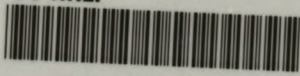

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/ A FEW NOTES ON SIR CHARLES LYELL'S

'ANTIQUITY OF MAN' /

AND ON PROF. HUXLEY'S

'EVIDENCE AS TO MAN'S PLACE
IN NATURE'

BY JOHN CRAWFURD, F.R.S.

!!!
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THE
ANTIQUITY OF MAN.

I PROPOSE in this Paper to offer to the Society some observations on the late able works of Sir Charles Lyell and Professor Huxley, strictly confining myself to the very few branches of their subjects on which I have bestowed especial attention.

I may begin at once by stating my conviction that the evidence which has of late years been adduced, giving to the presence of Man on the earth an antiquity far beyond the usual estimate of it, is already satisfactorily established. There can, I think, now be no question that Man was a contemporary of animals such as lions, hyenas, elephants, and rhinoceroses, extinct far beyond the reach of human record.

But among the evidences brought forward to prove the antiquity of Man, the paucity of relics of his own person, compared with the abundance of those the unquestionable work of his hands, have attracted special notice. Thus, in the valley of the Somme and other places, where flint implements have been found in abundance in the same drift with the bones of the extinct elephant and rhinoceros, not a single bone of a human skeleton has yet been discovered. The scarcity of human remains, compared with those of the lower animals, may, I think, be to some extent

accounted for. In the savage state, Man is ever few in number compared with the wild animals; and when he first appeared on earth,—when naked, unarmed, without language, and even before he had acquired the art of kindling a fire,—the disparity must have been still greater. In that condition, he would have to contend for life and food with ferocious beasts of prey, with nothing to depend upon but a superior brain and the capacity of wielding a club. In such circumstances, the wonder is, not that he should be few in number, but that he should have been able to maintain existence at all.

It is Man himself that has chiefly contributed to the destruction or diminution of wild animals; for in proportion as he has increased in number and power, have they decreased or disappeared,—while the domesticated animals, his especial creations, have increased so as far to outnumber what the wild ones ever could have been. In our own islands, the bear, the wolf, and beaver have disappeared for centuries, and deer exist only in a semi-domestic state. In the countries of Continental Europe, where there are extensive forests to shelter them, they still exist. In the wilder parts of populous and long-civilised Hindûstan, the lion, the tiger, the bear, the wolf, the elephant, the wild hog, wild dog, and rhinoceros, are still abundant; while the domestic cattle, in the wild state, are found as they existed in Europe 2,000 years ago. In still more populous and even more civilised China, all these animals have long disappeared, except in some of its unpeopled outskirts.

There are cases, however, in which Man himself is an agent in arresting the progress of the extermi-

nation of some wild animals. The introduction of the rabbit in this country has, no doubt, tended to the maintenance of the fox, the stoat, and the weasel. The carelessness of the Hindûs with regard to their funerals, and their permitting their cattle to die of old age, cause a vast accumulation of carrion to feed the fox and jackal. Every night the howl of the jackal is to be heard in the city of Calcutta; and the frequent corpses which are floated down the Ganges afford an abundant supply of food to keep up the stock of alligators.

I may mention, under this head, a fact which has come under my own special cognizance. It has been observed that the tiger is not found in the small islands of the Eastern Sea which lie on the coasts of the continent, or of the great islands infested by it; and this, apparently, not from the absence but the scarcity of its prey—the hog and deer. Such was certainly the case with Singapore. For the first ten years after its occupation by us in 1819, no tiger was ever seen in it, or even suspected to exist. When first taken possession of, it may almost be said to have been uninhabited, for a paltry Malay village on a creek on one side of it was hardly an exception. It was then, and for the most part still is, covered by a dense, tall, tropical forest. Men and cattle in due time increased in number, and the tiger made his first appearance—seduced, most probably, to cross the Strait which divides the island from the continent, and which, in its narrowest part, is but half a mile broad to cross over, by the voices of the first and the lowing of the last. One was at length trapped, and then another, and another;

and now for near thirty years tigers carry off their annual human victims, and it has been found impossible to extirpate them.

Sir Charles Lyell adopts the theory of the unity of the human race which, no doubt, best accords with the hypothesis of the transmutation of species, one with which I cannot agree, although I gladly would, were I guided only by the regard I entertain for its ingenious, candid, and highly-gifted author. Neither Sir Charles Lyell or anyone else has ventured to point out the primordial stock from which the many varieties which exist proceeded. We see races of man so diverse, physically and mentally, as Europeans, negroes of Africa, negroes of New Guinea and of the Andaman Islands, Arabs, Hindûs, Chinese, Malays, Red Americans, Esquimaux, Hottentots, Australians, and Polynesians. So far as our experience carries us, these races continue unchanged as long as there is no intermixture. The Ethiopian represented on Egyptian paintings 4,000 years old is exactly the Ethiopian of the present day. The skeleton of an Egyptian mummy of the same date does not differ from that of a modern Copt. A Persian colony settled in Western India 1,000 years ago, and which has rigorously refrained from intermixture with its black inhabitants, is not now to be distinguished from the descendants of their common progenitors in the parent country. For three centuries, Africans and Europeans have been planted in almost every climate of the New World and its islands; and, as long as the races have been preserved pure and unmixed, there is no appreciable difference between them and the descendants of their common forefathers.

But recent discoveries enable us to give additional

evidence of the most instructive kind. I quote from Sir Charles Lyell himself:—‘The human skeletons of the Belgian caverns, of times coeval with the mammoth and other extinct mammalia, do not betray any signs of a marked departure in their structure, whether of skull or limb, from the modern standard of certain living races of the human family.’ In the same manner, the human skeletons found in the pile buildings of the Swiss lakes, and computed by some to be 12,000 years old, differ in no respect from those of the present inhabitants of Switzerland.

If the existing races of Man proceeded from a single stock, either the great changes which have taken place must have been effected in the locality of each race, or occurred after migration. Now, distant migration was impossible in the earliest period of man's existence. Man must have acquired a considerable measure of civilisation—that is, he must have domesticated some animals for food and transport, have cultivated some kind of corn, and have provided himself with arms of offence and defence—to enable him to have undertaken even long land journeys, while the physical geography of the world forbids the possibility of distant sea voyages, which would imply the possession of strong boats or ships, with some skill in navigation, and, therefore, a still greater advance in civilisation. With the exception of a few inconsiderable islands, every region has, within the historical period, been found peopled, and usually with a race peculiar to itself. The peopling of these countries by migration must have taken place in very rude times, and in such times nothing short of a great miracle could have brought it about.

It is only within the last three centuries and a half that the existence of half the inhabitants of the world became known to the other half. The civilised Greeks and Romans did not suspect the existence of a new world. Their knowledge of India was imperfect, and of all the great countries east of it their acquaintance amounted to nothing better than vague rumour and gossip. Of the great islands of the Indian Ocean and Pacific they were wholly ignorant; and even of Africa, so near to them, they knew nothing south of the Atlas and Great Desert. But for one race of man more highly endowed than the rest, the different races of mankind would now have been unknown to each other. It is this superior race which still keeps them in mutual acquaintance, or, at least, in intercommunication.

I conclude, then, that there is no shadow of evidence for the unity of the human race, and none for its having undergone any appreciable change of form. If 1,000 years, or 4,000 or 10,000 years, or 100,000, supposing this last to be the age of the skeletons of the Belgian race contemporary with the mammoth, have effected no appreciable change, it is reasonable to believe that multiplying any of these sums by a million of years would yield nothing but the same cipher.

Sir Charles Lyell has adopted what has been called the Aryan theory of language, and fancies that he finds in it an illustration of the hypothesis of the transmutation of species by natural selection. The Aryan or Indo-European theory, which had its origin and its chief supporters in Germany, is briefly as follows. In the most elevated table-land of

Central Asia there existed, in times far beyond the reach of history or tradition, a country, to which, on very slender grounds, the name of Aryana has been given, the people and their language taking their name from the country. The nation, a nomadic one, for some unknown cause betook itself to distant migrations, one section of it proceeding in a south-eastern direction, across the snows and glaciers of the Himalayas, to people Hindûstan, and another in a north-westerly direction, to people Western Asia and Europe, as far as Spain and Britain. 'Before their time,' says Professor Max Müller, the most recent expounder of the theory, 'the soil of Europe had not been trodden by either Celts, Germans, Slavonians, Romans, or Greeks,'—an assertion which can be interpreted to signify only that Europe at least was, before the suppositious migration, uninhabited. According to the theory, the human skeletons found in the caverns near Liége must have belonged to the nomadic wanderers from Central Asia, or their descendants; and so the era of the imaginary migration carries us back to a time when man was a contemporary of the extinct mammoth, the cave lion, and rhinoceros.

The entire fabric is founded on the detection of a small number of words, in a mutilated form, common to most, but not to all, the languages of Western Asia and Europe—a discovery, no doubt, sufficiently remarkable, but clearly pointing only to an antiquity in the history of Man far beyond the reach of history or tradition. On the faith of these few words, and as if language were always a sure test of race, which it certainly is not, people bodily

and intellectually the most discordant—the black, and the tawny, and the fair; the ever strong and enterprising, the ever weak and unenterprising—are jumbled into one undistinguishable mass, and, with surprising confidence, pronounced to be of one and the same blood.

A language which the theorists have been pleased to call the Aryan is the presumed source of the many languages referred to. But the Aryan is but a language of the imagination, of the existence of which no proof ever has been, or ever can be, adduced. According to the theory, the Greek, the Latin,—even the Sanskrit, heretofore believed to be the source of the common words,—are but sister languages derived from this truly unknown tongue. One fact seems to me a sufficient refutation of the dreamy hypothesis. Original languages, compared with those derived from them, are complex in their grammatical structure. The Latin is more complex in structure than the languages derived from it; and Sanskrit more complex than its derivative, the Pali. The Sanskrit is more complex in structure than Greek or Latin; indeed, the most complex of all known languages. It has, therefore, every mark of an original tongue; yet the theory supposes it to be a derivative language, which, if true, would give to its imaginary parent, the Aryan, a degree of complexity which the imagination can hardly conceive.

The object of the theory would seem to be to prove that the many languages called the Aryan, or Indo-European, sprang all of them from a single source. The doctrine is extended to all the other languages of the earth, with the hope of reducing them from thousands to a very small number.

Indeed, the argument, in Professor Max Müller's hands, takes even a theological direction, for in his concluding Lecture we find him thus expressing himself:—'The science of language thus leads us up to that highest summit from whence we see into the very dawn of man's life on earth, and where the words which we have heard so often from the days of our childhood—"And the whole earth was of one language and one speech," assume a meaning more natural, more intelligible, and more convincing than they ever had before.' For myself, I can see nothing natural or intelligible or convincing about so wild a figment.

But there are examples of foreign languages infused into native ones, just as mysterious and unaccountable as the oriental words found in the languages of Europe and Western Asia. A Malayan tongue, and that, too, in a far more distinct and unquestionable form, is to be found, in more or less quantity, in the languages of the many various races of man which extend from within 2,000 miles of the western shore of America, to within 300 of the eastern shore of Africa. These races embrace Polynesians, several distinct Papuan races, Malays, and African negroes, speaking many totally distinct tongues; but we do not, on account of a comparatively small number of words common to all their languages, jump to the conclusion that the race of Man throughout is one and the same, and still less that the many languages spoken by them were originally one tongue.

The Aryan theory proceeds on the principle that all languages are to be traced to a certain residuum called 'Roots.' Some languages either are so, or are

made to be so by grammarians. The copious Sanskrit is said to be traceable to some 1,900 roots, all monosyllables. The languages to which I have myself given special attention are certainly not traceable to any such roots. In their simplest form, a few of the words of these languages are monosyllables, but the great majority are bisyllabic or trisyllabic, without any recondite sense whatever. But how are we to discover roots in the languages of China, and in those of the countries which lie between China and Bengal, seeing that they are all monosyllabic, unless, indeed, we are prepared to pronounce the entire body of their words to be mere roots? What room can there be in this case for what Professor Max Müller calls the inter-comparison of the grammatical structure of languages, 'according to certain laws which regulate the phonetic changes of letters,' seeing that in all these tongues there is little grammatical structure, and nothing but poor monosyllables to operate upon?

But were the Aryan, or Indo-European, hypothesis as true as I believe it to be baseless, I cannot see how it illustrates, or, indeed, can have any possible bearing at all on the theory of the transmutation of species by natural selection, the progress of which is so slow—if, indeed, there be any progress at all—that no satisfactory evidence of it has yet been produced. The changes in language, on the contrary, are due to forces in unceasing and active operation, and the evidences are patent and abundant. They consist of social progress, and of the intermixture of languages through conquest, commercial intercourse, and religious conversions.

Sir Charles Lyell gives it as his opinion that no

language lasts, as a living tongue, above 1,000 years. As the authentic history of Man is not above three times that length, and as, in some quarters of the world, the vicissitudes of language have been unquestionably great, it would, no doubt, be difficult to produce examples of a much longer duration. The Arabic, however, may be cited as a language which has had a somewhat longer duration, for the Koran is good Arabic at the present day, after the lapse of 1,240 years; and when the stationary state of society which belongs to the East, and the peculiar physical geography of the native country of the Arabs, are considered, I see no reason why it may not have been of twice or even of three or four times the duration assigned to language by Sir Charles Lyell. I am told by competent judges that, saving the loss of its Dual number and Middle voice, modern Greek does not materially differ from ancient; and if such be the case, the Greek language—dating only from the time of Homer (and even then it was a copious tongue), has lasted some 2,600 years. Circumstances peculiar to it, no doubt, contributed to this duration. Under the Roman Conquest, the conquerors looked up to the language of the conquered as superior to their own, and cultivated it. When the seat of government was transferred to the East, the Greek became the language of the Court and of the majority of the people; and, since the Turkish Conquest, disparity of race and religion, with its own intrinsic superiority over a barbarous speech, has tended to its preservation.

Fully admitting the mutability of all languages, Dr. Johnson makes the following observation:—

'The language most likely to continue long without alteration would be that of a nation raised a little, and but a little, above barbarity, secluded from strangers, and totally employed in procuring the conveniences of life.'... 'Man thus busied and unlearned, having only such words as common use requires, would, perhaps, long continue to express the same notions by the same signs.' The meagre monosyllabic languages of China are a case in point. They have nothing to do with literature; they are incapable of amalgamation with foreign tongues; the state of society in China has long been stationary; and one can well believe that they have undergone little or no alteration, at least since the building of the great wall above 2,000 years ago.

There has existed no cause for change in the languages of the savages of Australia, from the time in which these savages assumed the form of society which existed among them when they were first seen by civilised man. Nearly all the appliances indispensable to progress were wanting in their country, and for ages they held no intercourse with strangers. Nothing remained for a people so circumstanced, but to remain for ever in the condition of rude hunters and fishermen. There is no reason why the language of a people in so stationary a condition may not have remained essentially unchanged for thousands of years.

Sir Charles Lyell attaches more value than I can do to the fact that philologists have not agreed as to what constitutes a language, and what a dialect. Following the philosophers of Germany, his object would seem to be to reduce all languages to a small

number of primordial ones, in the same manner that the authors of the theory of the transmutation of species would reduce all species to a few monads. If there were any truth in the Aryan theory which is here again advocated, it would of necessity follow that there would be no language at all in Western Asia or Europe, ancient or modern, and that Sanskrit, Greek, Latin, with all the modern languages, would be reduced to the rank of mere dialects or subdivisions of one primordial tongue—the airy fabulous Aryan, the mere creature of Teutonic imagination. I cannot give my belief to so monstrous a fiction, or see how it can be a parallel to the transmutation of species by natural selection. Changes in language are the exclusive work of man; those in species by natural selection, if they have any existence at all, the spontaneous work of nature, unaided by man, and in operation long before he was created.

All the languages of the world have been reckoned by some at 4,000, and by others at 6,000, but it is certain that the real number is unknown. There can, however, be no doubt but that they are many, and that, making an ample allowance for mere dialects or branches of a language, many real languages will still remain. Some of those are derivative, and some primordial—the first prevailing chiefly in Central and Western Asia and Europe, where an advanced society has given rise to those conquests and intermixtures of nations which produce revolutions in language; and the last in Africa, America, Eastern Asia and its islands, where these causes of change have either been of feeble operation or have produced no effect at all.

As a general rule, languages are numerous in proportion as men are barbarous—that is, in proportion as we get nearer to the time when each primordial horde, or tribe, framed its own independent tongue. As we advance in society, they become fewer. This last is the result of the amalgamation of several tongues, and the disappearance of others. There are more languages in Africa and in America than in Continental Asia; and probably as many in Australia with its handful of aborigines, as in Europe with its millions of civilised men. In Mexico, the most civilised part of America, and where, as far as regards that continent, they are consequently the fewest, there are still twenty native languages; not dialects, says Humboldt, but languages as different from each other as German is from Spanish.

France and England have each three languages, and, in both cases, two of these are in progress of extinction. China is said to have eighteen languages—not many for a population of 400 millions. Considering the uniformity of manners, customs, and laws which prevails over that vast country, it is probable that by this time the eighteen would have been reduced to one, had not the accident of a language which is one of the eye and not of the tongue interposed to arrest this uniformity. Java, with twelve millions of inhabitants, has but two languages; while in rude and barbarous Borneo, with probably not a tithe of its population, fifty have been counted. A single foreign tongue will in no long time pervade the whole continent of North America, superseding and extinguishing the hundreds of languages which are known to have prevailed in it within the last three centuries.

But it is not necessary to multiply examples, and I quote these only to show that the origin and history of language are a very different thing from what certain learned philologists have imagined it.

I come now to offer a few remarks on the work of Professor Huxley. The Professor compares man with the apes, placing them anatomically and physiologically in the same category; and here I must premise that the views which I have to offer are more of a popular than scientific character. To begin with the brain: even if there were no material structural difference between the brain of man and that of the most man-like ape, what would be the practical value of the resemblance, when the working of the two brains is of a nature so utterly different—less an affair of degree than of absolute quality? The brains of the dog and elephant bear no resemblance to the brain of man or ape, or even to those of each other; yet the dog and elephant are equal, if not indeed superior in sagacity to the most man-like ape. The brain of the wolf is anatomically the same with that of the dog; but what a vast difference in the working of the two brains! The wolf is a hereditary untameable, rapacious glutton; the dog has been the friend, companion, and protector of man from the earliest period of history, preferring his society to that of his own species. It is beyond the means of the savages of Australia to breed the dog; they therefore repair to a litter of wild pups, and take from it the strongest males. These they rear, and, when grown, they assist them in the chase. They are fed as long as the savages have anything to spare; and, when they have not, the dogs hunt for themselves, returning in

due time to their masters. To domesticate or even to tame a wolf, with a brain of the same structure, is what no man has ever yet succeeded in.

The common hog is an animal of great intelligence, and wants only a pair of hands like the ape's to enable him to make an equal if not a superior display of it to that of the most anthropoid monkey. The sheep and goat have brains not distinguishable; yet the goat is a very clever animal, and the sheep a very stupid one. Is it not, from all this, an unavoidable conclusion, that between the brain of man and that of the lower animals, and between the brains of the lower animals among themselves, there exist subtle differences which the most skilful anatomy has not detected, and most probably never will detect?

In the dentition of man and the apes there is certainly a singular accord. In the old-world apes, the number, form, and arrangement of the teeth are the same: the American monkeys, however, have four additional teeth, or thirty-six instead of thirty-two. The digestive organs also agree. Yet with this similarity, man is an omnivorous, and the monkey a frugivorous animal, seemingly resorting to worms and insects only from necessity. The teeth of the monkeys are more powerful, proportionably, than those of man, to enable them to crush the hard-rinded fruits on which they mainly subsist, as well as to serve as weapons of defence, for they have no other.

Professor Huxley has very satisfactorily shown that the designation of 'quadrumane,' or four-handed, is incorrectly applied to the family of monkeys. Their feet are real feet, although prehensile ones; but the upper limbs are true hands, and it is in the possession

of these, far more than in a similarity of brain, that the ape approaches the nearest to man. The hands serve the monkey in climbing, and for collecting food and conveying it to the mouth—in this last respect performing the same office that the trunk does for the elephant. Notwithstanding his seemingly dexterous hands, the monkey can neither fashion nor use an implement or weapon. It is his brain, anatomically so like that of man, but psychologically so unlike, that hinders him from performing this seemingly simple achievement.

While the similitudes of the monkeys to man are stated, it will be well also to state the dissimilitudes. In the relation of the sexes, the monkeys are sheer brute beasts. All the different races of man intermix to the production of fertile offspring. No intercourse at all takes place between the different species of monkeys. Man, of one variety or another, exists and multiplies in every climate ; for there is hardly a country capable of affording him the means of subsistence in which he is not found. The monkeys are chiefly found within the tropics, and seldom above a few degrees beyond them. Even within the tropics there exist extensive regions in which they are not found. Thus, they do not exist in the Spice and neighbouring islands, in the tropical part of Australia, in the great island of New Guinea, or in any of the countless islands of the Pacific Ocean. In adaptation to the vicissitudes of climate, the monkey is not only below man, but below the dog, the hog, the ox, and the horse, for all these thrive from the equator up to the 60th degree of latitude.

The natural abode of man is the level earth—that

of the monkeys, the forest. If there were no forests, there would be no monkeys: their whole frame is calculated for this mode of life. They are all good climbers, and some species exhibit a dexterity, facility, rapidity, and unfailling precision of movement along the branches and tops of trees, which is quite wonderful. Man came into the world naked and houseless, and had to provide himself with clothing and dwelling by the exercise of superior brain and hands. The monkeys are furnished by nature with a clothing like the rest of the lower animals, and their dwellings are not superior to those of the wild boar, nor for a moment comparable to those of the beaver. All the races of man, however low their condition, have been immemorially in a state of domestication; but the monkeys of every species are as incapable of domestication as the wolf, the polar bear, or the tiger.

Man has the faculty of storing knowledge for his own use and that of all future generations: in this respect every generation of monkeys resembles that which has preceded it, and so, no doubt, has it been from the first creation of the family. The special prerogative of man is language, and no race of man, however meanly endowed, has ever been found that had not the capacity of framing one. In this matter, the monkey is hardly on a level with the parrot or the magpie.

But is it true that the anthropoid apes come nearest to man in intelligence? They ought to do so, if they be the nearest grade to man in the progress of transmutation by natural selection. Professor Huxley has fully and faithfully described four of these anthropoids, and it appears to me that, among them,

those which anatomically approach the nearest to man are the least like to him in intelligence. At the top of the list is the gorilla, and all we know about him is, that he is ferocious and untameable. The orangutan, or mias, seems to me to be the nearest in form to man; but he is described as a slow, sluggish, dull, and melancholy animal. The other two species, the gibbon and chimpanzee, seem to be incomparably more lively, playful, and intelligent than the more anthropoid.

It appears by no means established that the most anthropoid apes have any superiority in intelligence—that is, superiority in the quality which would bring them nearest to man—over the least man-like monkeys. A little animal with a tail a yard long may be seen in our streets imitating human actions in a manner not to be excelled by the most expert gibbon or chimpanzee ever seen in the Zoological Gardens. The Hindûs, who ought from long experience to be competent judges, give the superiority of intelligence among monkeys, not to the anthropoid gibbon, but to a baboon with a very long tail, called the Hanuman, the *Semnopithecus Entellus* of naturalists. So satisfied are they of his superiority, that in one of the most celebrated of their fantastic epics they make him the commander-in-chief of the army of its hero a demi-god, while they give details of the tricky expedients of the general.

If, adopting the theory of the transmutation of species by natural selection, we believe the gorilla to be the next step to man in the progress of change, it must be taken for granted that the transmutation must have proceeded from the lower to the higher

monkeys. Exclusive of the lemurs, there are some 200 distinct species. Which species is at the bottom of the long scale implied by this number, and has any naturalist ever ventured to describe the long gradation from it till we reach the gorilla? How are the tailed and the tailless monkeys to be classed, and how are we to place the monkeys of the new world, with their four supernumerary teeth? In America, there is no anthropoid monkey at all; every one has a long tail, often a prehensile one. Between man and the apes, then, in so far at least as America is concerned, one great link is absent.

As to the wide unbridged gulf which divides man from the gorilla, no one has more fully admitted it, and, I must add, so eloquently described it, as Professor Huxley, himself a strong advocate of the Darwinian theory. I quote his own words, when he refers to the structural differences between man and the gorilla:— ‘Let me take this opportunity, then,’ says he, ‘of distinctly asserting that they are great and significant; that every bone of a gorilla bears marks by which it may be distinguished from the corresponding bones of a man; and that, in the present creation, at any rate, no intermediate link bridges over the gap between Homo and Troglodytes. . . . At the same time, no one is more strongly convinced than I am of the vastness of the gulf between civilised man and the brutes; or is more certain that, whether *from* them or not, he is assuredly not *of* them. No one is less disposed to think lightly of the present dignity, or despairingly of the future hopes, of the only consciously intelligent denizen of this world.’

The monkeys, then, have an outward and even a

structural resemblance to man beyond all other animals, and that is all; but why Nature has bestowed upon them this similarity is a mystery beyond our understanding.

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COAL, SMOKE, AND SEWAGE,

SCIENTIFICALLY AND PRACTICALLY
CONSIDERED;

WITH

SUGGESTIONS FOR THE SANITARY IMPROVEMENT
OF THE DRAINAGE OF TOWNS,

AND THE

BENEFICIAL APPLICATION OF THE SEWAGE.

BEING THE SUBSTANCE OF A PAPER READ BEFORE THE LITERARY AND
PHILOSOPHICAL SOCIETY OF MANCHESTER.

BY PETER SPENCE.

MANCHESTER:
CAVE AND SEVER, PRINTERS, PALATINE BUILDINGS, HUNT'S BANK.
1857.

COAL, SMOKE, AND SEWAGE,

SCIENTIFICALLY AND PRACTICALLY CONSIDERED.

THERE is no subject of a purely material character of more pressing importance to the public well-being than the Sanitary condition of our large towns. The inevitable tendency of our Manufacturing and Commercial activities to concentrate our population in large masses, while it presents many features of advantage to health and longevity, has other results of quite a contrary tendency; among the chief of these are, the accumulation of solid, liquid, and gaseous excreta, resulting either directly or indirectly from human and animal life, and also the gaseous emanations from the various manufacturing and culinary processes so largely carried on where human beings are so densely massed together, as in our great centres of industry.

This subject has repeatedly been pressed upon public attention during the last quarter of a century, in a shape that could not be mistaken. An epidemic of a dreadful and deadly character, and which has, in all its visits, chosen its victims from among those who were most deeply immersed in liquid and gaseous filth, has roused the public mind, during its continuance, to convulsive efforts in the direction of purification. These efforts, though made sincerely and heartily, were, however, generally guided by only a small amount of knowledge and judgment; and as soon as the impelling cause was removed matters resumed their ordinary condition, and until Cholera again appeared, cleanliness was at a discount.

But as it became more and more evident to thoughtful and benevolent men, that unless a radical change in our social condition were effected, Cholera would become periodical in its attacks, and other

epidemics would also increase in prevalence and fatality, Sanitary movements began to take hold of the public mind. Some engaged in these movements from motives of self-preservation, and many others from motives of a benevolent character. Associations for the purpose of sanitary improvements were subsequently formed, and now exist in many of our towns. By these the subject has been kept from sinking into oblivion; and while the more active members have been busying themselves in the discovery of local and particular cases, and urging the authorities to pounce upon an open sewer or cesspool, or an unfortunate chimney whose emanations of black smoke were more than usually dense and noticeable, and by these exertions have been conferring their quota of benefit on the community;—the more intelligent and philosophical have been looking out for some comprehensive and practical scheme, by which the confessed difficulties of the subject can be overcome, and by which our towns can be economically and certainly made agreeable and wholesome places for human habitation.

In a matter so comparatively new as the Sanitary movement undoubtedly is, it was to be expected that great mistakes would be committed, and that considerable zeal and energy would be expended to obtain results which better knowledge would subsequently shew to be worthless.

There are two forms in which the evil to be remedied presents itself, namely, the visible and the invisible. The visible contaminations are those forms of filth of which our drains and sewers and cess-pools are made the receptacles, and the results of our coal combustion, both in our domestic and manufacturing operations,—which dim the atmosphere, making all around at times disagreeable to the eye and some of the other senses, and covering almost every object with a sooty deposit. But these, although the most apparent forms of our un-Sanitary condition, are certainly not the most fatal. The invisible effluvia which are continually emanating from decaying and excrementitious matter, and the invisible gases from our coal combustion, are the more deadly evils, and also the more difficult to be met by a practicable remedy. We may remove the solid and liquid contents of our cess-pools and sewers; and even in London, where the excreta of two millions and a half of people are converting the Thames into a foul-water drain, these may be

intercepted before they reach the river, and conveyed away (at an expense of from five to ten millions) far from the city, and be poured into the tidal stream at a point where they will be sufficiently diluted. But what then? Unless this clumsy scheme be accompanied by what has not yet been mooted as a part of it—some mode of freeing the inhabitants of London from the impurities of the liquid abominations below, which this scheme will as its first effect only more fully concentrate—how is the health of London to be improved thereby? No amount of trapping will confine these gaseous effluvia, every breath of which is surcharged with fever, and every leak from these drains will prove a nucleus for cholera in its most devastating form.

Here, however, the visible evil is at least attracting attention, and is hastening on a remedy, such as it is, while the invisible but more fatal form of the evil is almost ignored, or at least has little attention bestowed upon it.

Again, in our atmospheric condition, the visible evil is the apparent and palpable carbon,—the black smoke of our fires and furnaces. This has in our manufacturing towns especially, and also in the metropolis, become so crying an evil, that even a legal remedy has been resorted to, and the law demands, and in some instances obtains, an abatement of the noxious practice. But the invisible evil is completely ignored, the Smoke Nuisance is held as *the* evil of our atmospheric condition. “Burn your smoke!” is the united cry of the Sanitary Association, the public, and the law. The visible evil here has attracted all the attention of the learned and the unlearned; and hardly a solitary voice has yet been heard *against* the smoke-consumption crusade, or the sanitary smoke-consuming mania, if I may be allowed the expression;—for in this case not only does the cure of the visible not effect the cure of the invisible evil, but every effort to effect the cure of the one only increases the noxiousness of the other. Perfect freedom from smoke would, if accomplished, only increase the evil arising from the purely gaseous results of combustion.

This, then, being one of our sanitary evils which appears to me to have been almost entirely ignored, I shall endeavour to shew what it really is, and what it may become; and in connection therewith I shall consider the *economics* of our Coal Consumption, present and

prospective, and shall then point out what I venture to suggest as a practical remedy for the evil in all its forms.

From these remarks it will be apparent that I do not sympathise with the views of those whom I shall designate as the Sanitary Smoke Consumers: in their motives I most heartily concur. I hold that our scientific discoveries and inventions in the Arts should not stop short with the acquisition of money; but as wealth is chiefly valuable as a means of insuring and increasing human happiness, and as sound health is a primary requisite to the happiness of the individual or the community, a more wise or beneficent effort cannot be made to increase the material comfort of our populations than by giving them a pure air, and thus surrounding the human body with that first requirement for vigorous health.

In all our benevolent enterprises, it is not only necessary that the motive be good and the end sought after really beneficial, but it is quite as needful that the means employed be wisely adapted to gain the object sought. And at this point I part company with the sanitary smoke consumer, and while demonstrating that to the mere economist there is great inducement to get rid of all visible smoke, as a consequence of his obtaining perfect combustion of fuel, I would at the same time say to the sanitary smoke consumer that he had better not interfere further, as every step he takes in enforcing the consumption of smoke will only tend to deteriorate the atmosphere, and that every cloud of visible smoke he is successful in dispelling is only making way for a more baneful though invisible agent; that every atom of solid carbon which he prevents from floating innocuously—I may almost say beneficially—in the atmosphere, *becomes by combustion either an atom of poisonous carbonic acid, or more poisonous carbonic oxide*, which gases, if not carried off by the atmospheric currents, or rapidly diluted by diffusion, would settle down among our dwellings, and render our atmosphere poisonous and our towns almost uninhabitable.

Not only does every effort at more perfect combustion eliminate a proportionately larger amount of these two gases, but there is another substance which, as soon as we arrive at perfect combustion, will come into play (but from which we are yet comparatively free, simply in consequence of the imperfection of that process), which the sanitary smoke consumer will find is a demon more potent for evil

than he has now any idea of, and to bring which under subjection will require the adoption of means of which at present he has no conception.

Although on this part of the subject, the effects of the coal combustion of our towns on the *sanitary* condition of their atmosphere is the question of most pressing importance, yet as the economical question is in itself a matter of general interest, and has also a very intimate bearing upon the other, I shall at once divide the subject of our Coal Consumption into two parts, the economic and the sanitary. Being also aware that my statements on an important part of the subject will run counter to generally-received public opinion, I feel it the more necessary, both for the vindication of my own correctness in making these statements, and also for the better chance of convincing those to whom they are addressed, to look at the question from a point where data of a perfectly definite character can be obtained. I shall therefore confine myself entirely to the coal consumption of Manchester. One reason for this choice is, that on this question Manchester is the type of nearly all our manufacturing towns. To Birmingham, Bradford, Leeds, Liverpool, Glasgow, and other places may be applied, to a considerable extent, what is said of Manchester.

But my chief reasons for this restriction are, that we have perfectly reliable data as to the quantity and quality of coal used in Manchester at the present time. The quantity is obtained from a valuable paper on the Statistics of Coal Mining in Lancashire, by Joseph Dickinson, Esq., one of her Majesty's Inspectors of Coal Mines, and read before the Literary and Philosophical Society of Manchester in 1854; and the quality is obtained from various tables which give the constitution of the coal of the Lancashire coal measures, which are exclusively used in Manchester. On one important point, namely, the average amount of sulphur in the coal used, in addition to the tables, I have been able to consult some living authorities, among whom may be named the author of the paper referred to, and Edward William Binney, Esq., who has made the Lancashire coal field his peculiar study, and is, I believe, acquainted with the character and position of every vein of coal that is worked in it; and I have also had the means of obtaining

tolerably accurate information as to the actual economical condition of the coal combustion of Manchester down to a very recent period.

In entering, then, upon the economical part of the question, it may be stated, on the authority of Mr. Dickenson, that 2,000,000 tons of coal are annually consumed in Manchester and Salford, which in a question of this kind may be taken as one town. For the average composition of the Lancashire coal I now refer to Table No. 1. This is not presented as perfectly accurate for any one variety of coal, for the difference in composition is considerable, and no two veins are exactly the same; but the list is sufficiently accurate for our purpose, and will not lead us materially astray on any one point. Suppose, then, that we take 100 lbs. of a mixture of the various coals used in Manchester, it will contain as follows:—

4.5 lbs. Hydrogen	0.5 lbs. Nitrogen
6.0 " Oxygen	58.0 " Carbon (fixed)
24.0 " Carbon (volatile)	5.0 " Ashes (silica, alumina, and oxide of iron)
2.0 " Sulphur	

Coal is sometimes divided into bituminous and non-bituminous. This description is now considered incorrect, as no coal contains bitumen. It has therefore been proposed to call it bituminiferous; and I may say that all the coal of the Lancashire coal measures is of that kind. With non-bituminiferous coal no black smoke is produced, as there is no volatile matter in it, or nearly none, and its constituents can only be volatilized by combustion.

To have a clear idea of the Economic as well as of the Sanitary part of the subject, it will be necessary here to go rather minutely into the process of combustion, and to shew in detail what this process is to which we have now to subject the coal whose constituents we have thus described.

Since the time when the Phlogiston theory of Stahl was exploded, which defined combustion to be the evolution of phlogiston, a substance or principle which existed in all combustible bodies, and by the possession of which they became combustible (and which substance or principle was evolved when the bodies were burned, and as light, heat, or flame was produced, as the case might be);—since this theory was found to be untenable, and the phenomena became better understood, combustion has generally been held to be merely the union of oxygen with the combustible body, that union taking place in defi-

nite proportions, or atomic weights, according to the beautiful atomic theory of Dalton, and the substance resulting from the combustion of any body being merely a compound of that body and oxygen in one or other of these definite proportions.

Although this is found not to be strictly correct, as there are cases where all the ordinary phenomena of combustion occur without oxygen being present, yet for our present purpose it will be quite sufficient, and strictly true, to take the combustion of coal to be simply the union of oxygen with the combustible constituents of the coal; that process, if perfectly conducted, leading to the union in all cases of the same quantity of oxygen with a given weight of each of these constituents, and invariably producing in these circumstances the same amount of the definite resulting compound. Thus, to refer to the table No. 2:—

4·4	Hydr.	unites with	35·2	Ox.,	forming	39·6	Water.
24·	Vol. Carb.	“	64·	“	88·	Carbonic Acid Gas.	
2·	Sulphur	“	2·	“	4·	Sulphurous Acid Gas.	
58·	Fixed Carbon	“	154·6	“	212·6	Carbonic Acid Gas.	

These results will be invariable, provided the process of combustion be so conducted as to afford the conditions for insuring its being complete. These conditions are, a sufficiency of oxygen brought into proper contact with the combustible body at a sufficiently high temperature. If the process be incomplete, one or other of these conditions must be wanting.

Now, as there is no doubt that both of them are possible, and will ultimately be made practicable, it is of great importance that we have a definite idea of what is obtainable by perfect combustion in an economical point of view; and, comparing this possibility with our present average attainments, we may then be able to estimate the probable gain that is before us, as the difference between imperfect practice and sound theory is always the measure of possible improvement.

Now we are not only in a position to say positively that the combustion of coal, perfectly conducted, will produce always the same results, but from many carefully conducted experiments we are also able to tell the exact amount of heat that will be given out during the process, each of the constituents of coal having been separately and repeatedly subjected to combustion, and the results,

carefully noted by various experimentors, have furnished complete data on which the utmost reliance may be placed. Heat is, however, rather a subtle body, and chemists have not yet been able to weigh it or take its dimensions in any tangible shape. It must therefore be measured by some of its most apparent effects; and, fortunately, the one generally chosen in these experiments is one that is peculiarly applicable to the investigation of combustion as a question of economy.

It has been ascertained that when a given quantity of hydrogen gas is subjected to combustion, and all the heat or caloric evolved in the process is accurately applied to the heating and evaporation of water, it will increase the temperature from 60 degrees of Fahrenheit, and convert into vapour of 212 degrees, a certain quantity of that fluid. Thus an accurate measure, universally applicable, is obtained. We are also in possession of equally reliable data in regard to the other combustible constituents of coal, from the results obtained by a number of chemists, among whom may be named Dalton, Lavoisier, Despritz, and Dulong; and on the average results obtained by these and other experimentors, the table to which I shall now refer is based. Taking the combustible constituents of the coal, we find that—

1 lb. Hydrogen in burning produces heat	=	50	lbs. Water evaporated.
1 lb. Carbon into Carbonic Oxide	" =	4	" "
1 lb. " " Carbonic Acid	" =	11.66	" "
1 lb. Sulphur " Sulphurous Acid Gas	" =	4	" "

Upon this we can construct the next table, giving us the full amount of water heated up from 60 degrees and evaporated by 100lbs. of coal, constituted according to the table, and all its elements subjected to perfect combustion:—

4.4 Hydrogen	..... at 50	=	220	lbs. Water evaporated.
24. Volatile Carbon	.... " 11.66	=	279.84	" "
58. Fixed	" " 11.66	=	676.28	" "
2. Sulphur	..... " 4	=	8	" "

1184.12

These are the purely theoretical results; but in order to give a just estimate of what is possible in practice, we must take into account that the water is not generally thrown into our steam boilers at 60 Fahr., but, by the arrangements made for using the heat of condensing steam, is more generally at 160 Fahr. We must therefore,

in justice to the theoretical calculation, add this to the amount that ought to be evaporated. But 100 degrees Fahr. upon 1184lbs. is a little more than equal to the evaporation of 100 lbs. of water. This, then, brings the quantity theoretically evaporable to 1285 lbs. of water, by perfect combustion of 100 lbs. of coal, provided all the heat is so applied. But here a deduction must be made: by the Table No. 2, it will be seen that the combustion of these constituents of the coal will require 255.8 lbs. of oxygen. To afford this weight of oxygen, it will be necessary to pass through the furnace 1148 lbs. of atmospheric air. Now, taking the air at 60 degrees when it enters the fire, and the resulting gases after combustion being nearly the same in volume, at 260 Fahr., we have thus to calculate a loss of 200 degrees of sensible heat on all this weight of gases passed into the chimney. To arrive at anything like accuracy as to this loss, we must take into account the specific heat of these gases; and as the nitrogen of the air forms the largest portion of the gases, we may be satisfied with the specific heat of that body, which does not materially differ from the others, and is the same as air.

The specific heat of air, as compared with water, is as .26 to 1. To find, then, what heat is lost by the gases, or what amount of water that heat would evaporate, we must multiply the 1148 lbs. of air by .26, which will shew that the heat lost by the gases passing into the chimney at 260 Fahr. would heat 298 lbs. of water 200 degrees, or is equal to the evaporation of 60 lbs. of water at 160 Fahr. This 60lbs. of evaporation has then to be deducted from the theoretical quantity of 1285 lbs. before we get to the attainable evaporation. Suppose we also deduct 25lbs. for radiation from furnace doors and into the ash-pit, and for heat communicated through the brick work, we arrive at 1200 lbs. of water at 160 Fahr. as the quantity of water which would be evaporated by perfect combustion of 100lbs. of Lancashire coal.

After making all these deductions, it may still be considered that something is due to the impossibility of arriving at perfect theoretical results in actual practice; but this I leave to the consumers of coal, again reminding them that sound theory has fixed the limit of what can be attained; and until they reach that, their practice is imperfect.

Mr. John Graham, calico printer, favoured the chemical section of

the Manchester Literary and Philosophical Society, a few years ago, with the results of a number of large experiments made at the Mayfield Print-works, on coal from different pits, and on boilers of different constructions, and also different modes of firing; the quantity of water evaporated per pound of coal for every experiment being given. I have not the means of consulting that paper at present, but, as far as my recollection serves, the results varied from under 6 lbs. of water to under 8 lbs. of water for 1 lb. of coal. I have also the statement lately made to me of a gentleman whose business engagements should make him pretty accurately acquainted with what is now generally done in Manchester, and he affirms that, although some parties may get $6\frac{1}{2}$ lbs. to 7 lbs. per 1 lb. of coal, yet the average does not exceed 5 lbs. This, if the fact—and I can neither substantiate nor contradict it—is a most astounding one, and requires to be deeply pondered by those connected with Manufacturing operations, as evidently showing that in one part of our economics much has yet to be done. This is evident when we consider that, assuming this statement to be correct, then of every pound of coal used in our manufacturing operations, about 4-10ths are made available and yield useful results, while nearly 6-10ths of it are wasted so far as practical benefits are concerned, and consequently, that of all the immense quantity of coal consumed in manufacturing operations in Manchester, which is estimated at 1,000,000 tons, 416,600 tons are represented by the water evaporated or work done, while 583,400 tons are represented by the waste that is sent in the form of carbon or carbonic oxide through our large chimneys.

I do not feel it my duty here to go into the legion of patented inventions for consuming smoke and economising fuel which are now crowding the patent lists. Many of these no doubt contain valuable suggestions,—and partially effect the object. But no one of them contains all that is necessary, and many of them display great ignorance of the laws of combustion. One of these smoke patentees is so paradoxical as to say that smoke cannot be burned, and that in order to consume it you must do so before it is made. This is simply absurd. All black smoke is composed of or contains particles of combustible matter, and if combustible they can be burned.

This leads me to mention a point of some importance, which

seems not to have been sufficiently if at all observed, namely, the radical difference between the smoke of our dwelling-house chimneys, which proceeds from our domestic open fires, and that which comes from our tall chimneys, proceeding from closed furnaces. All persons will have observed that our dwelling-house smoke is seldom dark in colour, being generally of a light grey, approaching to white; whilst the smoke of our manufactories is almost invariably dark in colour, and when dense it is quite opaque. Now this is a difference not only in appearance but in essential character. The smoke from our domestic fires is a very heterogeneous composition, while that from our furnaces is, I believe, much more simple. Our domestic fires, though vomiting forth a sufficiently noxious compound, have not yet come specially under the ban of our sanitary smoke consumers, and it may be well for the credit of the latter that it is so; for unless our open fires are changed for the close stoves of the Continent, there are no available means of changing the character or results of the process of combustion in that department.

In order more clearly to explain the distinctive characters of these two modes of combustion, I may state that there are two distinct stages in the decomposition of coal by heat, however that heat is applied. The first is a process of distillation.

When coal is exposed to a red heat, or even somewhat under a red heat, its constitution is immediately broken up, and this decomposition is independent of the combustion of the coal, as it takes place equally in close vessels where air is completely excluded. Thus in the closed retorts of the gas works we have the hydrogen, the volatile carbon, the nitrogen, and even the sulphur, expelled; for although this latter body, existing in the coal as sulphide of iron, is not in that form volatile, yet from its affinity for hydrogen it is almost entirely volatilised as sulphuretted hydrogen; and these volatile products being all expelled, we have the fixed carbon and the ashes or earthy matters, neither of which can be volatilised by heat, however long continued; the further decomposition belongs to the second stage, and is purely a process of combustion.

But do we in the first or distillatory stage, which takes place in our furnaces and open fires as well as in our gas retorts, simply eliminate the volatile constituents of our coal, as hydrogen, carbon

nitrogen, and sulphur? Certainly not! these constituents, instead of leaving individually, form at the moment of their expulsion chemical unions giving rise to a most interesting series of compounds, many of which are well known, while some are only now coming under investigation, but all of which may be seen visible to the eye from our own parlour fires. For instance, our fire is getting low, and we call for coal to replenish it. The housemaid, after levelling down the nearly exhausted coke, dexterously places a couple of pieces of coal in as convenient a position as possible, and covers them up by pitching a lot of small out of the coal scuttle. After a slight crackling and splintering, shewing the non-conducting nature of the coal, a few streams of smoke come eddying up through the mass, of a white steamy appearance at first, being chiefly the moisture from the surface of the coal; but soon it becomes more dense and of a yellowish appearance. The distillation has now commenced; soon parts of the coal begin to swell and soften, and jets of the yellow smoke to issue from these softening masses. If the fire has been dull, this process goes on for a considerable time, and clouds of yellowish-white smoke pour lazily up the chimney, for its specific gravity being considerable, and being only slightly heated, it has no great ascending power. But what is the composition of this yellow vapour? It contains in perfect existence many substances of very different constitutions,—light carburetted-hydrogen gas (the explosive gas of the coal mine); olifient or heavy carburetted-hydrogen; or to give the others according to the present nomenclature, benzole, toluole, cumole, cymole, naphthaline, para-naphthaline, chrysin, pyrine, and hydro-sulphuret of ammonia. All these substances in varying proportions, and each capable of being separated from the others, are while we look on slowly rising from our firegrate, and wending their way quite deliberately up the chimney, preparatory to pouring themselves down the throat of the first pedestrian they meet in the street. But to make the process a little more active, we now stir up the fire; the carbonaceous base of the combustible mass having accumulated heat, by being covered, now makes a sudden attack upon the overlying coals,—suddenly the distilling gases burst into flame at different points,—the distillation proceeds more rapidly,—larger volumes of the distillates are thrown off, and not being exceedingly inflam-

usually, sometimes the flames are mastered and the yellow smoke prevails. The flames, however, keep encroaching and spreading over the mass, and now is the only time we have any trace of black deposit from our domestic fires; at this point of the combustion, so large is the mass of inflammable gases that perfect combustion never takes place; the intermediate products of combustion are all decomposed where the flame exists, though during the whole period of the distillatory process a considerable proportion of the distillates escape to the chimney unburnt; the hydrogen in the flame is all united with oxygen and forms water, but only part of the carbon gets converted into carbonic acid or oxide, and part is deposited as soot. One of the conditions of combustion is here in perfection, namely, abundance of oxygen, but for the other a sufficiently high temperature is wanting. As soon as the distillation draws to a close the combustion becomes perfect, the glowing of the carbonaceous mass and the play of the bluish lambent flame over the surface shew the conversion of the carbonic oxide into carbonic acid, and the remaining sulphur into sulphurous acid gas, and nothing now escapes the process.

These, then, are the characteristics and results of combustion in our domestic open fires. The smoke from our house chimneys consists to a large extent of the final products of combustion, carbonic acid gas, with the greater part of the smaller impregnation of sulphur in our house coals converted into sulphurous acid gas; with these will generally be mixed more or less of the tarry vapour products of distillation previously named, and occasionally a portion of carbon or soot, from the imperfect combustion by flame of these tarry vapour compounds; and besides all these, a varying proportion of carbonic oxide, making altogether a sufficiently noxious compound. Such as it is, however, the smoke consumer must take it; there are no means of improving it without a radical change in our domestic arrangements.

Leaving this department, we return to the investigation of the process of combustion, as conducted in the close furnaces of our steam boilers and in other manufacturing operations. In these processes, I take it for granted that there are used yearly in Manchester one million tons of coal, or one half the annual consumption. I may also say that they are the most impure kinds of coal, being the cheapest sorts, and we may therefore assume that of the two per

cent. of sulphur given in the table No. 1 as the average for all the consumption, one per cent. is due to the house coal and *three* per cent. to the manufacturing coal. As to the other constituents the change is not material.

As before stated, in the close furnace we have the two stages in the decomposition of the coal, the same as in the retort or open fire; let us therefore first investigate the distillatory stage in the furnace. The stoker having stirred and withdrawn the clinkers from his furnace, throws on probably six to eight shovelfuls of coal. The distillatory process here being urged on not merely by the heat of the carbonaceous residue, but by the intense heat radiated from the brickwork of the furnace, commences instantaneously and proceeds with great rapidity. All the tarry vapour products, and also the sulphur as sulphuretted-hydrogen gas, and the nitrogen as ammonia, are poured out in dense volumes from the decomposing coal. Meantime the coke under the coal, from the previous stirring, is urged to a high state of combustion by the draught of air through the bars, and is able to seize a large part of the passing oxygen and to combine with it as carbonic oxide. This, at an intense heat, mixes with the tarry vapour compounds and sulphuretted-hydrogen, and, assisted by the radiating heat from the brickwork, these vapours at once reach the heat of combustion; and were the other condition present, namely, a sufficient quantity of oxygen, the process of perfect combustion would at once take place. But, as we have seen, a large part of the oxygen is already appropriated; instead, therefore, of perfect combustion of all the products of the coal, a struggle now takes place as to which shall take or retain the limited amount of oxygen present. The first effects of that struggle are the decomposition of all the tarry vapour or hydro-carbon compounds, and also of the sulphuretted hydrogen; and now the hydrogen asserts its first claim to the oxygen, on the ground of the higher affinity,—all the oxygen unappropriated is at once laid hold of by the hydrogen, and if not then satisfied and the heat is sufficient, what hydrogen remains uncombined will then unite with oxygen at the expense of the carbonic oxide. Hence the dense dark cloud that now issues from the chimney, containing the immense volume of nearly pure carbon precipitated from the tarry vapours, and also partly from the carbonic oxide. Mixed with this mass, and in an innocuous condition, we may find the sulphur drawn

from the coal as a distillate, through the affinity of the hydrogen gas, but again precipitated by the hydrogen from its greater preference for oxygen.

That this theory of the decomposition in the close furnaces is not only sustained by the known affinities of the bodies but by fact and observation, must be evident to any one who will not merely compare the appearance of the smoke from our domestic fires with that from our manufactories, but will compare the ordinary appearance of the smoke from the latter with that which it exhibits when the boiler fires are newly lighted, after being a sufficient time out of work to cool the internal brickwork. When the fires in this case are lighted up and coaled, instead of the black vapour we have a dense yellow-white mass issuing from the chimney, being the tarry vapours undecomposed; and this continues till the brickwork assumes its ordinary power of radiation to assist the decomposition.

Assuming then the correctness of this theory, we have, during the time that the distillatory process goes on vigorously, all the products of the coal flying off in an uncombined condition except the hydrogen, and as much carbonic oxide as escapes decomposition, by the hydrogen being all satisfied with oxygen. What then are the economical and sanitary bearings of the process during this period of the combustion? Economically we are obtaining the full equivalent of heat from the hydrogen gas; but in most cases all the volatile carbon is escaping without yielding any heat at all; and wherever the deficiency of oxygen is so great as to necessitate the decomposition of the carbonic oxide, to that extent a portion of the fixed carbon is also escaping, without yielding any equivalent of heat, while the other portion of fixed carbon volatilised by combustion during this period of the process is escaping as carbonic oxide gas, and thus yielding less than half the heat it would yield, as carbonic acid gas.

Thus far the economical position. But what are the results in the sanitary department at *this period* of the process, which solely and exclusively engages the attention and anxiety of the sanitary smoke consumer, and to the improvement of which all his efforts are directed?

Decidedly and considerately I hazard the assertion, that this period of the process of combustion in our manufacturing operations is the very point where the least mischief is done to the sanitary

condition of our atmosphere and the health of our populations. To sustain this assertion, let us attempt a somewhat hypothetical analysis of the gases issuing from the chimney during its continuance; and for this purpose I shall assume that the distillatory process takes half the time of the entire combustion, and that 100lbs. of coal are exposed to decomposition. Assuming, then, that oxygen passes through the bars sufficient to oxidise one-half of the fixed carbon of the coal as carbonic oxide, and an excess of oxygen passes equal to one-half of the hydrogen, we shall then have 57lbs. of oxygen, or 255 lbs. of air, passing through the fire; the exit at the chimney will therefore be, on the assumption of the correctness of my hypothesis, as follows:—

198	lbs. Nitrogen Gas.
39·6	“ Water, as Steam.
29	“ Carbonic Oxide Gas.
31·5	“ Carbon, as Soot.
2	“ Sulphur, as Soot or Solid.
1	“ Carbonate of Ammonia, or Sulphide of Ammonium.

Of these constituents of the smoke only one is of a character positively deleterious to health. Nitrogen gas is purely negative, and is not altered by passing through the fire. The water needs no defence; the solid carbon, against which all the cry is raised, is guiltless of any deleterious effect on human health, is one of the most anti-putrescent bodies, and while floating in the atmosphere does all that it can to arrest and destroy noxious and miasmatic vapours. Sulphur, again, in its solid form, is perfectly innocuous. The only objectionable body is the carbonic oxide gas; this is certainly poisonous, being equal in that respect at least to carbonic acid gas. It has, however, this advantage, that while carbonic acid gas has a specific gravity of 1·52, air being 1·0, and is thus more than 50 per cent. heavier than air, the specific gravity of carbonic oxide is only ·96, or somewhat less than air; it is thus not only aided in its escape by the law of diffusion, but its lightness always prevents it from any tendency to descend to the human dwellings around.

I might now contrast the preceding hypothetical—yet I venture to say very probable—analysis of the black smoke of the distillatory stage in the boiler furnace, with the succeeding stage of the process of combustion, when the residuary coke only is undergoing that pro-

cess, and the chimney throws out only a thin haze of smoke hardly visible; and might show that here, while our nitrogen remains the same, we have added to our carbonic oxide gas more than double its weight of carbonic acid gas. But instead of tabulating the results of this latter stage of the process, I shall meet the case of the smoke consumer exactly, by supposing that he and the economist together have fairly mastered their difficulty;—that the economist, by getting perfect combustion of his fuel in the first or distillatory stage of the process, has not only got the economical value of his coal, but has also been able perfectly to satisfy the sanitary smoke consumer, being in a condition to point to his chimney-top as now guiltless of sending out anything *visible* which can prejudice the health of the community. But suppose that we distrust appearances, and again resort to our analysis,—not in this instance partaking much of hypothesis, but coming near to certainty. For the distillatory stage, we shall in this case have to send through the bars 178 lbs. of oxygen, or 746 lbs. of air; the chimney-top will at the same time emit—

568	lbs.	Nitrogen Gas.
163	“	Carbonic Acid Gas.
39.6	“	Water.
5.5	“	Sulphurous Acid Gas.
1	“	Sulphite of Ammonia.

Now, I put it to the sanitary smoke consumer to make his choice:—Will he consent to have from every 100 lbs. of coal, during the distillatory stage of combustion, 29 lbs. of poisonous carbonic oxide gas—prevented by its levity and the law of diffusion from invading the lower regions of the atmosphere—and at the same time bear with the black smoke which confines its ravages to the destruction of the purity of his linen; or will he choose instead, 163 lbs. of heavy carbonic acid gas, descending around him by its specific weight despite the law of diffusion, and so poisonous in its character that it is an ascertained fact that 7 per cent. of it diffused in the atmosphere is immediately destructive of animal life?

These facts contain the elements of his choice, or the points of difference between the sanitary condition of our atmosphere as the receptacle of the products of imperfect combustion in our manufacturing operations, and what it will be when perfect combustion is attained. And while I state my conviction that the large induce-

ment which the economical view of the matter presents, will furnish a motive for striving to perfect the process, which will now go on without the aid of the sanitary smoke consumer,—and that we shall, slowly it may be, but certainly, arrive at the results pointed at,—I nevertheless look upon the change as involving a most serious impending evil. Deleterious already, and weakening to the vital powers, as our atmosphere is, that evil will doubtless be greatly increased by the very means by which it is now sought to lessen it. So convinced am I of this, that I look as the only hope to the time when the evil will call imperatively for a remedy, and of an essentially different character to the one now so pressingly urged.

Let us look at the tabulated results of perfect combustion of our present quantity of coal for manufacturing purposes,—taking for granted that while we are going on to reach that point, no increase of coal will be needed, the increase of work to be done being obtained by improved modes of consumption. Our one million of tons of coal will yield by perfect combustion—

3,006,666	tons of	Carbonic Acid Gas.
500,000	“	Water.
60,000	“	Sulphuric Acid Gas.
10,000	“	Sulphate of Ammonia.

Now to shew that the evil is not an imaginary one, let us reduce it to the amount of deterioration during a working day, of which we may take 300 in the year; we shall then have thrown, in the twelve hours of every working day, upon an atmosphere already deteriorated and foul—

10,260	tons of	Carbonic Acid Gas, and
200	“	Sulphurous Acid Gas,
the equivalent of about 290 tons of Vitriol.		

Assuming, then, the atmosphere of Manchester as inclosed within a ring of $2\frac{1}{2}$ miles diameter, and to extend to 45 feet in height, we have thus a mass of air measuring 217,800,000 cubic yards; the bulk of carbonic acid gas produced being 10,260 tons per day, will be 8,000,000 cubic yards, which added to the impregnation from our dwelling-house fires would give us at least the quantity of 7 per cent. produced during a working day,—which, if we could suppose it to accumulate in that space, would render the whole area as

instantly destructive to life as the *Grotto del Cane*, or the workings of a coal mine after an explosion of carburetted hydrogen gas.

I do not, however, present this as an occurrence within the range of possibility, although it may be quite rational to assume the likelihood of its happening in some particular localities in very peculiar atmospheric circumstances; but without supposing the possibility of such a fearful catastrophe, the idea is sufficiently horrible that we shall have at all times floating around us such a mass of atmospheric poison, which we must to a certain extent inhale, and from the deleterious influence of which we cannot entirely escape. But in addition to the carbonic acid we shall have for every working day the diffusion of about 200 tons of sulphurous acid gas, which having a specific gravity of 2.2, and thus being more than double the weight of air, will under almost any circumstances descend to the lower strata of the atmosphere, and surround us, destroying vegetation, and though in itself one of the best correctives of miasma, yet certainly a most insalubrious atmosphere to breathe constantly.

The prospect thus held out as to the well-being of our town population is certainly not a very cheering one, and it may seem that while pointing out the mistake into which the sanitary smoke consumer has fallen, I am doing my utmost to effect the same amount of mischief, by presenting so strong an inducement to the possible economising of fuel; but as the mischief is apparently inevitable, it seems the best that can be done to probe the disease to the bottom.

A remedy I believe to be possible; and though the one which I shall take the liberty to indicate may now be looked upon as chimerical, it is one that I have not the slightest doubt we shall ultimately be driven to adopt.

We cannot remove from the atmosphere the immense volume of gases produced by our coal combustion: this is impossible; but it is possible to confine those gases so as to separate them entirely from that portion of the atmosphere in which we live, and to convey them into the vast atmospheric ocean over our heads at a point which would effectually preclude their returning upon us.

I should propose, then, a system of *atmospheric* or *gaseous sewerage*, and the complete removal of all these gases to a safe distance from

our towns. The original suggestion of a mode for effecting this object is not mine, and I therefore disclaim all the credit that may attach to its author; but I am not aware of its having ever been given to the public in a practicable shape, and there are some views of the matter which may be safely presented as new. I would combine this gaseous sewerage in such a form with our town drainage, as would bring all the liquid sewage into contact with the gasses from our furnaces and our house fires, the liquid sewage being kept, as now generally proposed, separate from all surface drainage. The semi-liquid and fetid mass being brought into contact with the sulphurous acid gas (the result of our perfect combustion), would have its putrefactive process arrested and the foul emanations neutralised,—all its ammonia converted into sulphite and thus permanently fixed, and all the sulphuretted hydrogen and other unwholesome gases decomposed. When concentrated in this innocuous form from various districts to a convenient place, it might with perfect safety be manufactured into manure more valuable than the richest guano, as I shall afterwards attempt to shew. All the gases from our coal combustion would have to be conveyed along the same tunnels to centralizing conduits converging to a point, where an immense chimney, at least 600 feet high, should be erected, to discharge these gases into the atmosphere,—the ascensive power being obtained either from the retained heat of these gases, which would probably be found quite sufficient, or if not, artificial heat could then be supplied to effect that object.

As the idea of one chimney being sufficient for all the furnaces and domestic fires of Manchester will, on its first announcement, be looked upon as preposterous, I shall first give the size and cost of the chimney proposed, and shall then demonstrate its more than sufficiency for the purpose. The chimney should be 600 feet high, 100 feet internal diameter at the top, 140 feet external diameter at the bottom, and its walls 10 feet thick at the bottom and 2 feet thick at the top. To build this would require 18,200,000 bricks, or with the addition of 1,800,000 for foundation, say 20,000,000, which would cost at present in Manchester under £15,000.; another £25,000. would probably build it, making the total cost about £40,000. The weight of the chimney would be 72,000 tons, and it would exert a pressure on the area of its foundation (say of 150 feet

square) of less than 50 lbs. per square inch, or less than the pressure which a man of 12 stones weight would exert who should stand for a moment on his heel or tiptoe. Thus there would be no fear of insecurity from that cause. It would supersede say 500 chimneys in Manchester, costing at an average £500. each, or £250,000. But it may be asked, having built our large chimney, will it be sufficiently capacious to pass all the gases resulting from the combustion of our two million tons of coal? These gases will amount in volume to about the same as the air required for perfect combustion of the coal. Two million tons of coal require for perfect combustion 16,710,000,000 cubic yards of air; this divided by 365 = 45,789,000 cubic yards per day.

