and dressed in white and differently-coloured lambas; then came the wife and child of the Governor, carried in a palanquin, and followed by more female attendants; next came the "ampivavaka" (sorcerer); and afterwards appeared the Governor himself, borne in a palanquin, dressed very much as an English gentleman, (white trousers, black satin waistcoat, black cloth coat, white collar, black tie, and high hat), preceded by a small band playing

with drums and violins, and followed by his soldiers and officers, bearing muskets, swords, and spears. When this procession reached the house of habary, the Governor's officers and soldiers formed into a circle in front of it. Here various military and state performances took place, a short address was delivered by His Excellency, and pieces of music occasionally played by the band; amongst the rest "God save the Queen." This preliminary being finished, the Governor retired to the house and dined. Soon afterwards he sent for Captain Rosalie, Mr. Campbell, and myself. He met us at the door, and we were introduced to him by Mr. Guinette. Captain Rosalie finished his business first, and then retired with the French gentleman. Mr. Campbell then gave the Governor our two letters of introduction from Mr. Lemein, the Malagasy Consul at Mauritius, and the Bishop of Mauritius. Mr. Campbell and I had translated the bishop's into Malagasy. With the help, therefore, of Charles le Bon, all things were made plain to the Governor. He appeared very glad to see us; so also did his wife, who was sitting at his side from first to last. He said that he had heard from Tamatave, and from the capital, of our coming, and had awaited our arrival month after month. He and his wife, with two or three more, are the only baptized Christians here. Oh, what a mercy to have them! In alluding to the work of the Missionaries in Madagascar, the Governor said, that as the sun dispels the darkness, and sheds light and comfort upon the earth, so the light of Christianity was beginning to shine amidst the darkness of his own country. He alluded also to the times of persecution, showed us a Bible which he had buried beneath the sand in those times, and repeated the passage of Scripture that gave him and his fellow-Christians comfort when forsaken by all his friends, viz. Matt. xii. 49, 50, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

"Nov. 13: *Lord's-day*—Our first Sunday in Madagascar has strikingly shown us the necessity of the knowledge of God's word amongst the people. The whole day has been spent by them in buying and selling. Trade has been increased by the debarkation of goods from the "King Radama," and the small village of Vohemare, at other times quiet, has resembled to-day the smaller market-towns of England, or in a measure the bazaar of Port Louis, Mauritius. While going in and out amongst the people, I told them of the manner in which the *Lord's-day* is observed in England and other Christian countries, and in every case they con-

fessed that it is wrong to work and trade on this day. But I will turn to a more pleasing subject. Mr. Campbell and I had scarcely finished breakfast this morning, on board the vessel, when the Governor's private secretary (a Christian) came on board, with a message from him to this effect—"The Governor says, the *Lord's-day* has now come, and he wishes you two white men to come and join with him in singing and prayer. We at once accompanied the messenger to the Governor's house. He was reading the Bible when we arrived, and his wife seated at his side. After a little general conversation, he alluded to the meetings for prayer, &c., which he used to enjoy in Mr. Freeman's time, and expressed a wish that all of us should now join in like manner in singing the praises of the Lord. The order of our meeting was as follows:—Many hymns were sung, some to English and some to Malagasy tunes. (I believe this singing lasted quite two hours—I was completely fatigued.) Then I read the first chapter of the Acts of the Apostles, Mr. Campbell the Litany, and Charles le Bon concluded with an extempore prayer. Afterwards we had some more singing, and an explanation given of the morning, evening, and other services of the prayer book. There were present, besides ourselves, the Governor and his wife, his secretary, two other officers, two females, and the players on the violin. The Governor seems exceedingly fond of music and singing, and was really delighted to find that I had an harmonium on board. How I wish I was a better performer upon it. I think that no person should leave England as a Missionary to Madagascar without some knowledge of either singing or music.

In the course of the evening I met the Governor again, walking with his officers and soldiers. He again asked if there were many Bibles on board, and then, in the course of conversation, he took me aside, and said, "Have you yet had fever?" Upon my saying yes, he assured me of what I had often heard, that there is very little fever at Vohemare and Amboanio. I need scarcely say that the nature of the country (its elevation and the prevalence of a good strong south-east trade wind during the greater part of the year) accounts for this fact.

Nov. 15—On board the "King Radama" in the morning writing letters. The Governor's wife and child came off to tiffin. Some of the officers objected to the Governor's coming. He was compelled to sit on the shore watching us.

Mr. Campbell and I accompanied our guests back to the village. As the Governor was anxious to see the harmonium, I took it from its case in his own house, and began to play.

Crowds of people soon gathered together to listen. There were as many discords as concords in what I played, and Mr. Campbell, who cannot play a single tune, performed as if he had been a professor of music. The Governor, his wife, the officers, and all the

people appeared as much delighted as they possibly could be. Handel himself could scarcely have pleased them better. After the excitement of the occasion had subsided a little, the Governor chose two hymns, which were sung to the tunes Irish and Martyrdom.

The following extracts are from the letter of the Rev. T. Campbell—

Nov. 8—Sighted Madagascar this evening at five o'clock. That part which we saw I seemed to recognise as an old friend. I believe I saw it all four months ago, when I passed it by with a sorrowful heart. We had a very extensive view of the country, its plains and its mountains, and gazed upon it till sunset, and long after that. The length of coast which we saw this evening could not be less than forty or fifty miles. The captain has just now turned the ship's head, and we are destined to "beat about" all night.

Nov. 9—Got up early, as usual, and had a fine view of Madagascar, as the sun rose and shone upon it. In consequence of the strength of the current here the captain did not know whether we were to the leeward or to windward of Vohemare. He had not been there for twenty years, and did not remember the physical geography of the places past which we were sailing. We went down to breakfast, leaving the captain on deck, and, as soon as we had finished, we came on deck again, and were met by the welcome news that we were within a mile or two of our destination. There was a strip of land stretching out into the sea, and Vohemare Bay lay behind it. The shore here looked charming: we were no more than half a mile from it, if so much. The rich green vegetation reminded me of the coast of Praslin, or, what comes nearer the mark, like the green trees of old Erin.

