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Established, June, 1832.

NEW SERIES, VOL. II. No. 20.—OLD SERIES, VOL. X. No. 111.

THE
CALCUTTA
CHRISTIAN OBSERVER.

AUGUST, 1841.

* * The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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CALCUTTA:

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I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

The Editors of the C. C. O. will feel obliged if their subscribers, on removing from one station to another, will kindly drop a line to the Publisher, informing him of the change. This will save much trouble, expense, and disappointment to both parties.

EDITORIAL NOTICES.

"One who feels for the Truth" had better address the Editor of the Paper in which the remarks appeared, the antidote should appear in the same periodical with the poison. The paper from *Mynpoorie* on Education, must remain in abeyance for a little, we shall avail ourselves of it in an early number.

Owing to the press of matter this month we have omitted the *Intelligence department*; in our next we hope to bring up all arrears and to give some account of the *May Meetings*.

The Poetical contributions under consideration. Thanks to our Singapore and Cape friends. D. M. has come to hand, next month we hope to find a place for his communication—as also that of Mr. Stubbins of Berhampore. Thanks for the report of the Coal Committee.

All letters addressed to the Editors must be Postpaid.

The paper on the Bera if sent shall go in the September No.—The prospectus of the Christian Land-holder's Society in our next.

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening, the 2nd instant, at the *Lal Bazar Chapel*; service to commence at half-past seven o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Tuesday Morning, the 10th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 10th instant;—service to commence at $\frac{1}{2}$ past 7 o'clock.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Thursday in every month, at $\frac{1}{2}$ past 9 o'clock in the morning.

THE
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NEW SERIES, VOL. II. No. 20.—OLD SERIES, VOL. X. No. 111.

AUGUST, 1841.

I.—*The Present Aspect of the Missionary Enterprise. Address delivered at the Monthly Missionary Prayer Meeting, July 5th, by the Rev. J. Wenger.*

When the Apostle Paul was on the point of taking leave, probably for ever, of the elders of the Church at Ephesus, among whom he had been labouring for several successive years, and when he was about to enter upon a new and dark period of his labours, we find him uttering these remarkable words,—“And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there ; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.” He looked forward to the future with gloomy forebodings ; but in full view of the dangers which threatened him, he could say : “None of these things move me.”

Permit me, my dear friends, to request you in like manner to take a prospective view of certain difficulties to which the work of missions may, in times fast approaching, be exposed, but notwithstanding which it becomes us to remain “stedfast, unmoveable, always abounding in the work of the Lord, knowing that our work shall not be in vain in the Lord.”

I. We commence by making a few remarks on the relative position which the work of mission occupies among the various phenomena brought before our view by the present aspect of the world.

The spirit of Missions is essential to the spirit of Christianity ; and the more fully the genuine spirit of Christianity is developed, the more prominent a position does missionary work occupy in the annals of the church.

It was the leading feature of the first ages of Christianity.—The apostles were all missionaries,—the churches formed by them were missionary churches—and the Christians converted in their time were deeply imbued with a missionary spirit. In the course of two centuries numerous churches were established in every part of the Roman Empire, and when Constantine ascended the imperial throne, the majority of his subjects were decidedly disaffected to the cause of idolatry.

After that important event the missionary spirit of the ruling church became less prominent and less pure.—Whilst it had before prevailed universally, it now began to mark only a few detached portions of the church, which formed pleasing exceptions to the polemical acrimony or the dead formality which pervaded the great mass of nominal Christians.

Thus during the seventh and eighth centuries we only find Ireland, and partially Britain, honourably distinguished by a comparatively pure missionary spirit. Willibrod, Columbanus, Gallus, and subsequently Boniface, penetrated into the dreary wilds of the Netherlands, of Germany and Switzerland, and there planted and cultivated the garden of the Lord. In the ninth century the church of Germany sent forth Ansgar and his followers to Denmark and Sweden; whilst two Greeks, Cyril and Methodius, animated by the same spirit of holy zeal, introduced Christianity into Moravia and other countries inhabited by Slavonian tribes. In the tenth century the Nestorians of Armenia carried the gospel into distant China: but these are almost the only manifestations of a genuine missionary spirit which the history of those times has left on record.

We will not assert that other unobtrusive efforts to preach the pure gospel to the heathen may not have been made at the same period; but they have left no traces behind them, and the zeal for propagating Christianity was evidently on the wane.

In the annals of the middle ages a long series of remarkable and important undertakings occupies a conspicuous place,—we allude to the *crusades*. The question has often been debated whether the effects produced by them were more injurious or more beneficial. Without entering into a discussion so alien to our present object, we would call your attention to the lamentable fact that the *crusades* became the substitute for *missions*, and that it was mainly owing to this deplorable circumstance, that about the close of the eleventh century the true missionary spirit became altogether extinct in the great mass of Christendom. The Waldenses, among whom undoubtedly it was to be found, possessed not the opportunities that were required for carrying the gospel into heathen lands.

From the eleventh century therefore down to the middle of the sixteenth, the history of missions presents one dreary blank,—abundantly soiled by the blood of Jews and Muhammadans and Pagans, as well as of many faithful witnesses of Christ, of whom the world was not worthy.

The attentive reader of history knows that Popery is under great obligations to the Reformation: many of its grossest abuses were rectified in consequence of it,—and the leaven of Protestant truth found its way among the corrupt mass of Papists, and rendered some of its particles more wholesome than they otherwise would ever have become. It is undoubtedly owing to this reaction that a missionary spirit began to manifest itself in the Popish community about the time of the Reformation.

Here many may feel inclined to ask: ‘Why did that spirit remain dormant among the Protestant nations?’ The clue to this apparent mystery is easily found in the political aspect of the times. The Protestant nations were all comparatively feeble; and engaged in a long continued struggle for their very existence, whilst the king of Spain, in whose dominions (extending as they did over Europe, Asia and America) ‘the sun never set,’ and his near relative, the Emperor of Germany, were both bigoted adherents of Popery. One half of Europe was subject to their sway,—and the king of Spain could then with propriety use his title of ‘Sovereign of both Indies.’ This preponderance of Papist power at once explains why Protestants in those times were next to unable to attempt the conversion of idolatrous nations.

But as the increasing naval influence of Protestant powers afforded increasing facilities for carrying the gospel across the ocean, the spirit of missions was awakened in the Protestant churches. Holland should undoubtedly have taken the lead,—but the colonial history of Holland is little more than a dark blot in her annals.

Not to detain you unnecessarily by this historical outline, we at once pass on to the present time, in which the work of Christian missions is prosecuted in many parts of the world,—chiefly by British and American Christians. In its present extent it is of comparatively modern origin: for however exalted may have been the character of the Moravian Missionaries, or that of an Eliot, a Brainerd, and a Schwartz, some of whom entered upon the work more than a century ago, it must be confessed that they remained solitary luminaries, until the father of modern missions, Carey, appeared, and until he established those monthly missionary prayer meetings which, from the obscure corner of England where they origi-

nated, have now become universal throughout the whole extent of Protestant Christendom.

During the first quarter of the present century the missionary undertaking was generally deemed unworthy of the historian's notice: but now that fifteen years more have elapsed, things have undergone a mighty change: and the Missionary enterprise is now universally considered as occupying an important position in the world.

This change may be traced to its rapid *growth*, and its present *vast extent*. It is not now confined to the arctic soil of Greenland, or to the *prairies* of the North American Indian, or to a few Danish islands and settlements: that noble tree has spread its branches over all the colonies of the West Indies, over the Isles of the South Sea, the extremity of Africa, the torrid coast of Guinea, the far-famed shores of the Mediterranean and the sunny plains of India.

It is an enterprise likely to become of the greatest *political importance*. A missionary must be a benefactor, and as such he wins the affections of those among whom he is successful. He wins them not for himself alone, but for the nation to which he belongs. Therefore it is that for instance in the Levant, in Armenia, Turkey and Greece, missions are so strenuously opposed by Russia, because there missionary influence must strengthen the Anti-Russian party.

But the political importance of missions springs from more than one source. *Civilisation* is their inseparable companion; and *Commerce*, her offspring, necessarily follows her into the most distant climes. The rising commerce of the Sandwich and the Society Islands has, in a great measure, arisen out of the missionary enterprise, and similar results will be more extensively developed and more fully matured, as the cause continues to prosper.

The effect of missions upon *colonial policy* again is of the highest importance. We need only mention New Zealand, in order at once to suggest to your minds how the *establishment* of colonies may follow the establishment of missions. Were it not for the labours of a few devoted missionaries, no one would, in all probability, for ages to come have considered New Zealand as a suitable locality for establishing a colony. Again the *treatment of the Aborigines* in the different colonies and settlements of Europeans is vastly modified by the influence of missionaries. They have been the advocates of the copper-colored Indian of Georgia, as well as of the swarthy Caffre and Bushman in South Africa.

But here the subject of the *Slave trade* and of Slavery rushes upon our minds with irresistible force. The abolition of the former was mainly accomplished by men who were the

warmest advocates of missions,—and that of the latter may be said to be the result of missions. A comparison between the scenes witnessed in St. Domingo, where an infidel nation proclaimed liberty and equality—and the pleasing consequences of negro emancipation in the British West Indies, where the oppressed slaves were under the guidance of Christian missionaries, at once shows both the great importance and the salutary nature of missionary influence.

We should detain you too long, were we to dwell further on these topics, and to spend more time in pointing out the reasons which assign to the modern missionary enterprise a conspicuous place in the annals of the world. Its rapid growth, its wide extent, and its commercial and political importance have in a great measure reconciled worldly minds to it, and secured for it a place in the pages of the historian.

II. Permit me now in the second place to request your attention to the contemplation of certain approaching difficulties which threaten to befall the individual labours of Missionaries.

These are likely to arise—

Partly, from the state of the churches of Great Britain and America,—and

Partly, from the progress of missionary work on the spot.

I. The connection between the prosperity of missions and the state of the churches in Great Britain and America is close and intimate.

Worldly-minded men may be willing to contribute to the promotion of civilization and commerce and liberty,—but they will generally be found unwilling to contribute to the conversion of sinners unto God by faith in Jesus Christ as the crucified Redeemer of mankind. It is however in this very work that the essence of missionary labour consists. The Roman Emperors endeavoured to convert their barbarous neighbours, in order that their hostility might become less cruel and less formidable. Charlemagne planted Christianity among the Saxons with the express purpose of making them his willing subjects. The humanity of the Jesuits prompted them to convert the idolators whom the cruelty of their own Inquisition would otherwise have exterminated. But the true minister of the cross dares not propose to himself any other primary object except simply and exclusively to save the perishing souls of sinners by leading them to Christ. If the leaves of the tree of life which he plants, prove a salutary remedy which removes numerous temporal evils, he rejoices in their efficacy, but he plants the tree for the sake of the

fruit, not of the leaves. Now the fruit does not suit the taste of worldly-minded persons; and therefore it can never be expected of them that they will knowingly contribute to the real object of the missionary. It is the liberality of true spiritual Christians which must be called into active exercise.

Now on the continent of Europe the number of truly pious persons who are able to pour in their contributions into the treasury of the Lord is exceedingly small. There those who are rich in faith are generally poor in this world's goods. In proportion to their ability they have done nobly; but after all, British and American Christians are the persons on whose contributions the continuance and support of the missionary enterprise mainly depends. When we mention them, we wish to include among them those who live in the various dependencies of Great Britain, and (to speak more clearly) we wish to include in their number the European Christians settled in India, whose liberality has hitherto so materially contributed to the support of missions in this land.

What then are the difficulties which we apprehend for the work of missions from the state of the British and American, and Indo-European churches?

We would mention, first, *that the interest felt in missionary work will become less intense, as the enterprise becomes less novel.*

Hitherto the Missionary enterprise has been viewed by many of its friends in a romantic light. It was a comparatively novel object, and therefore it excited the natural—we were about to say the animal curiosity of its supporters. The trials of missionaries appeared more dark and gloomy than reality, at a remote distance;—and a rosy hue was cast upon their hopes and prospects by the imagination of their friends.

But things cannot always remain so. Most of those trials which chiefly called forth the sympathies of friends at home, are the same which are shared by travellers and settlers; whilst those peculiar to missionaries can hardly be clearly known or strongly felt by any other class of persons. It must therefore be anticipated that much of the romantic interest hitherto felt in missionaries and their labours will gradually vanish, and that the imagination will hereafter find less food in the communications transmitted home.

A second difficulty is, *that as the missionary enterprise extends, the sacrifices which Christians at home will have to make, will be found increasingly onerous.* Self-denial is the very essence of benevolence. Without it benevolence can hardly be said to deserve its name; but it is an arduous duty to exercise self-denial, and human nature shrinks from

it. Even hitherto the missionary cause could not have been supported without great self-denial on the part of those who have contributed to it : but we fear much more will be required in future, because numerous other claims connected with the spiritual welfare of mankind will arise simultaneously. Already the efforts in support of the Churches in the colonies have been added to those made in aid of home and foreign missions. It may therefore be apprehended that contributions at home will not continue to be made on so liberal a scale as hitherto.

A third difficulty, to which we feel it a delicate matter to allude, consists in the probability *that the missionary character will sink in the esteem of Christians at home.* It is rising in the esteem of the world, but we apprehend that it is not generally rising in that of Christians. When missionaries were comparatively few in number, each individual person who belonged to the small band, possessed the highest esteem of those who sent him out. They seemed to forget that he was after all but a man, liable to many infirmities. They saw him only at a distance ; and from the point at which they were placed, could not discover the specks and stains of his mental complexion. But European Christians have now become more familiar with missionaries, and are therefore better acquainted with the fact that they also share the numerous infirmities incident to human nature. It may even be the case that, as there were false Apostles, so men of an unconverted heart may now and then be discovered among the ranks of missionaries ;—such a discovery would naturally add great strength to the disposition of which we are now speaking. It may again be the case that as the appalling trials of a missionary life sink down to a more ordinary level, men may engage in it who are not possessed of all the sterling and extraordinary qualities of some of their predecessors. All these causes, together with the business-like mode of conducting the affairs of religious Societies, may so affect the churches of Britain and America, that the missionaries sent out to foreign fields of labour, may experience increasing difficulties in obtaining the requisite means for carrying on their arduous work.

II. But other difficulties may arise out of the very progress of the work on the spot.

By this time however a question of some importance may have suggested itself to some persons : “ Will the presence of European missionaries be permanently required ? Could not the work be carried on at less expense under native superintendence ? ” In reply to this question we would briefly remark,

that however great the veneration may be, in which the bráhma is held by his heathen neighbours, we cannot expect the native Christians of this land speedily to appreciate and acknowledge mere mental and spiritual superiority in his own countrymen. And again, whilst many converts have given noble proofs of passive fortitude in enduring trials, we believe that few have as yet shown that active energy which could enable them with equal success to occupy the place of a European missionary. European Christians will therefore continue to be required, and they will feel the difficulties likely to arise out of the very progress of the work, and to which we desire briefly to allude.

1. *Missionary work, as the work of individual persons, will probably in future admit of less originality of invention, and require a greater proportion of patient labour.* The work is begun, but it must be carried on. What others had the privilege of commencing, must be finished,—the outlines which they drew, must be filled up,—the structure of which they laid the foundation, must be completed. Now all this requires more patient labour than originality of conception, and on that very account proves less attractive and less stirring ; so that solidity of principle will be more fully probed even than heretofore.

2. *Missionary work will admit of less boldness, and require a greater proportion of incessant vigilance.* The time for fighting pitched battles with political power and brute force is perhaps passed : but a guerilla warfare will be carried on by the champions of idolatry, which will require the greatest vigilance and circumspection. And as in the times of the Punic wars the system adopted by Fabius, though the safest and most successful, was infinitely more fatiguing than a bolder mode of warfare would have been : so the Christian missionary will now find his work less grand, and yet more trying than it could have been in former years, although it had to encounter almost universal opposition.

3. *Missionary work will admit of less heroism, and require more practical knowledge of men and things.* The temporal sacrifices and outward dangers to which the missionary will be exposed, will become less and less appalling : but he must render himself more and more intimately acquainted with the advancing state of literature, and with the minute propensities and silent workings of the native character. At the time of entering upon his work he should be equal to men who have enjoyed all the advantages of a long and multifarious experience, and be fully aware of the exact degree of Christianity which the converts have reached. In short, the mental requirements

in a missionary will be raised and multiplied in proportion as the work upon which he enters, is in a more advanced state and extends over a wider surface and embraces a greater variety of minute details.

4. *Missionary work, as the work of individual persons, will admit of less notoriety, and require a greater proportion of humble love.* It will become increasingly necessary for every missionary to condescend to men of low estate. He is desirous of raising the natives of this land to the high standard of European knowledge and energy and piety. To accomplish this, he will be more and more frequently obliged to humble the natural pride of his heart, in order to stoop down and draw out of the depths of idolatry first one and then another, and raise them to the elevation of Christianity. And the more numerous native inquirers and native converts become, the more often and the more emphatically will he be called upon to tread in the footsteps of Him who came not to be ministered unto but to minister, and like Him to become the servant of others.

But shall the friends of missions be discouraged by these difficulties and by this severer test to which their principles will be put? No, let none of these things move us. Success is sure—Christ must increase. His grace is sufficient for us. His strength is perfected in our weakness. As our day, so shall our strength be. He to whom all power is given both in heaven and on earth, has declared that he will be with us always unto the end of the world. Let us then be steadfast, unmoveable, always abounding in the work of the Lord, knowing that it shall not be in vain in the Lord.

II.—*Missions in Southern Africa.*

[From the South African Advertiser. The following account of Mission stations in South Africa was given by the deputation of the Society of Friends now in progress of a visit to the fields of Mission labor in different parts of the world.—ED.]

Mr. BACKHOUSE said—My friends, I think it a privilege to have an opportunity of addressing you at this time, and of relating to you a little of what came under the observation of my friend George Walker and myself in our recent journey through Southern Africa. But before proceeding to attempt a description of our journey, I would briefly revert to two impressions which were very strong in my mind when in Cape Town before we set out: impressions which I then believed were made under the direct influence of the Holy Spirit, and which everything that occurred since has tended to strengthen and confirm.

The one was an impression that there were in Southern Africa a number of men and women who had left their native countries, and, under a feeling of love to Jesus Christ their Lord, had turned their backs upon the love of the world, and dedicated themselves to His service, in endeavouring to convey the Gospel to their fellow-creatures in various parts of the country. I felt a peculiar near-

ness and love in my soul to these persons, although yet strangers to me, and this feeling connected with them was as a ray of the Divine glory shining into my heart.

The other impression was, that whoever would become qualified to do much good in raising the coloured population from a state of heathenism, and bringing them to the Gospel of Jesus Christ, must, as it were, forget the colour of their own skin, and look upon those among whom they laboured as their fellow-creatures descended from the same first parents;—as fellow heirs of the same immortality with themselves;—as those for whom Christ died;—and that therefore no one distinction should be made respecting them in spiritual things.

Whatever might have been the effect of these impressions in connection with the views of others, I think I can say that they prepared me to see and appreciate things I had not before expected to meet with. They prepared me to meet without surprise, and in a feeling of Christian love to unite with fellow-labourers in the Gospel, and converts to Christianity among the Hottentot, Caffer, Fingoe, and Bushmen nations, as well as among the Griquas.

I may mention, also, that when we arrived in the colony, we were very much strangers to the nature and circumstances of the Missions in it; our attention having been so exclusively devoted to the Australian population for the last six years, that we had hardly any communication with any other part of the world, scarcely looking into a newspaper even from the neighbourhood of our own homes, and,—except what information might reach us in the occasional intelligence of our own family circles, and the Christian church to which we belonged,—being particularly ignorant of what was going on in other Christian churches.

In the commencement of our journey, we visited the Hottentot stations within the colony, taking our route by Gnadenthal and Elim, two Moravian Institutions. Thence we went to Zuurbraak, Zoar, and so on to Hankey; and we were very much interested in observing that, although there were circumstances in the present situation of some of these stations which discouraged the Missionaries, there was nevertheless a marked advancement in civilization from what must be supposed to have been the original state of the tribes under their care. This observation we had again an opportunity of making on visiting tribes of uncivilized Hottentots, and we found the difference was very great. At some of the stations, it is perhaps necessary to say, since the period we were there, encouraging awakenings have taken place; and where clouds appeared hanging over them, the brightness of sunshine has burst forth.

The first place where we saw a *native* publicly taking part in Christian worship was at Pacaltsdorp, where we heard one preach. Not having yet learned sufficient Dutch, we could not understand what he conveyed; but there was a gravity in his delivery, and an evident solemnity of feeling on the part of the congregation, which marked them as being under an influence not to be despised. We were at Hankey on the memorable day when the slaves became free; and attended with great satisfaction the meetings which were then held to return thanks unto God for the great blessing of which so many had come into the enjoyment. The meetings were addressed by some of those who had been slaves, and by several Hottentots of the Institution, and very interesting and animated communications were made.

In enumerating the stations, I have omitted Dysel's Kraal, a station belonging to the London Missionary Society. This we visited before the day of emancipation, and were much interested in meeting with several respectable persons of colour who had come, some on horseback and some on foot, for several miles. They were the slaves of farmers in the neighbouring country, who appeared to have carried out the Apprenticeship system more than we had seen done elsewhere, and especially in the Mauritian colony, which we had lately visited; *for they had given these persons wages, and provided them with the comforts of life, thus placing them in improving circumstances which really prepared them for the enjoyment of liberty. We understood with much satisfaction that these persons*

were likely to remain in the employment of the masters whom they had formerly served as slaves.

