

These nations, if they now deserve that name, are

Still more recently his example has been followed by another young man belonging to the same village, called Auroomoga-perumal, who has also been induced to join the congregation by religious motives alone, and who, though not equally intelligent, seems to be equally sincere.

In Pothoor, a large heathen village, with a small straggling congregation, there have been several pleasing instances of conversion. A young man, called Brahma-mootoo, who had long been a diligent reader of heathen books, had a christian acquaintance of the name Christadian, a member of the congregation of Kōdāvil, and a convert of only a few years standing. About the beginning of the year, Christadian lent his heathen friend a copy of the Tamil New Testament, and the seed thus sown bore fruit in September, when Brahma-mootoo abandoned heathenism, and placed himself under christian instruction. It may be interesting to mention that Christadian was one of the speakers at the meeting of the native Society for the Propagation of the Gospel, of which I gave an account some months ago.

None of Brahma-mootoo's relations followed his example. He had some hopes of gaining over his younger brother, but those hopes were not realized, and a few weeks ago the brother unhappily died of cholera.

Though his brother would not be guided by his advice, another young man belonging to the same village, Narayana-perumal by name, was induced by his persuasions and example to join the congregation. Narayana-perumal, like Brahma-mootoo, came alone, but I have just heard that he has not been left alone. He set about reading portions of the Scriptures and other christian books to his relations, and a week ago he was joined by his father, mother, and three brothers. It is an illustration of the extraordinary way in which good and evil are mixed up together in this world, that it was in this very village of Pothoor that the factious movement which I have mentioned above took place."

(To be Continued)

CHRONOLOGY.

Dr. Morton, in drawing his conclusions, says, "I am more confident than ever, that Northern Africa was peopled by an indigenous and aboriginal people, who were dispossessed by Asiatic tribes. These Aborigines could not have been Negroes. Were they Berabrah, or some better race, more nearly allied to the Arabian race? There is one question, however, which we would like to have answered by Dr. Morton's followers. What could have been the object of the supposed centres of creation for man, if, as we find, intermixture has so utterly confounded them, that naturalists have been forced to dwindle down the numbers of supposed centres to three. In the districts of Asia and Africa are diverse families, are there so many primordial points, and are they in Asia and Africa, antiothetic protoplasms for each region of country? We may find satisfactory evidence from Dr. Morton's *Crania Americana*, that such is not the case, for he over and over again directs attention to the changes which have repeatedly resulted from the meeting and intermingling of two diverse families; as well as to changes which have resulted from other external causes, and there is one remark of his exceedingly worthy the notice of the writers on types of mankind. In speaking of "The Nilotic Family," he says, "The valley of the Nile, a narrow strip of land six hundred miles long, and but ten broad—the *Nilotic tellus* of the ancients—presents, at the present time, at least two cognate nations, which though dwindled and degenerate, appear to constitute a family distinct from the rest of mankind.

the Egyptians and Nubians. The modern Egyptians are composed of two classes, or castes,—the Copts and Fellahs. The Copts are supposed by Niebuhr, Denon and others, to be the descendants of the ancient Egyptians; and it has often been observed, that a strong resemblance may be traced between the Coptic visage, and that presented in the ancient mummies, paintings and statues, but it is in vain that we look for absolute identity in a country that has groaned in bondage for two thousand years. The Persians, Greeks, Romans, Arabians, and Turks, have successively held dominion in this ill-fated valley, and subjected it in turn to every species of oppression. The Copts, therefore, can be at most but the degenerate remains, both physically and intellectually, of that mighty people who have claimed the admiration of all others." Again, in speaking of the Caucasian family, his observations are conclusive as to the effects produced by intermixture, and by the external circumstances of the people. The Persians since the seventh century of our era, have been successively invaded and conquered by the Saracens, Mongols, and Tartars, whose amalgamation with the native inhabitants has produced, especially in the large towns, a very mixed population. It is chiefly among the mountain tribes that the indigeneous Persian is found," as it is a long time since the intermixture of Georgian and Circassian blood commenced, the women of Persia have also become much more beautiful. Again, "During the period of Roman greatness, the colonies of Greece and Rome extended themselves widely into Spain, where they blended with the primitive Celtibereans or Basques, and the Phœnicians. The later invasions of the Vandals and the Saracens have added their diversities to the physical and moral character of the spaniard." Of the Eugeans he adds: "The difference between the Eugeans and other Americans is no doubt attributable to the effects of climate and locality, which tend in this instance to depress and brutalize the mind, and to impair the physical man." Nor in all Dr. Morton's writings, we cannot fail to be struck by one very singular fact, which tends strongly to upset his theory of protoplasms, at diverse centres, and that is the singular degradation which results to any one family from isolation, and the rapid improvement which results from free intercourse, the improvement sometimes effecting the body alone, sometimes body and mind. It is also very remarkable that in this history of the human family, we find two streams, as it were, constantly intersecting each other, the one a highly purified and motile one, the other sluggish and withal filthy, over and anon festering and upcaving its scum, bursting its natural boundaries, and taking possession of vast unoccupied tracts, there to be, until drained off by some aggressive hand. That some portion of the human family has always been in possession of the highest excellencies of mind and physical form, is evident on the pages of history, so that we no where come upon a nation, no, not even in the case of Egypt, which has been raised from a state of barbarism, without the elevating influences being brought upon it by the intrusion of intelligent invaders. At the present day, we talk of our ancestors in Britain, but who were they, the first occupiers of the soil? or are not the Britons now descendants of very mixed and intrusive families? That the changes which are witnessed in the external man, have been effected within a period of 8,000 years there is strong corroborative testimony, tracing back through the pages of Egyptian and Hebrew history even to the days of Noah, leaving no room to doubt that the Sacred Record is true, and man's history accurately told. Of all the copies of Scripture, the Septuagint in point of chronology appears most correct.

