

Correspondence.

LETTER FROM KOLAPOOR.

MR. WILDER'S LAST PREACHING TOUR. II.

MY DEAR C.:—In my last, I gave you a few facts showing the state of education in the towns and villages of my recent tour. A third observation on this tour is, that—

3. Native prejudices and superstitions are somewhat relaxing. True science is fatal to Hindu superstitions. This is no new discovery. It has always been known in theory, however much disregarded in practice. You might as well attempt to amalgamate oil and water, or light and darkness, as modern science and Hindu superstitions.

The proof of this is appearing more and more distinctly in Hindu life and practice. Slight as is the progress in education, its effect is visible, and far more widely visible than education itself has spread. The facts of true science are retailed in conversation, and pass far beyond the limited circle of educated minds. I might refer here to the reformatory movements in Bengal—the advocacy of female education, re-marriage of widows, and some other innovations all over India. But waiving these and confining myself to the limits of my tour, the indications that the more intelligent Hindus are relaxing their superstitious views and practices were many and frequent.

These inclinations are most manifest in case of native chiefs, Zaghirdars, Mamletdars, teachers, and their more advanced pupils. These, generally, still yield to custom, and observe the forms of idolatry, when necessary to their good standing with the priests and more ignorant classes of the people; but it is easy to see that, with very many, their idolatrous acts are performed from policy rather than *con amore*. Many, indeed, in conversation with a missionary, admit this fact.

DEISTICAL BRAHMAN—STUMBLING-BLOCKS AMONG PROFESSING CHRISTIANS.

These more enlightened Hindus may be grouped in two classes. One class embraces those of deistical sentiments. One of this class, a shrewd Brahman, came with his party to engage in argument with me at the large town of Koorundwar. He put himself forward as the champion of orthodox Hinduism, defending even the grossest idolatry, on the ground that "the common people can have no proper apprehension of a spiritual God, and if they do not worship idols, they cannot worship at all." But on sounding him to the bottom, he admitted that he himself had no fear, love, or regard for the idols whatever; he desecrated on the one spiritual, all-pervading Deity, with a show of much learning and philosophy, and affirmed that he never showed the idols the slightest respect, only out of deference to the priests and the people. When reminded of the discrepancy between his belief and practice, he unhesitatingly admitted it, but justified it by reference to many (he would have it, *all*) Europeans in India, who, while claiming to be believers in all the evangelical doctrines of the Christian Scriptures, constantly violate every command of the Decalogue, and never attend church or observe the Christian ordinances, except when surrounded by crowds of their own countrymen, who are kept to the observance by their priests, by the force of habit, and by each other's attraction; in which case they conform, as he does to Hinduism, for the sake of society and popularity.

He discarded the idea that we Christians are true believers in the peculiar doctrines of the Gospel; affirming that if we really believed the story of Jesus Christ coming from Heaven to die for sinners, and the doctrine that the only means of salvation from the pains of an eternal hell, was faith in Him, there would not be five hundred European Christians in India seeking "pelf, place and power" to one preacher of the Gospel; nor would the few missionaries and chaplains here be seeking their own ease and comfort, seldom or never speaking to a native, except with the greatest condescension, and then only on worldly matters; that, however zealous and self-denying a few of us missionaries might be, we are exceptions to the general mass of Christians, the whole preponderating testimony of whose lives and practice goes to show, that they hold the evangelical doctrines of the Gospel no more sincerely than he does the superstitions of Hinduism, while a Deist at heart. He is a fluent man, and went on to express his belief that European Christians are becoming more and more bold in discarding the peculiar doctrines of Revelation; quoting Prof. Green and Mr. Howard, (two late chiefs in the Bombay Educational Department, whose infidel teaching has done much to spread moral disease and death among these young Hindus), and Bishop Colenso, and closed by expressing his firm conviction that in less than a century, all intelligent Europeans and Americans will be Deists, and the peculiar doctrines of Christianity will be remembered only as "old wives' fables."