Returning then, after this digression, to Hankey,—we were there on the second day of the week (Monday), as well as on the Sabbath which occurred between that day and the day of emancipation. There was then a Temperance Tea-meeting held, when 400 persons were present, and several addresses were delivered by native members, encouraging others to abstain from the use of all intoxicating liquors. The whole of those present who had been emancipated from slavery signed the Total Abstinence Declaration; and as my friend and myself had not previously signed the Declaration, though acting on the principle from a conviction of its importance—we joined our names to theirs. Some time ago an individual endeavoured to lay a snare for the people of this station, by erecting a canteen on the bank of the river opposite to Hankey; but the inhabitants were so fully convinced of the danger connected with strong drink that only one of them was ever known to enter the house. After waiting for some time, the proprietor left the place, the roof of which shortly fell in, and it is now one of the honorable ruins of Africa.

Thence we went to Bethelsdorp, where we had an opportunity of witnessing the blessing which has rested on Missionary labours, and saw some natives taking an active part in the promotion of a knowledge of the Gospel among their fellows. We also visited Port Elizabeth, to which many of the Bethelsdorp Hottentots have lately removed, and which is consequently a rising, while Bethelsdorp is rather a declining, station. Some years ago the canteens in this place being found very prejudicial as snares to the natives, and a great cause of grief to the Missionary, he took seriously into consideration the principles of Temperance and Total Abstinence, and saw—what many others have seen—that to act usefully in this matter, he must first wash his own hands. He therefore abandoned the use of all intoxicating liquors, and his success has been very considerable, not only in fixing the principles of the temperate, but in reclaiming several profligate drunkards. He was then holding meetings on the subject of Temperance among his people, and giving them information on the advantages of abstinence from strong drink. The list of members is read over every month, and should any one have infringed the regulation, and, after being admonished, fall a second time into the transgression, his name is struck off. At that period, however, only three names had been erased, and they were so penitent that the Missionary was in great hopes they might soon be restored. We have since heard repeatedly of still further progress being made. Three canteens have been shut up, partly from conviction on the part of the proprietors, that the vending of intoxicating drinks is wrong, and partly from the adoption of more temperate habits among the people. A number of white persons have also joined hands with the Missionary as fellow-labourers; and I think it may be said that both he and those assisting him, are full of zeal.

Uitenhage has a station of a similar kind. The place of worship which had been built by a subscription among the coloured people was becoming too small, and, if they have not already, they must soon enlarge it.

After spending here a time of great interest, we went on to *Graham's Town*, and visited the different congregations there. The Hottentot congregation of the London Missionary Society has suffered grievously from the influence of strong drink, and from canteens being kept open under the sanction of Government, which are not necessary for the accommodation of travellers. But a more prolific source of evil even than spirit-shops has been the practice followed so generally by those who professed to be Christians, of *extorting labour by strong drink, or at least showing an unwillingness to pay for labour in anything else*. Since the agitation of the subject of Temperance this practice has very much declined; yet I have heard Hottentots give as a reason of their removal from *Graham's Town*, that the white people would scarcely give them any kind of wages but *soopjes* (drams); and I have no doubt that the same testimony could

be borne against Cape Town. In stating this painful truth, however, it would be an act of injustice to the Dutch colonists not to state also my conviction, that those who have been foremost in obtaining labour for strong drink have been persons from the British dominions; *they having fallen into this sin to a much greater extent, I believe, than the Dutch colonial population.*

From Graham's Town we went to *Kat River*, and arrived there in time to be present at the Anniversary. We were exceedingly gratified. Between seven and eight hundred children, belonging to the different schools, were examined, and their progress was very satisfactory, especially when we considered that the whole of the schoolmasters were either of the Hottentot nation or of Hottentot descent. These schoolmasters attend at *Philipton* one day in the week to further their own studies, under the care of *James Reid, jun.* who is very zealous in that department of his duties, as well as in many others.

After the Anniversary the usual vacation of the schools occurred, but the children of the Infant School came in a body to their teacher, begging they might have no vacation; and she gratified them by keeping school during the whole time.

One peculiar feature of this institution is the very extensive use which is made of native teachers. If my memory serves me right, there are here more than ten places where the Gospel is preached, in connection with the London Missionary Society; and it may be known to most persons present that *James Reid, senior*, and *James Reid, junior*, are the only two Missionaries. The others are individuals who, feeling deeply the value of the Gospel, endeavour to communicate the blessings of which they have been made partakers; and many of these energetic and very interesting labourers are of the Hottentot or Fingoe nations, and some of mixed descent.

While at *Kat River*, we were present at one of the church meetings, at which there were five applications made from different places in the interior for Hottentot Missionaries; and I recollect one of the messengers from a Bushman's kraal, inquired with great simplicity how it was they could understand the Hottentot Missionaries better than the Missionaries at *Klip Plaats*. These are very excellent and laborious men; but the reason of their not being so well understood is obvious. The Hottentots speak a dialect of the same language; while, although the German Missionaries at *Klip Plaats* speak Caffer well, they have failed, like all other Europeans, to acquire the Hottentot language; and the Bushmen were consequently not so likely to understand the Gospel at *Klip Plaats* as when they heard it in their own mother-tongue. This circumstance I regarded as very interesting, inasmuch as it shows the great benefit likely to result from the employment of such teachers, both in extending a knowledge of the truths of the Gospel among the native tribes, and in showing them what that Gospel has done for men like themselves. *Macomo*, in making some remarks to the Caffers respecting the Gospel, said lately to them—"You see these Hottentots; they were once dogs like us; see what the Gospel has done for them." This Chief, although he cannot be looked upon as a converted man, is fully convinced of the importance of the Gospel, and does not dare, I apprehend, to question any of its truths.

From *Kat River* we proceeded into *Cafferland*, and visited the *Chumie* station. Here we found a young man, a very hopeful character, who had been brought up in the schools there, who had told *William Chalmers* that if he had some lessons, he could teach the children at his kraal. *William Chalmers* had gladly furnished him with lessons, and we found that he had collected 30 children, most of whom were beginning to read the lessons, and some could make out a chapter in the New Testament very tolerably. We had the pleasure of visiting this school, held in one of the first houses which a Caffer had attempted to build in the European style, and which had indeed rather a novel character; but on our return he had resolved to build a new one, and had commenced it. At the time of our first visit this man had not made a profession of Christianity,

though he had been a steady character from his youth up; but on our return he had been convinced of the truths of the Gospel, and was standing a hopeful candidate for baptism, along with some others. Another individual is useful as a catechist and reader of the Scriptures, as well as a teacher of a school at some distance from the Chumie.

We then visited the stations where *Charles Stretch* was making some interesting experiments to introduce agriculture among the Caffers; so as to bring them more under the influence of the Gospel than in their scattered state. Generally the kraals consist of only from six to ten huts; but the Caffers between the Fish River and the Kye are nearly ten times more numerous on the ground than the white population in most parts of the colony. We also visited the station on the Keiskama, under *Frederick Keyser*, and one of the Glasgow Mission stations in that vicinity; also *Burnhill* and some others, at all of which we found some progress made in the Gospel. We thought the Missionaries of the Glasgow Society excelled in their schools, where the interrogatory system which they had introduced to a great degree, appeared to give the scholars a clear apprehension of what they read. The interest thus excited is so great that to the school under *Robert Niven* some of the pupils come from a distance of nine miles of their own accord; for it is a matter of choice with the children, the parents seldom urging their attendance. We then went to *King William's Town*, where we found a good congregation, which was rendered very interesting by the presence of several traders from a distance. In this way we found the Gospel spreading afar from this place as a focus. We had a communication from the Missionary a few days ago, stating that since we were there, he thinks there has been an extension of interest among the people, six members having been added, and several being hopeful candidates. Among the persons at this station whom I visited with considerable satisfaction was the Chief *Jan Tzatzoe*. I think I have not often been more sensible of the feeling of the love of God in my heart than while sitting conversing with this individual in his house. He assisted us as interpreter, and every thing we saw of him confirmed the belief that he is a meek and humble servant of Christ, and is doing what he can for the promotion of the Gospel amongst his countrymen.

There is here an infant school, conducted by a daughter of *Jan Tzatzoe* under somewhat disadvantageous circumstances. The school furniture is of the most humble description. There were a few printed lessons, but the only seats in the school were a number of stones placed round against the wall. Yet, if I had shut my eyes, I might have imagined I was in an English school, for the lessons were repeated and the teacher's questions answered in English far superior to that spoken by the teacher herself. On looking round for the cause of this, I soon detected the two or three white faces of *John Brownlee's* own children; and I found that although the questions were put in broken English by *Jan Tzatzoe's* daughter, they were answered by the little Caffers in good English, which was copied from *Brownlee's* children. This, and other similar observations which we have had an opportunity of making, have satisfied us that children in an infant school can learn two or three languages as easily as one; and that the circumstance of a plurality of languages being spoken in an infant school is, therefore, no disadvantage, but that, on the contrary, a highly beneficial exercise may be given to the young mind by the questions being asked in one language and the answers required in another;—a mode of examination which might occasionally be introduced with good effect in higher schools.

We have also become satisfied that infant schools will be very important agents in the reformation of the world. One great object of these institutions is to teach the children to think systematically and correctly. Now we, who have grown up without that sort of early mental discipline, hardly know what we have lost by not acquiring in our youth this power of systematic thought; and it is impossible to say how far the young brought up in infant schools may outstrip the present generation in knowledge. To a Caffer woman, the mother of

a child in the infant school, we one day remarked that if the parents did not take care, their children would soon know more than they did. She smiled, and replied—"They know more already." I consider this simple acknowledgment, that children of five or six years of age knew more than their parents, to be not only a sufficient proof of the value of infant schools, but an ample return for whatever labor and expense may have been bestowed upon their establishment.

We now proceeded to the German stations of Klip Plaats, though they were but recently established, and could hardly be called stations, as the Missionaries were living in Caffer huts, and busy laying the foundation of a house. We regretted to find the time of the Missionaries here and at some other stations entirely consumed on objects for attending to which some industrious mechanic might have been well paid by the Society, and yet his wages would not have amounted to half so much as the maintenance of the Mission establishment; and it appeared to us that if the Societies on commencing stations were to afford a little more help in building houses, and such operations, they would often save one or two years of Missionary labor in teaching. The importance of this may be seen in the case of Lodewyk Dale, the Missionary at Bethel. He was not sent at first to a station, but to Frederick Keyser's station on the Keiskama, where he devoted his whole attention to acquiring the Caffer language; and although he had this opportunity only a few months, having then entered into some labor of erecting a house, yet he had made so much proficiency in the language, that in a year's time he could take the German Scriptures and render them orally into Caffer. No doubt he had the gift of learning languages in addition to the opportunity which was afforded him. But every Missionary should have all the advantages that can be given him, especially in commencing new stations.

From this place we went to the stations in the interior, many of which were like islands in the sea, from the effects of intestine wars, and also from the consequences of the Caffer war. After leaving the Kye about fourteen miles, we found the country beyond entirely depopulated, excepting at the Mission stations, which had been as cities of refuge in the times of trouble. Most of the Tambookies had left Clarke Town on account of the circumstances in which they were placed, and the continued drought by which they were visited, and which had only given way to rain about a month before our arrival. At the stations farther up there were a considerable number of natives, while at the villages adjacent to the stations there were also a few, and we understood there were some on the coast;—but for 150 miles we traversed a country stripped of inhabitants. We passed villages with the huts standing as when deserted, with gardens laid out, and the corn just ripe—but the silence of death reigned in the land. The people had fled from before that influence which, until it is overpowered by the influence of the Gospel, these tribes exercise on each other; and the land not having been long enough evacuated to become occupied by wild beasts, there was hardly an animal of any description to be seen. Most distressing were our emotions on passing through tract after tract of fine country covered with grass, without a living creature to partake of it. We found that the Caffers had fled towards the colonial frontier; and we therefore came to the conclusion that, much as they had suffered from the white people, they still have more confidence in them than in one another. *They feel that in the return of their territory by the English, and in other circumstances which have occurred since the Caffer war, they have an assurance of a good feeling being entertained towards them by some of the white population; and this has given them confidence to crowd toward the frontier of the colony, rather than risk a collision with the hostile tribes beyond them.*

We visited some tribes, a short distance beyond the Wesleyan stations, occupying a country of no very great breadth, nearly vacant, and extending up to the territory Dingaana was then occupying. The population, I have reason to believe, is now still more diminished, and those who remain consider themselves

protected by an alliance with the boers in the country. This fine country has been desolated by those wars which it is the great object of the Gospel to remove. On returning we visited the Wesleyan stations on this side of the Kye, and found them just rising from the calamities of the Caffer war, and the people beginning to return. I should not omit to notice that in all these stations connected with the Wesleyan Society there are a greater or less number of native teachers employed. The Wesleyans as a body make way for a system of native teaching, much as they do in more civilized countries by local preachers; and there are in all these places persons of colour who show that they have real gifts for the propagation of the Gospel. Although I did not understand their language, I had the privilege of hearing the substance of what they said explained; and in several instances there was a remarkable evidence of that influence of the Divine Spirit which must be known to Christians generally as accompanying a sound Christian ministry. I may add that, under the circumstances in which we visited these stations, there was no opportunity for things being made to appear better than they really were; for we visited them quite unawares, at a time when the Missionaries were at their district meetings, and the services were conducted by persons connected with the body, or by catechists. Among these catechists was an instance of the facility with which some individuals can acquire the Caffer language, which has been regarded as so difficult. A Missionary artisan at one of these stations takes an English Bible, and looking at the English text, reads it in Caffer so well that the Caffers acknowledge that if they did not see him, they would not know but that a Caffer was reading to them.

On returning over the Fish River, we visited a new station which the London Missionary Society commenced. We afterwards visited Theopolis, which, on account of the emigration to the Kat River, has been materially reduced. We arrived just after the Missionary had been removed, and of course saw the people not under the most advantageous circumstances. But, taking them under the most disadvantageous circumstances, and comparing their state with what it was before the London Missionary Society took charge of them, it was evident that very great progress had been made.

We now returned over Kat River and had further opportunity of seeing the desire of the people after the gospel, and the diligence of the teachers in the schools. We were detained some time at Blink Water, where Henry Calderwood is instructing a congregation. Here were several Goonah Caffers descended on one side from Caffers, who frequently in conversation alluded to a Missionary of the name of Williams, who died after laboring a few months in Cafferland. These in point of civilization are nearly as far advanced as some of the white persons in the colony. Here is every grade of the colored population from the "red Caffer," smeared with red ochre and grease, with the kaross over his shoulder, up to those wearing European clothing, and far advanced in civilization. It is a most interesting congregation. We had the privilege on our last visit of having Jan Tzatzoe as our interpreter, and the presence of James Reid, the elder; on our first visit the interpreter had left us; the people, however, were so anxious to hear what we had to say, that they solicited we would hold meetings and read to them in Dutch. By this time we began to get hold of the Dutch, we therefore did so; but about the time of our leaving, the old chief *Hans Neuka*, an excellent man, told us that the Caffers had come to hold another meeting; and believing it to be a part of our religious duty once more to endeavour to convey a knowledge of Christian truths, although there was great difficulty in communicating with the people, we agreed to meet them; and taking a Dutch Testament we read a portion and made a few remarks in broken Dutch; but where we made a mistake, Hans Neuka made it all right in Caffer. Many tears were shed under that simple mode of preaching the gospel, and a very sweet parting season it proved.

We now went forward to Somerset and met the Dutch inhabitants. The Dutch Ministers freely made way for our having an interview with the people on the

afternoon of the Sabbath. They told us that they consider themselves under a necessity to perform the morning service according to the regulations of the Dutch church; but in the afternoon service they consider themselves at liberty to make such alterations as they deemed suitable; and therefore, with the consent of their elders, they gave up that time to us as an opportunity of expressing our interests in the religious welfare of the people. We found the Dutch population very accessible, and could not but lament that there were not more Missionaries amongst them.

Thence we went to *Cradock*, and found the Hottentots there in a very forlorn condition. We are glad to learn it is the intention of the London Missionary Society to place a Missionary there, for one is greatly needed.

From this place we went to *Colesberg*, where we found the Dutch Ministers taking a very pleasing interest in the religious instruction, as well as the school instruction, of the people.

Thence we went to *Philipolis*, where is a congregation and community of a very interesting character; there being among them many of those who broke off from the Griquas, became Bergenaars or Robbers, and were a great scourge to the land. Many of these are now brought under the influence of the Gospel, and I trust some may truly be called Christians; while others are so much under the leavening influence of Christianity as to abhor their past state; and if they could only be kept out of the way of the strong drink which the white people are so apt to introduce among them, their progress would be rapid. The chapels are crowded on Sabbaths. A number of Bechuanas also attend, and some who understand the Hottentot language. Indeed, we found the Missionaries had to contend with the multitude of languages; having services in Dutch, Hottentot, and Sechuan.

We left our wagon at Philipolis and visited the stations of the French brethren who are laboring among the different tribes of Bechuanas. These people are fast rising and coming under the influence of the gospel. Their barbarous customs in some instances are to a great extent abandoned, and civilization is rapidly advancing. There are a considerable number of true converts, and here and there an individual assists in promulgating the truths he has learnt. But the most striking instance of improvement was at a station of Mantatees, where, two and a half years ago, there was a very remarkable outpouring of the Spirit. The whole tribe was shaken with the excitement, and there were about ninety individuals added to the congregation. The individual laboring at this station takes care to admit none but consistent Christians; considering that, in their present circumstances, it would not do to throw open the doors of membership so wide as in other places. It is the general practice at some stations to admit those who have been seeking the way of salvation for six months, in hope that they would in time come under the influence of the gospel. But here no one is admitted until the Missionary has reason to believe that he is already under that influence. Among the congregation were sixteen young men, who are in the habit of going out every Sabbath into the country around, and there spreading the "glad tidings of great joy" which have been brought to them.

We visited also the stations of the Griquas and Bastards, who emigrated along with the Missionary Archbald, while in that part of the country; and likewise the Boralongs at Taba Unchu, in the neighbourhood of the Vaal River, where Thomas L. Hodgson got a few of the natives to settle, and where they gathered until they were too numerous for the land to bear under so much drought as they have lately had in that neighbourhood. Many have emigrated into the territory of Moshesh in the vicinity of the Caledon River.

Moshesh is a remarkable man, the captain of the Basutu tribe, where some of the French Missionaries are laboring. He appears to be endeavoring to do his people good; and is possessed of a degree of intelligence to which I cannot do justice; but my friend will read you one of his speeches to his people, on an

occasion when we had an opportunity of addressing them through the medium of the French Missionaries. They had also addressed the tribe, and Moshesh made the closing speech which we have preserved.

This chief has received under his protection the refugees of several broken tribes who are now settled in peace. In this country a few years ago there was nothing but war and bloodshed, and Moshesh was obliged to flee to the tops of the mountains, which here are of a peculiar form, the sides being perpendicular, and in some places overhanging; the only way of access to the top being by very narrow paths, which appear as if a little stream of lava had flowed from the sandstone mountain and formed an inclined plane. Above is generally a kloof capable of containing a good number of people and cattle; and here, in times of danger, the tribes would take refuge and defend themselves by casting down stones on their enemies. When driven to the tops of these mountains, the tribes frequently lost their cattle, which the captors were apt to devour to a great extent, partly, perhaps, from hunger, and partly from not looking upon them in the same light as their private property. Those who had been driven to these places were thus often reduced by extreme hunger to feed on the dead bodies of those who had fallen in battle. They thus acquired a taste for human flesh, and became the most inhuman cannibals I ever heard of. Kraals were frequently surprised, and the whole of the inhabitants massacred for the sake of eating them. In these circumstances the destruction was generally complete; but I know an instance in which two individuals escaped to tell the awful tale. But when the gospel was planted, it was not only a system productive of "glory to God in the highest," but of "peace on earth and good will towards men." These desolating wars ceased; and the inhabitants came down the mountains; they forsook their cannibal habits, and the whole of those who had fallen into this grievous sin are now at Missionary Stations, and many are converted to Christianity. But even in their most degraded state, we may trace those workings of God upon the spirit of man, which are felt condemning sin in the heart, and thus preparing the way for the reception of the gospel.

An instance of the power of this influence, under the most disadvantageous circumstances, was related in a manner which leads me to consider it well authenticated. An individual belonging to a tribe who were shut up by their enemies in one of the fastnesses I have described, was offered as food some human flesh. He replied, "No; this is wrong. I am an old man; I cannot live many years; and it will do me no good to have my life prolonged by such means." And this man, rather than do that which, with his indefinite idea of right and wrong, he considered improper, boldly practised self-denial to such a degree as to meet death by starvation;—an example for Christians.

Taking the view we do of the peace of the Gospel,—believing it to be indeed a gospel of "peace on earth and good will towards men," the change that has thus been wrought among the people of this part of the country has interested us much. The Society of Friends has, from the first, abstained from war, submitting to persecution rather than defile their hands with the blood of their fellow-creatures; and to any investigator into the history of that Society I would appeal, whether by pacific non-resistance, they have not gained far greater conquests than such a handful of people ever obtained by engaging in hostilities. Defensive war is frequently advocated as necessary and proper; but I am satisfied that every man who with a sincere heart examines the subject, will arrive at the conclusion which was come to by an intelligent and pious individual, a native of Scotland, who undertook to delineate a picture of war, in the decided conviction that defensive war was justifiable, and whom I have heard declare that, as he went on with his subject, he found there was no such thing in existence as defensive war, for that national operations always assume the character of offensive, as soon as they assume the character of war.

