

THE CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

VOL. I. MONTREAL, SATURDAY, MARCH 1, 1823. No. 5

FOREIGN NEWS.

Mr. Hough's Report of the Missions in Travancore.

(Continued.)

After this interview with the Metropolitan, Messrs. Bailey and Baker accompanied me on an excursion into the interior, in which we visited five Syrian Churches; viz. Neranam, Chenganoor, Callucherry, Puttengave, and Mavelicary. We held long, and, in more cases than one, interesting conversations with the Catanars, of whom there are five or six to each Church. The generality of them are ignorant of the most remarkable Historic Facts recorded in the Sacred Volume, and much more so of the plainest doctrines of the Christian Faith. They evinced, however, a most docile temper; and submitted to be catechised, with the humility of children, for upward of an hour together.

One of the Catanars at the first Church which we visited, Neranam, is an intelligent, and, from what we could learn, a good man. He answered every question asked him, the last of which was, "Is it enough to say that we have Faith in the Lord Jesus Christ?" His answer to this question was remarkable, considering the general character of the Catanars for ignorance, and the recluse regions which they inhabit—"No: our works must show our Faith to be true." On hearing this, we looked at one another with the smile of satisfaction, to find so correct a knowledge of this fundamental article of Christianity illuminating these romantic but benighted abodes.

By looking over the rest of the ques-

tions proposed, the Committee will be able to form a better idea, than could be given them in any other way, of the intelligence of the Catanar of Neranam, who answered most of them without hesitation; and also of the ignorance of the rest, very few of whom could answer more than one or two, and those few replied to more than five or six. It ought, however, to be mentioned, and the fact will tend to confirm the wisdom, and justify the pains and expense, of sending Missionaries to these interesting people, (if indeed the measure required justification,) that the Catanar of Neranam derived his information from one of your Missionaries, Mr. Norton, of Allepie, with whom, I afterward learned, he lived for a twelvemonth. What then may we not anticipate, some few years hence, from the residence and united labours of three other good and active men in the midst of the Syrian Churches!

The morals of the Catanars are as low as their knowledge. This was to be expected from their ignorance of the Divine Commandments, and also of the motives to holiness, with which the Gospel abounds. Their worst passions, being thereby without any moral restraint, were, in consequence of the celibacy of the Catanars, but too easily inflamed. Colonel Munro saw the evil tendency of this custom; and, since it is not contrary to the Canons of the Syrian Church for the Catanars to marry, he endeavoured to remove the fruitful cause of their immoralities, by encouraging some of them to enter the matrimonial state; he succeeded in a few instances: and the Missionaries are a-

adopting the same plan with increasing success, and that with the entire concurrence of the Metropolitan; who, to encourage the practice, has done some of the Catanars the honour of performing the marriage ceremony himself.—Many other vices prevail among the Catanars, as well as the people; but, with all their faults, they confess their conduct to be sinful, and acknowledge the broad distinction between good and evil. This is quite an anomaly in this idolatrous land, and may well encourage the best hopes of the friends of the Syrian Church in Malabar. We desired to see the Wives of the married Catanars, for the purpose of showing our approbation of the step which they had taken: some of them came to the Church, and others waited at home to receive us. And here, again, was observable a striking difference between the Syrians and their Heathen Neighbours: the houses of the Syrians being neat and clean; while those of the Heathen are always dirty, and to all appearance comfortless.

The Missionaries are establishing Schools wherever they can: but every thing is, as yet, in its infancy. The Syrians themselves will lend scarcely any pecuniary aid, even to this laudable and beneficial object; they are willing, however, to assist in any other way; and appear to be thankful for the instructions offered them.

Upon the whole, then, low as the Syrians are sunk in ignorance and vice—and the fact cannot be denied, and ought not to be concealed—they, nevertheless, present a more promising field for Missionary Labour than any other caste of Indians: for, in their sense of right and wrong, their confession of ignorance and avowed desire for instruction, their reverence for the Word of God and implicit acquiescence in its authority, the Missionary finds a soil to work upon, which perhaps in this country is no where else to be had.

It is happy for the present Syrians,

that they have three such men as Messrs. Bailey, Fenn, and Baker, among them; and not a few seem capable of appreciating the blessing. They appear to have won the confidence and love of the Metropolitan, Malpan, and all about them; and I venture to say, from what I saw and heard, that the Committee may place entire confidence in their wisdom and discretion, to use with advantage the influence which they possess.

After a pleasant, and, I trust, a profitable week, spent at Cotym and its vicinity, I set out, in company with Mr. Fenn, for Cochin.

But I cannot take leave of the Metropolitan without noticing his parting request. Pressing my hand with paternal affection, he desired, with apparent emotion, that I would remember him in my prayers. And on mentioning this to one of the Missionaries, he informed me, that the Metropolitan often spoke with them on the importance and necessity of prayer, with tears in his eyes. This fact needs no comment from me.

Mission at Cochin.

