

Loupot, which led to the interview with that gentleman of which we have made mention. Mr. Loupôt pressed him to receive Christian instruction first, but he declined to become a disciple in the usual way.—Such are still his sentiments. At this place, he made a request to be baptized, and seemed to wish to be employed in connection with the Mission, although not wishing to receive any salary; but it was impossible to get him seriously to listen to the great doctrines of the Gospel, without the knowledge and general belief of which, baptism would be a mere profanation. Still, he said, that, if we would send him a Christian catechist to be with him, he would learn of him, and they conjointly would do the work. He has entirely abandoned the distinction of caste, cordially repudiates the worship of the gods; and on these subjects, he speaks with such power that even Pandits are unable to withstand him. He has, moreover, great facility in native versification, and recites and chants his productions with great volence. He is, however, at present quite unacquainted with the truth. When asked by a Khatri, who is in sentiment a Deist, and alike opposed to Hindooism, Muhammedanism, and Christianity, as to what his new creed was, he replied, he had no creed, only has repudiated his own creed. When the Khatri again pressed him to the consideration, whether it was not a foolish thing to pull down the old house, when he has not sketched the plan of the new one, he was somewhat staggered, and made obeisance to his interrogator, thus virtually acknowledging him as his teacher; he subsequently made the same to the missionary.

While in Mirzapore, hundreds of persons have been to see him; and on one occasion the whole town presented an aspect of a *mith*. He appears also to be comparatively indifferent to money, as, on one occasion, a present of 200 rs. was made him, but he would only accept half of it.

Doubtless, the man possesses influence and power to do much in refuting and destroying Hindooism. To what extent he will be allowed to prosecute his mission, without violent interference on the part of the Hindoos, is yet to be seen; the people generally consider him an *Aghor panthi*; and that sect has been too long tolerated to be now interfered with. His boldness is remarkable; and, among the mass, it is entirely successful. But, besides the mass, he cherishes the ambition to influence the native princes. To several of them he has addressed letters, in the form of commands, requiring them to submit to the will of heaven, in respect to the spread of Christianity, and the abolition of idolatry and demon worship; and it is said, that the Rajah of Benares has given him a considerable portion of land at a small rent, on which he has built a house, and proposes to establish a Christian colony."

MADAGASCAR.

From the Rev. Wm. Ellis, who along with Mr. Cameron, once a missionary resident in the island, had been sent out by the London Missionary Society, a deputation to ascertain facts as to the hope of resuming missionary labours there, a communication has been received, giving such information as they had yet access to. His letter is dated July 6, from Mauritius, which lies about 600 miles east of Madagascar; and at which island he had collected from the resident Malagasy refugees more accurate information than had previously reached England.—He ascertained that, as the result of recent political changes in Madagascar, the prince, who has shown himself so favourable to Christianity, is only third in rank authority, that is, next to the queen and her council. The queen maintains her supreme authority, and will not permit the homage due to her to be offered to her son. At the said time, it is said that the young prince's word was the most attended to, and that his name was on all the flags. It is also affirmed that he, and many of the officers, desire the friendship of the English, and would be glad if the trade with them was renewed. This can be regarded, however, only as the expression of individual opinion, as there is no reference to an official or authorized expression of the wish of the Malagasy government on the subject. Letters from the island speak of the great increase of the Christians; that they have not fewer than seven places of worship in the capital, where they meet *during the night*, for worship, for administering baptism, and for celebrating the Lord's Supper. It would also appear that they have access, without difficulty, to the prince at his house, within the precincts of his palace. Letters have also been received from another native prince, a nephew of the queen, requesting that Bibles, Testaments, and smaller books, may be sent to him at the capital, and naming the agent at Tamatane, to whose care they may be sent. A merchant in Mauritius also informed the deputation, that his correspondent at the capital had informed him, that in the end of the last year a large meeting was held, attended by the chiefs from many of the provinces, at which the desirableness of changing the system of exclusive restriction, and inviting foreigners to renew their trading relations with Madagascar, was discussed; and, though not agreed upon, yet was so strongly urged, that the decision was adjourned, and another meeting on the subject was to be held in March last. There was also an indemnity claimed by the Malagasy government, for the attack on Tamatane in 1845, by some English ships of war; which indemnity they, in November of last year, had stated at 15,000 dollars; but now, as stated in letters just received, they had abated it to 10,000, a sum which the Merchants at Mauritius are quite ready to pay, as soon as they know from the government itself that it will be accepted and the ports opened.—The local government from the Mauritius, however, was prohibited by the authorities at home from taking the initiative, or indeed, taking any