The ship now suddenly turned the corner of this point, and in five minutes we were anchored in Vohemare Bay. Here was a sight which is not easily forgotten by any one who sees it. The nice little town, with a considerable number of neat cottages, built in regular order, and surrounded with large green mangoe and palm-trees, which seem to be weighed down by the weight and number of their fruits. The bay is a most beautiful sheet of water, about three miles long by about five broad, bordered by large green trees, and in the greater part there is anchorage for ships of the largest size. Altogether it is quite a picture. The entrance to the bay is not so narrow as I was led to expect. I believe the "Duke of Wellington" or the "Great Eastern" might be brought in here with perfect safety. The bay is almost encircled by three tiers of mountains, one rising behind the other, not exactly in regular order, but you see the peaks

of the second and third range here and there. Those nearest the bay are not wooded, but covered with grass, which makes rich pasture land for the thousands of cattle which are here bred by the natives. The mountains in the distance appear to be partially wooded. I have often seen in Ireland and England hills and mountains as like them as possible.

When we had anchored but a short time a canoe pushed off from the shore, full of men—the officer of Customs and his train, consisting in all of about eight persons. Two of them carried naked swords, and most of them had almost naked bodies. Their hair was long, like a woman's, and curled in that neat manner which may be seen on the Malagasy women who come to Mauritius. They soon introduced themselves to us by the *Akory hianao?* "How are you?" and we had a long chat with them as they sat in the cabin, while the chief man wrote down the ship's cargo, &c. He asked the name of the ship, the captain's name, the number of bales of cloth on board, and the number of barrels of rum. When he heard that there were only fourteen barrels of rum on board, he and two or three others said, *Tsy ampy*, "It is not enough!"

As soon as they had learned that we were English, their faces brightened up in a most extraordinary manner, and one of them said that "The Governor likes Englishmen." This statement was music in my ears. We told them that we wished to see the Governor at once, and were informed that we should not be able to see him for two or three days. This was not very encouraging; however, all we could do was to submit. The Governor lives several miles from this, in the Hova town of Amboanio, which contains, I hear, about five or six hundred inhabitants. The town opposite to our anchorage is called Hiarana, and contains about three hundred people—Hovas, Sakalavas, and Betsimasarakas. The natives here have no idea whatever about numbers. If you ask them how many people there are here or there, all the satisfaction you can get is that there are *ritsy*, "few," or, *maro*, "many," as the case may be.

After tiffin, the captain, Mr. Maundrell, and I, went ashore, and paid several visits to the houses of the people, who received us with the greatest kindness, and conversed with us

with much affability and apparent pleasure. They seemed delighted at the thought of our remaining with them, and teaching them the Gospel of Jesus Christ, about which they knew nothing whatever.

We returned to our ship, where we must remain till we have seen the Governor, and obtained a house, and were much pleased with our visit, both with the character of the people and the appearance of the country. The interior of the houses is clean and neat; the walls are covered with matting, as are also the floors.

There is also a Romish catechist here, a Malagasy, from Nossibe, who told me that there were no Christians here at all. He meant Romanists, and I was very much pleased to hear this statement. He intends to leave this the first opportunity. While he remains I hope to instruct him a little in the Christian faith, and send him home wiser than when he left it.

Nov. 10—Had a beautiful view this morning from the ship of all the country around the Bay of Vohehare as the sun arose and lit up each hill and valley. The hills nearest the bay remind one of English downs. The mountains here are not as high as some of those past which we sailed a few days ago; and the earth, where it is broken on the sides of the hills, is as red as that of Devonshire. The breeze in the morning was strong, cool, and bracing, and I have been told that it is the same during eight months of the year.

We went on shore again to-day with the captain; and while there a messenger arrived from the Governor, telling us that it was his intention to come in three days. As soon as the messenger fully understood who and what we were, and that it was our intention to remain here, he took all the Hovas into a house, and there held a kabary, which resulted in their sending a letter to the Governor, requesting him to come to-morrow, as we want a house to live in, and a place in which we can stow our baggage.

The Secretary of the Governor, who is a young man about eighteen years of age, was delighted when I spoke to him in his own language, and expressed his pleasure when I told him that I would teach him to read, and also to write better than he can do at present. I wished him to have a walk with me; and in his company I visited about a dozen houses, and spoke to the people, who appear to be very ignorant.

Nov. 11—Visited the people this morning again, in company with Andriamifidy, the Secretary. I read portions of the word of God to them. They listened attentively; but it appeared quite evident to me that they

must undergo a great amount of simple instruction before they can relish the Gospel. We must begin at the beginning, and take it for granted that they are ignorant little children, and treat them accordingly. It will be a work of time; but the Christian Missionary must write *nil desperandum* on his banner, and remember, at the same time, that it is God alone who can give the victory.

If any of our friends at home imagine that Madagascar is christianized, they are labouring under a fatal delusion. The people here are sunk in the grossest sin and ignorance, and morality is a thing totally unknown among them. I tried to preach to the people thrice to-day, and am happy to say they listened very attentively; and I heard some of them repeating the name Jesus Christ several times, as if they wished to remember it.