At Cochin, there is much to interest the devout and benevolent mind, and the place would furnish full employment for one or even two active Missionaries. The Missionaries at Cotym come over alternately every week; but it may be questioned whether the little which they are enabled to do during their short stay, compensates for the interruption which their visit hither occasions to their important labours among the Syrians.—The Jews alone would occupy much of a Minister's time and attention; while the Dutch inhabitants, many of whom understand English, and the five or six English gentlemen resident there, would compose a respectable congregation: about fifty were at church the Sunday I was at Cochin. But the more appropriate sphere of action for a Missionary would be, the native and country-born Portuguese population, both of which

classes are very numerous. The Missionaries have established an English School in Jew Town, and a Malabar School in the Fort; which must be as much as they can attend to. *But what are they among so many?* There is another English School in the Fort, established by the late Chaplain, and handsomely endowed by charitable contributions. Once, this was a good School; but it is now going to ruin for want of an active Superintendent: were an English Missionary stationed here, there is little doubt but that it would be placed under his care. When I say, an English Missionary, I mean a Clergyman of our Church; for even the Dutch inhabitants would prefer him to a Minister of their own country: and it should be borne in mind, that it would be inexpedient to send any Missionary to Travancore who has not received episcopal ordination: the Syrians, indeed, would not recognise him as a Minister; and they carry their objections so far as to deny the legitimacy of the Baptism which such an one administers.

Mission at Allepie.

Mr. Fenn accompanied me to *Allepie*, where we found not a little to interest us. Mr. Norton is active and zealous in the discharge of his important duties, and appears to have the prosperity of the Mission at heart. Considering that he has laboured the major part of his time alone, and that, before the arrival of the gentlemen at Cotym, his attention was frequently divided between the Syrians, Cochin, and Allepie, it was gratifying to see how much had been done. He has built a neat and spacious Church; and there is a good prospect of a respectable Congregation assembling, ere long, within its walls. He baptised, on the 10th of December, six adults and eleven children, which were the first-fruits of his labours. He has three services every Sunday, one in English, and two in Malayalim; at the English, he has from

20 to 30 hearers, and at the Malayalim, between 60 and 70. He is studying Portuguese also, for the benefit of the native Portuguese Population, which is extensive; and many of them are desirous of having Divine Service performed in their own language. There are two Schools; in one of which are taught English and Malayalim, and in the other Tamul. Hitherto Mr. Norton has not been successful in his English master; but he has an active and intelligent young man with him now, who has, in a very short time, greatly improved the School; and when he takes charge of it altogether, no doubt, it will assume a still more respectable appearance. Mr. Fenn examined the Malayalim scholars, and gave me a favourable report of their progress; while I exercised the Tamul boys, and thought their proficiency as great as could be expected, considering the short time they have been at School. Mr. Norton intends to increase the number of native Schools; and, as his attention will in future be less divided than formerly, he will probably be able to execute his plans with very little interruption.

Closing Remarks.

In this Report, I suspect you will find no information in addition to what you already possess through the Missionaries residing in Travancore. But, as I have mentioned only what I heard and saw, it may be satisfactory to the Committee to find the statements which they have formerly received, corroborated by the observations of a visiter to the Missions. The pleasure which I experienced on the spot was far beyond what I had anticipated: for though, as stated above, the Syrians are greatly degenerated, yet the efforts so liberally, judiciously, and, in some instances, already successfully making, to raise this ancient Church from the dust, and the disposition which many of the people manifest for improvement in every respect, are surely encouraging signs,

and gratifying to the best feelings of the Christian heart.

ON DECISION IN RELIGION.

Moses, on a momentous occasion, stood in the gate of the camp and cried, "Who is on the Lord's side? let him come unto me." And in our own day a similar inquiry ought to be plainly and powerfully urged home, that the true servants of God may occupy their high and proper ground distinctly marked, and rally round the standard of the great captain of their salvation. Decision, both in our religious principles and practice, is of the highest importance. The Bible unquestionably contains a system of doctrines which bears the stamp and signature of heaven; yet, because they are opposed to the pride, self-will, carnality, and corruption of the human heart, they are generally slighted and contemned. Nothing is more easy or more common than to profess faith in the Gospel; but let us not rest in a vague indefinite assent, or a cold, customary form.

What are the doctrines we espouse? Are they, in very deed, the humbling, holy, and salutary truths of God's word? Do they lead us to abandon all dependence on our own righteousness, and centre our trust in the atonement, merits, and grace of the Lord Jesus Christ? Are these doctrines, not the opinions we have received from education, but the principles we have embraced on conviction? The most ardent and forward profession avails nothing without a corresponding practice. Have we then come out from the world? I ask not whether its grosser vices and abominations are forsaken; but are its luxuries, its pleasures, its favourite maxims, its vain amusements given up? In every age, and rank, and situation, there are certain occasions which operate as tests to try men, and manifest what they are. A careless, dilatory, and fluctuating state of mind, in reference to the grand concerns of God and eternity, is both

foolish and criminal. But the state of mind, which it is the design of this paper to recommend, has many advantages connected with it.

1. Decision in religion gives a peculiar dignity and lustre to the character. The time-server, who dexterously trims and accommodates his religion to the fashion of his neighbours, or the taste of his superiors, can never command respect and esteem. Waywardness and fickleness betray either a weak judgment, or a want of principle. A double-minded man is unstable in all his ways. But the steady and resolved believer holds fast the form of sound words contained in the gospel; and, unseduced by specious errors, as well as undismayed by threatening dangers, presses forward towards the mark of the prize of his high calling. There is a sublime grandeur in such a character. We admire the precious enduring elements of which it is composed, and their gradual confirmation to a divine and perfect model. Compare with the course of the wandering sceptic and the mercenary trimmer, the noble conduct of Joshua, Elijah, and Paul. The valiant leader of Israel saw their propensity to idolatry, and said, "Chose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Elijah on Mount Carmel, though opposed by the king and court, and a formidable phalanx of enemies, boldly stood forth alone in defence of the true religion, and thus addressed the fluctuating multitude: "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal then follow him. Paul pleading his Master's cause before Festus and Agrippa, furnishes another instance of that decision and heroic intrepidity, which every believer should be concerned to exemplify. And a Christian, even in the lowest rank, whose principles are fixed by the testimonies of God, and whose temper and conduct accord with those principles, is possessed of true dignity. He sets the Lord always before him,

and though reproached, vilified and persecuted, he continues unmoved. Christ is his trust, his hope, his strength; Christ his pattern, his portion, his *eternal All*; and he can neither be drawn nor driven from this rock, this refuge, this divine Redeemer.