The area of our chimney at its smallest diameter is 7,500 feet; this gives a column of air of $7,500 \times 600 = 4,500,000$ cubic feet; and the weight of this at 60 Fahr. is 334,285 lbs. Suppose, then, that all our gases when entering the chimney are at a temperature of 100 Fahr., or that they are expanded by 40 degrees above atmospheric temperature, the column will then weigh 307,543 lbs., and thus we shall have an ascensive power of 26,742 lbs. Now 100 Fahr. is only a little above blood heat; and as all the gases from our boiler furnaces would enter the conducting flues at a heat of 250 degrees or upwards, it is not assuming too much to take it for granted that without assistance we should have a regular heat in our chimney of 100 Fahr. But $\frac{29742}{7500}$ on an area of 7,500 feet gives a pressure of more than $3\frac{1}{2}$ lbs. per square foot, and this again, according to the ascertained law of the pressure of air in motion, gives a velocity of 42 feet per second, or, deducting the 2 feet per second for friction on the sides of our chimney, will give us a free velocity of 40 feet per second. This, only allowing twelve hours per day, and not taking into account what passes during the twelve hours of the night, shows— $40 \text{ feet} \times 7,500 \times 60 \text{ sec.} \times 60 \text{ min.} \times 12 \text{ hours} = 12,960,000,000$ cubic feet, or 480 millions of cubic yards per day of twelve hours. Thus, while our two million tons of coal divided by 365 days, require only space and draught for 45,789,000 cubic yards per day, we can actually, with our proposed chimney pass 480 millions per day, or more than *ten times* what is actually requisite.

This leads me to state one of the vast advantages of the plan now

proposed. In alluding to the system lately propounded and strongly advocated in "The Times" for sewerage and taking away all the excreta of London, I characterised it as a clumsy scheme. It makes no provision for either neutralising or getting rid of the pestiferous gases or effluvia by which fever, consumption, and cholera are nourished; nay, it provides for the whole under-strata of London being actually saturated with these gases, as it proposes to accumulate and retain the fetid abominations, while they slowly wend their way through nearly level culverts to the place of their exit, giving just sufficient time for the full development of the putrefactive process, by which the deadly gases will be evolved in such abundance that no trapping will be sufficient to confine, and almost no building be able to prevent them from leaking, when pent up as they will be by this costly yet crude arrangement.

Now in the plan here proposed, provision is made, as I shall more fully explain, for the neutralisation of the liquid filth, the stopping of the putrefactive process, and the decomposition of all that is deadly arising from the sewerage; but at the same time a power is provided that will be able to lay hold of all the gaseous emanations, and drag them off so pertinaciously and effectually that it will be utterly impossible for one breath of them ever to be felt where it is in operation. Our chimney having an excess of nine-tenths of its draught, and being connected with all the town sewers, will effectually carry off every particle of foul emanations from thence; and every leak or opening to the upward air from these sewers would not then emit foul gases, but draw in fresh air with a pressure or suction of three and a half pounds per foot, or a velocity of 40 feet per second.

This I consider is one of the most valuable features of the scheme, and the principle involved in it as essential to the sanitary condition of our towns. It is idle to talk of trapping, and thus confining gases evolved under-ground; exit they must and will have, and when you imagine you have secured them in one place you will find them pouring out from another. I shall, however, probably make this matter plainer by an illustration. I lately took an old-fashioned detached house. After entering into possession, I found frequently very disagreeable smells, especially after rain, a change of wind, or a fall of the barometer. They evidently belonged to the sewerage.

No time was lost in getting all the exits newly trapped with the most approved patent grids; all slopstone pipes, &c., were cut and water-luted. But it was of no use; it came through the very walls and floors, and one bed-room on the first floor which shewed no apparent connection with the sewer was quiet uninhabitable. What was to be done? I had exhausted all the remedies which the philosophy of the London scheme acknowledges, and yet the evil was uncured. I adopted a plan which it does *not* acknowledge;—a branch from the main sewer was brought right under the kitchen grate, from that a pipe of cast iron, four inches diameter, was carried up through the brickwork behind the kitchen fire, and the open top projected into the chimney a yard and a half above the fire. When this fire was again lighted, in a few hours all the house was perfectly sweet, and the distant bed-room, uninhabitable before, has been slept in ever since. Now, if no provision is made for separating and conveying completely away to a safe distance the effluvia from the accumulated excreta of London, the scheme will turn out to be a futile and dangerous one. By separating the surface drainage, and thus concentrating the sewage as much as possible in order to lessen the quantity, the exact requirements for energetic putrefaction will be provided. Dilution below a certain point is adverse to putrefaction; that dilution will at present be the general state of the sewage, but with the separate sewerage plan it will be the exception, and the putrefactive process will have full play.

But to bring the matter to a close, I shall introduce another feature of my plan, and then leave it to the consideration of the thoughtful. One of the subjects now most frequently discussed in connection with the sewage of towns, is its value and applicability as a manure. London has been peculiarly the scene of these discussions in various shapes, and it would seem from the plan now proposed of carrying off the sewage and pouring it into the tide, that whatever its ascertained value, its inapplicability as a manure is a settled point. To this mode of settling the question I feel the utmost repugnance. Nature, provident of means in effecting all its objects, has established certain laws of connection between the animal and vegetable kingdoms, and while the observation of some of these laws in operation may only serve to point a moral or be suggestive of principles for our guidance, the observation of others will afford us rules by which our conduct

may be regulated, so that by acting in accordance with these laws we may enjoy the benefits which always flow from obedience to them.

In the animal kingdom the air which is breathed has its oxygen retained and changed in the animal economy into carbonic acid, and those other oxygenated compounds which the animal system is constantly throwing off while the vital process goes on. The vegetable kingdom, as if depending on the higher class of organisation, not only breathes and is sustained and built up by the carbonic acid expelled by the animal organisms, but lays hold with avidity, and luxuriates upon, those various forms of excreta which the animal life has thrown off. With regard to the merely atmospheric operation of this law, our duty is limited; it is needful for us to take care that the animal system has its full supply of oxygen, and has room to throw off the carbonic acid, and there our activity terminates. Nature will provide for the diffusion of that carbonic acid, and will not fail to afford to every vegetable existence its full supply to sustain and build it up. But those other essential constituents of the vegetable life which they obtain at a vast expense of time and energy—the phosphates, the silicates of soda and potash, and the combined nitrogen, all of which have to be sought for slowly by the far-spreading roots of the vegetable structures—are dependent on the operation of heat and cold, and moist and dry, disintegrating the rocks, the debris from which slowly and reluctantly yield them up to the living vegetable forces; but when these substances thus painfully acquired are handed over by the vegetable kingdom in the various forms in which it affords food to the animal economy, and they again, after sustaining and combining with the animal structures, are thrown off in the various forms of excreta, they become then in the fittest condition for sustaining, and maturing, and increasing the production of those very classes of vegetable existences from which as food they were extracted. And I think there is not the slightest reason to doubt that, theoretically, if the whole excreta of London's two-and-a-half millions of people were absolutely economised, and all applied with absolute knowledge to the soil in proper proportions, it would cause an *additional* growth to what the soil without its aid would yield, of exactly as much as the food represented by that excreta; so that with a wise economy of our resources up to a point when the utmost that all our land could be made to yield is produced—and we are yet very far from such a

point—instead of increased population pressing upon the means of existence, the means of existence would keep regularly and systematically ahead of the population.

What, then, is our present position on this important subject, and which is so closely allied with the sanitary question? Theoretically we seem to have ascertained that the food which our populations consume contains certain elements derived from the soil which produced that food, which were essential to its production, and which are by no means destroyed by entering as food into the animal economy and becoming constituents of the bodily structures, but are faithfully rendered up again as excreta, and become the elements of another equal supply of food. Thus far the *theory* which connects itself with the supply of the most pressing of our necessities,—the production of our daily food. Is our *practice* in accordance with it? As in many of our operations so in this, our practice has existed long before any theory on the subject, either true or false, has been sought for. From time immemorial the elements derived from the soil have been partially returned to it by a limited use of the excreta chiefly of the lower animals, but by far the larger portion of these elements, from ignorance of their value and from practical difficulties as to their application, have been most improvidently wasted. Nature, by means even of the disagreeable forms with which she has invested them, has been calling on us to return them to the soil, that she might transform them into the beautiful and the useful; but we have preferred to send them to pollute our rivers, and almost to contaminate the ocean itself, and have sent nature back to the exhausted soil to renew the search for those elements of the vegetable structures of which we have so unwisely robbed her; and when she has failed in finding the needful amount of these elements, and been consequently unable to mature the produce we required of her, we blamed the seasons, and thus tacitly and often avowedly threw back on the bountiful Author of seed-time and harvest, as the result of His decrees, what was simply the result of our own ignorance. We are now, however, awaking to a full sense of the importance of rendering back to the soil what is withdrawn from it as food; nay, we are traversing the ocean in order to find in a portable form the excreta of the millions of birds which tenant the isles and coasts of the southern hemisphere; but as yet we are practically ignoring the fact that the sewage of our

towns contains in quantity and kind all that is needful to replenish our soil, and to make it increasingly productive.

As the fact of the excreta containing the equivalent of the food consumed in elements essential to vegetation will not be questioned by any who have studied the chemistry of the animal economy, I shall take it for granted that the sole barrier to its universal application is the practical difficulties to be overcome. The use of the sewage of towns in a liquid form has been amply discussed, and is at present looked on as almost hopeless. Precipitation of the solid from the liquid has been attempted, and several plans for effecting this are now in operation, with not much promise of success. All of these have necessarily failed from the fact that they have not even attempted to arrest the ammonia, the most valuable constituent of the sewage. There is, indeed, a plan for precipitation (that of Dr. Angus Smith and Mr. M'Dougall), which does profess to arrest and fix the ammonia, and apparently on scientific principles; but it has not yet been brought into operation. The third and only other mode that remains is to convert the sewage into a dry substance by evaporation, having previously fixed all its volatile constituents. By this mode of course all its value would be economised, and its application be rendered easy. It thus becomes only a question of the expense of the process and value of the result.

Returning, then, to my proposal, I shall be able to shew that if in any shape this mode of economising our town sewage is to be made a practical operation, the plan I propose will most decidedly facilitate that result. The underground channels for conveying the waste gases of our coal combustion to the one great chimney would also be the channels for the sewage, which, separated from all surface drainage, would thus be in as concentrated a form as possible; the sulphurous acid gas of our furnaces and fires would, by coming into contact in these channels, neutralise all its putrefactive properties, and convert all its ammonia into sulphite; thus entirely preventing its escape at any future stage of the process, so that when converted into a dry manure every atom of the combined nitrogen will be available as a fertiliser. But besides all this beneficial action of the waste gases on the sewage, they become themselves the direct source of a most valuable deposit, which has never yet been looked on as one of the elements of benefit to be derived from the excreta of our towns. Ammonia, in one form or another, is one of the invariable

results of our coal combustion. It is well known that it is one of the regular products of the large process of coal distillation carried on in our gas works. Experimental results of a very accurate character were many years ago given by Bunsen and Playfair, as to the amount of ammonia yielded by coal subjected to the distillatory process. These results of experiment correspond almost exactly with those yielded on the much larger scale at our various gas works. Having had all the ammoniacal liquors of the Manchester and Salford Gas Works passing under my observation for several years, I am able to give this with considerable accuracy. The average quantity yielded is about the equivalent of 20 to 24 lbs. of sulphate of ammonia for every ton of coal; but as these results, both experimental and on the larger scale, have respect only to the distillatory process, an important question still requires solution, namely, whether the production of ammonia remains constant when the coal is subjected to partial or perfect combustion.

There appeared in the Journal of the Society of Arts, London, about twelve months ago, a statement said to have been made in a lecture delivered before that society by Professor F. C. Calvert, and under the presidency of Dr. Lyon Playfair, in which it was announced that in one of our large processes, the conversion of coal into coke in our coke ovens, ammonia was produced and wasted by being thrown into the atmosphere in the proportion of six tons of sulphate of ammonia for every 100 tons of coal operated upon. If this statement were the result of experiment, and could be depended upon, it would prove that not only is an equal quantity of ammonia produced by partial combustion of the coal as by the distillatory process of the gas works, but that actually six times the amount is produced in the partial combustion of the coke oven that there is by distillation in the gas retort. I am, however, afraid that the quantity mentioned is considerably above what is actually produced, and is only a calculation of what the combined nitrogen of the coal ought to generate.

Dr. Angus Smith kindly undertook a series of experiments for me in order to elucidate the real facts of the case in this matter; and although they do not fully exhaust the subject, they prove that in no case does it seem possible to obtain an approximation to the quantity said by Professor Calvert to be given. Yet that a quantity equivalent to 35 lbs. of sulphate of ammonia per ton of coal, or upwards of $1\frac{1}{2}$ tons per 100 tons of coal, is in certain cases obtain-

able,—and as it also resulted from these experiments that a considerable amount of nitrogen is held in an apparently mechanical combination by the coke after distillation of the coal,—and as in perfect combustion this would probably all be converted into ammonia;—we have reason to conclude that perfect combustion will yield a larger product of ammonia than either the distillatory process of the gas manufacture or the partial combustion of the coke process.

It will, then, form a perfectly safe basis for calculation if we take one-sixth of the probable theoretical quantity given by Professor Calvert, or 22·4 lbs. of sulphate of ammonia, for every ton of coal consumed, and this gives a starting-point for the following calculations of what is possible and practicable in an economical point of view from the adoption of my plan, with the waste gases of our coal consumption :—

The production of sulphate of ammonia from one ton of coal being 22·4 lbs., our two million of tons of coal will yield, on the adoption of my plan, 20,000 tons of sulphate of ammonia, all of which would be deposited in the tunnels, and be added to the sewage. The value of sulphate of ammonia as a fertilizer is not now a doubtful question. Its money value, at its average market price of £15. (its present price for manure being £20.) per ton, would be £300,000.; rather a heavy sum to dissipate in smoke.

To ascertain the value of the sewage of Manchester is a difficult problem. We have no certain data as to its value in phosphates, alkaline sulphates, and silicites, or other fertilizing constituents; but allowing these to be merely additions to the value of the resulting manure, we may get an approximation to the quantity of ammonia contained in it as bearing a known proportion of the population; and from the closest investigation of data furnished by various authorities, this cannot be less than the equivalent of 70 lbs. of sulphate of ammonia per annum for each of the population. The quantity is probably somewhat beyond this, but it does not appear that it can be less. This for a population of 400,000 is 12,500 tons of sulphate of ammonia per annum, contained in the sewage of Manchester and Salford. The money value of this again is £187,500. for a commodity now only devoted to the pollution of the river Irwell, which is thereby converted into a huge foul-water trough, in which the only life is the constant bubbling of the putrefactive gases emanating from its black slimy deposit.

But this is not the only mode in which the money value of the

sewage can be estimated. If when thus combined with the deposit from our coal combustion the whole can be manufactured into a dry manure, its use will be practically unlimited ; and looking at it as so manufactured, and taking the sulphate of ammonia as the basis of its value, we shall find that if we produce a compound containing carbon, sulphates of the alkalis, phosphates, and silicates, all which exist in the sewage, and holding 4 cwt. of sulphate of ammonia per ton of the compound, we should have a manure more valuable as a fertiliser than either the artificial or the average of the natural guanos.

The sewage of Manchester and Salford, aided by the proposed plan of treating the gaseous results of all our coal combustion, taking 4 cwt. per ton of sulphate of ammonia as the basis of the calculation, would yield of this artificial guano, 162,500 tons, of a quality which at £5. per ton would be cheaper than any of those now in use. The gross value of the whole at this price per ton would be the enormous sum of £812,500.

This seems a fair, in fact a very low estimate of the value of the produce from the proposed manufacture. The next question is the expense of the process. The manufacture of the manure would be a simple process of evaporation, and its expense could at once be estimated if we were possessed of data as to the proportion of liquid to solid in the sewage, or what amount of evaporation would be required to produce one ton of our dry compound. As in such an immense manufacture we may calculate on the best arrangements being adopted for economising heat, we may safely look for an evaporation of ten tons of water from every ton of coal used ; and as we could in most localities afford to use from three to four tons of coal in producing one ton of the manure, it may be assumed that if the liquid in our sewage does not bear a higher proportion to the solid than 40 to 1, our manufacture could be unhesitatingly proceeded with : if above this proportion, it might be restricted to particular localities where coal was abundant. The probability is that it could generally be manufactured at much less than half its assumed value, leaving a sum, after deducting expenses of sale, of from £300,000. to £400,000. annually as a financial inducement to undertake the scheme. Even on this narrow ground, then, it presents inducements to our capitalists of a more substantial kind than many of those undertakings in which millions of money are expended.

But promising as are the financial probabilities of the scheme, they

are insignificant when compared with the benefits in a sanitary point of view which the successful introduction of the plan in its integrity would insure, namely,—the removal from the interior of all our dwellings, from the mansion to the cottage, and even to the cellar, of the slightest trace of those pestiferous emanations which feed our fevers, consumption, and cholera, and which now more than any other merely physical cause serve to lower the vital energies of our town populations, making them an easy prey to every epidemic. Instead of the atmosphere of our towns being, as now, a dim, and dull, and murky compound of black and yellow and grey smoke, blended into a haze, and containing besides its proper elements a mixture of carbon, carbonic oxide, carbonic acid, and sulphurous acid gases, with the condensable hydro-carbon compounds of our domestic fires, we should then continually revel in an atmosphere transparent, pure, and salubrious as that which encircles the mountain's side, or reclines on the ocean's bosom; and instead of vegetation with its cheering green being banished from the interior of our towns, and even in their suburbs, holding only a stunted, miserable, and withering struggle for life, every nook and corner where light could descend might then have its shrub or its tree; our most bustling streets might be enlivened by the evergreen leaves of the climbing ivy, or with other parasitical plants, and might be made fragrant to the smell, while the eye was delighted with their beautiful and variegated flowers. The intense mental and physical activity of human life in our vast populations, would not then have superadded to the exhausting effects of this incessant toil on the human constitution, the depressing tendency of an impure and fetid atmosphere; town life would become not only endurable but exhilarating; health would become more vigorous, disease more moderate; epidemics would more seldom appear, and the dreaded pestilence finding no victims prepared for its ravages, would bid us a final adieu.

These are not extravagant anticipations, but legitimate deductions from the data exhibited. The subject is one of great and pressing importance; and it claims the sympathy of the thoughtful, of the philanthropist, of every one in fact who values the life, the health and comfort of himself and his fellow-men. As to its ultimate accomplishment, this I am convinced is only a matter of time, and my hope is that these remarks may lead to its being contemplated not as a chimera, but as a most desirable and practicable reality.

RUSSIA, AMERICA, FRANCE,

AND

ENGLAND

PASSING THROUGH THE FIRE

TO

MARS, MOLOCH, AND MAMMON.

BY

THE AUTHOR OF THE GREAT SLAVE SHOW,
BLACK AND WHITE,
&c. &c.

“To cause their sons and their daughters to pass through the fire unto Moloch.”—Jer. xxxii. 35.

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INSCRIBED.

INTRODUCTION.

THIS is the age of hypocrisy let loose. Armies of Hypocrites are mass'd here, echellon'd there, make raids everywhere, from the banks of the Danube, Rhine, and Seine, from the Neva, to the Rappahannock, where the system of mixing up religion and murder is carried to perfection. The Russian soldier makes his obeisance, bends the knee to the effigy of some sooty saint, stuck up in the corner of his barrack-room, before he fixes his bayonet, that presently blushes with the blood of a slaughtered Pole. The American soldier sings a hymn, or joins in his comrade's psalm to the Divinity, as he rams down the rifle-ball, which is presently to be sent upon its fatal mission to the heart of a Confederate brother-in-arms. The French soldier hears mass before he cuts down and vanquishes a Mexican. The British soldier attends church parade before he shoots a New Zealander,—In Spain, Austria, Italy, or Greece, religion and murder go hand in hand.

The Russians and the Yankees, being zealots, carry their offerings to the Divinity into action. And, out of battle, neither Greek or Sectarian would object to having a mouthful of prayers and a little quiet murder on his own hook. Neither French or English soldiers can be called saints or zealots. Both attend mass and church parade, as they would fall into the ranks for any other duty; out of the ranks there is no bobbing the head to saints, no psalm singing for them. They are hypocrites only for the time being, by command. English and Russians, French and Americans,

boast that they are Christians. They march under the banner of the Cross. But it is as easy to deprive them of the flag, which they have no right to carry, as to beat them with their own weapons. Here are the words spoken by the Master himself:—"No man can serve two masters." "Ye cannot serve God and Mammon." "And to the soldiers he said, Do violence to no man."

Russians, Americans, French, and English, here you must halt, stand and deliver, give up your flag, and ground arms. Bid adieu to your church parades, your saints, your hymn singing; surrender all outward and visible signs of Christianity; and if you still resolve to be men-of-war and soldiers, march under the black flag of His Satanic Majesty, the cross-bones and scull of the pirate, or the crescent of the Mahomedan.

Civilians must also parade their hypocrisy as daringly as the fighting-men. How many Mammon-worshippers wear the cloak of Christianity, or make it convenient to be Christians for *one* day in seven? The capitalist who employs several hands (white slaves,) in mines, in factories, in workshops, garrets, and cellars,—dens of human misery and suffering, (*vide* the Great Slave Show, Black and White,)—punctually attends church or chapel—he would not miss it for the world—lifting up his voice, turning up his eyes, joining in the prayers of the minister and the congregation; casting an eye of complacency now and then from the pages of his gilt-covered book, to the swelling crinolines, variegated silks, be-feathered hats, stuck-up artificial be-flower'd bonnets of the wife of his bosom and the daughters, in his pew. "Solomon in all his glory was not arrayed like one of these." Where are the working hands, who have enabled this sainted family, those upright millionaires, to make such an exhibition of piety, with so much hardiness, finery, and bravery? Grovelling at home in their garrets and cellars, in rags and demoralization, those white children have been "passing through the fire to Moloch" for six days, and on the SEVENTH they may go to the Devil on their own hook, or essay to forget their sorrows in copious libations of THE BE-TAXED FIRE-WATER of their most Christian Rulers!!

Do the ministers of the church or chapel approve of all this rank hypocrisy, or see through the flimsy tissues worn by the leaders and the bell-wethers of their several flocks? If so, the grave charge of winking at hypocrisy must be laid at their doors. Where is the minister who dare stand up in his pulpit, and fearlessly and boldly put to his fashionable congregation this momentous question: "What do ye here? Is it to show your sanctimonious faces, fine clothes, Sunday clothes, your gauds and gew-gaws? Ye have assembled and met together in this house, to remark upon the hymn-singing and psalm-singers—'This voice is sweet, that out of tune; another voice crack'd? To exchange looks of worldly intelligence,—to flirt, to ogle, to sleep during the sermon, or be kept awake by a new *sensation* preacher? If this is your object,—these be the real motives for which you have entered the house of God, I say, begone! out with you! I dismiss this congregation with a rebuke from the Master's lips:—'My house shall be called a house of prayer, but ye have made it a den of thieves.' Thieves, because ye have stolen the cloak of Christianity to hide your golden calf, your idols Moloch and Mammon, the 'Lares and Penates' of your homes and firesides. Out with ye! pack! 'Give place to honester men!' as *Cromwell said* to the members of Parliament. And, when repenting for the evil ye have done, seeing the error of your ways, ye would re-enter this sacred edifice, clothe yourselves like true penitents in SACK-CLOTH AND ASHES; bring your wives, your sons and your daughters, in raiments of humility; bring your *white slaves*, your workmen, and their wives, and their children. 'Go out into the highways and the hedges, and compel them to come in.' Let them kneel beside their masters and mistresses; while each publican and sinner, capitalist and slave, smites upon his breast as he utters—'Be merciful to me a sinner!'"

Would such an address be thankfully received? Rather, would not the minister who dared to speak to his congregation in such language, be forthwith deprived of his "cure of souls," stripped of his gown, chased from the church, the parsonage, glebe, or manse; banished for ever from the society of his

fashionable flock, sent forth to carry his rebuke, his sackcloth and ashes, into that howling wilderness—the heartless world,—where his wife and little ones might subsist on “locusts and wild honey,” and this bold preacher “fill his belly with the east wind.” The conscientious man would be silenced for ever: this one checked for speaking too freely, another counselled to “swim with the tide.” But amidst the clamour, the jeers, the sneers, the jests, of the worldly-minded Mammon-worshippers, “the still small voice will be heard;” and the cry “gone forth into all lands,” “rise trumpet-tongued” above the howling and the roaring of the multitude around the altars, echoing and re-echoing such words as these: Oh, Moloch! Oh, Mammon! “Oh, Baal, hear us!”

PASSING THROUGH THE FIRE

TO

MARS MOLOCH, AND MAMMON.

"No man can answer for his courage who has never been in danger." This maxim of De la Rochefoucault ought to be acceptable to our young Norvals of the day, "who long to follow to the field some warlike lord." In "those piping times of peace," a man who is disposed to take the world easy, may lawfully ask his neighbour, Why are you "buckling on your armour?"—Why have you donn'd a uniform?—Why grasp that rifle with such a determined air? Say, is the enemy in sight?—is he dodging behind walls and trees? or on board ships "looming in the distance?" And for answers to his pertinent questions, he may be referred to the reports of the speeches delivered at county meetings and city meetings convened to establish Volunteer Rifle Corps, and sent forth to the world in the pages of the newspapers of the day. These spirited harangues must open people's eyes; patriotism is all very well—a fruitful theme whereon the orator may safely venture to dilate. It is well done to call upon the youth and pride of the country to arm and prepare to take the field when our neighbours are armed to the teeth already. Nevertheless, it is to be regretted by the peace-loving portion of the community, that in all those patriotic appeals, enough could not be said to stimulate the people to take up arms *pro aris et focis*, without giving umbrage or offence to any man, much less promulgating doubts, fears, and misgivings in the good faith, honesty, and integrity of a tried and valued ally at the head of a powerful nation. All thinking people, who are blessed with a little forecast, must regret that so many things have been said, and wish that "bitter words which stir up strife" could be unsaid. Foreigners have feelings as well as Englishmen; De la Rochefoucault says, "It is more dishonourable to distrust a friend than to be deceived by him."

People are growing weary of the eternal "ringing the changes" upon the old bells of Rome and the Duchies. Too much good blood has been spill'd already in reckless attempts to pour it from

bottle to bottle—from Dukedom to Popedom—from Kingdom to Empire—and *vice versa*. Let us look at home. We are arming, and bent upon taking post, as a great military nation. Our energies are devoted, our ingenuity taxed, to produce and perfect one engine of destruction more formidable than another. If a man should rise up among us and produce suddenly a weapon, engine, or arm, beside which all other weapons and projectiles—from Armstrong's gun to Norton's fire-shell—were as harmless as pop-guns and squibs in the hands of schoolboys—what then? Then, indeed, the fighting man might go home—the volunteer fall back upon his desk—"Othello's occupation's gone." Once in possession of such formidable engines of destruction, war would be out of the question. All doubts about the power of quickly exterminating any amount of men, *sur le champs*, being at once removed. Still, if men could be found mad enough to go to war, or essay to try it on by invasion, the corps of peace-Preservers might take the field with the new arm—and face the enemy. It is one thing for troops to advance gallantly under a shower of balls, and another to charge a battery under a shower of chemicals, &c. It is considered glorious to lose legs and arms in the battle-field; but aspirants for "blushing honours" might "look before they leaped," if they knew that a brigade, officers and men, could be thrown upon their backs into a state of stupor, tied neck and heels by their opponents, and taken to the rear ingloriously as prisoners of war. And who is to achieve all this? I answer, "The coming man." "Where is he?" is now the cry. He "bides his time," is my response. The Chemist is abroad.

THINGS TO BE REMEMBERED.

In the year 1848, this country was preserved from anarchy and confusion—the horrors of a civil war, or something like it—by the special constables; *pooh-pooh* it not—deny it not—the obstinate fact is not to be scouted. Thanks to the exertions of the peace-at-any-price party, there was no military force in England strong enough to put down the chartists with cold steel; no riflemen to achieve with lead what the special constables were called upon to do, and did nobly execute, with "soft sawder." The chartists and rioters were dispersed, but it is neither wise nor politic to ignore the services of the special constables of 1848, who numbered in their ranks, men who had the peace and safety—honour and glory—of the country at heart, and marched forth unarmed, to meet and disarm the enemies of order, maddened by demagogues. It is worthy of remark that, foremost among the ranks of the special constables stood Prince Louis Napoleon Bonaparte, then a stranger and sojourner among us.

When our ancient ally the Turk called upon the British Lion to save him from the close embraces of the Russian Bear, what a pretty hobble the Lion Britannique would have tumbled into head

foremost, had the French Eagle followed the example of the royal birds of Austria and Prussia—soared aloft and kept aloof, while the Lion and the Bear tugged and wiggled each other, or floundered into deep water in their desperate struggles over the unhappy old carcass that still obstructs the highway of civilization. Who sent an army to the Crimea to share the horrors and the glories of that campaign with us? Of all the barbarians of this outer world, how does it come to pass that the navies and troops of only two of those barbarous nations were found arrayed together side by side against the Celestials. While the Tricolour and the Union Jack wave lovingly together in the East, at every meeting convened to get up a Rifle Corps, some one or other leading man and orator who likes to hear himself talk, seizes the opportunity to proclaim his want of confidence in an Ally whose nose he is rampant to tweak whenever that prominent feature comes within his reach “over the border.” And, as another proof of this force of absurdity, and of the lengths to which some people may be carried by their chimerical fears, our Imperial Ally must be bored with letters from private individuals (*vide* letter of four Liverpool brokers—the Lord knows how many others), asking him if his intentions are hostile or honourable, or otherwise. We are all mortal, and must not look for perfection in any child of man. A man’s temper may be sorely tried, and still he may be restrained by prudence; but like everything else in this sublunary world, forbearance has its limits. Our Imperial Ally cannot close his eyes and ears; he has proclaimed already to all the world that his empire is peace, and cannot conscientiously force war upon a neighbour. Still, if war is forced upon him, we have seen that he has not been slow to pick up the gauntlet, and maintain right in the old time-honoured, chivalrous manner of the men of the darker ages of barbarism—by wager of battle. Now-a-days a battle can hardly be called a chance-medley affair. The fact of being able to parade considerable forces in the field by no means ensures a victory; a good deal depends upon good generalship. The Austrians mustered strong in Lombardy. The men were well drilled, well trained, seasoned; the officers up to their work; the pieces and pawns were deliberately drawn up in battle array upon the chess-board, and all the world knows who won the game; and the winner is complimented on all sides for the tact and ability he displayed.

Napoleon III. has given another proof of his earnest desire to maintain the “*entente cordial*,” and preserve peace at home and abroad. Placed at the head of a great and warlike nation, he invoked the aid of his most powerful ally to stop the effusion of blood in America, in the name of humanity to unite with him, interpose, check, and terminate this unholy fratricidal war. This chivalrous offer was declined, for prudential reasons which may be summed up thus:—fears of getting embroiled and drawn into a war with the Federal Government, prospects of loss, or

injury done to trade, the probable invasion, or loss of certain colonies and territory. This truckling to free-traders, this sacrifice of the Lion upon the altar of Mammon, is the shame and scandal of the age, a blot upon a glorious escutcheon, looking upon which hereafter, posterity may blush.

Diplomacy had failed; words are but wind, ministerial correspondence wastepaper; all the world knows that *namby pamby* remonstrances, rosewater expostulations, couched in language the most polite, guarded and studious of giving any offence, were dispatched from time to time to the seat of war in the West, and all the world knows the result of this shipload of *bosh*—I can find no more appropriate word in the language for this precious cargo from those “wise men of Gotham.”

To disarm an army of maniacs, monomaniacs, somnambulists, and fanatics, an army of *sane peace preservers* would be required in the field, if not as numerous, still strong enough to subdue and conquer the unhappy ravagers of the land, and shedders of blood without cause. Time, place, opportunity, circumstance, taken into account and considered, it could hardly be expected that *one nation* should undertake an affair of such magnitude: to disarm and bind even one million of desperate maniacs, would be no “labour of love;” such Quixotry could not be looked for even at the hands of the chivalrous Emperor of the French. That potentate wisely asked his neighbours to assist, aid, and abet. We know the result of the application: blood still flows; the rifle, the knife, and the sword, make wild work in the West; the rulers of Europe look on, turning up their eyes at the last mail’s batch of wholesale murders. More than ever surprised at the craft and subtlety displayed in the wording of the President’s last message, wherein he reminds certain European meddlers, to “look at home, and mind their own business,”—a pertinent advice, which shows that even the most furious maniacs have now and then lucid intervals.

Happy would all men blessed with common sense be, if the armies of the mad, the hosts of the insane in arms, were confined to one Pandemonium in this sublunary world. Unfortunately for the peace and prosperity of mankind, the evil spirits who have entered into the herd on the Potomac do not rest with them;—one herd, one Pandemonium may not hold them,—a choice detachment of Satan’s legions have entered into the Russian swine or hordes. Thus a close affinity is established between *the possessed* in America and Europe; the Cossack, dancing wildly knee-deep in the blood of the Poles, sends greetings to his kindred spirit in the bosom of the rifleman, wallowing in the blood of his slaughtered brethren on the banks of the Rappahannock; the Cossack shakes hands with the Yankee. The Russian fleet is at New York,—truly, “*les extremes touche*.” Be it also remembered, that the Americans called Federalists or Yankees, are acting like the recreant Jews of old, setting up idols, passing their children

through the fire to Moloch and Mammon; for the sole cause and occasion of this unholy war is—"the almighty dollar!!"

The majority, or the North, would tax and dispose of the chattel property, slaves, &c. of the minority, or the South; the strong oppressed the weak until the trampled worm turned against the tormentor. The curse of slavery was the pretext for drawing the sword; the dominant party armed for the almighty dollar; the South "*pro aris et focis*;" the slaves, the unhappy African, the bone of contention, was soon cast aside, overlooked, and forgotten in the struggle. One fourth of the money expended by the North in maniacal efforts to crush the South, would have purchased the freedom of every slave in America. But the North will have her bond—"the pound of flesh cut off nearest to the heart."

WHERE IS THE NOBLE ARMY OF PEACE-MAKERS?

"Those who live in glass houses should not throw stones." Granted; let us see if the self-dubbed Peace-makers come with "clean hands." The French Army invades and occupies Mexico and a portion of Cochin China; but it is proclaimed that the Army of Peace-makers in Mexico have already put down the armed maniacs who filled the land with terror, and made life leperous in that part of the world. When the French Army of Peace-makers set forth upon this mission, they were joined by the English and Spanish Contingents. Finding that those Mexican maniacs had "method in their madness," and were likely to prove more troublesome and hard to disarm than they bargined for, England and Spain retired from the field. If "prudence is the better part of valour," truly those retreating Allies may shake hands. Left to her own resources, France persevered, and nobly achieved on her own hook all that could be desired; restored confidence, order, and peace to Mexico, while in the East, her army of Peace-makers succeeded in bringing the rulers of Cochin China to their senses.

Now, let England show hands, and let it be seen if those powerful fists are as clean as those of her neighbours. Declining to soil her fingers in Mexico, North America, or Poland, the great "Mistress of the seas" swoops down upon a miserable quarry at the Antipodes, New Zealand; same time pours out a vial of wrath upon Japan. Great indeed must be the offence, dire the necessity, that could move the phlegmatic and prudent Lady to commit herself so far as to "cry havoc, and let slip the dogs of war" upon a tribe of miserable barbarians, just merging from the dark shades of cannibalism, to send her fleets to batter down the towns and cities of a people who for centuries have been entreating the Europeans to let them alone, adopted for their motto, something like "*Nolo me tangere*." Is it to act as peace-makers that the British Army take the field in New Zealand? Not exactly: the idol Mammon and the Mammon worshippers must be supported

by bayonets. Messieurs the land-jobbers have been at work in New Zealand; truckling and over-reaching, they have taught a few wily tricks; by lies and mistatements, induced their fellow countrymen to seek new homes upon lands from which a race of jealous, ignorant, and vindictive savages were ousted or cajoled. This remote Island has been falsely represented to be a sort of Elysium on earth, a clime of eternal summer; instead of which, it is proved to be a land of storms, rain, damp; (in winter) frost and snow, where men perish miserably in snow-drifts or by frost-bite; where summer days are as muggy as depressing; where the plague of flies is almost intolerable. The New Zealanders, duped and duping in their turn, marking symptoms of *poltroonery* abroad, resolve to repossess themselves of the lands upon which from time immemorial their fathers *baked* their enemies, or feasted upon the flesh of their slaves, they attack the settlers, and the settlers fly like chaff before the wind, calling for aid:—help, most inefficient, is at hand; “then comes the tug of war,”—a war as inglorious as disgusting to the gallant fellows who are doomed to do this dirty work, or pass through the fire to Mammon. Who furnishes those New Zealanders with rifles and ammunition to shoot down the white invaders? Messieurs the worshipful British merchants, chapmen, and traders; and so far this disastrous war is all “for the good of trade.”

Is the pretext for another little war one whit more admirable? are the grounds more tenable? What business have Europeans in a country in which their presence is not agreeable, and their room always more desired than their company.—The land-jobbers have not succeeded in wheedling the Japanese out of their lands; those astute Pagans are too wide awake to their own interests and safety, to have such cuckoo-fledgings in their nests: nevertheless, what one body of Mammon-worshippers failed to do, other members of the same church nobly achieved to their heart's content; Messieurs, the free-traders introduced, by hook or crook, the “thin edge of the wedge” into Japan; opened a market (save the mark!) for British manufactures. Still looking with hatred, jealousy, and suspicion, upon Europeans, the Japanese were slow to appreciate the blessings of free-trade. They were contented with the home-spun wearing apparel, lackered goods, the time-honoured manufactures of their ancestors. Slowly and reluctantly did they part with their gold for cheap cutlery, blunt knives, eyeless needles, wooden nutmegs, crinoline, prints turning to rags in the wash-tub, broad-cloth of devil's dust, &c. With English shopkeepers came English shop-loungers of that *illc.* Those worthies, assuming the airs of the pink of European gentility, were brought into collision with the rough customers of Japan, swashbucklers of the Damios, two-sworded gentry, who, like our own one-sworded swaggerers of a hundred years ago* resented big looks, prying or impertinent

* The Japanese are acknowledged to be a century behind the Europeans.—ED.

curiosity, sword in hand; anon, blood was shed *sur le champs*. The Damios, marking the disposition of the people, entered the market with money in their hands to purchase a share of the good things, or European goods going. Those prudent chieftains did not invest heavily in eyeless needles or rotten cloth; no, they bought cannon, muskets, rifles, balls, bolts, shells, steam-vessels, gunpowder, &c. And when that deplorable collision in which a British subject was cut down by the Swashbucklers of the Damio took place, that pig-headed prince was able to assume a fighting position in defence of his truculent bullies. Hence, the commencement of another disastrous war. Already has a large and flourishing city been bombarded and fired in several quarters. The British fleet, severely mauled by cannon manufactured in England, British blood shed by iron manufactured in British forges. Query—Is England's blood and treasure "cast upon the waters" or "larding the lean earth" for Peace or Mammon?

A LESSON WHICH THE ROYAL CANDIDATE FOR HIGHER HONOURS
MUST LEARN BY HEART.

"To be great we must know how to push our fortune to the utmost." De la Rochefoucault's maxim is worthy of the consideration of an emperor. There is another road to fame—a path to glory still untried—a page in history reserved for the man who can achieve something better than marshalling armies on the battlefield—honours higher than can be borne from the well-fought field, amidst the groans of the dying and the shouts of the conquerors. Where is the man who can boldly step forward and proclaim—that he is a candidate duly qualified to compete for the admirable prize?

There are hundreds, and there may be thousands, of wise, gifted, and learned men, aspirants for public honours, who lack but one thing needful to ensure a chance of success—position! But few can boast of being duly qualified—who can comply with the conditions imposed? The candidate must show that he can rule and govern well a great nation—that he can safely count upon the support or the love of his people—in short, that the resources of an empire are at his disposal; and if such a man exist to-day, let his credentials be laid before the world, while emperors, kings, and queens, cede to him the *pas*—invite him to take his post—head the march of civilization—as the competent leader of moral force and Master of the Situation. "The height of ability consists in a thorough knowledge of the real value and of the genius of the age in which we live." This is another of De La Rochefoucault's maxims, which the Master of the Situation might write upon his tables in letters of gold. He has no light task before him, and a world of prejudice and difficulties to overcome. It is no child's play, no pastime, to essay to open the eyes of the somnambulists wandering in masses of bigotry, superstition, ignorance—to break down the barriers—time-honoured *cordons*,

which separate the children of earth—to abolish those bulwarks of priestcraft and diplomacy, fortresses, and ramparts reared by the narrow-minded, the designing, the despotic, who would maintain those famous lines, crying, *Divide et Impera*—at what expense? To aid him in his Herculean task, the Master of the Situation might convoke a Congress—call together the wise men, legislators, law-makers of every land; and having enlisted all the talent of Europe in his service, having the wealth of nations at his disposal, proceed to inaugurate a new Era, and place before the Convocation or Congress (convened for a grander purpose than that of bolstering up decaying nationalities) the Code Rationale.

UPON BOLSTERING UP DECAYING NATIONALITIES.

It is not my intention to write a review of seven years; let the historian dwell upon the wholesale murders, acts of piracy, violence and villany perpetrated in the period, and patent to all the world. Thinking men might have ask'd each other if there was not something better worth living for than Mammon! wholesale murder! trade-trickery, and revenge? People might have laid their hands upon their hearts, and asked themselves if there were not higher and nobler tasks and occupations whereon to expend time, talents, and perseverance for the four days of life, or a day-dream in this sublunary world, than mad struggles to heap up wealth, preserve castes, nice distinctions between earth's children, *cordons imaginaire*, nationalities? Sooner or later, people will think less about battling for Mammon, and knocking out each other's brains for "La Glorie"—"larding the lean earth" with generous blood for some policy or delusion—contributing more bones to the battle-field for the bone-picker or the bone-grinder, who can detect no difference and make no distinctions between the bones of the men who were mortal enemies in life—the soda and ashes, the fertilizing phosphates of an Englishman, a Russian, Turk, Greek, or Frenchman, taken indiscriminately from the Crimea, the canals of Venice, or from the hundred battle-fields of Europe—

"To what base uses we may return, Horatio!
Why, may not imagination trace the noble dust of Alexander
Till we find it stopping a bung-hole."—HAMLET.

Let the loudest brawler about patriotism and war ponder upon the words penned by the immortal Shakespeare three centuries ago, and he may be induced to look at uniforms, arms, the millinery and the military preparations, through another prism. Let the man who declaims the loudest at the meeting convened, pause, while the thought flashes upon his brain, that in the very act of lifting up his voice a tiny vessel may give way, he may rupture an artery in his lungs, and then *cui bono*?—the patriotic speech—the word of command—the encouraging cheer, *With lives hanging upon threads*

—*with a bit of skin and tissue between an imposing position and eternity.* Shall we continue to ramp and roar, “fret and fume,” about the maintenance of proper boundaries of states and kingdoms; the lines of demarcation, cunningly devised divisions, in the great human family, even without hastening our exit, or abbreviating the days of others on the stage of life. In the ordinary course of things, the strongest among us must succumb and obey the voice of nature; and when one foot is in the grave, it is of but small consequence to a man to what nation he belongs, whether he is a Frenchman, an Englishman, a Spaniard, a Russian, or a Turk; while them an who has been led to sacrifice himself for a *delusion*, or to uphold some *national cordon*, may look upon his mutilated shell-torn, sword slashed body, and confess, with his last breath, that rather than be reduced to such an unhappy plight, it would have been better for him that the name of England, France, Russia, Germany, Spain, Italy, had been *expunged from the map of Europe*, and the sons of earth inhabiting this portion of the globe, had been satisfied to live together in peace and harmony, under the name and title of Europeans, or, if they liked it better, be distinguished in the crowd as the denizens of the first division of the earth within certain latitudes.

EXTRACT FROM A LETTER TO A MINISTER OF STATE.

Does not this rumour of war—a religious war—a holy war, carry your lordship back to the days of the Crusades, to that remote epocha when the wits of mankind and the world were turned upside down by an old woman’s dream? Every schoolboy knows that the reputed site of the holy sepulchre (and the *locale* of more than one other holy place in Palestine) was revealed to the Greek Empress Helena in a dream. . . . It would have been better for the cause of Christianity and humanity had that illustrious old empress thought more about her temporal affairs, and kept her dreams to herself. But then Richard Cœur de Leon and Godfrey de Bouillon, and a host of valiant and doughty warriors and Crusaders, could not have distinguished themselves; nor could the fanatical Peter the Hermit, have figured down to us in the romance of history. The arid hills of Palestine would not have blushed with the best blood in the world, two powerful nations be on the point of cutting each other’s throats, and embroiling all the nations of the earth in a series of exterminating wars to-day.

My Lord,—that in our enlightened and utilitarian age, a crusade against infidels and Paynims should be got up, and a religious war* prosecuted, upon pretences and arguments not a whit stronger or better than those upheld and promulgated by Peter the Hermit, proves that a larger portion of our fellow-mortals, calling themselves Christians, than the sober-minded utilitarians had taken an account of, are mere dreamers—armed somnambulists, scaling gidy

* See Note on the Dismemberment of Turkey, page 36 (1853).

heights, and seemingly bent upon their own ruin, and the destruction of all who would humanely essay to disarm those Quixotic and holy dreamers of their cross-handled swords, whips, and torches. I ask your lordship—Is Europe to be governed by liberal or Cossack principles? Is there to be a struggle for supremacy between the dreamers and the thinkers, the visionaries and the utilitarians, the reckless somnambulists and the watchers at the gates of every city of refuge? Who can answer those questions better than a great statesman—one whose eye has been long fixed upon that magnificent chess-board, the Continent of Europe, on which a grand game is being played by emperors, and at which, as a member of the *élite* of the *Corps Diplomatique*, your lordship is privileged to *assist*, and mayhap anticipate the moves which certain *disinterested* members of that illustrious band or *corps* recommend to the notice of the imperial antagonists?

One points out a *coup de maitre*; another suggests a *coup de main*; a third, a *tour de force*. Another wiseacre suggests a commencement, and a new game *da capo*.

If there is any safety in the multitude of counsellors, a false move can never be made; and this game may be spun out to an interminable length, or till such time as one or other of the players waxes weary, and becomes more or less careful of his own interests, and the imperial eye of his more watchful antagonist is directed to a weak or unguarded point. Anon, pieces are exchanged; bishops and chevaliers, or knights, glide obliquely here and there, doing as much mischief as they can, while the humble pawns are sacrificed, or a certain amount of lives and liberties thrown away, that position may be strengthened. *While the game is carried on in the Cabinet*, the people flatter themselves that the calamities of *war to the knife* will be averted or dispensed with. Am I right, my lord, when I say that emperors are not infallible? In moments of exultation or impatience, the game may be hurried to a finale, and the sword thrown into the scale which the pen of the diplomatist has failed to turn in favour of boundless ambition, or ignorance and superstition. Standing upon mines in which slow matches are known to be burning, *the masses*, bankrupt in spirit, are willing to compound with their imperial creditors. Small voices are heard murmuring from north to south, Take everything, but “touch not the life.” To which the imperial creditors magnanimously respond—“Ungrateful people, what sacrifices have we not made, and are we not making daily, on your account? Is the time of an Emperor less valuable than that of an ordinary mortal? What can repay him for sitting down to a game he detests—writing and fretting, and frittering away his time in a cabinet—when he might put himself at the head of his army, sever the political Gordian knot with a blow—cut off heads—batter towns—sack cities—and become a hero at once? But be satisfied, and know, that when we want your heads, we’ll take them; and if we can

immortalize ourselves, and win *separate pages of history* for our deeds, *without cutting off heads*, so much the better for you." My lord, in this enlightened age, upon a certain point there can be but one opinion. Warriors, poets, and fanatics can no longer win separate pages in history, or immortalize a name by *tours de force*, deeds of arms, flights of fancy, or methodical frenzy; imitators, clever copyists, and plagiarists, cannot endure for a day. Men say—What warrior can do more than Alexander, Cæsar, Napoleon, or Wellington? What poet rival Homer, Virgil, Dante, or Byron? What fanatic lead hosts of converts to death or victory like Mahommed? The Emperor or potentate who sighs for fame, and seeks to immortalize himself, must do something better than all that. He must *hit upon something new*, original, and worthy of the brilliant page in history reserved for the age we live in. Men look to those rulers who have promised to work wonders little short of miracles; but they look to them in vain. The potentates, *by divine right or political strategy*, cling to their conventional supporters, and content themselves with what they have already in hand. Their minds are occupied by the game before them—old as the siege of Troy—and which is reported to proceed thus warily:—"I move a piece (or *crops d'armie*) to the frontiers, and my knight (*chevalier d'honneur*) takes a bishop (*quere*, Pope) from under your nose." "I push a piece into this black square" (*quere*, sea)—*Sotto voce*, or *aside*, "If it was not for that Queen, I could easily take this castle," (*quere*, at the Dardanelles). All very fine, superb, and imperial, say the lookers on. Will the imperial players abandon this game to seek out something new, or wherewithal to benefit the human race, and enlighten the world? "Give up my army!" once exclaimed an unhappy potentate, "no; not for an hour." "Give up our armies, and the game in our hands!" cry the Emperors with one consent; "no, not for immortality." My lord, in this utilitarian age, sceptics in faith, hope, and charity, abound. Men doubt men. "To the test—to the proof—to the question with every new projector of plans, schemes and crochets," is the cry. Examine the man. Who is he? Has he a name? What has he done already?—*cui bono*? Has he the means or the power, the position or capital, to offer us a guarantee for the soundness of his theory, or the excellence of the principle? Philanthropists shrink from the ordeal—they put their lights under bushels. But while the people—the masses—"*halt between two opinions*," and attempt to feel their way out of the labyrinth of scepticism, through mists of prejudice and ignorance, *the wheels of the car of despotism are already close upon the boasted liberties of Europe; and to save them from being crushed into the dust, civilized Europe must make a glorious effort.*

"Awake! arise, or be for ever fallen!"

REPORT OF THE GREAT CONGRESS

OF

KINGS, RULING POWERS, WISE MEN, AND PHILANTHROPISTS.

(From the Imperial Programme and Rehearsal.)

The ruling powers and representatives of the intellectual portion of the community in every clime having obeyed the summons, and accepted the invitation of the Master of the Situation, this grand Congress or Convocation, so long talked about and looked for, assembled together in their new chamber, which in some respects resembles the Colosseum at Rome, roofed in and covered with a magnificent dome of stained glass. The excellent arrangements of the rostrums and sounding-boards are such, that, notwithstanding the colossal proportions of the building, the words of every speaker can be distinctly heard in every part of the building. To prevent the time of the learned members from being frittered away in profitless discussions and verbose harangues, certain codes of rules and regulations are emblazoned upon the walls, not the least important of which are those restricting and confining each speaker to a certain time, in which he is bound to express his sentiments and deliver his opinions from a written document before him, which he must hand to the clerk or secretary of the Chamber, at the end of his reading, for entry in the minutes of the House, and for publication.

PEACE (PAX VOBISCUM.)

Peace is the first momentous question to be discussed by the great Congress.

Moved by the King of Italy,—That the standing armies and fleets of Europe be concentrated, and placed under the command of the Master of the Situation, his generals and admirals, for the express and especial purpose of putting an end to bloodshed, the horrors and atrocities of war. This force to be called the Confederate Army, and Navy of Peace Preservers.

Seconded by the Emperor of Austria.—No crowned head present could speak more feelingly upon the disastrous chances of a campaign. It was his misfortune to witness a war of extermination carried on close to his own dominions. Poland was deluged with blood; the troops of the Russian Czar still carried fire and sword through that unhappy land. The Czar was one of those dangerous monomaniacs whose case required immediate attention; not a moment should be lost in bringing this unhappy despot *à la raison*. The Confederate army of Peace Preservers should march at once into Poland, drive the Russians from the land, call upon the executioners-general to surrender forts, and cities, and strongholds; those worthies, together with their master

the Czar, and his dangerous council of blood suckers, might be sent for a season to work in the mines of Siberia, from which the Polish nobles, and many enlightened Russiau gentlemen, would be rescued from the horrors of abject slavery, and restored to the bosoms of their bereaved families.

Proposed as an Amendment by Prince Napoleon Bonaparte,—That all the forts, fortresses, strongholds, castles, and batteries in Europe, be forthwith demolished and levelled with the ground; and that the European fleet be despatched with all convenient speed to America;—the potentates of Europe having but one grand object in view, the establishment of peace upon the broadest basis would no longer need those several *points d'appui*. Not only the Congress assembled, but every body of thinking men, *par toute*, condemns the conduct of those rulers, who calmly contemplate those wholesale murders in Poland and America. The masses are indignant at the apathy and indifference of those rulers, who, for prudential reasons and dread of consequences, decline to interfere in the cause of humanity. Let this system of non-interference, this poltroonery, be carried out, and the whole world will be filled with anarchy and confusion, bloodshed, and battery, the reins given to every bad passion, evil spirits let loose, till earth becomes a hell, in which the devil reigns rampant!

If armies may fight "*à la outrance*," why may not individuals settle their differences with the *duello*? There are nations and people, who affect to hold such methods of ending quarrels in utter abhorrence, framing laws to punish with the utmost rigour the duellist; nevertheless, those said nations, rulers and people, send armies into the field, to conquer or to fall. Is this even-handed justice? Is this consistency? Does not such conduct savour of double-dealing and duplicity? The most convenient laws in the world, one law for the powerful, and another for the weak,—one law for the rich, and another for the poor,—one law for the hireling soldier of state, and another for the man who fights his own battle, shooting and stabbing his enemy, on his own hook? Is there not a law framed to punish the aiders and abettors of such *rencontres*? Do the on-lookers or spectators of the affray, or affair of honour, escape from the censure? Do the powerful arbitrators who calmly supervise wagers of battle in Poland and in America, escape from the odium of poltroonery, or ban of public opinion?

[Here strangers are requested to retire from the galleries of the House, while votes are being taken, and the doors closed.]

UNIVERSAL LANGUAGE.

The second important question brought before the great Congress is, the urgent necessity for adopting or inventing a new language, destined to become universal. The President is on his legs; he reads his address to the Chamber.—

All that I have to say upon this important subject has been said already. My sentiments and ideas have been fully expressed by others. I will, therefore, read an extract from the pages of a periodical, which, though published in London several years ago, I deem to be as much to the point, and as suitable to my purpose now, as then.—

“The idea of universal language is not new. ‘There is nothing new under the sun.’ Since the great dismemberment of the human family, the break-up at the Tower of Babel, no age was ever better or more fully prepared for the reunion of the descendants of those scattered hosts of daring builders than the present, our own new era. It now remains to be seen and proven, whether there are men among us sufficiently blessed and gifted, intellectual giants in those days, competent to achieve this Herculean task—to call the people together, and speak to them in a language intelligible to the men of all the nations of the earth, banded together, and once more reunited by the ties of a universal language. The confusion of tongues has ever been, even from the earliest ages, the greatest barrier between nation and nation, the free man and the slave, the savage and the civilized man; and to-day it is a stumbling-block in the path of the philanthropist, a pit-fall at the feet of the politician, a chilling iceberg before the traveller. Still we are firmly convinced that the day is not far distant, when all those barriers which obstruct the free intercourse of nation with nation, and man with man, will cease to exist; but ere we look to the grand results of such a happy consummation, let us contemplate the means whereby this may be brought about. We live in a new era. This is the locomotive, or as brother Jonathan has it, the “Go-a-head Age.” Steamers traverse the ocean, railroads the earth. The distance between the centre of civilization and the remotest parts of the earth, New Zealand and London, Indus and the Pole, seems to decrease daily. *Hey presto*, we are transported from the midst of busy bustling scenes of civilized life, and *set down* amidst barbarians, the denizens of savage wilds. The difficulty of transit and immediate communication is overcome; let us prepare ourselves for the carrying out of a plan, which the close contact of the black, white, yellow, and brown skinned children of earth—I had almost forgotten the red men of the West—the promiscuous meeting and mingling of nations and races, demands, and without which, “confusion worse than confounded” is inevitable. The age of miracles is past and gone. The gift of speaking* several languages no longer falls from heaven upon men. More than eighteen hundred years have elapsed since that day of Pentecost, upon which “a sound from heaven, as of a rushing mighty wind, filled the house in which the apostles sat; and the cloven tongues of fire sat upon each of them, and the gift of tongues was bestowed by the Almighty, to the end that Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in

* Acts ii.

Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, might hear in their own several languages of the wonderful works of God." Had Christian ministers in after ages spread themselves abroad, and preached the *word* to all nations, and every people in their own tongue, great would have been the march of Christianity. Mahommed would have lived and died a camel-driver in obscurity. The pure, peace-breathing spirit of Christianity would have supplanted the blood-stained idols of Juggernaut, and the victim-laden waters of the lotus-crowned Ganges. Ask the men who have been educated in our schools, and who have been cloistered up in our colleges and universities, What have ye been doing?—what have ye done? "We have learnt Latin and Greek, and as most excellent *Romans* and *Grecians*, we have taken our degrees; we have devoted some time to science, been ordained," &c. Will the old and *defunct languages of Rome and Greece* enable ye to speak to the Persians, Turks, Indians, Chinese; to the natives of Africa, or those nearer home—to convert, instruct, or awaken the heathen? "Assuredly not." Then *cui bono*—for what have ye been wasting the *midnight oil*? What's old Rome and Greece to you, that you should still sacrifice, or have sacrificed the prime, the *springtide* of your lives, in the close examination of those hackneyed relics of Paganism and idolatry? "Our fathers did so before us." Your fathers also jogged along very indifferent high-ways and byeways; why do you not follow their example in that also, and abjure the innovation of railroads? Look back: take but a few hundred steps *en arriere*, and behold your fathers painting their legs and arms with red and yellow ochre—adorning their shoulders with a sheep or a wolf skin—why abandon such a *degagé costume*? "It is no longer considered decent or suitable." Then the very same answer is applicable to the *Latin and Greek incubus*—that heavy skirt of old Roman priesthood, beneath which, not merely the youth, but almost all the talents of Europe, have been so long half smothered."

The writer then proposed to give the Latin and Greek a jubilee—to suspend the grinding of the dead languages in our schools and colleges for "*ten years*," and in lieu of the said venerable school and college courses, substitute new ones, for the acquirement of the living languages of the earth. "But if ye, most potent, grave and reverend signiors," provosts, professors, fellows, schoolmasters, exclaim with one accord, "*cui bono*, all this innovation, violation, desecration, profanation?" in reply to your ghostly remonstrances, we shall content ourselves by saying, it is time a "change came o'er the spirit of *your dream*." He then appealed to the public. He asked his fellow-countrymen to entertain his project. He might have spared himself the trouble. If the public did not laugh at him, his appeal was unheeded: what is

everybody's business is nobody's business. This unknown writer had had the temerity to assail a powerful and respected body, by which the very important subject upon which we have assembled together this day to deliberate, was termed "*visionary*" and "*impracticable.*" "Fulton was deemed to be a visionary by Napoleon, when he rejected his steam-engine; while he to whom we are indebted for the application of the gas that lights our streets, was supposed to have received so much of the *new light*, that *his friends* deemed it prudent to send him to a lunatic asylum. In earlier ages, the inventor of anything new—the promulgators of anything extraordinary—were supposed to deal in the *black art*, and, if not burnt for witchcraft or sorcery, persecuted. But to the point. Let new schools, new colleges, new institutes, be established throughout the land: invite professors, and teachers, and masters of every language to visit our shores, and instruct this and the rising generation. This difficulty being in some measure achieved—the machinery being put into working order—*convoke a solemn assembly—call together the wise men—*grammarians, writers—from the north, south, east, and west—to London, Paris, Berlin, or Vienna—and let those learned men confer together and frame a *New Language*, destined to become the universal language. Let this new language be inculcated and acquired in our new schools and institutes. Send forth teachers and missionaries to all lands, that every people may thus acquire the universal language, through the medium of their own; and thus a great and marvellous change in the social state and condition of man will be brought about—for when the veil of ignorance drops from the eyes of the savage, he will perceive that he is naked, and hasten to clothe his outward and his inner man with fitting raiment, and the galling yoke of despotism, bigotry, and superstition drop from the necks of every priest ridden and demoralized people upon the face of the earth."*

I think this extract will satisfy you that the writer of the magazine-article has anticipated our Congress and its grave object by *seven years*, and three years before M. de Lamartine published his work called *France and England, a Vision of the Future* (1848), in which, inspired by a pipe of *haschish*, he gives the reins to his splendid imagination; nevertheless, wisely fixes the bounds for the fulfilment of his prophecies at the respectable distance of *ninety years* from our own time. Amongst other extraordinary things which, according to M. de Lamartine, we may look out for by the year 1943, "A new language will be found, fit and suitable for three nations, namely, France, Spain, and Italy." "The three languages have a common origin, the same genius, the same construction. They are three idioms, the issue of a common mother—the great and powerful Roman mother—and resemble each other, like three foals reared in different climates. An intelligent man might in a few days quite master

* A London Magazine, 1845.

all the distinctive characteristics of the three dialects, and very slight practice will teach him the rest."