Nov. 12—The long-expected Governor came to town to-day, with all his train, consisting of about fifty women and twenty or thirty soldiers, and almost as many officers. The women were clothed in lambas of every hue, white predominating. They led the van, and followed each other in a line; behind them came the wife of the Governor and her little child, sitting on a filauzana, or palanquin; behind her came about a dozen men, carrying swords. They were dressed in all sorts of European dresses. One had hussar's red trousers and a black coat; another, a bright green coat and a straw hat; another was completely equipped in the suit of a French naval officer; and some appeared to be Kroomen on board an English man-of-war. Altogether they were a motley group. Next came a man upon a filauzana, clothed with scarlet, and having a curiously-shaped hat upon his head, not unlike a bishop's mitre. I was told that he was a kind of soothsayer. A number of half-naked soldiers followed him, carrying a gun and bayonet over one shoulder, and a long spear over the other. The band, consisting of drums and fiddles, preceded the Governor, who brought up the rear. All the women of the place followed him up closely, singing and clapping their hands. As soon as they came opposite to his house they held a kabary, and the intervals were enlivened by several tunes from the band, but the fiddles were completely drowned by the noise of the drums. After the kabary the Governor sent for us. We told him our business, and produced our credentials. Charles Le Bon placed our wishes before him in most eloquent terms; and he expressed his delight at our coming among them. His name is Rainikotomavo. He is about forty years of age, and not at all unlike the Rev. Charles Kushalle, who was lately ordained by the Bishop of Mauritius. He

has not yet settled about a house for us, as he is obliged to hold another kabary with the officers upon this subject.

In the evening he sent for us again, and requested us to sing with him, which we did for about an hour. He seems to me to be a thoroughly good Christian man. He showed us his Bible, which he had buried in the earth during the reign of Ranavalona. He told us that he knew our old Malagasy teacher, Simeon Adrianomanana.

*Nov. 13: Lord's-day*—The Governor sent for us this morning at about eleven o'clock, and requested us to sing with him, which we were not slow to do. After singing for a long time, Mr. Maundrell read the first chapter of the Acts of the Apostles. I then asked His Excellency if we might pray, and told him I should use the Litany. I led the service, and Mr. Maundrell and Charlie responded. The Governor expressed himself much pleased with the Prayer-book. After remaining in his company for about two hours and a half we left, and had a walk through the town. It was not unlike a fair-day in a country-town at home, as all the people were busily engaged in selling their eggs, poultry, &c. One man offered to sell me tobacco; and I took this opportunity of telling him, and all around me, that I was a Christian, and that Christians did not buy or sell on the Lord's-day. They seemed perfectly satisfied at this, and talked about it among themselves. Afterwards I tried to preach on the Commandments, and was listened to with great attention by a considerable number of people. They expressed themselves much pleased with them, shaking their heads, and saying, "Very good, very good." May the Lord breathe upon these dry bones, that they may live!

*Nov. 14*—I had several conversations with the Governor to-day, and find him to be really a man of God. I only wish that he had more power than he has. A Governor in Mada-

gascar is absolutely nothing. Before he can do any thing he must consult all his officers, and if *one* of them objects, the Governor's proposition comes to nought.

*Nov. 15*—Came on shore early this morning in order to arrange our house a little, while Mr. Maundrell remained on board to write his letters. I put our house in order for the time being, as we do not know at present whether we shall settle in the Hova town of Amboanio or here at Hiarana. There is no town or village called Vohemare. This is the name of the district, or county, as we would call it at home; and Amboanio would be the county, or assize town.

While I was arranging the house the Governor and his wife paid me a visit, and were much pleased with the appearance of every thing. He is always attended by an officer and about six soldiers. These men guarded the doors while His Excellency was in the house.

In the afternoon the Governor's wife and child visited the "King Radama," and had tiffin with us on board. She is a very nice person, modest and lady-like in her way, and, as far as I can judge, she is a good Christian woman.

During the day a good number of people came into our house to look about them, and I took the opportunity of reading to them the first three chapters of Genesis, and tried to explain them. I was greatly helped in my explanations by the shrewd remarks of some of the people.

In the evening Mr. Maundrell opened his harmonium, which is at present in the Governor's house, and played several tunes, while I sang. The music soon drew together a houseful of people; and although the instrument was out of tune, and Mr. Maundrell only a tyro, yet his music had almost the same effect upon them as the lute of Orpheus had on the inanimate creation.

The latest intelligence we have received respecting our Madagascar Mission, is contained in the following paragraph from a letter of the Rev. P. S. Royston, dated Mauritius, Jan. 7, 1865—

I received letters and journals last evening from Messrs. Campbell and Maundrell, which I must postpone to next mail, as I have not yet had time to read them. They were both well and hopeful, living in their "own hired house," a few miles inland from Vohemare, in a cooler, healthier, and more important place—the usual residence of the Governor of Vo-

hemare. He is most kind to them, and they consider him a pious Christian. The "Queen's messenger," a most important officer, had just left for the capital, to obtain, if possible, the royal permission for them to reside in Madagascar. He was kindly disposed to them.



## Recent Intelligence.

### METLAHKATLAH.

From the sketch given of this Mission in a previous Number, it will be seen how large a blessing has rested on the teaching of Christ crucified. By what other means could such changes in so short a time have been effected? What would have so subdued the savage nature of these Indians, and made them willing to come under the yoke of social order and restraint? The change accomplished here must be ascribed to the power of God; and that transforming power has wrought, through the preaching of Christ crucified, "to the Jews a stumbling-block and to the Greeks foolishness; but to us who are saved, both Jews and Greeks, Christ the power of God, and the wisdom of God." Such evidences that the Gospel of Christ, when faithfully dealt with, has, in our own day, lost nothing of its efficacy, are peculiarly grateful and seasonable; and that because there is abroad a philosophy and vain deceit which would eliminate the atonement from the personal work of the Lord Jesus Christ, and, reducing his death from a great sin-offering and sacrifice to an example only, change that message of mercy to sinners, which tells of pardon full and free, purchased by Christ's death, and ready to be conferred at once and without delay on all who earnestly apply for it, into a modified Socinianism, a cold system which carries with it no light, no warmth, no power to renovate man from a death of sin to a life of righteousness. May the Lord multiply such testimonies, at home and everywhere throughout the wide Mission field, wherever Christ is preached, for nowhere else can such results be looked for. If men, conceiving themselves wiser than God, decline to adopt his mode of action, and employ instead thereof certain devices of their own, they must expect to meet with disappointment.