But I have turned aside to Moshesh without finishing what I had to state with regard to the Borolongs. There are now three towns, with an interval of

about a quarter of a mile between them, and the Missionary's house in the centre. The principal town consists of about two hundred houses. The congregation is considerable, and there are several native teachers, among whom is a son of the chief Towana. There are also here several other chiefs with their families, who were notorious as disturbers of that part of the world, but are now hopeful Christians.

We returned by way of the Corranna stations to Ramah. These Corrannas are another great evidence of the benefit of Missionary labours. They were originally tribes of colonial Hottentots, who were driven beyond the frontier boundary through the encroachments of the colonial population. They passed into Griqualand, where they became such great marauders that the Griquas under Waterboer drove them out, and they ultimately settled down under the German Missionaries. There is thus a prospect of their becoming a civilized state, for we know that human nature undergoes such great changes on the reception of the gospel, that communities are elevated by it in as great a degree as individuals.

At Ramah the station has been given up for want of water, and the people have nearly relapsed into a state of barbarism. We saw them on the Sabbath day, covered with red ochre and grease; and although there are some pious people among the boers, you will not be surprised to hear that some of them had persuaded this poor people that it was not the Sabbath day but that they had mistaken their reckoning. They were therefore busily employed when we saw them, ferrying sheep over the river on blocks of wood. We found some women unemployed to whom we spoke as well as we could, and had reason to hope that our intention was understood, if not our words.

When we came to the *Vaal River* we found ourselves in the atmosphere of the *Griqua Mission*, and the change was great, to a degree beyond what description can convey an idea of. Hearing there was a station a little up the river, we pressed on to be able to visit them on the Sabbath morning, but the road was stony and more difficult than we expected, so that we did not arrive until the congregation was just breaking up; but they readily re-assembled, and I addressed them in the imperfect manner I have described. When I named a text, thirty well-dressed women (though the whole congregation were comparatively well-dressed) turned to the place and found it as readily as ourselves. If our wagons had been laden with bibles and hymn-books, we could have unloaded them all here with every prospect of their being useful, for we found that nearly the whole population under about thirty years of age, in the vicinity of *Griqua Town*, were able to read their bibles. This station was under the care of a native teacher, named Dirk Kok. Most of the people living here had been obliged to remove from Griqua Town in consequence of drought, for the fountain which formerly overflowed and irrigated their gardens and corn land, was almost sunk as far from the surface as the ground is from this table*. When we got to the station at Griqua Town, WATERBOER had returned, and we had the satisfaction of hearing him preach to his people in Dutch, when he displayed a very satisfactory knowledge of Christian doctrine as well as a considerable measure of Christian experience, which made us respect him as a Christian, and regard much of what we had heard against him as mere calumny.

While we were there, two Corranna chiefs stated that, when they were young men they had heard the gospel preached by William Anderson, but that they had then rejected it, because they wished to become great men in the world; but they had failed in all their plans of aggrandisement, and were now come seeking the gospel. Speaking of *William Anderson* reminds me that we found an old man, named *Jan Pinnaar*, of Hottentot extraction, who was exceedingly usefully employed as an interpreter, and who, like the old man in Cafferland, if we said anything wrong, understood the subject so well that he made it all right in giving the translation. He had also derived some part of his knowledge from

* About 3 feet.

William Anderson; and on mentioning him to Andries Waterboer, he recognized him with great pleasure as being a brother of his wife.

At Griqua Town we found, besides the Griqua congregation, an extensive congregation of Corranas. We found also that great numbers of the inhabitants of the country had been brought to a knowledge of the Gospel through the medium of individuals who come occasionally from stations at a distance, and, after remaining for a period, go back and communicate the knowledge they have received. On the stations of Matabee and the old chief Semino three hundred are instructed through the medium of native teachers; there being six teachers at one of these stations and two at the other. At Daniel's Kuil there was a congregation principally consisting of Griquas, with three native teachers, one of whom was a woman. Taking the views we do, as a Society, of women's preaching, it was with no small satisfaction we found one standing up as a Deborah, "a mother in Israel." The Missionaries say, that of the three teachers her gift is the greatest, and therefore they let her and the others find their proper places in the church. We also visited the Kuruman where there had recently been a number of conversions and an addition of 150 or 200 members had taken place. Connected with this there are a number of outstations. One of these is a Corranna station under a chief named Masha, who has, as well as his brother, come so decidedly under the influence of the gospel, that when left by his people, who were induced to remove from the neighbourhood, he determined to remain alone rather than to forsake the blessings of which he had been made a partaker. Also at a French station which we visited a good work is going forward.

On our return to Griqua Town we saw two teachers, one of whom had been received as a teacher and schoolmaster at an outstation before there was an opportunity of baptizing him, and who was baptized along with 19 others. It may be worth while to state that this church is established on the congregational plan, and that the plan of congregational liberty is carried out to a great extent. Their church meetings consist of all the members; applications for admission come under the consideration of the whole church, and if any objection is made, all the grounds of that objection must be removed before the applicant is admitted to baptism: and on this solid ground-work the Missionaries are proceeding in forming the church in this place.

We were present on the occasion of their receiving the sacrament when the whole of the teachers and people were present. It was a heart-stirring sight to see such numbers assembled under such circumstances. It was necessary to divide them into two or three congregations. At one congregation part of the service was in Dutch, part in Sechuan, and part in Hottentot or Bushman.

In reference to this last language, I may mention that I had often asked the question whether the Hottentot and Bushman languages were the same, and had been answered that they were not; but when I came to Griqua Town, we were told that they were only different dialects, the preaching in the Bushman tongue being well understood both by the Hottentots and Corranas; and we found reason to believe that this is the case.

We had an opportunity of talking with the Bushmen through John Afrikaner, who had acquired a good knowledge both of Dutch, Sechuan, and Bushman; and by speaking such Dutch as we were able, we had thus the privilege of addressing some Corranna chiefs, who had come a considerable way to seek the gospel.

We returned by Beaufort, and had much conversation with the Dutch in that direction. They manifested a great desire for bibles, tracts, and books, very frequently offering payment when we gave them such as we had; and even when, in passing through a place, we gave a few books to the children, they would send after us presents of meat and bread to show their gratitude.

In Gruff-Reinet there is a considerable congregation, and such an improved understanding between the white and colored congregations that they regularly

meet at the same time for worship. The minister of the Dutch congregation preaches to the white congregation in the morning, and in the evening to the colored population; but many colored persons attend the morning service, and the white population go with the colored to hear their minister in the evening. There are generally more white people attend the service held for the colored population than there are colored persons who attend the service of the whites, because there is a service held at the same time in their own chapel. Since we were there, however, a Missionary of the Berlin Society has gone to Graaff-Reinet, where he will find things very much prepared for his labours.

We then passed through the *Bokkeveld* and *Hantam*, and visited the Ghonaqua Hottentots, an interesting people, who have never come under that state of servitude into which the other tribes of their nation fell, but have retained a certain independence of character which renders them more fit subjects to work upon than the colonial Hottentots. They have, to a certain degree, escaped the habit of drinking strong drink, and some other debasing circumstances which generally attend the native population when brought into contact with white men; for we must not conceal the fact that contact with white people has almost always a demoralizing tendency. The gospel is making the greatest progress among those tribes who are farthest removed from the white community.

We also visited the stations of *Schmelin* and *Wimmer*, and as these two quiet individuals have said very little of themselves or their own labours, it appears due, both to them and to the London Missionary Society, to state that the whole country has been brought under a considerable measure of civilization; and that there are many Christians among their people. Their influence has also extended into Namaqua land; and both at Nisbet Bath, a Wesleyan station, and Afrikaner's kraal, there are fruits to be seen of the labours of some of the London Missionary Society's Missionaries. Perhaps there are few more important instances of the value of native teaching than in the case of David Afrikaner. Most persons present will have read the history of the old chief Afrikaner, who, after being the scourge and terror of the country round, was converted to God, and lived and died a Christian. One of his sons professed Christianity, but he fell away, and became a great disturber of the country. This was Titus Afrikaner, many of whose crimes have been, no doubt, charged to his father. David, not being the eldest son, could not exercise so much power over the tribe as Jager, who, on his father's death, led the people away to the Namaqua country, commenced making encroachments on the Ghona Caffers and took some of their cattle. David felt himself in the power of the others, but contrived to lie outside of them in the beds of rivers, where he could find water, and thus kept himself from defiling his hand with the practices in which they were engaged. Jager died, and David now hoped the tribe would return from following such courses; but he was disappointed; and Jager, a son of the former Jager, coming into power, he determined to make his escape. His intention became known to his elder brother Titus, who was carrying on his evil practices along with the rest, but who had become partially blind, and felt like many other such characters, that he was safer in the hands of good men than of men like himself. They therefore fled into the country from which they originally came, and settled at Afrikaner's kraal. Previously to this circumstance there had been a battle between Afrikaner's tribe and the Bundle Zwarts. Titus led out the Afrikaners, and a man named John Holman led the Bundle Zwarts, when the Afrikaners were overcome, and forsook that part of the country. Some time after David had returned to Afrikaner's kraal, he heard that a Missionary had settled at Nesbit Bath, and he was very desirous of obtaining Missionary assistance again; but he was afraid to proceed thither as he knew the inhabitants to be the enemies of his tribe. He was very anxious to communicate with the Missionary, but though he had learned to read he could not write. He had however in his possession a letter which had been written on some occasion by a boer in the colony. With the assistance of this letter he applied

himself to imitating the writing characters with such perseverance that he at length succeeded so far as to make *Edward Cook*, the Missionary at Nesbit Bath, aware of his wants, and he received an answer from that Missionary, stating that the *Bundle Zwarts* had received the gospel, and would treat him as a friend, and begging him to come to Nesbit Bath. He did come, and *Edward Cook* found him a sincere Christian, and that he had kept up the practice of reading the scriptures and praying with his family, and regularly observing the Sabbath. It was not in the power of *Edward Cook* to furnish him with a Missionary; but finding that *David Afrikaner* was qualified to impart religious instruction, he prevailed on him to accept a trifling salary as schoolmaster. He is now well employed in teaching the children in his own neighbourhood; and is a man whose Christian character would be an honour to any Christian church.

We took a journey to see him, accompanied by *E. Cook* and *J. Tindal*, with *John Holtman* as a guide, and had the satisfaction of finding that *Titus Afrikaner* had also begun to think of the importance of those subjects which had been so frequently proclaimed in his ears. He had formerly been much in the habit of smoking *dakka*, but when he had begun to think seriously of repentance, he went into the garden where a quantity of that herb was growing, which he pulled up, and stamped the seed into the ground that it should grow no more. He had also been frequently in the habit of getting intoxicated with honey beer, and he broke the vessel in which it was usually prepared, that he might be delivered from that temptation also. He showed likewise a remarkable change of disposition. Formerly he had been a bold and reckless character, foremost in every daring adventure. If cattle were to be carried off, or a hippopotamus shot, *Titus Afrikaner* was never absent. He was therefore looked up to by the whole tribe for his courage and prowess. But now his disposition appears to have undergone a change; and he himself says he seems to have the heart of a woman, and not of a man. He is frequent in prayer, which he accompanies with great weeping, and that not common weeping; he absolutely roars out; and although he gets into private places to pray, you may generally hear him within 500 yards. *Holtman* and he met under the great tree at *Afrikaner's kraal* (well known to those acquainted with *Afrikaner's* history) as fellow-members of the same Christian church.

We made a satisfactory visit to *Michael Wimmer*, who is now 72 years of age; and although his memory somewhat fails him, he is a man of great energy and usefulness. He preached three times in the course of the day with much force and clearness. We were very much struck with one circumstance which bears on a subject in which we felt much interested—the use of native teachers. The Missionaries in *Namaqua* land appear not to have sufficiently encouraged the exercise of that diversity of gifts which “the Holy Spirit giveth to every man severally as he will.” As these tribes are very much scattered in little communities, they are capable of being greatly benefited by such arrangements, but the measure of benefit which has been realized in this way, is not what it might have been. The supply of books also in this quarter is inadequate to the wants of the people; so that although numbers have from time to time learnt to read the testament, not having testaments to take with them, many have lost the power of reading. The principal means of keeping up the knowledge they have acquired are the hymns used at the Missionary stations, many of which contain a brief summary of Christian doctrine; and as they are fond of singing these hymns, they have proved very useful in keeping alive in the minds of those who have once come under the influence of a Mission station, a remembrance of the leading truths of Christianity. It would, therefore, be a great benefit to the stations here to be better supplied with books, and especially with hymn books.

In travelling in this country we found an instance of the spirit producing an obscure conviction in the sinner's mind that all was not right within. We met with an old man possessed of a bible, which was carefully sewn up in a skin covering, the corners of which were worn as if by long use. On our making

some remark, he told us that when he was a young man, before the Missionaries came into the country, he was exceedingly distressed under a feeling that there was something wrong in him; he was unhappy, and did not know where to go or what to do with himself. He heard that the Missionaries had come and declared that Jesus Christ was the deliverer from sin; and he concluded that his uneasiness must have something to do with what the Missionaries were relating. He came to the station, heard the glad tidings of salvation, and obtained joy and peace through believing in Jesus Christ, for whose sake his sins were blotted out. Here he remained and learned to read; and although he now dwelt in the desert, herding cattle, and dwelling in one of the poorest description of mat huts, he had learned to look to his Lord, and use his bible; and we found him a man with a measure of Christian experience delightful to meet with. Who can estimate the value of the instruction which has been thus imparted even at stations which have been afterwards given up in despair?

One day we made up to a shepherd in the Roggeveld, dressed in exceedingly ragged leathern garments, and asked the question we commonly put in such circumstances, whether he could read; he said, a little. After speaking with him for some time, as was our custom, we offered him a few tracts, when he took off his hat to make a bow, and we saw it contained a pair of spectacles. Looking farther, we found that in the crown of his hat he had the remnants of a tract, nearly half of the pages of which were worn out, and the remainder were quite yellow. From the conversation we had with him, it appeared that he had been brought to a knowledge of the gospel when a Mission was seated at the ———. Finding the man had such a respect for the tracts, we managed to find him a Dutch New Testament, for which he expressed great gratitude; and after we had passed on, he said to our herdsman, with whom he fell in, that it was a blessed day for him in which he got such a treasure.

We now came into the colony and visited Tulbagh and Worcester, where, at several stations, we were pleased with the schools, some of which were taught on the interrogatory system, to which I have alluded as having been so successfully introduced at the Scotch stations. This plan of teaching seems especially adapted for conveying instruction in schools where there are two languages used, and particularly in the Infant schools.

At Worcester a very remarkable awakening has taken place, having its origin apparently in an event which might be little expected to bring about so great a good. It will probably be in the recollection of those present that a meteoric stone fell within the last two years, which was attended with a considerable noise, resembling loud thunder. It appears that this noise and the commotion in the atmosphere excited some apprehensions in consciences not very easy, that the end of the world was come; and many began to look to their state of preparation to die. One woman who had been in a state of slavery, fell on her face and began to pray. Her children came running to the Missionary and intreated him to come to their mother, for she was praying. He came and found that she had been joined by about a dozen others who were all prostrate on their faces praying. The whole neighbourhood was awakened; many of them were led to seek the way of salvation, some of whom have become interesting Christians, and the work is still going forward.

At Wagon-maker's Valley we found that the Dutch population took so much interest in the instruction of the coloured classes, that they had made way for a Missionary of the Rhenish Society. At the Paarl there is a Missionary of the London Missionary Society.

Having had opportunities of seeing what was going on at these stations, I consider it a privilege here to rehearse what I have seen; and to say that, although some of the Missions are surrounded with circumstances of difficulty and discouragement, and even appear occasionally to retrograde, yet that a very great work is going on through Missionary labours in Southern Africa. When we consider the command under which that work is prosecuted and the promises

which ensure its success, we cannot but look for still greater things; and although I may believe that the Christian Ministry generally has yet to come to a very different standard to that which it has attained, and that the exercise of spiritual gifts should be much more prevalent in their congregations, I have no doubt that,—when the employment of native teachers shall have become more general, by the removal of those restrictions to the exercise of such gifts which crept into the church with the corruptions of Rome, and which have been gradually broken off as it rose from Rome to the simple gospel,—when Christians shall look for divine teaching in the secret of their own hearts, as set forth by the Saviour and his disciples,—the gospel will “have free course and be glorified” through all nations on earth.

Mr. WALKER said,—My companion and fellow-traveller has taken firm ground in assuming that the Missionary work must go on progressively increasing in usefulness. It may be interesting for this meeting to know that this opinion has been formed after visiting 79 Mission stations, employing 115 Missionaries, besides a great number of catechists, schoolmasters, and subordinate teachers. Of these, 36 stations, with 61 Missionaries, are within the colony; and 43 stations, having 54 missionaries, are beyond the Fish and Orange Rivers.

When we set out on our journey, it was an impression, I believe on both our minds, that the Missionaries, though generally valuable men, having their hearts engaged in their work, were yet but little qualified for the task in which they were engaged. Now, however, I may say, that our opinion of them is very greatly enhanced. I believe that, taking them in the aggregate, they are not only a body of men “fearing God and hating covetousness,” and heartily engaged in their work, but men who have felt a measure of the power of the gospel on their own hearts, and are labouring to promote the love of it among their fellow-creatures. The effects of that work are the same as those which have ever been produced on nations where the gospel has gained ground. The temporal circumstances of the people have been improved, their comforts increased, and their attention turned to the importance of industry, in proportion as they have become possessed of those more valuable spiritual privileges which accompany the reception of the gospel.

The opinion, happily, does not prevail among Christian communities, that there is no necessity for introducing the gospel among heathen nations; but there have been individuals laying claim to the title of philosophers who have endeavoured to maintain that human nature in an uncivilized state is possessed of a high degree of purity and simplicity, and that therefore the unsophisticated savage is the happiest of human beings. But if those persons could witness what we have seen, they would certainly no longer doubt the importance of instruction to heathen nations. If any one would see man in his natural state, let him go, for example, among the Caffer tribes where the light of the gospel has not reached, and there he will find in action every vicious and degraded propensity of which our nature is capable. In fact, the first chapter of the Epistle to the Romans exactly pictures forth their condition; or, if any vice belonging to our fallen nature is wanting among them, it is because they want the means of gratifying it. *And if any one would see evidence of the change produced by religion upon the heart of man, let him visit the tribes enjoying the advantage of a Mission station. Here he will find individuals,—families,—churches, under an influence which raises man above his low estate, leading him to look inward to his own condition, and forward to a future state, and filling him with a desire to promote the well-being of his fellow-creatures. I recollect hearing the remark made by some Caffers at one of the Wesleyan stations, in reference to one of the Christian converts,—“Well, certainly the grace of God must be a wonderful thing. Here is a man who was formerly one of the greatest pests we had in the place, and so under the dominion of evil that it was impossible to live in peace near him; but since the gospel has come, he has been a well conducted man. There must be great power in the gospel.” This was the remark of several who had not themselves received the truth.

It has gratified us much to find the name of a Missionary so generally respected among the barbarous tribes beyond this colony; and it has appeared to us that this circumstance will tend very materially to open a way among those tribes for the reception of Christian truth. A French Missionary travelling near the Matuta, a branch of the Orange River, fell into the hands of a wandering predatory tribe, who made him outspan, and began examining the contents of his wagon. He fully expected to be plundered; but some of his people having informed the captain of the band that this was a Missionary, his conduct immediately changed, and, coming towards him, he respectfully gave him to understand, that had he known he was a Missionary, he would not have allowed him to be molested. He then caused the wagon to be inspanned, and set the Missionary again on his way.

That the influence of the Missionary name and character had spread far inland, we had many proofs, not only in the messages which were sent to the Kat River, as my friend has mentioned, from tribes in the interior desiring Missionaries, but while we were at M——there arrived,—to beg for Missionaries for a nation inhabiting a territory far beyond Dinga's, and bordering on Delagoa Bay—a chief who had on his way crossed seven large rivers, none of them navigable, but swollen and almost impassable for wagons, (it being winter time) and abounding with alligators. And, a few weeks ago, M*——came with a wagon almost a thousand miles in order to obtain a Missionary. These facts show, that there is an open door for the spread of the gospel into the interior of this land. In connection with the confidence inspired by the Missionary name and character, I may refer to the measures which have been recently adopted for securing peace with Cafferland. It appears to be considered by some persons in the colony, that the return of the Ceded Territory to the Caffers is calculated to be injurious, and that the treaties lately made with that people are altogether a work of supererogation. I have no doubt, however, that these measures are founded on principles of mutual justice; and that they have had a great effect in producing not only respect for the Missionaries, but that feeling of greater confidence in the white men generally, to which my friend has alluded as leading the interior tribes to press for safety towards the colonial frontier. We have found the impression to be very general among the natives, that the Missionaries are the friends of mankind; and that it is through the Missionaries and those who hold the principles of the Missionaries, that this change has been brought about. The Caffer chief Macomo, in a conversation we had with him, having made some serious complaints against the British Government, we fairly confessed that we could not defend all its acts; and reminded him that there were a great number of people who professed Christianity, but who were not in heart Christians; and although there were in the British Government some valuable men, who would act upon Christian principles, if they had the power,—and it was through them that the recent Change had been brought about,—yet that the members of the Government were not all Christians, although the influence of the good men had of late years been increasing, and as Christianity prevailed fewer deviations would be made from justice in their acts. And from this we argued the importance of Macomo's introducing into his own country, that Christianity, which tended thus to diffuse the blessings of peace and good will among the human race.

