

an open door and an urgent call for enlarged labours of this kind. Mr. Happer is anxious that an efficiently conducted hospital should be established in connection with the Mission Board at this city. We would lay the subject before the *louchee*. We would ask for it the serious consideration of the pious physicians of the community, and also of our ministers and members of the church. Such a measure would be obviously profitable from \$200 to \$3000 a year, according to the scale on which it should be projected. It is an outlay which would be added to the present income of the Board, in order to establish the hospital. But it would be money well employed, and no one can doubt the ability of our churches to furnish it. Neither can we doubt that medical men of a true missionary spirit and of suitable professional qualifications could be obtained. There are many such men, we trust, in our community; men, who sit in the church, but who could yet be spared for a post of such urgent need and great importance. Shall not this measure be carried into effect?—*Home and Foreign Record of the Pres. Ch. U. S.*

#### INDIA—MOHAMMEDANISM. Its Influence on Domestic and Social Life.

1. *Polygamy*—This is generally destructive of domestic happiness. Though it is probable that in the great majority of families it has no existence, yet it influences all. The husband may always threaten it to the wife always fears it. And since a man may always legitimate children by several women at the same time, and the children be equally acknowledged by female slaves, all parties come to look on the marriage relation as something much less sacred than it is regarded as being amongst christians. Unfaithfulness to his wives is counted as nothing by a Mohammedan man—indeed, it is considered a matter that does not at all concern them. In these circumstances, they can scarcely be expected to feel much regard in their husbands. The consequence is, that the husbands, finding them unworthy of confidence, shut them up in the house, or otherwise restrict them from seeing other men. This leads to fatigues. Even when all mischief of this sort is effectually guarded against, the consequences are most deplorable; the women become, or rather remain grossly ignorant, and ill qualified for the duties of mothers; they can exercise no motherly affection to their children, and their daughters only to come fit to be treated in the same manner as their mothers have been, in their turn.

2. As a consequence of this state of things, mixed companies of males and females are never seen. All the humbling and softening of female society is unknown—so utterly so, that it is one of the most hopeless tasks in the world to attempt to give Mohammedan gentleness and to extract the benefit we derive from such society. They even doubt the abstract propriety of our talking with each other's wives; the separation of the sexes beyond the immediate family circle, is so complete, that they have come to think our conduct most abominable in that thing which we all agree in thinking to constitute the chief charm of christian society. It is difficult for christians to associate with their husbands and sons; and their conversation with each other. If we think over this subject, and try to imagine what would be our characters without the influence of the other sex, even upon us in general society, both men and women will soon perceive that it is a matter of the greatest importance, not easy to be understood.

A singular result of this state of things ought to be noticed; the best informed women—those who know something beyond the mere petty details of house-keeping, and can carry on an interesting conversation—are the *bad women* in the large towns. There is in all men the desire of conversation with intelligent women; and such women not being accessible amongst the virtuous and respectable part of the community, the men seek for those who are neither virtuous nor respectable. They are led to entertain companies of men, in the evening, with songs, dancing, conversation, &c. Respectable, grave men, of full age and religious pretensions, go to these houses openly in the day time, and sit at their doors in conversation. I have seen a grey bearded Maulvi (religious teacher) so engaged; and he told me, as a reason for being so, that he enjoyed the woman's sparkling conversation. Such women are kept as hired servants, to entertain the master of the house and his friends. They acquire celebrity by their accomplishments. And yet no Mohammedan gentleman would think of giving one of these necessitous to his daughter, that she might make his home pleasant, however innocent the accomplishment might be; nor would he on any account allow her to gain that knowledge of the world, without which a woman can be nothing but an insipid plaything or a dupe. When times are so, what wonder is it, if many women come to look on respectability as a bore, and vice as a very pleasant thing! Thus it becomes necessary to seduce them. Thus the men render the women untrustworthy, and then shut them up, and perpetuate the disability under which they labour.

3. The unbounded treachery which is encouraged by their religion, and which they for any trifling or unimportant cause distinguish themselves, but their families are always ruined by debauchery or effeminacy. All the old families of Hindustan are dying out from these causes.—A more worthless class of mischievous triflers does not exist. And, strange as it may seem, they grow ferocious and unprincipled in proportion to their effeminacy. There are no harder fanatics than those who have neither the muscle nor the mind of a lion left. There is no class of men, amongst whom slavery and a dependence on the white man, is so assiduously to work, but not ashamed to cheat or beg. I think I may safely

say that at least half of the Mohammedans of this country, who lay claim to gentility, are living upon rascal relations, or nearly follow some great man for a piece of bread. I have seen as many as twenty gentlemen in the train of a rich native, who lived near my house, all living upon him in shameful dependence, not at all aspiring to be in this position as long as they could be allowed to strut and strut for their dinner by law alone. Such men come to us sometimes to ask whether we will support them in the state of gentility which they say is natural to them, if they will become christians.