The following paragraph is an independent testimony to the progress of the work at Metlahkatlah, extracted from one of the colonial newspapers—

#### PROSPECTING TOUR ON THE NORTH-WEST COAST OF BRITISH COLUMBIA.

##### *Skeena river.*

Mr. McKenzie and his party left Fort Simpson on the 10th of March 1864, and soon got to Skeena river, which they ascended for a distance of 150 miles. At this place they commenced prospecting, and found gold. Only five days after they had commenced washing the river rose, and they were obliged to suspend their operations. Whilst they were waiting for the water to subside, the Indians came and told them that they must go away, as they had frightened all the salmon from the river by discolouring the water with the dirt from the sluices. The salmon fishing being a failure, the Indians attributed the cause to the miners, so they became incensed, and ordered the parties off forthwith, otherwise they would return again and shoot them. The prospecting party being shrewd calculating Scotchmen, considered discretion the better part of valour, and, the inducements to remain not being great, abandoned the field rather than accept the alternative. The country through which the Skeena river flows is very similar

to that described as watered by the Naas river. Game abounds in all directions, and can easily be procured. The mountain sheep are met in large flocks. The only kind of mineral, other than gold, found by the party, was lead, some specimens of which were brought into camp by one of the prospectors. The party returned to Skeena river in August, to Metlahkatlah settlement, where they remained a few days.

##### *Metlahkatlah settlement.*

On reaching this place on the coast, about seventeen miles from Fort Simpson, the party were astonished to witness all the external and internal evidences of civilization. There are about 600 natives residing in the settlement, and they live in comfortable wooden houses, built in modern style, and with glass windows. The interior of each dwelling is divided into separate apartments, and what little furniture they contain is kept in good order, and clean. There is a garden attached to each house, which the owner cultivates,

and in them all Mr. McKenzie saw excellent growing crops of potatoes and turnips. The people, both male and female, are all comfortably clad, the result of their own industry and provident habits. The village contains a church, part of which is used as a school during the week. Mr. McKenzie attended divine service on Sunday, and was amazed at the sight of the large congregation of native converts assembled. Their deportment and solemnity during the service he declares could not be excelled by any Christian congregation which he had ever previously united with in worship. Mr. Duncan read the Church Service, and afterwards preached in the Indian language. It was evident to Mr. McKenzie and his companions that the natives took a deep and intelligent interest in the services from beginning to end. The apathy and listlessness which is observable in the countenance of an untutored Indian has entirely departed from the Metlahkatlahs. Most of their faces are remarkable for an animated appearance and intelligent expression. Mr. Duncan teaches school during the week, and instructs the natives how to use the appliances of modern civilization in cultivating their gardens, building their houses, and sawing timber, as well as many other useful arts. He also superintends the village store, acts as magistrate, settles all disputes that may arise, and, in fact, has his hands full in performing the arduous labours which devolve upon him, and which have resulted in such complete success as scarcely to be believed, unless, as Mr. McKenzie states, it has been witnessed. The contrast between the Fort-Simpson Indians, among whom Mr. McKenzie resided last winter, and the inhabitants of Metlahkatlah, is like that between darkness and light: at Fort Simpson all is gross ignorance, barbarism, degradation, filth, and evil; whilst at Metlahkatlah, civilization, progress, enlightenment, cleanliness, and Christianity, are everywhere observable. The Indians belonging to the settlement live by fishing, hunting, and trading. The Mission store, which Mr. Duncan superintends, supplies all their wants, and at rates much cheaper than similar goods can be procured from the traders who infest the coast. The profits arising out of the store, Mr. McKenzie is satisfied, goes to the benefit

of the Mission fund, Mr. Duncan having no personal interest in it whatever. He is anxious, so far as Mr. McKenzie could ascertain, to give up the management of the business the moment some of the Indians are sufficiently instructed to take it off his hands; and when that time arrives, which may not be long, he will be glad to be released from all connexion with it. Natives have now the exclusive management of the Missionary schooner "Carolina," and the other small vessels built at the settlement. Several of the Indians act as constables, and have performed their duty with much intelligence and strict integrity. So much confidence has Mr. Duncan in them, that he would have no hesitation in sending them to arrest their own near relatives. Mr. Duncan has lately built a house for himself, or whoever may take his place hereafter as resident Missionary. He intends erecting ere long a sawmill, soap-factory, bakery, smithy, and having the Indians trained to perform all the work connected with those branches of manufacturing industry. Mr. McKenzie bears willing testimony to the amazing amount of substantial good done by Mr. Duncan. The beneficial influence which he exerts over the natives is not confined to those under his charge alone. The improvement, which he has been the zealous instrument of bringing about has become extensively known among the wandering Arabs who inhabit the British possessions of the Pacific, and the tribes are now desirous of being instructed by Missionaries. Mr. McKenzie, in his travels up Naas and Skeena rivers, has heard the Indians express the most fervent wishes to have "good men" labouring among them. Mr. McKenzie in his narrative has only spoken of what he witnessed himself, and he is not a bad witness to facts coming under his own observation. He is an intelligent Scotchman, who has travelled a good deal, and, like most of his countrymen, is not easily deceived, being of "an inquiring turn of mind." He has given valuable testimony about the change that can be wrought among the natives, and it should stimulate both the Government and the people of these colonies to put forth all their energies for the elevation of the thousands of Indians who are their fellow subjects, living in the same colonies.

To this we have to add additional information from Mr. Duncan, received since the publication of our February Number—

Oct. 31, 1864—My last letter to you was dated about three months ago, and was a brief review of the Mission work and progress.

About the middle of August last I received an official letter, as magistrate for the dis-

trict, from the chief officer at Fort Simpson, giving me information against a smuggling sloop lately arrived there, and from which the Indians were obtaining intoxicating drink.

It being contrary to the law of this colony

to sell liquors to Indians, I immediately despatched a warrant to arrest the master of the vessel; and the sad result of it was, that the five Indians serving the warrant were fired upon by the three white men on board the sloop, one being killed on the spot, and other three severely wounded. The sloop got away, and it was not till the following day that the Indian unhurt returned to the settlement, bringing his three wounded companions in a canoe.

Unfortunately at the time I had very few people left in the village, so that we were unable to follow the murderers while within a reasonable distance of us.