2dly. Decision in religion is intimately connected with the richest comforts and blessings. The gospel brings inestimable benefits in its bosom. Pardon of sin, peace of conscience, everlasting consolation, and a good hope through grace conveyed to us in its great and precious promises. The Gospel opens an inexhaustible store house of all the good which suits and satisfies the souls of men. "Be it however recollected," says Mr. Hall, "that the Christian religion confines its enjoyments exclusively to sincere and decided Christians. To these enjoyments you will therefore necessarily continue a stranger, unless you resign yourself wholly to its power. Many, without renouncing the professions of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws, and contradiction to its spirit, that conscious they have more to fear than hope from its truth, they are never able to contemplate it without terror. It haunts their imagination instead of tranquilizing their hearts; and hangs, with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their troubles, is itself their greatest trouble; from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasures of sin, nor the peace of piety." But behold the firm and decided Christian! he lives near the fountain of light and grace; he feeds on the bread of life, the hidden and heavenly manna. Though clouds may for a short time dar-

ken his ~~sh-~~, they cannot blot out his sun.—*Evangel. Mag.*

HEATHEN CUSTOMS.

Extracts from letters recently received from Mr. James Garrett, late of the village of Utica, and now a missionary at Bombay, to his correspondent in said village.—*Utica Ch. Rep.*

To-day, (December 11, 1821,) for the first time I witnessed the horrid ceremony of hook swinging. It is not universally, but rather rarely practiced on this side of India. You have, doubtless, seen some accounts of it; but as there is a considerable variety in the modes of performing the ceremony, you may find it not uninteresting to read my account.

Brother Hall, having received information from one of the school teachers in his employ, of the time and place of the ceremony, walked out with me to the place, which was about three quarters of a mile distant from our dwelling. On arriving at the spot, we found a large collection of the natives, of all ages, and both sexes who appeared quite merry, and eager to see the horrid sport begin.

I was much struck with the appearance of the spectators. They seemed to deem it a season of rare amusement; and such is the amusement best relished by their debased minds.

The machine for elevating the person who is to swing, is constructed as follows: There are two wheels, about the size of our common cart wheels, (though rather more ponderous,) supporting a strong axletree; in the centre of this axle, is an upright post, about twelve or fifteen feet in height. This resembles the post of a well sweep, and has a pole passing through the top of it, in the same manner, as is often seen at our "good old fashioned" wells. From the axle, are long pieces extended both back and forward, touching the ground at the ends, intended to keep the axle from turning; else the post would not

retain its upright position. This machinery is hung with small bells which add to the confusion at the time of the ceremony. When they swinger came forward, he was accompanied by a number of musicians, who were doing all in their power to inspire him with enthusiasm, and to excite the acclamations of the multitude.

After running twice round in a circle of about ninety yards, which was kept open for the purpose, he was brought up to the car. The hook was fastened in his back, previous to his being brought on the spot. As soon as he was brought to the car, one end of the pole, (passing through the top of the post, and being about twenty-five or thirty feet long,) was brought down, and a rope, passing through the ring of the hook to his back was made fast to the pole near the end. The length of the rope for him to swing by, was about two and a half feet. The opposite end of the pole was brought down, and bound to the long piece extending from the axle. The pieces from the axle were so fastened, that they could be raised a few inches from the ground, to allow the cart to move forward.

Soon after the man was raised from the ground, the establishment was set in motion by about forty men, who drew it by means of ropes. They went five times round, in the circle aforementioned, with about as much rapidity as a horse would naturally trot. There was another rope suspended from the pole, about two feet from the one on which the man swung by which he supported himself; though apparently, supporting but a small part of his weight by it. He manifested not the least symptom of pain. With the hand that was disengaged, he scattered a kind of sacred dust over the people from a bag tied round his body; a quantity of which fell into my eye, but I happily got it out without experiencing any injury. He was dangling his legs about in a careless manner, during the whole

of the time. His mouth was filled with betel nut, betel leaves and tobacco.— The length of time that he was suspended, was about seven minutes.

When I perceived that he was to be taken down, I made considerable exertion to get near him, and succeeded, though it appeared to give some offence. My object was to see how the hook was formed and inserted. I got so near as to put my hand upon his back, and see for myself, that there was no deception, but that his weight was really sustained by a hook fastened in the flesh. It was a hook with two prongs, nearly in the form of two fish hooks, with the backs together. The size of the wire or iron, was about one third of an inch in diameter at the bend. It was inserted about half way between the shoulders and the loins. The shape of the hook was such, as to leave one and a half or two inches spare, between the branches at the bend. One of these branches was placed each side of the spine, appeared to go pretty deep, and to come out again about an inch from where it entered. I should not have thought it possible, that any person could have endured such an operation, without expressing more sense of pain; and after witnessing it, still it seemed almost incredible. After he was taken down he was immediately hurried off the spot; so I had little time to examine the apparatus.

They have other modes; so you must not wonder if this agrees with no former description you may have seen. The man who swung to-day was about twenty-five years old. I understand this is not done to expiate sin, but in performance of a vow. For instance, a man or woman desires a particular favour from any of their gods, either for him or herself or family—the vow is then made, that if the boon is granted, he or she will swing a specified length of time.