The adoption of this *Ibergallitalian* tongue is also to confer substantial benefits of another description on France, of whose interests M. de Lamartine is too true and too zealous a Frenchman to lose sight. "Glancing at a large and handsome map of Europe, I saw that the northern frontier of France was no longer so close upon Paris, and at this I experienced a *lively joy*. Belgium was stifled in her circumscribed and unnatural limits. The Belgians having *spontaneously* united with France in 1793, always continued true to their affection—they had no desire to separate from their adopted parent." "Was Holland included in the federal compact?" "She was; but very recently, however. The Netherlands, now, after long and mature deliberation, demanded admission into the *Ibergallitalian* Confederacy." Holland being thus comfortably tucked up under the wing of the Gallic cock, the writer affects to raise difficulties about swallowing up or annexing Germany also. "The Germanic union, already dreamed of by men of genius, faintly anticipated by the masses, and prepared by the Zollverein, this fruitful conception, which accurately embraces the requirements of the country, soon became popular. From that time forth, events marched forward with astounding rapidity. The French patriots, moved by a sense of *justice*—by a perfect appreciation of the wants of Germany, and by the unchangeable laws of humanity—aided with *zeal* in this fusion of more than sixty millions into a single people. Nevertheless, in this instance, the Germans were unable to make use of the community of language and the will of the people—principles they had invoked to incorporate themselves into a single nation; but those are topographical necessities so irresistible, that sooner or later they must be satisfied."

Why M. de Lamartine named his book "France and England," is not very clear. The name of England rarely occurs in its pages; and when it is mentioned, it is not in a very flattering or peace breathing way; but what is written by a great man will always be read with interest:—

"Austria, always in the rear, united with Russia and England to control *the Diet*, and to constrain the population of the north and west, with whom the ideas of liberty and the representative system had fructified long time previous. As to England, she had no other design in this union with barbarism and despotism than to protect Hanover, *and open a market for her commodities, even at the cannon's mouth*. What has become of this Great Britain, that has so often upset Europe to maintain her commercial monopoly—subsidised so many coalitions against the emancipation of the people? 'Make yourself happy—she has not disappeared, like another *Atalantis*; but she continues to work out her destiny, and undergo *the fate of all commercial people*. Behold Tyre, Sidon, Carthage,

Pisa, Florence, Genoa, Venice! All these states have been rapidly eclipsed, after shining like meteors. Such is the history of all those states whose commerce is their prosperity: they have enjoyed *more dignity than the extent of their territory would seem to warrant*. Agricultural communities, on the contrary, if they are beaten at home, rise again, because like Antæus, they renew their vigour each time they touch the earth.'” Having thus disposed of England, against whose manufactures “all the ports of the world, save those of Russia, are to be closed,” and cut off, *par consequence*, from the Ibergallitalian league—“on the other side, France found herself *at the head* of the scientific movement in all directions, and the precision of her tongue was eminently suited to the exposition—to the vulgarization of systems, of methods, laws—in short, of all human acquirements.” Had this great poet, philosopher, and statesman, from whose work I have made those extracts, been enabled to carry out his scheme of an Ibergallitalian language, others might have essayed to get up an Anglo-German Language League, in which the Danish, Swedish, and Russian languages might also be fused. Thus Europe would have been divided into two great confederations, watching each other's movements and progress with jealous eyes. While our object, and the object of all true philanthropists, is peace, unity, and concord, and (putting political dogmas and territorial and topographical divisions apart) to establish a grand junction and closer compact and alliance between the nations, not merely of Europe, but of the whole world—with one more extract from the pages of a work, called *Projects and Prospects of the Day*, published in 1850, I conclude this address to the Congress.—“The language destined to become universal, we may predict, will be simple in its construction; so that ‘he that runneth may read it,’ replete with harmonious sounds when spoken—the pronunciation regulated by the orthography—the eye and the ear mastering difficulties together. Of all the languages spoken in Europe, we give the *preference to the English tongue*, not because it is the most harmonious or perfect in the world, but because it is the language of the majority of the inhabitants of a vast empire; and it is also the language of the Republican States of North America;—because England has already the capital requisite for getting up the *machinery*, and pushing *the article required* with vigour into all parts of the globe.” “Lastly, because England and America have communication by sea with all maritime nations; and English manufactures have found their way, and penetrated into the remotest parts of the earth, heralding the way for a better intelligence, a closer intimacy, and a disposition to receive favourably ‘*the coming benediction*.’”

(The motion having been carried *nem. con.*)—

The Congress decrees that the English language is henceforth to be received and considered as the universal language of the

people of the Empire of Peace ;"—that colleges, schools, institutes, are established among the people in every country and in every clime ; " that the schoolmaster (to use the famous phrase of Lord Brougham) is abroad ;" that, nevertheless, the demand for teachers is far greater than the supply, " the harvest is abundant, but the reapers are few"—something must be done to accelerate the march of the chosen language. This difficulty was removed by the writer of the *brochure*, called " Projects and Prospects of the Day," 1850, viz. : " It is seldom convenient for a man who has once entered into the world, or plunged into the busy scenes of life, sole manager of his own affairs, to sit down and attempt to acquire living languages. The mind perplexed, and perhaps harrassed the while with other cares, cannot easily be detached from the business, the working machinery of the day, of which he is now a part, or closely connected—an *humble wheel*, an *eccentric*, a *lever*, or a *governor*. The memory may receive the impression, but it does not retain it as it was wont to do when its tablets were fresh and less crowded ; nevertheless, better late than never ; we must strain a point, when not merely our interests, but the cause of humanity is at stake, sit down to our lessons again *da capo*," not with schoolmasters and crusty teachers, but with the lovely schoolmistresses and governesses of our souls, our sweethearts and wives." The Congress having seen their way through this hitherto obscure affair, may *report progress*.

Notices of Motions entered in the " Livre Doré," in extenso.

INTERNATIONAL MARRIAGES.

This is a step towards the abolition of nationalities, or those barriers of prejudice, intolerance, envy, hatred, and all uncharitableness, preserved to estrange and separate the children of the great human family ; and to carry out this unique scheme suitably, requires both capital and machinery, which the exchequer alone can furnish forth in furtherance of a *grand desideratum*. We would suggest an addition to the Cabinet, the creation of a Minister of Marriage, a Secretary of Matrimonial Affairs, whose duties would be to supervise, control, and report the progress of Boards Matrimonial, Commissioners of Marriage, established in every land. That the old Romans had some rude ideas of increasing their borders, when they united themselves to the Sabines, every schoolboy knows. Nevertheless, it was to this first step, more politic than polite or gallant, that Rome owed her greatness. " Enemies," saith the historian, " became friends, lovers, brothers, and fellow-citizens—territorial and topographical distinctions were obliterated, and national prejudices were thrown to the winds, when the youth of both nations were united at the hymenial altar." With *capital*, *railroads*, *registers*, and *reunions*, we need not despair in this enlightened age, of being able to achieve what two insignificant hordes accomplished to their hearts' content, by a *ruse*

de guerre and brute force, in Italy, upwards of two thousands years ago. With capital, we can suitably apportion all marriageable females. The registers and lists will enable us to find them out ; railroads to send them husbands. Periodical public reunions and *fetes*, for the advancement of views matrimonial, materially accelerate this important affair. English being the language of the Empire of Peace, the demands of other nations for English husbands and wives will be great : and it will be the duty of the Imperial Commissioners to be prepared to meet this run upon the Matrimonial Bank of England, and thus balance the account. If two thousand Spanish Cavaliers carry from the English coast two thousand Lancashire witches, two thousand mechanics of Birmingham or Sheffield have succeeded in alluring two thousand dark-eyed Andalusian maids from the cork-tree shades of the sunny south, to the less brilliant but less trying atmosphere of the great emporium of cutlery, needles, and pins. Exchanges of this sort might be effected with France, Germany, Russia, Hungary, Italy, Sweden, Denmark, and Greece, &c., having a tendency to increase the population of those several countries ; while the happy results of those unions will doubtless be appreciated and seen in the next generation, and a *grand pas* be made towards the acknowledged standards of beauty and perfection.

When we contemplate the great exhibition of ugliness, to which every nation under the sun contributes so largely, we are tempted to exclaim: From whence come those exaggerated features, distorted limbs, deformed bodies, which we find paraded for our inspection in all the towns and cities of the civilized world, Africa apart, but more particularly in those of Europe, in which a human face divine is rarely to be seen, gleaming like a pearl above price, amidst the masses of lanthorn jaws, swollen noses, sensual, bestial, or shark-like mouths, diabolical brows, rugged, stolid, stoney and repulsive ? This incarnation of the baser passions, speaking volumes of the demoralization and brutalization of a race in its *decadence* and decline—sunk far below the standards of beauty and human perfection, to which, nevertheless, it can be restored by a mighty effort—a re-action—a returning to the source, which may be cleansed, and rendered as beautiful and pure as on that day upon which even “ the sons of God visited the daughters of men, and found that they were fair to look upon.” Having thus pointed out the first step towards the regeneration of beauty in the Realms of Peace, let us take another step in the right direction.

UNIVERSAL NURSERIES OF PEACE.

That the separation of children of tender age from their parents, will, in the first instance, be blindly opposed by the masses, we may naturally expect ; nevertheless, as utilitarian principles gain ground, and people begin calmly and dispassionately to contemplate both sides of the picture, the feeling will begin to cool, and reason

resume her sway. Comparison between children reared at home and those cared for in the universal nurseries, will be made, and the meed of approbation doubtless given to the new system. Here we have the home-bred child of our own time, reared according to the old-woman's-whim-system, quickly losing every winning and infantine grace. Hardly raised from the cradle, the infant is already distracted with doubts, fears, and many misgivings—either “rocked in a buckler, and fed with a blade,” or half-killed with kindness—as liable to be encumbered with help as to perish from neglect. From the moment when the first rays of intelligence illumine their infantine eyes, the child begins to mark, and then to imitate, first the actions and gesticulations, and then the ways and words of the parents. The boy, before he can walk, learns to corrugate his infantine brows—he frowns like his father. The girl, as she creeps about on all fours, *purses* up her mouth, and makes the favourite grimace of her mother. In this way, frowns, grimaces, and evil looks *are perpetuated*. In the humbler walks of life, the children of the million are plunged at once in *medias res*—brought hot from the cradle into the midst of the shifting and jarring scenes of adult life. Parents, distracted by the cares of the world, embarrassed with the quiver full of arrows and olive-branches already in hand, can ill afford to school their tongues, control their passions, and present themselves as models of perfection to the young copyists and imitators around them. Being carelessly and thoughtlessly reared themselves, they do not hesitate to transmit the mould, the brand, the stamp, the hereditary errors as they received them, to their own flesh and blood, and to posterity. The infantine mind, *forced* in the hot-bed of domestic life, ripens before the outer shell, the husk, the frame, the features, are developed and have assumed their proper proportions. If the juvenile mind be warped, biassed, or tainted in the bud, in the features may be seen the index of the mind more or less distorted, mal-developed, or forbidding to behold. “*Look upon this picture, and on this*”—the portrait of the child reared at home under all sorts of difficulties and disadvantages, and that of the child raised in the universal nursery—taken at an early period and tender age from the maternal arms, and confided to the safe-keeping of the responsible matrons and blooming nurses of the universal nurseries—edifices built and got up regardless of expense, in situations most salubrious, upon sites the most picturesque. The machinery of this grand work must be most excellent, supervised by a Cabinet Minister of Infantine Affairs, commissioners and superintendents, selected from the highest and best of the land. Here the services of the softer sex will be required—a staff of fair *and single-minded women*, and a well-disciplined and organized army of nurses, supported in the working of the internal and external economy by hosts of exemplary assistants, in those grand manufactories, or those imperial nurseries of morals and beauty. The child, removed at an early age from the

tempestuous sea of *domestic bliss* (so called), to the calm and beautiful haven prepared for that tiny bark by the State, sees images of beauty, peace, and happiness reflected in the calm and smiling faces of the nurses, in the gladsome glances of companions, in the pictures of the Madonna, the portraits of the loveliest standards of beauty which grace the walls of the dormitories—in the statues of the Venuses and Graces which adorn the play-rooms (a familiar name more suitable to infantine exercises than gymnasium) and refectories—in the flowers and fountains, and varied plumage of the birds in the gardens. What parent having only a close and badly-ventilated bed-room for a nursery, a contracted garden or yard, a public street, or a filthy lane, for a play-ground for a child, would jeopardize the safety of that child's health and happiness, to *the greedy-ey'd monster self*—rather see it waxing more elfish and ugly day by day, as it inhales poisonous gases, and has the subtle poison of envy, hatred, and malice, poured into the infantine and willing ear—than see that child smiling and joyous as a cherub in the universal nursery, springing up like “a young plant,” unencumbered, unbent, and unbiassed by artificial weights and ligatures, bodily or mental, gradually expanding under the sun of the new *regime*, into the “*flower of youth and beauty's pride*,” fit to become an ornament to society, a useful and exemplary denizen of the Empire of Peace!

UNIVERSAL SCHOOLS AND COLLEGES, &C.

From the nursery to the school, from the school to the college, follows in due course and order—“*ce n'est que le premier pas qui coûte*.” The children, ranged in classes, according to health, strength, and ability, are removed into the infant schools, in which a course of preliminary instruction is to be made as pleasant and agreeable as possible; and as the children or pupils advance in years, and in mental and bodily strength, they are to be removed again into the great industrial institutions, or universal schools, in which book-lore, and all that appertains to the economy of everyday life, is to be inculcated *without cramming or unnecessary forcing*: languages, geography, history (not fabulous), classics (if decent), useful trades, and the arts. The bulk of the youth need not pass through the colleges, which will be established and opened on the same grand scale, for all destined to become professional men—doctors, surgeons, teachers, professors, poets, diplomatists, legislators—from among whom the governors, presidents, regulators—the cranks, levers, wheels, and useful machinery—the labourers of the State—can be judiciously selected.

UNIVERSAL MODEL CITIES AND TOWNS.

The new and the rising generation being cared for, and their affairs placed *en train*—still keeping the improvement of the race and the social system in view—We invite the Congress to take the

present state of the dwellings of men into consideration, and recommend the destruction, or total abandonment, of all the old town and cities; and, in lieu of those *nests of impurity and disease*, advise the ruling power to cause new towns and cities to be built upon more expansive areas than the builders of cities have hitherto contemplated; also the enactment of a stringent code of building laws, regulating the quantity of ground to be attached to each dwelling-house, and the penalty for infringing upon it; also regulating the length and breadth of streets, the drainage and supply of water, &c.; also the arrangements of bazaars, used merely for shops, after the Oriental fashion, wherein the traders are forbidden to expose goods to tempt the needy; also regulating the markets, abattoirs or slaughter-houses, granaries, stores, and cemeteries. The building of those new cities would agreeably employ the public mind; while the capitalist, the artizan, the trader, the husbandman, would reap substantial benefits. The government and safe-keeping of those cities should be intrusted to a Cabinet and Civic Minister, under whom commissioners of works, magistrates, *inspectors of provisions*, of *drains, water, fuel, houses, gardens, hospitals*, and other subordinates, might rival, if not excel, the famous machinery of the *old* corporations.

ARMIES AND ARMAMENTS.

To attempt to get rid of the errors and evils which have been heaped upon our devoted heads by our ancestors, or dispose of the debris of ignorance, folly, prejudice, and superstition, in a summary way, may well be called a Herculean task. Who is to turn the great river through this Augean stable of ignorance and folly, or, with the club of a Hercules, beat down separately, and severally crush, the heads of the hydra of prejudice and superstition? We find standing armies, hosts of armed, and what are termed *fighting men*, subsided and supported by the crafty and the provident, to guard and protect their lives and properties from fanatics and robbers, the careless, reckless, and improvident portion of society. As long as a considerable portion of the masses are ignorant and blind to their own welfare, so long will standing armies be required. But under the new universal *regime*, and as the people become more enlightened every day, so can the numbers of the armed guardians of the public peace be diminished, until the wild horse, subdued, can be guided by a silken thread. Nevertheless, a check should be given to the crafty and wealth-collecting portion of the community, for whose especial use and benefit armies, armed guardians, and watchmen, are maintained and required, especially to those who grow rich at the expense of the careless and improvident, who are in reality *the children of the State*, and should be protected and cared for as such. Speculators in provisions, usurers, and those who take advantage of untowardly events and seasons to possess themselves of the property of their neighbours, at less than

the intrinsic value, should be dealt with according to a stringent code of laws, so simple that their meaning can be understood by all. But to keep up a large army, or several armies, in a state of inactivity, while the eyes of the people are being opened, would be neither wise nor politic. Why should the troops remain inactive, with their arms in their hands, while the enemies of the *human race* are to be found, ever ready to injure or destroy it in the forests, in the deserts, and in the oceans? Let, then, the combined navies of all the nations of the earth, commence a vigorous warfare against the sharks; while the army, turned into corps of chasseurs, nobly essay to exterminate the lions, tigers, pumas, serpents, and crocodiles in Asia, Africa, and America. Those wars, in all probability, would last long enough to occupy the time of the fighting-men "chasseurs" of this generation; and for the next, we trust an efficient police will suffice. Military colonies on a grand scale should also be formed in the National-Debt Land Territories, in which the hardihood, perseverance, and discipline of the troops could be successfully brought to bear upon the virgin soil of those wild lands—thus rescued and reclaimed from woods, rocks, and waters, and rendered more valuable and suitable for emigrants from the exhausted soils of the old country.

PUNISHMENT OF LAW-BREAKERS AND CRIMINALS.

Presuming that no man in his sober senses would rush into crime, we deem it advisable to recommend the Congress to abolish the old code of criminal laws, and, in lieu thereof, cause a few simple laws to be enacted, for the better protection of *the sane from the insane*; and, whenever the peace of the community is jeopardized by individuals suffering themselves to be carried away by their passions, the facts having been ascertained by a jury of medical men, it is but just that those unhappy people who cannot control their passions, should be put under restraint in lunatic asylums, for a longer or shorter period, or until the medical men pronounce them to be cured or incurable—these medical men (surgeons and most experienced practitioners in the land) being empowered to perform such operations upon those criminal patients as they may think necessary for the restoration of their mental and bodily health. And when it has been found that neither education, nor precept, nor example, can effect a cure—as in certain cases, where men seem to be born to make their own and the lives of others leperous by the gratification of their animal propensities—their cure may be effected at once, the patients discharged, and, with all safety to the community, permitted to re-enter *the beaten paths of life*, in which they will, nevertheless, ever afterwards be regarded as mere *ciphers*, or drones, in the hive. And as, under the old *regime* it was proved that the brains of many were fired to madness by the use of alcoholic beverages, and horrible crimes committed under the influence of drink, the sale and the use of alcohol

and stimulating liquors should be strictly prohibited; and, whenever the commission of a crime can be traced to that source, the penalties of the law be made to fall heavily upon the vendor of the poison. Murderers, who were formerly hung up or beheaded, are now discovered to be dangerous lunatics—monomaniacs—from some disorganization or malformation of the brain. If found to be incurable, those patients must be confined in the asylums for life.

POLICE.

The duties of the police, bringing the heads and subordinates of that force constantly in collision or contact with the corrupted and worst portion of society, even the healthiest and soundest members of *the force* are liable to become infected. In some countries, under the old *regime*, the police have been found leaguering themselves together with *the dangerous classes*, or selling their services to the highest bidders for *political purposes* and ends—countenancing and even committing unheard-of atrocities—*fostering* instead of *crushing crime*—supporting the victims of vice with one hand, *and pointing out loop-holes in the gates of justice, through which real culprits and old offenders can escape*, with the other. A police force, instead of being the stay and support of a *weak government*, sometimes proves the reverse, becomes an *assailant*, *undermines and destroys one government to set up another upon its ruins*, more in keeping with the views, schemes, and plots of those *quasi* guardians of the public peace. Nevertheless, as long as we enjoy those numerous *legacies* bequeathed unto us by our fathers, and as long as there is a certain portion of the people who cannot really distinguish between “*Meum and Tuum*,” and hot-headed reasoners abound, ready to terminate differences of opinion with the *argumentum ad hominem*, so long a police force will be required. In the formation of a new police, no portion of the old machinery can be made available. The *force* and strength of the *old regime* should therefore march out of office, and be drafted into the army and navy, in which their members might be enrolled in the corps of *shark*-shooters, serpent-killers, and scorpion-crushers. The new police having for its chief a cabinet minister, whose staff-officers and agents, chosen from the highest and most respectable classes of society, and paid accordingly, and armed with a code of stringent laws, should be held responsible for the spread or increase of disorders in the social system, which it is the duty of this force to eradicate or suppress—acting as *bile* and medicine upon the body or community, assisting it to get rid of dangerous obstructions, and resume its proper tone.

FINANCE.

“Cheap Government” is the cry of the tax-payers in every land; and to this cry the Ministerialists, or the gentlemen holding the helm of public affairs in their own grasp, respond “peace and

honour." "If the tax-payers wish to procure the peace, they must *pay* for it; if they wish to preserve their *honour* intact, they must *pay* for it. If a striking and an imposing position is not maintained, our neighbours will tweak our noses. If we do not take a part, and meddle in the brawls of our neighbours, that resplendent *koh-i-noor*, national honour, will be lost or tarnished." Peace is a blessing, and honour is dear to every right-minded individual; nevertheless, people begin to think they may enjoy both the blessing and the *bijou*, without *paying* so very dearly for them. Moreover, people have got an odd way of looking for something more tangible than *words* in exchange for their money. As we have spoken of the expenditure of vast sums of money, it behoves us to point out sources from which funds can be raised, without pressing upon the galled camel, or shifting the load backwards and forwards to ease the "wrung withers" or raw back of the patient bearer of public burdens. *Imprimus*, we begin by relieving the masses from the payment of the interest of national debts, which, in the plenitude of their ignorance, the people were once apt to confound with Government expenditure. The holders of these Government securities (so called) we pay off and satisfy, by apportioning to them public lands at home and abroad. Those lands being at present in a wild and unproductive state, but when transferred to the fundholder, they will quickly assume another guise, the holders of the Land Scrip, or national land-stock property, will become entitled to free passage and transit to the countries in which their property may be situated—having the fleets (dismantled of their munitions of war) put at their disposal. Other benefits and inducements might also be held out by governments, thus freeing themselves of such loads of debts and difficulties, which would materially accelerate this step in the right direction, upon which we need not here dilate. Under the old *regime*, some countries were rapidly sinking beneath the incubus of their national debts, and brought to the verge of bankruptcy by the withdrawal—the ebb-tide of the population from their doomed shores, when the burdens of the State had to be borne by those who still remained at home, chained to the soil by real or imaginary ties. This favoured and constant *few* stuck to the sinking ship, and clung to their national apron-strings until they became beggars for their pains—or the Treasury displayed but "a beggarly account of empty boxes" every quarter; whereas, under the new *regime*, we get rid of the taxes and imposts to the amount of the interest of the debts and the expensive machinery required to collect it, leaving the financier a certain amount of revenue in hand to carry on the business of the State, and keep the Government machinery in a respectable and efficient condition.

When the State takes charge of all the children of the people, and provides for them suitably, according to their several abilities and dispositions, parents can hardly object to contribute towards their

support and maintenance. A direct and equitable property and income-tax would doubtless be willingly paid for this purpose, the surplus being expended upon hospitals and retreats for the infirm, or decayed members of the community. But the grand means of keeping up the universal or European Exchequer, and filling the coffers of the Treasury, would be derived from the reversion of property realized by every man of a certain age, to the State—every man, without exception, on his attaining the mature age of three-score years and ten, being required to surrender a *third* of his property, or the goods and chattels he has collected together, and having equitably distributed the residue of his property among his children or relations, and renounced the cares, and the pomps, and the vanities of the world, he becomes one of the enrolled pensioners of the State, the remainder of whose days, in this sublunary world, should be passed in the exercise of certain philanthropic duties, and in preparation for the last great change, to which the renunciation of the world's affairs teaches him to look forward with serenity, and prepared to meet like a Christian, supported by faith, hope, and charity.

RELIGION.

We now approach a subject of the last importance, one that concerns the welfare of our immortal souls—Religion. What form of worship should the people of the Realms of Peace adopt? How long can they endure the present outward and visible signs of paganism, idolatry, and the barbarian pomps and vanities of priestcraft, better suited to the benighted children of darker ages, than the enlightened congregations of our own resplendent era? How long shall any class of men be permitted to assume the office of *heaven's janitors*, standing up as hirling and model mediators between God and his people? Those are momentous questions, for which people must look for answers in their own hearts, as Christians are commanded to meet and offer up their prayers to the Divinity together. If we are Christians, let us follow Christ's example, and worship God like Christians. If we are idolators, let us bow down before painted bits of wood and gilt upholstery, like idolators. If we are mammon and world worshippers, let us sit in painted and luxuriously fitted up temples, to keep up appearances. But let the people of the Realms of Peace "come out from among them,"—give the hypocrites, and idolators, and self-glorifiers, and priest-worshippers, a wide berth—interrupt and molest them not. Man is a free agent. As light breaks in upon those gloomy and misguided congregations, they will see through their trumpety glorifications, and seek for some place of worship, in which the sublime is not jumbled together with the absurd and preposterous. But let the people of the Realms of Peace have but one religion, as primitive and plain in the outward form as it is pure and love-breathing in its spirit. If we are to be Christians,

let us endeavour to "keep the commandments," and follow the example set and given by the Redeemer to his disciples and the primitive Christians, in humility, brotherly love, and charity. When did Christ enter a temple to pray? Where was that most perfect and beautiful sermon and prayer extant delivered before the apostles? At what richly sculptured baptismal font did man's Redeemer bend his head? The mount upon which Christ's feet have trodden still bears her olives; but where is the temple, and how many Jerusalems have been demolished and rebuilt since that epoch?—

" Towns and towers are laid full low ;
Where is the pride of Jericho?
Who seeks a refuge now in Zoar?"

If Christ and his disciples could dispense with temples be-garnished with paintings, gilding, embroidery, tapestry, statues, tapers, lamps, pews, upholstery, and such perishable paraphernalia, the primitive Christians of the Realms of Peace can dispense with them now. Nevertheless, if in our present degenerate state we cannot bear exposure to the atmosphere,—are still more sensitive to the changes of climate than our forefathers—if we cannot meet together to offer up our prayers and our hearts to the Divinity, upon hill-sides and in desert places, like them—let us congregate in buildings suitable for such sacred purposes—vast, simple, and cyclo-pean in their proportions—built to endure as monuments of the revival of Christianity, the indestructible pyramids of the Realms of Peace. Having at our disposal a power and machinery such as the Pharaohs never possessed, or Archimedes dreamt of, those great conventicles could soon be erected; and in the building of those massive circular walls and dome-shaped roofs, the architects should be forbidden to introduce such decorations as hideous faces, or carved and absurd or grotesque images, in wood or stone, such gross and abominable conceits being better adapted for some Hindoo or devil-worshippers' temple than the house of God. In the design, it would be well to adhere to one architectural plan—lofty portals at the four cardinal points, light admitted into the body of the building from above, perfect ventilation, amphitheatres, or rows of seats of stone and iron, surrounding the reserved space in the centre of the building, in which a block of granite might serve as an imperishable table, upon the sides of which the Commandments might be engraved, and upon the upper surface a copy of the New Testament be laid. In the fillii of those temples of peace, certain regulations should be observed. The old, the middle-aged, and the young, should have their several and separate portions of the building allotted to them. The old should occupy the seats near the centre of the building; the middle-aged the seats farthest from it; and the young, placed between the middle-aged and the old. The galleries should be

reserved for the use of the women—married and unmarried—to the old and the young of whom, certain places should also be allotted. As in the eye of the Deity “all flesh is grass,” and the highest and the lowest of God’s creatures are brought down to the same level when they bend the knee before Him, all distinctions of dress, and the external pomps and perishable vanities and adornments of frail “earthly tabernacles,” must be cast off when the Christian worshippers are assembled in their house of prayer. Men and women should appear in plain tunics and capuchins of common material, which a leathern or camel’s-hair girdle might render more convenient. The only difference perceptible in the dress of the mass of the worshippers should be in the colour of their capuchins—white being worn by the young, grey by the middle-aged, and black by the old. The form of worship should be simple. An elder, who has renounced the world, and whose philanthropy and piety is known, might read certain chapters or portions of the Scriptures, confining himself strictly to the text; and, the reading ended, resume his place among the most venerable and respected members of the congregation. Then hymns and psalms might be sung, by choirs carefully selected from among the young and the middle-aged men and women. Considerable attention should be bestowed upon the choirs. There is music in heaven, and angels “sing hosannas before the throne of God for ever.” What can be more acceptable to the Divinity than the incense of the heart borne heavenward in melody towards the gates of eternal happiness and rest? With music and in sacred melody let us worship God. To the young women the first breathing of the psalmody should be conceded. Listening to their voices, our souls may become exalted, and borne away from earthly and perishable thoughts. The singing ended, the old men bow their heads, cross their hands upon their bosoms, and withdraw. The young and the middle-aged respectfully follow their example; then the women retire, and the gates of the Temple are closed.

THE LAST PARADE “IN THE VALLEY OF DRY-BONES.”

(From the Great Slave-Show, Black and White.)

Wake, Dreamers! wake! Behold the last parade,—
 The last great muster—last grand marching-past;
 Earth’s men of war, in deathly guise array’d,
 Call’d forth and summon’d by the trumpet blast
 That bursts the tomb long lost in dismal shade,
 And proud mausoleums of battallions mass’d
 By Kedron’s brook, division and brigade,—
 Crown’d with the sad “immortels” never fade.

Come forth! Come forth, ye conquer’d hosts! who sleep
 On “blasted heath,” on wild deserted plain,
 From coral caves beneath the “vasty deep,”—
 Poor remnants of the slayers and the slain;

Whose blood once fell as fast as wintry rain,
 While women wail'd, and orphans' tears were shed ;
 While cries from earth to heaven rose up in vain.
 "Sleep, sleep, no more," ye dry bones : "rise again !"

Where be the Gods in whom ye placed your trust ?
 Where is the blood-stain'd Moloch ? Mammon ? Mars ?
 Where be the Kings, the Rulers, just, unjust,
 And the great captains of a thousand wars,
 Victims of king-craft, priest-craft, madness, lust ?
 Cast down, and scatter'd, lost, in moth and rust ;
 Earth claims her portion back, in "dust to dust !"

Forward ! great leaders, praised and glorified,—
 Proud supervisors of great deeds of blood !
 Mohammed, march by haughty Cæsar's side ;
 Near Tamerlane, in no destroying mood.
 Napoleon, shorn of glory, pomp, and pride ;
 Nelson, and Moore, by Havelock, Wolfe, and Clyde ;—
 Swept from high posts, like wrecks upon the flood !
 Behold a nation's hope, a nation's guide—
 Alfred the Great, and Albert, call'd "the good."

Fall in, fall in, grim legions from the West,
 From wild wood, morass, creek-side, ocean wave,
 Place for the Fratricides, who fell unblest,—
 Pass'd through the fire to Mammon in his cave.
 See Lincoln clasping Davis to his breast !
 "Who did this wholesale murder—for the slave ?
 Who sent these nameless legions to the grave ?
 And Stonewall Jackson, hight the "bravest of the brave."

Mysterious city ! from your lonely height,
 Look down from crumbling battlement and wall,
 And where the meteor sheds a dazzling light,
 Behold the hosts now marching, pall on pall,
 Waved by grim standard-bearers, bleach'd and white ;
 No crash of martial music,—no foot-fall,—
 No clash of arms on armour, gleaming bright,
 Awakes the echo in the dead of night !

Oh, highly honour'd city ! the great goal
 Towards which Earth's children haste in sore dismay—
 Jerusalem ! What awe will seize the soul,—
 The quick within thy walls—when, rent away,
 The heavens shall vanish, "roll'd back like a scroll !"
 Angels appear drawn up in dread array !
 Earth quakes ! The trumpet sounds ! "His thunders roll !"
 Mountains, "fall on us,"—trembling despots say,—
 While weary pilgrims cast aside the clay,
 And glorious raiments wear upon the Last Great Day.

NOTES.

*Extract from the Letter of an Officer at the Seat of War (Taranki,)
New Zealand, 1863.*

“Do not think of coming out to this *charming* Island. You have been deceived about this country by some interested people, probably connected with some Land Company, or Land Jobber,—fellows who make it their business to go about the town and country telling the most abominable lies.—The climate is the most detestable I ever was in, India not excepted. To-day we have rain,—a steady down pour; yesterday we had a storm; the day before heavy rain. This is the order of the climate, gales and rain alternately; now and then a hot muggy day, most depressing, only enlivened by swarms of filthy black flies. It is something new to see a poor man working in the fields in a waterproof cape and leggings. The society one meets at the pot-houses or hotels, reminds me of the rough rowdies of the back-woods of America. The New Zealanders seem to be a cross breed between the Gipsy and the North American Indian; they have picked up a fair share of bad language, oaths, vulgarisms, &c., from sailors and whalers, who have been knocking about the Pacific since the days of Captain Cook. As you know, it is not a matter of choice for me to be here.—I see no end to this wretched and inglorious war; have no faith in the promises of the New Zealanders. They are quite at home in this sort of guerilla warfare or bush-fighting; can live on fern-roots, where English soldiers would starve; they know the PAH paths, passes in the jungle or scrub, through which to attempt to follow them is certain death. Our poor fellows are heartily sick of this confounded country and disastrous war, all brought about by land-jobbers and speculators. But now I suppose we must go through with, it “*bon gré, mal gré,*” &c. &c.

Great Loss of Life in New Zealand.—The Otago Correspondent of the Southern Daily Cross, writing on the 19th August 1863, says, “In my last letter I had to report great loss of life and property by the floods.—Forty lives are said to have been lost, owing to an immense bank of snow falling down from the cliffs upon the tents of the miners.” Since then accounts have been received from *from all parts of the country*, confirming the reports of the unprecedented severity of the weather; “many people have lost their lives from frost-bite, &c.” War! wind! rain! frost! snow!—This is New Zealand, the delectable home for emigrants tired of their lives!

NOTE II.

THE SICK MAN OF TURKEY AND HIS AMIABLE NURSES.

The scene described in the following Note, and sum and substance of it, was pillaged and pirated from the first edition, by a French Writer, who is said to enjoy no small share of Imperial patronage. His garbled translation of my brochure, is entitled, "La Nouvelle Carte de Europe." He knows what he's about.

It was at the Baths of Mehédia, in Hungary, I first met the Russian diplomatist, Count —, who now occupies a more important position in the Autocrat's *Corps Diplomatique*. We lodged at the same hotel, frequented the same café. The Count used the Baths for the good of his health. Meeting daily, as a matter of course, we became acquainted with each other. In the evenings we played billiards with an old French officer and an Austrian Baron, invalided from the Hussars. The loquacious Frenchman, Mons. —, soon started a political question, and anon he had all manner of arguments and opinions brought upon the *tapis*. The conversation was carried on in the half-jest half-earnest style, at least on the Russian and Austrian side, Monsieur occasionally getting heated and excited—thereby exposing his weak points to the home-thrusts of his cooler antagonists. The destruction of the *Grande Army* in Russia seemed to be still green in Monsieur's memory. Had it not been for that untoward event, according to Monsieur, the state of affairs in Europe would wear a very different aspect to-day, and England and Austria, and Prussia and Russia might have hidden their diminished heads; while France would have gloriously increased her borders, and taken divers nations under the shadow of her *tricolore*. "And what form of Government would you have had, Monsieur?" inquired the Russian—"Imperial, or Republican, or mixed *à l'Anglaise*?" "Republican of course," responded Monsieur. "I thought you had been an officer of the Empire," said the Austrian. "I was, and I blame myself for permitting the Grand Army to be destroyed by one man—the Emperor;" and Monsieur went on to enlighten us. He had been at Leipsic when Napoleon reviewed the Grand Army before it marched into Russia. He said he was then a marine officer on a visit with his uncle, Marshall —. He dined with the l'Etat Major and the Staff. He heard the General Officers and the Marshals expressing the liveliest discontent at the proposed campaign. "Murat and the rest of them, *tout le monde*, were constantly exclaiming," said he, "This little fellow—this *sacré B*—*va nous perdre*"—every one seemed to foretell what would happen (and did actually occur). My resolution was taken on hearing all this," said Monsieur. "It was simply to assassinate the Emperor *sur le champ*." Here the Russian and Austrian exchanged significant glances. "It was on the day of the grand review that I resolved to carry out my plan for rescuing the army," continued Monsieur. "I took up my post near my uncle and the generals and the staff. We formed line on the inclined plain up which the Emperor and his Court approached the stand or platform from which the troops were to be reviewed. We did not wait long. The Emperor soon made his appearance. Stooping as usual, and with his hands grasped behind

his back, on he came, speaking to none, restlessly glancing from right to left; two steps more, and he would have passed close to me. I grasped the hilt of my dagger. I had resolved to strike him above the left shoulder, in the Italian way; next moment his eye met mine. I felt spell-bound—charmed, if you will. I could not move a finger, much less strike him. Another moment, he was gone; and the gorgeous procession, gleaming with burnished gold, ribbons, feathers, embroidery, arms, and armour, swept before me. Two hours later, I was a prisoner on my way to Toulon. I was on board a *chasse marée* when the *grande armée* perished. I have never ceased to regret my want of *nerve* on that occasion.” “You would have been cut to pieces,” said the Russian. “It appears not,” said Monsieur, drily; “as I am here with all my members to-day.” “It was better for the peace of the world that you did not succeed, and that the Grand Army was destroyed,” said the Austrian. “It was better for you, and those beggars the Prussians,” retorted Monsieur, “who have since heaped so many insults upon us, robbed us of our natural boundary the Rhine, and”——“Allons, Monsieur,” said the Russian; “let us adjourn the debate until we get into my rooms over the way, in the Carolinenbad.” The Count’s rooms were more comfortable than the café, which was crowded by a motley assemblage of Magyars, Wallachians, plethoric Saxons, and invalided soldiers, all smoking the vilest tobacco, each contributing his quota to the heat, noise, and unsavoury odours of that detestable, low-ceiled chamber. A good cigar and small glass of imperial Tokay restored Monsieur’s good humour, and the Count rallied him upon his chivalrous *penchant*; while, in his turn, Monsieur complimented the Count upon the *persévérance* of Russia. “You will have Constantinople in your hands some fine day,” said he. “Your Emperor is at the head of the Greek Church, and once in possession of Constantinople, the Greek Cross will be the rallying point for La Greece, Bulgaria, Bosnia, Servia, Wallachia, Moldavia.” “You are liberal in your presents, Monsieur,” said the Count, gaily. “In the dismemberment of Turkey, it would only be polite to offer our fair *voisine* la belle France, a slice. What say you to Syria and Egypt?” “*Bon, bien*,” responded Monsieur; throw Cyprus and Rhodes into the same dish, by way of garniture, Scio for the desert, and the Cyclades for the *hors d’œuvres*.” “Help yourselves, gentlemen,” dryly remarked the Austrian; “but our host seems to forget he has other friends present.” Ah, pardon, Monsieur le Baron de *Dunderdentrone*,” said the Russian, laughing. “You are such an old friend of the house that we thought you would have taken care of yourself in our impromptu and proposed *fete champetre*. Monte-Negro stands before you—the boot of Italy is at your foot. We’ll take a glass of that capital wine of Asti, if it was only to remind you of your snug little vineyard called Pedimont; and if you really think Switzerland is worth adding to the Tyrol”——“La Suisse,” interrupted Monsieur, “properly belongs to France.” “Jamais content! always wanting more!” exclaimed the Austrian. “Peace at all hazards. Let us have no words about that natural fortress, gentlemen, if you please,” cried the Russian. “Let us present it to America. She wants a foot-hold in Europe, and it is but politic to conciliate her.” “And

England—what will she say to this division of the spoil?" said the Austrian. "Let her look after India, *via* the Cape of Good Hope," said the Russian. "She has done with her overland route, at all events," chimed in Monsieur. "Let her send her cheap prints and bad cutlery to the blacks—we don't want them," added the Austrian. "It would humble her pride if we offered to purchase her fleet," said the Russian. "Bah! bah! purchase indeed!" quoth Monsieur; "why not call upon that proud lady to stand and deliver up her ships and arms, and a round subsidy, to save old London from your Cossacks and our old Africans? The English are not such fools as to fight with every one *à la fois*." Here a red-bearded Jager entered with a bowl or brazen bason of blazing punch; and perceiving that those high and mighty plenipotentiaries intended to make a night of it, I left them in their glory, or while the blazing alcohol gleamed fitfully upon their hirsute and haggard faces. Some years have now elapsed since I jotted down the gist of that evening's debate in my memorandum-book, and on comparing those notes with the reports from the banks of the Danube to-day, it would seem that the *strong waters* of Mehédia had caused the Russian to leak out a few of his Emperor's designs and intentions, and that the *liaison* between the Russian and Austrian over that blazing *punch* was more lasting than I had supposed it would have been. That the ties of fraternization which bound the Russian and Frenchman together were not sincere and lasting, I discovered before I parted company with that volatile personage in Wallachia, where, thanks to his dearly-beloved ally, the Russian Count and diplomatist, he was arrested as a propagandist of Red-Republicanism, sent to stir up the Wallachians to rebel against the Hospodars and Boyards.

NOTE III.

I claim to be the first who promulgated the idea, and the project of the public examination of Candidates for the civil service, and government appointments,—others pounced upon the idea, reaping all the honour and benefit, in true harpy style. The Minister of the day patronized my brochure,—that is to say, helped himself to a leaf out of my book, *sans ceremonie*, and without acknowledging the source from which it was taken. The great man carried off a twig; but I invite the man at the helm now, to take the whole broom! Why should not Ministers of State and Members of Parliament be examined publicly, as well as clerks and officers, and depend upon their number of *marks* and qualifications? Let others complain of the piracy of ideas: I trust I have too much of the philanthropist in my composition to yield to such a weakness. I am no place-man or place-hunter; and having risked life, and sacrificed health while PASSING THROUGH THE FIRE to the idol Mars. I have no yearning to grasp the handle of the lever, or "fall in" at St Stephen's, to "abridge my doleful days," worshipping Mammon, doing duty as M.P. or Minister, amidst fogs, vapours, and miasma upon the banks of the Thames.

PROOF.

THE POSITION OF POPERY

IN

GREAT BRITAIN,

AND

The Means, in Scotland, for Resisting it ;

BEING THE

**REPORT OF THE OPERATIONS OF THE SCOTTISH REFORMATION SOCIETY,
FOR THE YEAR 1863.**

“ Earnestly contend for the faith which was once delivered unto the saints ”—JUDE 3.

“ The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way: And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

2 THESS. ii., 7-8.

The Lord God omnipotent reigneth.”—REV. xix. 6.

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1864.

THE POSITION OF POPERY

IN

GREAT BRITAIN.

The Scottish Reformation Society begs to submit its Thirteenth Annual Report, under separate heads, as in former years :—

I. GENERAL AGENCY:

The resident Officers of the Society have been diligently prosecuting the work of the Association at the head office in Edinburgh, while the travelling agents have been actively engaged throughout the whole country. Lectures have thus been given, or information circulated, in the following one hundred and seventy-three places, which comprehend almost every burgh and town of importance in Scotland, viz. :—

Alexandria, Alloa, Airdrie, Annan, Anstruther, Arbroath, Ardrossan, Arrochar, Auchterarder, Ayr. Banff, Bathgate, Beattock, Beaully, Beith, Blairgowrie, Bridge of Allan, Bo'ness, Bothwell, Brechin, Broughty-Ferry, Buckie, Burghead, Burntisland. Callander, Campbeltown, Campsie, Carnoustie, Castle Douglas, Catrine, Colinton, Comrie, Crail, Crieff, Cullen, Cumnock (Old), Cumnock (New), Coupar-Angus, Cupar-Fife, Currie. Dalbeattie, Dalkeith, Dalry, Deer (Old), Dingwall, Douglas, Doune, Dumbarton, Dumfries, Dunbar, Dunblane, Dundee, Dunfermline, Dunoon, Dunse, Duntocher, Dysart. Ecclefechan, Edinburgh, Elgin, Elie, Ellon, Enzie. Falkirk, Findhorn, Fochabers, Forfar, Forres, Fort-George, Fraserburgh. Galashiels, Garlieston, Garmouth, Glasgow, Girvan, Gourrock, Grangemouth; Greenlaw, Greenock. Haddington, Hamilton, Hawick, Helensburgh, Hopeman, Huntly. Innellan, Innerleithen, Invergordon, Inverkeithing, Inverness, Inverury, Irvine. Jedburgh, Johnstone, Juniper Green. Kelso, Keith, Kilbirnie, Kilmarnock, Kilmun, Kilwinning, Kinghorn, Kirkeudbright, Kirkintilloch, Kirkwall, Kirriemuir. Lanark, Langholm, Largs, Lasswade, Laurencekirk, Leith, Lesmahagow, Leven, Linlithgow, Lockerby, Lochmaben, Lochwinnoch, Lossiemouth, Luss. Mauchline, Maybole, Maxwelltown, Macduff, Meldrum (Old), Millport, Moffat, Montrose, Musselburgh. Nairn, Newburgh (Fife), Newton-Stewart. Oban. Paisley, Pathhead, Pennicuik, Peebles, Perth, Peterhead, Pittenweem, Pitsligo (New), Polmont, Port-Glasgow, Port-Gordon, Portobello, Portpatrick, Portsoy. Queensferry (N.), Queensferry (S.) Renfrew, Roslin, Rothesay. Saltcoats, Sanquhar, Slateford, Stevenston, Stewarton, Stirling, Stranraer, Strathpeffer, Stromness, St Andrews. Tayport, Thornhill, Thurso, Troon, Turriff. Waterbec, Whithorn, Wick, Wigton.

Parliamentary Correspondent. Besides this extensive and active agency, the Society still continues to retain the valuable services of a special Parliamentary Correspondent in London, through whom reliable information is obtained, as to the plans and designs of the Popish party in Parliament. The whole country reaps the advantage of these communications, as they are, for the most part, published in the *Bulwark* month after month, during the sitting of Parliament.

Special Parliamentary Agent. The Society also secured, in conjunction with the Protestant Alliance, the services of a special Parliamentary Agent, to oppose the Prison Ministers Bill in the House of Commons.

Statistics, Tracts, Reports, and *Bulwark*. The Society still continues to examine every Parliamentary "Blue Book" or Report, and all other authentic documents issued by Parliament having any reference to Popery. The Society draws up and widely circulates the results of its investigations from time to time. Tracts on the doctrines and progress of Romanism continue also to be largely circulated. The *Bulwark*, which contains from month to month full and reliable information on the whole question, is also circulated, as formerly, to subscribers to the Society, whose contributions amount to ten shillings and upwards.

Correspondence. A large and increasing correspondence is constantly carried on with branch Societies, correspondents in the provinces, electors, Members of Parliament, clergymen, editors of newspapers, and other influential parties throughout the three kingdoms and the colonies, as well as with kindred societies in England and Ireland, and especially with the Protestant Alliance in London, the Electoral Protestant Union in London, and the Protestant Association in Dublin.

II. SPECIAL OPERATIONS.

Petitions, Memorials, &c. The plans and progress of the Church of Rome have been anxiously and diligently watched, especially the movements of the Popish party in Parliament; and every constitutional mode

of resistance has been actively and vigorously adopted by means of petitions, correspondence with Members of Parliament, deputations to London and otherwise.

The Society continues to promote the organisation of auxiliaries in every town in Scotland, in order to enlighten more effectually the Protestant public in the errors and designs of the Church of Rome, and to counteract the pernicious influence of her emissaries. The spread of Romanism is becoming very marked in all our larger towns and rural parishes where Irish labourers are extensively employed; and this Society earnestly calls upon all ministers of the gospel, missionaries, and employers of labour, to embrace every fitting opportunity to point out to the people under their care, the soul-destroying errors of Rome, and specially urges upon the various Churches, the duty of planting missionaries, duly instructed in the Romish controversy, in all districts where Romanists abound.

Branch Societies, and Missions to Romanists

The Society has also urged the great importance of organising controversial classes for the rising generation, whereby the tenets of Rome may be confronted with the statements of Scripture. A class of this kind is still carried on by various ministers in Dundee, and prizes given to those who are able to stand the best examination at the end of the session. Ministers in other parts of the country are adopting a similar course, and the Society has much pleasure in announcing that it has now reprinted, for the use of such classes, a small tract, entitled "Popery Completely at Variance with the Bible," drawn up some time ago, and extracted from the "Appendix to Dr Begg's Hand-Book of Popery." Copies of this useful tract can be had from the Society, for the use of classes, at a nominal cost.* Were such classes established by a minister or elder, in every congregation in the land, the benefit that would accrue to the rising generation, under the blessing of God, would be incalculable. Indeed, from the present circumstances of the country, it is, humanly speaking,

Controversial Classes.

* The price is One Halfpenny for each copy.

difficult to see how the great principles of the Reformation are to be maintained, unless some such vigorous and systematic plan is carried out.

**Efforts
among
Students.**

The Protestant Institute is continuing to prosecute its efforts among Students of all denominations. Lectures are delivered by the Rev. Dr Wylie, Professor of the Protestant Institute of Scotland, to large and interesting classes, both in Edinburgh and in Glasgow. The number on the roll during Session 1862-3 was, 50 in Edinburgh, and 88 in Glasgow; in all, 138. Prizes have been given by the Society to those Students who were regular in attendance, and secured the highest marks on a written examination on the subjects of lectures.

Prizes.

The following were found to be the successful competitors in Edinburgh and Glasgow respectively, to whom prizes were accordingly presented, viz. :—

Edinburgh

Edinburgh,—*First* Prize of £5, to Mr Alexander Millingen. *Second* Prize of £3, to Mr James Brebner. *Third* Prize of £2, to Mr William Milne. *Fourth* Prize of Dr Wylie's work on the "Papacy," to Mr James Mackay; and *Fifth*, a similar Prize, to Mr John Forbes.

Glasgow.

Glasgow,—*First* Prize of £5, to Mr John Bethune. *Second*, of £3, to Mr Finla M'Gilvrey. *Third*, of £3, to Mr John Scott. *Fourth*, copy of the "Papacy," to Mr Robert Knox; and *Fifth*, copy of Mr Young's recent work, "Ulrich von Hutten," to Mr Charles E. Kerr and Mr R. S. Duff.

So great was the enthusiasm in Glasgow that the students invited the Rev. Dr Wylie and a few friends to a social meeting, at which the prizes were presented. The Students spontaneously moved the following resolution, which was carried by acclamation :—
"That this meeting, takes the present opportunity of expressing its conviction of the great importance of the Protestant Institute of Scotland, and of the value of such training in the principles

of Protestantism as the students there receive under the able guidance of Dr Wylie. They regard such training as especially necessary at the present time, when Romanism is so aggressive, and many Protestants so ignorant and apathetic in regard to the great principles and blessings of the Reformation; and they earnestly hope that the Committee who are engaged in establishing the Institute will receive such encouragement from wealthy and influential men, as will enable them to place similar advantages within the reach of the students of all the University seats of Scotland."

In addition to the above Class Prizes, a Prize of £5 was offered by Robert Morrieson, Esq., for the best repetition from memory of the XV., XVI., and XVII. chapters of the Gospel by John, and certain passages in Daniel, and in the Epistles of Paul to the Romans and Thessalonians, and the Apocalypse—the passages being selected by the Students themselves. After a most interesting and satisfactory competition, Mr Morrieson's prize was awarded to Mr John Chalmers; a Second Prize of £2 by the Society, to Mr James M'Kay; and a third and fourth prize of Mr Young's work, "Ulrich von Hutten," to Mr Kenneth M'Rae and Mr Mansfield C. Souter. There was also another prize of £10, which was offered by a gentleman in England, for the best essay on the Confessional. This prize was awarded to Mr James B. Brown, a student of Glasgow.

Prizes of £5, £3, and £2, were offered by the Society to the Students of the Reformed Presbyterian Church, on the best examination on "Stillingfleet on Popery," Dr Cunningham's edition; and Dr Owen's Sermon on the "Chambers of Imagery,"—subjects selected by the Professors themselves. The following were the successful Students, to whom the prizes were accordingly awarded, viz.:—Mr David D. Robertson, Glasgow, and Mr William A. Martin, Strathmiglo. "The above students," writes a member of the Divinity Hall Committee, who had charge of the examination, "gave evidence that they had thoroughly studied and mastered the books which formed the subject of examination, and were well entitled to the rewards."

“I think,” he adds, “it cannot but be of great advantage to the students themselves, and to the Church, that they should be led to give some part of their time to the study of the Popish controversy; and a great inducement to this is, no doubt, furnished by the offer of such prizes as those which your Society has kindly placed at our disposal. On the part of our Hall Committee, I beg to express our grateful acknowledgments; and should a similar offer be made to the students of next session, I have little doubt that the number of competitors would be greater.”

The Society earnestly hope that the friends of Protestantism will enable the Committee to offer prizes this year to the students of the Independent Church and the Original Secession Church,—the two remaining ecclesiastical bodies not yet reached.

Prizes have already been offered to the various classes now organised in connection with the Protestant Institute of Scotland, conducted by Dr Wylie and Dr Gardner.

It is a matter of great gratitude to God that all the various efforts of the Society amongst students have been so signally blessed. Many young men, who may be expected to fill the highest places in the Church, in medicine, and at the bar, have thus come under the influence of this Society's operations and those of the Protestant Institute; and if similar efforts be carried on and extended, the present general apathy on this question, and the ignorance of many Protestants, will, by the Divine blessing, be dispelled.

Prizes of
the Pro-
testant
Alliance.

The Society has had the greatest satisfaction to observe the movement of the Protestant Alliance in this direction, and no doubt the result will be triumphantly successful.

Protestant
Institute.

The Society cannot close this part of their Report, without making special reference to the Protestant Institute of Scotland. It is most gratifying to learn that the building of that most important Institution has now been completed, nearly free of debt,

after long-sustained and arduous efforts by the Convener of its Committee, the Rev. Dr Begg. Classes are now conducted by Dr Wylie in its Lecture Hall every Saturday forenoon during the Session (as well as in Glasgow on the same evenings), designed for students of all denominations; also, on Wednesday evenings in Edinburgh, specially for young men in offices and shops. The subjects treated of, in the former, are doctrinal, and, in the latter, historical. There is also an interesting class for students and young men, conducted by Dr Gardner on Saturday evenings. This class is mainly conversational, and goes over the principal errors of Rome, and exposes them by direct reference to Scripture. The classes are well attended, and much interest is manifested in the work of the classes, by the students and the young men attending them.

The work of the Institute will be chiefly teaching, while the province of the Society will be mainly enlightening the general community on the errors and designs of Rome; endeavouring to get missionaries, duly instructed, planted in all places where Romanists are found to congregate; and opposing the aggressions of Rome in Parliament, and otherwise.

In addition to the aid of a spacious Lecture Hall, the Institute has given to the Society, the use of an Office and Library-room, free of rent, to be occupied by the Society, so long as it retains its present constitution.

During the last year the Society has assisted in supporting a missionary to the Romanists in Edinburgh. It is hoped that the funds of the Society will enable the Committee to plant and support many such agents; and that the various churches and missionary societies will give greater attention to the duty of bringing the doctrines of grace before the minds of Romanists, in their respective parishes and districts. This has hitherto been, in too many cases, sadly neglected. It is melancholy to think that so little has been done for this class of the population, both in the Highlands and Lowlands; and that priestcraft should have now as much power over the many victims of Rome, in the midst of gospel light and privileges, as it had before the Reformation.

Missionary
to Roman
Catholics
in Edin-
burgh.

III. GENERAL EFFORTS.

Maynooth and other Popish Endowments. The Society, being thoroughly convinced that the College of Maynooth is the chief centre of Romish operations, not only in Great Britain but in all her dependencies, and even in America, and in other foreign parts where the English language is spoken, has spared no labour in endeavouring to arouse Protestants to a sense of their duty, in getting the endowment to this college abolished. Mr Whalley continues, amidst great difficulties, to further this object, and being assured that nothing will be done effectually, until Parliamentary electors make this and other Popish endowments a question at the hustings, has spared neither efforts nor expense in establishing a society, called "The Protestant Electoral Union," whose head-office is in London, for the special object of securing thorough Protestant representatives in the House of Commons. This Union will in no way be antagonistic to other Protestant societies already in existence, but will endeavour to help and co-operate with them, and will occupy a place, especially in England, not yet so prominently taken up.

New Return on Maynooth. Mr Whalley, with great zeal and labour, succeeded during last Session of Parliament, in obtaining another important return,* relative to the Popish College at Maynooth, showing the names, ages, and numbers of students attending the College at 31st August 1844 (being the year before the passing of Sir Robert Peel's Bill, placing the grant on the Consolidated Fund), and the names and numbers of the students, who had entered each year, from that time till 31st August 1861, with the ages of each student at entering, the names and numbers who had left the College during that period who had not completed their course of education, with the date of their leaving. From this Return it appears that there were 409 students within the walls of the College, at 31st August 1844, and that 1559 had entered between that period and 31st August 1861, making a total of 1968 students. By comparing a previous Return, also obtained

* Parliamentary Papers, Maynooth College. Sess. 1862. No. 450.

by Mr Whalley,* and the Commissioners' Report on Maynooth, it is found that 783 priests were ordained from 1844 to 1861 ; and that 817, of whom 7 appear to have died, left without completing their education, in other words, without being ordained priests. Hence a clear total of 810 students have left the College without completing their education, as opposed to 783 who became priests, that is to say, more than one-half of the students at Maynooth, since the College was permanently endowed, have left without completing their full curriculum, and did not become priests. This is a very striking fact, and illustrates the policy of Rome, to get as many young men into the College as possible ; to keep them there as short a time as is suitable for the designs of the Church, and hence the result is, on the one hand, to make the Government grant go as far as possible, and on the other, to increase the number of students, who are sent out, not merely as priests, but as efficiently-trained emissaries, for the various departments of life to which they may be respectively destined. Maynooth is thus a nursery for priests, monks, and Jesuits, for all grades of society. The original intention of Maynooth, on the part of the Government, was to train Popish priests exclusively for Ireland, but the Church of Rome is making it a propaganda for all parts of the world, and all sections of society, where the English language is spoken. This return also exhibits another striking fact. It shows that the average number of students who enter the College is 91·5 annually ; while the average of those who leave the College is 93·5 annually. Indeed, ever since the grant was placed on its present footing, there has been a gradual diminution of the number of students *remaining* in the College. This number at 31st August 1844 amounted to 409 ; but no sooner is the Act passed than the number begins to creep down, till, in the year 1855-6, it diminishes to 210. Since that time, however, this number has been increasing. The average over the whole period of seventeen years is 289, which comes far short of the number anticipated by Sir R. Peel's Act, which was 500. The grant has not been fluctuating, and if it sufficed to keep 409 students at 31st August 1844, or 500, as anticipated by Sir Robert Peel, the question arises, how it

* See Society's last Report, p. 10 ; and *Bulwark*, June 1862, vol. xi., pp. 311-315.

should require the same amount to maintain 210 students in 1855, and 289 on an average during the last seventeen years? If not, why was the money not refunded to the nation? As it is, the nation pays for every student remaining in this College, at the rate per head of £100 per annum. Such facts as these call for inquiry on the part of the legislature, and great credit is due to Mr Whalley for securing such an important Return.

Synopsis of this Return. The Society has drawn up with great care, a complete synopsis of this Return, which was published in the *Bulwark* of March last.*

Maynooth Motion. On the 2d of June last, Mr Whalley brought forward his motion against the endowment of the College. He presented, at the same time, 33 petitions, signed by 5,000 persons, against the grant, and stated that their purport was that every year had strongly confirmed the conviction of the petitioners, of the inexpediency of the grant, in the first place; and, secondly, the inexpediency of its withdrawal, by the Act of 1845, from the control of the House of Commons. Mr Whalley strongly argued against the grant, and was ably supported by Mr Newdegate. The Society put forth every effort to support Mr Whalley. The following is the analysis of the division:—

Constituency.	Number who voted for Mr Whalley's Motion.	Number who voted against the Motion.	Total Number who voted, including Tellers.
English Members, . .	68	153	221
Irish " . .	13	38	51
Scottish " . .	21	9	30
Total number who voted, including Tellers, .	102	200	302

It will thus be observed that out of 497 Members for England and Wales, not one-half were present to vote either for or against

* See *Bulwark*, vol. xii., pp. 249, 251.

the motion. Of the 105 Irish Members, only 51 were present—a very unsatisfactory result. Of the 53 Scottish Members, 30 were present, and a majority of two to one were against Maynooth. It will also be observed that the large majority of 100, (including tellers,) in favour of the grant, were chiefly made up of English Members,—there being no less than a majority of 85 English Members, in favour of the continuance of the grant. Scotland, at the same time, though against the grant, is not represented as it ought to be in this division. There are many Members, pledged to their constituents to be present, and to vote against this endowment, who, for reasons best known to themselves, are found absent. It is hoped their constituents will look into this circumstance, at next election. Still, it is quite plain that, if England had produced a representation against Maynooth, in proportion to what Scotland has done, there would have been 196 English Members voting with Mr Whalley, instead of 68, and thus the endowment would have been abolished.

It is gratifying to observe that the interest in this question is increasing. The total number of petitions forwarded against the grant has been, in the circumstances, large. From England, 31 petitions, bearing 6,363 signatures, were presented when the motion came on. The only English Society, as far as can be discovered from the House of Commons' Reports, which petitioned against the grant, is the Birmingham Protestant Association. From Ireland there were two petitions, one from Armagh and one from Doon, in the county of Limerick. From Scotland, however, there were 31 general petitions and 17 official, bearing nearly 40,000 signatures. Among these, six were from Edinburgh and Leith, with nearly 25,000 signatures, got up through the efforts of Mr Hope, W.S. The others were got up mainly through the efforts of this Society, its branches, and friends. There is one petition which deserves special reference. It is that from Aberdeen, which was got up by the Reformation Society there, of which the Rev. J. D. Miller is secretary. He reported to this Society, that he had obtained to this petition, upwards of 1450 signatures, of whom 400 are electors, 11 are Town Councillors, (which is about two-thirds of the whole Coun-

cil), 5 are Justices of the Peace, 5 are ex-Justices, 9 are Professors of the University, 2 are Professors of the Free Church College, 30 are clergymen, 20 are advocates, 10 are physicians, 100 are house proprietors, and 8 are landed proprietors. There are also many of the leading merchants.* This is a noble example for the other cities and burghs of Scotland, and all-important in the view of a general election, which must be near at hand. This Society would earnestly press upon the constituencies in Scotland, the duty of giving to this question the utmost prominence at the election of every Member of Parliament, and to see how far those Members, who have already secured their suffrages, have kept their pledges or fulfilled their promises. It is important, also, with this view, that Protestants should consult the following analysis of the present representatives in Scotland, which exhibits the way in which the Members have acted at the last division. The Society will also be prepared to give every information as to divisions in former years. This analysis may be thoroughly relied upon, as the names have been carefully compiled from the papers of the House of Commons.