After I had done all, and the best I could for the wounded men, I determined to run down to Victoria, it being unsafe, from the unsettled state of the coast, to send the Indians alone.

On the 25th August I started for Victoria in a small boat, and on the 5th September, by seven A.M., I was in Nanaimi, the nearest white settlement, having been brought, by a gracious God, safely through many perils on the sea, and perils by the heathen.

I need scarcely say that as soon as possible I communicated the shocking tidings to the Governor of each colony, to Admiral Denman, and to all our friends. All deeply sympathized with us; and Governor Seymour, of British Columbia, lost not a moment of time till all the needful despatches were written, and forwarded to the two neighbouring Governments, Russian and American, and to the Admiral of the station, calling upon all to do their utmost to seize the murderers, and hand them over to justice. The Governor

also engaged a doctor to visit the wounded men, and Admiral Denman sent up H.M.S. "Grappler," with the doctor and myself on board, to the settlement.

I cannot express to you the anxiety I felt while away, and how restless I was to return to the sick men. But God was better to me than my fears. We arrived on the 4th instant at Metlahkatlah, and, to my great relief, I found the wounded men doing well, and all the settlement going on prosperously. I called a meeting of the village on the evening of our arrival, to return thanks to Almighty God that He had remembered us in our affliction.

In my addresses, both before going to Victoria and since my return, I have been greatly helped in opening to the Indians the passages and truths from the Scripture, which this late dispensation of providence illustrated; and I have been shown by unmistakeable signs that this severe chastisement, with which it has pleased God to visit us, will be productive of great good to us.

It would take me too long to detail to you the series of Indian laws of revenge and compensation which this sad occurrence and its sequences have revived, met, defeated, and dispersed for ever; and how the Christian laws on these matters have been put forward in strong contrast—approved, magnified, and made to triumph; and how, for the first time, a calamity, which would have called forth only savage fire and relentless fury in the Indian, as heathen, has only called forth patient endurance and lawful retaliation in the Indian as Christian.

To God be all the praise, who can even make the fury of man to yield him glory.

To the foregoing communications we add some extracts from the letters of the Rev. R. R. A. Doolan. They relate to the commencement of a new station on the Naas river.

Oct. 26—Permit me, before proceeding to write on more serious matters, to thank the Committee for their kind letter of the 21st of June. I trust that my last letter of July 8 has duly been received. In it I mentioned that I and a companion were on the point of leaving for the Naas river.\* On the 20th of July we left this place, and, on our arrival at Naas, took up our residence in the house of one of the chiefs. The Indians seemed very much pleased that we had come, and helped us, as far as they could, in setting up our tent in the house, and in bringing us food in the shape of salmon. Our first step was to look out for a suitable site for a house, hoping before winter we might have a small house

erected; and as the Indians are divided into three villages, separated from one another by narrow channels of the river, it was a difficult matter to pitch on a spot which should be equally advantageous for all. The Indians, seeing us busy in preparing the ground for the house, then believed we intended remaining during the winter. They could scarcely credit it, as the cold is so intense. Our difficulty with regard to a schoolhouse is for the present removed, by renting for a year, from one of the chiefs, an old deserted Indian house, built in the most populous of the three villages. To put this in order before the winter was our next step. The chiefs, and some of the other men came forward very readily, and lent us bark and plank for roofing and flooring the schoolhouse, telling us they did not intend treating us as the Tsim-

\* Vide "Church Missionary Intelligencer" for January last.

sheans had treated Mr. Duncan. As the time of the year when we arrived was midsummer, most of the Indians were away making food, but from the very first a small band of young men stuck to us, and these, with others, we employed in cutting wood for the house. To show the anxiety manifested by some among them to learn "the book," as they call the Bible, I will give you one instance. Two young men came down from their own village, a distance of thirty miles, and remained with us over two weeks, till forced to return by want of food. Their sole motive for coming was to learn. Another lad, the son of a chief, has from the first remained with us. He has been sorely tempted more than once to leave. Four times in one afternoon men came to him, as he was working for us, trying to induce him to accompany them to a whisky feast. He refused to go, telling them if he did we should be ashamed of him. I trust he will soon learn to resist temptation from higher motives than these. His father and mother are very angry with him, and have cast him off, because he keeps with us. He tells us he constantly prays to God. At present he is here; and, at Mr. Duncan's suggestion, he is going to remain with him, under instruction, during the winter. I trust the Spirit is leading him to inquire after the Saviour, and that in the spring, should it be the will of God, he may be ready for baptism, the first-fruits from Naas. We trust, also, that another Naas lad may be induced to spend the winter here, under instruction. The manners and customs of the Naas Indians are so similar to the Tsimsheans, that to describe them would be giving but a repetition of what Mr. Duncan has already written. We have some difficulties to contend with, which he did not find among the Tsimsheans: one will arise from the different circumstances through which a man becomes a chief amongst them. With the Tsimsheans, the chieftainship is hereditary; but at Naas, if a man accumulates, either by industry (and they are, without exception, the most industrious of the Northern-Coast Indians) or by marriage, a certain amount of property, he becomes a sort of chief amongst them. Polygamy is very prevalent among them: one chief has no less than five wives. In becoming a Christian, he loses this precedence among his fellow-men, and one of the most difficult questions that will arise is this—How to maintain a chief's social position on his embracing Christianity? Mr. Duncan, who has thought much on the matter, has felt this, and hopes eventually to meet the difficulty. A few extracts from my journal may be interesting—

"July 24: *Lord's-day*—A large whisky

feast going on. Went to the second village, and collected, in Kadsonaha's house, ten men and fourteen children. A short address was given. They all promise us their children to do what we like with, but the grown-up people say they are too old to turn. Went to the third village, where we got together fifteen men and ten children.