I before referred to the custom of women in performance of their vows

prostrating themselves in the dust on their way to the temple. This vow is made on similar occasions, and is very frequent. I understand it is usually made in this way; if the desired benefit is granted, she (for I have seen none but women performing it) is to measure the distance from her house to the temple of God to whom the vow is made by prostration. It is seldom that these things are attended to by very opulent Hindoos, for they appear rather disposed to let their purses suffer than their bodies and often build tanks, &c. to obtain the favor of their gods. I believe they also do the same for the expiration of sin, or with that view; though the general notion is that they will suffer in another body for the evil committed in this.

About half a mile from brother Hall's is the present seat of idolatry in Bombay. There is a large tank of water fifteen or twenty rods square, walled with fine hewn stone; on every side you can descend by regular steps to the water's edge. The depth of the water is from three to eight feet, according to the season of the year; around this tank is a number of temples, in the paring of which is a great number of belis hanging. In the inner rooms are the idols, of different shapes, sizes and colours, made of wood and stone. Some representing merely the figure of a man; others have the body of a man, with an elephant's, horse's, sheep's, or some other beast's head. Their worship commences by ringing some one of the bells, and after bringing an offering and presenting it to their god, they go and bathe in the tank. I have not yet been into the rooms where the idols are kept, as the Bramins esteem the Europeans unclean, they are much averse to our going in, unless we pull off our shoes, and in that case they esteem it a great condescension to admit us. At 6 P. M. there is a great ginging of the bells, as at that time the people have generally got through with the

business of the day, and come to pay their homage to their respective gods. The noise is so great as to preclude the possibility of reflection. But thus it is with these idolators. The more confusion, the more devotion. These temples are surrounded by a walk, within which are a number of objects the most truly miserable I ever beheld. There is one person I have seen every time I have visited the place, holding a small frame in his hand, which I understand he has held for four or five years. His fingers appear to be nearly perished—the nails are grown out and curved like a hawk's claws in such a manner as actually to grow into the palms of his hands: as for flesh he can be said to have none.

There is another who has for several years carried one of his arms in an erect posture. He never takes it down, and I suppose he would be utterly unable to do so were he to attempt it: as, by the appearance he must have lost all use of his joints—the arm is so far perished, that is not more than half its usual size. There is a number of others who are practising various austerities—these bodies nearly naked, and covered with ashes and powders of various colours, their hair matted together, &c.—These are esteemed the holiest of men by the deluded people, and are continually receiving gifts of rice and other food, to prolong their miserable existence. It is supposed by the natives, that these *holy* persons have a great influence with their gods, and are able to bring down blessings or curses on whom they please. This accounts for their readiness to bestow gifts upon them. These are some of the lesser abominations of idolatry. The *burning of widows*, *beating the sick to death* to appease the anger of those gods, are still known to be practised.

Now are those miserable creatures to be left thus to go on age after age? Have *Christians* the means of sending them the gospel, and teachers to direct

them to the only Saviour; and will they withhold their silver and their gold? do they prize the gospel, and will they not do their utmost to send it to them? It is true that something has been done for this, and other dark regions; but it is nothing in comparison with the wants of the pagan world.

Yours, most affectionately,
JAMES GARRETT.

MONTREAL, MARCH 1.

The powerful exertions which are made at the present day, for the spread of the Gospel, are such, as to afford pleasure to every christian—hardly a region of the habitable earth, is left untrod by the zealous advocates of Christ; and the rich streams of divine mercy flow in copious effusions around them. Although this bright and exhilarating prospect, presents every encouragement to continued and persevering efforts on the part of the religious world, it does not exhibit one feature of final consummation of labour, that should give the least plausibility to any relaxation, in the great progress of exertion—means should increase as the important work progresses, and benevolence should not fix a termination to its flood, until the whole wide earth joins in one universal hallelujah to the most high.—We were led into these remarks from some statements which have been made to us, relative to a Society, which was established about the middle of the seventeenth century for evangelising the north American Indians; and whose operations were, until the declaration of Independance by the United States of America, extensive and important—since when, comparatively nothing has been done

by it, if we have been correctly informed.—There appears to be a mist hanging over the “New England Company,” which has so obscured its measures, that the public know little or nothing of it. We shall employ an early number in giving publicity to the information which we already have in our possession respecting this Society, soliciting in the mean time, all the aid, which our subscribers may be enabled to afford us, to throw light upon an institution, whose funds are said to be adequate to the support of many Missionaries; whereas we hear that it does not now, support one.

SOCIETY FOR PROMOTING CHRISTIAN
KNOWLEDGE.

According to the promise made in our second number, we now come upon the detail of this important Society. We regret however, our inability to do it that justice, which its great and increasing merits demand, in our restricted limits. By a Report of this Society for the year 1821, we learn that it was established in 1699. In the second year after its institution, 1701, a Charter was obtained from his Majesty King William III, in incorporating many of its Subscribing and corresponding members into a body called “THE SOCIETY FOR THE PROPGATION OF THE GOSPEL IN FOREIGN PARTS.” By this Means, it enlarged the field of its operations, and extended to foreign Countries, those great and, important blessings which it was its primary object, to confine within the boundaries of England. The education of Youth, appears to be one of the grandest and most benevolent

features of this Institution. By a *Summary View* printed in 1741, it enumerates 1600 Charity Schools in England and Wales, containing 400,000 poor children.—These Schools, since that period have rapidly increased, and the exhilarating picture, they now present, is such as to cheer the heart of every benevolent individual. There are more than 181,946 children now enrolled in its schools. The establishment of Sunday Schools, led to a powerful increase in the demands upon its Depository; and it was with a liberality highly commendable and praise worthy, that it satisfied them all.