I need not tell you how I met the cavils and reasoning of this man, but will report his arguments in proof of the insincerity of Christians, in all its force, to your Committee-men, to the students of the Theological Seminaries, and to the Christian Church in America. In representing this Brahman as a type of his class, I would remark that he has

been much with Europeans, carries his sophistry further, and manages to blend more logic with it than most Hindu Deists. But all are infidel in regard to Hindu rites and superstitions, however much they may conform in practice for the sake of caste, society and popularity. Tatya Sahib, the chief of Sanglee, tells me frankly that he cares no more for the idols than I do; has no more respect for them, and allows Gumputti, the elephant god, a place in his Durbar only to please his priests and people.

A LIBERAL BRAHMAN CHIEF. Some of these chiefs and Zaghirdars, feeling quite secure in their position and influence over the people, disregard some superstitions practically, and in their case the priests have to wink at their recreancy. For instance, Dada Sahib, the chief of Koorundwar, though a Brahman, does not scruple to catch fish and shoot deer and other animals—acts which, by the Hindu code, are mortal sins.

By the way, at no place on this tour did I find a more pleasant interview with the heads of the people, than with this chief and his brothers. Their capital is only about thirty miles from Kolapore, and yet I had never been there, and both the chiefs and people assured me that no missionary had ever visited them before. Much as their views had become modified by seeing European officers and by the general radiating influence of education, they knew nothing whatever of the special doctrines of Christianity.

When stopping in the capitals of the Hindu chiefs, and invited to visit them, as I generally am, I often find it requires ready resources and some tact to prevent the interview from being a short, formal and barren civility. But I found these chiefs most free and easy in conversation, and as I led their minds to the great facts and doctrines of the Christian faith, they asked many questions and developed an amount of interest that prolonged our interview, in a full Durbar with one hundred and fifty listeners, some four hours, with much apparent pleasure to all parties. They accepted copies of the Bible with a pledge to give them a thoughtful perusal. Would that we could pray for a blessing on their reading with prevailing faith.

A MORE HOPEFUL CLASS.

2. But there is another class of these Hindus of relaxed superstitions. They are men of less subtle minds—possessed of more native frankness and sincerity. Intercourse with Europeans and the force of education have produced their enlightening effect on their minds. They have come to see the intility and sheer absurdity of these rites and superstitions; they were once taught to hold most sacred. They cannot now practice them without reproaches of conscience. Some of them have got possession of the Christian Scriptures and have become familiar with the saving doctrines of the Gospel. They show the effect in a more thoughtful, reserved bearing. Their words are few. They seem to feel that they are looked upon with suspicion by their caste-mates; and yet the thought of being thrust out from caste, friends and society is something terrible to them. Death itself can hardly be more dreaded. But God's truth keeps their conscience active, and here they stand in all the peculiar difficulties of their position.

As a type of this class, I may mention the Mamletdar of Kuwar, a man of fine intellect and intelligence. He tells me he has read the Bible, every word of it, and much of it many times; and frankly avows his belief that it is the revealed will, and the only revealed will, of God. When I press its claims, and repeat to him Mat. x. 32, 33, he looks thoughtful; hints at the pain of life-long separation from parents, brothers, wife and all earthly that is dear to him; and suggests the possibility of more ultimate good by keeping all present ties and relations unbroken, and by a quiet gradual influence enlightening and reforming the whole mass. He tries to pacify conscience with this thought, remains in the trammels of caste; and yet is ill at ease. He is one of scores of intelligent young Hindus I could name, in the limited circle of my own acquaintances. O, for the truth of God, to fan these smouldering fires of truth and conscience till the flame shall kindle and burst forth resistless!

R. G. WILDER.
KOLAPOOR, INDIA, April 26, 1866.

ITEMS.

