

to town, now things are so far changed that the recent returns show that only one-fifth of the offences committed in England and Wales are of the graver class,—four-fifths being under the head of offences "against property without violence." Again, let London be taken as an example of the decrease of crime. In 1851, 11,736 cases of drunkenness and disorder fell under the notice of the police, in 1852, the number was 37,636. After that year the jurisdiction of the police was greatly enlarged, and it might therefore have been expected that the number of cases would also be increased, if the tendency to crime was the same as before. But what is the fact? Instead of the 37,636 cases which occurred in 1852 within the limits of the lesser jurisdiction, amongst the whole of that vast population now under the cognizance of the metropolitan police, in 1855 the number of cases was only 22,396, whilst in 1856 it sunk still lower,—to 21,805. What we have here stated is no less true of our own metropolis,* and of the country generally.† When, therefore, we compare this steady decrease in crime, both as regards its character and amount, with the equally steady increase in the number of those receiving instruction, from 1 in 17 in 1813 to 1 in 11 in 1853, and to 1 in 8 in 1851, we cannot help thinking that so marked a decrease in the criminality of the country must bear some ratio to the increase of education, and should be the best encouragement to us to persevere. Let it be remembered, in addition to this, that the real decrease can hardly be estimated by a mere comparison of numbers or of tables. It is when we reflect, that in spite of all who have left our shores to seek their fortunes in other lands, our population has, during the last fifty years, doubled itself; that the same period has seen the introduction of machinery to an extent beyond the expectations of the most sanguine, and consequently, that thousands upon thousands have been cast as beggars into the streets; that efficiency, moreover, of our police, has greatly increased, and likewise the facilities for the detection of crime;—it is when we reflect on these things, and then call to mind the statistics which are presented to us, that we truly learn the amount and the encouraging progress of improvement in our land.

One phenomenon we grant there is, which is indeed a difficulty in the way of what we have advanced—we refer to the startling revelations of crime which have recently been made, both in the commercial world and amongst the educated classes of society. We cannot here plead want of instruction; for fraud, and even murder, are no longer the crimes of the ignorant and the wretched. Scarcely a month has passed, for some time, without some new and disgraceful transaction being brought under the public notice. It was not long since a factious contemporary of ours assembled a meeting, we suppose in his own office, or we shall call it a conference, of the poor and working classes, to inaugurate a society for the conversion and spiritual superintendence of the rich. We fear there have been grounds of late for the bitterness of this pleasantry. Is it that we are now reaping the results of that low standard of morality which we believe the railway mania and over speculation generally have produced? Is it that we are to seek for some of the results of these things in a religion of the day, which, while it tends to exalt feeling and sentiment, and to accept profession, tends also to cast into the shade the sterner principles of duty,

and those weighty matters of the law, justice and truth? Is it that men have begun to speculate on the uncertainty of punishment, or that loss of social position has no longer its sting of disgrace amongst us? However it may be, we cannot help regarding the recent exposures of fraud, and unchastity, and murder, amongst the middle and upper classes of society as one of the most remarkable and startling features of our time, especially when we remember that they are coincident with such educational efforts as are being made for the benefit of others. It may well be in our minds that one example of criminality, such as we have lately witnessed, taken from the educated classes, may perhaps do more to undermine the building which we are striving to raise, than many years of hard labour and of expenditure may be able to repair.

Let us add the hope,—that the State will ere long cease to ignore its own alliance with the Church, and look to her as the true regenerator of the people. Conferences such as that assembled lately in London may set forth specious schemes for effecting this great end. But so long as the State is unfaithful to the terms of the compact, which, in the British Constitution, gives the Church the sole claim to be used as the instrument of evangelizing the masses of the people, such attempts at groping to find the right way as we have just witnessed, can only remind us of the warning given by our Lord Himself as to the fate of the blind endeavouring to lead the blind.

The faith of one little child would do more in such a case to enlighten our ignorance than the whole collected wisdom and talent of the country, so long as it is determinedly resolved to do that which is right in its own eyes, and to treat the Church of God as a worn out and useless encumbrance. And we are persuaded that *Conferences* can only lead us deeper and deeper into darkness, until they adopt religion as the groundwork of their procedure, and act themselves in a spirit of faith.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Extract from Report of Foreign Translation Committee.