Another leading feature of the Society, is the dissemination of the HOLY SCRIPTURES, the LITURGY, and books and Tracts, containing the grand points of its FAITH and PRACTICE. Here again, success appears to have propitiously crowned its exertions.—The following, is a correct list of the books distributed from 1820 to 1821.

Bibles, exclusive of the Society's	
Family Bible	32 199
New Testaments and Psalters.....	45 682
Book of Common Prayer.....	85 301
Other Bound Books.....	75 550
Small tracts half bound.....	827,044
Books and Papers, issued gratuitously.....	170 315
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Total,	1,242,091

The Society has not confined the printing of the Scriptures, Liturgy, and religious books and Tracts to its own native tongue; but it has liberally contributed to the translation and printing of them, in foreign languages.

“A THIRD great branch of the Society's designs, has been to diffuse the blessings of Christianity, by the establishment and

support of RELIGIOUS MISSIONS, and other expedients, necessary to that end.” A mission was established in 1710, at Tranquebar, India—benefactions were likewise then obtained, for an impression of the new Testament in Portuguese, & for setting up CHARITY SCHOOLS, among the Heathens in MALABAR. The mission has since been extended to MADRAS, CUDALORE, TRICHINAPOLY and FANGORE. In 1820, the Society granted £3000 towards erecting a College in the vicinity of Calcutta (*this College, we attached to the Church Missionary society, whereas it should have been to the SOCIETY for the PROPAGATION of the GOSPEL*). In 1720, “the SOCIETY extended their regard to the GREEK CHURCH, in Palestine, Syria, Mesopotamia, Arabia and Egypt; and £3000 were expended in printing for its use, Psalters, New Testaments, Catechetical Instructions and Ostervald's Abridgement of the History of the Bible annexed—His Majesty King George 1st. liberally contributed, £500 in aid of these proceedings

The Society has generously afforded, for the supply of the NAVY, HOSPITALS, PRISONS, WORK-HOUSES, ALM HOUSES, and other Institutions, Bibles, Common Prayer-books, Psalters, containing the Church Service, and select practical Tracts.

DIOCESAN and DISTRICT COMMITTEES are established in almost all parts of the Kingdom. Committees have likewise been formed in the DIOCESES of MAN, QUEBEC and NOVA-SCOTIA. A DIOCESAN COMMITTEE has been instituted at CALCUTTA, and District Committees at MADRAS, BOMBAY,

**PRINCE OF WALES'S, ISLAND,
and CEYLON.**

We have now before us, the ANNUAL REPORT, of the Montreal district Committee in correspondence with the QUEBEC DIOCESAN COMMITTEE, for the year 1821, 22. It has been chiefly employed in promoting the National School, established under its patronage in this city, and principally supported by its funds. The Committee has great pleasure in stating, that, this School has been gradually increasing, since its institution as will appear from the subjoined report of the Scholars admitted since the first may last."

	Boys	Girls	Total
Scholars attending the School, May 1st, 1821.	52	15	67
Admitted from May 1st, 1821, to may 1st, 1822.	50	41	131
Instructed during the year ending, May 1st 1822	142	56	198
Withdrawn,.....	37	28	65
Remaining,.....	105	28	133

The Annual public examination proved highly creditable to the Scholars and honourable to the Teacher.

"The Committee, in conclusion, humbly hopes, that its labours during the last year, may, by the divine blessing, have contributed in some degree, to promote the general object of the Parent Society, by spreading useful knowledge among those, who could probably have never enjoyed any instruction—knowledge necessary to their well being and happiness in this life, and conducive, under the favour of providence to their eternal happiness in the world to come." We cannot at this time, state the number of District Committees in the Provinces.

The receipts of this Stupendous Institution for the year ending in

1821, amounted to £55,245, 18, 7 Sterl'g. and its expenditures to £52,954, 2, 7 Sterl'g.—enrolled among its supporters, we find the most distinguished worthies, both civil and ecclesiastical, in Great Britain.

This account was made up for the Third Number, but for the want of room was deferred.

A Sketch of the Origin and Progress of the Lancasterian System, and British and Foreign School Society.

Prior to the year 1798, it had long been a matter of deep regret, that the ordinary School Fees, the price of Books, and other School apparatus, were so high as to prevent a large portion of the Children of the Poor from obtaining the benefits of Education. The Philanthropist often lamented the ignorance and consequent demoralization of the lower orders of the people: the Patriot, and the Statesman often tried to bring the means of acquiring knowledge within the reach of the great mass of the population, but generally found their efforts fruitless: human exertions seemed to be baffled, and Britain, possessed of a rapidly increasing population, had the painful expectation of beholding a great majority of it grow up in ignorance, and consequently progress in all the immoralities which depreciate the character of a nation.