The Rev. Dr. Mullens, after a long period of service as a missionary of the L. M. Society in Calcutta, has just left India for England, to take the place of Dr. Tidman as Secretary of that society in London. Doubtless he is admirably fitted for that post; and there can be no question of the propriety of giving it to such a faithful old missionary, though it is a great loss to India to have him go. Touching at Bombay on his route, Dr. M. gave a lecture to the young Hindus there. In the course of his lecture he estimated the number of enlightened, English-speaking Hindus in Calcutta and vicinity at 50,000—dividing them into three classes:—1. Beef-eaters and wine-bibbers; 2. Thinkers; 3. Deists. Much that he said would confirm and illustrate the views expressed in this letter. But how much ground of rejoicing there is in the increase of this first class, is somewhat doubtful. True, they have swung loose from the old moorings of Hinduism, but are still further away from the Gospel, I fear.

We rejoice to hear of the release of the captive missionaries in Abyssinia. W.

THE MEMPHIS FRIENDS OF THE NEGRO.

ON THE CASE FROM MEMPHIS,
JUNE 13, 1866.

"THE ONLY FRIENDS" OF THE FREEDMEN.

Having occasion to spend several days in Memphis, Tenn., two Sabbaths ago, I dropped in, at night, to the Anniversary of the Shelby County Bible Society. The evening service in most of the churches had been omitted for the occasion, and a very large audience was present. The Rev. Dr. Ford, a reconstructed Confederate chaplain, now one of the prominent pastors of the city, delivered the address; in the course of which he urged liberal contributions for the sake of our country, for it is now the only country we have, and especially in view of the needs of the colored race; remarking that, in former days, our labors and success in Christianizing that now unfortunate race were known to all the world, and that since the intimate relations existing between them and us have been torn asunder, they look to us as their only friends, to rescue them from the devotees of fanaticism, who, under the guise of friendship, are seeking to poison their minds with false notions of equality.

HOW THEY PROVE THEIR FRIENDSHIP.

The latter remarks impressed me particularly, in the light of other efforts made in that city three or four weeks previously, which seemed to me to have been better calculated for, and more successful in, accomplishing "the rescue" in question, than a free circulation of the Bible; for I had the day before visited the ashes, hardly yet cold, of twelve school-houses, in which 1200 colored children were being taught, and four churches, in which, from Sabbath to Sabbath, colored congregations had assembled, under the leadership of "devotees of fanaticism," black and white, for the public worship of a common Father. The teachers and ministers had fled the city, in fear of their lives; the negroes, with the exception of such interference as the very small military force at hand could accomplish, were restored to the exclusive care of their "only friends," and the "rescue," to a casual observer, seemed for the time being, to be complete, without the aid of the Shelby County Bible Society.

HORRORS OF THE MEMPHIS RIOT.

I doubt if history will furnish a record of more inhuman atrocity, perpetrated with less shadow of provocation, than the investigation of the Congressional Committee, which has just completed its labors, will develop, for those terrible days of the Memphis riot. After the drunken row, in which it commenced, no resistance was made by the negroes; but they were shot down by scores; sick men dragged out of their beds and murdered; women and children locked up in houses, which were then set on fire, and saved, if at all, only by running the gauntlet of the bullets of a dozen ruffians stationed outside to prevent their escape. Indeed, the whole negro settlement of South Memphis, embracing a population of perhaps a thousand, and extending more or less to all portions of the city, was for two days and nights the scene of murder, robbery, arson, rape, and brutality of every sort, too sickening to imagine, much less describe. The police, whose office it should have been to preserve order, were themselves the leaders of the riot, and were encouraged in the work by prominent city officials.

NO SUCOR BUT A "RESOLUTION."