I. The following Members were ABSENT on this division :—†

N.B.—As what is called “pairing” has no Parliamentary recognition, and is a private arrangement among Members, this Society can take no notice of it. In this matter, the papers of the House of Commons are the only reliable authority.

* The following is an analysis of the petitions presented to the House of Commons against the grant during last session :—

PETITIONS.	Eng.	Scot.	Irel.	Total.	SIGNATURES.	Eng.	Scot.	Irel.	Total.
Official,	0	20	0	20	Official,	0	31	0	31
General,	31	30	2	63	General,	6354	30,908	499	37,761
Total number presented, . . .	31	50	2	83	Total number,	6354	30,939	499	37,792

Giving effect to the additional signatures from Aberdeen, the total number of signatures from Scotland will be 32,362.

† The terms of the motion were :—“That this House will immediately resolve itself into a Committee, to consider the Act 8 and 9 Vict., for the endowment of the College of Maynooth, with a view to the repeal of the same, due regard being had to vested rights and interests. (Mr Whalley.) The House divided : Ayes, 100 : Noes, 198.” *

1. Aberdeenshire, Mr Leslie.	13. Forfarshire, Mr Carnegie.
2. Ayrshire, Sir J. Ferguson.	14. Glasgow, Mr Dalglisch.
3. Berwickshire, Mr D. Robertson.	15. Greenock, Mr Dunlop.
4. Caithness, Mr Trail.	16. Haddingtonshire Lord Elcho.
5. Clackmannan, Mr Adam.	17. Inverness-shire, Mr H. J. Baillie.
6. Dumbartonshire Mr Smollett.	18. Montrose Burs, Mr Baxter.
7. Dumfriesshire, Mr H. Johnstone.	19. Selkirkshire, Lord Henry Scott.
8. Edinburghshire, Earl of Dalkeith.	20. Stirling Burghs, Mr Caird.
9. Elginshire, Major C. Bruce.	21. Wick Burghs, Viscount Bury.*
10. Elgin Burghs, Mr M. E. G. Duff.	22. Wigtonshire, Sir Andrew Agnew.
11. Falkirk Burghs, Mr Merry.	23. Wigton Burghs, Sir William Dunbar.
12. Fife, Mr Wemyss.	

II. The following Members voted IN FAVOUR OF THE GRANT, that is to say, against Mr Whalley's motion :—

1. Aberdeen, Col. Sykes.	6. Glasgow, Mr Buchanan.
2. Banffshire, Mr R. W. Duff.	7. Lanarkshire, Sir T. E. Colebrooke.
3. Dundee, Sir John Ogilvy.	8. Perthshire, Mr Stirling.
4. Edinburgh, Mr Black.	9. Sutherlandshire, Sir D. Dundas.
5. do, Mr Moncrieff.	

III. The following Members voted *Against the Grant*, that is to say, in favour of Mr Whalley's motion :—

1. Argyleshire, Mr A. S. Finlay.	12. Linlithgowshire, Major Hamilton.
2. Ayr Burghs, Mr Craufurd.	13. Orkney, Mr Dundas.
3. Buteshire, Mr Mure.	14. Paisley, Mr Crum Ewing.
4. Dumfries, Mr Ewart.	15. Peeblesshire, Sir G. Montgomery.
5. Haddington B., Sir H. R. F. Davie.	16. Perth, Hon. Mr Kinnaird.
6. Inverness, Mr Matheson.	17. Renfrewshire, Sir M. R. S. Stewart.
7. Kilmarnock B., Mr Bouverie.	18. Ross & Cro'ty S. Sir J. Matheson.
8. Kincardineshire, Hon. G. Arbuthnot†	19. Roxburghshire, Sir Wm. Scott.
9. Kirkcaldy Burs., Mr Aytoun.	20. St Andrews B. Mr Ellice.
10. Kirkcudbrightsh Mr Mackie.	21. Stirlingshire, Mr Blackburn.
11. Leith, Mr Miller.	

It is only by appealing to the constituencies, upon an organised and deliberate system, that we can accomplish anything. It has already been experienced, by this Society, that a single seat, successfully dealt with, has had a most salutary effect. Let, then, every Protestant elector remember that, by assenting to the public endowment of Popery, he is compromising himself and jeopardising the prosperity and permanence of the nation. He can only, therefore, discharge his duty to himself, to his

* Lord Bury wrote, on 2d June 1863, to the *Times* as follows :—“I was shut out from voting in favour of Mr Whalley's motion on Maynooth this afternoon, in consequence of the train in which I was returning from the country being delayed by an obstruction on the line.”

children, to his country, and to his God, by using all lawful measures to resist the present pro-Popery policy of our Governments, and do everything in his power to get the existing endowments for ever abolished. The Romanists have all along acted on this policy, with a persistency, determination, and success, worthy of a better cause. Dr Wiseman, at the late meeting at Malines, has boldly avowed this, in the following remarkable words:—"It has occupied ten years," he says, "to obtain the remedy of our principal grievances, ten years of efforts and struggles. At last we have succeeded. And by what means have we succeeded? I will tell you. Observe, firstly, that we have not chosen the Government under which we live, but we have considered it to be our duty to draw from it every aid possible. We have used the means which Providence placed at our disposal to ameliorate our condition. We have recognised two powers in the State, the Crown and the nation. We do not acknowledge any third power between these and us. Being thus placed, the principal object of our efforts has been to procure the necessary support in Parliament. But we are only a small group, a family, so to speak. And how were we to procure a majority in Parliament? All England only sends one Member to the House of Commons, yet we did not despair. Catholics observed that the electors were divided between two parties, and they found that, by combining their strength, and then bringing it to bear in favour of one side or the other, they could cause that side to succeed which appeared the more disposed to do them justice. Thus have we taught the two parties in the State to count the power of Catholics as something."

Prison
Ministers
Bill.

The question of establishing Roman Catholic priests, as chaplains in jails, had been brought forward in former sessions. It was seriously moved in the session of 1853, in connection with a vote on the estimates, for those prisons, which are under the direct control of the Government. But this vote was defeated. It was again renewed in the Parliament of 1862 and 1863. In the former, it was agreed to, at a late hour, in a very thin house—there being present only 58 Members. Last session it was again proposed and

carried in the face of opposition. The success of this vote paved the way for the introduction of a Bill in 1862 for the establishment of Popish priests, as chaplains in all other prisons in the United Kingdom, under the control of local parties, but was defeated. But in the subsequent session another Bill was introduced, not by a private Member, as in the previous session, but by the Government; and, although professedly for the establishment of chaplains of all religious denominations not belonging to the Established Church, it was avowedly introduced as a Popish measure. Sir George Grey, on the part of the Government, in introducing the Bill, said, it "was intended to redeem a pledge which he gave last session, on the occasion of the discussion of a Bill introduced by the honourable and learned Member for King's County." [Mr Hennessey, a Popish member.] It had formerly been proved, by Parliamentary papers, that such a Bill, apart from its principle, was altogether unnecessary, as prisoners of other denominations than those of the Established Church, had liberty to obtain the services of their own ministers, when desired. This Society looked upon the Bill as being an attempt to get the Popish religion established in every county and burgh jail in England and Scotland, in which Roman Catholic prisoners might be confined. The principle of the Bill was, therefore, contrary to the Word of God and the laws and constitutional principles of the kingdom, and would have the effect of excluding prisoners of the Roman Catholic persuasion from instruction in the principles of religion according to the Scriptures, and obliging such prisoners to receive the instruction of a Roman Catholic priest. The Society also considered that such a Bill was another step by which it was sought to undermine and overthrow the Protestant religion and liberties of the kingdom. The Society, therefore, resolved that most strenuous opposition should be made against the Bill, and that no effort or expense should be spared in carrying out the opposition. The Society communicated and co-operated with the Protestant societies in England, especially with the Protestant Alliance, with Members of Parliament, with editors of newspapers, with Presbyteries and other Ecclesiastical Courts, with town-clerks of burghs and cities in England, Scotland, and Wales, with

governors of prisons and clerks of prison-boards, with chairmen of Quarter Sessions in England and Wales, with Conveners of Counties in Scotland, and Clerks of Justices of the Peace, with Branch Societies, with electors in every constituency in Scotland, and, in short, with every public body and individual, who were considered to have any influence in promoting the opposition. The Society also engaged, in conjunction with the Protestant Alliance, a Parliamentary agent. There were three chief divisions of the House of Commons upon the Bill. The Society published the names of the Representatives for Scotland, who either voted for or against the Bill, and those who were absent at each division, as they took place. Communications, containing this information, were sent to the newspapers and to electors in every constituency. On 20th April 1863 19 Members for Scotland were found voting against the Bill on its second reading, 10 were in favour of the Bill, and 24 were absent. But on the second division, on 7th May 1863, before going into Committee, it was found, in consequence, probably, of the efforts of this Society in the interval, that 30 Members for Scotland voted against the measure, 9 were in favour, and 14 were absent. At the division, on the third reading of the Bill, which took place 11 days thereafter, viz., on 18th May, it was found that 28 Members for Scotland voted against the measure, only 8 were found voting in its favour, and 16 were absent. The Bill, however, passed, and it received the sanction of the Legislature with certain modifications, and is now in operation as a permissive Act, that is to say, it is left to the option of local parties to make the appointments. A few appointments have taken place in England, but none in Scotland. In consequence, it has been declared by the *Weekly Register* (Dr Wiseman's organ) that "we do not ourselves (the Romanists) expect that the measure will be brought into practical operation in a dozen places in England, or in one place in Scotland." "Ministers are, however, pledged to amend the Act if experience should prove that it is a failure, and before Easter we shall be in a position to demand of them the fulfilment of their promise."* It will thus be seen that the country will

* *Weekly Register*, 24th October 1863.

have to encounter another struggle, in the ensuing session of Parliament, and it is hoped that the opposition will not only be successful, in defeating this new attempt of the Popish party, in carrying a compulsory Bill, but also in getting the permissory Act of last session repealed. This can only be done by Protestants making this subject a matter of earnest prayer, as well as a question with their Representatives in Parliament. With this view, the Society have subjoined the division lists of the Scotch Members, that electors may consult them, previous to their choosing a Member to represent them in the House of Commons.

“THE PRISON MINISTERS BILL.”—(I.) SECOND READING.

On a motion in the House of Commons, 20th April 1863, that this “Bill be now read a second time,” (Ayes, 152; Noes, 122; Majority for, 30)—the following is the result, in regard to the Members for Scotland, as appears from the division lists of the House of Commons.

N.B.—As what is called “pairing” has no Parliamentary recognition, and is a private arrangement among Members, this Society can take no notice of it. In this matter, the papers in the House of Commons are the only reliable authority.

I. The following Members of Parliament for Scotland voted in favour of this Bill:—

1. Ayr County, .	Sir J. Fergusson.	6. Glasgow, .	Mr Buchanan.
2. Berwick, .	Mr Robertson.	7. Do., .	„ Dalgliah.
3. Clackmannan, .	„ Adam.	8. Kilmarnock, .	„ Bouverie.
4. Elgin, .	„ M. E. G. Duff.	9. Lanark, .	Sir T. E. Colebrooke
5. Falkirk, .	„ Merry.	10. Perthshire, .	Mr Stirling.

II. The following Members for Scotland were absent from the above division:—

1. Aberdeen Co.,	Mr Leslie.	18. Haddington B.,	Sir R. H. Davie.
2. Argyll County,	„ Finlay.	14. Inverness Co.,	Mr Bailie.
3. Banff, .	„ R. W. Duff.	15. Inverness, .	„ Matheson.
4. Caithness, .	„ Trail.	16. Linlithgow, .	Major Hamilton.
5. Dumbarton, .	„ Smollett.	17. Montrose, .	Mr Baxter.
6. Dumfries Co.,	„ Johnston.	18. Renfrew County,	Sir M. R. S. Stewart
7. Edinburgh Co.,	Earl of Dalkeith.	19. Ross & Cromarty,	Sir J. Matheson.
8. Edinburgh, .	Mr Black.	20. Selkirk County,	Lord Henry Scott.
9. Do. .	„ Moncreiff.	21. Sutherland, .	Sir D. Dundas.
10. Fife, .	„ Wemyss.	22. Wick, .	Viscount Bury.
11. Forfar, .	„ Carnegie.	23. Wigtown Co.,	Sir Andrew Agnew.
12. Haddington Co.,	Lord Elcho.	24. Wigtown Burs.,	Sir William Dunbar.

III. The following Members for Scotland voted against the Bill.

1. Aberdeen, .	Colonel Sykes	11. Leith, .	Mr Miller.
2. Ayr, .	Mr Craufurd.	12. Orkney, .	„ F. Dundas.
3. Bute, .	„ Mure.	13. Paisley, .	„ Crum Ewing.
4. Dumfries, .	„ Ewart.	14. Peebles, .	Sir G. Montgomery.
5. Dundee, .	Sir John Ogilvy.	15. Perth, .	Hon. Mr Kinnaird.
6. Elgin and Nairn,	Major C. Bruce.	16. Roxburgh Co.,	Sir Wm. Scott.
7. Greenock, .	Mr Dunlop.	17. St Andrews, .	Mr Ellice.
8. Kincardine, .	Hon. Gl. Arbuthnot	18. Stirling County,	„ Blackburn.
9. Kirkcaldy, .	Mr Aytoun.	19. Stirling Burghs,	„ Caird.
10. Kirkcudbright,	„ Mackie.		

Thus of the Members for Scotland, there voted against the Bill, 19 ; in favour, 10 ; absent, 24.

(II).—GOING INTO COMMITTEE.

On a motion in the House of Commons on 7th May 1863, that "this House will, upon this day six months, resolve itself into the said Committee," (for, 141 ; against, 172 ; majority against, 31)—that is to say, on a motion for defeating the Bill in Committee ; the following is the result, in regard to the Members for Scotland, as appears from the division lists of the House of Commons :—

I. The following Members for Scotland voted against the motion, that is to say, *in favour of the measure* for establishing Popish Priests in the Prisons of England and Scotland at the public expense :—

1. Ayrshire, . . . Sir J. Fergusson.	6. Kilmarnock B., Mr Bouverie.
2. Berwickshire, . Mr D. Robertson.	7. Lanarkshire, . Sir T. E. Colebrooke
3. Clackmannansh., „ Adam.	8. Perthshire, . Mr Stirling.
4. Elgin Burghs, „ M. E. G. Duff.	9. Selkirkshire, . Lord Henry Scott.
5. Haddingtonsh., Lord Elcho.	

II. The following Members for Scotland were *absent* from the above division :—

1. Banffshire, . . Mr R. W. Duff.	8. Greenock, . . Mr Dunlop.
2. Dumbartonsh., „ Smollett.	9. Glasgow, . . „ Buchanan.
3. Dundee, . . . Sir John Ogilvy.	10. Do., . . . „ Dalghish.
4. Edinburgh, . . Mr Moncreiff.	11. Sutherlandshire, Sir D. Dundas.
5. Edinburghshire, Earl of Dalkeith.	12. Stirling Burghs, Mr Caird.
6. Falkirk, . . . Mr Merry.	13. Wick Burghs, . Viscount Bury.
7. Forfarshire, . „ Carnegie.	14. Wigtown Burs., Sir W. Dunbar.

III. The following Members for Scotland voted for the motion, that is to say, *against* the measure :—

1. Aberdeenshire, Mr Leslie.	16. Kirkcaldy Burs., Mr Aytoun.
2. Aberdeen . . . Colonel Sykes.	17. Kirkcudbrightsh. „ Mackie.
3. Ayr Burghs, . . Mr Craufurd.	18. Leith, . . . „ Miller.
4. Argyleshire, . „ A. S. Finlay.	19. Linlithgowshire, Major Hamilton.
5. Buteshire, . . „ Mure.	20. Montrose Burs., Mr Baxter.
6. Caithness-shire, „ Traill.	21. Orkney, . . . „ Dundas.
7. Dumfriesshire, „ H. Johnstone.	22. Paisley, . . . „ Crum Ewing.
8. Dumfries, . . . „ Ewart.	23. Peeblesshire, . Sir G. Montgomery.
9. Edinburgh, . . „ Black.	24. Perth, . . . Hon. Mr Kinnaird.
10. Elgin & Nairn S. Major C. Bruce.	25. Renfrewshire, . Sir M. R. S. Stewart
11. Fife, Mr Wemyss.	26. Roxburghshire, Sir Wm. Scott.
12. Haddington B., Sir H. E. F. Davie.	27. Ross & Cro'ty S. Sir J. Matheson.
13. Inverness-shire, Mr H. J. Baillie.	28. St Andrews B. Mr Ellice.
14. Inverness, . . „ Matheson.	29. Stirlingshire, . „ Blackburn.
15. Kincardineshire, Hon. G. Arbuthnot	30. Wigtownshire, Sir Andrew Agnew.

Thus, of the Members for Scotland, there voted against the measure, 30 ; in favour, 9 ; absent, 14.

(III).—THE THIRD READING.

On a motion, in the House of Commons, on 18th May 1863, that "the Bill be now read the *third* time," (Ayes, 196 ; Noes, 167 ; majority, 29)—the following is the result in regard to the Members for Scotland, as appears from the division lists of the House of Commons :—

I. The following Members for Scotland voted *in favour of the motion*, that is to say, that the Bill be read a *third* time, for establishing Popish Priests in the Prisons of England and Scotland at the public expense.

1. Ayrshire, . . .	Sir J. Fergusson.	5. Glasgow, . . .	Mr Dalglisch.
2. Clackmannan, . . .	Mr Adam.	6. Lanarkshire, . . .	Sir T. E. Colebrooke.
3. Elgin Burghs, . . .	„ M. E. G. Duff.	7. Selkirk, . . .	Lord Henry Scott.
4. Glasgow, . . .	„ Buchannan.	8. Sutherlandshire, . . .	Sir D. Dundas.

II. The following Members for Scotland were *absent* from the above division, on the *third* reading of the Bill :—

1. Aberdeenshire, . . .	Mr Leslie.	9. Haddingtonsh., . . .	Lord Elcho.
2. Berwickshire, . . .	„ Robertson.	10. Inverness-shire, . . .	Mr Baillie.
3. Buteshire, . . .	„ Mure.	11. Kilmarnock, . . .	„ Bouverie.
4. Dumfriesshire, . . .	„ H. Johnstone.	12. Orkney, . . .	„ Dundas.
5. Edinburghshire, . . .	Earl of Dalkeith.	13. Peeblesshire, . . .	Sir G. Montgomery.
6. Edinburgh, . . .	Mr Moncreiff.	14. Perthshire, . . .	Mr Stirling.
7. Falkirk, . . .	„ Merry.	15. Wick, . . .	Viscount Bury.
8. Forfarshire, . . .	„ Carnegie.	16. Wigtown, . . .	Sir W. Dunbar.

III. The following Members for Scotland voted *against* the motion, that is to say, that the Bill be *not* read a third time :—

1. Aberdeen, . . .	Colonel Sykes.	15. Kirkcaldy Burs., . . .	Mr Aytoun.
2. Argyle, . . .	Mr Finlay.	16. Kirkcudbright, . . .	„ Mackie.
3. Ayr Burghs, . . .	„ Craufurd.	17. Leith, . . .	„ Miller.
4. Caithness, . . .	„ Traill.	18. Linlithgowshire, . . .	Major Hamilton.
5. Dumbarton, . . .	„ Smollett.	19. Montrose Burs., . . .	Mr Baxter.
6. Dumfries, . . .	„ Ewart.	20. Paisley, . . .	„ Crum Ewing.
7. Dundee, . . .	Sir John Ogilvy.	21. Perth, . . .	Hon. Mr Kinnaird.
8. Edinburgh, . . .	Mr Black.	22. Renfrewshire, . . .	Sir M. R. S. Stewart.
9. Elgin & Nairn, . . .	Major C. Bruce.	23. Ross & Cro'ty, . . .	Sir J. Matheson.
10. Fife, . . .	Mr Wemyss.	24. Roxburghshire, . . .	Sir William Scott.
11. Greenock, . . .	„ Dunlop.	25. St Andrewa B. . . .	Mr Ellice.
12. Haddington, . . .	Sir H. R. F. Davie.	26. Stirlingshire, . . .	„ Blackburn.
13. Inverness, . . .	Mr Matheson.	27. Stirling, . . .	„ Caird.
14. Kincardine, . . .	Hon. Gl. Arbuthnott.	28. Wigtownshire, . . .	Sir Andrew Agnew.

Thus, of the Members for Scotland, there voted against the measure, 28 ; in favour, 8 ; absent, 16.

Another Bill was introduced, professedly for the purpose of amending the law relating to the removal of destitute persons from England and Scotland to Ireland, the real object of which was, to give a legal settlement and a right of permanent relief from the poor funds of Great Britain, to all Irish paupers, after a residence of only *six months* in the country. The Society considered such a Bill was not only eminently unjust, but, if it became law, would have had the effect of greatly increasing the influence of Romanism in Scotland, which has hitherto been chiefly promoted by the influx of Irish Romanists. By such a measure as this, with a six months' residence instead of a five years' residence, as

Poor Removal Bill.

at present, the influx of poor Irish Romanists would rapidly increase, and thus a large proportion of the pauperism of Ireland would be speedily transferred to the United Kingdom, and an enormous increase in the assessments for the poor would be the inevitable result. Besides, ignorance, Sabbath-breaking, and crime, would advance in a corresponding ratio, the general tone of morality would be still further deteriorated, while a demand by the Church of Rome would certainly be made, for the establishment of priests, at the public expense, in all our workhouses. The Society pointed out to the country that the Legislature ought, instead of proceeding in the direction indicated in the Bill, to assimilate the poor-law of Ireland to that of the United Kingdom. That the landlords of Ireland ought to be compelled to maintain their own poor, and that increased facilities ought to be given for returning Irish paupers to their own land. The Society also took the opportunity of calling the attention both of the landlords of Scotland, and of the community at large, to the policy of the Church of Rome, by which the support both of her adherents and her priests is being gradually attempted to be laid upon the Protestant rate-payers of Great Britain; and all the mischiefs which were arrested at the Reformation, and which still exist in full force in Ireland, in connection with the general prevalence of the Romish system, would be restored in this country. The Society also called a public meeting of the inhabitants of Edinburgh to oppose the Bill, and resolutions were passed, and a petition forwarded to the House of Commons against it. The Society sent copies of the Bill and of these resolutions to all inspectors of poor in Scotland, and urged Poor-boards and other public bodies to oppose the Bill. The Bill was defeated.

Correspondence between the Roman Catholic priest at Perth, Governor of the prison there, and the Government.

The Society resolved to endeavour to obtain from Parliament all correspondence that had taken place from 9th August 1862, to April 1863, between the Roman Catholic priest at Perth, and the governor of the General Prison there, the Secretary of Her Majesty's prison-managers for Scotland, and the Secretary of State for the Home Department,—or one or other of them,

in regard to religious instruction to Roman Catholic prisoners in Perth General Prison. This correspondence was obtained through the efforts of Mr Whalley, from which it appeared that Scripture-readers were prohibited from reading the Word of God to Roman Catholic prisoners. The precise instructions of Sir George Grey are contained in a despatch of 25th March last, and are in the following terms, viz :—“That the instruction given by Scripture-readers to Roman Catholic prisoners in this prison, who are regularly visited by a priest, should be secular only.”* From this it was proved that Roman Catholic prisoners are, whatever the wishes of the prisoners themselves might be, in the General Prison of Perth, as rigidly denied the privilege of Bible instruction, as prisoners confined in the Pope’s prisons at Rome. The Society resolved to use every effort to get this sinful and intolerant rule withdrawn, and will continue their efforts during the current session of Parliament.

The Society examined the estimates for the session, as they Estimates. were laid before the House, and drew up statements, pointing out the various items that were proposed to be voted for Romish purposes, in order that all such votes might be opposed, as the estimates were passed. There seems to be great indifference, on the part of many Members of Parliament, as to the sums which constantly appear in these estimates for Romish purposes, in all departments of the State. Large sums are also often “slumped up” with other sums, under the head of “religious instruction,”—hence Returns have often to be framed and moved for, in order to get at the details of such votes. Statements have then to be drawn out for the information of Members. Thus delays take place; and our efforts are often abortive, in consequence of the apathy of some Members, and the willingness, on the part of others, to grant to the Romanists whatever sums may be demanded. As an illustration of this, there was a vote passed for £4531, “for the salaries and allowances for religious instruction to convicts in convict establishments in the colonies,” for the year now running. The Society took steps to expiscate the details of this vote, and,

* See Parliamentary Papers—Roman Catholic prisoners, Perth, No. 187. April 1863.

through the efforts of Mr Whalley, succeeded in obtaining a Return, which shows that a salary of £100 is given to a Romish priest at Gibraltar; that salaries to the amount of £348, 10s per annum are given to officials of the Church of Rome at Tasmania; and of £637 a year at Western Australia;—thus an annual sum of £1121, 10s, or one-fourth of the above vote, for so-called “religious instruction,” is given out of the public purse for the support of Romish priests at our colonial convict establishments.* Before these facts could be ascertained, and the Return published, the estimates were, of course, voted for; and hence a resistance to such a vote cannot be made till next session. The Society, however, will continue to examine and expose all such grants; and it is hoped that Protestants in the various constituencies will make this a subject of communication with their respective representatives. It is only in this way that we can expect to arrest the pro-Popish policy of the various Governments.

Spanish
persecu-
tion—Mat-
amoras.

The Society put themselves in communication with several Members of Parliament, with the view of bringing before the House of Commons the cruel persecutions inflicted on Matamoras and others, by the priest party in Spain, and thereby to secure, if possible, their release from suffering. Matamoras has since been in this country.

Grants to
Popish
Schools in
England,
Wales, and
Scotland.

The Society, in particular, examined very carefully the Report on Education by the Privy Council, and published in detail the sums that have been given by the Government to every Popish School in England, Wales, and Scotland. The total amount given last year to these schools, for all purposes, is £31,035, 8s 1d; a sum somewhat larger than the grant to the College of Maynooth. The gross amount paid from 1839 down to 31st December last, is no less than £246,903, 14s 6d; but the amount of *annual* grants to Popish schools, exclusive of grants for buildings, books, &c., as brought out by the detailed statement above referred to, is

* See Parliamentary Return, No. 285, Session 1863, and titled, “Convicts (Colonies) details of vote of £4531 made for the salaries and allowances for religious instruction to convicts in convict establishments in the Colonies, for 1863-64, giving the religious denominations of the respective chaplains.”

£179,430, 13s 8d. Of this large sum, the schools in the county of Middlesex have received £26,673; and those in Lancashire, £63,695. It is thus plain, that wherever masses of Romanists are found in Great Britain, every effort is made, by the help of Government subsidies, to inculcate and propagatè Popish superstition. But this is not all. It is quite obvious that these large sums are expended in the training of youth, in principles which have been repudiated even in France and by the Romanists of our own country, in former times. We refer to what are called the *ultramontane* doctrines, in opposition to the Gallican liberties. We think it can be satisfactorily shown that these schools are mostly under the direction of the Jesuits. Indeed, a fraternity of that body is broadly proclaimed in Parliamentary documents, as having prepared many of the books which are used in those schools. The education of youth is one of the primary objects of the Jesuits; and they have made progress, during the last twenty years, by the help of these Government grants, in a very extraordinary manner. It is almost incredible that this should be the case, when we call to mind the seeming care that was taken in 1829, by Act of Parliament, gradually to banish the Jesuits from this country. But the people have forgot their danger,—have allowed this Act, framed for their protection, to become a dead letter, and have been paying annually, from the exchequer, for the very opposite purpose, and we now see that the sums which have been thus given, down to the end of last year, amount to nearly a quarter of a million. It is a delusion to think that even a secular education is given in these schools, such as will fit men to be good subjects of any realm, especially of Great Britain. One of the first principles inculcated is this,—implicit obedience to the Church of Rome. This is infused into the very being of those who attend these schools; and this principle can be operated upon, and brought into action, on any emergency. Another principle is, that the Pope of Rome is the infallible head of the Church, and as the vicar of Christ on earth, is above all kings and potentates. Thus, on the one hand, we have a large body of men, as teachers, training up those who will soon be men and women, in doctrines that are not only idolatrous, but are subversive of the palladium of our liberties, both civil and religious; while, on the other

hand, we have a nursery in Maynooth, for training up priests to maintain the same principles, over the length and breadth of the land, as well as in our Colonies. It is not very easy to see where all this will end. It requires only time and circumstances, it is to be feared, unless the mercy of God prevent, to bring about the sad confusion and bloodshed which we see across the Atlantic, from an analogous disregard of moral obligation in the matter of slavery of another kind.

The Popish Schools receiving grants are divided into elementary and training schools. There are three Roman Catholic inspectors. The number of separate elementary schools visited on account of annual grants between 1st September 1861, and 31st August 1862, was 274. The number of scholars present under examination was as follows:—

	Day Schools.	Evening Schools.	Total.
Males,	26,013	2170	28,183
Females,	28,866	5817	34,683
General Total,	54,879	7987	62,866

And the number in average attendance stands thus:—

	Day Schools.	Evening Schools.	Total.
Males,	23,436	1829	25,265
Females,	26,178	4737	30,915
General Total,	49,614	6566	56,180

The per-centage of children, on school registers, under four years of age, in these schools is 9·47; while the mean per centage of all schools under the Privy Council, including the Popish schools, is only 5·92. This is a striking peculiarity in Popish schools. It will also be observed that the proportion of females over males in these schools is very large. Take the number in average attendance. In the day schools females form 53 per cent.; and in night schools, 72 per cent.; while in schools of other denominations this proportion is only 43 and 27 per cent. respectively. This is a most striking difference. The large preponderance of females in Popish schools seems to be increasing. This peculiarity will yet have an important bearing on domestic service in Protestant families, and on mixed marriages among the population. There is another fact to which we would here call

attention,—4737 females attend Popish evening schools, while the number of females attending evening schools of all denominations, including Popish schools, is only 7402; that is to say, two-thirds of all the females at evening schools attend Popish schools. Hence it would appear, that the Church of Rome is using this class of schools most vigorously for her own purposes, and we much fear that many females of Protestant families attend such schools. This cannot be too carefully watched by parents and missionaries.

The number of teachers in Popish elementary schools, as visited on account of annual grants, is stated to be as follows:—Certificated teachers, 377; pupil teachers, 735; probationers, 12; assistant teachers, 34; teachers registered for drawing, 99; in all, 1257. The reports of the Inspectors are somewhat meagre, arising chiefly from the manner in which they are printed by the Privy Council. Still there are indications in these reports which show that some of the schools are far from satisfactory.*

The Society has also minutely examined the Parliamentary ^{Popish} reports on reformatory schools. In *Ireland*, the Romanists are ^{Reformato-} establishing this class of institutions with great rapidity. By the ^{ries in} constitution of these schools, monasteries and nunneries, to a large extent, are virtually maintained by public money, while the youths, who are sent to these institutions, are being diligently trained in all the doctrines of Romanism. They will also, by and by, send them out to the world, qualified to advance, not the interests of the nation, but the tide of poverty and misrule, connected with the cause of Rome. Since the latter part of 1858, nine reformatory schools have received certificates for the reception of offenders. Of these, seven received their certificates during 1858-59, and two during 1860. None have been granted since July of that year. Hence the oldest Irish reformatory has not yet a standing of five years, while the youngest is about three years old. Short as this period is, they have advanced far enough to show their working, and what use the Church of Rome is making of them. It will, perhaps, be scarcely credited that, out of the whole nine reformatories in Ireland, six of these

* See article and full details of grants—*Eulwark*, Sept. 1863, pp. 57-60; and 78-77.

institutions are Roman Catholic. During the years 1859-62, no fewer than 479 males have been sentenced to detention in Roman Catholic (so-called) reformatories, while only 79 have been sentenced to Protestant reformatories. Of females, 177 have been sent to Roman Catholic institutions, while only 19 have been sent to Protestant reformatories. These facts will appear from the following table :—

	In Roman Catholic (so-called) Reformatories.	In Protestant Reformatories.	Total.
Males, . . .	479	79	558
Females, . . .	177	19	196
	—	—	—
Total, . . .	656	98	754

Thus, of the whole number of 754 persons, 656 have been sentenced to Roman Catholic, and only 98 to Protestant institutions. It also appears that, of the whole number thus sentenced, more than one-half have received sentence of detention for *five* years; only 10 for *one* year, 34 for *two* years, 182 for *three* years, and 133 for *four* years. The inspector states that "a four years' detention is the shortest now passed by any divisional justice in the Dublin Metropolitan Police District, and with most of them the only sentence is that of five years."* And it turns out that 315, or nearly one-half of the whole, have been sentenced by these divisional justices alone. The number about fourteen years of age, or under, is 398; 100 were about fifteen years of age; 200 were sixteen; and 56 between sixteen and eighteen years of age.

At 31st December 1862, there were 591 inmates, distributed as follows :—

	In Roman Catholic (so-called) Reformatories.	In Protestant Reformatories.	Total.
Males, . . .	387	63	450
Females, . . .	129	12	141
	—	—	—
Total, . . .	516	75	591

Of these 591, 370, or more than one-half, as the inspector reports, "were entirely ignorant of religion,"—either of Romanism or

* "Second Report of the Inspector appointed to visit the Reformatory Schools of Ireland," p. 9—1863.

Protestantism, we presume ; and 296 were entirely destitute of any educational knowledge. 150 could spell small words ; 100 could read, write, and cipher a little ; 40 could do so well ; and only 5 were what the inspector calls "rather superiorly instructed." The books used in Roman Catholic schools are those of the National Board and of the Christian Brothers, an order of monks or Jesuits.

In four years the annual grant has increased from £800 to nearly £9,000, as follows :—

In 1859, the exact sum was	£804 16 11
In 1860, it was	4289 1 11
In 1861, it was	7176 3 10
In 1862, it was	8965 15 5
<hr/>	
Making in all, during the last four years,	£21,185 18 1
While for Protestant Reformatories during the same period the sum is only	£2,468 8 9½

The priests of Rome are determined that the inmates of such institutions shall not escape their supervision, even at the termination of their sentences, for the inspector, in his report, broadly insinuates that a "Patronage Society," similar to what is organised in France, should be established for the care and supervision of offenders after their discharge. The organisation of the Church of Rome is well adapted for this sort of work, and no doubt, if the suggestion is carried out, the priests will use it most effectually for their own purposes, and for sapping and undermining the religious feeling of the working population. We trust the friends of Protestantism will look closely into this matter. Hitherto, through the good pleasure and sovereign will of God, our country, in her extremity, has always found the working population, as a whole, favourably inclined to the principles of the Reformation. But there are agencies at work at the present day, which may ultimately deprive us of this instrumentality, unless the Churches of Christ arise from their slumber, and, with faith and much prayer, vigorously co-operate to carry the truths of salvation to the poor and neglected of the land, and by decided Scriptural preaching in the pulpit, and cate-

chetical instruction in the family, educate the present generation in the distinctive principles of Protestantism.

Reformato-
ries in
Great
Britain.

In *Great Britain*, this class of Popish institutions is also being steadily maintained by the Government. The Society has also carefully examined the last two Reports of the Inspector, from which it is ascertained that the Treasury has paid in 1861, no less a sum than £15,154, 3s 2d, and last year (1862), £14,877, 11s 9d. This is exclusive of what is received out of local rates and voluntary subscriptions made by parents. The total amount paid by the Treasury to reformatories of all kinds, Popish and otherwise, for the years 1861 and 1862, was respectively, £66,374, 4s 5d, and £68,140, 14s 1d. Hence, more than one-fifth of the whole go to maintain monks, nuns, and other Popish emissaries, and to train up the young entrusted to their care in the principles of Romanism. The average number of inmates in the seven Popish institutions in Great Britain was, for 1861, 245 girls and 637 boys; in all 882; and for 1862, 245 girls, and 662 boys; in all, 907. The number under detention at 31st December 1862, was in England, 559 boys and 183 girls; and in Scotland, 174 boys and 87 girls; in all, 1003. This large number forms nearly one-fourth of the inmates of all the reformatories in Great Britain, the total number being 4,536. The following figures will show the progress of these Popish institutions since they were established:—

Years.	Boys.	Girls.	Total.
1858	472	141	613
1859	529	167	696
1860	584	184	768
1861	705	248	953
1862	733	270	1003

Thus, at the end of the year 1858 there were 613 inmates, but at the corresponding period of last year, this number had increased to 1003.

On the result of the Reformatory System, so far as it has gone the inspector says:—*

* Sixth Report, Reformatories of Great Britain, pp. 6, 7.

“The reconvictions for English Reformatories, as tested by the gaol returns for the year, amounted to nearly 5 per cent. on the number discharged from Protestant boys' and Protestant girls' schools; to 11 per cent. for those from (Roman) Catholic girls', and to 18 per cent. for those from (Roman) Catholic boys' schools.”

He adds—

“In justice to the two (Roman) Catholic Reformatories of Market Weighton and Brook Green, it should be stated that 83 of the 107 reconvictions of (Roman) Catholic boys belonged to Mount St Bernard's Reformatory, which has become unhappily notorious for bad management and ill success, and which is now under suspension until placed on a better footing.”

Deducting the discharges and the re-convictions belonging to this (so-called) Reformatory, the reconvictions show a per-centage of 10 per cent. In the Scottish Reformatories the per-centages are as follows:—

“The reconvictions of Protestant boys are nearly 6 per cent., for Protestant girls 5 per cent., for (Roman) Catholic boys 15 per cent., and for (Roman) Catholic girls 54 per cent.”

These are extraordinary statements. One of the largest Popish institutions produces, as the result of its so-called reformatory system, eighty-three out of one hundred and seven reconvictions, and it is now stated that it has been suspended for bad management. Notwithstanding this, it has been receiving large sums of money year after year, which it is not proposed to recover. In 1861, it received nearly £4,000 for its bad management, and for 1862 upwards of £3,000. The badness of the system could not have taken place all at once; it is, in fact, inherent, and must have been going on year after year. Why, then, was not this institution suspended long ago?

An illustration of how these Popish institutions work, and their connection, not with our Government, but with the authorities at Rome itself, is found in the Inspector's reports for the last two years, in regard to Mount St Bernard Institution. In 1861, he seems to have been dissatisfied. He speaks of it as “greatly mismanaged,”* but hopes it may be brought into a more satisfactory state by its having been transferred to the care of a “Rev. Canon Ward,” and a “Rev. Hastings Thompson.” The

* Fifth Report, pp. 44, 45.

Inspector then endeavours to find an apology for the unsatisfactory state of matters, partly, he says, from "the absence of any sympathy with the work on the part of the majority of the community of St Bernard, the Reformatory being latterly felt by them rather as a burden extraneous and foreign to their monastic position, than as a field of missionary exertion naturally connected with their calling." Such apologies for irregularities and bad management on the part of a Government official are entirely out of place. His duty is faithfully to report matters as he finds them, and not to stand midway between the wrongdoers and the Government. Such a course is derogatory to his position, and is most injurious to the right and proper administration of the public funds. Mismanagement ought not to be tolerated on the part of Protestants, and why throw the cloak of excuse over Romanists? If managers of such institutions receive money from the nation, and cannot administer it in a proper way, or give a clear and accurate account of how it is spent, it is surely but an act of faithfulness and justice to discharge such managers, or to stop the supplies. Besides, the monks to whom he refers are allowed to remain in this country contrary to law, and hence their monastic institutions and "missionary exertions" are unlawful. Are the hopes of the Inspector in 1861 realised in 1862? We transcribe a portion of his report, which is most instructive, and reveals a state of matters which is almost incredible:—

"My anticipations of the future good working and success of this institution were frustrated by the unexpected reversal of the arrangements which had been agreed upon, and by which a better and more independent management of the Reformatory had been temporarily secured. The Rev. Canon Ward received notice from the community to leave at midsummer, and on his dismissal, the superintendence of the institution was placed in the hands of Mr Martin (who had been chaplain, under the general direction of the community). It was found necessary, however, to dismiss Mr Martin at the end of the year, and the Reformatory is now managed (*ad interim*) by one of the monks, the Rev. R. Smith.

"On Mr Ward's summary dismissal, the school would have been closed but for the interposition of Cardinal Wiseman, who informed me that he had obtained powers from Rome to settle the Reformatory on a more satisfactory footing, and that he wished, if possible, to keep it in action, which, indeed, the number of young (Roman) Catholic offenders made most desirable. This solution of the question has, however, proved more difficult than was anticipated. In the meantime, the admission of fresh cases has been prohibited, and the number of inmates reduced as

as far as practicable; the conditional continuance of the certificate being limited to June next.

“So far as the internal order and progress of the institution are concerned, the school went on till the end of the year with little disturbance or interruption. The results, however, of its management, and the spirit which prevailed in it in former years, have been very painfully shown in the number of the lads discharged, after being under its discipline, who have been convicted of crime. I find upwards of eighty of these youths recognised in various prisons during the year, of whom sixteen were sentenced to penal servitude; and there can be little doubt that the proportion of relapse after discharge must be at least 50 per cent. on the number which has left the institution. I attribute this lamentable result partly to the defective discipline and inefficient training of the boys while in the school, and partly to the carelessness with which they have been discharged. The chief object appears to have been to send them away with as little trouble and expense to the managers as possible, and especially to send away all those who made themselves troublesome, and disturbed the school.”

It appears from this, that the Government has no authority over the managers of these institutions. The monks of St Bernard are determined to break through the arrangement said to have been come to, for the “better and more independent management of the Reformatory,” and “Canon Ward” is dismissed, and the chaplain of the monks is installed in his place. The chaplain, who ought certainly to have been better qualified than the monks, is in turn dismissed, and one of the monks assumes the authority. Dr Wiseman interposes, and communicates to the inspector “that he had obtained powers from Rome to settle” matters. The inspector seems to have accepted this interposition of the agent of a foreign prince. Surely there is here a violation of constitutional order, and a subject for Parliamentary inquiry and public remonstrance, apart from the infatuated policy of Government in the whole matter.

The Society resolved to call the special attention of the Government to the sin and impolicy of both continuing the grants of money, already given for the support of the Romish system, and of granting any new concession, and of pointing out that such grants were inconsistent with Scripture, and of the principle on which the Crown and constitution of Great Britain are established. The Society appealed to the recent agrarian outrage in Ireland, the riots in Hyde Park and Birkenhead, sup-

Memorial
to the Go-
vernment
on Grants
to Rome.

ported by Popish priests and the Romish press, as clear illustrations of the unchangeable spirit of Popery, and hence, that the Romanists, if they had the power, would crush the liberty of speech in this country as they have already done in every country where the Romish system is paramount, and that, therefore, every step in the direction of Romish power is a step towards the destruction of the British Constitution. The Society also appealed to the tactics of the Romanists in the Colonies, and in particular in Newfoundland, in obstructing freedom of election, and in demanding the recall of the governor, Sir Alexander Bannerman, in connexion with the maintenance by his Excellency of the constitutional rights of Her Majesty's subjects in that Colony, and in New Zealand, where it is reported that the Governor, Sir George Grey, declared, referring to the rebellion of the Maori Chiefs—“Wherever I go, I find the Roman Catholic natives are at the bottom of all this work and disturbance,” as further illustrations of the arrogance and designs of the Romish priests in this country, and the Colonies, and the impolicy of Her Majesty's Government in continuing to support such an institution as the College of Maynooth. Memorials expounding these views were got up by various branches of the Society, and in some cases very numerous signed. The memorials will be presented to the Government, at the first fitting opportunity.

Popish
Priest
Case in
Glasgow.

The case of the Popish Priest in Glasgow* refusing, as a witness, to take the customary oath in a Court of Justice, “to tell the truth, *the whole truth*, and nothing but the truth,” and to answer a question at the command of the Court, and thus to defeat the ends of justice, referred to in last Report, was carried to the Court of Session. That tribunal decided against the arrogant claims of the priest, and in favour of the judgment of the Inferior Court, whereby the priest was committed to gaol for contempt of Court. Sir George Grey, on the part of the Government, on refusing the application of the Popish bishops for release of the priest, declares, “that were he to do so (*i.e.*

* See full report of case in *Bulwark*, January 1863, vol. xii., pp. 188, 190, and in a valuable pamphlet titled, “Is a Roman Catholic Clergyman superior to the Civil Magistrate, and Privileged to Refuse to Disclose as a Witness Facts communicated to him as a Priest!” Thomas Murray and Son, Glasgow.

grant the application), without any expression from Mr M'Loughlan (the priest) that he is convinced that he was in error, or any assurance that he would not, in any similar case, adopt the same course, he should be giving his sanction to the assumption of a privilege by ministers of religion of every denomination, which he is advised they cannot legally claim, and which would tend, even in the most serious cases, to defeat the ends of justice." The course which the priest took would not be taken by a minister of any Protestant denomination, but in the case of the priest of the Church of Rome he is only carrying out the principle of his Church, that he is above the civil magistrate, and hence the folly of a Protestant government supporting the Popish system.*

During last winter, a short course of lectures on Romanism was delivered, in connection with the Protestant Institute, in various churches throughout the city. They were largely attended, and much appreciated. The following were the subjects of lectures: —“The Church of Rome brought to the test of the Epistle to the Romans,”† by the Rev. Dr Brown, of Free North Church, Edinburgh; “The Times of the Reformation,” by the Rev. Dr Lindsay Alexander, of St Augustine Church; “Prophetic Delineation of Popery, a standing evidence against Rome,” by the Rev. Jonathan Watson, of Dublin Street Chapel; “The First General Assembly,” by the Rev. Principal Candlish; “Popery opposed to the sufficiency of Christ’s sacrifice,” by the

Course of
Lectures
on Roman-
ism in
Edinburgh

* Dr Doyle declared on oath, before a Commission of Inquiry of the House of Lords on the state of Ireland, March 21, 1825, as follows:—He was asked, “When crimes such as murder or treason are revealed in confession, is the confessor bound not to disclose that?” “He is bound not to disclose it in any case whatever.”—“Have not such disclosures been allowed at Rome?” “Never.”—“Not in the case of a conspiracy against the Pope?” “No.” “We hold universally in the Catholic Church, that the revealing of any secrets confided to the priest in confession is contrary to the law of nature and to the authority of God.”—“Would a priest consider himself justified, in case he received in confession a knowledge of an intended crime, to take any measure to prevent the execution of that crime?” “No, he cannot, more than the means he uses with the individuals themselves.”—“Could he not warn the person against whom the crime was intended to be committed?” “He cannot.”

† This Lecture was afterwards published in *Bulwark*, Feb. 1868, and in a separate form by John M'Laren, publisher, 138 Prince's Street, Edinburgh.

Rev. R. Scrimgeour, of St John's Free Church, Leith; "Evangelical Principles the true safeguard for Protestants," by the Rev. Sir Henry Moncreiff, Bart.; "Mariolatry, the sin of the Roman Catholic Church," by the Rev. Dr Johnston, of Nicolson Street Church; "Opposition of Romanism to the Bible," by the Rev. T. Main, of Free St Mary's Church; "Preservation and Extension of the Reformation," by the Rev. Dr Begg.

Mr Whalley in Scotland. M.P., kindly consented, at the request of this Society, and its branches and friends, to visit some of the leading towns in Scotland on the subject of Protestantism. He addressed two meetings in Edinburgh, two in Glasgow, one in Perth, one in Dundee, and one in Aberdeen. His visit was most acceptable, and his speeches interesting and instructive. We are glad to see the firmness and determination with which he prosecutes his great mission; and we are confident that his visit to Scotland has given a decided impulse to the cause of truth and liberty in the North. It is only to be regretted that there are so few like-minded amongst our Members of Parliament, and that even some of those men, who, upon the whole, are sound in their feelings and views, are so warped by party connexions and conventional forms. What is wanted is a party of men who will boldly speak out, and whose zeal for Protestant truth and liberty will be the regulating motive of their public policy; and in the person of Mr Whalley and others, the formation of this party is now begun.

Deputation to Cambridge.

One of the deputations of this Society to London seized the opportunity of visiting some of the heads of colleges, and other friends of Protestantism, in Cambridge. They took the liberty of representing the vast importance of getting lectureships on Romanism established in connection with the colleges and universities of England. It is hoped that some decided step in this direction will yet be taken. One of the deputation very truly and forcibly writes—"What is to hinder such institutions as Cambridge from becoming mightily instrumental in defeating the machinations of the enemy? If any considerable number of the young men there were leavened with sound views in regard

to the great struggle with Rome, the result would very soon be apparent. It is gratifying to learn that one of the Professors of Theology at present gives a course of lectures on the distinctive peculiarities of Romanism and Protestantism, and that a number of the students exhibit decided piety. Moreover, we met with great kindness from some of the leading men, whose conversation indicated the ring of the true metal, and who are evidently eminently qualified to communicate instruction in regard to the principles of Rome. The great men of Cambridge were, of old, distinguished in this department. Bacon and Newton understood the mystery of Rome; and no book could be selected as a better text-book than "Barrow on the Supremacy of the Pope,"—the same Barrow whose likeness is so prominent in the Hall of Trinity. Let us hope that something systematic will soon be done both at Oxford and Cambridge, and at all the seats of English learning, to turn the vast teaching-power of these institutions into a great means of maintaining and defending the Reformation. Into such fountainheads of national influence the salt of sound principles must be more abundantly cast.*

The Society examined the treaty of marriage between the Prince of Wales and the Princess Alexandra, and took means to point out that the following clause, which was inserted in the treaty of marriage of the Queen with the late lamented Prince Consort, was omitted, viz. :—"The sons or daughters of the said marriage shall be brought up according to the laws of the United Kingdom of Great Britain and Ireland in that respect; and no children of this marriage shall be allowed to marry without the consent of Her Majesty the Queen, or of the King or Queen of the said United Kingdom for the time being."

Treaty of
Marriage
of Prince
of Wales.

The Society has been successful in securing to the country, through the efforts of Mr Whalley, a Parliamentary Return † showing

Monks,
Jesuits,
&c., in
Great
Britain.

* See able article in *Bulwark*, "On the Duty of English Protestants," March 1863, pp. 225, 230.

† See Return "Jesuits'" Parliamentary Papers, No. 551, July 1863, titled "Return of the Notices of Statements which, pursuant to the provision of the Act 10, Geo. IV., c. 7, and the Schedule thereto annexed, have been delivered to the several Clerks of the Peace, or their Deputies, in Great Britain and Ireland, by

ing whether any Jesuits, monks, or other members of "religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows," who may be residing in Great Britain, had complied with the Act passed in 1829, to deliver certain statements of their residence to the public authorities, or otherwise to get themselves registered. By that Act, every such person, if a natural-born subject, neglecting or refusing to do this, is liable to a penalty of £50 "for every calendar month during which he shall remain in the United Kingdom without having delivered such notice of statement." This provision applies to natural-born subjects being Jesuits returning into the kingdom after the passing of the said Act. But it is also provided that, if any other Jesuit "come into this realm, he shall be deemed, and taken to be guilty, of a misdemeanor, and being thereof lawfully convicted, shall be sentenced, and ordered to be banished from the United Kingdom for the term of his natural life."* From this Return, it appears that no one has complied with the provisions of the Act, notwithstanding the fact of the residence of many such parties in all the larger towns of the kingdom is undoubted. It is sometimes even announced, by public advertisements, that Jesuits or Monks are attending or holding meetings, in various places throughout the country, and even acknowledged as managers and teachers of schools receiving grants out of the public funds. Such open defiance to the Acts of the Legislature ought to receive indignant punishment by the proper authorities; and it is hoped the matter will be brought before Parliament during the approaching session.

Returns as
to Irish
Pauperism

In connection with the proposed changes of the law in regard to Irish paupers, it was proved from a Parliamentary Return† that out of all the paupers in Ireland, on 25th March last, there

Jesuits and Members of other Religious Orders of the Church of Rome, bound by monastic or religious vows, &c." (In continuation of Parliamentary Papers, No. 542, of Session 1830; No. 66, of Session 1831-2; No. 411, of Session 1833; and No. 110, of Session 1836.)

* See Act 10, Geo. IV., c. 7, sec. 28, 29, 30, 37.

† See Parliamentary Papers, No. 192, Session 1863, titled, "Paupers' (Ireland) Return of the Names and Ages of all Paupers in the Workhouses in Ireland on the 25th March 1863, who were born in England, Wales, and Scotland."

were only 451 who had been born in England and Wales ; and 119 in Scotland, about 61, or nearly one-third of the latter of whom had no parish assigned them, and of those 119, 85 of them were children under 15 years of age, and only 34 from 15 and under 80 years of age. But though such facts as these were important in themselves, and demonstrated the comparative smallness of English and Scotch pauperism which Ireland has to bear, this Society was convinced that the whole facts were not brought out, and therefore endeavoured to ascertain, from the Poor Boards of such towns as Edinburgh, Glasgow, and Dundee, the amount of Irish pauperism Scotland had to bear. The information obtained by such efforts demonstrated to the Society, that it was of great importance to get similar information from every parish in Scotland. This could only be procured through the instrumentality of Parliament. Hence, the Society put itself in communication with Mr Whalley, and, through his arduous and persevering efforts, a Parliamentary Return was obtained, showing the number of paupers who had been born in Ireland, chargeable on a certain day to every parish in Scotland. That day was fixed as the 25th of March 1863, to tally with the Return of paupers in Ireland, who had been born in England and Scotland, above referred to. It was thus undeniably ascertained, that Scotland has to bear a very large mass of Irish pauperism. It is shown by Mr Whalley's Return * that the town of Dundee supported, on that day, no fewer than 409 paupers, who had been born in Ireland ; the City of Edinburgh supported no fewer than 622 ; the City of Glasgow no fewer than 1143 ; and the whole of Scotland no fewer than 9413. Thus, while Ireland supported only 119 Scotch paupers, Scotland bears upwards of *eighty* times more of Irish paupers, nearly all of whom, it is believed, are Romanists. Hence the influx of Irish Romanism must have increased, to a very large extent, the taxation of both England and Scotland, for the support of Romish paupers. These facts are important also to be borne in mind, should an attempt be made, in the ensuing session of Parliament, to alter the pre-

* Parliamentary Papers, No. 421, Session 1863, " Paupers' (Scotland) Return of the number of Paupers chargeable, on the 25th day of March 1863, to each Parish in Scotland, who have been born in Ireland."

sent law of settlement in regard to paupers in England or Scotland.

Popish
Interrup-
tions in the
House of
Commons.

The Society urgently call the attention of the country to the seeming systematic interference of the Romish party in Parliament with liberty of speech. Last year there were striking illustrations of this interference in Birkenhead, Liverpool, and London, and also in the House of Commons on the Maynooth debate. During the last session, Popish interruptions in the House of Commons seem to have been more frequent. In particular, on Mr Whalley putting a question to the House, regarding disloyal manifestations in Dublin and Cork by Romanists, on the day of the marriage of the Prince of Wales,* and in one of the debates of the Prison Ministers Bill. An eye witness, who is constantly in the Speaker's Gallery, writes that—

“I have often blushed for the credit of our national name, on account of the scenes which go unchecked in that assembly whenever any debate arises which closely affects the Protestant interests of this Protestant kingdom. It really is both shameful and degrading to hear the clamour which takes place on these occasions, and to witness the utter apathy of both the Speaker and the Treasury Bench whilst the tempest of interruption rages against any honourable Member who has courage and honesty enough to stand up for our rights and liberties against a hooting multitude, who seem determined that we should not have them. The Speaker calls out ‘Order, order,’ often enough when other questions are the subject of discussion, and the House is ready enough to support him in the exercise of his legitimate authority ; but as surely as any matter is brought before the House which the ‘Irish Brigade’ does not wish to be discussed, so surely is this organised clamour kept up for hours together, and, I regret to say, connived at by those who ought to be the first in suppressing it. I will give you an example of but a recent occurrence. Last Monday week, the Roman Catholic Prisoners Bill (falsely called by Sir George Grey the Prison Ministers Bill) was to be read a second time, and, unhappily, it was read. I was present on the occasion, anxious to hear all that could be said against a measure so utterly uncalled for, and so unconstitutional. Those who spoke in its favour were heard with breathless and reverential attention. The Popish Members, whose pliant instrument Sir George Grey had consented to be for the occasion, were silent, and the rest of the House were silent too. But during the excellent speeches of Mr Gore Langton, Colonel Berttelot, and Mr Newdegate, against the Bill, the House was impatient and noisy, because the ‘Irish Brigade’ was clamorous, and Mr Whalley’s speech was not heard at all. That honourable gentleman spoke for half-an-hour in the midst of an uproar that would have disgraced Bedlam. Not a word could be heard. Mr Whalley had risen several times before during the debate, but was not allowed to speak. He did not catch the Speaker’s eye. I do not know

* See *Pulwark*, May 1863, p. 289.

whether the Speaker is short-sighted; but under the circumstances, when Mr Whalley was in possession of the House, he was quite right to persevere,—and all around me admired his indomitable pluck in facing such a storm. These things ought not so to be. I know full well that Christianity is considered a bore in that assembly. We are all aware that Protestantism is equally distasteful to it; but let not common decency be outraged, and free discussion stifled in the British House of Commons, out of deference to a disloyal and turbulent Popish priesthood.” *

IV. COLONIAL AND FOREIGN OPERATIONS.

The Society continues to extend its correspondence with ^{Colonial} Protestants in our Colonies and foreign parts. The Society has ^{and} ^{Foreign} correspondence in Canada, Nova Scotia, Newfoundland, Prince ^{Operations} Edward Island, Australia, New Zealand, the South Sea Islands, as well as in the Continent of Europe. It embraces every opportunity for despatching suitable publications to these parts; and the Committee have been favoured with cordial acknowledgments, and pecuniary contributions to their funds, during the last year. As it is important that this Society should be informed of the plans and designs of the Romanists, especially in our Colonies, with the view of arresting and exposing the machinations of Rome, it is hoped the friends of the Society will assist in extending this correspondence, and procuring authentic information on the tactics of Rome. The Society will be able, also, to give, in return, valuable information as to the designs of the Church of Rome at home. Rome is united in all countries against Protestantism. The Church of Christ should also be united in resisting the aggression of the “man of sin,” and in making strenuous efforts for the downfall of mystic Babylon.

THE STATE OF THE CHURCH OF ROME IN GREAT BRITAIN.

Since 1829, the Church of Rome has been making very rapid progress in England and Scotland. Dr Wiseman lately stated at the Romish Conference at Malines, that the Church of Rome

* See *Bulwark*, June 1863, pp. 330-1.

had made the following remarkable progress in London alone, viz:—

	Churches.	Nunneries.	Monasteries.	Hospitals and Orphanages.
1829	29	1	0	4
1851	46	9	2	0
1863	102	25	15	34

and that during each year of his episcopacy, he added 1000 children, that is to say, since 1851, 12,000 children, "to the number of those attending" Popish schools.* It is shown from the Romish Directory of 1864,† that there are in England 907 Romish churches, chapels and stations; in Scotland 191, in all, 1098; while in 1829, there were only 449. It is likewise shown that there are at the present time 56 monasteries or "communities of men" in England, none, as yet, in Scotland; while in 1829 there were none either in England or Scotland. There are also in England 173 convents, 13 in Scotland, making in all, 186, while there were none in 1829, so far as publicly announced. There are in England 1267 priests, including 17 bishops; in Scotland 178 priests, including 4 bishops; in all 1445; while in 1829 there were only 477, or about one-third of that number. The Church of Rome has now 10 colleges in England and 2 in Scotland. Dr Wiseman, at the conference above referred to, stated, that the largely increased number of bishoprics "were established in 1850 in accordance with geographical considerations. One of these sees had only at first one priest, and now contains a cathedral. The soil which had been fallow was cultivated, and produced abundant fruit. In Wales we now have nine missions, two colleges, eight convents, within a comparatively narrow space. Since the re-establishment of the hierarchy in 1850, we have held three provincial councils. We have chapters to take the proper ecclesiastical steps when bishoprics become vacant. We have also the germs of the parochial system. The bishops have also bound themselves to endeavour to establish large seminaries as soon as possible. All this has the (Roman) Catholic Church accomplished in England by its own strength alone." Dr Wiseman also referred to the organisation of committees, which seem to have been appointed in each dio-

* See *Bulwark*, Nov. 1863, p. 124.

† The (Roman) Catholic Directory for 1864. Burns & Lambert, London.

cese, "to defend," as he is pleased to say, "the rights and interests of (Roman) Catholics." "These committees," he further adds, "are named by the bishop, and composed of a priest, and of two laymen of zeal and rank." "The committees assemble in London, and divide the funds arising from collections made in all the churches and chapels of England. Each school or institution causes its wants to be made known to the committee of its own diocese, which then transmits the same to the central committee. The Government has recognised these committees in all matters which relate to the (Roman) Catholic religion. The committee is the medium through which the complaints of religious communities are made known to the Government. It also examines the plans of churches which are about to be built, and regulates the legal position of the parish. The schools for the poor are managed on the same plan. They are under the direction of a local committee, which is equally recognised by the Government." Besides this machinery, it is stated by the Romanists that there are 68 Roman Catholic peers and baronets, and 33 Popish Members in the House of Commons. With such a phalanx, vigorous and united, it is easy to see that the progress of Rome in Great Britain must be very great. She has succeeded in erecting schools in Ireland; in planting Romish chaplains in all public institutions. She has secured, in England and Scotland, schools which are exclusively connected with the Church of Rome. She has obtained chaplaincies in the army, and at some of our naval ports; and it is stated that no fewer than 12 commission chaplains, having the same rank as officers, hold appointments at military stations at home, and 6 at foreign stations, exclusive of India. She is gradually securing her establishment in prisons under the late Prison Ministers Act. Her endowment, out of the public purse, has grown, in about seventy years, from a *building* grant of £8000 to *annual* grants amounting to upwards of £300,000. Thus, the Church of Rome is virtually a religious establishment. Her emissaries are most active in every circle of society—from the mill-girl in the workshop or manufactory to the duchess in her palace. On the other hand, tractarianism prevails in the Church of England, and many of her clergy have joined the Church of Rome. Dissenters are not only divided amongst themselves, but some of their

leading men have, during the last session, assisted in endowing Rome. The mass of the people in England seem entirely apathetic on the whole subject. Many in the churches in Scotland are likewise asleep; while many of their ministers show a sad indifference to the tactics of Rome and her progress in the country. Hence the need of vigorous efforts in every parish and Parliamentary constituency. Protestant associations ought to be organised and supported; courses of lectures delivered in every district by the local clergymen; classes organised, in connexion with every congregation, for teaching the principles of Protestantism as opposed to Popery; Protestant tracts and other publications, such as the *Bulwark*, should be extensively and persistently circulated; and, as a general election is near at hand, every constitutional effort should be made to make this subject a question at the hustings, and electors, by keeping their party politics in abeyance, ought to unite together to send thorough representatives to Parliament, and thus to form a Protestant party in the House, who will unitedly and boldly resist any Romish aggression, and abolish all Popish grants, in accordance with the constitution of the country and the Word of God.