At this eventful crisis, Joseph Lancaster, a private gentleman, and possessed of a communicative address, which at the same time fixed the attention of children, and conveyed instructions to them in the most pleasing garb, turned his attention to the important subject of education; and after a considerable time, during which he went on from one improvement to another, he completed a system of education, by which nearly all the expences of books, paper &c. were done away, and one master enabled to teach 1000 boys, and ensure

his pupils a more rapid progress than by the ordinary method; and all these advantages were crowned with an admirable manner of inculcating into the minds of the pupils, the purest sentiments of morality, Lancaster had no sooner completed his system, and convinced himself of its vast utility, by the test of experience, than he endeavored to bring it into public notice: his liberal mind soared above the petty considerations of any private emolument which he might have derived from keeping his improvements from the knowledge of other teachers; he was convinced of the great public benefits which might flow from them, and with that magnanimity which ever characterizes a great man, he resolved to give the greatest possible publicity to his method of instruction. At an early period, the Duke of Bedford and Lord Somerville, two Noblemen eminent for piety and patriotism, visited Lancaster's School and expressed their unqualified approbation of the whole arrangements; they promised him their patronage and time has proved the sincerity of their professions: they have continued the unshaken friends of the system through good report and through bad report; and, in the hands of Providence, have been conspicuously instrumental in bestowing on the Poor, a system of education, which is better calculated to dispel ignorance than any other at present within the sphere of human knowledge. The example of these noblemen is worthy of imitation, and it is to be hoped, that a Bedford will not be wanting in this province, whose fostering care will extend the means of acquiring knowledge to a people who have only perceived its dawning rays.

In the year 1805, Mr. Lancaster's persevering zeal induced him to procure an audience with his late Majesty George III. at this interview his Majesty was pleased to express his approbation of the system and subscribed £100 per annum, in support of the institution: his words to Mr. Lancaster, deserve to

be handed down to posterity as a proof of his philanthropy, and as a rule of conduct for future princes; "It is my wish" said he "that every poor child in my kingdom, may learn to read the Bible." The King's subscription and patronage were immediately followed by those of the Royal family: and the institution (now under the direction of the "British and Foreign School Society," of which the Duke of Bedford has been president from its first commencement) seemed to promise very beneficial results. Few Schools however were established in 1808: popular prejudice and the opposition of the adherents to the old system of education retarded the formation of new schools: the founder became involved in debt to the amount of several thousand pounds, public patronage dwindled away by the influence of prejudice and intrigue; and Lancaster found himself deserted by all, except the Royal family, the Duke of Bedford, and a few private individuals. But no intrigue or popular cry could induce his Majesty to abandon an institution which he knew to be pregnant with so many blessings to his poor subjects; he continued his firm support, even in the days of its greatest depression, and this noble firmness tends more to establish his fame, than the most glorious victory obtained by his arms.

The Lancasterian system had now approached to the very verge of ruin; its founder was embarrassed with debt; popular feeling had set against it, and a short time must have completed its downfall, had it not pleased the giver of every good to preserve this great blessing to mankind.—— Joseph Fox, Esq. was, about this period, elected secretary to the society and upon becoming acquainted with the depressed state of its finances, and understanding that Mr. Lancaster had sunk his fortune in its support; he immediately advanced about £2000 to pay off the most pressing demands of the creditors. These advances he made, by bills drawn on Mr. W. Corston, at 6, 8 and 12 months,

who accepted them with a courage worthy of the highest commendation. Soon after, other public spirited individuals came forward and assisted Mr. Fox to pay off the debts of the institution and thereby placed it beyond the influence of popular prejudice; this was the basis on which Lancaster had long wished to see his system, and the result proved the sagacity of his calculations; for from this period it flourished, and increased with a rapidity that astonished its defamers and covered them with shame and silence. Mr. Fox died in April 1816, and found much consolation in his last illness, from reflecting on the part which he had taken in support of the education of the poor.

The present King whilst Prince Regent subscribed £100 per Annum, and has been pleased to continue it since his accession to the throne. The Royal Dukes of Kent and Sussex were the zealous friends of the institution in all its difficulties. Among the vice presidents are some of the most distinguished Members of Parliament; in a word the Philanthropist and the Patriot, however, different in religion, have united in its support, and the most beneficial results have ensued, as may be seen by the following statement.—In the central school, borough road London 493 boys and 232 girls, have attended during the last year, 113 schools have been assisted with teachers,* or school apparatus: 82 new schools have been organized and placed under the superintendance of the British and Foreign School Society, making a total number of 1790 schools, giving instructions to TWO HUNDRED AND FIFTY THOUSAND poor children, in Great Britain, Ireland, British America, and the East and West Indies.

It affords us considerable pleasure to conclude this article by stating, that a

* At the central school masters and mistresses are taught the system, a certain number of teachers receiving instructions are boarded in the house: Missionaries often learn the system prior to their leaving England for their destination

at School has been established in this City, on the British system, in connexion with the British and Foreign School Society. Two large and commodious Schoolrooms have been fitted up: a properly qualified teacher has been sent out from the Central School Borough road, (where he had previously attended two years and six months acquiring the system,) an instructress has been appointed to superintend the female department. The School has been in operation since the 14th of October last, and is at present attended by 114 boys and 50 girls, and sanguine hopes of a considerable increase of pupils are entertained by the managers. An Institution of such general utility to all denominations of Christians, deserves the zealous patronage of our citizens.



For the Christian Register.