I mention these occurrences, more especially to illustrate the consistency of the claim made everywhere in the South by ex-rebel ministers, churches and people, as the exclusive friends of the freedmen. I was careful to inquire to what extent, after the riot, sympathy and aid were extended to the hundreds of houseless, maimed and destitute victims; and if a sixpence has been contributed by any Southern citizen, or any word of sympathy for the unfortunate, or disapproval of the riotous proceedings, has been uttered in any Southern church in the city; or any effort, however slight, by that class of people to provide for the religious or educational wants of those whose churches and school-houses have been burned (except the resolution of the Shelby County Bible Society, to circulate the Scriptures without regard to class or color,) I have not been able to hear of it. The Freedmen's Bureau have erected one large school-house, capable of accommodating 400 or 500 scholars, with the very appropriate title of Phoenix Educational Institute, which was some days ago opened with imposing ceremonies, and has gone into operation. The agent of the Western Freedmen's Aid Commission, Rev. E. O. Tade, of the American Missionary Association, and others in the interest of the "devotees of fanaticism," are also making arrangements to resume their labors as soon as suitable buildings can be obtained; though, as no arrests of the rioters have been made, as men known to have committed half a dozen murders walk the streets and engage in their ordinary business without concealment or fear of punishment, teaching negro schools in Memphis is not an avocation to be recommended, if the object to be obtained is simply amusement or recreation.

"MODERATE" SOUTHERN TEACHERS.

Memphis, like many other Southern cities, furnishes a field which our Committee of Home Missions ought to occupy at the earliest possible moment. A majority of the loyal Presbyterians there are now connected with the Second

Presbyterian Church, as being more moderate in its teachings than the others; and the standard of moderate teaching may be inferred from a remark of the pastor, Rev. Dr. Witherspoon, three Sabbaths since, in recommending the Southern publication cause to his congregation, that he had been recently impelled to burn two Sunday-school books received from a Northern house. There are said to be as many as seventy-five loyal persons connected with this Church. In reply to my inquiries, one of these brethren gave me, as a reason for continuing their relations there, that they were Presbyterians and preferred not to join any other denomination; that there was no loyal Presbyterian church in the city, and that they hoped to furnish a haven through which the body would ultimately become loyal. It is to be hoped, for the sake of religion, patriotism, and humanity, that unity of sentiment and feeling in that Church may not be accomplished by the opposite leaven prevailing.

A WORD FOR THE CONGREGATIONALISTS.

The building of the Union Congregational Church was dedicated during my visit at Memphis. Funds to the amount of \$11,000 were donated for the purchase of a site by the Congregational Union, and a neat wooden structure, costing \$5500, has been erected. The pastor, Rev. Mr. Bliss, is a bold, fearless, energetic minister. His congregation on the occasion of the dedication would, I should think, number 300—mostly business men from the North, who have settled in the city since its occupation by the Federal authorities. I met some fifty of his people at a social gathering, and was impressed with their intelligence, energy and earnestness. Unless they are absolutely driven out, persecuted and proscribed as many of them are, published in the newspapers by name, and the public warned to shun their places of business as if "small pox" were written over their doors, they will certainly succeed, for they constitute just such an element as God in His providence always selects, as a means of accomplishing great results. Indeed, after making the acquaintance of these people, I became satisfied of the fact, of which for some days I had serious doubts, that Memphis is in no periculous danger of immediate destruction, for lack of the number of righteous men required to have saved Sodom.

GENERAL FISK.

The Freedmen's Bureau, under the vigorous direction of Major-General Clinton B. Fisk, furnishes a moral support to every religious or benevolent enterprise sustained by loyal men, hardly to be estimated. Throughout his entire department of Tennessee and Kentucky, nothing escapes his notice, and his firmness, unquestioned Christian integrity, and indomitable good nature, draw from even the bitterest enemies of his Bureau the tribute of respect to himself and his authority. Without a single soldier at his command, however, the Bureau, under less energetic control, would furnish small protection to loyal men, white or black.

Editor's Cable.

PRESBYTERIAN HISTORICAL ALMANAC.