FUNDS.

The Committee feel thankful to God that their hands have been so liberally strengthened throughout the past year. Truly the Lord has been most gracious to us, has answered our prayers, and abundantly blessed our labours. In the strength of their blessed Master, the Committee are resolved to continue their labours in this noble and glorious cause, and, if possible, to extend them. They beseech, therefore, the prayers and contributions of all God's people in the land, to assist them in the discharge of their onerous and most responsible duties, for they are daily more and more convinced, that in this struggle are involved all our civil and religious liberties, the happiness and prosperity of our nation, and the existence of the Church of Christ in these lands. May the Lord bless and keep us. May the Lord make His face shine upon us, and be gracious unto us.

May the Lord lift up the light of His countenance upon us, and give us peace.

Note.—It is suggested that every congregation (I. Tim., 4, 6) throughout the kingdom should establish a sermon at stated periods, by which the minds of the people may be enlightened upon the subject of Popery, and its influence counteracted. It will be observed from the newspaper advertisements, that the Roman Catholic priests are getting up occasional sermons, accompanied with musical performances, which are very inviting to those who do not know the craftiness of Rome, and by which unsuspecting young people have, of late, been ensnared.

Tillæg til „Berlingske Tidende”.

ROYAL SOCIETY OF NORTHERN ANTIQUARIES.

QUARTERLY MEETING on the 23rd of December 1863, Professor C. F. Wegener, Privy Archivist for the Kingdom and Historiographer Royal, Vice-President, in the chair.

By the demise of **KING FREDERICK VII OF DENMARK** the Society suffered the loss of its gracious protector, who as President and fellow laborer for many years made his influence felt to the promotion of the aim of the Society, for which it cherishes feelings of the highest gratitude to his memory.

It is to be hoped that the Society at the Anniversary Meeting about to take place will find a suitable occasion to remember the late King and the loss which it has sustained through his decease.

The Society elected **KING CHRISTIAN IX** as Fellow, and charged the Directors to address themselves with a most humble petition to His Majesty, — being assured of the interest, the present King of Denmark takes in the monuments of days of yore, — that he would be pleased, like his late predecessor, to be invested with the Presidency of the Society.

By a Rescript through the Minister for Church affairs and Public Instruction His Majesty has been pleased, on the 15th of January 1864, to charge himself with the Presidency of the Royal Society of Northern Antiquaries, formerly occupied by his predecessor of blessed memory.

The Secretary, Professor C. C. Rafn, delivered a Report of the progress of the labors.

At the meeting the 17th of May 1861 the publication of a “Historical Description of Iceland” was adopted, the composition of which was entrusted to the Society’s Archivist John Sigurdsson. The Directors have called upon the latter to extend the plan, so that two collateral works might be issued, viz: a “Historical Description of Iceland” and a “History of Iceland”. The scheme to the former of these works was exhibited, whereas the plan for the latter must be taken into closer consideration. This ought to embrace the history of Iceland from the earliest times and, in a somewhat shorter sketch, the period after the union of that country with Norway and Denmark, from 1264 to 1800 or 1850.

To the Annals for Northern Archæology the following dissertations had been received: The History of Northern Literature, by the late N. M. Petersen, fellow laborer for many years. — Discovery of Roman antiquities at Varpelöv, Sealand, described by C. F. Herbst, Archivist to the Museum of Northern Antiquities. — A collection of rare coins, partly Anglo-Saxon, from the 11th century, found in the

churchyard of Sand, Færoe Islands, described by C. F. Herbst. — The Northern Nationality in the Shetland and Orkney Islands, by Dr Grimur Thomsen. — Serfdom in Norway, by A. Giessing, communicated by the late P. A. Munch, fellow laborer for many years and Professor of History at the University of Christiania. — Popholt in Slesvig, the spot where the friar Popo baptized King Harald Blátönn, by Chr. C. Lorenzen. — Gottorp Castle in Slesvig, an historical-antiquarian description, by Chr. C. Lorenzen. — Philological remarks with regard to Valdemar II's Jutlandic law, according to the Flensburg MS, by Konrad Gislason, Professor of Old Northern at the University of Copenhagen. — Sealand names of places, examined with respect to their signification and origin by Emil Madsen, Captain in the Danish Staff. — Some hypotheses as to Väinölä, Pohjola, and other names of places appearing in the poem of Kalevala, by A. J. Europæus, Dean of Öfre Karelen.

Several works were laid on the table, destined for the library of the Society; among these: *Bibliorum Codex Sinaiticus Petropolitani*, edidit Constantinus Tischendorf, presented by His Majesty the Emperor of Russia; *Collections of the Massachusetts Historical Society, 1792-1863*, presented by the Hon. Robert C. Winthrop, Boston; *Les Antiquités primitives du Danemark*, par Eugène Beauvois, I, l'âge de pierre; *Kaladlit okalluktuaillait*, or Greenlandic Popular Traditions, written down and communicated by natives, with Danish translation, vol. IV, presented by Dr Henry Rink, Inspector of South Greenland; *Descriptive Catalogue of a Cabinet of Roman Family Coins belonging to the Duke of Northumberland*, presented by His Grace; *Ordbok öfver Svenska Allmoge-Språket*, by Johan Ernst Rietz (A-L), from the author.

At this Meeting were elected new Fellows R. S. N. A.: Right Rev. Athanasius, Archbishop-Metropolitan of Corfu; Sir Redmond Barry, Chancellor of the University of Victoria, Melbourne; Valentin A. Boehm, P. D., Helsingfors; Peter Brailas, Professor at the University of Corfu; Charles D. Byzantios, Lexicographer, Athens; Sir Alexander Damaskini, President of the Ionian Senate, Chief Justice of Corfu; Louis Goldmann, Esq., Danish Consul, Cape of Good Hope; Rev. J. A. Linder, Umeå and Johannisgård, Sweden; Count Nikolaos Conrad Lunzi, Zante; Sir George Marcoran, LL. D., Corfu; Don Pedro Nisser, Melbourne; Dr Don Henrique Perez de Velasco, Counsellor at Law, Lima; A. Rizos Rangabes, Professor at the University of Athens; Spiridion Rodotheatos, President of the Tribunals of Corfu; Don Manuel Rodriguez de Berlanga, LL. D., Malaga; Count Demetrius Solomos, Zante; Theophilos, President of the Holy Synod of Greece, and Metropolitan of Athens; Aristoteles Valaoritis, Legislator of St. Maura, and Member of the Ionian Parliament; Spiridion John Vlassopoulos, Treasurer of Ithaca.

SOCIÉTÉ ROYALE DES ANTIQUAIRES DU NORD.

SÉANCE tenue à Copenhague, le 23 décembre 1863, sous la présidence de M. C. F. Wegener, archiviste intime du royaume et historiographe royal, vice-président de la Société.

Le décès du **ROI FRÉDÉRIC VII DE DANEMARK** enleva à la Société son auguste et généreux protecteur, qui durant une longue série d'années en avait exercé la Présidence, tandis qu'il avait, comme collaborateur, contribué avec autant de zèle que d'intelligence à l'avancement de ses travaux vers le but qu'elle aspire à atteindre. Ce que la Société a perdu en lui, fera longtemps l'objet de ses regrets; aussi se propose-t-elle, dès que les circonstances lui permettront de tenir sa séance annuelle, de rappeler au souvenir tout ce que le feu Roi a été pour la science à laquelle il consacrait avec délice ses heures de loisir.

L'assemblée réunie élit le **ROI CHRISTIAN IX** Membre de la Société; elle conféra ensuite à l'administration la mission d'adresser à Sa Majesté la très humble prière de vouloir bien se charger de la Présidence de la Société. C'est dans la persuasion du vif intérêt avec lequel Sa Majesté embrasse l'étude des monuments de l'antiquité, que la Société s'est enhardie à lui exprimer son désir d'abriter ses travaux sous les auspices qui lui augurent l'avenir plein de succès.

Sous la date du 15 janvier 1864, la Société eut l'honneur de recevoir, de la part du ministère du culte et de l'instruction publique, un rescrit royal qui lui annonça la résolution de Sa Majesté de vouloir bien, à l'instar de son royal prédécesseur de glorieuse mémoire, se charger de la Présidence de la Société Royale des Antiquaires du Nord.

Le secrétaire, M. C. C. Rafn, rendit compte du progrès des travaux de la Société.

A la séance du 17 mai 1861, il fut arrêté de faire paraître la „Description historique de l'Islande”. La rédaction de cet ouvrage fut confiée à M. Jon Sigurdsson, archiviste de la Société. L'administration a invité l'auteur à donner plus d'extension au plan primitif, de manière à faire paraître, au lieu d'une seule oeuvre, deux ouvrages coordonnés, savoir: la „Description historique de l'Islande” et l'„Histoire de l'Islande”. Le plan tracé du premier de ces ouvrages fut soumis à l'assemblée réunie, et celui de l'histoire en question fut recommandé à un nouvel examen propre à le bien mûrir. Le désir fut exprimé que l'histoire de l'Islande y fût relatée depuis les temps les plus reculés, de manière à la faire suivre d'un aperçu plus succinct de l'époque qui succéda à la réunion du pays avec la Norvège et

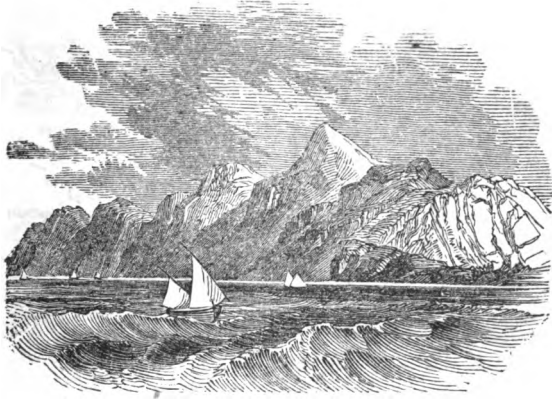
le Danemark, depuis l'an 1264 jusqu' à l'an 1800 ou encore mieux jusqu'en 1850.

On venait de recevoir plusieurs traités et mémoires, destinés à trouver place dans les volumes suivants des Annales de l'archéologie du Nord. En voici les plus importants: L'histoire de l'ancienne littérature du Nord, par feu N. M. Petersen, collaborateur de la Société durant tant d'années. — Trouaille d'antiquités romaines déterrées près de Varpelöv en Sélande et décrites par C. F. Herbst, archiviste du musée des antiquités nordiques. — Description d'une trouaille de monnaies rares, en partie anglo-saxonnes, datant du onzième siècle, exhumées récemment au cimetière de Sand des îles Féroennes, par le même auteur. — La nationalité nordique dans les îles de Shetland et des Orcades, par le docteur Grimur Thomsen. La servitude en Norvège, par A. Giessing, mémoire communiqué par feu P. A. Munch. — Popholt en Slesvig, lieu où le roi Harald à la dent bleue reçut le baptême par le clerc Popo, par Chr. C. Lorenzen. — Description historique du château de Gottorp en Slesvig, par le même auteur. — Remarques linguistiques sur la loi jutlandaise de Valdemar II d'après le manuscrit de Flensborg, par Konrad Gislason. — Quelques hypothèses concernant Väinölä, Pohjola et d'autres noms de lieu mentionnés dans le poème de Kalevala, par A. J. Europæus. — Noms de lieu sélandais, examinés à l'égard de leur origine et de leur signification, par Émile Madsen, capitaine de l'état major général de Danemark. — Mémoire sur les traditions héroïques des Carlovingiens rencontrées dans le Nord, par C. Rosenberg. — La foi populaire des habitants du Nord, surtout des Islandais, par Benedict Gröndal.

Ont été élus Membres de la Société dans cette séance: Athanase, archevêque-métropolitain de Corfou; Sir Redmond Barry, chancelier de l'université de Victoria, à Melbourne; Valentin A. Boehm, docteur en philosophie, à Helsingfors; Pierre Brailas, professeur, premier secrétaire du sénat ionien, à Corfou; Charles D. Byzantios, lexicographe, à Athènes; Sir Alexandre Damaskini, président du sénat ionien et chef de justice de Corfou; Louis Goldmann, consul de Danemark au Cap de Bonne-Espérance; J. A. Linder, pasteur d'Umeå et de Johannisgård en Suède; le comte Nicolas C. Lunzi à Zante; Sir George Marcoran, docteur en droit, à Corfou; Don Pedro Nisser, archéologue, à Melbourne; Dr Don Henrique Perez de Velasco, avocat, à Lima; A. Rizos Rangabes, professeur à l'université d'Athènes, ancien ministre des affaires étrangères; Spiridion Rodotheatos, président des tribunaux de Corfou; Don Manuel Rodrigucz de Berlanga, docteur en droit, à Malaga; le comte Démétrius Solomos, à Zante; Théophilos, président du Saint Synode de Grèce, métropolitain d'Athènes; Aristoteles Valaoritis, législateur de Ste Maure et membre du parlement ionien; Spiridion Jean Vlassopoulos, trésorier de l'île d'Ithaque.

REPORT

ON THE



Lebanon from the Sea.

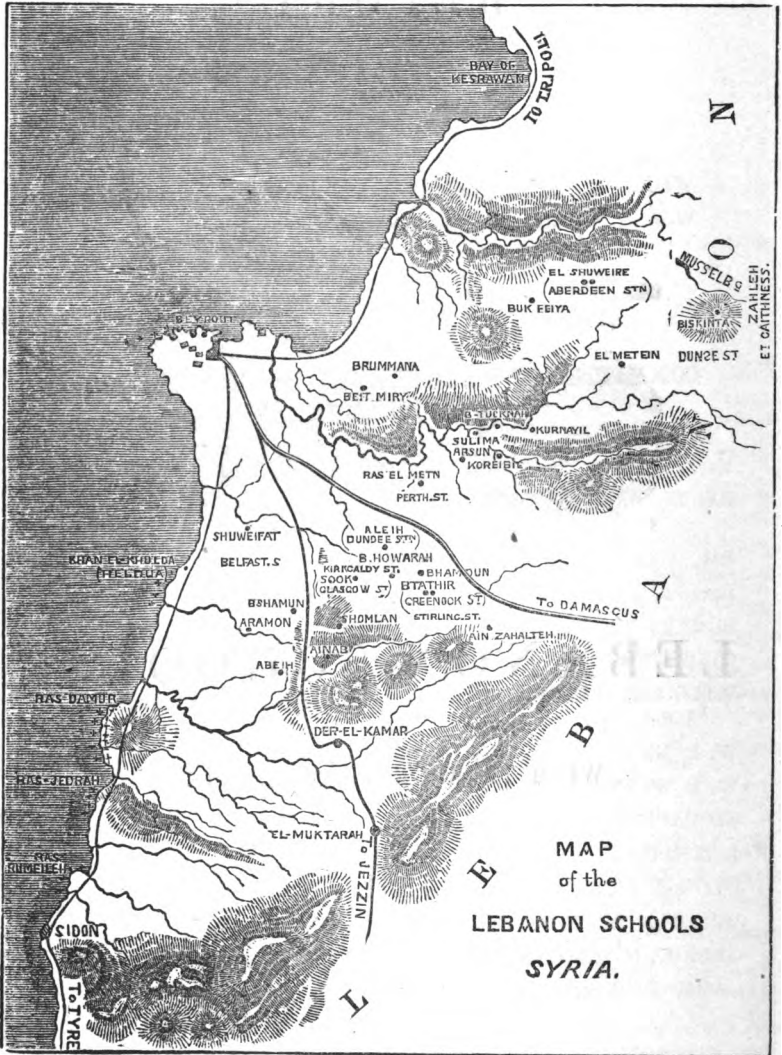
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WITH TREASURERS' ACCOUNTS.

1861.

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* * It is earnestly requested that all Subscriptions to the Schools may be forwarded by the Local Treasurers to the General Treasurers in Edinburgh, by the 5th June and 5th December in each year.

THE LEBANON SCHOOLS.

THE district of "Lebanon" may be said to be 160 miles in length, and 45 in breadth. The population, previous to the recent war, was usually computed at 319,000. The inhabitants are of various religions, Mahomedan, Druse, Maronite, Greek, Greek Catholic; whilst there are only a few Protestants. The grossest ignorance and superstition have prevailed throughout the whole region, and almost equally among all these classes. There are not a few Europeans and Americans resident in the important commercial city of Beyrout; and several of these have very cordially aided the efforts made by American Missionaries and others, to promote the education and evangelisation of the nation.

The "Lebanon Schools" have been planted amongst the numerous villages that are scattered over the western slopes of Mount Lebanon and a few in the north of the Lebanon district. Their origin and history are marked by instructive illustrations of the overruling providence of God.

I. THEIR ORIGIN.

More than twenty years ago, in the time of Ibrahim Pasha, two Mahomedans, seeking to escape from service in the war against the insurgent Druses, fled to a cave at Howarah, not far from the house of a family of the name of Saleebey. The eldest son of the family, when out in the field with his father's goats, found them there, and was easily prevailed upon to bring them, after it was dark, some bread and raisins as food. They gave him, in gratitude, a purse of camel's hair. The father happening to see the purse, inquired where his son had got it. Being informed of the interview with the two Mahomedans, he, with the characteristic hospitality of his country, ordered his son to bring them to his home, and promised to keep them in secrecy and safety.

In order to requite the kindness which they were thus receiving, one of them offered to teach some of the family. At this time none in the whole village could read; and so thorough was the want of the most common means of either reading or writing, that, in order to give his

first lesson, the man had to go out for a little clay and water, on which with a reed, he drew the Arabic characters. As the oldest of the brothers was constantly occupied with the work of the field, the second, Solomon, became the pupil. During the month of the men's stay, he made rapid progress, and his awakened thirst for knowledge impelled him, after their departure, to seek for the means of further improvement. From the priests of an old convent in the neighbourhood, he procured a copy of the Psalms in Arabic; and after having taught himself to read them, he became a scholar in the American Mission School, which had then been opened at Abeih, a village twelve miles distant. He prosecuted his studies here for four years with great success. His desire now was to live and work for Christ, and, in particular, "to go home among his own relatives and teach them and their children the right way to heaven, as they were most ignorantly blind." He has ever since adhered to this purpose. It has been repeatedly proposed to him to escape from the difficulties by which he was harassed in his work as a teacher, by engaging, like others of his countrymen who had received similar education, in a profitable mercantile occupation at Beyrout. But this he has all along continued to refuse.

Before Solomon went to the Mission School, he had initiated Elijah, his younger brother, in the elements of reading; and, with the help of a Greek priest, after Solomon's departure, this acquisition was diligently improved and increased. An opportunity most providentially occurred about this time, of Elijah's also learning English. A gentleman from the neighbourhood of Carlisle, Mr Lowthian, happened to come to the neighbourhood, and took up his lodgings in the Saleebey's house. From him, after the day's work was ended, Elijah not only learned so much of English as to be able to read the New Testament, but also to write, and to do simple questions in arithmetic. Along with these attainments Elijah had also come to the knowledge of the Saviour, and had been filled with concern for the dark and godless state of his countrymen.

In 1852, Mr Lowthian* had occasion to come for a few months to England. He brought Elijah along with him, in the hope of raising some money for promoting education in the district. The small sum of £80 was the result of this first attempt to enlist the sympathy of a few friends in the north of England in this cause. On their return to Syria, they offered the money to the American missionaries, but it was not accepted. The missionaries told them to do good with their money themselves. They thereupon procured a site, which was given them free by Colonel Churchhill, and built a school in Howarah, the native village of Solomon and Elijah Saleebey. In this way Solomon, who had

* Mr L. returned finally to England about three years ago. He has died at a good old age while this was passing through the press. He retained his lively interest in the schools which he helped so largely to originate.

been previously placed by the Americans as teacher in the village, became teacher of the new school; and thus the foundations were laid of a new educational institution for the natives of Lebanon, additional to that which the American Mission had been so long conducting.

The above small sum was soon exhausted. But the desire for education was extending; and openings and applications for new schools were multiplying all around. In these circumstances, Elijah Saleebey resolved to revisit this country in 1854, and try to get the means of upholding more Schools among his countrymen.* Though he came alone, and almost unfriended, and though he could speak the English language imperfectly, yet his success was great. Wherever he went his appeals on behalf of his schools awakened sympathy. God raised up friends for him everywhere, and it is entirely owing to his efforts in the end of 1854, and throughout 1855, that the Schools have been maintained to the present time.

II. THEIR PAST PROGRESS.

No fewer than fifteen Schools had been opened in the villages of Lebanon. These were attended in all by about 670 scholars. Such was the willingness and desire of the people to have their children taught, that they cheerfully agreed to the conditions on which, in some cases latterly, a teacher was sent, viz., to bear part of the expense, as well as to submit the whole arrangements of the school to the superintendent; and many more might have been planted, had the funds at the Committee's disposal permitted. The Bible and Assembly's Shorter Catechism in Arabic are taught in every School. For religious books the children pay half price, and full price for those on geography and all other branches.

To shew what promise of moral and spiritual usefulness these schools were giving, when the recent war or massacre interrupted their operations, the following instances are selected:—

1. HOWARAH. The first of the series of schools was opened here in 1854, as has been already mentioned. Solomon Saleebey had commenced teaching here, under the American Mission, in 1849. After he had been for five years teaching and conducting prayer meetings, the following incident occurred:—One night seven men came to him at midnight, and told him that they had heard him preaching the gospel; and that now, after many doubts and much conflict, they had come to the resolution of abandoning the Greek Church,—a resolution which, they said, was shared by the other inhabitants of the village. Amazed and incredulous, Solomon invited them, if they were serious in this resolution, to meet him next day in the school. "After many conversations," to use Solomon's narrative as written at the time," all the men met in Mr

* In his absence the schools were under the charge of the late Mr John Lowthian, and Mr Solomon Saleebey.

Lowthian's. I then exhorted them to be careful in their daily walk, as they were now professing to come over to the Lord's side, and that their only safety lay in constant watchfulness and prayer to God, that He would keep them in all their ways, and bring them to His heavenly kingdom." They then solemnly vowed that they would never again enter the Greek Church. All of them, with two exceptions, remain faithful to this vow, and profess Protestantism; and some of them are believed to be truly Christian men.

Among the children, one after another has been awakened, to the number of fifteen. They read the Bible, keep the Sabbath, and in various ways bear the cross. One of them was beaten by his father, because he would not read to him a book on geography upon the Sabbath. He ran off to the rocks, to escape his father's anger; and his sister carried food to him in his place of hiding. He has maintained a consistent Christian character; is now 26 years of age; and has latterly been teacher of the School at *Karneil*. Other two boys converted at this school, through the same instrumentality, have become teachers, one at *Aleih*, the other at *Howarah* itself.*

2. ARAMOOON.—The School here was opened on 3d November 1853. The teacher is a converted man, recommended by the late Rev. Mr Whiting of the American Mission. A boy of the name of Kanan, the only son of a widow, very wild and disobedient, was brought to the school by main force. The teacher spoke to him affectionately about his state; and after he had been eight days at the school, he went home with his hands crossed, the usual token of humility, kissed his mother's hands with tears in his eyes, and deploring his great sinfulness, asked her forgiveness for his past misconduct. For four or five years he has lived creditably.

The teacher had been accustomed to have a prayer meeting in his house every Sabbath. Four or five adults of the Greek Church were awakened through its instrumentality. One day the teacher having been invited to dine at the house of a Druse, began to speak of Christ in the midst of the company. The Druse himself was affected, began to attend Protestant preaching, and made a profession of Christianity. He was so persecuted by the other Druses, that he was obliged to leave the place. He went to *Abeih*, where he has maintained a creditable walk. He has sometimes been so persecuted by the Druses, that he has been obliged to apply to the British consul for protection. This is but a solitary instance of such impressions on the minds of the Druses. But they were afraid, from the want of protection.

In Aramoon, a Greek priest became converted through reading an

* Another boy, named *Faris*, after two years' attendance at this school, gave up worshipping images and pictures, and avowed his adherence to the religion of the Bible. His father was at first highly displeased, and threatened to disinherit him, unless he would renounce his principles. But the boy's firmness and consistent behaviour at length induced his father to reflect seriously on the subject, and he is now himself a decided Protestant. *Faris* is at present under training, with the view of becoming a teacher.

Arabic translation of "Keith on the Prophecies." He left his Church and laid down his office, and became a carpenter for his livelihood. About two years ago he opened his house for Protestant worship, and is trying to prepare himself for being a preacher of the gospel. He is held in great esteem among the people. Great efforts were being made to bring him back to the Greek Church. Both his Bishop and the Governor of the Druses tried him with most flattering promises and inducements. He answered them: "If I had two souls, I would have been willing to please you with one of them. But I have only one soul, and I must please God with it."

3. Sook,* or *Glasgow* station, so named because supported by friends in Glasgow. There is also a sewing-school for girls here, wholly maintained by a lady in Glasgow. The Saleebeyes removed to this place from Howarah in 1854. They found only one individual who professed Protestantism. Zadan, one of the men of Howarah who left the Greek Church, after maintaining a Christian character died here in 1856. This was the first truly Christian death known to have taken place in the district. The Rev. Thomas M'Kie, minister of the Established Church in the parish of Erskine, happened to be there at the time, and has communicated the following account:—

"When I first saw Zadan, his illness was not considered dangerous. I was very much interested and gratified by his conversation, which afforded great evidence of his saving union to Christ. Little did I then expect such trial of his faith as I so soon had to witness. His disease in a short time assumed a most unfavourable aspect, and fatal symptoms speedily appearing, he had to be told that in all probability he would not live beyond a very few days. Having that morning been nearly free from all pain, he, for a time, seemed unable to realise what we told him; and when he did, he gave no indication of any alarm, but, on the contrary, received our most unexpected communication with calmness—I may even say, cheerfulness. After prayer, in which he joined audibly, at his request every one save Solomon left the house. As soon as he was alone with Solomon, he with much earnestness exclaimed, "My dear friend, as I am about to leave this world and go to see Jesus Christ in heaven, I wish to have all my temporal affairs immediately settled and dismissed from my thoughts." He then with much minuteness gave directions about his wife and child, his house and vineyard; and this finished, added: "Now I have done with this world, and have nothing to disturb me in preparing to meet Christ."

"After this he lived nearly two days. During that time I saw him very frequently. Solomon hardly ever left him. His mind appeared engrossed with the thought that he was so soon to see that Saviour through

* Several friends in Edinburgh, of different religious denominations, are collecting funds for the support of a training school in connection with this station.

whose shed blood he had obtained pardon and peace. Excepting for a few hours, he continued in the full enjoyment of all his faculties up to the very hour of his death. He frequently named passages from 'The Lord's Book' which he wished Solomon to read. Particular verses he repeated after Solomon, often asking us to pray; he often prayed himself, and from time to time, with much warmth, gave thanks to God for having raised up Solomon to bring him to Christ. He again and again begged him to teach his little girl, and to tell her and his wife about Christ's love for sinners, and 'his other good things;' urging him to continue preaching the gospel until God opened the eyes of his hearers, and to tell them all that he died happy in Christ.

"As he became weaker, he had great delight in listening to, and repeating over, such passages as John iii. 16, and vi. 37, and 1 John i. 7-9, and ii. 1. More than once he shook hands with us, and pointing upwards said, 'I am going there.'

"He sank rapidly, but even then single words and broken sentences told of his unshaken faith; and when the shadow of death was evidently falling upon him, as I knelt beside him commending his soul to Jesus, I heard the words: 'Nefshi, Iesu Messiah' (my soul, Jesus Christ), whispered by nearly the last breath he drew.

"It was altogether a scene inexpressibly touching and solemn—one never to be forgotten. But I am not here to speak of its effect upon my own heart. I must, however, express my solemn conviction that Zadan died in the Lord—the first fruits in heaven of the Saleebey's work in Lebanon. Faithfully and devotedly as Solomon watched over Zadan unto death, as faithfully did he strive to have such a season improved; and as I watched the impressed and arrested gaze of the villagers on the evening of the death, as he told them of Christ's love and willingness to save their perishing souls, and as I marked the fixed look and breathless attention of the crowd next morning at the funeral, under the powerful and most impressive address given by Mr Ford, from Matt. xvi. 16, I could not but trust that Zadan's death will yet be richly blessed to many souls in the district."

4. B'TALOON.—A proprietor in this village married a young woman who had been converted through the instrumentality of the school agency. The husband, who belonged to the Greek Church, was at first so embittered against his wife, on account of her Christianity, that he resolved to poison her. But before he could carry out this purpose, he became himself a changed man. Through the influence of his wife, also, a brother of his was converted about the same time. He had been taught to read by Solomon Saleebey. One day the father took him aside and offered to make him heir of all his property if he would adhere to the Greek Church. He answered, "Give your property to whom you please, I am resolved to adhere to my brother, because his is the only true way." The father was

so contemptuous, that when at meals his sons asked a blessing he began to eat. He was so incensed at them that he resolved to leave his house, sell his property, and dissipate his wealth, that nothing might be left to them. The sons begged him not to leave his house. They said that they would leave it, and engage themselves as servants. The father was overcome by this, entreated them to remain, and at last became a genuine and exemplary Christian. He has opened his house for preaching, and has afforded accommodation in it for a school taught by his daughter-in-law. The younger son became a most efficient teacher in the village of Arsoon, about twenty English miles from home. He died peacefully in September 1860. His last words were a message to Solomon, to the effect that it was through his preaching that he had been brought to the knowledge of the truth, and that he ought to continue his labours through good report and bad report.*

5. AINAB School was opened on 3d November 1858. It had the most promising boys—of the Druses, Greeks, Greek Catholics, and Maronites.

6. B'SHAMOON School was opened in February 1859.

7. EL-SHUIRE School (now *Aberdeen* station) was opened in June 1859. Almost immediately there were 109 on the roll. The village is large, containing about 3000 inhabitants. After the school was opened, the Jesuits started another in opposition, and tried, though without success, to draw the scholars away. Many of the people have, again and again, asked for a preacher of the gospel to be sent to them; and here, it is certain, he would find an open door. Friends in Aberdeen have undertaken the support of the school.

8. KURNAYIL School was opened 30th December 1858. Between 50 and 60 were on the roll. The people have provided the schoolroom, and paid half of the price of the school books; and when the funds were low, promised to pay one-third of the teacher's salary, rather than that the school should be given up.

9. At B'TATER, or *Greenock* station, there are both a boys' and a girls' school, the latter being now to be maintained by friends in *Stirling*. The former was opened on 26th July 1853, and has had 40 on the roll. It has exerted a good influence both on old and young. Two natives of substance had become anxious about their souls. The girls' school was opened on 11th March 1857. It had 29 on the roll, of whom the greater number were daughters of sheikhs.

10. KOREIBY School was opened in November 1857. There were 34 on the roll. The schoolroom given free by a Druse sheikh.

11. ARSOON School also was opened in November 1857. The school-house was given and furnished by the chief man of the place. The teacher, Abu Najim Abdallah, was the young man from B'Taloon, who died happily in September 1860.

* He sent a message also to Mr Elijah Saleebey, while in this country, entreating him to do all he could to promote the spread of the gospel among his countrymen.

12. B'SKINTY, a large town of about 3000 inhabitants.* The adjoining district is inhabited by 80,000 Maronites. The massacre has not reached it. The school was opened in April 1860.

13. ALEIH School, or *Dundee* station. The teacher was a young man who was brought to the knowledge and faith of Christ through the instrumentality of the education which he received, first at Howarah, and afterwards at Sook. The minds of many of the children were both enlightened and seriously affected, and they became blessings to their parents. The school was in a very flourishing state. The Druses, at the time of the war, plundered the school-room of its books.

14. B'TUCKNEIH School was well attended. The children, both boys and girls, were, without exception, Druses, because the place was inhabited exclusively by one tribe of Druses. In this, however, as in all the other schools, the scholars were taught the Bible and the Shorter Catechism.

15. KOREIBY School was attended chiefly by Druse children, and was in a most satisfactory state. The teacher was a converted youth, the fruit of Sook school. Both he and the teacher at Aleih were, during a period of fourteen months' study at Sook, supported by the liberality of C. Marshall, Esq., of Newcastle.†

III. PROSPECTS.

From these notices it appears that these schools were already an effective means of good, and were being honoured of God in instances of true conversion. The openings for new schools were so many, and the importance of adequately sustaining those already in operation was so urgent, that Elijah Saleebey was requested by the supporters of the schools to revisit England and Scotland, in order to revive and extend the interest in them. He left Syria in April 1860, and had been only a few weeks in this country when the news arrived of the fearful massacre which began in May, and which has horrified the whole civilised world. All the schools but one were broken up; four of the school-houses were burned; but, as far as we know, none of either the teachers or scholars have fallen victims to the massacre.

The schools are being gradually reopened, and it is hoped that ere long they will all be again in active operation. It is important to be prepared for taking full advantage of the expected return of tranquillity and order in that unhappy land, in order to diffuse, as thoroughly as possible, safeguards against anarchy and crime. Those who have heard Mr Elijah Saleebey plead the cause of the Lebanon schools, do not need to have them commended to their sympathy and support by any fresh considerations. But it may not be unsuitable to recount the following special claims which they possess :—

* Situated at the foot of Mount Sunin, which is 9600 feet above the level of the sea.

† This is one of the schools that were burned during the massacre.

1. *The destitute condition of the population in a district so interesting and so accessible.* These schools are the only provision for their Christian instruction, besides the American Mission; and Druse and Metwalie, as well as Christian children, attended them.

2. *The singularly providential manner of their origin, and the success with which they have been blessed.*

3. *The small expense at which they can be maintained.* The salary of an ordinary teacher was 150 piastres (£1, 5s.) a month.

4. *The testimonies borne to their usefulness and efficiency.* A considerable sum has been collected in Beyrout on their behalf, and chiefly from among Syrians who are not accustomed to give contributions to such objects. The Rev. W. A. Benton, an American missionary, residing in the district, writes on 31st January 1860: "These schools are doing much good, not merely to the children, but also to their parents, and all the villages where they have been established. Two hundred of them are needed to-day in as many different villages of Lebanon, as I hear some of my native friends say to one another." (See also a letter from Mr Benton in *Evangelical Christendom* for July 1860.) The Rev. T. M'Kie of Erskine (of the Established Church of Scotland), who visited the district in 1856, and resided several weeks at Sook, where the principal school is, bears the highest testimony to the usefulness of the schools, to the character of the brothers Saleebey, and to their "energetic, faithful, and unwearied labours." He adds, "when in the Levant last summer (1859), I was sorry I could not again visit Mount Lebanon and these interesting and important schools. Wherever I met with parties acquainted with the district, I failed not to make inquiries as to their state and progress, and it was with peculiar pleasure that I invariably heard them well reported of, and the labours of the Messrs Saleebey spoken of with very high commendation." Mrs Benton, wife of the American missionary mentioned above, in a letter of date B'Hamdoun, 15th Feb. 1861, says:—"We welcome with all our hearts any number of your schools and labourers in this upper district of Lebanon; our field is a wide one, and the door was never so open as at present. Indeed, now there is a drawing towards us, and a desire for the truths of the gospel. The people have little confidence in their priests. The Lord has given us the hearts of these mountaineers in a remarkable degree, and we long for means to go out constantly into the villages round about and preach Christ to all."

The most recent accounts are, that the schools, so far as they have been reopened, are continuing to do well.

The Rev. W. A. Benton, in a letter addressed to the Rev. Dr Bonar, Edinburgh, dated B'Hamdoun, Mount Lebanon, 27th May 1861, says: "I have visited the schools at B'Tather and Sook el Ghurb since they were reopened. In the former place I found 34 scholars, of whom

two-thirds were 'Christians.' Both schools appeared much as usual, except that a smaller proportion of Druse children were in attendance. A small school, also, has been resumed at B'Howarah, in the evening, by one of the teachers who resides there, and attends the training school in the Sook.

"Permit me, dear Sir, to suggest a school to be opened in Zahleh. Our Mission are not yet resuming their schools. Nor do I think, for this summer, we shall have more than half a dozen, or perhaps ten schools in all Lebanon, which it would be expedient to reopen. The people must be awakened, if possible, to desire and demand them. Then they will have them in higher appreciation and esteem.

"We welcome the prayers and contributions of your highly-favoured country for the Lebanon Schools. In the promised evangelisation of this sacred mountain there is room for more self-denial, more arduous labours, more fervent prayers, and more ample funds, both from Scotland and from the United States."

N.B.—*Local Treasurers or Collectors requiring additional copies of this Report, will be supplied on application to Mr KENNEDY, Bookseller, 79 George Street, Edinburgh.*

* * * When Collectors at any time change their residences, it is earnestly requested that notice be sent to the Rev. Mr WILSON, 58 Frederick Street, Edinburgh, *Corresponding Secretary.*

SUBSCRIPTIONS.

	1859.	1860.		1859.	1860.
	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Aberdeen—			Brought forward	9 9 10	49 2 2½
St Clement's Sabbath School . . . . .	..	0 10 0	Banchory-Ternan—		
St Clement's Free Church, collection in, Rev. Alex. Spence . . . . .	..	2 14 0	Collection in Free Church, Rev. R. Reid . . . . .	..	1 8 8
Free East Church, collection in, Rev. J. C. M'Phail . . . . .	..	4 11 5½	Do. do. . . . .	..	1 1 0
South Free Church, collection in, Rev. John Adam . . . . .	..	2 17 10	Banff—		
Kingswell Free Church, col. in Adamson, William, Esq. . . . .	..	2 11 1	Collection in Free Church, Rev. Archd. Smellie . . . . .	..	4 2 0
Abernethy, Mrs James . . . . .	..	1 0 0	Mrs Dr Milne, col. at different times, £2, 1s; Miss Jack, &c., per Rev. J. Murker . . . . .	..	2 5 0
Anderson, Mr Wm., Alford . . . . .	..	0 5 0	Barry—		
Abel, Miss, collected by . . . . .	..	2 10 0	Collection in Free Church, Rev. James Macgregor . . . . .	..	1 0 0
Coon, Miss Isabella . . . . .	..	0 5 0	Baltrigarron—		
Henderson, Dr W, . . . . .	..	1 1 0	Missionary Box . . . . .	..	0 4 0
Hill, Miss C. . . . .	..	0 5 6	Beith—		
Horne, Miss, collected by . . . . .	..	1 6 6	Collection in U. P. Church (the use of which was granted to F Church cong., 26th Aug.), Rev. Matthew Dickie . . . . .	..	3 0 0
Horne, Mrs . . . . .	..	0 5 0	Brechin—		
Horne, Mr James, jun. . . . .	..	0 10 0	Collection in Free East Church, Rev. Donaldson Rose, . . . . .	..	3 5 0
Horne, Helen . . . . .	..	0 5 0	Buckie—		
Horne, John . . . . .	..	0 5 0	Collection in Free Church, Rev. R. Shanks . . . . .	..	1 12 0
Horne, Elizabeth . . . . .	..	0 2 0	Broughty Ferry—		
Horne, Ann . . . . .	..	0 2 0	Smith, Miss Jamima, col. by . . . . .	..	9 0 0
Little Girl, collected by . . . . .	..	0 14 0	Carlisle—		
Macdonald, Miss . . . . .	..	0 5 0	Per Rev. Richard Jackson, Wreay Parsonage, viz. :—		
Mann, George, Belhelvie . . . . .	..	0 5 0	Clarke, Miss, Newbigging Hall,	1 1 0	1 1 0
Milne, Miss, Gallowgate, collected by . . . . .	..	2 1 0	Clarke, Miss H., do.	1 1 0	1 1 0
Murray, Miss, collected by . . . . .	..	1 4 0	Fletcher, J. F., Esq., Wreay Hall,	1 1 0	1 1 0
Missionary Box, contents of a . . . . .	..	0 5 0	Forster, —, Esq., Carlisle	1 1 0	..
Tyler, Robert Boyd, Esq. . . . .	..	1 0 0	Graham, T. H., Esq., Edmond Castle	1 1 0	..
Thomson, Alex., Esq., Banchory . . . . .	..	2 0 0	Graham, Mrs, do.	1 1 0	..
Wood, Joseph, Esq. . . . .	..	0 10 0	Percival, The Misses	1 0 0	..
Woodside F. Church, Collect. in . . . . .	..	1 9 0	Catrine—		
Woodside Sabbath School . . . . .	..	0 11 0	Collection in Free Church, Rev. John Macgowan . . . . .	..	1 12 0
Aberdeen Association, per G. King, Esq., £11, Os. 10d., viz. :—			Carnoustie—		
Collected by—			Collection at First Free Church, Rev Alex. Comrie . . . . .	..	2 8 5
Finlayson, Miss	0 13 0	..			
Hoy, Miss	2 8 0	..			
Henderson, Mrs	0 4 6	..			
Horne, Miss	1 1 0	..			
Laing, Miss M,	0 12 0	1 2 0			
M'Combie, Mrs J. B.	3 0 0	..			
Mathieson, Ja, Esq., Canada	0 5 0	..			
Millar, Miss	0 8 0	..			
Millar, Miss Jessie . . . . .	..	0 4 0			
Rettie, Miss	1 3 4	..			
Arbroath—					
Free East Church Mission. Box . . . . .	..	0 3 6			
Free East Church, Col. in, per W. Christison, treasurer . . . . .	..	7 4 5			
Ladyloan Free Church, Rev. Alex. Leslie . . . . .	..	3 17 9			
Ardrossan—					
Collection in Free Church on 19th and 22d August, Rev. John Stewart . . . . .	..	3 15 2			
Carry forward	9 9 10	49 2 2½	Carry forward	16 16 10	88 2 10½

	1859.			1860.				1859.			1860.		
	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Brought forward	16	15	10	83	2	10½	Brought forward	40	12	4	118	16	9½
Crief—							Dundee—continued.						
Manson, Rev. Jas., Southwood	2	0	0	...			Miller, O. G., Esq.	0	10	0	..		
Cullen—							Martin, —, Esq.	..	..	..	0	10	6
Collection in F. Church, Rev.							M'—, C. G.	1	0	0	...		
John Mackay	...			4	1	0	Mollison, Mrs. Mayfield	1	0	0	...		
Mackay, Mrs.	1	0	0	...			Mollison, Mrs. Naughton	..	..	..	1	0	0
Cupar—							Oglvie, Sir John, M.P.	1	0	0	...		
Rigg, Miss, collected by	...			8	0	0	Patterson, James, Esq.	...	...	...	0	5	0
Dalry—							P. D., C. G.	...	...	...	1	0	0
Collection in F. Church, Rev.							Small, David, Esq.	1	0	0	...		
Alex. Steele	...			1	12	8	Shiell, J., Esq., Craigie Ho.	1	0	0	...		
Deskford—							Shiell and Small, Esqrs.	...	...	...	2	0	0
Orden Sabbath School	...			0	6	1	Scott, Mrs E. G.	0	5	0	...		
Dingwall—							Slean, Mr	...	...	...	0	7	6
Collection in F. Church, Rev.							Smith, Thomas, Esq.	1	0	0	1	0	0
J. Kennedy	...			7	13	10	Smith, John, Esq.	0	10	6	0	10	6
Donation from Mrs C. Munro's							Symers, Mrs	0	5	0	...		
children	...			0	12	0	Symers, Mrs and Miss	...	...	...	0	7	6
Dundee—							Swan, Alex., Esq., Kirkaldy	2	0	0	2	0	0
Collection in F. St Paul's, Rev.							Thurso	...	...	...	0	2	0
Wm. Wilson	...			0	16	0	Watt, Mrs	0	5	0	0	5	0
Collection in F. St John's, Rev.							Webster, Miss	0	5	0	...		
A. O. Laird	...			1	11	9	Collected by Miss Berry	2	3	0	1	11	6
Collected by Mrs Ewd. Caird,							.. E. B. and F. G. Caird	0	5	9	...		
1859, £39, 4s. 1d.; 1860,							.. Mrs Cunningham	1	18	6	1	15	6
£81, 0s. 6d., viz. —							.. Miss Janet Dick	0	10	4	...		
Anderson, Alex., Esq.	0	10	6	0	10	6	.. Miss Eliza Laird	...	...	...	0	10	0
Anderson, P., Esq.	0	10	6	0	10	6	.. Mrs M'Leod, Newport	1	15	6	0	14	6
Armitstead, Mrs, Duncan							.. Miss Mathewson	0	19	6	...		
House	1	0	0	...			.. Mrs Walker, Newport	...	...	...	1	0	0
Armitstead, G., Esq.	...			1	0	0	Sums under 5s.	0	19	6	...		
A. B. C.	1	0	0	...			Dunnichen—						
Balfour, Alex., Esq., Liver-							Free Church Sabbath School	...			0	6	7
pool	0	5	6	...			Edinburgh—						
Baxter, Mrs, Hazel Hall	1	0	0	1	0	0	Cullen, Rev. G. D., 83 Royal						
Baxter, Mrs, Kilmaron	1	0	0	1	0	0	Terrace	...			1	0	0
Baxter, John B., Esq.	1	0	0	...			Cunningham, Rev. Robert	0	10	0	...		
Baxter, Misses, Ellengowan	1	0	0	1	0	0	Fraser, Arthur, Esq.	1	0	0	...		
Brown, John Gordon, Esq.,							Missionary Box, Contents of	0	4	0½	...		
Liverpool	1	0	0	...			Oldfield, Colonel, Emsworth,						
J. B. B.	...			1	0	0	Hants	...			1	0	0
Caird, Edward, Esq.	1	0	0	2	0	0	Said, Major, Windsor Street	0	10	0	...		
Couper, Thomas, Esq.	0	5	0	...			Wauchope, Mrs David, per Mrs						
Duncan, Pet., Esq., Hermit-							Douglas, younger of Cavers	...			1	0	0
tags, Broughty Ferry	1	0	0	1	0	0	Elgin—						
Duncan, George, Esq.	0	5	0	...			Collection in Free Church,						
Fleming, Mrs Robert	...			0	10	0	Rev. Mr Gordon	..			2	2	0
Friend, A. E. B.	...			0	5	0	Collected by Mr J. Macdonald	..			8	0	0
Friends, A few, of Elijah							Miss Gardiner's Infant School	..			0	10	0
Salesby	8	0	0	...			Ellon—						
Friend, A. J. S.	...			0	2	6	Collected in Free Church	..			0	5	0
Gibson, Mrs and Miss	0	7	6	...			.. by Mr Mackenzie	..			0	5	0
Grimmond, A. D., Esq.	0	5	0	0	5	0	Mr Ferguson, Free Church						
Greenock	...			0	2	6	Manse, £7 0s. 0d., viz. —						
Gourlay, Mrs G.	0	5	0	...			Collected by—						
Guild, Edward, Esq.	0	5	0	0	5	0	Chaplain, Mrs	..			1	2	9
Guthrie, James, Esq.	0	5	0	...			Davidson, Miss Anne	..			1	1	6
Henderson, John, Esq.	...			0	5	0	Ellis, Mrs	..			0	16	6
Henderson, Alexander, Esq.	0	10	0	1	0	0	Ireland, Miss Jeanie L.	..			0	3	6
Henderson, Mrs J.	0	5	0	...			Johnston, Miss Eliza	..			0	12	6
Jobson, Mrs and Misses	...			0	7	6	Littlejohn, Mr William	..			0	3	3
Kinnaird, Rt. Hon. Lord, K.T.	2	0	0	2	0	0	Mann, Miss Barbara	..			1	2	3
Keiller, Mr	0	7	6	0	7	6	Mathieson, Miss Isabella	..			1	0	0
Lawson, Mrs	...			0	10	0	Moir, Mrs	..			0	5	6
Lawson, William, Esq.	0	10	0	...			Smith, Miss Jane	..			0	7	0
M'Gavin, R., Esq., Ballumbie	1	0	0	...			Walker, Mr James	..			0	5	6
Macdonald, James, Esq.	0	5	0	0	5	0	Erskine—						
MacWalter, Alexander, Esq.	0	5	0	0	5	0	Collected in Erskine Church						
Miller, James, Esq.	0	10	0	...			on Sab. evening, £0, 19s. 6d.;						
Mills, James, Esq.	...			0	10	0	on Wed. evening, £4, 11s. 1d.,						
							Rev. Thomas M'Kie	..			5	10	7½
Carry forward	40	12	4	118	13	9½	Sums under 5s.	..			0	4	6
							Carry forward	61	8	11½	156	8	0

	1859.		1860.	
	£	s. d.	£	s. d.
Brought forward	61	3 11½	156	3 0
Fairlie—				
Collected at Two Evening Meetings, Rev. J. Gammell	..		3	0 0
Sabbath School	..		0	2 2
Findhorne—				
Sabbath School			1	10 0
Fochabers...				
Collected at F. Church, Rev. D. Dewar			5	0
Fordoun—				
Collected in F. Church, Rev. J. Philip			4	0 0
Forres—				
Collected in F. Church, Rev. A. Robertson	..		2	3 0
Collected by Miss Macdonald .. by Miss Johnston and Mr Johnston, per Rev. A. Robertson	..		0	6 0
	..		3	10 1
Frickheim—				
Collected in F. Church, Rev. Thomas Wilson	..		1	1 2
Free Church Sabbath School	..		0	6 0
Glasgow—				
Rev Andrew A. Bonar	..		1	0 0
John Baxter, Esq.	..		1	0 0
Per Mrs George Burns, 1859, £60, and 1860, £91, 5s 10d., viz. :—				
Anderson, Mr John	..	0 10 0	0	10 0
Auld, Mr	..	0 10 0	0	10 0
Anonymous	..		0	1 6
Barras, Rev. Mr	..	0 10 0		
Bell, Rev. Hen., Nottingham	..		0	10 0
Bevan, Miss, London	..		0	10 6
Bryce, Mr J. D.	..	1 0 0	1	0 0
Burnley, Mr	..	1 0 0	1	0 0
2d Subscription	..		5	0 0
Buchanan, Mr, M.P.	..	1 0 0	1	0 0
Burns, Mr George	..	5 0 0	5	0 0
Burns, Mr	..	1 0 0	1	0 0
Burns, Mr John	..	1 0 0	1	0 0
Burns, Mr J. Cleland	..		1	0 0
Campbell, Messrs J. & W.	..	1 0 0	1	0 0
Campbell, Mr J. A.	..	1 0 0	1	0 0
Chamberlyne, Miss, London	..		0	5 0
Collection after Sermon to Messrs Burns's men, by Dr Fowley	..	2 15		
Col. from Messrs Burns's men after Sermon by Mr Bruce	..		4	6 7
Col. at English Episcopal Chapel, Wemyss Bay	..		15	4 4
Cunard, Miss	..	1 0 0		
Davidson, Mrs, Ferncliff	..		1	0 0
Doddrell, Mr G.	..	1 0 0	1	0 0
Donation	..		0	17 6
Eadie, Mrs	..		0	5 0
Ewing, Mr	..	2 0 0	2	0 0
Fleming, Mrs General	..	1 0 0	1	0 0
Friend, A	..	0 8 1	0	5 0
Galloway, Mrs	..	1 0 0		
Graham, Mrs A.	..	1 0 0	1	0 0
Greenhead U.P. Sab. School for 1858, £3; 1859, £2, 2s 11d.	..	5 2 11		
Greenhead U.P. S. S. Miss. Society	..		2	3 6
Hadden, Mts	..		0	10 0
Carry forward	90	0 5½	225	5 3

	1859		1860.	
	£	s. d.	£	s. d.
Brought forward	90	0 5½	225	5 3
Glasgow—continued.				
Hadden, Miss	..		0	10 0
Hannan, Mr	..	1 0 0	1	0 0
Heugh, Mr	..	0 10 0	0	10 0
Kerr, Mr	..	2 0 0	2	0 0
Kidston, Mr	..	0 10 0	0	10 0
King, Mr	..	1 0 0	1	0 0
Leishman, Mr	..	1 0 0	1	0 0
Lemon, Miss	..		0	5 0
Liddell, Miss	..	0 10 0	0	10 0
London Road U.P. Sab. Sch., per Mr G. Thomson	..	5 0 0	4	0 0
London Road U.P. Cong. Miss. Society, per Rev. Mr Jaffrey	..	3 0 0		
M'Brayne, Mr D.	..	1 0 0	1	0 0
2d Subscription	..		2	0 0
M'Rowan, Mr	..	0 10 0	0	10 0
Maitland, Mr	..	1 0 0	1	0 0
Meiklejohn, Mrs	..	1 0 0	0	10 0
Mitchell, Mr	..	1 0 0	1	0 0
Morrison's Miss. Sab. School, Well's Park	..	0 6 0	0	5 0
Newton, Miss	..	0 5 0		
Noble, Mrs, 2 years	..		1	0 0
Norman, Mr	..	1 0 0		
Oswald, Miss, Scotstown for 1861	..	5 0 0	5	0 0
Penny, Mr S. M.	..	0 5 0		
Playfair, Mr	..	1 0 0	1	0 0
Pole, Mrs	..	0 10 0		
Ramsden, Mrs H.	..		2	0 0
Ritchie, Dr	..	1 0 0	1	0 0
Stewart & M'Donald, Messrs	..	2 0 0	2	0 0
Stewart, Miss	..		0	5 0
Stewart, Miss, London	..		0	5 0
Trotter, Mr R.	..		2	4 6
Trotter, Capt, Dyrham Park	..		5	0 0
Gourock—				
Juvenile Miss. Association, per Mr D. M'Master	..	0 5 0	0	5 0
Collection in F. Church, Rev. Wm. Fraser	..		1	1 0
Greenock—				
Per Charles Mill, Esq., in sums collected by Miss Lusk, Miss Welsh, Miss Peattie, Miss Weir, Miss Donald, Miss and Mr Banks	..	10 0 0		
Collection in Free Church, Rev. J. J. Bonar	..		4	0 0
Charlotte Thomson	..		0	5 0
Mrs Jas. Robertson, Tottenham	..		0	12 0
Sums under 5s	..		0	9 0
Helensburgh—				
Collection in Free Church, Rev. J. Anderson	..		11	13 8
Hopeman—				
Collection in Free Church, Rev. C. F. Corbet	..		1	14 5
Huntly—				
Collection in Free Church, Rev. H. M. Williamson	..		3	9 6
Duchess of Gordon	..		3	0 0
Miss Sandilands	..		1	0 0
Mr Bowman	..		1	0 0
Innellan—				
Collection in Free Church, Rev. Alex. C. Smith	..		2	0 1½
Carry forward	180	11 5½	297	19 6½

		1859.		1860.				1859.		1860.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Brought forward		130	11 5½	297	19 6½	Brought forward		130	11 5½	367	11 6½
Inverkeilior—											
Collection in Free Church, Rev. W. Masterton		..		2	5 8d						
Sab. School, per Mr. J. Kidd		..		0	8 0						
Inverness—											
Collection in F. High Church, Rev. D. Fraser		..		4	2 8						
Christopher Munro		..		0	2 6						
Scholars, Free Church Insti- tution, per Mr. Mudie,		..		0	7 6						
Mr J. M'Tavish's boys		..		0	5 3						
George France, Esq.		..		1	0 0						
Collection in Free East Church, Rev. D. Sutherland		..		4	5 4						
Colin Davidson, Esq., and Mrs Davidson		..		3	0 0						
Sundries		..		1	6 0						
Mr Paterson		..		0	10 0						
Collection in F. North Church, Rev. George Mackay		..		3	4 10						
Keith—											
Collection in Free Church, Rev. A. M'Gillivray		..		4	16 0						
Kilbirnie—											
Collection in Free Church, Mr Duncan Clark		..		0	14 0						
Collection at the Iron Works, John Jack		..		1	3 8d						
Kilmarnock—											
Collection in Free St Andrew's, Rev. Wm. Young		..		3	3 10						
Collection in U. P. Church, Rev. J. Symington		..		5	1 6						
Amount of Two Collecting Books, Rev. J. Symington		..		2	0 0						
Kinloss—											
Collection in Free Church, Rev. James F. M'ARA		..		2	10 7d						
James Davidson		..		0	2 6						
Kilwinning—											
Adam Young, Esq.		..		1	0 0						
Collection in Free Church, Rev. Wm. Pinkerton		..		3	3 10						
Col. by Lauchlan M'Lachlan		..		1	0 0						
Largs—											
Collection in Free Church, Rev. David Buchan Douie		..		4	10 6						
Lochwinnoch—											
Collection in Free Church, Rev. John G. Cunningham		..		2	16 2						
Sab. School, per Rev. J. G. C.		..		1	1 0						
Sum, per Rev. J. G. C.		..		0	15 0						
From Robert, James, and Agnes Wallace		..		0	2 6						
Laurencekirk—											
Collected in Free Church, Rev. D. Simpson		..		0	18 8						
Col. by Miss Brodie, Scotston		..		0	13 3d						
Col. by Mr Brodie, do.		..		1	0 0						
Col. by Miss Largie		..		0	10 0						
Lossiemouth—											
Collection in Free Church, Rev. Charles Tulloch		..		0	9 6						
Carry forward		130	11 5½	367	11 6½	Carry forward		161	3 2d	390	11 2d
London—											
Robert Trotter, Esq.		..		2	0 0						
Collected by Mrs H. Ramsden— Bevan, Miss		..		0							
Ferguson, Mr		..									
Lemon, Miss		..									
Ramsden, Mrs H.		..									
Stewart, Miss,		..									
Manchester—											
Mrs Kinshelwood		..									
Mr Meredith		..		0							
Millport—											
Collection in Free Church, Rev. Alex. Walker		..				4	16 2				
Captain Miller		..				1	0 0				
Montrose—											
Per James Mudie, Esq.— Anderson, Miss, collected by, for 1857, 24s. 6d.; 1858, 23s. 6d.; 1859, 24s.		..		3	12 0	1	2 0				
Salmond, Miss, 1857, 12s. 6d.; 1858, 16s.; 1859, 35s.		..		3	3 6	1	9 0				
Interest from Savings Bank		..		0	2 9						
Collection in F. St John's Church, Rev. Wm. Nixon		..				4	0 0				
Collection in F. St George's, Rev. John Lister		..				6	0 0				
Mr Hall		..				0	5 0				
Nairn—											
Juvenile Miss. Association		..				0	5 0				
Collection in U. P. Church, Rev. Alex. M'Kenzie		..				3	3 0				
Pitcairngreen—											
Collection at Evening Meeting in F. Ch., Rev. J. W. Thomson		..				2	14 6				
Panbride—											
At Annual Meeting F. Ch. Sab. School, collection at door		..				3	5 0				
Allotted from Missionary Box		..				0	11 0				
Allotted from Dist. Sch., Scryne		..				0	15 0				
Perth—											
Collection in F. West Church		..				1	3 5d				
Per Mrs Turnbull, Hunt- tower, £17:10:6— Bilton, Mr L., collected by		..		1	2 6						
Burns, Miss		..		1	6 0						
Cupar-Angus Sab. Sch., 2 yrs.		..		0	19 6						
Craigie, Miss		..		0	4 0						
Forbes, Dr		..		0	10 0						
Friend, A.		..		0	7 6						
Geddes, Miss		..		0	7 0						
Huntingtower Sab. School		..		0	18 0	1	0 0				
Henderson, Miss E. J.		..		2	7 6						
Jolly, Miss		..		0	8 6						
Moncreiff, Miss E.		..		1	6 6						
Moncur, Miss		..		0	4 6						
Smith, Miss J.		..		0	14 0						
Thomson, Miss		..		0	6 0						
Thomson, Miss Laura, 2 yrs.		..		6	9 0						
Per Mrs H. Turnbull, Hunt- ingtower, £22:13:4— Collected by Mrs Beanland— Mr Scott		..				0	5 0				
Mrs Milne		..				0	5 0				
Sums under 5s.		..				0	10 6				
Collected by Miss Burns— Mrs Fisher		..				0	5 0				
Misses Moncreiff, A. P.		..				0	5 0				
Sums under 5s.		..				0	4 0				
Carry forward		161	3 2d	390	11 2d						

	1859			1860.		
	£	s.	d.	£	s.	d.
Brought forward	161	3	2½	390	11	2½
Perth—continued.						
Collected by Mrs Christie—						
W. S.				0	10	0
A Friend				0	5	0
Mrs Christie				0	5	0
J. S.				0	5	0
Sums under 5s.				0	5	6
Collected by Helen Forbes—						
Mrs MacLagan				0	5	0
Sums under 5s.				1	3	4
Collected by Miss Geddes—						
Sums under 5s.				0	10	9
Collected by Miss Jolly—						
W. H. Jolly				0	5	0
E. G. and M. H. Jolly				0	5	0
Mrs Sandeman				0	5	0
Collected by Mrs Peppers—						
Sums under 5s.				0	5	0
Collected by Mrs Riach—						
J. P. Riach				0	5	0
Dr Riach				0	5	0
Mrs Riach				0	5	0
Sums under 5s.				0	4	6
Collected by Adam Syme—						
Mrs Duncan				1	1	0
Miss Jane Ross				1	0	0
Mrs Cornfute				0	10	6
Mr Flockhart				0	5	0
Sums under 5s.				0	11	6
Collected by Miss Thomson—						
Sums under 5s.				0	5	6
Collected by Miss Laura Thomson—						
W. S. Turnbull				1	0	0
Mrs Richmond				0	5	0
Mr Marshall				0	5	0
Mr Read				0	5	0
D. Lumsden				0	5	0
Sabbath School				0	5	8
G. and J. Richmond				0	5	0
Sums under 5s.				1	2	0
Collected by Mrs Tulloch—						
Sums under 5s.				0	11	0
Collected by Mrs Welsh—						
Mr McCallum				0	10	0
Mrs Brae				0	10	0
Mr Turnbull				0	5	0
Mrs Welsh				0	5	0
James Duncan				0	5	0
Miss Grant				0	5	0
Sums under 5s.				1	0	0
Coupar-Angus S. S.				0	16	0
Mrs Brown, Coupar-Angus				0	11	0
Huntingtower S. S. for 1859						
and 1860				2	1	0
Sums under 5s.				0	3	1
Collected by L. Bilton—						
Sums under 5s.				1	2	6
Carry forward	161	3	2½	411	10	0½

	1859.			1860.		
	£	s.	d.	£	s.	d.
Brought forward	161	3	2½	411	10	0½
Port-Glasgow—						
Col. in F. Church, Rev. John						
Kelman				1	14	6
Provost Birkmyre				2	0	0
Roskeel—						
Per Rev. John Fraser—						
Free Church	£2	18	0			
Ardross F. Ch.	1	1	0			
Invergordon do.	1	12	9½			
				5	11	9½
Rothes—						
Collection in F. Church, Rev.						
Alex. M'Watt				1	15	0
Salford—						
Col. by J. W. Hindshaw, Esq.				1	12	0
Stevenston—						
Per Rev. James White				0	5	2
Stirling—						
P. Drummond, Esq., for 1858	0	8	0			
Tain—						
Collection in F. Church, Rev.						
Thomas Grant				8	4	1
Don. Mrs Ferguson, per do.				1	0	0
Tarbet—						
Collection in F. Church, Rev.						
Alex. Urquhart				4	7	½
Turriff—						
Collection in F. Church, Rev.						
James Sutherland				1	16	2
Per Mrs Sutherland, F. Ch.						
Manse, £7, 6s, viz. :—						
Collected by Mr Anderson				0	10	0
... Master Geo. Chalmers				0	5	0
... Master R. Cruickshank				0	10	0
... Miss M. Dunbar				1	1	0
... Miss Ann Laic				1	0	0
... Miss Ann Morrison				1	0	1
... Mrs Smith				0	14	10
... Miss Janet Souter				0	8	1
... Master James Souter				0	8	6
... Master Wm. Sutherland				0	15	9
Sums under 5s.				0	12	9
Tulliallan—						
Free Church Sabbath School,						
per Mr A. Gentle				0	5	0
	161	6	2½	447	17	8½
				161	6	2½
				609	8	11

ABSTRACT OF TREASURER'S ACCOUNT from 1st March 1859 to Dec. 1860.