True honour consistent with the moral duties of religion.—Perhaps there is no word to which a more erroneous acceptance has been attached, than HONOR That class of society, to which all the minor gradations of the human family look up with an eye of attentive imitation, has separated honor and religion, and given a very different signification to terms, which, tho' not synonymous, are nevertheless connected in many instances, inculcate the same moral duties, and impose on us the same obligations to our neighbour. The modern man of honor or as, I should rather say, the man actuated by wrong principles, would not hesitate to risk his life to vindicate his veracity, should it be treated with the slightest shadow of doubt; yet would not frown at an infidel who would ridicule the fountain of truth: he would consider himself justifiable in taking away the life of a man, who from a defective understanding, or a weakness in

human nature should become irritated at, and attempt to condemn or chastise, what in his, perhaps misconceived opinion, was deemed improper conduct; and yet in the ordinary course of his judgment, this pretended man of honor would consider a man as guilty of murder, who, without due provocation should take away a human life in a passion: he considers the man who shakes a cane or a whip over him, as deserving death; but would applaud his steward for flogging a slave, or horsewhipping his coachman, should they betray the least semblance of insubordination or insolence: he would not betray a secret committed to him "on honor", though the peace of families, the personal safety of his neighbour, or the happiness of society should be destroyed by his keeping secrecy; he would not consider his honor tarnished by indulging in vice and debauchery, provided he preserved the exterior of what is *now* termed a gentleman; and to complete the consistency of his character, he would exult in his triumphs over the virtue of a cottager's daughter, but would put the seducer of any of his female relatives to death. Such is the fashionable man of honor, he sets out with false principles of action, he consequently strays from the paths of rectitude, and exhibits in his life, a melancholy series of moral contradictions.

The experience of every day points out to the eye of the religious observer too many, who thus abuse the name of honor, who convert it into a veil to cover deeds of the blackest hue, who consider it as a fashionable ornament, having no connexion with the pure garb

of religion, and use it as an apology for sin, instead of an incentive to virtuous conduct. To detect the inconsistency of this supposititious principle, and shew that true honor (in all the duties it inculcates) coincides with true religion, shall be the business of the sequel.

Christianity renders Temperance a duty incumbent on all; and is not the true honor of man concerned in the observaton of this duty? would not the neglect of it tend to disgrace the meanest beggar in our streets? Can there possibly be a lower state of human degradation, than a state of intoxication? It sinks human nature below the brute creation, and exhibits a melancholy spectacle of degeneracy which exludes its victim from all pretensions to honor or religion.

Veracity is a qualification which religion and honor mutually tend to sanction; the Christian will not tell a falsehood, because the word of truth and the example of his divine master command him to speak the truth in holiness. And may not the genuine man of honor act on the same model? may he not, with true piety say "I dare not breath a falsehood, lest I offend God; nor will I, for it disgraces the honor and dignity of man?" And here I would lament the fatal consequences which often ensue to men of false honor on this important duty: they consider themselves bound to put their own life and the life of another to stake, merely because they may have been contradicted, or denied. evidence. Every one possessed of an unruffled mind will view such conduct with abhorrence and will

pronounce it contrary to honor and Religion.—

I might enumerate every Christian duty, and arrive with equal certainty at the same conclusion: for it is evident that genuine honor and true religion equally bind us to observe Temperance, veracity, Chastity, Meekness, Prudence, Charity, Justice, love to our neighbour and whatever other moral duties adorn the character of a Christian. Honor, it must be acknowledged, has no claim to connexion with religion, in matters of faith, and herein the latter rises above the former with divine superiority: it towers to the heavens, and leaves all sublunary things in their retrestrial littleness, and with celestial splendor, announces the DIVINE HAND of its FOUNDER.

The value set upon honor is derived from the dignity which it bestows upon human actions; we are in ourselves such weak and erring beings that we stand in need of every aid and ornament which we can call on, to cover the blemishes of human frailty; hence every thing which tends to exalt man, education, improvement of the mental faculties, the cultivation of honor, and other real or imaginary ornaments of the human species, are tenaciously retained, in order to give us as much superiority as possible over the other departments of Creation, or to set one rank of human society above another. But nothing can exalt the human character more or give one man a more honorable preeminence over another than to be able to live more conformably to the knowledge and practice of true religion. Hence the man of true honor may derive an ever-failing rule for the regulation of his actions. *Viz. Whatever*

religion enjoins, that only is consistent with real Honor—He has not then to accommodate his conduct to the whims and caprice of fashion, custom or prejudice; has not to enquire of himself, “would this, or that be considered honorable conduct by the world?” On the contrary, he has only to enquire of his conscience, if any proposed line of conduct be recommended by the word of GOD contained in the scriptures; to this standard he brings his actions and with a calmness which bespeaks true dignity of character; he consoles himself, with the reflection that his actions are accommodated to the will of HIM whom all worlds honor and therefore they must be right—Well would it be for the world, did men consider HONOR in the light, in which I have here endeavored to view it: quarrels, duels and their concomitant evil would be no more heard of: Peace would reign in society, and every intercourse of man with man would wear.

“A chaster, milder, more attractive mein.”

B. N.

Three Rivers, 2d Feb. 1823.



For the Christian Register,

In the report of the Sunday School at Three-Rivers, published in the Fourth Number of this very interesting and useful work, there are a few *Errata*, which I think is necessary to point out, that they may be corrected by the reader. The first occurs in Page 55, the second column, and 23d line from the bottom; where for HE, read “SHE having committed to memory &c.” This is but Justice to the merit of the little Girl who got and repeated the 1589 Verses. She is not yet fifteen years old; and, being at service, gets her Taks in the Evening, after all her

daily work is done. The next will be found in the first column of Page 56, and 25th line from the bottom; where for HIS REPORT, read "HIS SUPPORT of this School." The third is in the same page and column, 13th and 12th from the bottom; where, for FAVORITE Prayer, read "FERVENT Prayer:" and the last is in the 7th line lower down; where for AND diffusing, read "ARE diffusing." These two last *Errata* were taken from the Canadian Courant, where they first appeared. May the Divine Blessing strengthen the hands of the Pious Editors of the Christian Register, and make it as extensively useful as it is entertaining and important.