The volume for 1865 embraces the facts as reported at the May Assemblies and Synods of 1864. Abstracts of the minutes for that year are given in regard to the following bodies:

"Old School," 94 pages; "New School," 38 pages; United Synod, 42 pages; General Synod Reformed Church, 2 pages; Synod of the Reformed Church, 11 pages; Cumberland, 13 pages; "Confederate" Church, 2 years, 94 pages; Canada Church, 4 pages; Canada Church of Scotland, 5 pages; Church of Lower Provinces, 1 page. Eleven other Presbyterian bodies, including those of Scotland, Ireland and England, are briefly noticed on a couple of pages. Besides abstracts of minutes, we find biographies of about sixty Presbyterian ministers, illustrated with eight portraits. Also, a history of the Third Street Presbyterian Church, Dayton, and a paper on Manes and Libraries.

The principles guiding the industrious compiler of this work are not always clear. For example, we do not see it explained why no mention is made of the Theological Seminaries of our body; why no one of the biographies of our deceased ministers is illustrated, and why we do not even see the likeness of the popular Divine who acted as Moderator of our Assembly at Dayton. There may be reasons for all of these peculiarities, but they are not stated by the compiler. The extraordinary brevity of the Report of the General Synod of the Reformed Presbyterian body must strike every one at all acquainted with its affairs. Its proceedings, especially in the foreign field and among the Freedmen, are necessary to a complete view of the Presbyterian Church during the year. The very great fullness of the reports of the rebel General Assemblies, in contrast with the scantiness of those of other bodies, is certainly singular. The Narratives of the State of Religion are given complete. That for 1864 contains the memorable sentence: "We hesitate not to affirm that it is the peculiar mission of the Southern Church to conserve the institution of slavery and to make it a blessing to master and slave."

Mr. Wilson, is, however, deserving of credit, and of greater encouragement than he now receives, for the amount of

information upon the history of the Church in this country which his work embodies. If it were not two years behindhand; if greater discrimination were exercised in choosing the materials; and if a few sentences, at least, were given to each of the churches in Great Britain, the value and acceptableness of the work would be doubled.

GOOD JUVENILES.

THE BROKEN PITCHER; or, The Ways of Providence. By the author of "Luke Darrell," "Mabel Ross," etc. Chicago: Tomlinson Bros. 16mo., pp. 282. For sale by the Presbyterian Publication Committee, Philadelphia.

A widowed father and his two children leave their pleasant country home and come to live in the city. The father becomes the victim of intemperance, and his two neglected children struggle along, sustained by the Christian principles instilled into their minds by a pious mother, until kind friends are providentially made acquainted with their condition, and a happy change takes place in the circumstances of the whole family. The story abounds in tender and truthful revelations of the hearts of children under misfortune; the surprises of providential interposition are skillfully introduced; the sustaining power of religion amid suffering, and the large charities and kindly ministrations to which she trains her followers, are well illustrated. It is a pure and profitable narrative for the young.

The deteriorating effect of low associations is skillfully shown in the change in Hattie's language after a year of misfortune in the city. The story ends almost too happily for strict verisimilitude.

MABEL ROSS, The Sewing-Girl. By the author of "Luke Darrell, the Chicago Newsboy." Chicago: Tomlinson Bros. 16mo., pp. 432. For sale by the Presbyterian Publication Committee, Philadelphia.

A sorrowful book indeed, yet full of deep pathos, and one that needed to be written. Here, in this new world, there are tragedies of suffering arising from poorly paid work, and from grasping and grinding and soulless covetousness almost as dark as any in the overcrowded populations of Europe. From facts, so the writer tells us, and these by no means the worst to be met with, he has framed this narrative of the lives of two Chicago sewing-girls. The story, though not complicated, is skillfully planned and effectively told. The sick and dying Lilly; the interviews with hard employers and with the merciless house agent Brumley; the chill, dignified slowness and intolerant suspicions of the Chicago "Society for the Promotion of Honest Industry;" the well-discriminated characters of Mabel and Hilda, are portions which exhibit marked ability and sustain the interest of the reader throughout. All is pure and readable, though suited to the oldest class of juvenile readers.