RECEIPTS.

Balance in Commercial Bank, as per last printed Report,		£318 17 10
Subscriptions and Donations received by Treasurers,	£342 8 6½	
Sums Collected by Mr Elijah Saleebey,	266 15 4½	
	<hr/>	609 3 11
Interest from Bank,		4 16 3
		<hr/>
		£932 18 0

DISBURSED.

By Balance due to Treasurer,		£0 4 6½
... * Remitted to Beyrout Committee to account of Teachers' Salaries,		568 10 0
... Paid Mr Elijah Saleebey to account of Salary,		47 10 0
... Half-year's Salary to Mr Johnstone, Inspector of Schools at Beyrout,		
... His Travelling Expenses to Beyrout,		20 0 0
... Expenses incurred by Mr Elijah Saleebey for Printing Bills, Advertising Meetings, Pass Books, Railway and Travelling Expenses during eight months in 1860,		61 12 7
... Paper and Printing Reports, &c, &c.,		9 9 4
... Incidental Expenses,		2 6 2
		<hr/>
... Cash in Commercial Bank,	£147 2 3	£784 12 7½
... .. Treasurer's hand,	1 3 1½	
	<hr/>	148 5 4½
		<hr/>
		£932 18 0

* Statements of the Disbursements by the Beyrout Committee to 30th December 1860 have been received from James Black, Esq., merchant, Beyrout, Treasurer, duly audited, and shewing a balance due the Treasurer as at that date, of 665 piastres, 25 paras.

WILLIAM LECKIE, } Joint Treasurers.
W. P. KENNEDY, }

SUBSCRIPTIONS

FOR

LEBANON SCHOOLS.

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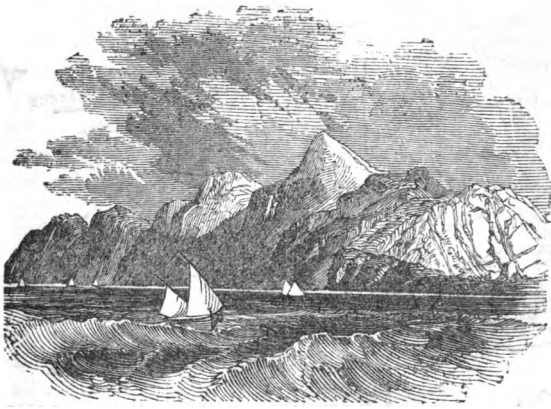
REPORT

ON THE

LEBANON SCHOOLS;

WITH TREASURERS' ACCOUNTS.

1862.



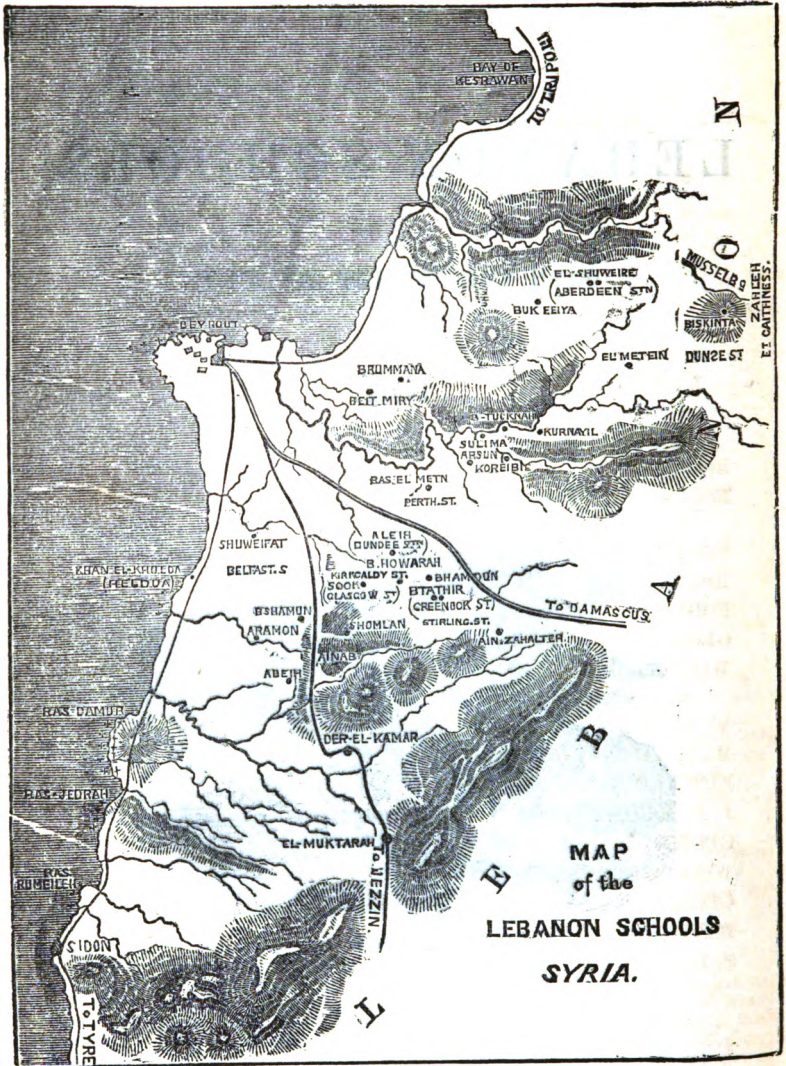
Lebanon from the Sea.

EDINBURGH :

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MDCCLXII.

MAP OF LEBANON,



SHEWING STATIONS OF LEBANON SCHOOLS.

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E. C., Established Church; *Ep.*, Episcopalians; *F. C.*, Free Church; *Indep.*, Independent; *I. P.*, Irish Presbyterian; *U. P.*, United Presbyterian.

** It is earnestly requested that all Subscriptions to the Schools may be forwarded by the Local Treasurers to the General Treasurers in Edinburgh, by the 5th June and 5th December in each year.

REPORT.

I.—STATE OF THE SCHOOLS DURING 1860-61.

IN last year's Report it was stated that four of the schools had been burned, and that all the others, with one exception, had been shut up. The teachers were dispersed, and took refuge wherever they could find it. As most of them were destitute of all means of support, the Edinburgh Committee agreed, at their request, to allow them in the mean time the half of their salaries, on condition that they should remain at Sook in order to receive further education, with a view to resume their former employment, as soon as it should be possible to do so with safety.

This took place in the month of April 1861; and there is reason to believe that, since that time, good progress has been made by them in their studies.

The schools which have been carried on, re-opened, or instituted, since the massacre, are as follows, viz. :—

1. THE TRAINING SCHOOL (Edinburgh Station) at Sook, was opened in the beginning of April 1861. The number of students, all of whom were above the age of twenty years, was originally ten. Some of them have lately been employed as teachers in other schools, but their places have been supplied by the enrolment of new students, and the school continues to do well. It was examined on the 18th of last November by the acting Superintendent, with the assistance of three native agents of the American mission. The state of the school was found to be satisfactory. Besides instruction from the Bible, the branches taught are, writing, arithmetic, geography, Arabic grammar and composition. In the last mentioned branch, each of the students gave a specimen on this occasion. Of the manner in which the students in general acquitted themselves in the performance of their various exercises, those native agents of the American mission who were present expressed their unqualified approbation.

2. Sook, (*Glasgow* Station). The school here was re-opened in April 1861. There were on the roll 71 scholars, of whom 15 were girls. Daily at-

tendance, 57. The girls attend, from two to three hours every day, a female school, taught by Fatneh Saleebey, and entirely supported by a lady in Glasgow.

In connection with this station there is an evening class, taught by the students of the training school, each of them taking charge of it for one week in turn.*

The training and day schools are opened conjointly every morning by Mr S. Saleebey, who reads a portion of Scripture, and engages in prayer, after which the students and scholars retire to their respective classrooms.

Meetings for public worship are held here twice every Sabbath, conducted both by American missionaries and by native preachers, the attendance varying from twenty to seventy persons.

3. EL SHUWEIFAT SCHOOL† was opened on the 19th November 1861. Twelve head men of the place were present on the occasion, and 36 children, boys and girls, were enrolled as pupils. The people had provided a schoolroom, with all the necessary furniture, to be given rent free; and they offered to give, on the same terms, a site on which a new schoolroom might be erected, if the parties who support the school would undertake to defray the expense of the structure. On the 23d the teacher wrote to Mr Solomon Saleebey that he had then on the roll 80 scholars, the daily attendance being 65.

Mr Solomon Saleebey, in a letter to his brother, says—

“The head men of this place expressed their gratitude to the British Christians for providing the means of supporting the school. They wished me to send them a female teacher, and assured me that if I did, sixty girls would attend as scholars. They shewed me great kindness and hospitality. As I passed through the place, I heard the children calling to one another, ‘Come away, come away, the school is opened.’ I waited on the Emir, or Prince, who is brother of the late governor, and his successor in office. He received me very kindly,—said he was happy to hear that a school had been opened in the village, and promised to afford it every encouragement.

“One of the head men, himself a member of the Greek Church, told me that he knew many persons belonging to the same Church, who were desirous of becoming protestants, and that if a missionary were to come and reside among them, he would get a great number to join him.”

4. B'TATER GIRLS' SCHOOL, (*Stirling Station*). This school continued without interruption during the disturbances. It has on the roll 42; the daily attendance is 34. Most of the pupils are daughters of Druse chiefs; the others belong to families connected with the Greek, Greek Catholic, or Roman Catholic Church. They are taught knitting and sewing, in addition to the other branches of an ordinary education.

* There is also a Sabbath school.

† Shuweifat is a large village. One half of the inhabitants are Greek Christians; the other half are Druses.

5. B'HOWARAH SCHOOL (*Kirkcaldy Station*), re-opened April 1861. It is taught by one of the students of the training school, for about two hours and a half every evening. The number on the roll is 23; the daily attendance about 20. Through the instrumentality of this school, several persons have been brought to the knowledge of the truth. Last summer, a man who had previously become a protestant, had his six children baptized by the Rev. W. A. Benton (American missionary), who preaches occasionally at this place. Mr S. Saleebey preaches in the schoolroom every Sabbath afternoon. He states that half of the inhabitants of the village have now left the Greek Church.

6. ZAHLEH SCHOOL, supported by an association in Wick, and called *East Caithness Station*, was opened 2d July 1861. On the roll 36; daily attendance 27. It is taught by a young man, a native of Sook, who distinguished himself by his diligence and progress while attending the training school. It is hoped that this school will be numerously attended, and that a girls' school will soon be opened at the same place.

7. EL MAALAKA SCHOOL, opened 18th June 1861; 23 scholars.

8. RAS EL METN, (*Perth Station*). This School was opened on the 18th December 1861. Many of the head men were present on the occasion. They give a schoolroom free, and the scholars pay for the school books. Sixty-four pupils were enrolled, of whom 41 were Druse children, the others belonged to the Greek Church. Pupils at 31st December, 106.

9. KOREBY SCHOOL (*Dublin Station*) was opened 18th December 1861. Here also many of the head men were present. A schoolroom is given free, and the children pay half price for school books. Thirty-two pupils were enrolled.

10. ALEIH, (*Dundee station*), re-opened.

11. ABADYEH school, opened 31st December 1861. Pupils enrolled, 66.

II. - SUPERINTENDENCE.

Mr Johnstone having been appointed European Superintendent of the Lebanon Schools, proceeded to Syria in March 1860. After making himself acquainted with the Local Committee at Beyrout, he visited all the schools; and as the result of this inspection, he states that "Mr Solomon Saleebey having had the advantage of a course of training under the esteemed Mr Calhoun, his school at Sook was more efficiently taught than any of the others. The other schools were merely elementary. The teachers, considering their own attainments, did as well as could be looked for—as well as any in similar circumstances could be expected to do. The Bible and Shorter Catechism were taught in all the schools."

As a means of improvement it was proposed that those teachers, who resided conveniently near to Sook, should, instead of teaching on the Saturday, assemble there for instruction in arithmetic, grammar, geo-

graphy, &c. This plan had just commenced when, on the 29th of May, the war and massacre broke out, and when most of the teachers, with hundreds of others, fled to Beyrout for safety. "The following months of June, July, and August," Mr Johnstone states, "must needs be a blank, so far as schools and school work are concerned. Ruined villages, desolated cities, wholesale massacres, all of which have been told and retold, compose their sad history."

In September a new effort was made to collect the teachers to Sook, "and to form a small training school, where they would not only be taught themselves, but taught also to communicate what they knew to others, and thus be better fitted for future usefulness in their profession." This training was carried on till Mr Johnstone left the country, and met with the approval of those whose visits they were from time to time favoured with.

So many of the schools being shut up, and the state of the country rendering it difficult to say when they might again be opened, Mr Johnstone felt that there was no sufficient reason for his remaining, and resigned. And the Committee, notwithstanding the value they attached to his services, and the devotedness he manifested in remaining at his post, and doing what he could for training teachers, in the midst of the confusion and anarchy which prevailed, influenced by the same motives, accepted his resignation. This, and the necessary payment of the teachers for the time during which their labours were suspended, involved the Committee in much outlay, which could not, in the circumstances, be avoided. The training of the teachers during the time when they could not have their schools open, has doubtless had the best effect on those who enjoyed it.

The opening of a training school at Sook is another important step; and Mr Elijah Saleebey has good hopes that female teachers may be trained in that school, which would thus open up the way for the instruction of the hitherto neglected female population in Lebanon, and introduce a means of improvement, the effect of which cannot be over-estimated.

Subsequently to Mr Johnstone's departure from Syria, Mr Solomon Saleebey's standing in connection with the schools induced the Edinburgh Committee to appoint him to act as Superintendent, during the time his brother should be absent promoting the cause in Britain. They ordered, at the same time, that Mr Saleebey, in the discharge of his duty as acting superintendent, should be guided by the following instructions recorded in the minutes of Committee, viz.—"That, during Mr Elijah's residence in this country, he shall furnish Mr Kennedy, beforehand, with a note of the estimated expenditure required for the schools during each ensuing month; and that Mr Solomon Saleebey shall acknowledge to Mr Kennedy the receipt of the money, and report its actual expenditure."

III.—COLPORTEUR.

The Colporteur and Scripture reader, supported by F. Caird, Esq., Dundee, entered on his duties on the 14th December last.

IV.—OPERATIONS IN THIS COUNTRY.

Mr Elijah Saleebey has now been in Scotland for twenty months; and though frequently interrupted by bad health, has travelled through nearly the whole of the country, and has also visited Ireland in the interest of the Schools. His addresses have been listened to, everywhere, by large audiences, and he has been received in all instances with the most encouraging cordiality. The Committee know that the impression made on all with whom he became acquainted was a conviction of his intelligence, zeal, and single-hearted devotedness to the work which he has been, in the providence of God, led to undertake; and they are confident that the interest which his personal visit has awakened will long survive, and secure ample annual contributions to the funds. The time could not have been more profitably spent by him; as it is only now, after things have been brought into a settled state, that there is again need of his services as Superintendent in the Lebanon. After completing his work in Scotland, Mr Saleebey will visit England, in the hope of obtaining some further assistance in that country. Immediately afterwards he intends returning to Syria, and resuming his personal superintendence of the Schools.

The Committee take this new opportunity of stating that their confidence in him continues unabated, that all their intercourse with him has only tended to confirm their former good impressions of his devotedness to the cause, of his ability to advocate it, and of his trustworthiness. They have, in the mean time, resolved to dispense with a paid European Inspector; but they will avail themselves of the assistance and countenance of friends in Syria, who may kindly, from time to time, visit and inspect the schools.

Upwards of eighty Associations have now been formed, and the following cities and towns have undertaken to support one school each; viz. :—

Aberdeen,	Edinburgh,	Perth,
Ayr,	Glasgow,	Stirling,
Dumfries,	Greenock,	Wick.
Dundee,	Kirkcaldy,	—
Dunfermline,	Kirkwall,	Armagh,
Dunse.	Musselburgh,	Dublin.

In Sweden, a missionary society, in the town of Jonkoping, has undertaken the support of a school.

V.—PROSPECTS.

According to recent accounts from various parties in Syria, the aspect of affairs in Lebanon, in regard to the enlightenment of the natives, is very encouraging. Many towns and villages, which heretofore refused to have free education for the children, are now willing to receive it. Indeed, it is the opinion of those most competent to judge, that generally the inhabitants are increasingly anxious to have schools established among them, and that there is thus a better prospect of introducing gospel truth into this district, by means of these schools and otherwise, than there has been at any former time. As an instance of this may be mentioned the town of Zahleh, which is about ten hours' walk east of Beyrout, and situated at the foot of Mount Lebanon. Of this town and its inhabitants, Mr S. Saleebey gives the following description :—

“ A considerable stream, whose banks are thickly studded with trees, descends from the hills, and passes through it. The houses are built of sun-dried bricks, except a few, which are of limestone. The number of inhabitants, before the recent massacre, was computed to be about ten thousand, consisting of Greek Catholics, Maronites, Jesuits, and a few Jews. The people are noted for their hospitality and bravery in war, but touching the truth as it is in Jesus, they are in total darkness. For years past the American missionaries and others attempted to carry the gospel to Zahleh, but without success.

“ During the late massacre this town was destroyed by fire, the Mahomedans and Druses being the perpetrators. Hundreds of men, women, and children fell victims to their cruelty ; while many who escaped death were brought to utter destitution. Those who saved themselves by flight have now returned, and are rebuilding the town, making, at the same time, many applications to the missionary whom they formerly stoned, to come over and help them, and speak to them of the living Jesus of Nazareth.”

The state of the country, and the desire of the people for the opening of schools among them and for religious instruction, will be best understood from the following extracts of letters to Elijah Saleebey from his brother Solomon :—

“ *Beyrout, 20th April 1861.* ”

“ MY DEAR BROTHER ELIJAH,—By this mail I have good news to tell you, that your heart may be encouraged, and your hands strengthened in the work of the Lord. You will be glad to hear that the Lord has opened our way to the town of Zahleh. Mr Benton came down to Beyrout on the 10th, and requested me to accompany him on a visit to Zahleh. On the 12th I went up to B'hamdun, and on the 13th we set out on our journey. We arrived at Zahleh about 3 o'clock in the afternoon.

“ From the summit of a little hill I gazed upon the town, which presented to the view only a heap of ruins. While contemplating this melancholy scene, I could not help thinking that the righteous God had sent judgments on this wicked city.

“ After a little rest, I took my Bible in my hand, and went from street to

street, fearlessly telling the people to their face that their sins had been the cause of the destruction of the place, and that they must repent and turn to God; otherwise worse things would come upon them. They appeared to receive my words with joy, and agreed to what I said.

"In the evening a number of people met us at the sheikh's house, where we spent several hours in reading and expounding the Scriptures. At the conclusion, I read the 36th Psalm, and Mr B. engaged in prayer."

Mr Solomon Saleebey states that, on another occasion, he addressed a number of people who met with him at Maalaka, and adds :—

"Before leaving the spot, I read to them the Letter, or Address, from the ladies in England to the persecuted females of Syria; on hearing which many of them shed tears. The people received us kindly, and anxiously listened to the word preached by us. At the conclusion of the service, they rushed forward and kissed our hands, in token of their gratitude, at the same time earnestly requesting us to come and live among them, and open schools for the instruction of their children. Both Mr Benton and myself gave thanks to God for having directed our steps to this place, where the gospel had never before been proclaimed by any one."

In a still more recent communication, Mr Solomon Saleebey writes :—

"On the 28th of June, I took lodgings in a village a few miles from Bealbek. One day, whilst I was engaged in reading my Bible, a young man entered my room, and listened to me with deep attention. When I had finished reading, he asked me if I would either sell, or lend him, a book like the one which I had in my hand. I said, if he would give me five piastres, I would let him have a copy of it. He at once gave me the money, and received the book. His mother, seeing him purchase the book, said, 'It will be of no use to you, for the priest will not allow you to read it.' The young man replied, 'If the priest will not allow me to read this book, we will refer the matter to a Mussulman priest; and if he approve of the book, I will read it whether our priest approve of it or not.'

"On my arrival at Zahleh I visited some of the head men of the place, in order to interest them in the schools which I mean to open there. One of them spoke very favourably of the scheme, and said he would send all the children of his tribe, amounting to 107, whose parents were unanimous in regard to having a school.

"Whilst I was speaking to another sheikh on the same subject, he flew into a passion, and said, 'Sir, listen to me. The people look upon me as the most civilised person in this town, and my answer to you is this, If my son should go to the English school, I would cut off his head.' Now if such was the answer of the 'most civilised person in the town,' what may we expect from the uncivilised? I left him and went on my way. A little afterwards I met a young man of a different spirit. He had received a New Testament from me a few days before. He told me that his neighbours mocked and laughed at him for reading it; 'but,' said he, 'I rejoice to suffer persecution for Jesus' sake.' "

He subsequently writes that he had revisited Zahleh, and opened a school there.

"This," he continues, "must be regarded as a wonderful triumph, his being the first Protestant school in this stronghold of Popery."

"A few days afterwards, a Jesuit priest opened four schools in this place, and visited every house for the purpose of warning the people not to send their children to our schools. And not content with this, the priests commenced a course of services in order to influence the minds of the people against us.

"The teacher in this place writes on the 30th July, stating that the number of scholars is daily increasing, and that the people generally are most anxious to have a girls' school opened as soon as possible. He adds that 'some of the children from the Popish schools came and broke our school windows with stones, and likewise beat some of our children.'"

In another letter, Mr Solomon Saleebey, after giving some interesting details of his intercourse with several parties who were spending the Sabbath in pleasure or in work, says:—

"In the last party I met with the son of a sheikh, who told me that, a few days previously, the priests of the town came to his father, and asked him to use his influence in assisting them to put an end to the Protestant schools. He refused, however, to comply with their request, expressing with some warmth his disapprobation of their conduct, soon put a stop to their solicitations.

"One of the head men said he wished to inform me, that the spot on which our school now stands, was formerly the site of the stronghold, or citadel of the town; that when it was taken by the enemy, the town also fell into their hands, and he hoped that from the same place would now go forth an engine that would eventually overthrow the Romish Church.

"In this town of Zahleh, a boy who was attending our school had been for some days absent. His father, on making inquiry about him, learned that the bishop's teacher had taken the boy to his school. The man immediately went thither, and, taking his boy by the hand, brought him home and began to beat him. His mother and sister came to protect him, but the father pushed them off, brought his son back to our school, and desired the teacher to let him have no dinner for that day. He then went to the top of a house, and shouted aloud that he had left the Romish Church, and that he now held the same faith as the Protestants, and would no longer fear priest nor bishop. Besides this man, many of the headmen are friendly to us.

"On one occasion I met a head man, who requested me to open another school, and said that many of the people were anxious to have their children educated, and that both he and they wished to renounce the corrupt religion by which they had been for generations enslaved.

"On my way home I came to a part of the road on which many men were working. When they saw me, they came up to me, and taking hold of my horse's bridle, asked me for books, and offered to pay for them. I had, at the time, very few in my possession, and sold the whole of them on this occasion.

"There seems to be at present, among the people here, a spirit of inquiry, which is manifesting itself in a desire to hear the truth, and to read religious books. This is a very different state of things from that which formerly prevailed."

In conclusion, the Committee subjoin extract of a letter from the Rev.

W. A. Benton, to the Rev. Dr Bonar, Edinburgh, dated B'Hamdoun, Mount Lebanon, 27th May 1861, in which Mr Benton says :—" I have visited the schools at B'Tather and Sook el Ghurb since they were re-opened. In the former place I found thirty-four scholars, of whom two-thirds were 'Christians.' Both schools appeared much as usual, except that a smaller proportion of Druse children were in attendance. A small school, also, has been resumed at B'Howarah, in the evening, by one of the teachers who resides there, and attends the training school in the Sook.

"Permit me, dear Sir, to suggest a school to be opened in Zahleh: Our Mission are not yet resuming their schools. Nor do I think, for this summer, we shall have more than half a dozen, or perhaps ten schools in all Lebanon, which it would be expedient to re-open. The people must be awakened, if possible, to desire and demand them. Then they will have them in higher appreciation and esteem.

"We welcome the prayers and contributions of your highly-favoured country for the Lebanon Schools. In the promised evangelisation of this sacred mountain there is room for more self-denial, more arduous labours, more fervent prayers, and more ample funds, both from Scotland and from the United States."

N.B.—*Local Treasurers or Collectors requiring additional copies of this Report, will be supplied on application to MR KENNEDY, Bookseller, 79 George Street, Edinburgh.*

* * * When Collectors at any time change their residences, it is earnestly requested that notice be sent to the Rev. Mr WILSON, 58 Frederick Street, Edinburgh, *Corresponding Secretary.*

SUBSCRIPTIONS.

	£	s.	d.	£	s.	d.
Aberdeen— 1860.						
Per George King, Esq., Treas- urer for School at El Shu- weire, called Aberdeen Sta- tion—						
Collected by—						
Henderson, Mrs.	0	9	1			
Henderson, Miss Isabella	0	7	3			
Keith, Mr Alexander	0	4	1			
MacIagan, Miss	0	19	0			
Melvin, Mrs	0	19	0			
Rettie, Miss	1	0	0			
Robertson, Mrs	0	7	0			
Russell, Mrs, Fordoun	1	4	2			
Ruthrieston Sab. Evn. Sch.	0	5	0			
Strachan, Mrs, donation	0	6	0			
1861.						
Collect. by Abel, Miss Barbara	11	1	2			
.. Anderson, Miss	0	12	6			
.. Anderson, Miss	0	11	0			
.. Anderson, Miss	0	7	0			
.. Anderson, Miss Mary	0	10	0			
.. Beattie, Miss	0	15	6			
.. Booth, Miss	1	10	0			
.. Catto, Miss	0	12	10			
.. Catto, Miss M.	0	7	8			
.. Daniel, Miss E.	1	0	0			
.. Duncan, Miss Jessie	1	8	5			
.. Gilcomston Fr. Church Sabbath School	0	10	0			
.. Gifford, Miss	0	9	0			
.. Hay, Miss	1	3	0			
.. Hay, Miss	1	0	0			
.. Horne, Miss	4	4	0			
.. Horne, Miss Ann	0	8	8			
.. Laing, Miss	2	3	5			
.. Laing, Miss M.	1	0	0			
.. Lovie, Miss	0	0	0			
.. Lumsden, Miss I	1	5	0			
.. M'Combie, Mrs J. B.	2	15	0			
.. Maitland, Miss	1	2	6			
.. Meagry, Miss Brown	0	11	0			
.. Sutherland, Miss	0	18	0			
.. Sutherland, Miss	0	7	0			
.. Thomson, Miss C.	0	6	6			
.. Westerberg, Mr	2	0	0			
Woodside Auxillary Society	4	11	0			
Sums under 5s.	0	17	6			
Bank interest	0	13	0			
Aberuthven—				50	6	9
Free Church collection	1	10	0			
Subscriptions	1	1	9			
Alexandria—				2	11	9
Free Church collection	1	10	0			
Gray, Mr, Dalwinach	1	0	0			
Collected by Airlie, Miss Jane	0	10	0			
.. Barton, Miss	2	14	0			
.. M'Millan, Miss Jane	1	1	6			
.. M'Nurray, Mr P.	1	15	0			
.. M'Naught, Miss Agnes	0	17	0			
.. Neilson, Miss Martha	0	11	8			
				9	19	2
Carry forward				62	17	8

	£	s.	d.	英	元	分
Alloa—						
Brought forward						
West Free Church collecton	2	5	5			
First U. P. Church collection	3	10	0			
Collected by Master Jack—						
A. Forrester	0	5	0			
Sums under 5s.	0	12	8			
Collected by Misses Duncanson and Baird—						
Sums under 5s.	1	1	8			
Collected by Mrs Thomson and Miss Brydie—						
Mr Thomas Brydie	0	7	5			
Mrs Johnston	0	5	0			
Miss Mitchell	0	5	0			
Sums under 5s.	0	15	0			
Col. by Misses Rby and Moir—						
Miss Wingate	0	7	6			
Sums under 5s.	1	11	6			
Collected by Misses Baird and A. M'Dowall—						
Miss Baird	0	5	0			
P. M'Dowall	0	5	0			
Mr Melvin	0	5	0			
Sums under 5s.	2	4	6			
Collected by Mrs Johnstone and Mrs M'Farlane—						
R. Knox	0	10	0			
A. Paterson and Son	0	10	0			
Mrs James Kirk	0	5	0			
Mrs James Dawson	0	5	0			
Sums under 5s.	0	2	6			
Collected by Misses M'Alister and Hardie—						
Mrs Dickson	0	5	0			
Miss Paton	0	5	0			
Sums under 5s.	1	11	0			
Additional	0	2	6			
				18	1	11
Arbroath—						
Free Ladyloan Sab. Sch.	1	1	9			
East Congregation Sab. Sch.	0	3	0			
Mission. Box	0	3	1			
South ditto	0	3	1			
Collected by Miss Ann Barrie	1	5	0			
.. Miss Helen Belth	1	2	2			
.. Miss Anna Dewar.	1	3	6			
.. Miss Isabella Dundas.	0	11	4			
.. Miss Mary Ann Dundas	0	3	6			
.. Miss Mary Gordon	0	8	6			
.. Mrs Leslie, Ladyloan Mee	1	5	6			
.. Miss Elizabeth Paterson	0	9	0			
.. Miss Catherine Smith	0	9	6			
				8	6	10
Assembly Hall—Free Church—						
Collection in				1	1	2
Auchterarder—						
Free Church Collection				8	10	8
Carry forward				98	9	4

		£	s	d.	£	s	d.			£	s	d.	£	s	d.
Brought forward		93	9	4				Brought forward		142	0	9			
Bannockburn—															
Free Church collection		1	16	5											
Barry—															
Col. by Miss Mary Young and								Col. by Miss Mary Young and							
Miss Mary Airth		1	6	0				Miss Mary Airth							
.. Miss Ellen Whitten and								.. Miss Ellen Whitten and							
Miss Stuart		1	4	1				Miss Stuart							
Sums under 5s.		0	2	6				Sums under 5s.							
		2	12	7											
Belfast—															
Anonymous		1	0	0											
Miss Hamilton		1	0	0											
A Friend		0	5	0											
		2	5	0											
Blackford—															
Free Church Collection		1	10	7											
David Lawson		0	5	0											
Mrs Donald		0	5	0											
Mrs Myne		0	5	0											
Sums under 5s.		2	1	6											
		4	7	1											
Blairgowrie—															
First Free Church, Collection		3	0	5											
South Free Church, ditto		4	8	6½											
Mrs D. Fordyce		1	1	0											
Mrs Baxter		0	5	0											
Collected by Miss Cameron		0	11	6											
.. Mrs Duff		0	13	10											
.. Miss Duncan		0	8	10											
.. Mrs Farquharson		0	9	0											
.. Miss J. Inches		1	18	6											
.. Miss M'Hardie		1	5	0											
		14	1	7½											
Bonhill—															
U. P. Church Collection		1	0	0											
A. B. Kinloch		0	5	0											
		1	5	0											
Bower—															
Free Church Collection		2	10	0											
Braco—															
Free Church Collection		2	7	0											
Brechin—															
Collected by Miss Lamb		1	17	0											
.. Miss Betsy Willocks		0	10	6											
.. Miss Barbara Ballantine		0	8	0											
.. Michael Scott		0	11	2											
.. Joseph Milne		0	7	0											
Sums under 5s.		0	3	1											
		3	10	9											
Bridge of Earn—															
Free Church Collection		3	17	6											
Brighton—															
Per Miss Riddle :—								Per Miss Riddle :—							
Mrs Wilson		1	0	0				Mrs Wilson							
Mrs Whilser		1	0	0				Mrs Whilser							
Miss Whilser		0	5	0				Miss Whilser							
Miss A. Whilser		0	5	0				Miss A. Whilser							
Miss Lee Lee		0	5	0				Miss Lee Lee							
Sums under 5s.		0	17	0				Sums under 5s.							
		3	12	0											
Broughty Ferry—															
Free Church collection		1	10	4½											
Miss Margaret Young		0	7	6											
Collected by Miss Hill—								Collected by Miss Hill—							
Mrs D. Martin		0	5	0				Mrs D. Martin							
Miss Smith		0	5	0				Miss Smith							
Sums under 5s.		1	14	6				Sums under 5s.							
		4	2	4½											
Burrtialand—															
Free Church collection		1	18	1											
Carry forward		142	0	9											
Callander—															
Free Church collection		3	4	6											
Collec. by Miss Williamson, of								Collec. by Miss Williamson, of							
Fitzroy Place, Glasgow		1	7	0				Fitzroy Place, Glasgow				4	11	6	
Canisbay—															
Free Church collection		1	14	2½											
Carlisle—															
Per Rev. R. Jackson :—								Per Rev. R. Jackson :—							
Miss Campbell, Wreay Hall		1	1	0				Miss Campbell, Wreay Hall				1	1	0	
The Misses Percival		1	0	0				The Misses Percival				1	0	0	
Miss Clarke, Newbigging								Miss Clarke, Newbigging							
Hall		1	1	0				Hall				1	1	0	
Miss H. Clarke do.		1	1	0				Miss H. Clarke do.				1	1	0	
Wm. Forster, Esq., Carlisle,								Wm. Forster, Esq., Carlisle,							
two years		2	2	0				two years				2	2	0	
J. P. Fletcher, Esq., Wreay								J. P. Fletcher, Esq., Wreay							
Hall		1	1	0				Hall				1	1	0	
T. H. Graham, Esq., Edmond								T. H. Graham, Esq., Edmond							
Castle, two years		2	2	0				Castle, two years				2	2	0	
Mrs Graham, do., two years								Mrs Graham, do., two years				2	2	0	
		11	10	0											
Carnoustie—															
First Free Church		2	12	4½											
Girls' School		0	5	7½											
		2	18	0											
Crieff—															
Free Church collection		3	1	9											
Second U. P. Church collec.		2	5	8½											
Collected by Miss M'Ewen—								Collected by Miss M'Ewen—							
Mrs A. M'Ewen		0	5	0				Mrs A. M'Ewen				0	5	0	
Sums under 5s.		1	15	0				Sums under 5s.				1	15	0	
Collec. by Mrs Geo. Campbell—								Collec. by Mrs Geo. Campbell—							
Mrs White's Missionary Box		0	4	2				Mrs White's Missionary Box				0	4	2	
Friend from Jersey		0	5	0				Friend from Jersey				0	5	0	
Mrs Campbell, Rose Bank		0	5	0				Mrs Campbell, Rose Bank				0	5	0	
Three Strangers		0	7	0				Three Strangers				0	7	0	
Miss Monteith of Braich		0	5	0				Miss Monteith of Braich				0	5	0	
Sums under 5s.		2	19	0				Sums under 5s.				2	19	0	
Col. by Miss Jane Campbell—								Col. by Miss Jane Campbell—							
Sums under 5s.		1	5	0				Sums under 5s.				1	5	0	
A Friend		2	0	0				A Friend				2	0	0	
Collected by Miss M'Leish—								Collected by Miss M'Leish—							
John M'Leish, Esq.		0	10	0				John M'Leish, Esq.				0	10	0	
J. Craig, Esq.		0	5	0				J. Craig, Esq.				0	5	0	
Mr Clark		0	10	0				Mr Clark				0	10	0	
Sums under 5s		0	17	0				Sums under 5s				0	17	0	
Collected by D. Macalister—								Collected by D. Macalister—							
Sums under 5s.		0	13	6				Sums under 5s.				0	13	6	
Collec. by Miss Robertson and								Collec. by Miss Robertson and							
Miss M'Ilvride—								Miss M'Ilvride—							
Mrs Stewart, Bridgend		0	5	0				Mrs Stewart, Bridgend				0	5	0	
Sums under 5s.		1	11	0				Sums under 5s.				1	11	0	
Collec. by Misses Hutton and								Collec. by Misses Hutton and							
Campbell—								Campbell—							
Sums under 5s.		1	15	7				Sums under 5s.				1	15	7	
		21	4	8½											
Cullin—															
Col. by Miss Patton and Miss								Col. by Miss Patton and Miss							
Grant—								Grant—							
Mrs Mackay		0	10	0				Mrs Mackay				0	10	0	
Miss Patton		0	5	0				Miss Patton				0	5	0	
Sums under 5s.		1	15	0				Sums under 5s.				1	15	0	
Col. by Miss Macpherson—								Col. by Miss Macpherson—							
Sums under 5s.		0	5	2				Sums under 5s.				0	5	2	
Col. by Mr J. Lawrence—								Col. by Mr J. Lawrence—							
Sums under 5s.		0	7	8				Sums under 5s.				0	7	8	
		3	2	5											
Cumbras, Milport—															
Mr J. R. Miller		1	0	0											
Mr Miller		0	10	0											
Sabbath School		0	15	0											
Sums under 5s.		1	1	6											
		3	6	6											
Carry forward		190	8	1											

	£	s.	d.	£	s.	d.
Brought forward	100	8	1			
Cupar-Angus—						
Free Church collection	2	0	0			
Mrs Brown, collected	0	6	0			
Per Mrs Bain, transmitted by Mrs Turnbull, Huntingtower	3	0	0			
				5	12	0
Cupar-Fife—						
Free Church collection				3	0	0
Dalkeith—						
Free Church collection	2	10	0			
U. P. Ch. Children's Meeting	1	7	3			
				3	17	3
Per Dr Bryce—						
Mrs Elliot	2	2	0			
Mr Bryce	0	15	0			
Miss M'Farlane	0	15	0			
Miss Anderson	1	2	6			
Mrs. Tod	1	17	0			
				6	12	0
Dingwall—						
Free Church collection	3	11	4			
Per Mrs Mitchell	12	0	0			
				15	11	4
Dollar—						
Free West Ch. collection	4	0	0			
Miss B. Monteith, collected	1	1	4			
Per Miss Hill	4	10	0			
				9	11	4
Donne and Neighbourhood—						
Deanston F. Church col.	3	11	3			
Free Ch. Sab. Sch. col.	0	8	6			
Mrs Finlay, Deanston House	2	0	0			
Miss Fullerton, do.	1	0	0			
Col. by Mrs P. Bain and Miss E. M'Farlane	0	6	7			
.. Bayne, Miss, Donne	0	18	6			
.. Brown, Miss Janet, do.	0	11	11			
.. Buchanan, Miss, Kilbryde	0	9	6			
.. Dawson, Miss	0	19	7			
.. Dewar, Mrs, Castle Farm	0	16	9			
.. Doig, Mrs, Deanston	0	12	6			
.. Forbes, Miss, Cnuldhame	0	14	3			
.. Howie, Miss, Burn of Cambus	0	9	0			
.. King, Miss M., Deanston	0	6	5			
.. Mackie, Miss E., do.	0	10	8			
.. M'Kerracher, Miss, do.	0	10	0			
.. M'Kerrow, Miss, Bridge of Teith	0	18	9			
.. Maxwell, Miss, Donne	1	3	0			
.. Moir, Miss	0	16	6			
.. Neilson, Mrs, Donne	0	6	6			
.. Robertson, Miss, Craighhead	0	17	6			
.. Robertson, Miss Janet	0	5	0			
.. Wilson, Mrs, Deanston	0	10	9			
.. Wright, Miss Burn of Cambus	0	14	0			
				19	17	5
Dublin—						
Mr R. Turner				0	5	0
Dumbarton—						
Free Church collection	3	0	0			
Mrs Tulloch	1	0	0			
Mrs Ansland	1	0	0			
				5	0	0
Collected by Misses Jessie and Sarah Baird				7	4	6
Dunblane—						
Free Church collection	1	14	0			
U. P. Church collection	1	0	0			
Carry forward	2	14	0	286	18	11

	£	s.	d.	£	s.	d.
Brought forward	2	14	0	286	18	11
Dunblane—continued.						
Miss Robertson, Edinburgh	0	5	0			
Mr Paterson, sen.	0	2	6			
Col. by Free Church School	0	3	6			
.. Miss Todd	0	11	6			
.. Miss Barbour	0	9	0			
A Friend, per Rev. A. Paterson	0	1	6			
				4	7	0
Dundee—						
James K. Caird, Esq.	5	0	0			
Free St Andrew's Church col., Y. Ewing	1	9	6			
Territorial Ch., Hunter Street, Solree	1	3	0			
Free St. Peter's col. Sab. Ev.	1	8	8			
				9	1	2
Collected by Mrs E. Caird—						
Armitstead, G., Esq.	1	0	0			
Anderson, Alex., Esq.	0	1	0			
Anderson, Patrick, Esq.	0	10	6			
Baxter, Mrs, Hazel Hall	1	0	0			
Baxter, Mrs, Kilmarnon	1	0	0			
Baxter, Misses, Ellangowan	1	0	0			
Baxter, J. B., Esq.	1	0	0			
Cowper, Mrs	0	10	0			
Duncan, P., Esq.	1	0	0			
G. C., P. D.	1	0	0			
Grimmond, A. D., Esq.	0	5	0			
Guild, Edward, Esq.	0	5	0			
Guthrie, James, Esq.	0	10	0			
Henderson, Alex., Esq.	1	0	0			
Henderson, Mrs John	0	5	0			
Jobson, Mrs and Misses	0	7	6			
Kinnaird, The Rt. Hon. Lord	2	0	0			
Lowson, Wm., Esq.	0	10	0			
M'Donald, —, Esq.	0	5	0			
M'Walter, Alex., Esq.	0	5	0			
Martin, William, jun., Esq.	0	10	6			
Mills, J., Esq.	0	10	0			
Mollison, Mrs, Naughton	1	0	0			
Ogilvie, Sir John	1	0	0			
Paterson, James, Esq.	0	5	0			
Rough, G., Esq.	0	5	0			
Sandiman, Mrs Stuart	0	5	0			
Shiell, John, Esq.	1	0	0			
Shield, James, Esq.	0	10	0			
Small, David, Esq.	1	0	0			
Smith, John, Esq.	0	10	6			
Smith, Thomas, Esq.	1	0	0			
Symers, Mrs, and Miss	0	7	6			
Sums under 5s.	0	2	6			
				22	9	6
Collected by Miss Berrie	1	6	6			
.. Caird, E. B.	0	15	0			
.. Cameron, Miss, Broughtly Ferry	0	15	0			
.. Cunningham, Mrs	1	15	6			
.. Gray, Mr James	1	14	7			
.. Kidd, Miss	0	15	0			
.. Laird, Miss	0	10	8			
.. Small, Miss Euphemia	1	5	11			
.. Strachan, Mr James	0	5	9			
.. Stuart, Miss Ann	0	1	3			
				9	5	2
Edward Caird, Esq, for Colporteur and Scripture Reader	30	0	0			
Dunfermline—						
For School at B'Hamdun, to be called <i>Dunfermline</i> Female School						
Col. by Mrs M'Kenzie and Mrs Paterson—						
Alexander, Mrs	1	0	0			
Brown, Mrs Dr	0	5	0			
Carry forward	1	5	0	342	1	9

Brought forward	£	s.	d.	£	s.	d.
	1	5	0	342	1	9
Dunfermline—continued.						
Bruce, Mrs	0	5	0			
Chalmers, Miss	0	5	0			
Clark, Mr Wm.	0	5	0			
Duncan, Miss	0	5	0			
Kennedy, Mr	0	5	0			
Kerr, Mr, Middle Bank	1	0	0			
M'Farlane, Mr James	0	5	0			
Turnbull, Miss	1	0	0			
Turnbull, Miss M.	0	5	0			
Wilson, Mrs G.	0	5	0			
Sums under 5s.	1	8	0	4	13	0
Collected by Mrs Hutcheson—						
Beveridge, Erakine, Esq., Priory House	1	0	0			
Hay, Mr, Fairybrae Cottage	0	7	0			
Hutcheson, Mrs	0	5	0			
Walker, Mrs	0	7	6	1	19	6
Collected by Miss Whitelaw and Miss Curror—						
Baradner, Mr Henry	0	5	0			
Carmichael, Mr, Maygate	0	5	0			
A Friend	0	5	0			
A Friend	0	5	0			
Gray, Mr Robert	0	5	0			
Landale, Mrs	0	5	0			
Russell, Mrs	0	5	0			
Rutherford, Mrs W.	0	10	0			
Rutherford, Miss	0	5	0			
Whitelaw, Provost	0	10	0			
Whitelaw, Mrs	0	5	0			
Whitelaw, Miss	0	5	0			
Sums under 5s.	1	12	6	5	2	0
Collected by Miss Robertson, Bridge Street—						
Drysdale, Mrs	0	5	0			
Reid, Mrs	0	5	0			
Taylor, Mrs Peter	0	5	0			
Wallace, Mrs, Brucefield	0	5	0			
Sums under 5s.	1	6	0	2	6	0
Collected by Mrs Dr Brown—						
Kilgour, Miss	0	7	6			
M'Donald, Miss	0	5	0			
Sums under 5s.	0	7	6	1	0	0
Collected by Mrs Robertson and Mrs Scotland—						
Elder, Mr	0	7	6			
Johnston, Mr John	0	5	0			
Sums under 5s.	2	14	0	3	6	6
Collected by Mrs Philp and Mrs Shearer—						
Ballingall, Mr	0	5	0			
Birrell, Mr David	0	5	0			
Brown, Mrs	0	5	0			
Brunton, Mr, Pitchonochie	0	5	0			
Christie, Mr, Crombie	0	5	0			
Gretz, Mr	0	5	0			
Hunt, Mrs, Logie	0	5	0			
Lilburn, Mrs, Knock House	0	5	0			
Morris, Dr	0	5	0			
Philp, Mrs	0	5	0			
Shearer, Mrs	0	5	0			
Stenhouse, Mrs	0	10	0			
Wilson, Mrs Robert	0	10	6			
Sums under 5s.	2	2	6	6	13	6
U. P. Ch. Queen Anne St., col. Free Abbey Ch. collection Total, £31, 17s. 6d.	3	0	6½	1	12	0
Dunnichen—						
Free Church Sabbath School	0	7	0	4	12	6½
Carry forward	374	6	3½			

Brought forward	£	s.	d.	£	s.	d.
				874	6	3½
Dunning—						
Free Ch. col., and Town Hall Dunning Committee	2	2	1½			
Female School Miss. Box	0	6	6	6	6	6
Dunse—						
For School at Eu Metein, called <i>Dunse</i> Station				21	0	0
South U. P. Church collec. .. Missionary Box	2	11	0½			
.. Missionary Box	1	0	0			
Boston Free Church collec. Mrs Middlemass	1	2	6			
James Mercer	0	7	0	5	10	6½
Edinburgh—						
M'Crrie Church collection				1	4	0
Collected by Miss Davidson— Sums under 5s.	0	16	1			
Collected by Miss Fraser— Per Miss Turnbull	3	9	0			
Sums under 5s.	0	19	3	2	4	4
Free St Paul's Church col. Per Miss Cooper—				1	5	0
Bain, Miss	0	5	0			
Gordon, Miss	1	0	0			
M'Callum, Miss	0	12	0			
Maxwell, Mrs	0	10	6			
Ramsay, Miss	0	12	0			
Saunderson, Miss	0	12	0			
Sinclair, Miss	1	2	9			
Sleigh, Miss	0	5	0			
Smith, Miss	0	18	6			
Taylor, Miss	0	10	0			
Watson, Miss	0	6	0			
Williamson, Mrs	0	14	0			
Work, Miss	0	12	0			
Sums under 5s.	0	10	6	8	5	3
Collected by Miss Leslie— Purdie, M.	0	5	0			
S., M. G.	0	5	0			
Sums under 5s.	0	15	6	1	5	6
Free St Luke's Church collec. Free Greyfriars' Church col. Do. per Mrs Martin—				0	15	8
Bonar, Master Thomson,	0	8	6	2	4	1
Cunningham, Miss J.	0	6	6			
Kennedy, Miss	1	8	0			
Legget, Miss J.	0	7	4			
Sym, Miss M.	0	5	0			
Sums under 5s.	0	4	6	2	19	10
Per Mr Salecby—						
Allison, Mrs John	1	0	0			
Bell, Mr, 16 Alva Street	0	5	0			
Charteris, Lady Caroline	1	0	0			
Cobban, Miss, collected by Cobban, Maria, 8 Mary Place, collected by	0	12	6			
Craigie, H. Esq., Falcon Hall	1	0	0			
Dickson, David, Esq.	0	10	0			
Dickson, Mrs	0	5	0			
Dickson Jas. and Dav. Jun.	0	5	0			
Dods, Mrs, Missionary Box	0	10	0			
Hallam, Mrs	0	10	0			
Nelson, Messrs T., & Sons,	2	0	0			
Ruthven, Lady	1	0	0			
Stevenson, James, Esq.	1	0	0	10	7	6
Collected by Miss Anderson, Coates Place— Anderson, Miss J.	0	5	0			
Thoms, Miss	0	5	0			
Wylde, Mrs	0	5	0			
Sums under 5s.	0	5	0	1	0	0
Carry forward	444	0	5			

Brought forward		£	s.	d.	£	s.	d.
Edinburgh—continued.					444	0	5
Collected by Miss Johnston—							
Cunningham, James, Esq.	1	0	0				
A Friend	0	5	0				
Do.	0	5	0				
Do.	0	5	0				
Sums under 5s.	0	12	0				
Collected by Miss Mackay, 7 S. E. Circus Place—					3	7	0
A. B. C.	3	0	0				
Cheape, Miss Ella	0	5	0				
Douglas, Mrs J., of Cavers	0	5	0				
Douglas, J., jun., Esq., do.	0	10	0				
Grove, Mrs	0	10	0				
Lady, A	0	10	8				
Mackay, Miss	1	0	0				
Macnab, Mrs	0	5	0				
W. F.	0	5	0				
Sums under 5s.	1	14	0				
Collected by Miss M. Limond, 19 Coates Crescent—					1	5	6
Sums under 5s.							
Per the Hon. Mrs Mackenzie, 16 Moray Place—							
Coleman, Rev. J. N.	1	0	0				
Donation, a Friend	2	0	0				
Mackenzie, Hon. Mrs	1	0	0				
Mackenzie, Miss	1	0	0				
Mackenzie, Miss Peauel	1	0	0				
Paton, Mrs Noel	1	0	0				
Collected by Miss Drummond—							
Drummond, Rev. D. T. K.	0	5	0				
Drummond, Mrs	0	5	0				
Drummond, Miss	0	5	0				
Donation, a Friend	0	5	0				
Do., an Episcopal minister	0	5	0				
Handyside, Mrs	0	5	0				
Sums under 5s.	0	2	6				
Col by R. Campbell, Esq.—							
Campbell, Rev. Lewis	0	5	0				
Campbell, Robert, Esq.	0	10	0				
Humphreys, M. C., Esq.	0	5	0				
Morrison, Mrs E. C.	0	10	0				
Sums under 5s.	0	10	0				
Col. by Aug. Matfield, Esq.—							
Sums under 5s.	0	9	6				
From Miss Kelly	1	0	0				
Meeting in Queen Street Hall	3	4	1				
J. C. Arbutnot, Esq.	5	0	0				
— Mercer, Esq. of Mavis Bank	1	0	0				
Col. by Mrs Duddingston, 3 Brandon Street	4	1	0				
Mr Douglas's School	0	4	0				
A Friend, per Miss J. F., Drum- mond Place	0	2	6				
Girls at Merchant Maiden Ho.	1	0	0				
Total from Edin., £79, 4s. 9d.				15	11	7	
Ellon—							
Collected by Mrs Chaplain	0	10	4				
.. Miss Ann M'Kenzie	0	16	0				
.. Miss Barbara Mann	0	7	0				
Sum under 5s.	0	1	0				
Erskine Manse—							
Rev. R. Caldwell	1	0	6				
Fairlie—							
Free Church Collection	2	2	0				
Fliak—							
Per Rev. J. Taylor	1	0	0				
Carry forward				488	7	10	

Brought forward		£	s.	d.	£	s.	d.
Frickheim—							
Col. by Miss Emma Young	0	15	0				
.. Miss Jessie M'Millan	0	12	6				
Sums under 5s.	0	8	3				
Additional	0	7	6				
Sabbath School Miss. Box	0	6	0				
Galashiels—					2	9	3
Free Church, Ladyhope, col.					0	17	6
Glasgow—							
East Gorbals Free Ch. col.	0	17	3				
St Matthew's do. do.	3	8	11				
Queen Street Rooms col.	8	16	6				
Lauriston Parish Church	2	4	10				
Miss Greenshield, collected by	1	0	0				
Mrs Craig	1	0	0				
Per Mrs G. Burns, £84, 5s. 2d.							17 7 1
Agnew, Mr J.	0	10	0				
Aird's, Mr, Bible class	0	5	0				
Anderson, Mr John	0	10	0				
Arthur, Messrs, & Co.	1	0	0				
Baro, Miss, collected by	4	4	0				
Bevan, Miss, London	0	10	6				
Burns Mr George	5	0	0				
Burns, Mr	2	0	0				
Burns, Mr John	1	0	0				
Burns, Mr J. C.	1	0	0				
Bryce, Mr J. D.	1	0	0				
Buchanan, Mr, M. P.	1	0	0				
Campbell, Messrs J. & W.	2	0	0				
Chamberlyne, Miss, London	0	5	0				
Children, A few, per Miss Templeton	0	10	0				
Collection from Mr Burns's men, after address by Mr Salebeby	4	3	6				
Collection at Rev. Mr Flindt's prayer-meeting	2	18	2				
C. F.	0	4	0				
Doddrell, Mr G. J.	1	0	0				
Fuing, Mr	2	0	0				
Ferguson, Mr, London	0	10	0				
Fleming, Mrs General	2	0	0				
Do. Donation	10	0	0				
Finnieston Free Church	0	9	6				
... Young Men's class at	0	7	6				
Galloway, Mrs	1	0	0				
Galloway, Mr G., col. by	0	12	6				
Graham, Mrs A.	1	0	0				
Greenhead U. P. Ch. Sab. School Association	2	10	0				
Hutchison, Janet, col. by	1	1	6				
Kerr, Mr J. J.	2	0	0				
Kidston, Mr J. B.	0	10	0				
King, Mr	1	0	0				
Lelshman, Mr J. B.	1	0	0				
Liddell, Miss, Helensburgh	0	10	0				
Liddell, Miss, do.	0	10	0				
London Road U. P. Sab. Schs., by Mr G. Thompson	4	0	0				
M'Brayne, Mr D.	1	0	0				
Miller, Miss, collected by	3	1	6				
Miller, Mr W.	2	0	0				
Mitchell, Mr	1	0	0				
Noble, Mrs, London	0	10	0				
Oldfield, Col.	1	0	0				
Oswald, Miss, Scotstown	5	0	0				
Ramaden, Mrs, London	2	0	0				
Ritchie, Dr	1	0	0				
Ross, Miss A., Port-Glasgow	0	5	6				
Rowan, Mr Michael	0	10	0				
Sab. Sch. in connection with Messrs Burns's men	0	11	0				
Carry forward,	77	19	2	509	2	2	

	£	s.	d.	£	s.	d.
Brought forward	77	19	2	509	2	2
Glasgow—continued.						
Smith, Messrs G., and Sons	2	0	0			
Stevenson, Mr N.	1	0	0			
Stewart, Miss, London	0	5	0			
Stewart & M'Donald, Messrs 2	0	0	0			
Trotter, Mr, London	1	0	0			
Anonymous	0	1	0			
				84	5	2
Saltmarket Sab. School	0	2	6			
Finnieston do.	0	5	0			
				0	7	6
Greenock—						
Free Middle Ch. collection	2	15	6			
Association, per Mr Chas. Mill	10	0	0			
				12	15	6
Halkirk—						
Free Church collection	3	1	4			
J. C. Swanson	1	0	0			
				4	1	4
Hamilton—						
Free Church collection	5	3	6			
U. P. Church do.	1	10	0			
				6	15	6
Hawick—						
Free Church collection				4	10	4
Inverkeillor—						
Per Rev. Mr Masterton				4	0	0
Inverness—						
North Free Church collection	1	9	0			
Collin Davidson, Esq.	2	0	0			
Mrs C. Davidson	1	0	0			
East Free Church Sab. School	1	2	0			
Eliza and Catherine Kemp	0	5	0			
				5	16	0
Jonkoping, Sweden—						
Per T. H. Odencrantz, Esq. 1 quarter				7	11	0
Johnstone—						
Meeting of friends				4	0	0
Keith—						
Arbroath High Church	0	5	0			
Keith Sab. School	0	5	0			
New Mills do.	0	4	0			
				0	14	0
Kirkcaldy—						
Free Church collection	3	14	2			
Mr Millie	1	0	0			
For School named <i>Kirkcaldy</i> station, per Mr Wm. Law	20	0				
				24	14	2
Kirkwall—						
U. P. Church collection	6	0	0			
Free Church do	3	11	3½			
J. Heddle U. P., Blacksmith	1	0	0			
				10	11	3½
Laurencekirk—						
For 1860.						
Col. by Mrs Cowie	0	12	6			
Col. by Mrs Mitchell	1	12	8			
For 1861.						
Col. by Mrs Mitchell	2	18	0			
Col. by Miss Brodie	2	2	4			
Col. by Miss Mitchell	0	15	0			
				8	0	6
Leith—						
Free Ch., N. Leith, col. at	2	10	0			
Mrs James Robertson	1	0	0			
A Friend	0	5	0			
Per Mr M'Lean	0	5	0			
Carry forward	4	0	0	687	2	5½

	£	s.	d.	£	s.	d.
Brought forward	4	0	0	687	2	5½
Leith—continued						
Per Mr Wishart:—						
Collected by—						
Mr G. Robertson, Jamaica Street	5	0	0			
Mr Duncan & Mr Calder, Madeira Street	1	17	6			
Miss Thorburn, Hermitage Place	1	7	0			
Mrs M'Donald, F. C. Msa.	0	13	6			
Thos. Barrow, Esq., Blackstone House, Westmoreland	1	0	0			
Mr and Mrs Wishart	0	7	6			
Interest	0	1	8			
				14	7	2
Lossiemouth—						
Sabbath School				0	14	0
Lochwinnoch—						
Sab. Sch. Missionary Box				0	10	0
Linwood—						
Church Collection				1	4	0
Melrose—						
Per Rev. Wm. Cousin	1	0	0			
Annie Cousin	0	2	4			
				1	2	4
Montrose—						
Col. by Miss M. Souter and Miss Betsy Cameron	3	1	6			
Per Mr Mudie:—						
Col. by Miss Salmond	1	11	0			
... Miss Anderson	2	2	6			
... Miss Morrison	0	13	0			
				7	0	0
Monzie—						
Free Church collection	2	0	0			
Col. by Miss Maxtone, Inch- glass	3	0	0			
Col. by Miss M'Laren	0	10	9			
... Mrs Omond	1	6	2			
... Miss Wright, Fern Tower	2	2	6			
				8	19	5
Musselburgh—						
Free Church collection	3	9	9½			
U. P. Church do.	1	6	0			
Sum under 5s.	0	1	0			
Per Mrs Dr Scott, for School named <i>Musselburgh</i> station:—						
Collected by Miss Mack—						
Sums under 5s.	0	12	6			
Collected by Miss Falconer—						
Sums under 5s.	2	8	11			
Collected by Miss Hackings—						
Sums under 5s.	2	5	6			
Collected by Miss Howden—						
Mrs Wm. Stuart	1	0	0			
A Lady, per do.	0	5	0			
Miss Stuart	1	0	0			
Mrs Bridges	0	10	6			
Sums under 5s.	0	7	6			
Collected by Miss Kemp—						
Mrs Paul	0	5	0			
Miss Kemp	0	5	0			
Sums under 5s.	1	8	6			
Collected by Miss Knox—						
Mr James Muir	0	10	6			
Sums under 5s.	0	13	0			
Collected by Miss Mack—						
Mrs Draper	0	5	0			
Mrs Macredle sen.	1	0	0			
Lady Mary Oswald	0	10	0			
Sums under 5s.	1	5	7			
Carry forward	19	9	3½	721	7	4½