A SUBSCRIBER.

Three-Rivers, 22d Feb. 1823.



Thompson's Letters.

"I have received a few pamphlets on the subject of War; I feel more than ever convinced of the unlawfulness of this *steau du genre humain*. It is dressed up in dazzling colours, sanctioned by the imposing words, Honour, Glory, Valour and Patriotism; but strip it of this glare, and examine it by the pure principles of Christianity, it will then appear to be a hideous monster a disgrace to human nature, and the source of incalculable misery!"——
 "Can the need of applause be due to those who, in order to attain it, have led their fellow-Creatures from the innocent occupations of a rural life, to shed their blood in adjusting a vain and groundless quarrel, who have broken assunder the tender bands of connubial felicity in thousands of families, and half peopled the world with orphans? What are the triumphs of the conqueror but so many harbingers of desolation to mankind? But these mournful truths are forgotten by the deluded multitude. Brutality is termed courage; pride, honour: and lawless rapacity, a just and reasonable preservation of the rights of nations. The pompous eulo-

gisms pronounced over departed heroism, the specious monumental inscriptions, with all the ensanguined trophies of martial valour, must vanish away before the steady and unerring lamp of Religion. Those that ravage the earth with fire and sword may assert their attachment to that divine hand-maid, and justify their most horrid actions, under pretence of advancing her interest; but believe them not; no casuistry can disprove that Religion is wholly inimical to hostile pursuits; its high and holy Founder exhibits in his own person the example, whilst he delivers the precept—that peace, harmony, and brotherly concord, should be distinguishing characteristics of his humble followers."

"Oh! if the proficients in the science of war, if the desolators of kingdoms, receive pompous epithets, in what language ought we to speak of the Christian, who, having spent a whole life in the pursuits of active benevolence, is just laying down the toils of his warfare? His labours are at length terminated, his commission fulfilled, his doubts and fears swallowed up in the prospect of victory—a spectacle this worthy of men and angels."—HERALD OF PEACE.



PROFANE SWEARIG.

Among the vices which fashion has too great a share in encouraging, none is of worse example, or less excusable, than that of profane swearing, or the practice of interlarding one's conversation on all occasion, even the most trifling, with appeals to the Deity. A general officer who is a living and illustrious example of the perfect compatibility of the most gentlemanly manners, with the strictest purity of language, but who was in early life, much addicted to this fashionable sin, dates his reformation from a memorable reproof which he received, when a young man, from an eccentric Scottish Clergyman, settled in the north of England. While stationed with his regiment at New-Castle, he had the misfortune, one evening, to get involved in a secret brawl with some persons of the lowest order; and the dispute, as it is usual in such cases, was carried on with an abundance of audacious oaths on both sides. The clergyman alluded to, passing by at the moment, and being much shocked at the imprecations which app-

called his ears, stepped into the midst of the crowd, and with his cane uplifted, thus gravely addressed one of the principal leaders of the rabble: "Oh, John, John, what's this now I hear? You only a poor collier body, and wearing like any lord in a' the land! O, John, hae ye nae fear what will come o' you? It may do very well for this brow gentleman here," pointing to Lieut ———, "to bang and swear as he pleases, but, John, it's not for you, or the like o' you, to take in vain the name o' Him by whom you live and have your being." Then turning to the Lieutenant, he continued "Ye'll excuse the poor man, sir, for swearing; he's an ignorant body, and kens nae better" Lieut. ——— slunk away, covered with confusion, and unable to make any answer; but next day he made it his business to find out the worthy parson, and thanked him in the sincerest manner for his well-timed admonition, which had, he assured him, and as the result has shown, cured him for ever of a most hateful practice.

NON-DOERS.

"The worst of sectaries are the *Non-doers*."

LOVE TO CHRIST.

"It is no breach of the Peace, to strive which shall love Christ best; nor any breach of good manners, to go before others in this love."

"Our love to Christ is not worth speaking of, but his love to us cannot be spoken enough of."

PRAYER.

"No business can be so hasty, but *prayer* may prevent it: the wings whereof are so nimble, that it can fly up to heaven and solicit God, and bring down an answer before even our words

need to come forth of our lips; in vain shall we hope that any design of ours can prosper, if we have not first sent *this messenger* on our errand."

RELIGIOUS PROFESSION.

"Men persecute the people of God because they are religious—God chastises them because they are not more so; men persecute them because they will not *give up* their profession—God chastises them because they have not *lived up* to their profession."

From the Aberdeen Journal.

HEAVEN.

There is a land of calm delight
To sorrowing mortals given;
There rapturous scenes enchant the sight,
And all to soothe their souls unite;
Sweet is their rest—in heaven.

There glory beams on all the plains,
And joy, for hope, is given;
There music swells in sweetest strains,
And spotless beauty ever reigns,
And all is love—in heaven.

There cloudless skies are ever bright,
Thence gloomy scenes are driven;
There sun's dispense unsullied light,
And planets beaming on the sight,
Illumine the fields—of heaven.

There is a stream that ever flows,
To passing pilgrims given;
There fairest fruit immortal grows;
The verdant flower eternal blows
Amid the fields—of heaven.

There is a great and glorious prize,
For those with sin who've striven;
'Tis bright as star of evening skies,
And, far above it glittering lies
A golden crown—in heaven.

It is reported that the Rev. Dr. MILNOR, of New York, will shortly visit England, as the representative of the American Bible Society, to be present at the next annual meeting of the British and Foreign Bible Society. It is also reported, that the Rev. Dr. ADAM CLARKE will visit this country in the spring on a similar mission.

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