In going up and down through the country, we had meetings with the people to communicate our feelings of Christian interest; and, as you are aware, we proceed in these matters in a different way to that of other Christian bodies. This difference was taken notice of, and I was very much struck with a remark made by a native on the subject. He said, "I see that there are different ways of worshipping God, but the word is the same." Some persons were fearful lest the appearance of any other form of worship than that to which the people were accustomed might prove a stumbling block to them. I have no such apprehen-

* Name not caught by the Reporter.

sion, though our departure in practice from any great Christian principle which we profess would undoubtedly be such a stumbling-block.

One of the most interesting features in the prospects of Missions in South Africa is the circumstance that some of the most influential chiefs have been brought within their influence. Among these I may instance Moshesh and Tzatzoe. The tribe of the latter, indeed, is not very numerous; but I believe that there is not a chief more looked up to in Cafferland; for there, as in our own and every country, moral character carries the greatest influence. Again, on the Namaqua side, there is David Afrikaner, a man of strong natural powers, and who has had grace given him to stem the torrent around him. Afrikaner is an extraordinary character; and his case, as an instance of the result of Missionary labour, should be an encouragement to the end of time. I consider that the progress made by this man's conversion alone, would be a great degree of success to have been gained as the result of a Missionary's whole life. Through his influence over the tribe they have been induced to settle down, and bring under cultivation as much land as they had water to irrigate; and his labours among them as a teacher have been so beneficial that, at the end of one year, no less than 60 members were added to the church. A missionary, a very faithful and laborious man, came in and reaped this harvest, but David Afrikaner had prepared the ground and sowed the seed. There are now several intelligent teachers rising up among this people; and messengers have been sent from various parts of the country to request Missionary instruction.

But I must not detain you with any further remarks, as my friend has promised, that I should read you Moshesh's speech. Moshesh, you are aware, is the principal Basutu chief, having under him about 8000 people, who inhabit a tract of elevated land near a mountain, at the top of which the chief himself resides. This mountain is about 1500 feet above the plain below, and probably 7 or 8000 feet above the level of the sea. Moshesh is very desirous to raise the character of his people. As an instance—we were on one occasion praising their industry, and my companion was noticing a peculiar kind of needle, with which they sewed their baskets. It was an iron needle, having two eyes, in order not to allow the thread to come out so readily. My friend observed that Europeans might learn something from that; and Moshesh, who was always ready to avail himself of an opportunity of recommending Christianity, turning to the people, said,—“You see the white man allows that the black men have some knowledge. He praises your needle, because it gives him a hint of something he did not know. In this we can rejoice as he rejoices when he tells us the good things that we do not know.” In one important particular, his abstinence from strong drink, Moshesh has shown the spirit of an enlightened ruler. The general drink of the chiefs is beer; either in its simple state, or thickened with malt. In the latter state it may be somewhat nutrimental as well as intoxicating; but in the former state it is merely intoxicating. Moshesh, however, had the wisdom to abstain entirely from beer in both these forms; and he told me, that neither he nor his father, nor his grandfather, had ever used it;—adding, (what might be a lesson to white legislators)—“if I used such drink, I would be talking folly before my people.” In the speech which has been referred to, and which was made after two French Missionaries, as well as my companion and myself had addressed the people, he first speaks to the chiefs, then to the men, and then to the children.

III.—*The Twentieth Annual Report of the Calcutta Baptist Missionary Society, &c. &c. 1841.*

All our Missionary Reports call us to the exercise of the Christian duty of rejoicing with them that do rejoice and weeping with them that weep. That before us is no exception to the universality of the remark. It tells of the removal of Messrs. Pearce and Parsons and Mrs. Thomas from this scene of labour and sorrow, and of the withdrawal of Messrs. Leslie, Bayne and Tucker, and of Mrs. Ellis from this land of heathenism; but it tells also of the extensive diffusion of the word of God, of the sowing of that seed which, when it falls into a soil prepared for its reception by the Spirit of God, will bring forth fruit a hundred-fold; it tells of the adding to the visible Church of some, regarding whom there is credible evidence that they are such as shall be saved.

The Report consists of three parts, relating severally to the operations in and near Calcutta carried on at the cost of the Calcutta Society; operations carried on in the same localities by parties in connexion with the Society, but not at the cost of the Society; and operations conducted throughout India by the Missionaries of the English Baptist Missionary Society. The appendix contains a brief notice of the operations of the Baptist Missionary Society in other countries, a statement of Funds, &c.

All the ordinary branches of Missionary operation are vigorously carried on by the Baptist Missionaries, such as educating the young, preaching to the adult, distributing tracts and portions of Scripture, and translating the Scriptures into the languages of the country. The last mentioned branch of the work is one to which a large portion of the labour of the Missionaries and the funds placed at their disposal is devoted. The work of translation, printing and distribution has been carried on to a most gratifying extent, as our readers will admit when they are told that during the last year 104,000 books (each consisting of a large portion of Scripture, and many of them being the whole New Testament), have been printed, and that at the date of the Report editions were in progress amounting to 25,500 copies. Oh, that the spirit of the living God would Himself wield this His own sword and thrust it into the hearts of His enemies, that their enmity might be slain and themselves brought to submit themselves to His effectual operation.

It were interesting to advert at greater length to the varied operations of this Society, and to call for the prayers of our Christian readers in behalf of our brethren, but our space

warns us to be content with the insertion, for the benefit of those readers into whose hand the Report itself may not fall, of the brief account of our friend Mr. Aratoon's labours during the year.

Monday morning, from 8 to 10, preaching in *Ján Bazar* Chapel. Afternoon, from 4 to 6 distributing Scriptures and Tracts in the Bengálí streets.

Tuesday morning, preaching at the Benevolent Institution. Afternoon, from 4 to 6 distributing Scriptures and Tracts in the neighbourhood of *Tank-Square*.

Wednesday morning, distributing Scriptures and Tracts in the streets and lanes about *Mirzapore*. Afternoon, preaching in the *Lál Bázár Chapel yard*.

Thursday morning, distributing Scriptures and Tracts in the native streets. Afternoon, preaching in the yard of the Benevolent Institution.

Friday morning, preaching in *Ján Bázár* Chapel. Afternoon, preaching by the way side in *Circular Road*.

Saturday morning, distributing Scriptures and Tracts in the native streets. Afternoon, distributing Scriptures, &c. in the Strand.

To this we add the extracts that are given from the communications of Gangá Náráyan Sil:—

“ During the past year the Gospel has been preached to Hindus, Muhammadans, and Roman Catholics; to the former daily and sometimes twice a day, not only in the stated places, as *Ján Bazar* Chapel, *Lál Bázár* Chapel gate and *Tálatá* Chapel, but in the streets of Calcutta and its neighbourhood. In some nights I have visited respectable Hindus at their own houses; though some of them are much bigoted to their false religion, yet I had a favorable reception. Arguments and reproaches were all that I had to fear. Although the prejudices and opposition of my countrymen are not entirely subdued, yet their general feeling towards the Gospel and the people of Christ appears such as to lead us to hope that the day is not very far distant when they shall cast their idols of silver and their idols of gold, which they made each one for himself to worship, to the moles and to the bats.

During almost the whole year I and brother SHUJA'ATALI have preached the Gospel to the Roman Catholics in different parts of the town. Though the priests tried to prevent people coming to our meetings, I am happy to state, we had a good number of hearers. A Roman Catholic female who attended our meeting was so much concerned about her own salvation and that of her neighbours that she opened her house for preaching, and acted all along the part of the woman of Samaria in bringing in her neighbours to hear the word. Another followed her example, and for a long time defrayed the light expenses. The success which God has been pleased to grant us, if not so great as we had expected, is yet such as should call forth our gratitude to Him for his grace in the conversion of three souls, two of whom have been baptized and the third is a candidate for receiving that sacred ordinance. May God enable them to continue faithful to the end.

In the month of February last I went to *Bálúnda* to preach the Gospel at *Gorá Chánu's melá*, held in honor of a Muhammadan saint, where I had a good opportunity of preaching the Gospel to hundreds of Muhammadans and Hindus, who manifested a great desire to hear the word. Crowds listened while I published the glad tidings of salvation through Christ. Sometimes people would press on me so much that I could hardly breathe and make my way through them; thus I found that a Missionary among the Heathen must be strong in faith, strong in lungs, and strong in body. Many books and tracts were distributed. During the heat of the day, and at night when I could not leave my boat, people would come into my boat to hear the word and to receive

books and tracts. Among them a poor ignorant man desired me to read to him a Tract, which I did accordingly, and he felt so much, that he begged me to give him the Tract, that he might take it home and get his son to read it to him. I gave it to him; on receiving it, the poor man begged me to accept a pice for my trouble and for the Tract; fearing to offend him I took the pice, but returned it to him again, which he however received with great reluctance. May the Lord hasten the time when "the wilderness and the solitary place, shall be glad for them, and the desert shall rejoice and blossom as the rose, it shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God.

People of all descriptions have manifested a great desire for Scriptures and Tracts; whenever I pass along the streets, people run after me for books; every day at home and abroad I have had applications. Many have been read and that with interest. Several persons who received books from me, have afterwards given a brief account of their contents and requested new ones. While going along the streets, I have sometimes with great pleasure observed people reading our Tracts and conversing with each other on religious subjects. Among those who come to my house for books are some respectable and intelligent Hindu youths who have been convinced of the fallacy of Hinduism, but have not yet clearly seen the truth as it is in Jesus. One of them had courage enough to go with me and distribute Tracts to numerous Hindus in one of the public streets of Calcutta at a Hindu festival. The number of Scriptures distributed the past year is 870, and of Tracts 5000. Although at present we do not see any large increase of the Church by converts from the Heathen, yet I am confident that the work of conversion is going on silently: only let us be faithful and devoted to our work, God will surely bless our labours. "If the Lord delight in us, then he will bring us into this land and give it us."

We shall only add, that the Treasurer's account shews the Society his debtor to the amount of Rs. 1330, a sum which the friends of Missions could surely with very little exertion contribute, and the contribution of which would no doubt considerably disentangle the labors of the Society.

IV.—*Description of the Coles inhabiting the Hills on the South Western Frontier of Bengal.* By the Rev. R. de Rodt.

WITH A MAP.

DESCRIPTION OF THE COUNTRY.

The province of Bengal is bordered on the south-west by a large tract of hilly country which separates it from Orissa on one side, and from the territories of the Rájá of Nagpore on the other. These hills, which at Durunda and farther to the west form extensive table-lands and rise to an elevation of from 2000 to 3500 feet above the level of the sea, give rise to several of the principal rivers of Hindustán. The Sone, the Nurbudda, the Mahánadi, the Subarnoreka, the Damudor have all their sources in that quarter. The hill country of which we speak, may be said to extend as far as Rajmahal, the Sone river on the north, Jabbalpur on the west, Sambhalpur on the south and Purulia on the east. The present paper however treats only of those hill tribes, who inhabit the parts towards the south-east.

SKETCH

OF THE SOUTHWESTERN Frontier of BENGAL



Meraribagh

Table land of

Ranchu

Durinda

Juni

Bohara

Phalda

Chulia Nagpore

Purulia

Bancora

Sunamookhy

Bundoo

Choars

Sarjundee

Terai

Chauril

Visnupore

Santals

Khorsooda

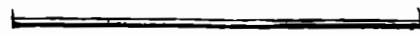
Serukella

Singbhoom

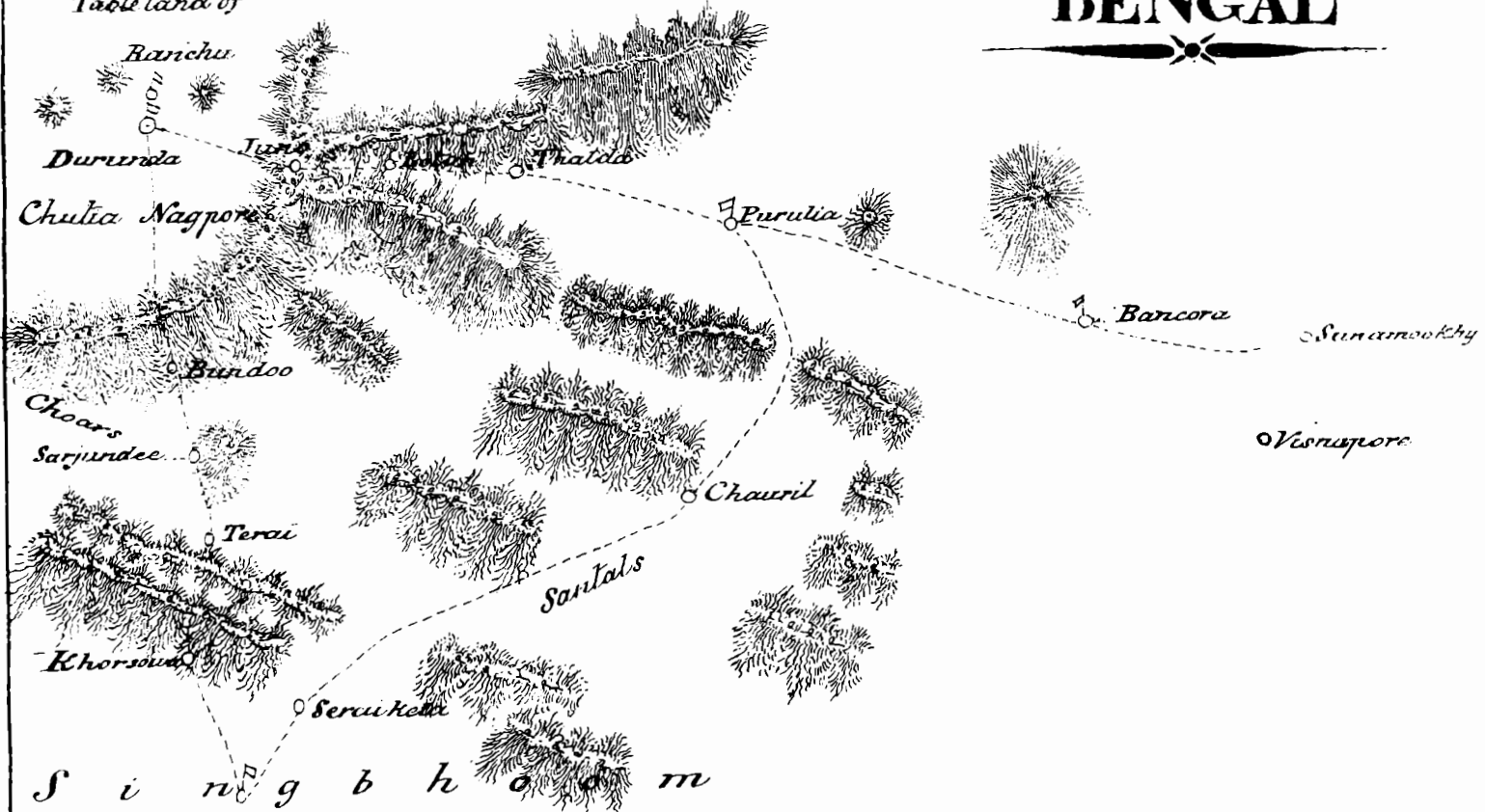
Chyebassa

Colhan

Scale of 40 Miles



Midnapore



Bengal Proper with its fertile lands and extensive plains may be said to extend as far as Sunamukhy, or more properly speaking as far as Bankrisnagar, for there the country becomes more jungly and somewhat undulating. Bankora is the last important place met with in Bengal, for about a mile from that station the territory of the Hazaribagh Agency commences. From Bankora to Purulia the distance is 44 miles, and the way leads through a wild, ill cultivated, jungly and uninteresting country; here and there however little isolated hills diversify the monotonous scenery. In approaching Purulia, the aspect of the country improves very much; Purulia itself is on an open and elevated spot, and entirely free from jungle. A picturesque and very extensive range of hills is seen in the S. W. the famous mountain of Paresnâth is visible in the north in a clear day.—*Durunda* is about 70 miles west of Purulia. The country through which the road to *Durunda* leads, is open and level at first, but on approaching *Jhalda* the plain is bordered on both sides by two ranges of hills, and at *Lotah* it contracts to a narrow valley, scarcely a mile broad. *Juno* is the first village inhabited by Coles, and we have to cross a large and high forest and ascend a long ghât, before the place is reached. The village itself is in a small valley surrounded by forest-clad hills. From thence one has to ascend another steep ghât and cross another forest and then the fine and wide table-land of *Chutia Nagpore* comes at once in view. This plateau may be about 2000 feet above the sea. The aspect of the country of *Chutia Nagpore* resembles England in many respects. It is a large undulating and well cultivated plain, overshadowed by beautiful trees and adorned with hold rocky hills, which here and there rise above it like islands in the ocean, in the distance blue hills skirt the horizon. *Durunda*, the principal military station in this part of the country, is about ten miles distant from the large forest which skirts the plateau on the west. Close to it is *Krisnagar*, otherwise called *Ranchu*, which is the seat of the Political Agent: about two miles east is *Chutia*, which is at present an insignificant village, but several ruins of brick buildings and old dilapidated Hindu temples, which are to be seen in its neighbourhood, show that it must formerly have been a place of importance. In proceeding from *Durunda*, south, toward *Chyebassa* the country wears the same pleasing aspect for about 10 or 12 miles, after which we have to cross again that belt of forest which divides the table-land from the *Bengala* plain; but here the Ghât, over which we have to descend is much more rugged and steep, than that on the eastern declivity. In emerging from the forest, the traveller meets a large village called *Bandu*, which as well as the country around is inhabited partly by Hindus and partly by Coles. The latter, from living in the plains, and being intermixed with and subjected to their more influential neighbours, have lost much of their national character. The language spoken is a strange mixture of *Bengâli*, *Hindui* and *Cole*. The country is well cultivated, though not free from jungle, and intersected with many low ranges of hills. From *Bundoo* to *Sarjundu* the distance is about 12 miles, and from *Sarjundu* to *Teraî* it is 14 miles. Close to *Teraî* in the south there rise two parallel and considerably high chains of hills, over which two fearfully steep and wild passes lead the traveller into *Singbhum*, which may be considered as a part of *Orissa*. The first large village, which one meets after having crossed the two mountain passes is *Khorsowa*. This place is surrounded by a ditch and living bamboo hedge, and is the residence of an independent chief. The streets and houses are neat and clean, and the people, who are all respectably and cleanly dressed, speak the *Ooriya* language. About 12 miles from *Khorsowa* there is a river, which forms the boundary of *Colhan* Proper; *Colhan* is a part of *Singbhum* and almost exclusively inhabited by Coles. From the above mentioned

river to Chyebassa, which is a civil and military station, the distance is 10 miles. Very large tracts of waste land, covered with low jungle are to be met with every where on the way, the soil appears to be barren and the fields very imperfectly cultivated. The country in general is far inferior to Chutia Nagpore. In proceeding from Chyebassa N., the country has everywhere the same wild aspect, till you arrive at *Serañ Kela*, which is a village in all respects similar to Khorsowa, for it is also surrounded by a ditch and stockade, inhabited by Ooriyas and the seat of an independent chief. Proceeding farther in the same direction, the country is very wild and more than half of it is covered with forest. The population is scanty but does not consist of Coles; the language is a corrupt Bengálí. Hills are seen in every direction, the road is pretty level. At a distance of about 25 miles from *Serañ Kela* there is a place called *Chanril*, where we met with *Santals*, another class of hill people, very numerous in this quarter. At a distance of about 16 miles from *Purulia* the road leads the traveller back through a narrow defile into the plains of Bengal. The whole country of the Coles, of which we have given here a description, is in charge of the Governor General's Agent residing at *Ranchu*, and his four civil assistants, of whom one is stationed at *Ranchu*, one at *Lohardaga*, one at *Chyebassa* and one at *Purulia*. The military force consists of the *Ramghar* Local Battalion, whose head-quarters are at *Durunda*. It is commanded by European officers and is composed of Infantry, Artillery and Cavalry. Sections of this force are stationed at *Purulia*, *Lohardaga* and *Chyebassa*, in order to protect the civil authorities residing there.

DESCRIPTION OF THE PEOPLE.

The natives, inhabiting the country which we have described, may be geographically divided into four more or less distinct classes, to whom we may, on account of the similarity of their language give the common name of Coles, the Hindus commonly call them Choars, i. e. thieves.

The first class inhabit the table-land and surrounding forests of *Chutia Nagpore*. They are divided into two principal sections or castes, the *Murari Coles* and the *Oorang Coles*.

The second class is to be found in the low country in the south of *Chutia Nagpore*, extending as far as the double range of hills near *Terañ*. People of this class are known as *Tamarias*, but they may as justly be called Choars, for they are more degraded than the rest, adding to their native wildness the low vices of the Hindus.

The third class is to be found at and round about *Chyebassa*, in the country called *Colhan*. People of this class are called *Lurkha Coles*, or also "Hos."

The *Santals*, who inhabit the forests and valleys between *Serañ Kela* and *Purulia*, form the fourth class.

LANGUAGE.

These four classes, who at present differ in many respects from each other, formed originally one nation, for they all speak, or at least did formerly speak, the same language. But that language is beginning now to be extinct among the Choars and *Santals*, who, living in the plain among Hindus, adopt more and more the Bengálí or the Hindí, so that many of them recollect very imperfectly their native tongue.—The Coles of *Chutia Nagpore*, boasting to be superior to and more civilized than their brethren in *Singbhum*, pretend not to understand the language of the *Lurkha Coles*, but so far as I could ascertain, it is the same; and the few sentences I had learned at *Durunda* were perfectly understood at *Chyebassa*. The Cole language has not the least affinity

to either Bengálí, or Hindustání, or Sanskrit ; it is a simple and I believe very easy language. It is soft, abounds in vowels, and has no harsh gutturals and aspirate sounds. The Bengálí ঋ occurs in many words.