"July 25—Engaged all the morning looking out for a site for our house and school. One of our hostesses, as our host has three wives, was busy painting herself before the fire with pitch and a decoction of berries. Above the fire, hung on horizontal sticks, are salmon and salmon spawn drying, as our host went out on Saturday night, and brought home as many as thirty large salmon, some weighing thirty pounds. In the chair of state sits the lord of the house. Two little children, one with nothing but a short shirt on, run about the house. Boxes of grease line the sides, and nets hang up here and there. Two old women, wrapt in dirty blankets, squat round the fire. In another corner is our tent and boxes, and near us are three young men learning to read.

"July 31: *Lord's-day*—Mr. Cunningham and myself went to every house in the three villages, inviting the people to attend service. Began service about ten A.M., and had fifty-eight at our first meeting. Charles Ryan, a Christian man from Metlahkatlah, who happened to be then at Naas, gave a very nice address. The heads of his discourse were—1st. We had come for no profit for ourselves, but to teach the laws of God. 2. As they were good, they were worth striving for. Bad people, like chaff, driven about. 3. His own experience at Fort Simpson, that he at first mocked at what Mr. Duncan told them. 4. Now he considers he was then mad, and concluded by asking them to try and learn to be good. Visited the second village: attendance less: two canoes followed us, thirty-six in all. On proceeding to the third village, a sloop hove in sight, which, I have no doubt, kept some from attending.

"We hear a medicine woman rattling over a sick woman near the house. She is a very wicked woman. She pretends she has been dead for eight days, that she can tell what the crows say, what the children when they cry say, and many other fooleries. A fine instance of bravery I heard of Charles Ryan. When at the fisheries, an old medicine man and his wife came rattling over a poor sick woman. He saw she was too weak to bear it, and ordered them off, telling them they were great deceivers. As they were great medicine people, the Indians advised him to leave off, but he told them he would give them ten dollars if they killed him by the

morning. The Indians looked at him in the morning, half afraid that he would be dead, but when the medicine man saw he was quite well he made off.

"Aug. 4—Heard this morning that the Indians are having a whisky feast at Lakunkidah. Watched them most of the day. I did not think it expedient to go over. Saw the party go from one house to another, and at last they stopped at the house of a young man, for whom they were yesterday working. Saw an instance of temptation. An old man, led on by Kingzardu, a chief, who is doing all in his power to undermine our work, who had his arm round the man's neck, seemed to be going very reluctantly: when he got within a hundred yards of the house, down he sat. Kingzardu was now joined by another man, and between the two the old man was led step by

step into the house. I thought of the devil and his agents, and how impossible to resist him, but for the grace of God. The drunken feast was carried on far into the night, as at ten o'clock I still heard the drums (or, what they use for substitution, simply boxes) beating.

"Aug. 25—A strange picture. In a large house, dimly lighted by a wood fire, are eight men, sitting round the fire. One, an Englishman, a Missionary, sitting in a chair: another, a Tsimshean lad, his companion, one, he trusts, of God's dear children, sitting on another chair, and the other six wild up-country Indians, returning from a visit down south. One, suffering from rheumatism, is quite naked, and exposing his body to the warmth of the fire. A strange picture, as the light gleams on one and then on another of their dirty, wet, and rather forbidding countenances."

May the Lord guard this infant Mission, in which is wrapped up the hope of national preservation and improvement to the numerous Indians inhabiting the British territories on the North Pacific. Satan has long exercised over them his malignant sway, and reduced them to great misery; and no doubt this spot, which has been wrested from him, and where there have been so rapidly thrown up defensive works of so great strength, will be an object of especial malice, so that the most subtle devices will be used to injure it. Let us Christians at home entreat the Lord on its behalf, and in earnest prayer commend it to his safe keeping, that it may be in his sight as the "vineyard of red wine," of which He is pleased to say, "I, the Lord, do keep it; I will water every moment: lest any hurt it, I will keep it night and day."

#### DISCRETIONARY AGE OF YOUTHFUL CONVERTS IN INDIA.

We had to notice, some time back, the unfavourable judgment delivered last year by Sir M. Wells, in the case of Hema Nath Bose, a Hindu youth, who, being convinced of the truth of Christianity, desired freedom to profess it, but was compelled, by the finding of the court, to return to his parents.

Since then two decisions have been ruled directly contravening the judgment of Sir M. Wells; one at Bombay in May last, and the other in August last at Umritsur.

The first of these cases is thus narrated in the "Times" of India—

Mr. John Connon, on behalf of the Rev. Alex. Forbes, of the Church of Scotland's Mission, appeared yesterday (May 9?) in chambers, before Sir Joseph Arnould, Kt., to show cause why a writ of *habeas corpus* should not be issued against him to produce Wittu, a Kamattee, son of Dhummu Mullu. Dhummu. The complainant, alleged that his son, in reference to whom he made the application, was between fourteen and fifteen years of age; that he had, on Saturday the 7th of May, repaired to the Church of Scotland's Mission to receive baptism as a convert to Christianity; and that he declined to return with him to his house. He therefore claimed

the assistance of the court to procure the custody of his son, in order that he might exercise over him the parental authority to which he was entitled.

Mr. Marriot and Mr. Green appeared as complainant's counsel, instructed by Mr. Venayek Hurrychand. Mr. Forbes and the youth Wittu were present in court.

Mr. Forbes being called, stated that the young man Wittu had been a pupil in the Church of Scotland's Institution for nearly three years; that he had privately received special instruction in Christian truth during the greater part of the last six months; that he had sought admission to the Mission house of

his own accord, and had given as his reason for quitting his father's house, that he was there compelled to practise idolatry, which was contrary to his convictions of duty; and that he desired to learn more of Christianity, and to receive baptism. Mr. Forbes added that Wittu's parents, and other relatives, had had free access to him, and every opportunity of persuading him to return to his home; that he did not employ any restraint, or claim to exercise any authority over Wittu, but merely received him as a guest.

Subsequently a large number of witnesses were examined on behalf of the complainant, with the view of proving that the youth was, as alleged, between fourteen and fifteen years of age. The evidence was of the most contradictory and indefinite character; but the result at last elicited was, that Wittu had been born in October 1848, and that therefore his age was then about fifteen years and seven months.