REV. DR. O'MEARA'S INDIAN TRANSLATIONS.

The Rev. Dr. O'Meara's Ojibwa version of the Liturgy, first printed in the year 1847, was not a complete translation of our Book of Common Prayer, but contained only such portions of it as were necessary, at that time, to aid him in his ministrations among the Indians frequenting the shores and islands of Lake Huron. An interesting account of the means by which Dr. O'Meara acquired a thorough knowledge of the language of those people, and qualified himself for the work of translating into their language, was laid before the Board at their meeting in March, and was published in the Report for that month. That account also showed how, on one occasion, when the translation of the Prayer Book was considerably advanced, the manuscript of which Dr. O'Meara was accustomed to take with him to the Indian encampments, where he held Divine Service on the Lord's day, both the work and his own life were nearly lost, by the ice suddenly giving way on a frozen river on which he happened to be travelling. Happily both were preserved; and Dr. O'Meara has lived to continue his missionary labours, to perfect himself in the Ojibwa language, and to correct and complete his version of the English Liturgy. The present edition, already announced in the

Report of this Committee for 1854, was printed, like that which preceded it, at Toronto, at the expense of this Society, under the immediate superintendence of Dr. O'Meara himself.

The Ojibwa language, as the Board are aware, is spoken over a larger extent of the continent of North America than any other of the numerous dialects used by its native tribes. The New Testament in this tongue, also the work of Dr. O'Meara, under the direction of the Foreign Translation Committee, has been for so long past in extensive use, both in the United States and British North America, from the banks of the Mississippi to the shores of Hudson's Bay, not only by missionaries of our own Church, but also by Christians of other denominations having missions among the heathen, and now the copies of the Ojibwa Prayer Book are in the hands of missionaries and members of our Church, wherever her ministrations have been carried, whether in the British possessions or in the neighbouring republic. It appears, moreover, that, immediately on its publication, two thousand copies of the translation of the Book of Psalms contained in it, were ordered from the printer in Toronto by the Upper Canada Bible Society. In testimony to the value of Dr. O'Meara's labours, the Bishop of Toronto writes, "The Ojibwa language is the most extensively used of all the North American Indian tongues; and Dr. O'Meara's translations are well spoken of by those who know the language, and the best proof is that they are anxiously sought after by the American Indians; missionaries and agents among the Indians."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, August 8th, 1857.

At a meeting of the Society for the Propagation of the Gospel, July 17, 1857, his Grace the Archbishop of Canterbury in the chair, the following letter from the Rev. Dr. Ka., Principal of Bishop's College, Calcutta, and Secretary to the Society's Missions in Bengal, was read:—

"Bishop's College, Calcutta, June 5.

"Rev. and Dear Sir,—My last hasty note will have prepared you for my present sad tidings. The Delhi Mission has been completely swept away. Rumours to this effect were current from the beginning of the outbreak, but we kept on hoping that some of the members of the Mission might have escaped.

"It is not, indeed, absolutely certain, even now, what has occurred. Yet even the most sanguine are compelled to believe that the Rev. Mr. Jennings and his daughter, the Rev. Mr. Hubbard, Mr. Sandys, and Chimmum Lall, were all killed. Captain Douglas, too a warm supporter of the Mission, shared their fate. Of Ram Chunder and Louis Koch (the latter of whom left college only last January) nothing is said; they may therefore have escaped, though our hopes are of the faintest kind. Two native Christians succeeded in escaping to Agra. One of them says that he saw Mr. Hubbard fall; the other that he saw Mr. Sandys' dead body.

"And Mr. Jackson* has been spared,—his life given him for a prey! What a deep interest will now attach itself in his mind to every incident of his missionary life at Delhi! Could you get him to send us a short narrative of any thing that would illustrate the history of the Mission?

"Surely the place where they fell will henceforward be a hallowed spot. May it prove the

* Dr. Guthrie shows in his recent volume, "The City: its Sins and Sorrows," that instead of the 1352 cases of drunkenness on the Sundays of 1852, only 769 cases occurred on the Sundays of 1856.

† See the Returns of Criminal Offences in Scotland just published.

* The Rev. J. Stuart Jackson, the Senior Missionary, had left Delhi in the beginning of the year, and returned to Europe for the benefit of his wife's health.