Here is a short Vocabulary :

Man	Hofo.	Tiger	Koola.
Wife	Kuri.	Dog	Seta.
Father	Aba.	Cat	Pussi.
Mother	Ai.	Bird	Chere.
Younger brother	Bokko.	Fish	Paí.
Elder brother	Baring.	Cow	Uri.
		Horse	Sadom.
Master	Gomke.		
Sun	Singbunga.	Mountain	Búru.
Moon	Charoo.	River	Ikir.
Star	Ipilko.	House	Ora.
Day	Singi.	Tree	Daru.
Night	Ninda.	Salt	Bulum.
Earth	Hassa.	Eye	Men.
Water	Dah.	Ear	Lotur.
Fire	Singel.	Hand	Tihi.

The Coles have no written language. This, and the yearly increasing influx of strangers into their country, as well as their leaving their homes and seeking for employment in the plains, are the principal reasons, why their native language is becoming more and more extinct.

RELIGION.

The religious ideas of the Coles, at least of those who have not lost their national character by intercourse with foreigners, are few and simple. The real Coles are no image-worshippers. They perform sacrifices to the sun, whom they call Singbunga, and to innumerable inferior divinities, who are said to be invisible and to inhabit trees, hills and rivers. Among others there is one called Golembunga, the god of cholera ; another called Marangbunga, the god of the crops ; another Chondubunga is the god of the itch ; one Bengurabunga, god of fever ; one Dechalibunga, god of death, and one called Negrabunga the god of indigestion. The names of these six, we heard at Chyebassa, but we are not able to say if they are known and worshipped all over the country. When asked : what is the shape of those divinities ? they reply, How can we tell ? we have never seen them.—On the question : what proof have you of their existence ? they will say : we know they do exist, for if we are sick and perform a sacrifice to them, we get well again. When we asked one, if Singbunga, the sun, had eyes to see what was going on here below ? he answered : of course he has, he looks down upon us the whole day. We asked again,—and who takes care of you by night ? He replied, the stars. The same man was asked : Who made the earth ? He answered after some hesitation : I suppose, the sun. And who made the sun ? He (impatient), *You better tell me, who made him.*

The sole act of worship, which the Coles practise are sacrifices, and for these, they have no fixed time ; they are principally offered in cases of sickness. They consist chiefly of fowls, these being the easiest procurable, but also of kids and goats, and on particular occasions, of pigs, cows and buffaloes. They have no priests ; the sacrifices may be performed by any one, and they are always eaten by him who offered them, and by those he chooses to invite. The distinction of clean and unclean food existing among the Hindus, does not exist among the Coles, though they are by far more particular and cleanly than the Garrows on

the eastern frontier of Bengal, who eat dogs, cats, rats, and whatever animal, dead or alive, they can procure. The Coles eat without hesitation beef, pork, and fowls, but they abstain from carnivorous animals.

They are not quite free from the prejudices of caste. The coolies, who came with us from Durunda to Chyebassa, would never have touched the food of a Lurkha Cole; they were all Oorangs except one, who was a Murari; and this one was never permitted to eat with the rest, they were kind enough to cook for him, but being considered of an inferior caste, they never permitted him to touch the food, till his portion had been served out for him and placed at a respectful distance from that of his companions. These restrictions of caste, however, strange to say, refer only to married people; unmarried men, whatever be their age, may eat whatever they like and from whomsoever they like. Any one may regain his caste or be admitted into a new one, by paying a sum of money or giving a number of cows.

Of divine justice and of a future state, they appear to have no idea; indeed, I believe, they have no expression in their language for the word "soul," or for "conscience," or for "heaven" and "hell." It was therefore not very easy to ask them, what became of their *soul* after death. And if in some way or other we succeeded in making them understand what we meant, they always answered: We do not know, we cannot tell.—We asked one of them: Why do you not steal or commit murder? He answered: Because I shall go to Ranchí (to jail), if I do.—When asked again: But if you escape from the hands of justice, will nobody else punish you?—He said with great simplicity, The Company will make search after me and punish me even ten years after I have committed the crime.—But does no punishment await you after death?—How can I know?

A great number of Coles are however by degrees adopting Hindu religious ideas; they receive the mantra from a guru, adopt the *necklace*; celebrate Charakpujá, and worship Shib, whom they call Mahádeo. They even sing, in their own language, songs in honour of that deity. We heard one doing it at *Nupung*. At the same place, we saw a Cole, who had become a Vaisnab, without however giving up eating beef. At another place, among the Santals, we witnessed one of their festivals, at which they offered bloody sacrifices, consisting of a kid and two pigeons, to one of their mountain gods, and scarcely five yards distant from it there was a Manashá and a Tulsi tree planted, and rice, milk, ghee, sindur offered to them; the sacrifices were of course performed by common people, not by bráhmans.

At the same place they told us, that if any body died, his relatives would, if they could afford it, take one of his bones and carry it to the holy Ganges, to throw it into her waters. And when we asked for the reason of doing so, they said, *People say* that it is proper to do it.

It has often been asserted, that Hindus cannot proselytize on account of the distinction of caste, into which nobody can be admitted, who is not born in it. The Vaisnabs however, who form the most numerous sect in Bengal, and constitute perhaps one-fifth of its whole population, make an exception, for they admit people of all castes into their sect. These are the people, who assuming the name of gurus or spiritual teachers, travel about in the Cole land, making as many disciples as they can. Any one, who agrees to receive in his ear and to repeat daily the Vishnu-mantra and to assume the málá, may become their disciples. Be it however well understood that each disciple must pay his spiritual teacher a yearly contribution, according to his means, either 4 anas, or 8 anas, or a kid, or a calf, or a cow; and this is what makes those gurus so busy wandering about. They go from one disciple's house to another, gathering their

pays, and try by every means in their power to increase it by increasing the number of those disciples.

THEIR MORAL CHARACTER.

The Coles are remarkable for their love of truth. Several civil and military officers, with whom we spoke, and who come daily in contact with the people, assured us that a Cole, if brought to court for any crime which he has committed, will never shrink from telling the whole truth*. The Lurkha Coles of Singbhum, to signify their abhorrence of lies, proverbially say of a liar: he lies like a bráhma. But this love of veracity is only found among those Coles who have retained their primitive habits, and have not been corrupted by intercourse with foreigners. But even respecting these it is hardly credible, that people, who have no moral principles at all, should be on all occasions so particular as to truth, and my doubts are confirmed by what I heard from an interpreter, whom we employed for a short time at Chyebassa; he said, that the Coles in common life told lies, just as much as other people. And a native man attached to the civil court of Chyebassa said, that formerly the Coles, when brought to trial always confessed the truth, not being aware that any punishment awaited them, but that of late, having become wiser, they had found out that by telling lies there was some possibility of their escaping.—And a gentleman, well acquainted with the Santals, assured me, that they too had formerly been praised on account of their unflinching veracity, but that on getting better acquainted with them, he had found them out to be liars, just as much as the Hindus.

The Coles are revengeful and passionate. We heard the following trait from the best authorities. A man refused to give to his son a sufficient quantity of rice for his meal. The boy, who was only 12 years old, could not bear such an affront. In a fit of anger he took his father's battle-axe and struck him such a wound in his stomach, that he died from it.

Marriages among them are not contracted at such an early age as among the Hindus. The reason of this will be shown hereafter. As far as we could ascertain, married people prove generally faithful to each other, but one European gentleman and several Hindus, who know the people very well, assured us, that before marriage no restraint is laid on either sex.

The hill people inhabiting Chutia Nagpore are an active and industrious race; they labour hard for very little wages. To seek for employment, they travel all over Bengal, and work in indigo factories or as coolies. In Calcutta they are employed to cleanse the roads and drains. Those who stay at home are agriculturists; the Choars and Santals are also engaged in agricultural pursuits, and are generally the raiyats of the Hin-

* Illustrating this assertion there is in Lieut. Tickle's Vocabulary of the Ho language, a most interesting confession of a Ho or Lurkha Cole prisoner, who delivered himself up after the murder of his son in the woods of Poisuyá in Kotegurhpur in 1837-38.—The whole confession is taken almost verbatim from the prisoner's lips; we cannot refrain from transcribing it here:—

Did you kill your son, Kapore? Yes, I killed him. For what fault did you kill him? He never committed any fault; we were both starving; I had nothing to give him to eat; he cried and looked in my face; he was weak, and lay down on the ground. He lay down in the jungle and could not rise again; night was coming on and I heard the tiger roaring, and I thought he would seize you, my poor boy, if I left you. And so I killed you! I then buried him in a ravine, lest the wild beasts should devour him. I went away slowly, for I was weak and ill. And when I had got further into the forest, I thought I heard him call. And then I fainted away. But he calls me now every day. In the morning and noon and night I hear him call, Father, oh Father! So I cannot eat, I cannot work, I cannot laugh, I can live no more! So hang me, Sir, kill me quick, and this wretchedness is over.

cus. The Lurkha Coles are very different from the rest, they are remarkable for laziness. They cultivate just enough ground to support them and their families for a year, and when this is done, they remain sitting cross-armed under some tree in their village, or take their bows and arrows and loiter about in the woods and along the rivers, shooting birds, and catching fish, if they can do it without too much trouble. Would any body wish to employ them as coolies to carry bangies or work for hire, they would laugh at him and think such a thing far below their dignity.

The Coles are all, without exception, addicted to drinking; they would drink and get drunk every day if they could; the liquor they use, is made of rice and a certain sweet tasting fruit, growing in the jungles, called *Mauwa*. The liquor looks very dirty, something like thick Kánji water.

They believe *implicitly* in witchcraft, but the people, who pretend to be able to find out wizards and witches are generally low-caste Hindus; these soothsayers did formerly much mischief, for if any man or his wife or any of his children got sick, he forthwith went to the soothsayer, who for a trifling reward made some mysterious calculation and told him the name of the deity or of the man who had injured him. If it was a deity, the injured husband or father would offer sacrifices; if a human being, he would take his axe, go in search of the guilty person and kill him without mercy. Instead of concealing the crime and making his escape, he would go to every hut of the village and knock at each door. This was the well known sign that a witch or a wizard had been killed. Sometimes a dream revealed the witch to the injured man, and in such a case soothsayers were of course not resorted to. Now however, since the British authorities have been established in the country, such sad murders are much less frequent, and the soothsayers are diligently searched after and severely punished.

Another very remarkable feature in the character of the Coles, principally the Lurka Coles, is, that suicide is very common among them. For the most trifling reason they will go and hang themselves to the roof of their hut or to a tree. They perpetrate the act with the greatest coolness, always informing their friends of it before hand. The civil authorities of Chyebassa however are making efforts to put down this crime, and they have succeeded in many instances. As soon as they hear that a man has uttered the threat to hang himself, he is sent for, kept at the station and well watched, till he promises not to do himself any harm, and then he is at once released, for the Coles are said never to break their promise.

MANNERS AND CUSTOMS.

The arms of the Coles consist of a small battle-axe, whose edge is either convex or concave or straight,—and of bows and arrows. The bow is of bamboo, and the string is also made of a thin split of the bamboo tied to the bow with hempen strings. The arrows have various shapes. The heads of some are flat, long and hooked, others square and short, others again are straight and narrow, and loosely fastened to the shaft, so that when the object shot at is pierced, the shaft may be extracted, but the iron remains buried in the wound. They understand the art of shooting six or eight arrows at once; to do it, they sit on the ground, stem their feet against the bow, pull the string with both hands, and placing an arrow between each finger, shoot them all off at once; they poison their arrows, when they are in pursuit of wild animals such as tigers and bears, but I heard from the best authority, that they never do it in battle. To this magnanimous practice however some exceptions may be found; for a havildar, whom we met on the

road, told me, that in the late campaign one of his comrades had received an arrow through the thigh, and that though the iron was extracted, the leg swelled on to an enormous size, and that it was only with the greatest difficulty that the wound could be cured.

It has been said, that the Coles are a brave and warlike people, but this assertion is only true when compared with the cowardly Bengáls who tremble at the very sight of an unsheathed sword or a stringed bow. In other respects the Coles are no great warriors. In the late disturbances they never mustered courage enough openly to attack the force sent against them, or to stand their ground when attacked; and they never displayed any military regularity or discipline, but shot their arrows from behind bushes and rocks, in places where they were least expected, and ran off before the enemy could come up with them. A few years back, when there was a rebellion in the southern part of Singbhum, the troops sent to quell it, had to storm a mountain pass, occupied by the Coles. They advanced and ascended to the very top without meeting any opposition, there however they saw two arrows laid in form of a cross on the way. The Coles had placed them there with the determination that as soon as the enemy should trespass on this side of the arrows, they would commence fighting. But their superstition was their ruin; for they had procured certain charms, by wearing which, they imagined the "big gun" would never go off. When therefore notwithstanding these wise precautions they heard repeatedly the thunder of that dreaded instrument, and perceived that it had no respect for their charms, they very soon took to their heels and fled.

Another instance of their cowardice was related to us at Teraí. About ten years ago the Choars rose, assembled to the number of about 10,000, advanced toward Bandu and Sarjundu, plundered and burned all the villages they met with and threatened Teraí. When the jamadár of that place heard of their approach, he collected a few hundred armed men, and having received an auxiliary force from a neighbouring jamadár, with whom he was on friendly terms, he boldly awaited the approach of the enemy. When at a short distance, the Choars sent him an arrow, with the message, to send it back whole, if he was for peace and submission, and to send it back broken, if he was inclined to war. The jamadár, being a man of spirit and courage, took the arrow and broke it and sent it back accompanied by an iron chain. Soon after this declaration of war both armies came within sight of each other. But when a few horsemen belonging to the jamadár's party advanced, charged the enemy and killed three or four of their number, the rest became frightened, ran off as fast as they could and never showed their faces again. So much for the boasted warlike spirit of these mountaineers. Many Coles however have entered the Company's service as sipáhs, and as such they would not be inferior to any of the Hindus and Musalmán soldiers, if it were not for their excessive fondness for strong drink, of which it is almost impossible to cure them.

The most common sport among the Coles, and in general among all the lower orders of Hindus inhabiting the south-western districts of Bengal, is cock-fighting. Sunday is generally the day chosen for the sport. All the people assemble at a fixed spot; whosoever has a fighting cock brings it, sometimes 40 or 50 of them are in that way brought together. Little sharp knives are tied to one foot of each combatant and they are let loose. The one, which is vanquished belongs either wholly or partly to the master of the victorious one. These fights are carried on with great spirit and glee.

The Coles are fond of singing and dancing, and in these two amuse-

ments, women as well as men take an active part. Their songs refer mostly to obscenity, but as far as I could learn they are less indecent than such songs are among the Hindus. Their dances are accompanied by musical instruments, of which they have several kinds, the most common are, a flute, made of a small hill bamboo about 18 inches long, provided with one hole for the mouth and six holes for the fingers—and a species of violin, the body of which is formed of a small tortoise shell, covered with a tightly stretched skin, the strings consisting of horse hair. The music performed on these instruments is original, but not very charming to a European ear.

Their dances are lively and regular, and the celebration of them lasts often the whole night. The men holding each other's hands form a circle, within which the women do the same; linked in that way they walk round, keeping time to the music with their feet. After a short time, the circles are broken and they march 10 or 12 men deep in several rows, round a given centre. One of the dancers is *precentor* and sings long solos, which are responded to by the rest in short choruses. In this way they will continue to sing and dance alternately in rows and circles from night-fall until day-break.

Marriages, as we have mentioned above, are generally contracted when both parties are grown up, and sometimes even late in life. The cause of this delay is a custom according to which the young man who wants to marry a girl, must first pay a certain sum of money or more frequently give a certain number of cows to her father, before he can obtain her. The number of cows varies according to the pretensions of the parents and the superior or inferior qualities of the girl. Common people give 10 or 15 cows for a bride; those who are in better circumstances often give for a handsome girl 60 or 70 cows. We heard of a man in Singbhum, who thinking his daughter very handsome and hoping that she would fetch a very high price, refused many suitors, because the number of cows they promised was not great enough. He was however well punished afterwards; for his daughter was attacked by the small-pox and lost all her charms, after which there were no more suitors to trouble the father and excite his covetousness by the emulation of their proposals.

A girl has however the power to refuse any man, who does not please her, and if she becomes a widow, she may marry again without losing her good name.—The women are not shut up and concealed from the view of strangers as in Bengal; they go about and show themselves as freely as the men do. In visiting a village near Chyebassa, we saw at a house preparations made for a wedding; many musicians were assembled, and a whole battery of large pots full of strong drink was standing before the door. I went to the bridegroom and asked him if I might see the bride.—Why not? was his reply, and his companions, rather pleased at the interest I manifested in them, pointed to a neighbouring field, where the bride was sitting under a tree, in the company of some other women. We went to her, and though her dress was that of a child of nature, she did not manifest much bashfulness or timidity. The dress of the Coles in Colhan is very primitive. A narrow slip of cloth, about 4 inches broad, worn round the waist is the only covering of both sexes, and we have been told that farther to the south, they have even less covering; a rope twisted of straw round the body and two large leaves fastened into it, one in front and one behind. The similarity of dress of both sexes in Colhan, renders it often difficult to distinguish them from a distance, and on that account many women, being taken for men, were in the last campaign shot by the sipáhs, whilst they were endeavouring to make their escape.

The Chutia Nagpore people however, as well as the Santals and Chors, have all adopted the Bengálí costume.

When any one dies, his body is first burned and the remaining ashes and bones are put in a pot, which is afterwards placed in a large hole in the ground. Great quantities of rice are poured over it, the whole is covered with earth, and a large stone, 4 or 5 feet square, is laid on it. After the burial the friends of the deceased never omit feasting together. In a neighbouring field another stone is erected as a monument in memory of the dead. Each family has its own burying ground, which is generally in the middle of the village under a large tree.

Little has yet been done for the moral benefit of those wild hill tribes. For several years back a school has been established at Rancho, in which there are from 15 to 20 Coles studying English, beside many Hindus. It is conducted by one of the pupils of the General Assembly's school; of late another school, at present containing about 25 boys, has been established at Chyebassa. It is superintended by a native Christian, a student of Bishop's College. But we are afraid no permanent good will be effected, unless some European missionaries be stationed in the country. If any thing is to be done for the spread of the gospel in that country, it must be done soon, for Hinduism is gaining ground, and will soon overwhelm the whole of its inhabitants.

R. DE RODR.

V.—*The Rev. Dr. Duff's Letters addressed to Lord Auckland, on the subject of Native Education, with his Lordship's Minute prefixed. Ostell and Lepage, Tank Square.*

These letters have now been published in a separate form. As they appeared originally at full length in our columns, it were needless for us to make them the subject of special remark. Lord Auckland's Minute having also been reprinted in our pages, our readers have it in their power to compare the different views which have been presented on the all-engrossing theme of Native Education, and to form their own deliberate judgment. The letters, in their new or pamphlet form, are preceded and followed by a Preface and an Appendix. As these contain some fresh materials that have an essential bearing on the whole Educational question, we deem it proper to reprint them, that the readers of the *Observer* may be put in possession of the entire subject.

The Preface is as follows:—

1. The design of the following letters was not to enter into the details of Lord Auckland's Minute. It was simply to seize on and elucidate a few of the great principles involved in its leading statements and conclusions. The details on minor points, such as, the establishment of pecuniary scholarships for meritorious students, the application of the funds granted to the School Society, the preparation of a Manual of legal instruction, and the proper use of School Libraries, are, for the most part, unexceptionable; and offer no points for special remark.

The meagreness of the notice on two subjects, so essential to the spread and stability of National Education, as that of *Normal training for school-masters*, and that of the *efficient and ubiquitous inspection of all grades of Seminaries*, has indeed surprised me; and can only be accounted for by the supposition that the Minute is the product of a superficial amateur educationist, and not that of one who has profoundly studied the subject in theory, or thoroughly acquainted himself with its wants and workings in practice. The former is announced and dismissed by simply remarking, that "another object in these superior colleges ought to be to instruct the pupils, or some proportion of them, for the duties of *inferior* school-masters—and that to this end they should be made thoroughly masters of the class-books and legal or other manuals, which are designed to be used in the lower schools, and with the branches of knowledge which relate to the subjects comprised in them." Here, the *great and specific object* of Normal tuition for teachers, as contra-distinguished from the general tuition of ordinary pupils, is not so much as caught hold of, hinted at, or expressed; and that is, *not merely the replenishment of the minds of future teachers with adequate knowledge, but the training of them into the habitual employment of the best modes of communicating knowledge, by causing "the theory of teaching and the application of the theory to go on simultaneously."* Let any one, at all acquainted with the continental schemes of education, the machinery of which is now so generally admired, say, how very *large and prominent* a place, the subject of Normal primary teaching occupies both in theory and practice. Yet to that point, so all-important, as regards the efficiency and the permanency of an extended system of education, Lord Auckland devotes a *single pointless paragraph*; while to the comparatively insignificant matter of *pecuniary scholarships*, he allots *two entire pages* out of the *thirty-six* embraced by his Minute as originally printed! On the latter of the subjects adverted to, or that of "inspection," he has also written very briefly, and with almost more than even his usual fulcrumless balancing. He "would say that the *day may come* when unity and efficiency of supervision will better be secured by having a single superintendent"—that "at *present* he is satisfied that the varied knowledge possessed by the members of the Committee (of Public Instruction) render their services most valuable to the Government, and would gratefully retain their aid"—that he "should be happy to receive from them a report of their *suggestions* on the means of procuring an *occasional local inspection* of the institutions under their charge"—that "the experience of their President will have convinced *him* that there *may be* great hazard of the interests of education being seriously retarded by the want of such inspection." How different all this from the prompt and energetic language of the venerable Van den Ende, the Inspector General of primary instruction in Holland? When spoken to by Victor Cousin on the subject, he replied with the unhesitating assurance of an experienced veteran, "Nothing else will do except inspectors specially appointed;"—adding, "Take care whom you choose for inspectors; they are a class of men who ought to be searched for with a lantern in one's hand!"

