

child may be supposed to reach; and in speaking or any particular time of day, he points to that part of the heavens in which the sun would be at such an hour.

The Veddahs continued in the same degraded condition for a two hundred years. The inhabitants of the other parts of the island were comparatively civilized—their habits, their arts, their religion, were of their own—but they made no effort to ameliorate the condition of the poor Veddahs. The more remnant the Veddahs were, the more anxious was to impose on them, and obtain for a tributary and tribute, which, the produce of their bows. In the year 1835, however, Governor Mackenzie, a truly Christian ruler, turned his attention to them. He went himself to their country, though he thus cut himself off from a disease, which afterwards brought him to the grave. The attempt to lighten them was made through the Wesleyan mission, the object of the Veddah country. The Governor offered to give each Veddah who would settle, three acres of land, to afford him assistance in building his house, to provide him with hoes, axes, &c., and to give seed-grain for the first year. Schools were also to be established for their instruction. A missionary went from place to place through the district, conversing with the Veddahs, and making them small presents of cloth and rice. Afterwards some of them were induced to settle in villages; they have been taught to cultivate, schools have been opened, Christian instruction has been given, and two or three hundred of them have been baptised. I must try to send the Veddah children some of your little books.—I remain, &c.,

JOHN MURDOCH

CAFFRARIA.

THE TIDINGS BY THE LAST MAIL.

The Rev. R. Niven has favoured us with the following summary of the intelligence brought by the last mail from the Cape.

On 6th August, his Excellency Gen. Cathcart had marched from his rendezvous on the Imvani river, fifty miles due north from Umundale, with 4000 troops and 1000 burghers; that is, colonists. These last have turned out on the Governor's call to join in a commando, against the independent chief Kreilli, who was charged mainly with harbouring in his country, refugee-Geikas and their cattle. On the way to Kreilli's kraal, which was eighty miles in advance, in a south easterly direction, Kreilli sent a remonstrance, and offered to give 1500 head of cattle, which Sir Harry had demanded of him, as penalty for the murder of an English trader in his country, during this war, and in token of his sincerity and good faith. This was declined by General Cathcart, and a demand made for the surrender of the insurgent refugees, in his own person, as a hostage, until all the Geikas quitted the Waterkloof and the Amatolas, and were over the Kei river. Kreilli being unable to do this last, and mindful of his father's fate, at the hands of Sir B. Durban's invading force of 1835, naturally shrunk from these conditions. The army advanced, he retreated to the sources of the Bashee, 150 miles to the northward, with the most of his clan and their stock, and the troops and burghers captured in nine days 13,500 head of cattle, besides horses and small stock, with little resistance from their owners, not a few of whom were killed, but only one on the side of the British—an unhappy artilleryman, who acted as a cattle drover.

With this booty, which was divided at the rate of ten head of cattle to each colonist, and one for every soldier, and the burning of Kreilli's deserted kraal, His Excellency was satisfied, and returned to the colony, leaving 300 armed colonists, who remonstrated against the shortness of the campaign, and were allowed to remain behind in Kreilli's country under their own leaders and rationed at the public expense. All the rest returned, soldiers and civilians, to their respective quarters and homes, happily for humanity, without accident or loss of life to any of them. A painful interest hangs around the burgher contingent, that has sought to linger in the country of the invaded Galeskas.

In the rear, within the old boundary, while the British arms were "tooming faulds and sweeping glens" beyond the Kei, marauding bands of insurgents were busy making off with stock from the military posts, and the camps and homesteads of the distressed farmers—who suffered no loss of life, however; while in various ways the natives fell—friendly blacks as well as foes. Macomo retains his hold of the Waterkloof; Sandili of the Amatolas, Uithaelder, with about 600 Hottentots, is to be near Auckland, within seven miles of our Chumie station.

Conjecture is equally baffled as ever to decide on the actual position of affairs. The desire for peace seems cordial on both sides. Macomo and Uithaelder have again sued for a cessation of hostilities—and Kreilli, we see, sent an embassy to the dreadful English chief, while he was "yet a great way off, and desired conditions of peace." His Excellency, it is confidently affirmed, will now act within the colony for the consolidation, settlement, and security of its involved interests as the "war is now on its last legs." For the sake of the innocent sufferers alone, were there no others, mercy would, in this case, rejoice over judgment. Not a word of accusation is borne by this mail against the hundreds of Caffre converts who, as a class, have endured the weightiest sufferings of any I know of. At King William's Town, for example, the misery and wretchedness of many of them is extreme. Worthy men, elders of the church and assistants in our mission, have at length brought their wants under the eyes of their teachers. A great mortality has overtaken the children—mothers, too, are falling. The collecting of firewood is their main source of subsistence. That is got only at a distance, and with a risk of life. In