This conclusion did not seem to be questioned by the counsel on either side; and it therefore remained for the judge to determine whether the circumstance that Wittu had not completed his sixteenth year (the age of majority in Hindu law) entitled his father to claim his custody, and to request the court to make an order for him to be given into his charge by force, if necessary. Against a finding to that effect, Mr. Connon, on behalf of the youth, made an eloquent and impressive appeal to his lordship.

Sir Joseph Arnould, in giving judgment, remarked, that in the first place his decision was to be regarded as delivered upon a writ of *habeas corpus*; that though such a writ had not actually been issued, yet this arose solely from the extraordinary haste which was required by the complainant's attorney, who was unwilling to delay until the writ could be issued in due form. He observed, secondly, that the evidence afforded sufficient proof that the youth who had been brought before the Court was of the age of fifteen years and seven months; that consequently the only question to be decided was, whether

there was in Hindu law an age of discretion distinct from an age of majority; that Sir Mordaunt Wells had last year, in the High Court of Calcutta, given a judgment that there was no such distinction, and had affirmed, that before a youth could choose his domicile he must have completed his sixteenth year: but from this opinion of the Calcutta judge he entirely dissented; that, according to English law, the age of majority was fixed at twenty-one, and the age of discretion at fourteen, which was also the age of responsibility for criminal acts; that in India the age of majority was sixteen, and that at which responsibility for crime commenced was twelve, the law thus recognising the greater precocity of Indian youths; that, according to strict analogy, the age of discretion ought also to be fixed at twelve, but that he was not inclined to go so far, but was certainly of opinion that the period of life at which discretionary rights commenced should not be fixed at a more advanced age than that in England, and should therefore be regarded as at least fully attained after the completion of the fourteenth year. Applying these principles to the present case, he should order that Wittu Dhummu be allowed to choose the place of his domicile. Sir Joseph Arnould thus put to the youth in court the question, "Do you desire to reside with the Rev. Mr. Forbes, or with your father?" when he distinctly expressed a desire to stay with Mr. Forbes. Although the question was not necessary for a decision, the learned judge said he would, for his own satisfaction, ask why Wittu did not choose to go with his father. It was then answered by Wittu, that he desired to learn more of Christianity, and that his parents would not allow him to become a Christian.

The order of the court was then explained to the large crowd of Kamattees who had gathered about the court-house, and under the warning that any attempt at a breach of the peace would be punished severely, they soon dispersed peaceably. Mr. Forbes afterwards left with the boy in his charge.

The more recent case is taken from the "Lahore Chronicle" of Sept. 3rd—

#### A CONVERT CASE.

COURT OF ASSISTANT COMMISSIONER,  
LAHORE.  
CIVIL SIDE.

*Gobind Sahai, v. the Rev. C. W. Forman,  
American Presbyterian Mission, Lahore.  
In re Brij Lall.*

*Judgment was delivered in this case in the  
vernacular on the 5th August 1864.*

The plaintiff sues the Rev. Mr. Forman, of

the American Presbyterian Mission, Lahore, for the custody of his son, Brij Lall, Brij Lall himself unwilling to go with his father.

The Court has to decide—

1st. Whether any age has been fixed by law to which the guardianship of nurture or parental control over the person of a child extends.

2nd. If the law has fixed such an age, is Brij Lall within it or not?

3rd. If the law has not fixed such an age,

is Brij Lall of an age and understanding to form his own opinions, and judge for himself in important matters?

1st. The last published decision of the High Court of Judicature, Calcutta, in a case of this kind, was that of Mr. Justice Wells *in re* Hem Nath Bose. The Judge said he was of opinion that plaintiff's counsel had correctly stated the Hindu law; and the law of the High Court entitled him to the custody of his child up to the age of sixteen years.

One of the principal cases prior to this is *Regina v. Ogilvy*, in which Sir Lawrence Peel ruled—"When an infant, supposed to be improperly in custody, is brought up on a *habeas corpus*, the court will (if the infant appear to be capable of exercising a sound judgment and discretion) allow him to depart wherever he lists; minority simply will not entitle a father to the custody of his child: and, again, the court will take into consideration the question whether the child does, or does not, possess sufficient intelligence to enable him to judge for himself." The infant was, in this case, under sixteen years of age.

The opinion of Sir Mordaunt Wells, indeed, seems not to have been altogether without precedent (*Queen v. Clarke in re* Alicia Race); but a perusal of judicial opinions on analogous causes leads to the conclusion, that there is a leaning to the feeling, that the law of the case has yet to be definitely established; and that we must look much to the understanding of the minor in each particular case.

It may not be irrelevant here to observe that the age up to which kidnapping of a male child is punishable under the Indian Penal Code is fixed at fourteen years. (Sec. 361.)

Minority is fixed by the Benares school of law at sixteen years, though Government has, for certain purpose (*e.g.* minority under Court of Wards), fixed the age at eighteen years.

But the Punjab Civil Code, the substantial law of this court, sets the matter at rest, and also establishes the position, that freedom from the parental control in such a matter as that before the court will depend, not upon the age of the minor, but on his understanding.

2nd. The court is thus not bound to enter upon the second issue; that is, as to whether or not Brij Lall is within the age of pupilage or not, if it is satisfied that he is of mature and competent understanding, and a free moral agent.

3rd. The Court, then, has only to decide on the issue of fact, whether Brij Lall is of mature and competent understanding, and a free moral agent.

The court, on the appearance of Brij Lall, recorded its opinion that his appearance be-

tokened an age about seventeen (17) years. His father, the plaintiff, alleges that his age is thirteen (13) years and eight (8) months, and attempts to corroborate his assertion by an alleged copy of his *janm pattra*, or Brahminical record of birth. This document sets forth that Brij Lall was born in Katik 1907. As the original should have been produced, the document is worthless; but, in the opinion of the court, it underrates the age of Brij Lall, who, were he sixteen (16), would be a well-developed youth for his years.