2. Many subjects vitally connected with the establishment of a plan of National Education are *wholly overlooked* in the Minute—such as, the desirableness and necessity of re-appointing a Commissioner to carry on and complete the statistical educational chart which Mr. W. Adam, at the suggestion of Lord W. Bentinck, so vigorously begun. Whether the Government should or should not adopt the recommendations of the Commissioner, their own deliberations could not fail to be immensely assisted and their conclusions immensely modified by the authoritative facts and statistics collected and arranged by him. As, in his fitful mood of restoration, Lord Auckland was led to revive so much of the *useless*, the *uncalled for*, and the down-rightly *pernicious*, why did not some grave Councillor suggest, by way of partial counterpoise, that he should restore one of the *most useful* and *imperatively demanded* appointments which the Indian Government in its disinterested wisdom ever created, or in its parsimonious folly ever abolished? And should it be happily revived, let it be on a scale commensurate with the requisite talents of the employee and the undeniable magnitude of his undertaking. Who would, except in derision, compare the talents, acquirements and accomplishments of a qualified Commissioner of Police with those of a really qualified Commissioner of Education? And yet in a land, and among a society where money, even without brains, is every thing, and brains without money, nothing—money, money, money being at once the *measure of one's importance*, and the *chief end of one's being*,—is it to be endured that the very inferior office of a Commissioner of Police should be remunerated at *treble* the rate of that of a Commissioner of Education? If so, it can only be, because the Government, in spite of its boastful pretensions on the subject, is yet profoundly ignorant of the real nature and extent—the real demands and uses—the real value and importance of a thoroughly pervasive scheme of National Education—and as profoundly incapable of estimating or duly rewarding the high mental and moral capabilities which ought to be brought to bear upon it. If the Government be *really* sincere on the subject of native education, why should it not, forthwith, secure at any rate, short of that of a Supreme Councillor, the services of such a man as Mr. J. Marshman of Serampore? The report which one so qualified could furnish, within a reasonable period, would supply ample materials for the stimulating and guiding not only of Government, but of private individuals and public Societies, that are actuated with feelings of commiseration and benevolence towards the people of India. To take the lowest view of the result,—the improved resources, which a mentally and morally improved people would be sure to aid in calling forth, would vastly more than compensate for all preparatory and subsequent educational outlays from the revenues of the State.

3. While certain parts of his Lordship's Minute have been warmly applauded, others have been as warmly reprobated. Of the latter, the two great central points are, *the re-endowment of Orientalism, including its false religions*; and *the total exclusion of true religion from the course of higher instruction in the Literature and Science of Europe*. As the Act of a Government which represents the British nation, this is nei-

ther more nor less than a national recognition of the false religions of Brahmanism and Muhammadanism, and, at the same time, a national abnegation of the only true religion, that is, Christianity. Surely, surely, this is a great national sin; which, if not repented of and removed, may, sooner or later, draw down the most terrible but righteous retribution at the hands of an offended God. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." Ah, but the avowed and popular doctrine of the day is, "that religion has nothing to do with political measures." Yes, this is the favourite doctrine of this politico-irreligious age; but can a mere multitude of voices constitute it a true doctrine? Impossible. True it cannot and will not be, till it is true "that God does not govern the world; for as God rules in human affairs, so must his servants obey him." In cases like the present, what becomes of that race of Christian ministers that are specially appointed as guardians, to watch over the interests of Christianity among the Europeans—the ruling class of this vast realm? Why do they seem to remain as silent as if they were fast asleep in the caves and dens of the earth? The sprightliness of youth and the grey hairs of venerable age, elegant accomplishment and creditable scholarship, devoted piety and goodly eloquence may, doubtless, be found amongst them. But, Oh, for more of the warmth of exhortation—the fearlessness of reproof—the solemn earnestness of protest against the sins and follies of those who, from their rank and power, give tone and fashion to general society, and dictate laws for all India? Oh, for more of the burning love of souls that would lead men, from inclination, taste and choice, to prefer attendance at the dying pillow of the humble poor to attendance at the luxurious, carnalizing entertainments of the great, the mighty, and the noble of the land? Oh, for more of the zeal and fidelity and uncompromising boldness of a Brown, a Buchanan, a Martyn, and a Thomason, that could, when occasion offered, rebuke even a Governor General to the face, when he dared openly to violate any of God's holy laws? Polite manners, a fashionable address, a gossiping turn for frivolous conversation, a tacit connivance at the sinful humours, freaks, and follies of the worldly great, will, of course, secure at once their society and their applause. But surely every godly minister of Christ must feel, that these are not the qualifications and the instrumentalities by which, under the Providence of a Holy God, the divine work of converting souls and edifying saints can ever be expected to flourish, or an Anti-Christian be turned into a Christian Government!

* * * * *

More it is needless to say. The whole subject in debate is one of no secondary importance. It involves principles which shall one day test the value of all prevailing systems, agitate whole kingdoms, and decide the destinies of a globe. "The Lord God Omnipotent reigneth." Therefore, shall "all the ends of the world yet remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him."

The *Appendix* consists of a brief introductory notice, with a list of the Oriental works used in the Sanskrit and Muhammadan Colleges of Calcutta. It is as follows:—

The following is a list of the Oriental works which hitherto have been ordinarily employed more or less, as class books, in the Government Sanskrit and Muhammadan Colleges of Calcutta. Without any extracts at all, the bare reading of these lists will at once shew that all the grand and distinguishing peculiarities of the system of Orientalism, with all its radical errors, deficiencies, and untruths, are systematically taught, at the Government expense, to the privileged classes of native youth—taught by Maulavis and Pandits who themselves intensely believe, and who inculcate on their pupils the necessity of believing, all that they teach, as indubitable, or even inspired verities! Here, are Hindu youth laboriously initiated into the *Vedantic Pantheism* which, by identifying matter with spirit and the creature with the Creator, reflects infinite dishonour on the One Living and True God, confounds the distinctions of right and wrong, and virtually annihilates the moral responsibility of man! Here, too, are they taught the leading characteristics of the gross popular *Idolatry*; and the lying, thieving, treacherous god *Krishna* is held forth as a model for their imitation! Here the Musalmán youth, on the other hand, are systematically taught to refer to the *Qurán*, as the sole, final, and infallible arbiter, in all questions of Law, Philosophy, and Theology—that very *Qurán* which most expressly and formally consigns all Christians to the lowest Hell, for believing in the Divinity of the Son of God—the Redeemer of the world! And yet, there are those who still persist in declaring that it is the duty of a Christian Government to expend its precious resources on the teaching of all this to the higher and more influential classes of its native subjects! Can such persons be pronounced morally sane? If so, surely the only excuse which even the most boundless charity can devise in their behalf is, that "they know not what they do?"

A list of Oriental books chiefly used in the Government Sanskrit College of Calcutta.

GRAMMAR CLASS. आकरणादिशास्त्र.

- | | | |
|---|----------------|--|
| १ | मुग्धबोधआकरण. | 1. Mugdha-bodha, (The instructor of the ignorant) a Grammar. |
| २ | धातुपाठदीपिका. | 2. Dhátú páth Dipiká, (The lamp of reading the roots.) |
| ३ | अमरकोषाभिधान. | 3. Amara-kosha or Abhidhán, (a Dictionary by Amara Singh.) |

SÁHITYA OR POETRY AND DRAMA. साहित्य अथवा काव्यशास्त्र.

- १ भट्टिकाव्य. 1. Bhatti kavya, (The poem of Bhatti) on the actions of Ráma.
- २ रघुवंश. 2. Raghu Vangsha, (The race of Raghu.)
- ३ कुमारसम्भव. *3. *Kumár Sambhab, (The birth of Kártik.)
- ४ माघ. 4. Mágha, (The death of Shishupála.)
- ५ भारवि. 5. Bhárábi, (The adventures of the Hunter and Arjuna.)
- ६ नैषध. 6. Naishadha, (Poem on the marriage of Raja Nala.)
- ७ मृच्छकटिकनाटक. 7. Mrichchhakati, (The toy of cart) a comedy.
- ८ मालतीमाघव. 8. Málátimádhava, (a Drama.)
- ९ विक्रमोर्वशी. 9. Vikramorvási, (ditto.)
- १० उत्तररामचरित. 10. Uttararámacharitra, (The continuation of the History of Ráma.)
- ११ मुद्राराक्षस. 11. Mudrárákshas, (The signet of the Minister,) a Drama.
- १२ रत्नावली. 12. Ratnávali, (The golden necklace,) ditto.
- १३ शकुन्तला. 13. Shakuntalá, (The account of Raja Dushmunta and the daughter of an Ascetic.)
- १४ राजतरङ्गिणी. 14. Rájatarangini, (Chronicles of the Kings of Cashmere.)

RHETORIC. अलङ्कार शास्त्र.

- १ साहित्यदर्पण. 1. Sáhitya darpan, (The mirror of composition.)
- २ काव्यप्रकाश. 2. Kavya prakásh, (The lustre of Poetry.)
- ३ रसगङ्गाधर. *3. Rasagangádhara, (a treatise on Rhetorical composition.)

LOGIC. न्यायशास्त्र.

- १ भाषापरिच्छेद. 1. Bháshá parichchheda and Siddhánta muktávali, (The section of language and pearl necklace of demonstration) an elementary treatise on the terms of Logic with its commentary.
- २ न्यायसूत्रवृत्ति. 2. Nyáya Sutra Vritti, (Logical aphorisms of Gotama.)
- ३ सिद्धान्तलक्षणा. *3. Siddhánta Lakshan, (The rules of demonstration.)

THEOLOGY. वेदान्तशास्त्र.

- १ वेदान्तसार. 1. Vedánta Sára, (The essence or the scope of the Vedas.)
- २ पञ्चदशी. 2. Panchadashi, (Elements of Theism according to the Vedas.)
- ३ भगवद्गीता. 3. Bhagwat Gitá, (The dialogue between Krishna and Arjuna.)

MATHEMATICS. ज्योतिःशास्त्र.

- १ लीलावती. 1. Lilāvati, (Treatise of Algebra and Geometry.)
 २ बीजगणित. 2. Bijganita, (Algebra.)
 ३ क्षेत्रतत्वदीपिका. 3. Khetratatwa Dipiká, (Translation of Hutton's
 Mathematics.)

LAW. कृतिशास्त्र.

- १ मनुसंहिता. 1. Manu Sanghitá, (The Institutes of Manu.)
 २ मिताक्षरा. 2. Mitákshará, (a compendium of Hindu Law.)
 ३ दायभाग. 3. Dáyabhága, (The law of inheritance.)
 ४ दायतत्व. 4. Dáya Tatwa, (Principles of inheritance.)
 ५ दायक्रमसंग्रह. 5. Dáya Krama Sangraha, (a compendium of the
 order of inheritance.)
 ६ व्यवहारतत्व. 6. Vyávahára Tatwa, (Substance of jurisprudence.)
 ७ दत्तकमीमांसा. 7. Dattak mimángsá, (Rite of adoption.)
 ८ दत्तकचन्द्रिका. 8. Dattak chandriká, (Moonshine of adoption.)

*List of Oriental Books chiefly taught in the Government
 Muhammadan College of Calcutta.*

GRAMMAR.

ميزان	१	1. Mízán.
منشعبه	२	2. Munshába.
صرف میر	३	3. Sarafmír.
تصرف	४	4. Tasríf.
زبدہ	५	5. Zubda.
اصل جمله	६	6. Asljumlah.
مایة عامل	७	7. Máyata Ámil.
شرح مایة عامل	८	8. Sharh i Máyata Ámil.
مصباح	९	9. Misbáh.
هدایة النحو	१०	10. Hidáyatunnaho.
کافیہ	११	11. Káfíyah.
شرح ملا	१२	12. Sharh Mullá.

READING BOOKS.

نفاة اليمن	१	1. Nafaht ul yaman.
عجب العجائب	२	2. Ájb ul Ájáb.
تاریخ تیموری	३	3. Táríkh i Taimúrí.
دیوان متنبی	४	4. Dewán i Mutanabbí.
مقامات حریری	५	5. Maqámát i Hirírí.

MATHEMATICS.

خلاصة الحساب	١	1. Khulásat ul Hisáb.
اصول الجبر	٢	2. Usúl ul jabr.
تحرير اوقليدس	٣	3. Tahrír i Uqlídus.

LAW, (THE AUTHORITATIVE STANDARD OF WHICH IS THE QURA'N.)

نور الانوار	١	1. Núr ul anwár.
هدايه	٢	2. Hidáya.
داير الاصول	٣	3. Dair ul usúl.
شرح وقايه	٤	4. Sharh Viqáya.
توضيح	٥	5. Touzîh.
تلويح	٦	6. Talvîh.
مسلم الثبوت	٧	7. Musullam ussabút.

PHILOSOPHY AND THEOLOGY.

مبيدي	١	1. Maibudí.
صدرا	٢	2. Sadrá.
شمسي بازغه	٣	3. Shams i bázigha.

RHETORIC.

مختصر معاني	١	1. Mukhtasar Mání.
مطول	٢	2. Mutawwal.

LOGIC.

قال اقول	١	1. Qál Aqúl.
ميزان منتيق	٢	2. Mízán Mantiq.
شرح تهذيب	٣	3. Sharh Tahzíb.
قطبي	٤	4. Qutbí.
رساله ميرزا هاد	٥	5. Risálati Mír Záhíd.
ميرزا هاد صلاح جلال	٦	6. Mirzáhíd Mulla Jalál.
شرح قاضي مبارك	٧	7. Sharh i Qází Mubárák.
سلم العلوم	٨	8. Sallum ul ulúm.

VI.—“ Púri Pilgrims.”

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In the last number of the *Observer*, under the above title, you inform your readers, on the authority of the *Englishman*, “ that the number of Pilgrims at Púri this year is much fewer than in former years.” I am at a loss to know from what data such a statement could have been made. It is the decided opinion of people in this part of Orissa, that a much larger number of Pilgrims has passed and repassed, the present than in any year previous, since the last “ *nuá kalebara*,” that is the year in which Jagannáth was supplied with a *new body*. Of this there can be no doubt, as a little calculation will show. At this distance, 180 miles from Púri, 8,432 Pilgrims were counted in one day, from early in the morning till a little before sunset. This was the seventh day after they had commenced repassing from the late “ *Rath Játrá*.” A large number also went past during the night, said by some, to be more than equal to those who passed during the day. There was but a small variation in this number for a week, and the number continued large for two weeks; and some hundreds per day pass even now, after twenty days. Thus 150,000 would be a very moderate computation of the Pilgrims who passed from Bengal through this part of the Province, besides others who doubtless came in from other directions. This may appear startling to yourselves, and others who have predicted “ that the dissolution of Government connexion with the idolatrous shrines,” would tend *directly* to diminish the number of Pilgrims. Most happy would every Christian philanthropist be to witness such a result from the praise-worthy conduct of Government, in dissolving so unhallowed an alliance with the idolatry of the country. But though a result most devoutly to be desired, it is to be feared that it will not be seen at once.

While I rejoice equally with you, at the abolition of the Pilgrim tax, by which the reproach has been removed from the Christian name, I must be allowed to differ from you, regarding the *immediate* results to be expected from the adoption of such a measure. As many of the persons who go on this Pilgrimage, are extremely poor, it certainly must form an additional inducement to such, to be assured of a *free* admittance. And I have more than once been credibly informed that, with the information of the abolition of the tax, a report has also been circulated, which says the tax had only been bought off by some merciful Rájá, for the term of three years, when it would again be resumed. Such a report seems by no means improbable; and as it would for a short time serve the purposes of the Pandás (Pilgrim-hunters), it doubt-

less has been widely circulated, and may in some measure account for the late increase of Pilgrims.

But as a Pilgrimage is regarded by the Hindus as an act of great *religious merit*, we cannot be much surprised, if neither the *imposition*, nor the *withdrawal* of a tax should greatly affect the subject, except as it regards the poorer orders of the people. The religion of the Hindus, however absurd, from having been taught them in early life, becomes deeply rooted. The fact that theirs is the religion of their childhood, of their fathers, and (as they say) of the world, more than the veneration for any particular tenet of their creed, serves to rivet it upon them. By this means they are but too well prepared to be seduced from their homes by Jagannáth Pandás. These messengers of Satan are neither few in number* nor wanting in skill and perseverance. Deprived of *their* agency Jagannáth would soon become desolate. The hopes and fears they are able to raise in the minds of an ignorant superstitious people, are well adapted to their parsimonious designs. Not only is the individual who makes a Pilgrimage assured by them of his own salvation, but he is told, that his *merit* shall be sufficient to procure the salvation of *fourteen generations* of his relations.

If to the influence of their early education, and the instruction of these Pandás, we add the religious necessity felt by all, and the universal fondness of mankind, for a religion which places its efficacy in *externals*, leaving the heart unaffected and at ease in sin, there will be little room for surprise at the otherwise astonishing multitudes of people, who are annually induced to leave their homes and submit to all the hardships and sufferings of a long and dreary Pilgrimage; and at the same time we shall be led to look for the discontinuance of this system of misery and death, from other and more efficient causes, than the abolition of the *Pilgrim tax*. To the influence of an enlightened religious education, and a preached Gospel, under the blessing of the Holy Spirit, must our hopes be directed for the overthrow of this and all the other strongholds of idolatry. Christians require to tax anew their energies, and redouble their benevolent efforts, to disseminate education and correct religious knowledge among the *mass* of the people. The success of their own religious teachers, instead of discouraging us, should cause us to hope for similar, nay far greater, results from our labours, when our means and efforts equal theirs, for we have the promise of God on our side, His word shall not return unto Him void.

Jellasore, July 14th.

J. P.

* It is no rare thing to see twenty-five or thirty of these Pandás pass in a single day. They are readily known by their peculiar costume.

REVIEW.

The Church of the Fathers.*

Thus saith Jerome, "Let whatever is pretended to be delivered by the Apostles, and cannot be proved by the testimony of the WRITTEN WORD, be struck with the sword of God." That such testimony for the truth of God was most necessary in his times, no one moderately conversant with the annals of that age of heresy, superstition, ignorance, forgery, and imposture, can hesitate to admit. Striking at the root of all error, and especially of the errors of the apostate church of Rome, such a testimony is heard by her with fear and hatred. Its rejection is necessary to her very existence, and may well be termed "*articulus stantis aut cadentis ecclesiæ.*" It was usually looked on as a fact equally beyond dispute, that the glory of the Protestant churches was to drink directly from the pure fountain, ere it passed through "the stinking puddles of men's traditions" (Book of Homilies, Book I. Chap. I.), and to acknowledge no other rule of faith than the inspired and infallible scriptures of the Holy Spirit of God. "How impertinent," says the learned and pious Leighton, "is that question so much tossed by the Romish church, 'How know you the scriptures to be the word of God without the testimony of the Church?' I would ask one of them again, 'How can they know that it is day-light, except some light a candle to let them see it?' They are little versed in Holy Scripture, that know not that it is frequently called LIGHT; and they are senseless that know not that light is seen and known by itself. * * * The very authority of the church, which they are obtruding so confidently, must be stopped and examined by these Scriptures, which they would make stand to its courtesy. Doctrines, and worship must be tried by this LIGHT; and what will not endure this trial, must not be endured in the house of God. 'To the law and to the testimonies: if they speak not according to this word, it is because there is no light in them.'" Is. viii. 20. As Jerome against heretics, so the Archbishop contends against her whom he terms "that apostate church of Rome." Men have arisen in our days, against whom the same testimony is needed: men who contend that scripture is *not* of itself "able to make us wise unto salvation;" that we must hold up a candle to see

* 1 Vol. 12mo. London, Rivington, 1840. It is reprinted from the British Magazine, and understood to be written by Mr. Newman.

the sun by, and interpret the living oracles of God by the "church of the fathers," that is, by the voice of the fourth century. We shall soon see what light shines there.

Are these men Roman Catholics? They claim the church of Rome as their "mother;" they long to rush into her arms; they look upon her as holy, a true church of Christ; they hate the (so-called) Protestants, and their justification by faith; they publish the Romish breviary; they praise her canon of the mass as "a sacred and most precious monument of the Apostles;" they insinuate the doctrines of prayers for the dead, veneration of relics, invocation of the virgin and saints, and the sacrifice of the mass for the quick and the dead. Apostolical succession is the centre of their system; the sacraments are "the sources of grace;" they preach the great doctrines of scripture with reserve and *covertly*; and in their teaching and interpretation they use a latitude for which a parallel can only be found in the Provincial Letters of Pascal. But they are not Roman Catholics; they are not Jesuits; they are, to this day, Presbyters and Deacons of the Reformed and Protestant Church of England.