That M. Seyffarth has correctly stated the superiority of the Septuagint in point of correctness, we believe will be admitted. Garrett's criticism contains the following on this head. "Another exception against the Hebrew copies which does not lie against the LXX, is that the Heb. copies as well as the Samaritan and Greek, making Shem to live after the birth of his son, 500 years,—and his son Arphaxad, and many of the rest, above 306 years after the birth of their children: and yet, contrary to Samaritan and Greek, making the duration from the flood to Abraham so short, as consequently to make Shem, and many of those first patriarchs, to have been living, not only at the time of the Tower of Babel, not only at the birth of Abraham, but even to have outlived Abraham. But if this were so, it is a wonder there is no mention of Shem or the others, in all the history of Abraham, but only of his father Terah. The Greek has neither of these difficulties, because that translation making the time of Abraham 1000 years, allows time for peopling the world, as well as for the deaths of Shem, and of those ancient patriarchs before Abraham was born. Let it not be forgotten, that, according to many ancient writers, the Jews, to bring back the birth of Jesus from the 6th Chiliad to the 4th from about the year 5,500, to 3,700, in order to prove that, at the birth of Jesus, the time for the Messiah was not then come," and on this Seyffarth says: "It is clear that the Greeks and Romans know that the sixth millenium, ending about 130 A. C., had begun about 800 B. C.; the fifth about 1,800 B. C.; the fourth about 2,800 B. C.; the third about 3,800 B. C.; the second about 4,800 B. C., and the first, beginning with the creation, about 5,800 B. C. But as they commonly assigned the first and second ages to Saturn, their fifth age of the world, began about 800 B. C. and so on. The same six thousand years, between the Creation and the Lord Jesus were known to the Egyptians. For they reckoned 30,000 lunar months, 2424 solar years, from the creation to the deluge; thence to Menes, in the time of Peleg, 666 years, and from Menes, who reigned after 2781 B. C., down to Augustus 2750 years, together 6630 years. We have also the testimony of the Phœnicians, that the Deluge was in the thirty second year of Saturn's reign, which corresponds with the year 2424 after creation. The same year is given by the Chinese.

What may have been the date which the Egyptians assigned to the creation and the deluge? The day of the creation was, according to their traditions, the day of the vernal equinox, as Philo and the Church Fathers testify. The said planetary constellation of the commencement of the first age of the world, also preserved by the Egyptians, refers us, as we have already shewn, to the same day, the vernal equinox of the year 5871 B. C. Furthermore, they placed the creation in the year in which Sirius, the dog-star, rose together with the sun, on the day of the vernal equinox, as we are informed by Porphyrus, by Eneas Gæzus and others. And this again could take place only in the year 5871 B. C. Lastly, we find it stated by the Alexandrian astronomer Theon, that in the year 27 B. C., the sixteenth of the reign of Augustus, on the 29th of August (the first of the month Thoth) a new calicular period (the fifth since the creation, comprising 1461 years) had commenced; by which 5871 B. C. is again confirmed as the year of the creation. In short, the Egyptians, like all the other nations of antiquity, have assigned 5871 B. C. as the year of the creation. The history of the deluge they represented by the myth concerning the death of Osiris, which occurred on the same day, the 17th of the month Athyr, on which the flood began, according to the sacred Scriptures.

But how does this agree with Matheno and the