MARCY. Thirty Years of Army Life on the Border: Comprising Descriptions of the Indian Nomads of the Plains; Explorations of New Territory; A Trip across the Rocky Mountains in the Winter; Descriptions of the Habits of Different Animals Found in the West, and the Methods of Hunting Them, with Incidents in the Life of Different Frontier Men, &c., &c., with numerous illustrations. By Col. R. B. Marcy, U. S. A. New York: Harper & Bros. Pp. 442. For sale by J. B. Lippincott & Co., Philadelphia.

One of that seemingly inexhaustible series of books of modern travel and adventure, in wild and little known regions, which is such a marked feature of Harpers' Book List. Col. Marcy's book is every way deserving a place in the series. The information furnished concerning the fast vanishing tribes of Indians is full, varied and valuable; his account of the peculiar phase of pioneer life appearing on the plains; his relations of personal adventure and hardships; his description of modes of travel and life in those regions, of the natural objects, and of the pursuit of game, all form a volume of great interest, to which Messrs. Harpers' have added the attractions of unusually good paper, handsome binding and original, graphic, and well-executed engravings.

Col. Marcy's influence upon the tribes must have been rather mixed in character. In one case, a Comanche chief gave him a reproof for offering them brandy; handing back the glass, he said it was not good, as it took away their senses and made fools of them. At another time, the Colonel showed them a Bible and explained its nature to them. He also pleads for missionaries to teach them Christianity, as the best thing the whites can do to rescue and elevate them.

POEMS. By the author of "John Halifax, Gentleman," etc. Boston: Ticknor & Fields. 12mo., pp. 260. For sale by J. B. Lippincott & Co., Philadelphia.

We cordially welcome this addition to Ticknor & Fields Blue and Gold Series of the Poets. Pure as a pearl; touching sometimes with a homely art, sometimes with tenderest skill, the deep chords of nobility and holiest parts of our nature, sometimes giving a new and striking aspect to familiar Scripture,—the Christian reader feels emphatically at home with the author. There is more of beauty than of power in these lines; and the severe critic cannot call them poetry of a very exalted quality. The graces of a rich and various language, and the fine elaboration of thought from the labyrinths of a deep and versatile mind, are not in these comparatively humble efforts. But there is much in them to captivate and charm, much to seize upon the everyday thoughts and memory of men. "Philip My King" and "My

Christian Name" are familiar to almost all readers. Some of the sonnets reveal more traces of poetic power and insight; we may specify "Beatrice to Dante" and "Dante to Beatrice." "By the Alma River" and "A Lancashire Dology" are skillful renderings of events and sentiments of the time. While "An Honest Valentine" shows traits of a very diverse character. No one can rise from the perusal of Miss Mulock's poems without a feeling of refreshment and of increased sympathy with goodness and piety.

HAMILTON. Summer Rest. By Gail Hamilton. Boston: Ticknor & Fields. 12mo., 356. For sale by J. B. Lippincott & Co., Philadelphia.

Less and less trustworthy, more and more conformed to the tone of the company she has been keeping in the *Atlantic Monthly*, is the tendency of this once passably safe and correct writer. Formerly, such attacks as she made upon the plain teachings of Scripture, or upon evangelical doctrines, were incidental; in this volume she devotes a long essay to the attempted refutation of what she calls "Mr. Gillilan's Sabbath," meaning the Sabbath of the Evangelical Church. Much is said, in two other essays, against the doctrines of total depravity and eternal punishment. In fact, Gail Hamilton must be set down as an enemy to truth, and her books marked as unfit for general circulation. Few of the pages of "Summer Rest" are clear of everything unobjectionable.

MAGAZINES AND PAMPHLETS.