In that noble Church springs up the unnatural and deadly heresy, which is now rending her bosom. Let these men be judged out of their own mouths. Four hundred years after Christ, Vincent of Lerins (a small island on the south coast of France), a monk himself strongly suspected of Semi-Pelagianism, published a treatise on the tests of heresy and error. Its merits shall be afterwards considered: in the mean time the following extract will suffice:

"For, in good sooth, when was there ever an heresy, which did not spring up under a certain designation, at a certain place, at a certain time?" Further the authors of the Tracts for the Times, in their notes on this very treatise, which is with them a text book, say—

"Let a man be gifted with eloquence, ready talent, deep penetration, vigorous grasp of mind; let him be amiable, sympathizing, winning, let him bear upon him the evidence of earnestness and disinterested piety; let him be zealous, active, patient, self-denying: let him have a noble, and a resolute hand, and many followers; yet if he keeps to the ancient truth, it is well. But if he departs from it, that instant *MENE* and *TEHEL* are written upon his school. The ground crumbles from under him; his rod of influence is broken, his glory is departed, he is no more. He has, what he had not when he was a transmitter of Catholic verities, a *NAME*; and it is borne after him by his party as a witness against him and them."

Of these passages, so strikingly prophetic of their own fate, the application is inevitable; the *place*, Oxford; the *time*, about 1833; the *name*, *PUSEYISM*. In vain they reject it: Rome, in England and Italy, rejoices; infidel France pities and

scorns ; Protestant Britain and America mourn ; and even this far land knows what is meant, when the familiar name of Puseyism is uttered. All is fulfilled or fulfilling. Keble's sweet poetry, Pusey's eloquence and learning, Newman's talents and power, are paralyzed, or destroyed by their errors in the faith. Their glory has departed ; and their influence is merged in that Puseyism, whose name is a witness against themselves. By that name they and their followers shall be known, until it sinks into oblivion, or is swallowed up in the abyss of Popery, with which it is already, in the opinion of all but its own unhappy followers, all but identical.

But if, as they would have us believe, they are not Heretics, and their's is the true doctrine of the Anglican church, then most truly her vaunted ARTICLES are "ambiguous formularies" and in mockery and derision is she styled "the bulwark of the Protestant faith." And what shall I say of her noble army of martyrs ? If I, a member of another church, can never read or think of their sufferings and death, without feeling my heart swell with ruth and anger that such iniquity hath insulted heaven, with what feelings should their own descendants regard that cruel and persecuting church, at whose command they perished in the flames ? Is not this an ominous voice to issue from the bosom of a church, cemented by their blood ?

"Considering the high gifts and the strong claims of the church of Rome and its dependencies on our *admiration, reverence, love and gratitude* (the Italics are mine) how could we withstand it, as we do ; how could we refrain from being melted into tenderness, and rushing into communion with it, but for the words of truth itself, which bid us prefer it to the whole world ? He that loveth father or mother more than me is not worthy of me !!"

These words are found in the notes to the Records of the Church, No 24, in the 2nd vol. of the "Tracts for the Times ;" there too it is said, that "The Church of Rome has not erred *vitally* :—" and a little farther on,—

"Whatever be our *private* differences with the Roman Catholics, we may join them in condemning Socinians, Baptists, Independants, Quakers, and the like. But God forbid that we should ally ourselves with the offspring of heresy and schism in our contest with *any branches of the Holy Church*, which maintain the foundation, whatever may be their *incidental* corruptions."

I have spoken of latitude, great latitude, Jesuitical latitude in interpretation : but stretching latitude to its utmost limits, how can the statements of these men be reconciled with their ordination vow ? In the 35th of those Articles, which they have subscribed in the understanding, that they shall not "either print or preach to draw the Articles aside any way,

but submit to them in the *plain* and *full* meaning thereof," it is set forth, that the Homilies contain "godly and wholesome doctrine," and "are to be read in churches diligently and distinctly by the ministers, that they may be understood by the people."

Now the 14th Homily, treating of the corruptions of the Church of Rome, declares that for 800 years and more, "even until our age, the laity and clergy of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable IDOLATRY; of all other vices most detested of God, and most damnable to man!" Nor is this all: the same Homily declares the Church of Rome to be "a foul and withered harlot, for she is indeed of *ancient* years," and "the Mother of Whoredom set forth by St. John in his Revelation;" the 17th and 18th chapters being quoted to identify her with the mystical woman of whom he speaks. There we read of BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH: "a woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus;" "a habitation of devils." We find God's people commanded "to come out of her," and the holy apostles and prophets, nay heaven itself, bidden to rejoice in her utter destruction by the righteous vengeance of God.

Let these passages be compared with the extracts from the Tracts: let them be compared with the following "*deliberately*" recorded judgment:

"We say *deliberately* that "ANTI-CHRIST," "BABYLON," "MOTHER OF HARLOTS, BEAST,"—these titles, given to the Church by the world, are as much a note of her being Christ's Church, as her real inward sanctity is. Rome must not monopolize these titles; Rome has not them alone: we share them with Rome: it is our privilege to share them. "Anglo-Catholics inherit them from the Roman family, from their common Lord and Saviour."—*British Critic*, No. 56, page 418.

The Church of Rome has not erred *vitally*, say the Puseyites: that for 800 years she was drowned in abominable idolatry, is the teaching of the church of England. She is our mother church, say the Puseyites; that God calls her the mother of all abominations, is the teaching of the church of England. She is a branch of the holy church of Christ, say the Puseyites: that God says, she is a habitation of devils, and warns his people to come out of her, that he may destroy her, is the teaching of the church of England. We regard her with love, gratitude, and admiration, say the Puseyites: she is drunk with the blood of martyrs for Jesus, of our own Bradford, and Latimer, and Ridley, and Philpot, is the indisputable voice of the Anglican church. What a fearful

instance of the blinding influence of error to behold the same men set their seals to *both* these conflicting statements, and strive to hold both together! Do no misgivings of conscience, no cries of blood, rising up in the stillness of their souls, from slaughtered martyrs, smite them with stammering lips, and trembling hearts, when they thus tamper with solemn vows, and speak of love and gratitude to Rome? How graphically Bishop Hall pictures their miserable situation in his well known reproof to Laud: "To-day you are in the tents of the Romanists; to-morrow in ours; the next day between both, against both. * * Cast off your wings, or your teeth; and loathing this bat-like nature, be either a bird, or a beast." Already by anticipation the Papists rejoice over their prey. I need only refer to the rejoicings in Italy, the letter of Dr. Wiseman, the glorying of the Catholic Institute. In a French Review, now lying on my table, for February 1841, British Protestantism is said to be struck with two wounds at once: the opinions of Dr. Pusey on the one hand; "whose every tendency and argument are identical with the opinions and formularies of Rome:" and Rationalism on the other, which, in the works of Milman and others, resolves Christianity itself into a myth.

Can any thing be more degrading to a Presbyter of the church of England than the contemptuous and pitying notice of Mr. Newman in the *Tablet* (a Roman Catholic publication)? After representing him as painfully and in vain seeking for any available obstacle to stay his progress towards Rome, it concludes thus—"From this most dangerous, unhappy and humiliating state, we pray God to send him a safe and speedy deliverance." To this prayer for him and his companions in error, I know that the hearts of thousands of believing men will in all sincerity say Amen!

If pity were not too faint-hearted a word for a living body, majestic and venerable, standing on the right foundation, strong to fight for itself, I could pity the Anglican church, assailed, as she now is, from without, and from within, by open foes, and unworthy ministers. Surely it is now high time to interpose the voice of authority. Heresy is preached from her pulpits, and the souls of the unwary are led astray: yet, as a church, she is silent. HERESY is preached, and spreads. It has reached these shores: it is said to be advocated, inculcated, preached, in public institutions, in the near vicinity of Calcutta. Here at least, I thank God; "the trumpet gives no uncertain sound:" through her recognized head, through her only periodical, the Church of England has borne faithful witness to the truth, as it is in Jesus:

The Bishop of Calcutta, a name of weight in controversies of faith, a man distinguished for sound doctrine, for force and clearness in preaching the whole counsel of God, and whose fame, as such, is in all the churches, has publicly denounced "these false and pernicious doctrines" from his own cathedral; and is reported to have vowed never to lay his hand on any one who holds them. The former editor of the *Intelligencer* (and what name stands higher for spirituality and love to Christ?) and others of his faithful clergy have ably and powerfully strengthened his hands: and, if he has not yet put the Puseyites to silence, and they still continue to seduce, obstacles may be in the way, unknown to those who blame him.

Nevertheless, if *they* dare to lift up their voices; if they venture so much as to whisper or insinuate their peculiar doctrines, they are self-condemned. Their Bishop has spoken: and Ignatius, the Apostolic Ignatius, according to them, saith, "Hearken ye all unto the Bishop, that God also may hearken unto you." Ep. to Polycarp, p. 6. "See that ye all follow your Bishop, as Jesus Christ the Father." "He that doeth any thing without his knowledge, ministers unto the devil." "Whatsoever he shall approve of, that is also pleasing unto God." Epistle to the Smyrnæans. So also in the 38th (so called) Apostolical canon, it is written; Οἱ πρεσβύτεροι καὶ οἱ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ἐπιτελείτωσαν. "Let the Presbyters and Deacons do nothing without the consent of the Bishop." If therefore they teach or advocate doctrines which he has publicly denounced, by their own principles they are condemned.

So far I have spoken of the inconsistencies and errors of the Puseyites, as members of the Church of England travelling towards Rome: it is now time to view them on broader grounds, and to show to such as are likely to be seduced by them, the clay out of which they are formed. Let me do them justice. They are learned, eloquent, and accomplished men, of winning manners, of high repute. Never sweeter minstrelsy rose under an uninspired hand than was drawn from the harp by the skilful and spiritual touch of Keble. But O what a gulf intervenes between the Christian Year and the *Lyra Apostolica*?—the first, in spite of a few blemishes, one of the Christian's household books; the other a *new* ruin, from which the glory has departed. Yet does it not promise fair? The Church of the Fathers, the Holy Primitive Church, with its martyrs, friends and companions of the Apostles, and their scarce less godly successors, in pristine glory, unfolded to our gaze, with reverent hands, by Keble

and others of congenial spirit ! Alas for the utter disappointment ! The myth of Ixion and the cloud is true for all time. Even so does the expectant mind turn from the trashy mysticism of Porphyry and Jamblichus ; from the unintelligibilities of German metaphysics, with its jargon of the *I* and the *not I* ; in short, from all that papists, heretics, and infidels have put forward to corrupt or supplant the Gospel of Christ.

Origen, in his answer to Celsus, writes thus of the Egyptian temples :

“ When you approach, there are indeed glorious fanes, and groves, and majestic and goodly vestibules, and wondrous temples, and lofty dwellings on all sides, and rites most mystic and religious : but when you enter, and are fairly within, behold, a cat, an ape, a crocodile, a goat, or a dog is the deity there revered.”

Let us enter the temple : but before the mysteries are disclosed, let us gather what we can of the qualifications of the Hierophants.

It is usual to praise them for a meek and humble spirit, much charity, and great reverence for sacred things, for boldness of mind, and strong powers of reasoning : whether rightly or not, let any honest man judge from the following specimens.

1. *Contradiction of the Bible.* The Spirit of God declares, as needs must be, that his own word “ *is* able to make us wise unto salvation,” and that by it, “ the man of God may be perfect, *thoroughly* furnished unto all good works.” Further, to remove every difficulty, an infallible interpreter is provided, even the Spirit of God. “ If any man lack wisdom, let him ask of God,—and it shall be given him.” Again, “ if ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.” Luke xi. 13. Who then shall challenge either the rule or the interpretation ? It is not so, says Mr. Keble ; Tradition holds joint rule. It is not so, says the Church of the Fathers, p. 194—

“ *Catholic tradition has been mercifully given to supply to Scripture, what it does not supply to itself, its true interpretation.*”

Yet this sentence is said to be written by the very man, who, when the Anglican interpretation is demanded, turns away, muttering something about “ the stammering lips of ambiguous formularies ?” Clear indeed must the formularies be, which are clearer than the inspired words, and the illuminating grace of God.

Again we read in the Scriptures, that while Christ preached and taught continually, he himself baptised not : we find Paul thanking God, that he baptised not, but was sent to

preach the gospel, and in the fulness of his heart, breaking out into a "Wo is me, if I preach not the gospel." But we read in the Tracts for the Times, that "the sacraments, and *not* preaching, are looked on as the *sources* of divine grace," vol. 1. p. iv: and Mr. Oakely boldly declares, that "Preaching is rather an adjunct of the Church's divine system than a leading feature of it." Sermon on Col. ii. 10. Are not such glaring presumptuous contradictions of the word of God, enough to stagger the most infatuated admirers of Puseyism?

2. *The new centre.* Tract 49, notices the accusation that the Puseyites give 'undue prominence' to particular texts, which are thought to occupy a subordinate place in the New Testament. The charge is allowed, and thus met—

"We find ourselves called upon to adopt an opposite theory (that is, opposite to the Protestant, or, as they call it, Ptolemaic theory); to take, for the centre of our system, a body which we had been used to regard as a mere satellite, attending upon our own orb. No wonder if we feel our notions deranged; if every thing seems put into a new place: that which before was primary now made subordinate; and vice versa."

No wonder indeed! for the *new* centre of a system devised in the eternal councils of the God-head, (I write in horror, not in irony) is the Apostolical Succession; the doctrine dethroned and henceforth to be preached "covertly, and with reserve," is the ATONEMENT OF CHRIST!

3. *The Atonement.* What must, I will not say a Christian, but any impartial man, that reads the Bible, think of the following passage?—

"No one sanction can be adduced from scripture, whether of precept or example, in behalf of stimulating the affections, e. g. of gratitude or remorse, by means of the atonement, in order to the conversion of the hearers: on the contrary, it is its uniform method to connect the gospel with natural religion, and to mark out obedience to the moral law, as the ordinary means of attaining to a Christian faith."

Again—

"If the Epistles of St. Paul, appear to favour it (the preaching of Christ crucified), it is only at first sight."

Therefore Paul did not preach Christ crucified openly, even though he determined to "know nothing else;" therefore Christ is not lifted up on the cross to draw sinners unto himself; and therefore faith springs from works, not works from faith. It is humbling even to read such melancholy falsehoods.

4. *Jesuitical mode of interpretation.* When Paul speaks of Christ crucified,

"It is our being crucified to the world, it is our humiliation together with him, that he meant."

If so, it is difficult to conceive how the preaching of Asceticism, should be a "stumbling block" to the fasting, praying,

tithe-giving Pharisee, or "foolishness" to the Greeks, with many of whom (the Stoics and Pythagoreans for instance) it was counted high wisdom.

As it would be vain to allege Scripture against these views without the authoritative interpretation of the Catholic church, they shall have both modern and patristic authority on this subject.

Hooker in his 5th Book of Ecclesiastical Polity writes—

"That which must save believers is the knowledge of the Cross of Christ, *the only subject of all our preaching.*"

Chrysostom also (see their own Library of the Fathers, vol. iv. p. 40), in commenting on the preaching of the cross, writes thus—

"When, saith he, we say unto the Jews, believe; they answer, raise the dead, heal the demoniacs, show unto us signs. But instead thereof what say we? *That He was crucified and died who is preached.*"

Again, p. 41 :

"In like manner also with the cross, He hath drawn the world to himself."

Again "There is nothing inconsistent," says Mr. Newman, "in faith being the *sole* instrument of justification, and yet baptism, *also the sole* instrument, and that at the same time, because in different senses."

This quibbling is worthily followed up by a disciple from the banks of the Ganges.

Mr. Newman says, baptism *creates* faith: to this is objected the command, "believe, and be baptized." 'True, writes Riparius, but the faith, that goes before baptism is not justifying faith.' It is objected to this, that Abraham's faith was counted to him for righteousness before circumcision. 'True again, says Riparius, but the Apostle is speaking neither to, nor of Christians!!'

The Articles of their own church are treated in precisely the same way. From tract No. 90, I quote a very few specimens of the Puseyite reading.

ART. 6. Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man *that it should be believed as an article of the faith.*

ART. 21. General Councils * * * may err, and sometimes have erred, even in things pertaining unto God.

ART. 31. The sacrifices of *masses*, in the which it was commonly said, that the priest did offer Christ *for the quick and the dead, to have*

In the sense, in which it is commonly understood, at this day, Scripture, it is plain, is *not*, on Anglican principles, the Rule of faith. p. 11.

St. Gregory Nazianzen well illustrates the consistency of this article with a belief in the *infalibility* of Œcumenical Councils. p. 22.

On the whole it is conceived that the article before us neither speaks against the mass in itself, nor against its being an *offering for the*

remission of pain or guilt, were blasphemous fables, and dangerous quick and the dead, for the remission of sin. p. 63.
deceits.

There is much else to the same purport: but enough has been quoted to show, that it is as easy to chain the sea with fetters, as a Puseyite with words. Language, in the hands of these Anglican Jesuits, seems but a fortuitous concourse of symbols, to be jumbled about at pleasure.

4. *Pharisaical and Unchristian Spirit of Puseyism.* In tract 36, Presbyterians, Independents, Methodists and Baptists are classed together, as examples of

“The follies and errors, into which the pride of man’s heart and the coils of Satan have beguiled so many of those who call upon the name of the Lord Jesus Christ.”

And the churchman is called upon, (like the Pharisee in the parable) “to give hearty thanks to God,” that he belongs to the “one Holy Catholic and Apostolic Church*.” In tract 47, Protestant sects are generously assured that even Paganism has its light and shade, and that, perhaps, they may “lie between us and heathenism !”

* As I can find nothing in the Bible, or in the standards of the Church of England on the subject of APOSTOLICAL SUCCESSION, I may shortly notice it here, without infringing the rules of the C. C. O.

The Church of Scotland left the Church of Rome,—and she never left other, about the same time, and for like reasons, with the Anglican Church: therefore, unless along with that Church, is she neither heretic nor schismatic: and as she finds that in the New Testament Bishops and Presbyters are convertible terms, as even the Puseyites allow, her claim to the Apostolic succession, if she choose to make it, is at least as good as any other. But she manifests no such desire for the following, amongst other reasons.

The succession passing through so many channels, is, to say the least, very difficult to prove.

It is allowed by the Roman Catholics to have been frequently interrupted, and, in the case of rival Popes, sometimes doubtful.

It has descended through the foul channel of an Apostate church, against which the curse of God hath gone forth.

It is at best a matter of order and discipline: for the Spirit that converts and sanctifies, “cometh not with observation,” and is always to be known by its fruits.

As a dogma it tends to superstition and uncharitableness: thus we find the Puseyites, on the one hand, unchurching those whom we know Christ owns and blesses, and calling those “common whom God has cleansed;” and on the other, seeking to revive the primitive practice of giving the Eucharist to infants and to dying and apparently INSENSIBLE persons, Tracts, Vol. 2. Advertisement.

Lastly, the Roman Catholics say, and with some justice, that if they can give the power of ordaining, they can also take it away; and that they have so taken it away from all Protestant churches.

Let us then leave Papists and Puseyites to contend for this NEW CENTRE, careful only, with the Protestant dissenters, and many ministers and good men in the Anglican church, to approve ourselves members of the church of Christ by holding to the head, by sound doctrine, fervent charity, faith unfeigned, and the other fruits of the Spirit of God.

For all, moreover, in common with the wildest savages, there is the hollow mockery of an appeal to the "uncovenanted mercies of God,"—nay for the favoured church of Scotland, the Samaria to their Jerusalem, there is yet higher encouragement,—“Was not Elijah sent to a widow of Sarepta? did not Elisha cure Naaman? and are not those instances set forward by our Lord himself as *warnings to us* ‘not to be high-minded, but to fear;’ and again as *a gracious consolation*, when we think of our less favoured brethren?” These things are said deliberately: they are repeated again and again, and always, so far as I know, without one word of pity or regret for the millions they condemn. Granting that these millions were indeed “the offspring of heresy and schism,” Christ himself wept over the sinners he doomed. But there is no pity in Ascetism: nothing loving, gracious, or compassionate in the Pharisee and the monk.

To such statements I have no wish to reply: they are to be read with humiliation and sorrow. I bring them forward with pain, and as a high duty, that it may be made manifest, of “what manner of spirit” these men are, who seek to lead souls astray “in a dry and parched land, wherein there is no water.” Awful indeed must be the state of mind, which the tract No. 60 indicates. It is a sermon on LOVE TO CHRIST: and its whole object and aim is to prove, by hints, insinuations, and perversions of scripture, that every man out of the pale of *their* Apostolic Church, either cannot love Christ, or, loving him, is yet “accursed of God—anathema maranatha.” The text is, 1 Cor xvi. 21. From such a cruel and unchristian spirit may God in his mercy deliver us, and all the church of Christ. His mark is love.

But it must not be thought that the Evangelical churches of Britain are singled out alone. Under the name of Ultra Protestants, they include nearly every reformed church on the continent, and all who differ from them in their own, which, in their opinion, greatly needs a SECOND REFORMATION! The Holy Bishop Jewel has been styled “*an irreverent dissenter*,” poor Dr. Middleton is *brutally* irreverent, (No. 89,) and dark and cowardly hints are scattered through their writings against their own reformers, insinuating “covertly and with reserve” that after all they were little better than schismatics from the beloved Church of Rome.

5. *On the Invocation of Saints.*

“Invocations are not ‘censurable’ and certainly not ‘fond,’ if we mean *nothing definite* by them, addressing them to beings, which, we know, *cannot hear*, and using them as interjections.” Tract 90, p. 36.

Is this an example of “reserve,” or pure nonsense?