Brij Lall was himself examined in open court. He has been studying English for three years and a half at the Mission school, Jhelum; was second in his class, and a monitor; got a prize at the Educational Durbar at Goojerat. With regard to his change of religion, he says—"Mr. Taussaint (Missionary at Jhelum) did not persuade me to be a Christian, only 'persuaded me.' When I saw the Korán (part of it), and Shaster (verses of it), and the Bible, I perceived that Christianity is good. I came to Lahore to convert my religion. When I came, I went to Mr. Forman, but he did not persuade me at all. I have seen my father twice at the Mission premises, once in the bazaar, when they took me by force, and once at their house."

The whole of the above, and much more, Brij Lall stated in distinct English. The court is fully satisfied that, so far as a youth of the age of sixteen (the extreme age contended for by the Calcutta courts) can have mature and competent understanding, so far this young man has it; that he is an exceedingly intelligent lad; and that he is a fully responsible moral agent. This opinion of the Court is confirmed by the facts of the case. Brij Lall set out from his father's house at Jhelum to come to Lahore to prosecute his inquiries after Christianity, or, as he said, his studies. This was a bold step for a lad, and showed earnestness of purpose and character. He came, entirely with his father's consent (who supposed that he was going to study at Lahore, and had probably no idea of his intention of changing his faith), which goes to show that his father placed confidence in his conduct. In conclusion, the court would add that nothing like force appears to have been used on the part of the Missionaries, that is to say, Brij Lall was not prevented from holding intercourse with his parents: he saw them repeatedly after they came to Lahore, at the Mission premises, and at their house in the city, and elsewhere.

The Court finds that it cannot uphold plaintiff's claim to the custody of his child, Brij Lall, dismisses it accordingly, and allows Brij Lall to go where he pleases.

Lahore, 5th August 1864.

## THE BISHOP OF CALCUTTA'S VISITATION IN THE PUNJAB.

At Simla the Bishop preached five times, two of his sermons being followed by collections, the one for the Kangra and Umritsur Missions, and the other for the endowment of the Simla school.

Kangra was reached on Friday, October 7th, where the Bishop and Mr. Cowie were the guests of Mr. Merk. There are two new churches at Kangra. The one, built by Government in the Fort, was consecrated on the following day. The church was quite filled by an attentive congregation of soldiers.

The other church is still unfinished, and is due to the exertions of Mr. Merk. It is beautifully situated on the same plateau as his house, commands two glorious views, and exactly overhangs the celebrated golden temple of Durga. It is intended for the use of the native Christians, but it is hoped that, as at Umritsur, many of the heathen will attend its services. In the course of the day the Bishop examined Mr. Merk's Mission schools for boys and girls, and was much pleased with both. In the evening he went up to Dharamsala, and on Friday evening, October 14th, entered Dalhousie.

On October 20th, the Bishop reached Sealkote. On Friday and Saturday the Bishop visited the hospitals and the schools of the 20th Hussars and the Artillery. On Sunday, the 23rd, he preached twice in the Cantonment church.

On Tuesday Mr. Baly took the Bishop to see the American Presbyterian Missionaries in the city of Sealkote, and went over their industrial school.

In the afternoon a confirmation was held in the cantonment church. Thirty-four were confirmed, mostly soldiers. Some of them (belonging to the band of the 93rd Highlanders) had travelled all night, to be in time for the service, having been away with a wing of the regiment at Lahore, where it formed the Viceroy's guard of honour at the great Durbar.

Thursday, October 27th, was chiefly devoted to seeing the great improvements which have been made at Lahore since the Bishop's visit in 1860, especially the pretty native gardens which encircle the walls, and have taken the place of a zone of sand, filth, and ruins which formerly polluted the whole neighbourhood. On Saturday, October 29th, Messrs. Keene and Fitzpatrick came over from Umritsur to spend Sunday with the Bishop, and they were accompanied by Mr. Stuart, who was visiting some of the Punjab Missions of the Church Missionary Society. The American Presbyterian Missionaries, Messrs. Forman and New-

ton, were also invited. On Sunday, October 30th, he preached thrice.

On Tuesday, November 1st, the Lieutenant-Governor and the Bishop went to the American Mission building in the city, and were greatly struck by the sight of 900 boys in their many-coloured turbans and shawls, gathered together in one large hall, from the network of branch schools which the indefatigable and devoted Missionary, Mr. Forman, has spread over Lahore, and from which, if many actual conversions have not yet resulted, yet the good fruits of increased intelligence and morality, and a really friendly feeling to Christianity and Christians are sufficiently apparent. On that evening, at nine o'clock, the Bishop left Lahore for Ferozepore, which he reached early on November 2nd. The chief interest of the visit centred in the native confirmation. The 32nd Regiment Native Infantry (Muzbee Sikhs) are now quartered at Ferozepore, and Dr. Smyth, rightly regarding the Christians among them as his parishioners, has instituted a service for them every Sunday in the vernacular, and prepared sixteen of them for confirmation. These were confirmed in the station church on Thursday, November 3rd: the service and an address, were in Urdu. The event excited so much interest in the regiment, that all the men (heathen and Christian alike) requested permission to come and see it, and accordingly the nave of the church presented the unusual sight of an attentive congregation of Sikh soldiers.

On Monday afternoon, November 14th, the journey was continued. Rajpore was reached at sunrise, and Mussoorie at mid-day. Here the travellers were the guests of the Rev. R. N. Maddock. A special service, with a sermon from the Bishop, was held in Landour church on November 16th, and on November 17th fifty-one young persons from both stations were confirmed in Mussoorie church. In the evening of the same day a large addition to the cemetery at Mussoorie was consecrated, the effect of the ceremony being increased by the excellent style in which Mr. Maddock's pupils sang (unaccompanied) the metrical version of Psalm xc. As the party stood on the mountain side, surrounded by Himalayas, it was impossible not to feel the solemnity and beauty of the verse—

Before the hills in order stood,  
Or earth received its frame,  
From everlasting Thou art God,  
To endless years the same.

*Calcutta Christian Observer.*