these circumstances, one does not wonder at one of them writing thus:—"What has deprived us of our wonted allowance in the service of the mission? You know that we have been dispersed by the war. We could do no more, we had formerly got, but we did not think we could do any more. We were dispersed solely by the war, just as you your selves have been dispersed by it." Though the kindness of their wanted supporter, Pope, Norton, and now Foster, Tovo's brother, has not been able to get on such an appeal. The ungrateful and ungrateful, I hope will soon enjoy a similar reprieve. And it should be so that it may be early to the class who will be an indirect alleviation of the privation of their privation, with whom they have already had to do, to hate their means, in urgent need. May the gratitude of the class be the land, for the exemption from war and its offspring, labour and persecution, had year in the direction of their afflicted brothers and sisters—and I am, &c.

LETTER FROM NYOSI, A NATIVE TEACHER.

The following letter which Mr. Cumming has translated and sent to us, shows the severe distresses to which the dispersed members of the Chumie Church have been reduced. Mr. Cumming says:—

"Thy accompanying letter from Nyosi, an elder and exhorter belonging to the Chumie, I have just received from Caffraria. In translating and transmitting it to you, I wish to draw the attention of the friends of the Mission to the wretched condition to which so many Christian Caffres are subjected in that distracted country. It is a simple but impressive tale of misery. It requires no assistance from my pen in awakening the sympathies of the good and the pious. At one time Nyosi was in comfortable circumstances, but like many others of that noble band of Christian Caffres, with whom I was associated—to what is he reduced? a hewer of wood, and that at the peril of his life! The hearts of those who truly know the virtues of these suffering people must bleed at a recital of the woes which are being wafted to the ears of their friends in this country by every post.

13th August.

"My Dear Teacher,—I wish to acquaint you with our present condition. We are now at Iqonee (King Williamston). We came here in great distress, after we left the Chumie. We were plundered of all we had. Even the clothes of our body were taken from us, and were left only with our shirts. After this we were driven forth and scattered throughout the country. We were in perplexity. Some went amongst the Caffres, but we came among the white people. The number of those who are here is thirty, not including children. The famine is amongst us. To obtain money for a livelihood we cut firewood. It is exceedingly trying to us. Nevertheless, we perceive the goodness of God, who doeth all things well, in the support of his people. The firewood is scarce—it is far away, and got at the peril of our lives; but hitherto the Lord hath helped us.

"We are suffering great misery from war, famine, sickness and death. Nakedness is a great grief to us. Sickness has entered in amongst the children, and is destroying them most certainly. To-day five have died over and above the two belonging to myself. Henry (Renton) died in the month of April, and John on the 11th of August. Nohu Tabeh is another that is dead. Toby has three dead. There is a great sickness amongst the children. We still endeavour to walk according to the will of God, who has sent the sickness amongst us."—U. P. Mis. Record.

JAMAICA.

MONTEGO BAY THEOLOGICAL HALL.

The following gratifying account of the first session of the Montego Bay Theological Class, is taken from *The Cornwall Chronicle*, 17th August.

The first and opening Session of the Theological Hall, in connection with the Presbyterian Church of this Island, was closed on Thursday last. It must be gratifying to the friends of the cause of Christ in general, and to the friends of the Presbyterian Church in particular, to know, that the Session has begun and terminated, under very happy auspices. The number of Students has not been large, only eight. A variety of circumstances has prevented the number from being considerably larger. Of the eight, seven were natives, and one European. Though the Session has not been a long one, it has been one, we are happy to understand, of uncommon diligence, the students attending on an average, six hours each day, the rest of the day being chiefly spent by them in preparation for the business of the class. Before the close, several days were spent in examination, partly oral, but chiefly in writing, and the answers given in, have, as a whole, proved satisfactory. On the Wednesday, an interesting meeting was held, on which occasion the students under Mr. Miller were present, and resolutions were agreed, to, in order to form themselves into a Student's Missionary Association. On Thursday, at the close of the business of the class, the following address was presented by Mr. William Clarke, catechist, Negril, to the tutor, the Rev. Mr. Renton, an address, the spirit of which, while highly gratifying to the Reverend instructor, must also be gratifying to the friends of the Institution, both in this Island, and in the mother country.

Montego Bay Theological Hall, August 12th, 1852.

"Reverend and Dear Sir,—By the deputation of this class, the honorable and delightful task of conveying to you our united feelings, at the close of this first Session, now devolves upon me; I feel inadequate to