steps towards satisfying, or even admitting the claims of the Malagasy government to any compensation. There is no account of any recent persecution, or arrests and punishments on account of religion; only as to the afflicted state of those in bonds and slavery. The prohibitions of Christianity, and exiles of those professing it, appear to be still put forth, but not followed by any actual punishment. On the whole Mr. Ellis looks on the aspect of things as favourable, though not in such progress as they had expected to find them when they left England. As the merchants of the chamber of commerce at Mauritius had freighted a vessel to go down to Tamatane, with a memorial, begging that the ports may be opened, the deputation had engaged a passage by it, and were about to sail. They intended, on arrival, to address a joint letter to the queen, asking permission for them to pay a friendly visit to the capital, to see how things there in which Mr. Cameron was formerly engaged are going on, and to consult about other things for the good of the country; wishing to be allowed to stay one year, or until the next good season.—On this whole communication from Mr. Ellis, the committee at home is sanguine that any practical difficulty in the renewal of commercial and religious intercourse with this island will be speedily overcome; and they feel great satisfaction, as all the friends of the society must, that in the two brethren who are there, they have men on the spot of sound discretion, as well as Christian integrity; and the directors trust that the prayers of all interested in the spiritual welfare of Madagascar will not cease to ascend to the throne of grace on their behalf, that their mission may be crowned with complete success.—*C. P. Mag.*

THE MISSION AT OLD CALABAR, WEST COAST OF CENTRAL AFRICA.

BY THE REV. HOPE M. WADDELL.

This mission which occupies the three towns, called Creek Town, Duke Town, and Old Town, on the Calabar River, having now been seven years in operation, it may no longer be regarded as merely an experimental one. By this time it must have either succeeded or failed, so far as to warrant a definite opinion whether it should be carried on and extended or abandoned. No person acquainted with its history, doubts that it has succeeded to the full measure of all reasonable expectations, and, in some respects, beyond the expectations which were at first entertained; nor will any persons we trust, who weigh the following brief statements, doubt that it should be extended to the full measure of all practicable means.

1. The climate, which at the outset was deemed the most likely cause of probable failure, and had been long dreaded as the most dangerous of any part of the Guinea coast, has not been found to warrant the fears entertained. Six or seven families of missionaries and assistants, both white and black; some previously acclimated in the West Indies, some direct from Britain; have lived and laboured there for longer or shorter periods: some since the mission began, most of them then the greater part of the time, with comparatively few deaths. Even among the crews of ships frequenting the coast, and often at anchor in the Calabar river for many months at a time, the amount of sickness and mortality has not been greater than might be found in any other great tropical river. It is proved, therefore, that no hindrance to the extension of our missionary operations exists in that respect.

In so far as the climate is insalubrious and debilitating, from the low and marshy character of the coast, a remedy will be found in the extension of the mission, by founding new stations in the more elevated and healthy inland country.

2. From the commencement of the mission, the education of the young has obtained a large share of attention. Three schools in different towns have been regularly taught both in the English and native languages, and attended by upwards of 200 children and youths of both sexes, slaves as well as free, who have made some good progress in reading, writing, arithmetic, geography, grammar, and religious knowledge. The improvement in the manners, conduct, and general disposition of most of these young people, has been very obvious, and affords good ground of encouragement for the future. The sensible, well-written letters that have been received from a number of them, written both in their own language and in English, furnish to friends in this country evidence of the progress they have made, and of the prospect we have that from among them we shall obtain well qualified native teachers.

3. Town meetings for the public worship of God and the preaching of his word, as well as private house meetings, have been regularly held, especially on the Sabbath-day, in the several towns where the missionaries reside. Some of these are usually well attended, and there have not been wanting evidences of serious and profitable hearing on the part of the natives. The Sabbath-day has begun to obtain some degree of proper respect, as the ordinance of God, inasmuch that, in one town the public market and all public labour have ceased thereon, while some progress has been made towards the same result in other places.

4. The native language, previously unwritten, has been acquired, and committed to writing and printing, in a number of school-books and translations of portions of the Holy Scriptures. Thus, while a knowledge of the English language is cultivated and growing among the people of Calabar, the foundation is laid for a native literature, in which, for ages to come, it may be hoped infidel and immoral sentiments will not be found to corrupt those who may resort thereto for mental and