HARPER'S MONTHLY, for July, continues the "Personal Recollections of the War," with many illustrations, contains also "Some Curious Homes" of Animals and Insects, finely illustrated, and "A Look at Lisbon," with seven illustrations. Other articles are: High Days in a Virginia Village; Armadale, by Wilkie Collins, (Concluded.); Gettysburg; July, 1863; Francis Asbury, with a Portrait; The Sword of Damocles; The Fool Catcher; Sanctuary Privileges in Rome; Under the Arches; Mr. Muddlar's Mistake; A Study of Legs; The Food of Birds; Education of the Colored Population of Louisiana; An Hour at Sea; Forty-Two; Editor's Easy Chair; Monthly Record of Current Events; Editor's Drawer.

GODLEY'S LADY'S BOOK, for July, contains its usual copious and skilfully prepared budget of new fashions, and an article from a Georgia lady, depicting in most graphic terms the excessive inconveniences suffered by the Southern women in consequence of the blockade, and the curious devices to which they were driven in making themselves presentable.

THE ATLANTIC MONTHLY, July, 1866.—Contents: The Case of George Dedlow; On Translating the Divina Commedia; The Great Doctor, I.; The Retreat from Lenoir's; and the Siege of Knoxville; Released; Friedrich Rückert; Passages from Hawthorne's Notebook, VII.; To J. B.; Physical History of the Valley of the Amazon, &c., &c. Boston: Ticknor & Fields. Phila.: A. Winch; T. B. Peterson & Bro.

HOURS AT HOME, July, 1866.—Contents: De Rebus Ruris, No. II.; A Soldier's Dream; The Nest of the Humming Bird; Benjamin Silliman, D.D., LL.D.; The Little Preacher; About Lace; Recollections of Frederika Bremer; Why and How the Federal Capital was established on the Potomac; The Christian Statesmen of America, No. VII.; Ignatius, &c. New York: Chas. Scribner & Co. Phila.: T. B. Pugh, Subscription Agent.

OBSERVATIONS ON RECONSTRUCTION. By Henry Flanders, author of "Must the War go on?" Philadelphia, 1866.

FORTY-SECOND ANNUAL REPORT OF THE AMERICAN BAPTIST PUBLICATION SOCIETY, Presented in Boston, Mass., 1866. Phila.: Am. Baptist Publication Society.

LITERARY ITEMS.

The Tamil is a language spoken by about twelve millions of people in the Carnatic, and by about half the population of Ceylon. The earliest specimens of the Tamil literature date back to the eighth century A. D. With the exception of commentaries and some modern works, the entire literature is in poetry. Mr. John Murdoch has lately printed at Madras a "Classified Catalogue of Tamil Printed Books, with introductory notes," which is a very valuable contribution to our knowledge of the Tamil literature. The first Tamil types were cut at Amsterdam, in 1678, but were so bad as not to be understood by the natives. The next attempt was at Halle, Saxony, in 1710, to supply the Tranquebar mission. The present excellence of Tamil typography is owing to Mr. P. R. Hunt, of the American Mission press at Madras. In 1803, there were ten native presses in Madras. Mr. Murdoch has described 1750 books, which he has arranged in ten classes: Religion, 1218; Jurisprudence, 19; Philosophy, 50; Science, 62; Arts, 6; Literature, 152; Philology, 176; Geography and History, 12; Periodicals and Newspapers, 26; Books for Europeans studying Tamil, 34. Introductory remarks, of a historical, literary, and statistical nature, precede each class. The books are very carefully described, and their contents marked. The general introduction, besides a great amount of information on general literary questions, contains notices of one hundred and nineteen Tamil authors.—*Nation*.

DRAGS.

Some people seem born to be drags on society and on the church. Whatever scheme or good work is proposed, they cry out for delay and caution—perhaps for the entire abandonment of the measure. They are afraid of failure, or afraid of expense, or afraid of consequences. They put on the drag always at most inconvenient times. When the wheels are going up a steep hill, on goes the drag! These drag men do incalculable evil in the church of God! If they do not directly work the work of Satan, they hinder the work of God. They are men of unbelief, not of faith.—*Ibid*.