	£	s.	d.	£	s.	d.
Brought forward	19	9	3½	721	7	4½
Musselburgh—continued.						
Collected by Mrs Scott—						
Miss Aitchison, Drum-						
more	0	10	0			
Mr Balfour	0	5	0			
Mrs Gott	0	5	0			
Mr Home	0	5	0			
Lady Milne	0	7	0			
Sums under 5s.	1	11	6			
Collected by Miss Stewart—						
Mrs Blackie	0	5	0			
Mrs Bridges	0	5	0			
Sums under 5s.	0	10	0			
Collected by Miss Stoddart—						
Sums under 5s.	1	4	0			
				24	16	9½
Nairn—						
Juven. Asso. Miss. Box	0	7	0			
Newhaven—						
Free Church collection	2	10	0			
Parish Church do.	0	16	6			
Per Mrs Dr Walker, Trinity	0	10	0			
				3	16	6
Newport—						
Free Ch. Sch., collected at	1	11	6			
Sabbath School	0	8	6			
Mrs M'Leod, collected by	1	12	0			
				3	12	0
Orlrig—						
Free Church collection				2	5	0
Per Mrs Auld, F. C. Manse—						
Collected by Miss J. Ganson—						
Jas. Smith, Esq., of Orlrig	2	0	0			
Small sums	2	7	3			
Col. by Miss E. Mackay	2	0	6			
Misses C. Keith and						
M. Murray	3	2	0			
				9	9	0
Paisley—						
Free St George's Ch. col.	3	14	0			
J. and J. Coates, Esqrs—	10	0	0			
Thos. Greenlees, Esq.,	0	10	0			
A. Robertson, Esq.,	1	0	0			
St James' St. U. P. Ch. col.	2	8	10			
W. Mackean, Esq.,	0	10	0			
Per Rev. A. Pollock, Bible						
Class	1	0	0			
				10	2	10
Panbride—						
Per Rev. J. Innes—						
Col. by Miss Anderson	1	17	0			
Misses Wilson and						
Smith	1	7	0			
				3	4	0
Penicuik—						
Free Church collection	2	5	7			
Col. by Miss Grace Warden	1	3	10			
Miss Ann Napier	0	3	6			
Miss M. Braidwood	0	11	0			
Miss Sophia Garnock	1	4	4			
Jessie M'Pherson	0	16	8			
A. Wilson & M. Brander	0	5	0			
				6	9	11
Perth—						
Fr. W. Ch., per Mr J. Duncan	2	9	0			
North U. P. Church, Rev. J.						
M. M'owan	3	8	0			
Fr. St Leonard's, Rev. J. Milne	1	11	0½			
				7	8	6½
Perth Association for Mount						
Lebanon Schs., per Mrs W.						
S. Turnbull, Huntingtower,						
£30, viz. :—						
Collected by Mrs Addis	1	0	4			
Carry forward,	1	0	4	801	19	8½

	£	s.	d.	£	s.	d.
Brought forward	1	0	4	801	19	8½
Perth—continued.						
Collected by Mrs Beauland—						
Mrs Milne	0	5	0			
Mr David Scott	0	5	0			
A Friend	0	5	0			
Sums under 5s.	0	12	0			
Collected by L. Bilton—						
Sums under 5s	1	0	0			
Collected by Miss Burns—						
Mrs Fisher	0	5	0			
Misses Moncrieff, A. P.	0	5	0			
Sums under 5s.	0	4	0			
Collected by H. Forbes—						
Sums under 5s.	1	5	6			
Collected by Miss Geddes—						
Sums under 5s.	0	7	9			
Col. by Miss Macallum—						
Mr Macallum	0	9	0			
Sums under 5s.	0	3	6			
Collected by M. McDonald—						
Sums under 5s.	0	14	6			
Col. by Rev J. M. M'owan—						
Alex. Drummond	0	5	0			
Mrs Garvie	0	5	0			
Jas. B. Deas	0	7	6			
Mr Storer	0	10	0			
Mrs Sandeman	0	10	0			
Mrs Jamieson	0	5	0			
Mrs Forsyth	0	5	0			
Mr Alexander	0	5	0			
Mr Hepburn	0	5	0			
Mr M'ewan	0	5	0			
Mr Morton	0	10	0			
Mr Gray	0	5	0			
Mr Rintoul	0	5	0			
Mrs Readdle	0	5	0			
Sums under 5s.	0	18	0			
Collected by Mrs Peffers—						
Mr Low	0	5	0			
Sums under 5s.	0	0	6			
Col. by Miss Robertson—						
A Friend	0	5	0			
Sums under 5s.	1	10	0			
Col. by Miss L. Thomson—						
Miss Cross	0	5	0			
D. Lumsden	0	5	0			
W. Marshall	0	5	0			
Pitcairn Green Sab. Sch.	0	10	1			
J. Read	0	5	0			
Mrs Richmond	0	5	0			
Miss Stewart	0	5	0			
W. S. Turnbull, Esq.,	1	0	0			
Sums under 5s.	1	1	6			
Collected by Misses Anderson						
and Thomson—						
Sums under 5s.	1	5	0			
Collected by Mrs Tulloch—						
Friends	0	6	0			
Sums under 5s.	1	2	6			
Collected by A. Syme—						
Wm. Carron	0	5	0			
G. L. Cornfute	0	5	0			
Mrs Duncan	1	1	0			
John Floekhart	0	5	0			
Miss Jane Ross	0	5	0			
Sums under 5s.	0	12	4			
Collected by Mrs Welsh—						
James Duncan	0	5	0			
Miss Grant	0	5	0			
Mrs Macallum	0	5	0			
Mrs Welsh	0	5	0			
Sums under 5s.	0	12	6			
Miss Jolly	0	12	3			
Mr Lindsay	1	0	0			
Mrs Christie	0	10	0			
Huntingtower Sab. Sch.	0	18	4			
Carry forward	29	5	4	801	19	8

	£	s.	d.	£	s.	d.
Brought forward	29	5	4	801	19	8½
Perth—continued.						
Mrs Turnbull . . .	0	6	2			
Sums under 5s. . .	6	8	6			
				30	0	0
Portobello—						
Free Church collection . . .	2	17	0			
Col. by Miss Bently . . .	0	14	0			
... Miss E. Handyside . . .	0	14	0			
... Miss Mackenzie . . .	1	10	0			
... Miss M'Lean . . .	1	3	6			
... Misses Wardlaw . . .	0	16	0			
				8	0	6
Railway Train, Perth to Aberdeen—						
A Friend in do. . .	0	2	6			
A servant girl in do. . .	1	0	0			
				1	2	0
Ratray—						
Free Church collection . . .	1	0	0			
Rothsay—						
W. Free Ch., two collections . . .	6	14	0			
Mrs John Brown . . .	1	0	0			
Mrs Admiral Campbell . . .	0	7	6			
				8	1	6
East Free Church :—						
Col. by Miss Sarah Temple—						
Miss Alexander . . .	0	5	0			
Mrs Craig . . .	0	5	0			
Miss Stewart . . .	0	5	0			
Sums under 5s. . .	1	15	0			
West Free Church :—						
Collected by Miss Elder—						
Misses Milliken . . .	0	7	6			
Sums under 5s. . .	2	3	0			
U. P. Congregation :—						
Col. by Mrs Macnab and						
Miss Brichan—						
Sums under 5s. . .	1	0	0			
Ascog Free Church :—						
Collected by Miss G. Reid—						
Mrs Buchanan . . .	0	5	0			
Mrs J. M'Intyre . . .	0	5	0			
Mrs Makellar . . .	0	5	0			
Misses Reid . . .	0	5	0			
Sums under 5s. . .	1	0	0			
North Bute Free Church :—						
Collected by Miss Meck—						
Mrs Croil . . .	0	5	0			
Sums under 5s. . .	0	10	0			
				8	16	0
Rutherglen—						
Free Church meeting . . .	3	0	0			
St Andrews—						
Town Church, Rev. A Hill . . .	5	12	4			
Free Martyrs' Church col. . .	1	15	5			
U. P. Sabbath School . . .	1	0	0			
Per A. Aikman, Esq. . .	12	6	6			
				20	14	3
Saline—						
Free Church collection . . .	4	6	1			
Laur. Kennedder . . .	0	2	6			
				4	8	7
Selkirk—						
Free Church collection . . .	1	0	0			
Carry forward				888	12	1

	£	s.	d.	£	s.	d.
Brought forward				888	12	0½
Stirling—						
Per P. Drummond, Esq. . .	20	4	0			
Missionary Hall meeting . . .	3	16	0			
Free North Church collection . . .	2	13	6			
				26	13	6
Stromness—						
Free Church collection . . .	3	7	½			
U. P. Church do. . .	3	14	7			
				7	1	8½
Swinton—						
Free Church collection . . .				1	5	0
Tain—						
Sabbath School . . .	0	2	3			
Missionary Box . . .	0	4	7			
Per Mr J. M'Leod . . .	6	5	6			
				6	12	4
Thurso—						
First Free Ch. collection . . .	7	0	3½			
West Free Ch. do. . .	5	4	0			
Rev J. J. Miller . . .	0	5	0			
A Friend . . .	0	5	0			
				12	14	3½
Col. by Miss Bremner . . .	0	14	0			
... Miss Douglas . . .	0	14	6			
... Miss Macdonald—						
A Friend . . .	1	0	0			
Sums under 5s. . .	0	15	0			
Col. by Miss Marianne Murray . . .	1	0	0			
... Miss Taylor—						
Donald M'Kay, Esq. . .	1	0	0			
Sums under 5s. . .	0	2	0			
Col. by Miss Esther Taylor—						
Sir George Sinclair, Bart. . .	2	0	0			
Alex. Miller, Esq. . .	1	0	0			
Friends at Highmuir . . .	0	12	3			
J. B. . .	0	7	6			
John Miller, Esq. . .	0	5	0			
A. C. Davidson, Esq. . .	0	5	0			
J. R. . .	0	5	0			
A Friend . . .	0	5	0			
Sums under 5s. . .	1	2	7			
Col. by Miss Barbara William- son . . .	0	13	6			
				12	1	9
Tillicoultry—						
U. P. Church :—						
Col. by Mrs Paton . . .	5	0	0			
... Mrs D. Paton . . .	5	0	0			
... Mrs Thomson . . .	1	10	0			
... Miss Niven . . .	1	15	0			
Free Church :—						
Col. by Mrs Paterson . . .	1	7	4			
				14	12	4
Tulliallan—						
Free Church collection . . .	2	17	2			
Mrs Walker . . .	2	0	0			
Miss Henderson . . .	1	0	0			
Miss Millie . . .	1	0	0			
Mrs Menzies . . .	1	0	0			
				7	17	2
Wick—						
Free Church collection . . .	8	15	6			
Pultneytown F. Ch. do. . .	6	8	9½			
				15	4	3½
Subs. for Boys' School at Zaleh, named East Calthness Station, remitted to Edinburgh for 1861 . . .				26	0	0
Per Mr Salebey . . .				0	15	6
				1019	9	11

To Balance in Bank,	£147 2 3		
... in Treasurers' hands,	1 3 1½	£148 5 4½	
Collections and Subscriptions paid to Mr Saleebey,	319 0 5½		
Edward Caird, Esq., for support of a Col-porteur,	30 0 0		
Sums remitted to Treasurers for the support of particular schools &c., viz., Presbytery of Auchterarder, for Col-porteur:—	349 0 5½		
Aberuthven,	£1 1 9		
Blackford,	2 16 6		
Crieff,	15 17 3		
Dunning,	6 6 6		
Monzie,	6 19 5		
For School at El Shuweire, Aberdeen Station, For Female School at B'Hamdun, Dunfermline do.,	33 1 5		
Do, do, for 1862,	50 6 9		
For School at Aleih, Dundee Station—Dundee and Broughty Ferry, per Mrs E. Caird,	25 0 0		
For School at Eu Meiein, Dundee Station,	2 5 0		
For Boys' School at Zahleh, East Caithness do.	33 19 2		
For Girls' School at do., Musselburgh do.	24 0 0		
For Training School, Edinburgh do.	26 0 0		
For School at B'Howarah, Kirkcaldy do.	20 0 0		
For School at Ras el Metn, Perth do. :—	70 4 9		
Perth, £30; Cupar-Angus, £3, 6s., per Mrs W. S. Turnbull,	20 0 0		
For Girls' School at B'tater, Stirling do.	33 6 0		
Jonkoping, Sweden, per T. H. Odencrantz, Esq., one quarter for School at (not fixed),	20 4 0		
For Schools in other places,	7 11 0		
Interest from Bank,	304 11 4½	1019 9 11	
		2 8 8	
		£1170 3 11½	

By Allowed Mr Saleebey for articles used for illustrating his Lectures,	£10 0 0		
Mr Elijah Saleebey, one year's salary,	60 0 0		
Mr Johnston, Inspector of Schools in Lebanon, salary for nine months,	£112 10 0		
Ditto for six months and free passage home,	103 0 0	215 10 0	
Sums remitted to Beyrout,	120 0 0		
Do. through Ottoman Bank to order of Mr Solomon Saleebey,	150 0 0		
Paid for Queen Street Hall,—Meeting, ... for Free Assembly Hall, do.	270 0 0		
... Woodcut for Report,	2 12 6		
... Travelling Expenses, Board, &c., for 12 months,	3 3 0		
Advertisements, Printing, Collecting-Books, &c., per Mr Elijah Saleebey,	2 0 0		
Paper and Printing Report, &c., per Messrs Greig & Son,	98 2 4		
Printing large Bills for notice of meetings, per Brydon & Son,	19 6 2		
Incidental Expenses, Advertising meetings, &c., &c., in Edinburgh,	25 10 6		
Expenses, per Aberdeen Association,	5 19 3		
	15 5 7		
	2 6 3		
	£729 15 7		
Cash in Commercial Bank,	437 13 8		
... in Treasurers' hands,	2 14 8½		
	440 8 4½		

£1170 3 11½

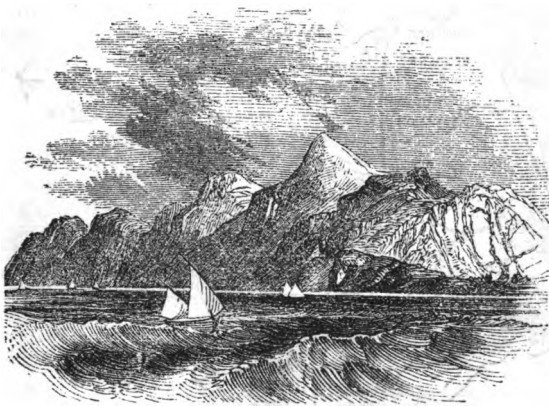
REPORT

ON THE

LEBANON SCHOOLS;

WITH TREASURERS' ACCOUNTS.

1863.



Lebanon from the Sea.

EDINBURGH :

PRINTED BY JOHN GREIG & SON, OLD PHYSIC GARDENS.

MDCCLXIII.

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* * * It is earnestly requested that all Subscriptions to the Schools may be forwarded by the Local Treasurers to the General Treasurers in Edinburgh, by the 5th June and 5th December in each year.

REPORT.

THE Committee are happy to be able to present, as their Report on the Lebanon Schools during the year 1862, the following two documents, which, they doubt not, will be perused with much satisfaction and interest. The one is a statement by the Rev. W. A. Benton, the American missionary, who, at the request of the Committee, kindly undertook to superintend the schools during Mr Elijah Saleebey's absence in this country; the other consists of a narrative of visits paid to the schools by Mr Elijah Saleebey, immediately after his return to his native land, as contained in letters from him to the Secretary in Edinburgh.

These letters will vividly recall Mr Saleebey to the minds of his numerous friends in Scotland and England. They exhibit the same devoted and diligent effort on behalf of the schools, by which he was distinguished while here, for they shew that he had no sooner reached home than he set out on his tour of inspection, and that he entered with his whole heart into the circumstances and prospects of each school; and they breathe such an air of honest, single-hearted uprightness as fully to vindicate the confidence that is placed in him by every member of the Committee, and the many friends whose acquaintance he made in this country.

I.

SEMI-ANNUAL REPORT OF THE LEBANON SCHOOLS FROM 1ST APRIL TO 1ST OCTOBER 1862.

B'HAMDUN, MOUNT LEBANON, *6th October 1862.*

In accordance with the request of Mr E. G. Saleebey and the Committee in Edinburgh, on the departure of his brother, Mr Solomon Saleebey, from Syria, the writer accepted the superintendence of the Lebanon schools until the arrival of Mr E. G. Saleebey from Scotland on the 14th ultimo.

In the beginning of the period now reported, the number of the schools, including the training and girls' schools in Sook el Ghurb, was 18, in 15 different villages, amid a population of more than 25,000 souls. The number of teachers and assistants was 21, of whom 5 are females; and upwards of 700 pupils, of whom more than 500 are boys, and 200

are girls. The schedules indicate a monthly average of more than 40 pupils connected with each school.

During the period now reported, I have, with few exceptions, visited all the Lebanon schools at least once a month, and have seen about 600 pupils present in them. I have spent more than a third part of the time in this important and delightful service. From 30 to 40 hours' time, or a distance of 100 miles, must be taken to make one circuit of the Lebanon schools; and every circuit brings us into friendly contact and relations with Druses, Greeks, Protestants, Greek Catholics, Maronites, and Metawalies, and perhaps Jews; whose children are gathered in proportion to their number,—the Druse children, for example, 300; Greeks, 284, &c.

Of the villages in which these schools are opened, seven are at the west and south, and seven other villages are at the north and east of B'hamdun. In two sections let us take a brief survey of all their localities, and make the personal acquaintance of all the teachers.

I. B'HAMDUN (*Dunfermline* Station), as a city on the hill, which cannot be hid, beautiful for situation on (the sides towards the north; Christian population, 1000,—two-thirds of whom are of the orthodox Greek Church, and the rest are Maronites and Protestants. Misses Istenaz and Caterina Sobra, daughters of the two principal Protestant families here, are the teachers. They are both members of the Church. Pupils, from 30 to 50,—of all the three sects, but chiefly of the Greek Church. From B'hamdun we turn north-west, to

II. ABADIYEH (*Ayr* Station). Mixed population, about 2000; Druses and Christians of the Greek and Maronite Churches; two hours' from B'hamdun. First teacher, in April, was Mr Girgis Sobra, for several years at service in the families of missionaries,—a very promising youth of 22 years perhaps, and possessing a remarkable talent and voice for singing and teaching to sing. He was taken seriously ill in May, when Mr Elias G. Saleebey was transferred from Biskinta as teacher. Pupils have varied from above 80 to less than 25. At this station, missionaries have resided for summer retreats; and the American mission in past years sustained a school of nearly 100 boys and girls.

III. SHWEIFAT, BOYS' SCHOOL (*Newcastle* Station), GIRLS' SCHOOL (*Sunderland* Station). Three hours from Abadiyeh, south-west. Mixed population, 3000; Druses and Christians of the Greek and Maronite churches. It is two hours south of Beirut, near the plain. Mr Nasif S. Saleebey, a man of much experience and acceptance, is one teacher, and Miss Misirra Farhat, from Beirut, is the other. Pupils in both schools may be 100. Besides the ordinary studies, needlework and

singing are taught. The people have provided benches for the scholars, and offered to donate a site for a school-house. This village was the residence of the late Druse Governor of Mount Lebanon.

IV. SOOK EL GHURB; two hours nearly east from Shweifaf; population, 400 perhaps. Three schools; about 100 children in all. Druse children come from other villages in the neighbourhood.

1. *The Training School* (*Edinburgh Station*), Mr Ibrahim Maaluf, teacher in April, and since the first part of May, Mr Abdalla G. Shibly, who was employed by Mr Johnstone in 1861. The number of pupils has varied from 13 to 6. Three have gone to Abeih seminary, three to other pursuits, and one is engaged in teaching at B'howarah.

2. *The Primary School* (*Glasgow Station*). Mr Girgis N. Saleebey, teacher,—a promising youth.

3. *The Girls' School*. Miss Fatneh Saleebey is the teacher. All in these schools may enjoy the privilege of attending the preaching service, conducted by the American mission, on the Sabbath.

V. ALEIH (*Dundee Station*). About two miles north of Sook el Ghurb. Mixed population, perhaps 800 souls, or more. Mr Rashid, of Shimlain, teacher till June 10th, when he left, to pursue a regular course of instruction at Abeih. Pupils, 46.

VI. B'HOWARAH (*Kirkcaldy Station*). One hour eastward of the Sook. Estimate of population, 150. Mr Elias Atanius, teacher in April, and Mr Jibbur Saleebey since May. Pupils, 32,—of whom, 29 are Protestants, Greeks 3. The teacher needs more instruction, and is hopefully pious.

VII. B'TATHIR (*Stirling Station*). Population, 1200 Druses and Christians. Mrs Nasima Asaad, teacher. Pupils, upwards of 50, girls and small boys. Important and influential station for the Druses.

VIII. B'TALUN (*Hawick Station*). Two miles north of B'tathir, and east from B'howarah. Population, 150, all of the Greek Church originally. Mr Elias Atanius, teacher. Pupils, 29; of whom 23 are Protestants, and 6 of the Greek Church.

This village is the residence of the Colporteur and Scripture-reader, who is so generously supported by one of the friends of the Lebanon schools in Scotland. Mr A. A. Saleebey was admitted to Christian communion at this station in September 1859. We esteem and love him as a growing, exemplary, and active Christian brother.

From B'tathir to B'hamdun the distance is not far from an English mile, north-east. This section of our circuit will require from ten to

twelve hours' time, or upwards of thirty miles, and three or four days' hard labour, to advance the interests of the mission.

The second part of our circuit may be to visit

IX. KOREIBY (*Jonkoping Station*), two hours north-east of B'hamdun. Population, 200 or 300 Druses. Mr Girgis Abu Raad, teacher. Pupils, from 40 to 50 different scholars. Eight or ten have committed the Shorter Catechism, as well as Watts's Catechism, to memory, and Druse girls have read through the Bible.

X. RAS-EL-METN (*Perth Station*), two hours north-west of Koreiby, and three hours north of B'hamdun. Mixed population, 1000, Druses and Christians. Mr Khalil Saleebey, teacher,—hopefully pious; Yusuf Saleebey, assistant. Pupils have numbered 116. A very large and promising school.

XI. ANSUN (School supported by John Heugh, Esq., Manchester). Mixed population, 300, Druses and Christians. Opposition of priests appeared in July. Sixteen Maronites and fourteen Greeks left. The Bishop appears to open a school; books stolen by night restored in the morning, through fear of the Druses, who remain friendly. Mr Daoud Saleebey, teacher; his first school; needs more instruction. Upwards of 20 pupils remain, and one Christian boy of the Greek Church. Here we leave the Druses.

XII. SHWEIRE (*Aberdeen Station*), three hours north of Koreiby, and four hours north of Ras el Metn. Large Christian village, of about 1,300 Greeks, 650 Greek Catholics, and 50 Maronites. The first teacher, Shadid, on the second day after the school was opened, left his engagement, in consequence of the strong opposition of his Catholic wife, and others, against an English school. Renewed application was made, simultaneously to the superintendent and to the American mission, to re-open the school, and the mission at once did so; but on my earnest representations against interference, the school was restored to our supervision. Pupils, 40 to 60.

XIII. BISKINTA (*Dunse Station*), three hours north-east of Shweire, under Mount Sunin, 5,000 or 6,000 feet high—the mountain-top being over 9,600 feet. Christian population, 3,000; Greeks, Greek Catholics, and Maronites. All were friendly at first, but afterwards shewed much opposition to the school. Two other schools have been opened. The first teacher was Mr Elias G. Saleebey, and the second, Mr Ibrahim Maaluf, and Ibrahim G. Saleebey, assistant. Upwards of 80 scholars were enrolled, but they are reduced to 15 or 20 of the Greek Church. Much darkness and superstition reign around.

XIV. ZAHLEH (*East Caithness Station*), five or six hours south-east from Biskinta. Population, 7,000. Greek Catholics, 4,500; Maronites, 1,500; Greeks, 1,000. Eight or ten schools in operation. Mr Siman Saleebey, teacher. This station especially needs a resident missionary family; it is the largest village of Lebanon. Pupils, 40.

XV. MAALAKA (*Musselburgh Station*), suburb of Zahleh, one mile east, on the border of the Bekaa or Cœlo Syria. Mixed population, 3,000. Maronites, 1,000; Greek Catholics, 900; Greeks, 500 or 600; and the rest, Metawalies or Mahomedans. Mr Mitry Saleebey, teacher. The Jesuits and Greeks have both opened schools. Protestants, in all, seven souls; others partially enlightened; and many appear friendly, in spite of much opposition from Jesuits and others.

From Maalaka we require six hours to return on the carriage road, with our animals, to B'hamdun; making nearly twenty-four hours in this part of the circuit, or a distance of more than seventy miles, and five or six days. Our elder missionaries regard six hours' time as a good day's travel; and the missionary, for the sake of conference in the evening, may profitably spend one night monthly in every village.

We have thus made the circuit of the Lebanon schools, and the personal acquaintance of all their teachers. Of the teachers, eight or ten are already candidates for admission to the Evangelical Church at this station, and at Abeih.

We have about twenty communicants in connection with the Protestant churches in Beirut and Damascus, including thirteen persons admitted to general communion, among whom Mr A. A. Saleebey was one of the first, three years ago.

The teachers are an intelligent and respectable body of young men, and I, as well as the superintendent, have much confidence and hope in them all.

The books used in the schools are chiefly Bibles, Testaments, Pentateuchs, Psalters, and Gospels; Bunyan's "Pilgrim's Progress," with similar works; Geographies, Grammars, and Arithmetics; Watts's, Brown's, and Assembly's Catechisms, &c. And all the schools are open, and free, to all classes and communities of the mixed inhabitants in Mount Lebanon,—not to make proselytes, but to teach the truth of God in all the branches of useful knowledge, and in the Christian religion as given to us from heaven.

In the state and prospects of these schools in Syria we rejoice, and thank God to learn that so much public interest is awakened, and that so many individuals and associations have united in Great Britain and Sweden, kindly to manage, and generously to sustain, the Lebanon schools. In the name of Christ, we welcome them all to the great and

good work of teaching and preaching the Gospel, through these heaven-appointed means of instruction and grace. We beg them to follow their generous contributions with fervent and effectual prayers to God for his approbation, and for more abundant fruits in righteousness, truth, and sanctification, through the converting and life-giving presence and power of the Holy Spirit, in the hearts of all the teachers, pupils, and families connected with these sources of Christian knowledge and means of sanctification.

In conclusion, I beg all to be assured of the desire and readiness of the writer to welcome and aid any deputation from Britain, in making the circuit and examination of all these schools, and enable the Committee of Management to decide whether the present native Superintendent, with the assistance and countenance of friends in Syria, is not fully competent to discharge all the duties of that office which the Lord, in his wonder-working providence, has committed to his hands.

In behalf of the Lebanon schools,

WILLIAM A. BENTON,
Missionary.

*B'hamdun Station,
Mount Lebanon, Syria.*

II.

NARRATIVE OF VISITS PAID TO THE SCHOOLS BY MR ELIJAH G. SALEEBEY.

SOOK-EL-GHURB, MOUNT LEBANON, *6th October 1862.*

I arrived at Beyrout from England on the 12th September, and next day reached Sook about five o'clock in the afternoon. Many of my dear friends had come to meet me before I left Beyrout, and others met me on my way home. My aged father and mother met me with tears, kissed me, and thanked God for bringing me back to them in safety. Before I went to bed, I was told that the people of B'Howarah and other neighbouring villages were coming next day to welcome me back. When I heard this, I sent notice that I did not wish to see them on the Sabbath. This prevented some from coming, but still I had too many visitors. On Sabbath evening, after sunset, when they thought that Sabbath was over, the whole people of Sook, Greeks as well as others, came to see me.

Monday 15th.—The Emir or Prince came to pay me a visit. He came a distance of nearly twelve miles. The whole day we were crowded with visitors from different parts of the country.

Tuesday 16th.—Rose early, and set out with my brother-in-law to visit the schools at

I. EL SHUWEIFAT.—We arrived there about nine o'clock, and went to see

1. GIRLS' SCHOOL (*Sunderland Station*). Find on the roll 38 girls, of whom 5 are of the Greek Church, the rest are Druses. Some of them read very well, and repeated the Shorter Catechism correctly. The teacher is from Beyrout, and appears to be a worthy young woman. She is quite a stranger to me, but I hope to find out whether she is a suitable teacher or not. The school-room is not such as I could wish, and not in good order. This, however, is not the fault of the teacher, but of the people of the place.

2. BOYS' SCHOOL (*Newcastle Station*). Here I find a better school-room, and it is kept very clean. The boys sit on forms, as they do in Scotland. On the roll, 45; present, 55. The reason that more were present than on the roll was, that some who had been absent in consequence of being afflicted with the "eye disease," on hearing of my visit, came to the school on this occasion with sore eyes. One of them stood up and read in the Bible, along with the other boys. They read to me the seventh chapter of the Gospel according to St Matthew, and read it well. Twenty-one of them are at the "Reading-Book;" eleven at the Pilgrim's Progress; thirteen repeated to me the Shorter Catechism. By this time some of the head men of the place had come to the school. They spoke very favourably of the English. I told them they were bought with English money; for, if it had not been for England, the Druses would have been punished for what they had done in 1860. One of these men invited me to dinner, and took me with him to his house at half-past twelve noon. This was my breakfast, for I had no time to eat before this hour. The head men shewed me a piece of ground, which they offered to purchase, if I would agree to build thereon two school-rooms, one for boys and the other for girls. This site is very suitable, being in the middle of the town, and £150 would be sufficient to defray the expense of the buildings. I wish we could obtain it; the town is large and populous, and a good field for the dissemination of gospel truth. I gave the two schools a short vacation, and expressed a wish that the school-rooms should be put in better order. This the head men promised to do. This large place should have a resident missionary; and if he were a person animated with love to the Saviour, he would no doubt get many to attend on his ministry. After giving an address to the teachers and to the people, I took my leave. On my way to Sook, I met my old teacher of Aramoon. Poor good friend, he met me as a brother, and at once asked me if I would receive him and his daughter as teachers. He is at present employed by the Americans, but is desirous to engage with me. He was second teacher with me in 1853, and when I went to Scotland in 1860, he was still in our service, but latterly he and his school were given to the Americans. As he had been second

teacher with me for many years, and had given great satisfaction in that capacity, my answer was, that I would be glad to employ both him and his daughter as teachers. I am at present much at a loss to find persons properly qualified for the office. On my arrival at home, I found a number of visitors.

17th.—This day I visited the school at

II. Sook.—1. DAY SCHOOL (*Glasgow Station*). Found in it 31 scholars—21 boys and 10 girls. Seven are Druses, the rest belong to the Greek Churches. Eighteen stood up and read with me the 11th chapter of the Gospel according to St John. (This is the chapter which my dear sister asked my brother to read to her on her deathbed). Fifteen of the children could repeat the Shorter Catechism. This is a good school, and much good has been done by it. I trust that through it many more may be savingly enlightened. May God bless the excellent lady by whose efforts this school has been maintained for seven years past, and who besides supports a

2. READING AND SEWING-SCHOOL FOR GIRLS. In this school, taught for a few hours every day by my sister, Fatneh Saleebey, there are not many at present, but I hope that in winter there will be a good number.

3. TRAINING SCHOOL (*Edinburgh Station*). Here there are just now only 7 young men, but I expect to have a few more soon.* I hope also to get a few girls to attend, and my sister will take charge of them. Without this school we should have no teachers. I trust, therefore, that our good Edinburgh Committee will try to help me in all this blessed work, and more especially with this school. This day I have received applications for four new schools. The localities are favourable, but no teachers are to be had; so the training school must go on, even though it should cost us a good sum every year. Try to help me, and God will help you—no doubt of it. When we came to this place, about seven years ago, we had no school in the village, and there was only one man that professed the Protestant religion. Now, we have got about one-half of the people to be as we are, and better than we. We have now a little church, a training school, a boys' school, and a girls' school, and my hope is, that in a short time—I mean in a few years—we shall have the whole of the people on our side—to love our Saviour as we love him.

On the 18th I was unwell till about two o'clock. In the afternoon I went to

III. B'HOWARAH (*Kirkcaldy Station*). After visiting some sick people, I went to the school. Found in it 10 boys, day scholars. About the same number attend a class in the evening. This is a small school, but it has been the means of doing much good. Through it many have

* Seven additional pupils have since been admitted.

been brought to the knowledge of Christ, and are now members of his church. In this village we have had preaching since 1849 by my brother; and after he went to Scotland, my brother-in-law asked Mr Bliss to come and officiate; and we have now a native preacher who preaches every Sabbath. The school-room was built in 1853, from the first £80 that I got from England in 1852.

After hearing the children read, I distributed among them some presents, such as penknives, pencils, &c., sent out to them by the Ladies' Committee in Kirkcaldy. The dear little ones were very glad to receive these things, and thanked those that gave them. B'Howarah is a very promising place indeed. Although the school is small, I am unwilling to give it up. I love it for the sake of Mr J. Lowthian. Dear, good old man! he was sent to us from God. From B'Howarah I went to

IV. B'TALON (*Hawick Station*). Here my sister and her family met me with tears, and kissed me. A number of friends gathered to see me, but I could not speak much with them, for I was sick. I found in this school 23 scholars—16 boys and 7 girls. All the boys are children of Protestants; the girls belong to the Greek Church. Twelve of them stood up and read with me the first and second chapters of St Matthew, and, on the whole, read very well. A number of them could repeat the Shorter Catechism by heart. This is a good school, although the number of scholars is not very large. The teacher, Mr Elis, is a good Christian, and is to be received into full communion with the church at Abeih, by the Americans, the day after to-morrow. He studied, or rather finished his studies, at our Training School, so that I may say that he is the fruit of Edinburgh Station. My hope in this young man is very great. The school-room is very large. It would accommodate 300 scholars, and is far too large for our school; but no other is to be had at present. The school is kept in one corner of it. My hope in this place is very great indeed. Many of the people, I do believe, are changed for the better—both old and young. We may not be able to get the old to think, and see the Saviour of the world as we see him; but my hope is that the whole of the young will be led to do so. This is my hope; and I see with the eyes of faith that, in about twenty years after this, all the people in this part of the country will be in the Church of Christ. Perhaps, before that time, I will be home to my rest with my Saviour and your Saviour; but you can remember these words, if I be away and you left behind. Let us push on; the field is good, and our time here on earth is short. In this place, besides the school, we have a prayer-meeting in my sister's house. Mrs W. A. Benton also has a meeting here, every Wednesday in winter, and every alternate Wednesday in summer. The gospel entered B'taloon through my eldest sister, Mary, whose husband at first nearly destroyed her life, on account of her

religion; but the protection of the blessed Jesus was over her, and it pleased him to open the eyes of her husband, so that now both he and herself are of the same faith, and members of the true Church. He is the Colporteur and Scripture Reader, supported by E. Caird, Esq., Dundee. Before I left the school the children sung to me, in *Arabic*, the hymn, "O that will be joyful, joyful!" This cheered my heart indeed. I went next to

V. B'HAMDUN (*Dunfermline Station*.) A man went with me. By the way he said to me, "Sir, we have reason to thank God for his goodness to us in giving us his gospel." He added that the Lord gave us many things which our fathers had not seen. He told me that his little boys and girls went to bed singing praises to God, and rose in the morning doing the same. This man was at first opposed to us; now both he and his wife have become members of our church. They are the fruits of S. G. J. Saleebey, who is now in your country.* Both of them knew the truth through him *only*.

On my arrival at B'hamdun, Mr and Mrs Benton and their family received me as a brother. Both of them and their family are well; but they need bread to eat. For two years, or more, they have received no salary from the mission, but have been dependent on some private friends, and the liberality of a native gentleman, who was brought to the knowledge of the truth by means of Mr Benton.

At three o'clock P.M. I went to see the school. Mr and Mrs B. went with me. We find on the roll 28, most of them girls, only a very few little boys. Some of them read the 10th chapter of St Matthew. I wish to have in this school more scholars, and older; but this is not in my power. One thing I know, that those who attend, and all who may come, will be taught the word of God, as it is in his holy book.

This school is taught by two young ladies, who, in undertaking the office, seemed to be influenced by love to God and to the work, and who, from mutual attachment, were desirous of living together. They are *sisters* in Christ, though not according to the flesh. The fathers of both, and themselves also, are members of the true church, and, as to the world, in comfortable circumstances. It is the father of one of them who so generously befriends and assists Mr Benton. I trust they will be the means of bringing some souls from death to life. They and others are the fruits of Mr and Mrs Benton's labours.

After examining the children, I opened a small parcel, sent by the 'Ladies' Committee at Dunfermline, containing a number of nice and useful things, intended for these girls as prizes. Now you might see every eye of these little ones directed towards Mrs Benton and myself,

* Mr Solomon Saleebey is at present in Scotland prosecuting his studies.

each child looking for something. Mrs Benton gave away the articles and the children were much pleased with them, especially with the pen-knives.

In the evening Mr Payne, chaplain of H.M.S. *Mars*, arrived from Beyrout. I thanked him for having lately visited some of the schools. He replied that he was happy to visit the Lebanon Schools, and that he was much pleased with, and interested in them.

Saturday 20th.—Had some conversation with Mr Benton about the Lebanon School accounts for the last five months. He promised to let me have the accounts early next week. I then proceeded to .

VI. B'TATER (*Stirling Station*). On my arrival there, I went to the gate of the place, where the sheiks meet for conversation. There I found a number of sheiks sitting. They received me very kindly, made inquiries about England, and asked if the country was quiet. This gave me an opportunity of reminding them of their bad conduct towards the Christians in 1860. I stated to them that there was great peace in England and Scotland. They began to shake their heads, and say, "This is good." They afterwards asked me more particularly about England and France, and what was the news. Then they asked me for a school for their boys. I answered that I had come to see the girls' school, and said that unless the school-room were given free, as was done in other cases, I would give up the school; but if they would give two school-rooms free, I would send them a teacher for the boys, as well as one for the girls. They replied that they would be happy to do so; and in the end it was understood that they would take the matter into consideration, and let me know the result; but I have as yet received no answer.

On going to visit the school, I found in it about 30 girls. Most of them are daughters of Druse sheiks. They were sitting round the room, close to the wall, cross-legged, like your tailors. They are in good order. Some read and understand well. Most of them had committed the Shorter Catechism to memory. The teacher is good, but not the one I would like, if I could get a better. I mean that she is not a learned woman; but she does the best she can, and I do not know at present where to find one better, or even so good. The school-room is exceedingly good. There could not be a more suitable room. The village is large, and would require two schools. We have had one here for several years; but, so far as I know, none have been led to see the Son of God as we see him. It may yet be his will to open their eyes; all we can do is to sow the good seed. After seeing this school, and parting with the sheiks, I set out for B'taloon, where I remained for some time, and then went home.

Sabbath 21st.—We had divine service, conducted by a native preacher. The singing in church was very sweet; and this was the first time that

I heard singing in our building, as we had none in our worship before I went to Scotland.

Monday and Tuesday at home, writing for the mail.

On *Wednesday* a Druse sheik came and asked me to give him a lesson in English every day, for a month. As my brother-in-law wished me to agree to this request, it being only for a month, I promised to do it; but the gentleman did not come back. This day I was at home, writing for the mail, but my numerous visitors prevented me from doing much. I wish my countrymen knew better the value of time, and how much my time is occupied,—they come, and keep me from writing.

To-day I had a visit from a Druse who wished to put his two daughters to a good school. He would give 400 piastres a-year, and supply them with clothes and bedding. Before he went away, he asked me to engage in prayer. This astonished me very much. Such a thing never happened to me before, that a Druse should ask a Christian to pray with him. What is in this man's heart I do not know. I hope it has been touched by the grace of God, and that he will be led to the knowledge of his Son.

Thursday 25th.—Rose at five o'clock, and went to Beyrout, where I got some letters from Annan, and from Liverpool. I was glad to get these letters, that I might hear from my dear friends in that land which I love. About eleven o'clock, Mr Benton arrived at Beyrout, and we went together to the *Mars*. The Rev. Mr Payne received us in a very friendly manner. After taking lunch, we were conducted through different parts of the ship. About two o'clock we came on shore, and went to the Ras Beyrout hotel, where we found about 350 men belonging to the *Mars*, all seated at tables, and each with *rations* ready for tea. Mr Benton gave them an address on temperance. In the course of this address, he stated that he had lived in this country about fourteen years, and all that time had not seen a drunk man! And, as for a woman here to be intoxicated, such a thing was never seen, and I hope never will be seen. One who spoke on this occasion said he was a Scotchman. When I heard him say so, my heart went towards him for the sake of my Scotch friends. After the meeting, I wished to speak with him, but I could not find him. This is the sort of men you should send out to us to shew a good example to our countrymen. We don't care for those who come to us and fill themselves with wine and *arrak*, and leave a bad name for England and Scotland. Send us the good, and keep the bad at home, and try to do them good; for you have the means more than we have.

This evening I spent with a friend, who is half Greek and half Protestant. We spent about three hours in religious conversation. I trust that the old man got some good. At first he was with the priest, and against me; but, in the end he took my part, and told the priest to stop,—he knew better than he.

Saturday 27th.—At home, busy with many things. In the afternoon, I went to return my *salam* to a Greek family from Beyrout. In this family I met with a number of ladies and gentlemen from Beyrout, Alexandria in Egypt, and Lebanon. At once we entered on the subject of the world to come. I spoke to them of my Master and Saviour without any shame or fear. Some of them agreed with me; others differed from me; but did not get angry. Some of the ladies were really very intelligent.

Sabbath 28th.—The people assembled to hear the gospel, but we had no preacher. Some of the men came and asked me to preach to them, but for fear that some might find fault with me, I declined.

Monday 29th.—Rose about five o'clock, and at seven set out for B'Hamdun, where I found Mr Benton ready to go with me to Zahleh. At five minutes past one, Mr Benton got my mare to ride on, and I got the young horse. We had not travelled above half an hour, when my horse's feet slipped, and I fell to the ground. My foot was entangled in the stirrup, so that I was in danger of being killed, but the young horse behaved well. Soon after this, we came to the new coach road to Damascus, along the side of which the telegraph wires have lately been put up. This is quite a new thing in our country. The road is very good indeed—as good as any road in Scotland, and perhaps better. It reminded me of the road between Stromness and Kirkwall. At half-past five we reached a place at the foot of Lebanon, to the south-east of Sook, called Cab Eles. It is a large village, but the houses are bad and very low. They are built of sun-dried bricks. Here we stopped for a short time. We learned that in the village there are about 200 children who could attend a school. There is a man who would like to teach, but the people are afraid of becoming *English*, if we opened a school for them. The man with whom we expected to lodge happened to be from home; so we went off about eight o'clock, and soon reached

VII. MAALAKA (*Musselburgh Station*). Here we lodged with a family who had lately left the priests and embraced the true religion. Abo Asaad, the head of this family, is a very interesting old man—so kind and humble. He with his son and his son's wife left the Greek Church. Soon after doing so, they experienced the hostility of the priests; but the whole family remained steadfast. I was glad to meet this old man; he interested me very much. The population of this place is about 3000. Of the Greek Church, 300; Greek catholics, 800; Roman Catholics, 800; and the rest are of other denominations. This old man has only one good room, part of his house having been burned during the war. He was so obliging as to leave this room for us, and to go himself to lodge with some of his friends. He has a family of six, and it is the only Protestant family in the place. This will shew what a small flock

the Saviour has here; but I trust that they will increase more and more. Our teacher and this family have suffered much from the priests. On one occasion, they sent children to stone the boys of our school, and this family. The number of our scholars at one time was thirty-five; now, all we have is five or six boys. Our opponents opened a school, and took away our children. I had thoughts of giving up this school, and employing the teacher in a more promising locality; but Mr Benton advised me not to do so, for the sake of this family; and having considered the matter, I resolved to take his advice, in the mean time, for the following reasons:—1st, For the sake of this family; 2d, Because I hope all the children will come back to us in the winter; 3d, If we give up the school here, this might encourage the priests to treat us in the same way in other places. Therefore I mean to keep up the school even for one boy. The teacher is a Christian, and a missionary of Christ in this dark place, so that I trust he may be the means of doing some good.

After prayers and breakfast, we set out for Zahleh, about one mile distant from Maalaka. In these two places there are about ten or eleven thousand inhabitants, all living under the power of the priests, and especially the women. About twelve o'clock we arrived at

VIII. ZAHLEH (*East Caithness Station*), and went directly to the school. The children had gone home to dinner. We find on the roll, thirty-five; thirty-four boys and one girl; all of the Greek Church. In the afternoon we examined the school, and found some good in arithmetic, some good in the Shorter Catechism. At the conclusion the children sung a hymn. This is the most wonderful thing I ever saw, or heard of in my life, that the children of Zahleh should be heard singing hymns in a Protestant school. Before 1861, no missionary was allowed to live in this place. At one time, the people stoned this good Christian and minister of the cross of Christ—the Rev Mr Benton, who is now with me in this room.

The school-room here is large and good, but we pay rent for it. If we were to ask the people to give us a room free, their answer would be, “Who sent for you to come?”

In the evening a great number of gentlemen came to see us, and begged us to send them a missionary to preach to them. Most of them, I do believe, are sincere in making this request. They said, “Before the place was open, you were anxious to come to it; but now we ask you and you won't come.” This is very true; such was, and is, the case.

Wednesday, 1st October.—Rose about five o'clock. Soon afterwards one of the gentlemen who came the previous evening asking us to send them a missionary, called, and took both Mr Benton and myself to see his house, which he said he would give to a missionary if one were sent.

He offered all his house free, but we thought he should have a small sum as rent for it; because, in the event of a missionary coming, he would have to leave it, and go to another house. Mr Benton, although once stoned here, is quite willing to go to the place with his wife and family. Mrs Benton is also willing to accompany him; and the people wish to have him, because he forgave them, and begged the government not to punish them.

After examining the school, I gave the children a short address about Wick, and distributed among them some pencils and other things which I brought with me from Scotland. About a quarter to nine o'clock we left Zahleh, and began to ascend a hill by a very rough road. In the town, and on the way up, I felt very warm; but when we reached the top of the hill, I had to put on another coat, and felt very cold indeed. As we proceeded, we came to a spring of water, called Sunin. At this fountain we rested for a short time. The water is extremely cold. I put my hand into the spring, and could not count more than *thirty-seven* when I felt as if my hand were frozen, and was glad to withdraw it. I regretted that we had nothing to eat with this good water except a piece of bread. We now came to a piece of bad road, and had to travel on foot. About three o'clock in the afternoon we arrived at

IX. BISKINTA (*Dunse Station*). On reaching the school, we found there ten boys, all belonging to the Greek Church. This school was at one time numerously attended; but about six weeks ago, a priest of the Greek Church, sent, as I was told, by the bishop, came to the place. This wild priest came to our school, and, using very abusive language, spat upon the teacher. Thereafter he opened a school and took away our scholars. If they refused to leave our school, he threatened to put them under the "curse" (*bann of the Church*).

The inhabitants of this place number about 3000; one half are of the Greek Church, the other half Roman Catholics;—no Druses. There are nine churches. The priest that did us all the mischief, came to my house before I went to England, and told me that he wished to become a Protestant; but, for certain reasons, I could not receive him. More lately he called on Mr Benton, and expressed the same wish to him. And when he found that we were not prepared to receive him as he desired, he set himself to act in opposition to us. We wished that the Lord might make him a Christian.

We spent this night in a friend's house. Some of the men came to see us, and we had a long conversation about the world to come.

October 2d.—We rose about five o'clock, and after breakfast left at a quarter before nine. For about an hour we could ride, but after that we came to a very deep valley, called the Valley of Skulls. It took us an hour and a quarter to reach the opposite side; although, if from one

side of the valley you should call to a person at the other, your voice would be distinctly heard. On these roads one cannot travel more than three miles an hour. At a quarter-past twelve noon, we arrived at

X. EL SHUWEIRE (*Aberdeen Station*). About one o'clock we went to the school, and found in it twenty-four scholars, viz., twenty-one boys and three girls: all of them Greek Catholics. This is a good field to work in. The people desire to have a preacher to reside among them; but at present we have no one to send to them. The teacher belongs to the place. He is a worthy person, but not learned nor accustomed to teach. Mr Benton put him there till my arrival. Both we and he were of opinion that he should come to Mr Benton's house to study during the winter; and thereafter we will send him back to his present situation. But I am at a loss where to find one to fill his place in the mean time. I am waiting on the Lord to give me one; and I hope to get a female teacher also. The population of this village is about 2040. There are no Druses, and the place was not molested at all during the war in 1860.

After examining the school, I opened a parcel containing a variety of things sent to me by the Committee at Aberdeen through Mrs J. B. M'Combie, for distribution among the children. So I gave them accordingly, and at the same time, I gave an address about friends in Scotland. The children were very thankful, and much delighted with their presents, but the ball seemed to please them most of all. They went out and played with it for an hour; then brought it in, and gave it to the teacher to keep it for them. I was told that, while they were playing, if any boy that did not belong to the school offered to join them, they put him off.

This evening we spent in reading and prayer. Our teacher's wife reads very well, and we thought of making her a teacher for the Girls' school in this place.

October 3d.—At a quarter to eight o'clock we left the town, and about eleven we reached

XI. ARSUN (School supported by John Heugh, Esq., Manchester). We found in this school eight scholars—seven are Druses, and one Greek, a very clever boy about nine years of age, who has read nearly the whole of the Bible. The school at one time was large and doing well; but the priests did all they could against it. They opened another school and took away our scholars. Our teacher is a student of the Training School at Sook, and is about nineteen years of age. Finding the number of scholars so small, and considering that the teacher is young, I brought him with me to Sook, in order to place him in the Training School during the winter. Afterwards I will send him back to Arsun, or to some other station.

After spending some time here, we took our departure, and came to

XII. RAS EL METN (*Perth Station*). Here we found a very large school. On the roll, seventy-two; present, sixty-four, of whom seven are girls. The children are taught in classes, and good order is maintained. Having examined the school, we found it the best that we had seen in our journey. I do not think that we have a better, or that there is a better one in this country.

At the close of the examination, I distributed among the children the presents which were sent out to them by Mrs W. S. Turnbull of Huntingtower. A number of the head men were present on the occasion. They expressed no little astonishment that the people of Britain, after opening *free* schools, should send these nice things to their children. They were much pleased, and each of them wished to take me with him to his house. One seized hold of myself; another took my horse and went off with him. I promised to visit the others next time. In this place there are about 200 houses, and 1200 inhabitants, of whom 500 are Christians, the rest Druses. Mr Benton had gone home to prepare for the Sabbath; and on Saturday, about ten o'clock, I arrived at

XIII. KOREIBY (*Jonkoping Station*). Found on the roll, twenty-four; present, thirteen,—five boys and eight girls. These children read well; and some knew the Shorter Catechism. I gave them a short address about the Christian friends in Sweden, by whom this school is supported. Some of the sheiks came to the school, and thanked both me and its supporters for having opened it among them. My hope is, that in winter this school will be a large one. The schoolroom is good, and given free by the people. The teacher is good also. He likes the work, and I like him; but, poor young man, he has to suffer for Jesus' sake. He was about to be married to a cousin of his own, but when the priest understood that he would not break off his connection with us, he took the young woman, and means to give her to another man, whom he wishes her to marry. After some conversation with the sheiks, I came away. On my arrival at B'Hamdun, I found Mr and Mrs Benton waiting for me to dinner. After dinner I took my leave, and on reaching home about seven o'clock, found some of the teachers waiting to receive their salaries. At once I began to pay them, as the money was ready.

Sabbath 5th, at home; Monday, Tuesday, and Wednesday at home writing for the mail. I don't think there is any one in this country that has so much to do as I have at present; but my help is from the Lord of all good.

The journey last week occupied from Monday at seven A.M., till Saturday at seven P.M. The distance travelled is about 100 miles by the way we went; and the rate of travelling, say three miles an hour, for

the roads are bad. I left home on Monday as a *young* man, and returned on Saturday as an *old* man. But the cause is good. I am happy in my work, and my life will not be dear to me, for His sake who died for me.

There are still two schools which I have not seen, but I hope to visit them this week, and I will write to you about them by next mail. I hope to open one or more schools next week in a different part of Lebanon. I had four letters, two days ago, from that part, expressing a desire to have schools, and agreeing to comply with my terms. I am also about to receive a few more young men to the Training School. I am anxious to do all I can for this school, as we are much in want of teachers. The country is very quiet at present, and the people are crying for the bread of life. Give us, and God will give you.

I hope and trust that you will lay this long letter, or some of it, before our good Committee, that they may try to help me, both by their prayers and by their means. Let us all remember the great love wherewith God hath loved us, and let us love each other, and try to lead sinners to the Son of God, that they may be saved. Our time is short, and we should not lose any of it. For my own part, if grace be given me, I shall serve both my Saviour and the Committee faithfully. May I ask you again to try and do what you can on behalf of the Training School. Meet with the Ladies' Committee, and tell them from me that without this school we will have no teachers. Please give my kindest regards to every member of our Committee. May God be with them to bless them.—I am, my dear Sir, yours very truly,

E. G. SALEEBEY.

SOOK EL GHURB, MOUNT LEBANON, 17th October 1862.

“ In my last letter, dated 8th inst., I mentioned that there were two of the schools which I had not seen, for want of time. I am happy to say that I have now visited them, and am able to give you some account of both. On Thursday, the 9th, after breakfast, I set out for a little village in which our Governor lives. I called on him to return my salam, because he called to see me on my return from England. About 11 o'clock I arrived at

XIV. EL ABADYEH (*Ayr* Station). In the school here I found on the roll 39 pupils; present, 35. Of these, 31 are boys, and 4 girls. Three out of the 39 are of the Greek Church; all the rest are Druses. A class of 7 read in the Bible. They stood up, and read to me, without any diffidence. Thirteen are at the “Reading Book.” Ten stood up, and repeated a number of questions in the Shorter Catechism. The school-room is a very good one.

Just as I was about to leave this place, a Druse boy, 13 years of age,

who had been absent from school on some business, came in, and told me that when Mr Benton last visited the school he promised to give him a book, if he would commit to memory the Shorter Catechism. "And now," said the boy to me, "if you will hear me, I am ready to repeat it." I told him that at present I had no leisure to hear him, but said I would do so when I came back, and that if he repeated the Catechism correctly I would give him the book—asking him, at the same time, what kind of a book he would like to have. He replied, "An Arabic Grammar." I was not a little astonished to find a Druse boy offering to repeat the Shorter Catechism.

Abadyeh is a very eligible locality for a school. If we work in faith, and in love to the Saviour, we will get many to see him as we do. The teacher, who is a young man, about 22, studied for a time at our Training School. Some of the head men came, and expressed to me their gratitude to the British for giving them the school. This afforded me an opportunity of speaking a word on behalf of our English and Scotch friends. Leaving Abadyeh, I went to visit

XV. ALEIH (*Dundee Station*). Find on the roll, 24; present, 21. Four are Druses; the rest belong to the Greek Church. Eight, read in the Bible; 15 in the "Reading Book." Most of them are very young. After seeing the school, I opened a small parcel, given to me by Mrs Caird, Dundee, containing various things intended as prizes for the children. I gave something to most of them, and they were much pleased.

On my arrival at home, I found in the house a box of Arabic Bibles, sent from Glasgow for the use of our mission.

On the 13th, I sent my brother-in-law to Zahleh, to open there a

XVI. GIRLS' SCHOOL (No. 1 supported by Christian friends in Glasgow, through Miss E. V. Ingram).

Another good friend, who is a preacher of the gospel, and at present employed by the Americans, I sent to open a school for me at a place called

XVII. B'AKLIN (School* supported by John Heugh, Esq., Manchester), about four hours' ride to the south of Sook. This is quite a new field, and a very important one. Here, at present, is the seat of the Governor. Three more new schools are wanted in that part of the country, and the people wrote to me last week to tell me that they are ready to help me, in the way of providing school-houses, and that they will pay for our books if I will only send them teachers. I would like very much to open schools in that district, but I have no teachers. I

* Transferred from Arsun.

hope, however, to find one or two, till my young men now under training be qualified to teach. Pupils enrolled, 101.*

14th.—At home writing. At 2 o'clock I had a visit from the Rev. W. A. Benton, and about 3 I had a visit from the Rev. Mr Bird. After a little while, Mr Bird said, "The people of Deir Kooble wish to have a school, and ask you to open one for them. But you said, unless you heard that we do not wish to re-open the school there, you would not open one. And now I have called to tell you that we do not intend to re-open the school at Deir Kooble; so you may open one if you please." I inquired if he could recommend the place as eligible for a school. His answer was, that he did not know well.

15th.—At home writing. About mid-day, a Druse brought me a note from Mr Benton, informing me that the people of the village to which the Druse belonged wished to have a school. My answer was, that I would see Mr Benton, and consult with him on the subject.

On the 16th I went to B'Howarah, to return my *salam* to the people, and to see what our school-room needed before winter. On returning home about sunset, I saw a tiger lying on a rock, about 200 yards from the road. He looked at me for a long time, but did not stir; and I thought it best not to disturb him. I was alone, and had no arms—only an umbrella. Perhaps he thought it was a gun, and so kept quiet. I had not seen a tiger before, for the last twenty years.

17th.—At home, writing for the mail. I have opened two new schools. One of them is a girls' school at Zahleh, and the other is at a place to the south of Sook, in quite a new field. Three more new schools are wanted just now. The people of these three places wrote to me last week, informing me that they are ready to give me school-rooms free, and to pay full price for school books. All I want at present is teachers. The whole land is before us, and the people are crying for the Word of Life. We never had such an opportunity for introducing the light of the gospel among a benighted population. In some parts of the country we have full liberty to teach, and to preach, and to open schools; and, if it were not for the priests, all the people would be on our side. In my last, I asked you to do what you could on behalf of the Training School,

* Since the Report was written, the following new Schools have been opened, viz. :—

Korneille School (*Dumfries* station), opened 12th December 1862.

Kaffir Nabrach School (*Annan*), opened 12th December 1862.

El Muktara Boys' School (*Liverpool* station), opened 12th January 1863, Pupils enrolled, 72.

El Muktara Girls' School (No. 2 supported by Miss Ingram and friends, Glasgow). Pupils, 40.

El Raboun School (*Sunderland* station), transferred from El Shuweifat. Pupils, 26.

The Colporteur and Bible-reader supported by the Free Presbytery of Auchterarder entered on his duties January 1863.

and now I beg to say that I would like that you should bring this school prominently before the Committee. Without the Training School, our work will not go on well. I have no doubt if you bring this school fully before the minds of the Christians of Edinburgh, they will keep it up, and they are quite able to do it.—Yours very truly,

E. G. SALEEBEY.

It is unnecessary to add more. The statements and appeals of these documents will not, it is trusted, be without effect. If any reliance is to be placed on human testimony, the Lebanon Schools are doing a good work at small expense, in a most interesting and necessitous field.* Better means for the work do not at present exist than what are here employed, and the Committee have the utmost confidence in commending these schools anew to those who take an interest in them.

III.

COLPORTEUR.

The Committee are glad to be able to subjoin an extract from a letter of Asaad Abdallah Saleebey, the Colporteur and Scripture-reader (supported by E. Caird, Esq., Dundee), addressed to Mr S. Saleebey, under date of Nov. 30 :—"I'll tell you about my work. Every moment I thank God, who brought me from darkness into marvellous light, by your teaching me. I go from one village to another, and visit, and read the Word of God. Last Sabbath I was at Zahleh, and we had prayer there, and began to sing. There was a good company of men and women. The man Abdalla, maker of images, began to speak much against his former work. Be rejoiced for B'taloon. Your seed sown there has borne much fruit. My father left his church, and now joins with us; and the holy Bible enters every house in B'taloon. Thirty-three families are converted, and confess Christ. No doubt this is the finger of almighty God. Please do not forget us in your prayers to God, that he may keep us in his faith to the end.—I remain, your true brother in our Lord Christ,

ASAAD ABDALLAH SALEEBEY."

The following cities and towns have undertaken to support one or more schools each, viz. :—

Aberdeen,
Annan,
Ayr,
Carlisle,
Dumfries,
Dundee,

Dunfermline,
Dunse,
Edinburgh,
Glasgow,
Greenock,
Hawick,

Kirkcaldy,
Kirkwall,
Liverpool,
Musselburgh,
Newcastle-on-Tyne,
Perth,

* See Appendix.

Ross, Stirling, Sunderland,	Wick and Pulteneytown.	<i>In Sweden.</i> Jonkoping.
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John Heugh, Esq., Manchester, supports one school.

* * When Local Treasurers at any time change their residences, it is earnestly requested that notice be sent to the Rev. Mr WILSON, Offices of the Free Church, Edinburgh, *Corresponding Secretary*, by whom Local Treasurers and Collectors requiring additional copies of this Report will be supplied, on application.

APPENDIX.

Extract of Letter from Rev. Eli Smith, American Missionary, to Robert Trotter, Esq.

“ It is plain that Elias is the proper person to be the Superintendent, if in practice he develops a capacity for the business equal to that of his brother Solomon.”

Extract of Letter from Mr Malcom Laing Meason to Mr E. G. Saleebey.

“ BEYROUT, 19th November 1859.

“ MY DEAR SIR—You have asked me my opinion regarding the Lebanon Schools, and the care you and your brother exercise over them. I can only say, that I resided with my family next door to you six months of the autumn now past, and I can safely say, that all the intercourse we had with yourself, your sisters, and your brother, was most pleasing and satisfactory to us in every way. I can also speak of the unremitting attention which yourself and your brother pay to the schools under your care, and feel certain, from what I have witnessed in Sook and in other parts of Lebanon during the past year, that these schools are destined, humanly speaking, to effect great good throughout the mountains. I only wish we could number them, and number such schoolmasters as your brother, by tens instead of units.”

Extract of Letter from Rev. S. W. Payne, Chaplain of H.M.S. “ Mars ” to the Editor of the Witness.

“ H.M.S. ‘ MARS,’ BEYROUT, 31st July 1862.

“ And now allow me to give you an account of the three schools we visited. The first school we visited was at Khoreiby. We found in the school twenty boys and ten girls, of whom only one was a Christian, the son of the Maronite priest of the village. There were forty-one names on the school roll. Of the absentees, some were helping at the threshing-floors, and some were afflicted with ophthalmia. We examined the children, Mr Benton acting as my interpreter. The more advanced pupils, a class of eight, were able to read the New Testament. I proposed a chapter, and was surprised at the facility with which they found their places, the fluency of their reading, and the correctness of their answers to the questions which I asked in the Bible. Dr Watts’ and the Assembly’s Shorter Catechism are used in these schools, besides others in use in Scotland. The children are able to repeat these

catechisms, and I heard them say the Lord's prayer and the ten commandments. The school was clean ; and the schoolmaster, judging from the conduct of the pupils, seemed to be as good a disciplinarian as I ever met with in any school at home. I was equally pleased with the discipline of the other two schools.