4. The literature that grows out of this state of things is natural to it, and permeates its filth and purity; further pervading already corrupted minds, and storing up the worst for their dinner by law alone. The cup of abomination already nearly filled up by their religion and poetry.

How fatally wrong perpetuates itself! The evils under which this people labours almost render the opposite good impossible. Their abject social system has produced a prevailing character, which no other system would suit. Their personal habits render them in a great measure incapable of reformation.

May the Church throw in there abundantly "the salt of the earth"—The gospel is as necessary to the temporal welfare of these people, as it is to their eternal salvation. Civilization without the gospel has been fully tried; and they are but half civilized. Learning has been tried, and is dying away. The family circle has been tried, and is fast falling into disrepair. The gospel only can save them, and even that will operate but slowly.—*Home and Foreign Record, Pres. Church, U. S.*

#### SOUTH AFRICA.

A painful anxiety is necessarily felt, so long as the present distressed and somewhat calamitous war with the Caffres continues, to know how far we are from the numerous missionary settlements scattered over or around the scene of the warfare, belonging to different societies.

The late of our own mission families will be already known to most of our readers, through the pages of our "Missionary Record." We are happy to find that Mr. Niven has reached this country in safety. The London Missionary Society has just published an appeal on behalf of their southern mission, which has been already published in our *Louring Kat River* settlement has been depopulated; the Hottentot converts treated in it, driven forcibly from their homes by the indiscriminate and hasty measures of the military authorities, while their property has been scattered, plundered and confiscated, notwithstanding their declarations of fidelity, and their proof of attachment to the British government, together with the solemn promises of their detested and detestable King, Mr. Read. His son, the missionaries of the station, have been driven from all they possessed. The father, who has now served the cause of missions for more than fifty years, observes, "I have now nothing left, but my dear children." At the station of Phillipon, property to a large extent was seized by the British command, as if belonging to rebels, and with this violence and injustice, which to European standards would seem incredible. But, as Mr. Read affirms, the property thus taken possession of was, with little exception, the lawful property of loyal people; the greater part of which, in cattle, corn, and meal, was piled from them by the military forces, either at Phillipon or at Aitce, where the plunder of cattle and hucks was wholesale. "All my dwellings at Phillipon," says he, "were burnt to the ground, and all my property. General Somerset gave us so little time, we could take but little of our property with us. Our new dwelling, worth to the society at least £200; 150 old dwelling (my own) about £50; another cottage of about the same value, with stable and other out-houses; then our printing office and all the materials; also many books, and about forty reams of printing paper, have been destroyed, and I suppose the press also. The number of the despatches is very considerable, and there is every prospect of relief, if winter is coming, and the distress is great." The tale which another of their missionaries, Mr. R. Brit, has to tell, is equally sad. "Our beautiful Pledston is in ruins. We had just completed a commodious dwelling-house, and had occupied it only six weeks, when we had to quit on an hour's notice, leaving all but our apparel to the mercy of the marauding Caffres. I lost almost everything I possessed, and unfortunately had just spent £100 on the house, which I had intended to raise in this country, that is now out of the question, it is done and gone; but my hopes are not all blighted in reference to the one great object at which we aim. I long to go on again as soon as it is practicable, confidently expecting to reap the harvest of seed sown before the war. Our poor people will soon be in deep distress, their cattle for the most part gone, and they are driven from the enemy, sickness among them which took off many, and now poverty, from the absence of grass in the neighbourhood. They are here, in King William's Town, to the number of 200, and up to the present moment have given us only satisfaction." The missions of the united brethren have also shared with severity in the calamities of war. The calamity which has afflicted these of our brethren, perhaps the most extensive and most afflictive, all circumstances considered, that has ever occurred within the borders of their mission-field. In the course of a few short weeks, their three settlements to the east of the Great Fish River—Mamre, Goshen, and Shilo—have been abandoned to the insurgent Caffres by their respective flocks, and of necessity by the missionaries; and Shilo, the widest, richest, and most flourishing, has been reduced to a heap of ruins. In consequence of the commencement of the war, on the 17th of August last, the mission family from Mamre were compelled to remove,