The next school we visited was at Arsun. Here we found fourteen boys and six girls ; and, just as in the school of Khoreiby, there was only one Christian present. There were thirty names on the school roll, and the teacher alleged the same excuse for the absentees. He also stated, that his school had had double the number until within about a month ago, when the Greek and Maronite priests had the Christian children withdrawn, because the Bible was read in the school. We put them through the same course of examination, viz., reading, repeating catechism, and mental arithmetic ; and I have to say, that the intelligence of the boys was never surpassed in any parish school that I have inspected at home.

“The last school was at Ras el Metn. Here we found fifty-seven boys and seven girls ; the number of this roll being sixty-six, of whom thirty-two are Christians and thirty-four Druses. This school had two teachers ; and the cleanliness of the room and the children, and their readiness in finding the places in their books, and answering the questions which I asked, did them the greatest credit.”

SUBSCRIPTIONS.

Aberdeen—	£	s.	d.	£	s.	d.
Collect. by Miss Barbara Abel	12	2	6			
... Adam, Jessie, per Mr Milne . . .	0	14	9			
... Anderson, Æneas . . .	0	11	10			
... Anderson, Miss . . .	0	8	0			
... Anderson, Miss Mary . . .	0	7	6			
... Anderson, Miss, 21 Victoria Street . . .	0	12	6			
Anonymous, per Prof. Lumsden	0	5	0			
Ditto, per Mr Westerberg	0	1	0			
Collected by Miss Beattie . . .	0	6	6			
... Miss . . .	0	6	0			
... Daniel, Miss . . .	1	0	0			
... Duncan, Jessie . . .	0	17	6			
... Finlayson, Miss, St Mary Place . . .	0	12	0			
... Gifford, Miss . . .	0	5	6			
Gordon, George, legacy . . .	10	0	0			
Gilcolmston Free Sab. School	0	4	0			
Collected by Miss Horne . . .	1	12	0			
... Laing, Miss . . .	2	0	0			
... Leslie, Mr G., Crown St.	0	2	6			
... Lumsden, Miss Joanna	0	12	6			
Mann, George, donation . . .	0	5	0			
Mann, George, Belhelvie, do.	0	5	0			
Collected by Miss M'Donald . . .	0	2	6			
... M'Combie, Mrs J. B. . . .	3	15	0			
... Melvin, Mrs, Carden Pl.	0	10	0			
... M'Laggan, Miss . . .	0	7	6			
Music Hall, at meeting in Philip, Rev. Mr, Fordoun	0	5	0			
Collected by Miss Rettie . . .	1	0	0			
Roger, Mr (Pratt & Keith), sub.	0	10	0			
Collected by Mrs Russell, Fordoun . . .	0	12	4			
School, per Rev. Prof. Lumsden	0	12	6			
Collected by Miss Shepherd, Rosebank Lane . . .	0	16	6			
Smith, Mr, per Miss Anderson	0	10	0			
Watt, Miss Jessie, 75 Chapel St.	0	4	1			
Woodside Association . . .	2	0	0			
Interest on the above . . .	0	10	0			
Per Mr George King . . .				46	2	7
A Friend . . .				1	0	0
Per Mr Salecbey—						
Francis Edmond, Esq., Kingswell . . .	3	0	0			
Francis Edmond jun., Esq.	1	0	0			
Oscar Westerberg, Esq. . . .	1	0	0			
				5	0	0
Abernyte—						
Per Misses Cameron and M'Nab—						
Bannerman, Mrs . . .	0	5	0			
Collection at Meeting . . .	0	5	0			
Constable, P. . . .	0	5	0			
Playfair, Mr and Miss . . .	0	10	0			
Sabbath-School Miss. Box	0	6	0			
Tweedie, Mrs . . .	0	5	0			
Wilson, Joseph . . .	0	5	0			
Sums under 5s. . . .	4	15	9	6	16	9
Carry forward . . .				58	19	4

Brought forward	£	s.	d.	£	s.	d.
				58	19	4
Alloa—						
Collected by Misses Baird and A. M'Dowall—						
Baird, Miss . . .	0	5	0			
Forrester, Mr . . .	0	5	0			
M'Dowall, Mr . . .	0	10	6			
Melvin, Mr . . .	0	5	0			
Murray, Mr . . .	0	5	0			
Paton, Mr D. . . .	3	0	0			
Sums under 5s. . . .	1	15	0			
				6	5	6
Collected by Miss M. Henderson and Miss Wingate—						
Brydie, Mr T. . . .	0	7	6			
Johnston, Mrs James . . .	0	5	0			
Mitchell, Miss . . .	0	5	0			
Sums under 5s. . . .	1	2	0			
				2	0	0
Collected by Miss M'Alister and Miss Maxton—						
Dixon, Mrs . . .	0	5	0			
Paton, Miss . . .	0	5	0			
Sums under 5s. . . .	1	16	6			
				2	6	6
Collected by Mrs Johnston and Mrs M'Farlane—						
Kirk, Mrs . . .	0	5	0			
Moubray, Mrs . . .	1	1	0			
Knox, Mr R., jun. . . .	0	10	6			
Paterson, Mr Alexander	0	10	0			
Sums under 5s. . . .	0	2	6			
				2	9	0
Collected by Miss Duncanson and Miss Baird—						
Sums under 5s. . . .				0	14	0
Collected by Miss Roy and Miss Moir—						
Wingate, Miss . . .	0	7	6			
Sums under 5s. . . .	1	12	6			
				2	0	0
Per Mrs M'Dowall, £15, 15s.						
Annan—						
Collected by Miss Monro . . .	3	0	0			
... Misses Thomson and Montgomery . . .	1	11	0			
... Misses Blacklock and Irving . . .	2	2	10			
... Mrs Gellatley . . .	4	12	6			
... Mrs Gailey and Mrs Morrison . . .	1	18	0			
... Mrs Scott and Miss Clapperton . . .	2	17	6			
... Miss Palmer . . .	1	11	0			
... Misses Davidson and Pool . . .	3	6	6			
... Misses Gailey and Gardner . . .	1	12	6			
Carry forward . . .	22	11	10	74	14	4

	£	s.	d.	£	s.	d.
Brought forward	22	11	10	74	14	4
Annan—continued.						
... Mrs Gardner and Mrs Simpson	2	7	6			
Amount per Collectors	24	19	4			
Mrs Carruthers, Warmanbie, donation per Treasurer	0	10	0			
Miss Morgan, Greta, do.	1	0	0			
Amount of Receipt	28	9	4			
Remitted, per Mrs Simpson	20	0	0			
Collected after an address by Mr Saleeby	7	1	1½			
Benjamin Nicholson, Esq., Annan	20	0	0			
Total, £47, 1s. 1½d.						
Arbroath—						
Collected by Mrs Leslie, Free Ladyloan Manse	1	6	6			
... Miss Ann Barrie	0	18	6			
... Miss Helen Reith	0	9	8½			
... Miss Steven	0	7	3			
... Mr David Campbell	0	9	4			
... Miss N. Airth	0	5	0			
Free Ladyloan Sabbath School	0	12	9½			
Per Rev. Alex. Leslie	4	9	1			
East Free Church Sab. School	0	9	4	4	18	5
Ardrrossan—						
Collected by Mrs Stewart, Free Church Manse	0	9	6			
... Miss Torrance	0	4	6	0	15	0
Auchterarder—						
Per Mrs Milne, F. C. Manse—						
Captain Grove	1	0	0			
Mr Milne	0	5	0	1	5	0
Ayr—						
Per Mrs M'Innes, U. P. Manse—						
For Ayr Station Female School	20	0	0			
Collected in Darlington Place						
U. P. Church	2	5	0			
... in Free Church	5	0	0			
... in Wooden Church, Wallacetown	0	10	0	27	15	0
Banff—						
Collected by Mrs Smellie, F. C. Manse, and Jane Watson—						
Gordon, Mrs, 10 Castle St.	0	5	0			
M'Ewen, Miss	0	5	0			
Neilson, Mrs and Miss	0	10	0			
Smellie, Mrs	0	5	0			
Wood, Mrs	0	5	0			
Sums under 5s.	1	1	6			
... Alex. Gibson, Coast Mission	0	7	6	2	19	0
Belfast, 1861—						
Per Mr T. Sinclair.						
Collected by Miss Morgan—						
Black, Mrs	0	5	0			
Colville, Mr	0	5	0			
Corbett, Mrs	1	0	0			
Corry, Mrs	0	10	0			
Friend, A	0	6	0			
Friend, A	0	5	0			
Herdman, Miss	1	0	0			
Herdman, Mrs	0	10	0			
Lyttle, Mr	0	10	0			
M'Causland, Mrs	1	0	0			
Mackay, Mrs	0	5	0			
Morgan, Mrs	0	5	0			
Sums under 5s.	0	9	6	6	10	6
Carry forward.	165	18	4½			

	£	s.	d.	£	s.	d.
Brought forward	165	18	4½			
Belfast—continued.						
Collected by Miss Kane—						
Friends, Two	0	6	6			
Friends, Two	0	6	6			
Kane, The Misses	0	15	0			
Kingham, The Rev. John	0	5	0			
Logan, The Misses	0	10	0			
Millar, Mrs	0	5	0			
Sums under 5s.	0	18	6	3	6	6
Collected by Miss Mary Dunn—						
Sums under 5s.	1	0	0			
Collected by Miss Love—						
Friend, A	0	5	0			
Lindsay, Mr	0	5	0			
Love, Miss	0	5	0			
M'Ferran, Mr	0	5	0			
Wylie, A. D.	0	5	0			
Sums under 5s.	0	15	0	2	0	0
Collected by Miss Bristow Wilmont—						
From Finaghy Sabbath School	2	0	0			
Collected by Mrs Robertson—						
Coleman, John, Esq.	0	5	0			
Hamilton, James, Esq.	0	10	0			
Henderson, Mrs	0	5	0			
Robertson, Mrs	0	5	0			
Workman, Mrs	1	0	0			
Sum under 5s.	0	1	0	2	6	0
Collected by Mrs C. Finlay—						
Finlay, Mrs John	1	0	0			
Finlay, Mr and Mrs L.	1	0	0			
Finlay, Mrs Charles	0	10	0			
Hughes, Mrs Thomas	0	5	0			
Milford, Miss	1	0	0			
Shaw, Mrs Charles	0	5	0	4	0	0
Collected by Mrs Heyn—						
Friend, A	0	5	0			
Henderson, Mrs J. A.	0	5	0			
Heyn, Mrs	0	5	0			
Mackay, Miss	0	5	0			
M'Comb, Mrs	0	5	0			
Kirker, Mr	0	5	0			
Sinclair, Mrs	1	0	0			
Sums under 5s.	0	5	0	2	15	0
Collected by Mrs Workman—						
Caulder, Mrs	1	1	0			
Corry, Mrs J. P.	0	10	0			
Friend, A	0	5	0			
Killen, Mrs	0	5	0			
Roddy, Mrs	0	10	0			
Taylor, Mrs	0	10	0			
Workman, Mrs	1	0	0	4	1	0
Collected by Mr Cochran—						
Sums under 5s.	0	8	0			
Coll. by Mrs D. Mitchel, Burnam—						
Sabbath School Children	0	5	0			
Sums under 5s.	0	10	0	0	15	0
Collected by Mrs Sinclair, Hopefield—						
Alderdice, Thomas	0	5	0			
Allen, John	0	5	0			
Arrott, Mrs	0	10	0			
Bigger, Mr W. F.	0	10	0			
Bigger, Mrs	0	10	0			
Coe, Lady	1	0	0			
Getty, Mr J.	1	0	0			
Hamilton, Miss E.	1	0	0			
Hanna, Samuel	0	5	0			
Lowery, Mr J.	0	10	0			
M'Clure, Mr	0	10	0	6	5	0
Carry forward,	188	9	10½			

	£	s.	d.	£	s.	d.
Brought forward,	6	5	0	188	9	10½
Belfast—continued.						
E. and G. Pim, per Miss Hamilton		0	10	0		
Preston, Mrs		0	5	0		
Salter, Mr Ross		0	10	0		
Sinclair, Mrs		0	10	0		
Sinclair, Mr		1	0	0		
Smith, Mr G.		0	5	0		
White, William		0	5	0		
Workman, Mrs		0	10	0		
Sums under 5s.		0	11	6		
Collected by the Misses Reid		2	0	0		
Received at Public Meeting		1	5	6		
Amount of Receipt, £42, 19s. 0d.						
Blairgowrie—						
Per Mrs Baxter.						
Collected by Miss J. Inches	1	13	0			
... Miss Kidd		1	4	6		
... Mrs Duff		0	13	8		
... Miss Harris		0	5	0		
... Mrs Low		0	2	6		
... Mrs Young		0	2	6		
... Mrs Baxter		0	5	4		
				4	6	6
Brechin—						
East F. C. Young Women's Prayer Meeting		0	5	0		
Burntisland—						
Per Mrs Couper.						
Collected by Mrs Boosie	1	1	0			
... Mrs Barrie		1	6	0		
... Kynneir		1	1	0		
... Miss M'Donald		0	12	0		
... Miss M'Laren, 1861		0	10	0		
				4	10	0
Carlisle—						
Per Rev. R. Jackson, Wreay—						
Miss Campbell, Wreay Hall	1	0	0			
Wm. Forster, Esq., Carlisle	1	1	0			
Rev. John Monkhouse, Lyz-zich Hall	1	0	0			
Rev. T. D. H. Battersby, Keswick	0	10	0			
T. H. Graham, Esq., Edmond Castle	1	1	0			
Mrs Graham, do.	1	1	0			
The Misses Jackson, 4 Bolton Place, Carlisle	0	10	0			
Rev. J. Simpson, Carlisle	0	5	0			
Mrs Benn, Woodside	0	10	0			
Mrs Wauchope, Dacre Lodge	0	10	0			
Miss Clarke, Newbigging Hall	1	1	0			
Miss H. Clarke, do.	1	1	0			
				9	10	0
Collected at Carlisle after Address by Mr Saleceby	6	15	0			
Carnoustie—						
Per Mrs Comrie	1	17	3½			
Crieff—						
Monzie Free Church Congregation, per Rev. J. Omond	6	16	1			
Cullen—						
Collected by Miss Grant—						
Mrs Mackay	0	7	0			
Mrs Ross	0	5	0			
Miss Patton	0	5	0			
Sums under 5s.	1	15	0			
Carry forward,	2	12	0	236	6	9

	£	s.	d.	£	s.	d.
Brought forward	2	12	0	236	6	9
Cullen—continued						
Collec. by Mr J. Lawrence—						
Sums under 5s.	0	7	9			
Collected by Alex. Reid—						
From Ordens of Deskford S. School	0	5	0			
Per Mrs Mackay				3	4	9
Cumbræ—						
Collected in Free Church	2	0	0			
Free Church Sabbath School	0	11	0			
				2	11	0
Cupar Fife—						
Col. by Miss Rigg	0	18	0			
... Miss Christie, Scotsraig	1	2	0			
				2	0	0
Dalkeith—						
Collected by Mrs Bryce	1	8	0			
... Mrs Elliot	1	16	0			
... Mrs Tod	1	17	6			
... Miss Anderson	1	18	6			
Per Dr Bryce				7	0	0
West U. P. Church Sabbath School.				0	10	0
Dingwall—						
Per Mrs Mitchell, National Bank				12	0	0
Dollar—						
Mrs Hill, Free Ch. Manse	0	5	0			
Collected by Miss Hume	5	5	6			
... Miss Monteith	1	2	6			
... Miss M'Gilloivrye	0	18	6			
... Miss Birdwood	0	2	6			
... Miss Myline	0	6	2			
				8	0	2
Dumfries—						
Collected by Mrs J. B. Milligan,						
Buccleuch Street	2	12	6			
... Misses Inglis, Irish St.	1	12	0			
... Mrs Kennedy, St David's Street	2	4	0			
... Mrs Purves, F. C. Manse	1	9	0			
... Miss Kemp, Terregles St.	1	7	0			
... Misses Berwick, Albany Bank	0	10	0			
... Mrs Grierson, Chapel Mount	0	15	0			
Per Mrs Grierson				10	9	6
Second Remittance, per do.				1	7	3
Col. by Miss Jane Payne	1	0	0			
... Miss M. Irving	0	15	0			
... Miss J. Cumming	0	10	10			
... Miss Wells, Collin	0	8	1			
... Mrs Ireland, Drummuir	0	16	0			
Sums under 5s. do.	0	3	6			
The Dalton Subscriptions, per Miss Payne	0	16	6			
Per Mrs Ireland				4	8	11
Per Mr Elijah Saleceby:—						
Col. at evening meeting in Free Church	4	5	10½			
Less expenses	0	4	6			
				4	1	4½
Col. in Queensberry Street U. P. Church	2	12	10			
Expenses	0	1	6			
				2	11	4
Col. in Maxwelltown F. C.	2	9	0			
Expenses	0	1	0			
				2	8	0
Col. in Free Church, Ruthwell	1	3	3½			
... Mount Kedar Church	1	7	2½			
Carry forward	200	9	6½			

	£	s.	d.	£	s.	d.
Brought forward				299	9	6½
Dumfries—continued						
Miss Walker, Banks of Clouden, by				1	0	0
Dumfries						
Subscriptions	16	5	8			
Per Mr Saleebey	12	11	2½			
Dumfries and neighbourhood	29	16	10½			
Dundee—						
Collected by Mrs E. Caird—						
Anderson, Alexander, Esq.	0	10	6			
Anderson, Patrick, Esq.	0	10	6			
Armitstead, George, Esq.	1	0	0			
Baxter, Mrs, Hazel Hall	1	0	0			
Baxter, Misses, Ellangowan	1	0	0			
Baxter, Lady, of Kilmaron	1	0	0			
Baxter, John B., Esq.	1	0	0			
Couper, Mrs	0	10	0			
Chalmers' F. C. Sab. School	0	16	0			
Duncan, Peter, Esq.	1	0	0			
Gourlay, Mrs, Airlie Lodge	0	5	0			
Guthrie, James, Esq.	0	10	0			
Henderson, Alexander, Esq.	1	0	0			
Henderson, John, Esq.	0	5	0			
Jobson, Mrs and Misses	0	7	6			
Kellor, Mrs, two years	0	15	0			
Kinnaird, The Rt. Hon. Lord	2	0	0			
Lowson, William, Esq.	0	10	0			
M'Donald, James, Esq.	0	5	0			
M'Gavin, Rob., Esq. of Bal-						
lumbie,	1	0	0			
M'Walter, Alexander, Esq.	0	5	0			
Martin, W., Jun., Esq.	0	10	6			
Mills, James, Esq.	0	10	0			
Mollison, Mrs, Naughton	1	0	0			
Moncur, Alex., Esq.	0	5	0			
Paterson, James, Esq.	0	5	0			
Shield, James, Esq.	0	10	0			
Shiel, John, Esq.	1	0	0			
Small, David, Esq.	1	0	0			
Smith, John, Esq.	0	10	6			
Smith, Thomas, Esq.	1	0	0			
Symers, Mrs and Miss	0	7	6			
Watt, Mrs	0	10	0			
	22	18	0			
Collec. by Miss Hill, Broughty						
Ferry—						
Martin, Mrs D.	0	5	0			
Smith, Miss	0	5	0			
Young, Mrs and Misses	0	10	0			
Sums under 5s.	1	11	6			
Collected by Miss Anderson,						
Broughty Ferry	0	7	0			
... Miss Skinner, do., two						
years	3	2	10			
... Miss Barrie	1	3	6			
... Mrs Cunningham	1	15	6			
... Factory Girls	0	2	0			
... J. Mackay	0	6	0			
... Mrs H. Walker, Newport	1	0	0			
... Mrs M'Leod, do.	0	17	0			
... Mrs Christie, Tay Square	1	0	0			
Per Mrs E. Caird	35	3	4			
Dunfermline—						
Collected by Miss Robertson,						
Chalmers Street—						
Mrs Peter Taylor	0	5	0			
Mr Henry Reid	0	5	0			
Mrs A. Wallace, Brucefield	0	5	0			
Sums under 5s.	1	6	6			
	2	1	6			
Col. by Miss M'Farlane—						
Miss Stenhouse	0	5	0			
Two donations	0	5	0			
Carry forward	0	10	0	337	14	4½

	£	s.	d.	£	s.	d.
Brought forward	0	10	0	337	14	4½
Dunfermline—continued						
Mr M'Farlane	0	5	0			
Sums under 5s.	1	15	0			
Collected by Miss Whitelaw						
and Miss Curror—						
Provost Whitelaw	0	10	0			
Mrs Whitelaw	0	5	0			
Miss Whitelaw	0	5	0			
Mr William Rutherford	0	10	0			
Miss Rutherford	0	5	0			
John Landale, Esq.	0	5	0			
Mr Henry Bardner	0	5	0			
Mr Gray	0	5	0			
A Friend	0	5	0			
Sums under 5s.	1	6	0			
	4	0	0			
Collec. by Mrs Hutcheson—						
Mr E. Hay, Fairlybrae Cot.	0	7	6			
Mr Walker	0	7	6			
Mr Saunders	0	5	0			
Mrs Beveridge, Priory House	1	0	0			
Sums under 5s.	0	7	0			
	2	7	0			
Collected by Mrs P. Robertson						
and Miss Scotland—						
Mr David Elder	0	7	6			
Mr G. Johnston	0	5	0			
Mrs Wilson	0	5	0			
Dr Morris	0	5	0			
Sums under 5s.	2	13	6			
	3	16	0			
Collected by Mrs M'Kenzie—						
Miss Turnbull	1	0	0			
Miss Mary Turnbull	0	5	0			
Mrs Bruce	0	5	0			
Mrs Duncan	0	5	0			
Mrs Alexander	1	0	0			
Mr Kennedy	0	5	0			
Mr Clark	0	5	0			
Mr George Wilson	0	5	0			
Mrs Ferrier	0	10	0			
Mrs Kerr	1	0	0			
Miss Chalmers	0	5	0			
Sums under 5s.	1	10	0			
	6	15	0			
Collected by Mrs Philp and						
Mrs Shearer—						
Mrs Whyte, donation	1	0	0			
Mrs Philp	0	5	0			
Mrs Shearer	0	5	0			
Mrs Ballingall	0	5	0			
Mr and Mrs Greig	0	6	0			
James and And. Campbell	0	5	0			
Mr David Birrel	0	5	0			
Mrs Brown	0	5	0			
Mrs Robert Wilson	0	5	0			
Mr Lilburn, Knock House	0	5	0			
Mr Christie, Crombie	0	5	0			
Mr Brunton, Pitconochle	0	5	0			
Sums under 5s.	2	13	0			
	6	9	0			
Collected by Mrs Dr Brown—						
Miss Kilgour	0	5	0			
Miss M'Donald	0	5	0			
Mrs Dr Brown	0	5	0			
Sums under 5s.	0	12	0			
	1	7	0			
Per Mrs Shearer, £29, 5s. 6d.						
Dunkeld—						
Per Miss Stewart, Derculloch						
House—	1	0	0			
Dunning—						
Committee, per Miss Malcom	6	11	11			
Carry forward	372	10	3½			

	£	s.	d.	£	s.	d.
Brought forward				372	10	3½
Dunse—						
Collected by Misses Paterson and Crawford	4	1	0			
... Misses Gibb and Dickson	1	4	6			
... Misses Dickson and Swan	1	0	0			
... Misses Redpath and Scott	0	7	2			
... Misses Wilson and Mercer	2	0	0			
... Misses Newton and Scott	4	8	6			
... Misses Blair and Weir	1	0	5			
... Misses Weatherhead and M'Dougal	1	15	9			
... Miss Mary Ann Blackhall	1	2				
... Miss Luke	1	15	0			
... Misses Rae and Gibson	0	6	0			
Misses Swinton, Edin., sub.	1	0	0			
Misses Campbell Swinton, Birmingham, do.	0	10	0			
Sinclair's-hill District, per Mr Laurie	0	1	6			
Per the Rev. Mr Fairbairn, Allanton	0	10	0			
Mrs Trotter, Cranston	0	10	0			
Per Mrs Crawford, Mountview				22	0	0
Edinburgh—						
Per Mrs Martin				8	7	5
M'Crrie Church, collected by Miss Fraser—						
Mr J. M'Crrie	0	6	0			
Sums under 5s.	0	10	0			
Per Miss Turnbull	0	9	6			
... Miss Henderson, Bible-Class	0	5	0			
Sums under 5s.	0	7	0			
				1	16	6
Collected by Mrs Duddingston	1	0	0			
A Friend, per do.	1	1	0			
Collected by Miss Limond	1	5	0			
A Friend, per Lady Moncrieff	1	0	0			
Miss Mitchell, Doune Terrace	1	0	0			
A Friend	0	2	0			
Thankoffering, E. M.	0	2	0			
G. W.	6	7	6			
				8	17	6
College Street U. P. Church, col. by Mrs Brown, Lothian St.				1	0	6
Per Mr E. G. Saleebey—						
Colonel Davidson	1	0	0			
Collection, College Street U. P. Church	0	13	6			
				1	13	6
Collected by Miss M. Cobban, 8 Mary Place—						
For 1861, printed in Report, 10s., instead of £1, 10s.				1	0	0
Elgin—						
Per Mrs M'Donald—						
Collected by David Morice	0	17	0			
... Miss Collie, East Street	0	4	6			
... Miss Pringle, Hay Street	0	14	0			
... Mr J. M'Donald	0	19	0			
... Miss Mylne, Infant Sch.	0	7	0			
... Miss Gatherer, North St.	0	5	0			
... Mrs M'Donald, Caledonian Bank	0	6	0			
				3	12	6
Erskine—						
Col. at meeting in schoolroom	2	0	0			
Fairlie—						
F. C. Young Men's Sab. Class	0	3	0			
Findhorn—						
Free Church Sabbath School	1	10	0			
Carry forward				416	11	2½

	£	s.	d.	£	s.	d.
Brought forward				416	11	2½
Fochabers—						
Children of Free Church	0	5	0			
Frickheim—						
Collected by Miss Scrymgeour	0	10	8			
Galashiels—						
Collected by George Robinson	0	5	1			
... Stephen Oliver	0	18	0			
... John Winter	2	3	4			
... Thomas Young	0	5	0			
Per Mrs Fettes, Ladhope	3	11	5			
Per Miss Laidlaw	0	11	0			
				4	2	5
Glasgow—						
Per Mrs George Burns—						
Anderson, Mr John	0	10	0			
Arthur & Co., Messrs	1	0	0			
Birkmyre, Provost, Port-Glasgow	2	0	0			
Blantyre, Lord, per Rev. Mr M'Kie	1	0	0			
Brown, Hugh	1	0	0			
Bryce, Mr J. D.	1	0	0			
Buchanan, Mr W., M P.	1	0	0			
Burns, James	2	0	0			
Burns, Mrs George	5	0	0			
Campbell, J. & W., & Co.	2	0	0			
Connal, Mrs.	1	0	0			
Davidson, Mrs, Ferncliff	1	0	0			
Doddrell, Mrs G. J.	1	0	0			
Euing, Mr William	2	0	0			
Few, Mr Forrest, per P. W.	1	0	0			
Galloway, Mrs, Preston	1	0	0			
Graham, Mrs, Duncutha	1	0	0			
Kidston, Mr J. B.	0	10	0			
Kerr, Mr J. G.	2	0	0			
King, Mr John	1	0	0			
Lowther, Mrs, Wilton Castle	2	0	0			
M'Aulay, Mr T., The gift of 30	0					
Meiklejohn, Mrs, Edinburgh	2	0	0			
Mirrlees, Mr	1	0	0			
Mitchell, Mr James	1	1	0			
Oswald, Miss, Scotstown	5	0	0			
Rowan, Mr Michael	0	10	0			
Small, Captain	0	10	0			
Smith, Messrs Geo., & Sons	2	0	0			
Stevenson, Mr N.	1	0	0			
Stewart & M'Donald, Messrs	2	0	0			
Walker, Mr Peter	1	0	0			
Buckie U. P. Sabbath School, per Rev. Mr Barras	1	3	9			
London Road U. P. Sab. Sch., per Mr George Thompson	4	0	0			
Collected by Rev. Mr M'Kie's						
Children, Erskine	0	12	6			
... Miss Bessie Pollock	1	1	0			
... Miss Munro, Rutherglen	3	9	6			
... Miss M'Nulty, do.	0	18	6			
... Miss Greenshields	1	15	0			
... James Harrower	0	13	10			
... David Whyte	0	10	6			
Collection by Mr Burns's Men after a sermon by Dr Robson	3	0	0			
Collected by Miss King, Lochwinnoch	0	18	3			
Proceeds of a Soiree at ditto, per Rev. J. Cunningham	4	0	0			
Fifth part of a Prize gained at Volunteer practice	0	16	6			
Collected by Dr Paterson, Partick—						
Mr Beattie	0	5	0			
A Friend	0	10	6			
Ditto	0	2	6			
Carry forward	99	10	4	421	9	3½

	£	s.	d.	£	s.	d.
Brought forward	99	10	4	421	9	3½
Glasgow—continued.						
Mr Kirkpatrick . . .	1	0	0			
Mrs Kirkpatrick . . .	0	5	0			
Mrs Miller . . .	0	5	0			
Mrs Arthur . . .	0	5	0			
Mrs Dykes . . .	0	5	0			
Mrs Patterson . . .	0	5	0			
Mr M'Kinlay . . .	0	10	0			
Miss Dunn . . .	0	5	0			
Miss Stronach . . .	0	5	0			
				102	15	4

Collec. by Miss E. V. Ingram, 27 Stanley Street, for Female School No. 1—						
Anderson, Mr John . . .	1	0	0			
Anderson, Mrs A. . . .	0	5	0			
Baird, Mrs Hugh . . .	0	5	0			
Blackie, Mr John, jun. .	1	0	0			
Cogan, Mrs . . .	1	0	0			
Cunningham, Mrs C. . .	0	5	0			
Dalglish, Mrs . . .	0	10	0			
Dixon, per Mr, Dublin . .	1	0	0			
Fowler, Mr . . .	0	5	0			
Freeland, Mr . . .	1	0	0			
Fraser, Miss J. . . .	0	5	0			
Friend, A. . . .	1	0	0			
Friends, Two . . .	1	0	0			
Gibson, Miss . . .	0	5	0			
Gray, Miss, her School . .	0	4	0			
Griffiths, Mr T., Liverpool	1	0	0			
Hart, Mr . . .	0	10	0			
Henderson, Mrs R. . . .	0	10	0			
Hutton, Mrs . . .	1	0	0			
Lochhead, Mr W. . . .	0	10	0			
Maitland, Miss . . .	0	5	0			
M'Cowan, Mr . . .	0	10	0			
M'Ewen, Mr . . .	1	0	0			
Nicholson, Miss, her Sch. .	0	8	6			
Pepper, Miss, Dublin . . .	2	0	0			
Readman, Mrs . . .	1	0	0			
Robinson, Mrs . . .	0	5	0			
Stow, Miss . . .	0	5	0			
Stronach, Mr . . .	1	0	0			
Thomson, Mrs J. . . .	0	5	0			
Thompson, Mr G. . . .	0	10	0			
Turnbull, Miss, her School .	2	0	0			
Turner, Mr Duncan . . .	0	5	0			
Wardlaw, Mr Ralph . . .	0	5	0			
Webb, Mr Frank, Liverpool .	0	10	0			
Wilson, Miss . . .	0	5	0			
Sums under 5s. . . .	1	12	6			
				25	0	0

Collected by Miss E. V. Ingram, for Female School No. 2, &c.—						
Alston, Mrs . . .	0	5	0			
Baird, Mrs A., Helensburgh .	0	10	0			
Bannerman, Mrs . . .	1	0	0			
Bell, Mrs . . .	0	5	0			
Blakie, Mrs, sen. . . .	0	5	0			
Blakie, Mr John, sen., don. .	0	15	0			
Campbell, Mrs James . . .	0	10	0			
Clark, Mr J., jun. . . .	1	0	0			
Craig, Mrs B. . . .	0	10	0			
Cunningham, A., Esq., Craigends—						
For Female School . . .	5	0	0			
For the Mission . . .	5	0	0			
Ferguson, Mrs . . .	0	10	0			
Friend, A. . . .	0	5	0			
Gibson, Mr . . .	0	5	0			
Gray, Mrs W. . . .	0	5	0			
Handyside, Mrs R. . . .	0	10	6			
M'Donald, Mrs . . .	0	10	0			
M'Fie, Mrs . . .	0	5	0			
M'Kinlay, Mr . . .	0	5	0			

Carry forward 17 15 6 549 4 7½

	£	s.	d.	£	s.	d.
Brought forward	17	15	6	549	4	7½
Glasgow—continued.						
Mitchell, Mr J., donation .	1	0	0			
Pattison, Mrs . . .	0	5	0			
Stevenson, Mr N., donation .	1	0	0			
Woodside Sabbath School . .	0	10	6			
Sums under 5s. . . .	0	9	0			
				21	0	0
Remitted by Mrs Burns, £148, 15s. 4d. Hope Street F. C. Gaelic School and Cowcaddens District Mission School . . .						
	2	0	0			
Finnieston Sabbath School . .	0	13	6			
				2	13	6

Göteborg, Sweden—						
Sabbath School, per Mr Reuters- kiöld . . .						
	1	10	0			
Bible Class, per Mr H. Ahren- berg . . .						
	0	10	5			
				2	0	5

Greenock—						
Collected by Mrs James Miller—						
Mr James Miller . . .	1	0	0			
Mr James T. Caird . . .	0	10	0			
Mrs R. Macle . . .	0	5	0			
Sums under 5s. . . .	0	18	0			
Collected by Miss Angus—						
Misses Brown, Ardgowan Sq. .	1	0	0			
Mrs Barclay, Old Kirkpatrick .	1	0	0			
Miss Cuthbert . . .	0	5	0			
Mrs Campbell, Bromley . . .	0	5	0			
Miss Kidston . . .	0	5	0			
Sums under 5s. . . .	0	13	6			
Per C. Mill, Esq. . . .				6	1	6

Hawick—						
Collected by Mrs Thos. Laidlaw and Miss Irvine . . .						
	3	15	0			
... Misses Scott and Ker . . .	3	10	0			
... Mrs Peter Laidlaw . . .	3	3	0			
... Miss Mary Graham . . .	1	16	0			
... Misses Michie and Park . .	4	6	6			
... Mrs Hislop . . .	2	10	0			
... Miss Thomson . . .	2	0	0			
Per Mrs Gualter, F. C. Manse .				21	0	6

Huntly—						
Per Rev. H. M. Williamson . . .	3	3	3			

Irvine—						
Col. by Miss J. Henderson—						
Capt. Smith, Cunningham Head . . .	1	0	0			
Robert Dunlop, Esq. . . .	0	10	0			
Hugh Watt, Esq. . . .	0	5	0			
Sums under 5s. . . .	1	15	0			
				3	10	0
Col. by Miss Pauline Wilson—						
Sums under 5s. . . .	1	4	6			
Per Rev. D. Wilson . . .				4	14	6
Col. in U. P. Church, Irvine . .						
... Free Church, do. . . .	1	5	10			
... Free Church, do. . . .	1	0	0			
P. M. Macredie, Esq., Perceiton .	2	0	0			
Per Mr Saleebey . . .				4	6	10

Inverness—						
East Church Sabbath School . .	0	10	0			
North Sabbath School . . .	0	10	0			
				1	0	0

Jonkoping, Sweden—						
Per T. H. Odencrantz, Esq. . . .				8	4	0

Killearn and Balfron—						
Per Rev. G. Fiddes . . .				3	0	0

Carry forward 626 8 1½

	£	s.	d.	£	s.	d.
Brought forward				626	8	1½
Kilwinning—						
Col. by Lauchlan M'Lauchlan	1	12	1			
... Miss Harwood	0	8	6			
... Miss Lambie	0	5	0			
Per A. Macgregor, Esq.	2	5	7			
Per Miss Thomb	0	7	0			
Col. at Meeting in N. W. Ch.	0	13	7			
				3	6	2
Kirkcaldy—						
Per William Law, Esq.	20	0	0			
P. D. Swan, Esq.	1	0	0			
				21	0	0
Laurencekirk—						
Collected by Miss Brodie	2	2	1			
... Mrs Mitchell	3	4	8			
Per Mrs Mitchell, Burnton				5	6	9
Leith—						
Per Mr Hugh Taylor				0	16	0
Liff—						
Free Church Sabbath School				0	4	0
Liverpool—						
Collected by Miss Eglington, Islington Square—						
Allan, Mrs	0	10	0			
Brown, William, Esq.	0	10	0			
Burges, Mrs	0	5	0			
Caughey, Mrs	0	5	0			
Cropper, John, Esq.	1	0	0			
Dawbarn, Mrs	0	10	0			
Eglington, Mrs	3	0	0			
Eglington, Miss	1	0	0			
Fergusson, Mrs, donation	0	10	0			
Friend, A, per Dr White, do.	2	0	0			
Gilchrist, Robert, Esq.	0	10	0			
Ginsburg, Mrs	0	5	0			
Hampton, T. F., Esq.	0	10	0			
Hanna, Dr	0	5	0			
Henderson, Mrs	0	5	0			
Hetherington, Mrs	0	5	0			
Houghton, Miss	1	0	0			
Jack, Mrs	0	10	0			
King, Mrs	0	10	0			
Mial, Mrs	0	5	0			
Milford, Mrs	0	8	0			
Montgomery, James, Esq.	0	10	0			
Reeves, Orlando, Esq.	1	0	0			
Reid, John, Esq.	0	10	0			
Roche, Mrs	0	10	0			
Semple, Miss	0	5	0			
Simpson, Mrs Hope	1	0	0			
Shorthouse, Mrs	0	5	0			
Smith, Mrs	1	1	0			
Smith, Mrs B.	0	10	0			
Southern, Mrs	0	4	0			
Wareham, John, Esq.	0	10	0			
Waterhouse, Mrs	0	5	0			
Wilson, Mrs C. B.	0	5	0			
				20	18	0
Collected by Miss M. Munn—						
Brown, Mrs J. G.	1	0	0			
Campbell, Mr A. C.	0	5	0			
Coubrough, Mr W. R.	1	0	0			
Duncan, Mrs	0	5	0			
Frazer, Miss—pupils	1	0	0			
Gibson, Mr R.	0	2	6			
Jardine, Mr David	1	0	0			
M'Iver, Miss	1	0	0			
Munn, Miss M.	0	5	0			
Patterson, Mr and Mrs J.	1	0	0			
Rankin, Mrs Robert	0	10	0			
Carry forward	7	7	6	677	19	0½

	£	s.	d.	£	s.	d.
Brought forward	7	7	6	677	19	0½
Liverpool continued—						
Scott, W. H., Esq.	1	0	0			
Scott, Mrs W. H.	0	5	0			
Stuart, Mr A.	0	12	6			
				9	5	0
Collected by Miss Gracie, from						
Birkenhead—						
J. A. Forrest	0	5	0			
Sums under 5s.	1	13	6			
				1	18	6
Total, per Mrs Eglington, £32, 1s. 6d.						
Per Mr E. G. Saleebey—						
Collected at Mount Pleasant						
U. P. Church	3	16	4½			
... Presbyterian Church,						
Rock Ferry	1	17	1			
... Hope Hall	1	17	2			
... U. P. Ch., Birkenhead	2	18	2½			
Per Miss Eglington, L'pool	1	0	0			
Per Miss M'Iver, do.	1	0	0			
Mr Lang, do.	1	0	0			
John Reid, Esq., Bowden	1	0	0			
				14	8	10
Manchester—						
Per Mr E. G. Saleebey:—						
G. B. Blair, Esq.	2	0	0			
R. Barbour, Esq.	5	0	0			
D. G. Fleming, Esq.	3	0	0			
W. A. C.	1	0	0			
W. M'Ferran, Esq.	0	10	0			
J. Wood, Esq.	0	5	0			
Maggie Parker	0	14	0			
Robert M'Ewan, Esq.	0	10	0			
Three Friends	0	7	0			
Collec. at Meeting in Bethel School-room, L2, 11s. 8d., less expenses, 10s.	2	1	8			
				15	7	8
A Friend, Stroud, Gloucestershire	1	0	0			
Melrose—						
Per Rev. W. Cousin				2	13	0
Montrose—						
Per Misses Cameron & Soutar	1	13	0			
Per Mr Mudie	2	1	0			
St John's Free Church	4	8	2			
				8	2	2
Morpeth—						
Col. by Mr Mark Turnbull	2	0	0			
... Mr John Chirney	1	0	0			
... Miss N. Rutherford	0	11	0			
... Master J. R. Hood	0	10	6			
... Miss J. Dickson	0	6	6			
... Master Thos. Purdie	0	8	3			
... Master John Paulin	0	5	7			
... Miss Oliver	0	2	6			
... Miss M. Turner	0	2	6			
Per Mr J. Hood and Miss A. Anderson	5	6	10			
Per Mr Saleebey—						
Col. in St George's Presby- terian Church	4	1	6½			
... School-room of do.	3	11	1½			
				12	10	6
Musselburgh—						
Collected by Miss Black—						
Miss Black	0	5	0			
Sums under 5s.	0	9	0			
Collected by Miss Kemp—						
Miss Kemp	0	5	0			
Mrs Brown	0	5	0			
Mrs Paul	0	5	0			
Mrs Bentley	0	5	0			
Sums under 5s.	1	10	0			
Carry forward	3	4	0	743	13	8½

Brought forward			£ s. d.			£ s. d.		
			3	4	0	743	13	8½
Musselburgh continued—								
Collected by Miss Mack—								
Lady Mary Oswald.	0	10	0					
Mrs Draper	0	5	0					
M. M.	0	6	0					
Sums under 5s.	0	19	6					
Collected by Miss Knox—								
Mr James Muir	0	10	6					
Sums under 5s.	0	16	6					
Collected by Miss Clerk—								
L. A. W.	0	10	0					
Collected by Miss Cleck—								
Miss Cleck	0	5	0					
Sums under 5s.	1	14	0					
Collected by Miss Howden—								
Mrs Wm. Stewart	1	0	0					
William Stewart	1	0	0					
Mrs Bridges	1	0	0					
Alexander Stewart.	0	10	0					
Sums under 5s.	1	10	0					
Collected by Miss Hackings—								
Sums under 5s.	1	9	6					
Collected by Mrs Scott—								
Miss Aitchison of Drummore	1	0	0					
W. Scott.	0	5	0					
A. Home	0	5	0					
Mrs Millar	0	5	0					
Mrs Scott	0	5	0					
Sums under 5s.	0	4	0					
Free Church Collection	2	6	5					
Per Mrs Dr Scott				20	0	5		
Nairn—								
Per Mrs Captain Mackenzie	0	14	0					
Juvenile Mission. Association	0	10	0					
			1	4	0			
Newcastle-on-Tyne—								
Collected by Mrs Angus—								
Mr John Scott	0	5	0					
Mrs John Taylor	0	5	0					
Mr Hinton	0	5	0					
Sums under 5s.	0	7	6					
Collected by Miss Macdonald								
... Miss M'Hary—				0	5	0		
Mr M'Farlane	2	19	6					
Collected by Miss Currie—								
Miss Hill	1	0	0					
Miss Wake	0	5	0					
Mrs Jos. Grey.	0	5	0					
Sums under 5s.	0	5	0					
Collected by Miss Murray								
... Master Alexander	1	0	0					
... Miss Mouat—				0	10	0		
Mr Carse	0	10	0					
Mrs Smith	0	5	0					
Mr P. Mouat	1	0	0					
Sums under 5s.	0	5	6					
Col. by the Misses Lightfoot—								
Mrs Lightfoot.	1	1	0					
Miss Potter	1	0	0					
Lady Armstrong	1	0	0					
Mrs J. Lamb	0	5	0					
Mrs W. Budden	0	5	0					
Miss Lightfoot.	0	5	0					
Miss S. Lightfoot	0	5	0					
Sums under 5s.	1	19	0					
Col. by Mrs W. C. Marshall—								
Mr W. C. Marshall.	5	0	0					
Mr Wm. Sime.	1	0	0					
Mrs Wood	0	10	0					
Mrs Robson	0	10	0					
Mr and Mrs Carson.	0	10	0					
Mrs Wait	0	10	0					
Mr William Stuart.	0	10	0					
Carry forward			24	7	0	764	18	1

Brought forward			£ s. d.			£ s. d.		
			24	7	0	764	18	1½
Newcastle-on-Tyne continued—								
Mr W. Morrison	0	10	0					
Mr Baird.	0	10	0					
Mrs John Philipson	0	10	0					
Mr John Macaulay.	0	5	0					
Mrs Aitkinson.	0	5	0					
Mr J. A. Davison	0	5	0					
Mr Thos. Taylor	0	5	0					
Mr Robert Ross	0	5	0					
Miss Mather	0	2	6					
Per Mrs Marshall				27	4	6		
Per Mr E. G. Saleebey—								
Col. at New Court Chapel	2	5	0					
... in the John Knox Ch.	3	0	1½					
... in U. P. Church, Claver-				0	16	8		
ing Place				5	1	8		
... in Lecture Room				1	0	0		
John C. Fenwick Esq. New-				0	5	6		
castle				12	8	5½		
Mrs Smith do.								
Newton Stewart—								
Sabbath School, per Miss Walker				1	6	6		
Paisley—								
Collected by Free St George's								
Sabbath-School Children in				2	12	6		
1861				2	9	6		
Col. by Mrs Thomson.				0	16	0		
... Miss Mackean, in Free				5	18	0		
High Church								
Per J. Thomson Jun. Esq.				1	1	0		
Collected by Mrs M'Queen				1	1	6		
... Helen Jessie Mackean				0	9	0		
... Miss Paton				0	18	0		
... Miss M. Greenlees				0	18	6		
... Miss Urrie.				0	8	6		
... Miss Tanahill				0	8	6		
... Miss Neil				0	8	6		
... Miss M'Gregor				6	3	6		
Per Mrs Mackean				2	0	0		
Per Mr R. Kerr								
Panbride—								
Sabbath School				0	10	0		
Penicuik—								
Balance				0	7			
Perth—								
Collected by Mrs Addis—								
Sums under 5s.				1	2	6		
Collected by Mrs Beanland—								
Mrs Milne	0	5	0					
Mrs Jackson	0	5	0					
Mr David Scott	0	5	0					
Sums under 5s.	0	12	0					
			1	7	0			
Collected by L. Bilton—								
Sums under 5s.				1	2	0		
Collected by Miss Burns—								
Mrs Fisher	6	5	0					
Misses Moncrieff	0	5	0					
Sums under 5s.	0	4	0					
			0	14	0			
Collected by D. Forbes—								
Sums under 5s.				2	2	0		
Collected by Miss Geddes—								
Sums under 5s.				0	7	0		
Collected by Miss Jolly—								
Mr W. R. Jolly	0	5	0					
Miss Jolly	0	5	0					
Miss M. Jolly.	0	5	0					
Sums under 5s.	0	5	0					
			1	0	0			
Carry forward			24	7	0	764	18	8

	£	s.	d.	£	s.	d.
Brought forward						
Perth continued—				827	17	8
Collected by Mrs Lumsden—						
Mr Robert Lumsden	0	10	0			
Miss Cross	0	5	0			
Miss Craigie	0	5	0			
Mr William Marshall	0	5	0			
Mr Read	0	5	0			
Mr David Lumsden	0	5	0			
Miss Stewart	0	5	0			
Mr Turnbull	1	0	0			
Sums under 5s.	1	5	6			
				4	5	6
Collected by Miss M'Donald—						
Sums under 5s.				0	16	0
Collected by Mrs Peffers—						
Mr R. B. Smith	0	10	0			
Mrs R. B. Smith	0	5	0			
Mr Low	0	5	0			
Miss Low's Bible Class	0	4	0			
Sums under 5s.	0	12	0			
				1	16	0
Collected by Miss Robertson—						
Sums under 5s.				2	6	4
Collected by Mrs Robertson—						
Sums under 5s.				0	8	6
Collected by Mrs Riach—						
Dr Riach	0	10	0			
Mrs Riach	0	10	0			
Dr J. P. Riach	0	5	0			
Miss Ross	0	5	0			
Sums under 5s.	0	4	6			
				1	14	6
Collected by Mr Syme—						
Mr Flockhart	0	5	0			
Miss Jane Ross	0	5	0			
Mrs Duncan	1	1	0			
Mr Cornfute	0	5	0			
Sums under 5s.	0	7	6			
				2	3	6
Collected by Miss Thomson—						
Sums under 5s.				0	9	0
Collected by Mrs Tulloch—						
Sums under 5s.				1	11	6
Collected by Mrs Turnbull—						
Mr Lawson	2	0	0			
Sums under 5s.	0	6	6			
				2	6	6
Free West Ch. Sabbath School				0	7	0
Huntingtower do.				0	16	6
Bridge of Earne				2	18	3
Cupar Angus				2	4	6
Rev. Mr Hay, Lethendy				0	4	0
Total per Mrs Turnbull, £32, 2s. 1d.						
Portobello—						
Collected by Mrs Paterson	1	9	0			
... Miss M'Lean	1	1	0			
... Miss Wardlaw	0	8	0			
				2	18	0
Portree—						
Sabbath School				0	10	0
Rothsay—						
E. F. C., Col. by Miss S. Semple—						
Mrs Craig	0	5	0			
Miss Stewart	0	5	0			
Miss Alexander	0	5	0			
Sums under 5s.	1	12	6			
W. Free Ch., Col. by Miss Elder—						
Mrs John Brown	0	10	0			
Misses Miliken	0	5	0			
Miss Young, for 1861-62	0	5	0			
Sums under 5s.	2	1	0			
Carry forward	5	8	6	855	13	3

	£	s.	d.	£	s.	d.
Brought forward	5	8	6	855	13	3
Rothsay—continued.						
U. P. Ch., Col. by Mrs M'Nab—						
Sums under 5s.	1	4	6			
Ascog F. Ch., Col. by Miss G. Reid—						
Mrs Makellar	0	5	0			
Misses Reid	0	5	0			
Sums under 5s.	0	14	0			
Per Rev. E. Elder				7	17	0
Saline—						
Free Ch., per Major Oliphant				1	5	6
Selkirk—						
Collected by Mrs Sorley—						
A friend to all such efforts	0	10	0			
Mrs Sorley,	0	5	0			
Mrs Brown of Ettrick Brae	0	5	0			
Sums under 5s.	0	9	0			
Collected by Miss J. Brockie—						
J. Turnbull	0	5	0			
Sums under 5s.	0	18	0			
Collected by Mrs Grigg—						
Miss Brodie	0	10	0			
Sums under 5s.	1	8	3			
				4	10	3
Shields, North—						
Collection at U. P. Church, per						
Mr Saleebey				2	18	9½
Shields, South—						
Collected by Miss Lawson						
Mrs Edwards	0	5	0			
Sums under 5s.	0	10	0			
Col. by Miss A. M'Creath, Tr.—						
Mrs G. Stoddart	0	5	0			
Mr Lamb	0	5	0			
Per Miss Scott	0	7	6			
... Miss Macintosh	0	8	0			
Sums under 5s.	1	5	1			
Per Miss Lawson, Sec.	3	5	7			
Collection at East Street U.P.						
Church, per Mr Saleebey	3	14	0			
				6	19	7
Stirling—						
Per P. Drummond Esq.				20	0	0
Stockholm—						
Per W. Rudin				14	16	2
Stornoway—						
W. R. Morrison				0	10	0
Stromness—						
U. P. Church, per Mr W. Dunnet	3	0	0			
Free Church	4	11	9			
				7	11	9
Sunderland—						
Per Mrs George Blake	30	0	0			
Per Mr E. G. Saleebey						
Messrs Vint and Carr	0	10	0			
Mr John Hills	0	10	0			
Col. at St George's Chapel	6	1	9½			
... Meeting in Central Hall	4	16	3			
				41	17	0½
Tain—						
Collected by Miss Taylor	0	19	6			
... Miss Ferguson	0	10	6			
... Miss Mackintosh	0	13	6			
... Miss Sutherland	0	6	0			
Carry forward	2	9	6	968	14	4

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.	
Brought forward	2	9	6	963	14	4		Brought forward	981	11	5			
Tain—continued.								Troon—						
Collected by Miss Murray—								Collected by Mrs Bowie	4	4	0			
Miss Geraldine Ross	0	10	0					Col. by Miss Isabella Lindsay—						
Sums under 5s.	0	13	0					Miss I. Lindsay	0	5	0			
Collected by Mrs Grant—								Sums under 5s.	4	8	0			
Mrs Young	0	5	0					Per Rev. J. Kirkwood, Tr.	8	17	0			
A Friend	0	5	0					Col. in U. P. Church per Mr						
D. Williamson Esq.	0	10	0					Salebey	0	15	5			
Sums under 5s.	1	10	0								9	12	5	
Per Mrs Grant				6	2	6								
Thurso—								Turriff—						
Collected by Mrs Bremner—								Col. by Miss Duncan	0	16	0			
Sums under 5s.	1	0	0					... Miss H. Souter	0	6	6			
Collected by Miss Douglas—								... Master W. Sutherland	0	4	0			
Sums under 5s.	0	12	6					Sabbath School Missionary Box	0	8	0			
Col. by Miss Marianne Murray—								Per Mrs Sutherland				1	14	6
Mrs A. Coghill	0	5	0											
Sums under 5s.	1	0	0					Wemyss Bay—						
Collected by Mrs Taylor—								Mr Douglas	1	0	0			
Alexander Miller Esq.	1	0	0					Mrs Douglas	0	5	0			
Donald M'Kay Esq.	1	0	0								1	5	0	
Sir G. Sinclair, Bart.	0	10	0					Wick and Pulteneytown—						
J. B.	0	7	6					Ladies Association, per Mrs						
D. Sinclair, Esq.	0	5	0					Thomson, for Boys' School						
John Henderson, Esq.	0	5	0					at Zahleh			26	0	0	
Mrs Taylor	0	5	0					Including, from Canisbay						
Sums under 5s.	0	16	6					for 1861	£1	3	0			
				7	6	6		Do. 1862	0	15	0			
Olrig—Per Mrs Auld, F. C. Manse—								Per Mrs Macgregor						
Collected by Misses E. M'Kay								F. C. Manse	£1	18	0			
and Murray—														
Sums under 5s.	2	8	1					Total				1020	3	4
Per Miss L. Ganson—								Per Mr E. G. Salebey	£141	13	1½			
James Smith, Esq., of Olrig	2	0	0					Remitted to Treasurers	878	10	2½			
Remitted by Mrs Taylor, Tr.				11	14	7						1020	3	4
Carry forward				981	11	5								

ABSTRACT OF TREASURERS' ACCOUNTS FOR 1862.

RECEIPTS.

Balance as per last Printed Report,	£440 8 4½	
Sums collected by Mr Elijah G. Saleebey during 1862,	141 13 1½	
Sums remitted to Treasurers for the support of particular Schools, &c., viz :—		
Free Presbytery of Aunchterarder for Colporteur,	14 13 0	
Dunning Free Church,	£1 5 0	
Monzie Free Church Congregation,	6 11 11	
Aberdeen, for School at El Shuweire, less expenses,	46 2 7	
do. at Kafir Nabrach,	20 0 0	
do. at Abadyeh,	20 0 0	
do. (not fixed),	9 10 0	
Carlisle, do. at Kornelle,	16 5 7	
Dumfries, do. at Aleth,	35 3 4	
Dundee, do. at F' Hamdun, less expenses,	29 5 6	
Dunfermline, do. at Biskina,	22 0 0	
Edinburgh, for Training School at Sook,	12 1 11	
Glasgow, for Day School at Sook,	102 15 4	
do., for Female School at Zahleh,	25 0 0	
do., for do. at El Muchtara,	16 0 0	
Greenock, for do. (not fixed),	6 1 6	
Hawick, for School at B'taloon,	21 0 6	
Jonkoping, for do at Kereby,	8 4 0	
Kirkcaldy, for do at F'Howarah,	20 0 0	
Liverpool, for Boys' School at El Muchtara,	32 1 6	
Musselburgh, for School at Maalaka,	20 0 5	
Newcastle-on-Tyne, for School at El Shuweifat,	27 4 6	
Sunderland, for Girls' School at do.,	30 0 0	
Perth, for School at Ras el Metn,	32 2 1	
Ross—Tain and Dingwall, (station not fixed),	18 2 6	
Stirling, for Girls' School at B'tater,	20 0 0	
Wick and Pulkenyertown Ladies' Association, for Boys' School at Zahleh,	26 0 0	
	£620 14 3	
	248 15 11½	
For schools in other places,	878 10 2½	
Interest from Bank,	6 13 0	
	£1467 4 8½	

DISBURSEMENTS.

Sums remitted through Ottoman Bank, London, and paid by their Branch at Beyrout, as required,		£570 0 0
Sums paid here on Account of Mr Elijah G. Saleebey, to be repaid by him and added to balance at Beyrout, Mr Elijah G. Saleebey's Travelling and other Expenses during seven months, January to July,		39 0 0
Ditto, salary for seven months,		88 14 5
Ditto, Expenses of his return to Syria,		56 0 0
Ditto, for Henry's Commentary and 2 Maps,		35 0 0
Salary to Secretary, Rev. G. Wilson, one year,		3 19 0
Paper and Printing Report,		25 0 0
Aberdeen Association, for Prizes for Scholars at Aberdeen Station, printing, &c., &c.,		35 17 6
Dunfermline, Expenses,		7 2 7
Belfast, do.		1 14 6
Advertising in London 'Record',		2 14 6
Ditto in 'News of the Church',		4 4 0
Incidental Expenses,		9 0 6
		15 6 11
		£889 9 11
Balance in Commercial Bank,		£574 0 0
... in Treasurers' hands,		3 14 9½
		577 14 9½

£1467 4 8½

It is respectfully requested that this Minute be returned to Mr Wilson, Offices of the Free Church, Edinburgh, with an expression of opinion on the subject, on or before Saturday 13th June.

(REVISED MINUTE.)

Offices of the Free Church, Edinburgh, 21st April 1863.—Which day the Lebanon Schools Committee being met and constituted.

Present,— Rev. Dr BONAR, in the Chair.

WM. P. KENNEDY, Esq.

WM. S. TURNBULL, Esq.

DAVID DICKSON, Esq.

Rev. Dr GEORGE JOHNSTON.

Present also— Rev. JULES FERRETTE, Missionary of the Irish Presbyterian Church, Damascus.

er alia, The Minutes of last Meeting having been read and approved of, the Committee resumed consideration of Mr Benton's application to be employed as a Missionary in connection with the Free Church of Scotland, as contained in his letter to the Secretary, which was laid before last Meeting of Committee.

Mr Ferrette, who has resided for a number of years in Syria, and who is well acquainted with the state of the country, and with the habits, manners, and modes of thinking of its inhabitants, was requested to favour the Committee with a statement of his opinion respecting the Lebanon Schools, and Messrs Elijah and Solomon Saleebey; and especially as to the advisableness of the Committee's employing Mr Benton as a Missionary.

He accordingly entered at considerable length into various particulars connected with Evangelistic labours in Syria; and pointed out some of the difficulties with which a Missionary in that country has to contend, arising, in a great measure, from the existence of clanship, and the prevalence of party spirit, which, besides shewing itself in the ordinary affairs of life, disturbed the peace of re-

ligious communities, and sometimes, more than conviction, influenced persons in the choice of their religion; so that frequently quarrels were continued within the pale of the Protestant Church, between parties who had been enemies before being Protestants. With regard to the private character of individuals, this party-spirit often gave rise to unfavourable reports, which rested on no other foundation; and from the same cause the due investigation of such reports was always a matter of extreme difficulty. He expressed a favourable opinion of the Messrs Saleebey and their work in Lebanon, especially of Mr Solomon Saleebey, with whom only he was personally acquainted, having spent several days with him on a missionary tour. He stated that, from his intercourse with Mr Solomon on that occasion, he had formed a high opinion of him as a person of great good sense and discretion, as well as superior abilities; and that he considered him as eminently qualified to deal with the natives of Syria as an Evangelist.

With respect to Mr Benton, Mr Ferrette said that this gentleman, though he agrees with his colleagues in regard to the principles on which candidates for Church membership should be admitted to that privilege, ~~was accused by them of a tendency~~ to violate these principles by too much laxity in their application; and though it might be supposed that he was perhaps in some instances over-tenacious of his own opinions, he was nevertheless a very active, useful, and successful Missionary, as much so as any of those with whom he had formerly acted; that he was much respected by many influential parties in Syria,—was on visiting terms with the American Missionaries there; and was, when circumstances permitted, the hospitable entertainer of many European travellers visiting the country: That Mrs Benton is a lady distinguished for Christian humility and active benevolence; ready at all times to embrace every opportunity of doing good; and who, by her kind attentions to the poor and the sick, in the neighbourhood where she lives, has endeared herself to all that know her.

Mr Ferrette further stated that the differences presently existing between Mr Benton and the American Board of Missions, in regard to salary, connection, voyage expenses, &c., appeared to be of a complicated nature, and not easy to be understood by persons unacquainted with American Law. That this controversy having been going on so long without any result, it would appear

advisable for Mr Benton formally to renounce all his present claims upon the American Board, should he be enabled to form a connection with some other Society.

Mr Ferrette expressed his conviction that if this were done, the employing of Mr Benton in connection with the Free Church, so far from giving offence to the American Missionaries in Syria, would be regarded by them as a relief from the present disagreeable relation in which they stand towards him.

The Members of Committee present were of opinion that Mr Benton might with great advantage be employed by them as Missionary to the natives, and as School Inspector; but they deemed it necessary to submit this proposal to the Members of Committee that were absent, before coming to any definite resolution upon it; and they consider it also essential that Mr Benton should visit this country previously to any definite arrangements being resolved upon.

The Committee passed a vote of thanks to Mr Ferrette for his interesting statement, and resolved that the substance of his remarks should be embodied in their Minute, which was ordered to be printed, and sent to the absent Members of Committee for their consideration and opinion.

Meeting closed with prayer.

G. WILSON, *Secretary.*

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