6. *Mr. Newman on the Virgin Mary.*

“ And here perhaps we learn a lesson from the deep silence, which Scripture observes concerning the Blessed Virgin after the resurrection ; as if she, who was *too pure and holy a flower* to be more than seen here on earth, even during the season of her son’s humiliation, was altogether *drawn by the angels within the veil* on his resurrection !” &c. Sermons, Vol. IV. p. 389.

7. *Mr. Newman on Fasting.* In another of his sermons he speaks of the Christian’s state of mind during Easter week—

“ As a *fearful harrowing dream*, because what *most forcibly* affected him came through his *irrational* nature, was not of the *mind*, but the *flesh* ; not of the scenes of sorrow which the lessons and the gospels record, but of *his own discomfort of body*, which he has been bound, as far as his health allows, to make sympathize with the history of those sufferings, which are his salvation. And thus, I say, his disquiet during the week has been like that of a *bad dream, restless and dreary.*”

I leave these melancholy ravings to the compassion of those who read them.

8. *Catholic Tradition (so called) preferred to Judgment and Reason.* Let me request attention to the following extract : it is most instructive :

“ Before beginning then, a word or two about St. Jerome. I do not scruple then to say, that, *were he not a Saint*, there are things in his writings and views *from which I should shrink* : but as the case stands, I *shrink rather* from putting myself in opposition to something like a judgment of the Catholic world in favour of *his saintly perfection*. I cannot, indeed, force myself to approve or like, against my judgment or feeling : but I can receive things in faith *against both the one and the other*. Church of the Fathers, p. 263.

And what are the “ things ” here received so slavishly ? The foulest abuse of his opponents, miracles monstrous and improbable, the defence of gross corruptions, prayers to the dead, celibacy, monkery, and interpretations of scripture, were it not for the evil they produced, worthy only of laughter. But with Jerome we shall have afterwards to do. In the meantime here is the gauge thrown down. Let no one approach the Puseyite sanctuary, until he is prepared to prostrate his reason and his feelings to whatever he finds written by a (so called) Catholic saint !

9. *Specimens from Jerome.* These are introduced, in “ the Church of the Fathers,” by the remark—“ The SCRIPTURAL tone of both should be observed !” In favour of fasting he observes—

“ Adam received the command in Paradise to observe *fast* as to one tree, while he ate of the rest. The blessedness of Paradise could not be confirmed to him *without abstinence from food*. As long as he *fasted*, he was in Paradise : he *ate* and was cast out. * * Nor were the tables of the law inscribed a second time without a second fast. What excess

had lost, abstinence regained : to show that as *eating* forfeited Paradise, *fasting* recovers it. * * * The prophet from Judah lost his life from not fasting ; and the lion shamed him by *not eating the ass.*" p. 295.

Against Vigilantius, when excusing the practice of *lighting wax tapers in broad day for the honour of martyrs*, which Vigilantius compared to the idolatry of the heathen, he says, "that was done to idols, and therefore was *detestable* ; this is done to martyrs, and therefore is *allowable.*" Besides, as he vigorously urges, lights are used as types in scripture ; for instance, John the Baptist was "a burning and a shining light."

But truly, if his reasoning is weak, his epithets are strong. Vigilantius (of whom more hereafter) for holding undeniably *Protestant* opinions, and, so far as appears from history, none other, is "a dog, a monster, an ass, a sot, a glutton, a fool ; a madman, disgorging a filthy surfeit ; he has opened his fetid mouth, fraught with a putrid stench, *against the relics and ashes of the martyrs* : he deserves to be condemned to eternal darkness, and to be shivered, as a useless vessel, by the iron rod of *apostolic authority.*" I cannot help here being reminded of an observation of Taylor's to this effect ; nothing more meek and demure than asceticism in repose : nothing that breathes, when provoked, more venomous.

To all these—the superstitious practices, the puerile perversions of God's word, the disgusting language, and the bitter and unchristian spirit, the Puseyites have set their seal. Jerome was a father and a saint, approved by the Catholic church, therefore, as I have already shown, ALL IS MATTER OF FAITH ; and by this light we must read our Bibles. God forbid !

10. *Iniquities of the Ultra Protestants.* Ultra Protestants consider "bachelors the most selfish, unaccommodating, particular and arbitrary persons in the community" and "Ancient spinsters the most disagreeable, cross, gossiping, and miserable of their sex." p. 255.

Are the demure Puseyites becoming jocular ? Not at all, Protestant reader ! They are paving the way, after their own jesuitical fashion, for MONKS and NUNS. Here is the moral—

"I know not any more distressing development of the *cruel* spirit of Ultra Protestantism, than the determined bitter and scoffing spirit in which it has set itself against institutions which give dignity and independence to the position of women in society." * * * "A maiden life, that holy estate, is not only left in desolateness, but oppressed with heartless ridicule and insult !" p. 253.

One more instance of the intensely absurd—

"A narrow and shallow system is that same Ultra Protestantism, which forbids all the higher and more noble impulses of the mind, and forces men to eat, drink, and be merry, whether they will or no." p. 340.

Cruel, cruel Ultra Protestants !

11. I have reserved for my last specimen, as a climax, *The contrast of the modern Protestant and the Primitive Catholics*, "with his societies *instead* (?) of the church; his committees, boards, and platform *instead* (?) of bishops; his Record or Patriot newspaper *instead* (?) of councils; his "concerts for prayer" instead of ANATHEMAS on heretics and sectaries! his harangues at public meetings instead of EXORCISMS; his fourths of October instead of FESTIVAL DAYS; his glorious memories instead of HOLY COMMEMORATION; his *cheap* religion instead of GOLD AND SILVER VESSELS; his *gas* and *stoves* (?) for WAX AND OIL; and his *denunciations of self-righteousness* for FASTING AND CELIBACY." p. 337.

Let these suffice. I could fill a volume with passages from Puseyite works of similar spirit and purport. Is this the spirit of Christ? Is this the voice that is to utter the oracles of antiquity? Is this the judgment that is to sift the fathers, determine Catholic tradition, and give light and authority to the WORD OF GOD? Is it not rather, as Foster somewhere says, as if one evoked some mighty spirit, and was answered by the rushing of the bats and owls of twilight? I, an obscure missionary, presume to pity and to mourn over these men, "world renowned," once the objects of my reverent admiration; and, for the glory of Christ, and the warning of unstable souls, to hold them forth, with what power is in me, as memorable examples of the "doom of seducers" ever "to wax worse and worse, deceivers and being deceived." The fundamental doctrines of Christianity, Justification by faith, and the Atonement of Christ are at stake: the one is denied, the other held back from sinners. The WORD OF GOD is degraded, as dead and unintelligible, and depending for its authority on the word of man. Salvation is not from within and above; but conveyed *exclusively* by external rites through an external succession, comprehending idolators, poisoners, and infidels. Baptism creates justifying Faith: the Eucharist itself is a source of grace, and to be administered of right to infants and apparently insensible persons. Again we are to venerate relics: again to worship the virgin and the saints; again to believe in an infallible visible church, and yield reason and conscience to her dictates. Again, we are to be edified by lying miracles: again are we encouraged to shut ourselves up in cells, or flee to the desert, like wild beasts, and so show our "love to the brethren." This is neither Romanism, nor Bráhmánism: it is Puseyism.

I come to the CHURCH OF THE FATHERS: for on "this rock" Puseyism professes to build. If we are to sit at their feet; if they are to be to us in the place of God; let their

claims be proved. There was a truly primitive antiquity, when Paul was the apostle of the Gentiles, and Peter and James and John “seemed to be pillars,” and its written records are the inspired oracles of God. To their “thus saith the Lord,”—to their, “It is written,” every Christian is bound to yield reverent and thankful submission; for in them, ALL is pure and holy; pregnant with divine love, stamped with the majesty and wisdom of God, full of grace and truth. The inspired apostles departed: the inspired canon was complete; one step more, the very next, and at once we are among the shifting sands of humanity, in the mazes of weakness, error, and falsehood. I speak not of wilful falsehood, but the falsehood of ignorance, credulity, or forgetfulness. Such for instance is the assertion of Irenæus, that our Lord was fifty years old at the time of his crucifixion, for which he not only pleads the authority of Papias, the contemporary of the apostles, and THE COLLECTOR OF APOSTOLIC TRADITIONS, but labours assiduously to prove that it *must* have been so. Such is the no less positive assertion of Clement of Alexandria; that Jesus died at thirty, and that his public ministry was for but one year. Such is that of Justin Martyr, when he authenticates the miraculous agreement of the seventy translators, and says that he saw the cells in which they had been confined. I shall have occasion hereafter to refer to their common and almost unanimous verdict for a gross and carnal *chiliasm*, “when there shall be 10,000 grapes in each bunch, and each grape yield 25 measures of wine; and each bunch cry out to the saints, come and pluck me,” (I quote Irenæus)—to the general belief that Enoch and Elias were conveyed to the *very paradise* where Adam and Eve dwelt before the fall; to the loves of the angels: to the absurdities of Justin Martyr, and (the so called) Barnabas, about the cross, or to the stupid allegories of the Shepherd, which the Puseyites quote as if they were verily the genuine works of Hermas and Barnabas, the companions of the Apostles. Now these men were either contemporary with the Apostles, or but one remove from them. Yet of their utter unfitness (for even that one admirable epistle of Clement, the fellow-labourer of Paul, is not unalloyed gold), to be guides in the faith, or infallible expounders of scripture, to which some of them lay claim confidently enough, I shall bring forward proof that ought to satisfy the most sceptical, when I come to Vincent of Lerins, and the Rule of Faith. If I fail: never was better cause marred by a feeble hand.

But, as Minucius Felix most justly testifies; “If these men did not speak great things, they lived them;” and their writings

were valuable and reasonable helps to the Christian cause, for which many of them laid down their lives, "not accepting deliverance." The question, however, is not, were their lives holy and consistent, and their defences and apologies for Christianity serviceable, eloquent, and well-timed? That all allow, whether Papist, Puseyite, Anglo-Catholic, or Ultra-Protestant. There are facts before us. The Fathers as a whole have believed improbable fables. They have recorded and attested lying and senseless miracles, which even the Roman Catholics themselves reject. They have given false, childish, and unsound expositions of scripture. In the face of these facts, which the Puseyites know right well, it is difficult to repress the indignation of an honest mind, when we hear the godly and learned Reformers, and the sound, pious, and deep read divines of latter times, sneered at, and despised, and these clay idols set up to lord it, not only over Christ's servants, but over his own holy word! Let such slaves as will, bow down before their "saintly perfection" according to "the judgment of the Catholic church:" the Christian will say, with Joshua, "As for me and my house, we will serve the Lord."

But after all the humble and persecuted church of the first ages has few charms for the Puseyites; with them "the Church of the Fathers" is the church of the fourth and fifth centuries, of Ambrose, and Athanasius, of Basil and Chrysostom. Then she had her princely bishops; her basilics; her gold and silver vessels; her wax tapers; her crowds of attendants; her precious shrines, and her gorgeous and imposing ceremonies. Then the foot of the bishop trod on the neck of the Emperor of the world. Then Antony waged war with the demons; Christianity seemed to be rushing into the deserts of Egypt; and Virginitv was in the first freshness of its glory. Else how absurd to look for the traces of primitive Christianity in an age *four hundred* years distant from the time of the Founder. About four hundred years ago, Bedford and Talbot were warring with La Hire and Dunois, and Joan of Arc had been cruelly murdered by the sentence of a Popish French bishop, confirmed by a French university, at the command of the English. Four hundred years ago, Constantinople was a Christian capital; the Cape of Good Hope had not been discovered; and the council of Basle was sitting, and propounding the immaculate conception of the Virgin Mary, as the creed of the Catholic church. Four hundred years ago, the university of Oxford complained that ignorant persons were thrust into benefices: the translation of the Bible had been pronounced "pernicious" by an Archbishop of Canterbury in convocation: and the Roman Catholic Church of England was engaged in condemning the Lollards.

With all the help of printing, the reformation, the light of true science, and the research and diffusive knowledge of late ages, how few know, not much, but any thing of the religion of England in those days? How difficult it is to discover, how men thought, and lived, and believed—nay even how they dressed, and talked, and went in and out amongst each other, in the age of Henry the sixth, when the war of the Roses was preparing! But if we interpose 400 years of greater darkness, when printing was unknown, when civil war, continual revolutions, and barbarian swarms swept away every trace of literature, and when the authoritative injunction to every Christian was, “Ab omnibus externis et diabolicis libris vehementer te contine:” Constitut. Apostol. Lib. 1. cap. 7.—that is, “vehemently avoid every book that is not Christian;” it appears no easy task to discover the spirit of the one age from the other. Yet the Puseyites are not content even with this: they insist that we shall *identify* both, and account the church of Christ and his apostles to be faithfully represented by the church of Ambrose and Chrysostom! What is this but to say, abstracting subtlety and mysticism, that the church of Henry VI. may be fairly judged of, and is fairly represented, by the church of Queen Victoria? It will be said, this is unfair, for great changes have awedly taken place. Therefore I proceed to show that there is as great a difference, at the least, between the church of the New Testament, and the church of Ambrose and Chrysostom, as between the churches of 1440, and 1840, in the island of Great Britain.

The church of the New Testament did not venerate relics, or profess that miracles were wrought by dead men’s bones; did not pray to dead men and women; did not look on the Virgin Mary, as the gate of heaven; did not attest falsehood, and record lying miracles. The church of Ambrose and Chrysostom did all these things.

The negative or former part of the proposition being indisputable; I proceed to prove the affirmative.

To understand what follows, a short sketch of a fourth century church and congregation is indispensable. The church or *Basilica* (so called either from its being dedicated to the King of kings, and its architectural magnificence,—or from the heathen *Basilicæ*, or public halls round the Forum) was built looking eastward. In front was the vestibulum or porch; and in it were vases filled with water, for washing the hands and face, before entering the church. This is the origin of the ‘holy water’ of later times. Here also stood such as sought to be taken as *Penitents*, in squalid habits, and with tears, begging for the prayers of the *faithful*. The interior of the church had

three divisions: the *ναρθηξ* (narthex) or part next the entrance; the *ναός*, or *nave*, occupying the middle of the church; and the *ισπαρτεῖον*, or *chancel*, where none but the priests were allowed to go, at the eastern extremity. The font was in the narthex; and the *ambo*, or reading pulpit, in the nave. In the chancel stood a stone or marble *altar*, or holy table, under or within which were the *relics of martyrs*, for *without such, churches and altars were never dedicated*. Behind the altar, at the upper end of the chancel, was the *chair* or throne of the bishop, whence he usually preached: on both sides, but a little lower, the thrones of the Presbyters; the deacons were not allowed to sit down. Provision was made, either within the chancel, or in rooms by its side, for the custody of the plate, offerings, sacramental elements, &c, belonging to the church. In the time of Basil, the chancel began to be regarded as an *inviolable asylum for criminals*; and we are informed by Theodoret, the disciple of Chrysostom, that in addition to the flowers, and the wax tapers *which were lighted in the day time* at the reading of the gospel, and the gorgeous architecture, *golden figures of eyes, feet, hands, &c. were hung up in their temples as offerings of gratitude to the martyrs, and monuments to proclaim the power of the dead!* Paulinus, bishop of Nola, introduced *pictures* also to help the faith of the orthodox; and images, though not authorized, were commonly met with. Augustine says, he knew many who *adored* them.

Preaching was not undervalued; but it was of two sorts; one for the people; the other reserved for “the initiated” or “faithful,” treating of the sacraments, the trinity, and the higher doctrines of Christianity (*τὰ ἀπόρρητα*, the things not to be published) “covertly, and with reserve.” The congregation consisted of two classes of *catechumens*, four classes of penitents, besides the fifth or lowest, who stood without. Of these, the highest class of penitents only could communicate. The remainder of the congregation consisted of the *faithful*, the men and women having distinct seats. I pass over the various orders of the clergy from the lordly primate, down to the humble sub-deacon: but there are a few other attendants, whose names and services are unfamiliar to modern ears, to whom I request particular attention.

There was then the *ACOLYTE*, who received a taper and candlestick from the archdeacon (the bishop’s eye), on his ordination, to teach him that his duty was to kindle the lights of the church. He lighted the tapers in the eastern churches, when the reading began, in broad day-light.

There was the *EXORCIST*, who received from the bishop’s hand a manuscript containing *exorcisms*, with the following

form of words; "Take this, commit it to memory, and have the power of laying hands on the possessed, whether catechumen, or baptized person."

Lastly (for I omit others) there were the **ENERGUMENT**, or Possessed. Their business was to sweep the pavement of the church; and the *Exorcists* were ordered to lay hands on them, and feed them every day!

Hereafter I may have occasion to speak of the immense influence of the higher clergy, of their splendid equipages, gorgeous robes, and profuse and "more than royal" tables: but I think already the most sceptical will admit some difference between the church of Ambrose and Chrysostom, and the church of the New Testament.

I now proceed to show that, in the fourth century, the church worshipped *relics*, and professed to work miracles by dead men's bones. The Puseyite reading differs from mine; it is this: the church of the fourth century venerated the relics of martyrs, and by these relics miracles were wrought. In the "Church of the Fathers" chapter 3, the finding of the bodies of Gervasius and Protasius by the celebrated Ambrose, bishop of Milan, and the miracles said to be wrought by them, are selected as the foundation for a very heavy superstructure. They are, so far as I know, beyond dispute the best attested of all the Patristic miracles. Ambrose, Augustine, Jerome, and Gregory the Great were the four lights of the Latin church: two of these, and Paulinus, the secretary of Ambrose, give personal testimony to their truth.

There is certainly nothing unreasonable in believing that God may have wrought miracles in the fourth century, if it so pleased Him; or in receiving at once every miracle for which sufficient evidence can be produced. It is however a hard thing to believe, that while saints of God, *living* temples of the Holy Ghost, and martyrs for Jesus, could do no miracle whatever; yet as soon as these same men died, every fragment of their dead clay, every drop of their blood, every rag or thread of their clothes, should work wonders innumerable; nay so powerful was the virtue, so *material* the influence that emanated from them, that it could be conveyed from place to place in a handkerchief, or anything else that had come in contact either with the relic, or with its shadow.

It is still harder to believe that God should sanction a practice, which leads men's minds away from Christ, the *one* mediator, to many mediators, to dead men, to dust and rottenness; and which, from the evidence of history, and the confession even of Mr. Froude, has brought multitudes innumerable to gross "RANK idolatry."

The story is as follows. The Arians claimed two of the churches of Milan, one within, and one without the walls: the emperor Valentinian, and his mother Justina espoused their cause, and ordered Ambrose to deliver up to them the churches in dispute. He refused: the people supported him; and so determined was their spirit, and so formidable the attitude they assumed, that the emperor gave way, and Ambrose was triumphant. Augustine adds that the result arose partly from the miracles now to be related: but this is at best doubtful. In June A. D. 386, Ambrose was about to dedicate a new church (now called "Ambrose the Greater,") in Milan, and, as usual, relics were wanted for that purpose. At this juncture, it was revealed to him, Augustine says, "in a dream," Paulinus, "by the Martyrs themselves," and Ambrose himself, "by a certain burning of the heart," that the bodies of Gervasius and Protasius were buried under the pavement of the church of St. Nabor. There accordingly two bodies were found, with the bones entire, and much blood round them. One, or both, had been decapitated; for Cave differs from the common version; and they were found, though *how found*, (as the author of the Church of the Fathers candidly owns,) *it does not appear*, to be the relics of two martyrs, Gervasius and Protasius, who were put to death either under Nero, or, at the latest, under Domitian; at all events, upwards of 300 years before. According to the usual custom, the relics were verified by an energumen: and next day, during their translation to the shrine, many of the energumens, or possessed, were cured, and a blind man, named Severus, who had lost his sight by accident, or disease, some time before, was miraculously recovered by touching the pall that covered them. For these facts Ambrose himself, Augustine, and Paulinus vouch: and all three appeal to Severus himself, who was taken into the service of the church, and continued attached to it for many years. Ambrose also in a sermon to the people triumphantly declares that "most men were healed by the very shadow of the sacred bodies. How many were the napkins," says he, "which passed to and fro! what anxiety for garments which had been laid upon the most holy relics, and *made salutary by the very touch.*" He further stiles them "his soldiers, his champions, his body-guard, the patrons of himself and his people*."

* It may not be uninteresting to compare modern miracles, fresh from the Romish mint, with the miracles of the fourth century. They have much in common; but the evidence preponderates most decidedly in favour of the later of the two. I proceed therefore to give a short account of the life and miracles of St. Philumena, or "the wonder-worker of the 19th century!" The little work,

This story the Puseyites place on a par with the miracles of Scripture, and build on it the following conclusion :

“ If it did take place, a certain measure of *authority*, more or less, surely must thereby attach to St. Ambrose—to his doctrine and his life, to his ecclesiastical principles and proceedings, to the church itself of the fourth century, of which he was one main pillar. The miracle gives a certain sanction to three things at once, to the Catholic doctrine of the Trinity, to the church's resistance of the civil power, and the commemoration of Saints and Martyrs.” *Church of the Fathers*, p. 42.

Little does the unwary reader know all, to which an acquiescence in this sweeping and magnificent conclusion would

from which I quote, is reviewed in the *Presbyterian Review* for 1840. It has already passed through *fifteen* editions in Italy alone : it has the approbation of Peter Tobias, bishop of Lausanne and Geneva, given at Fribourg, July 14th, 1834. A larger account of Philumena was published by Don Francis de Lucia, and was presented to Pope Leo XII. in 1827, who expressed his admiration of it, and called her “ a great saint.” Further the Jesuit editor declares that her worship is extending every day, and that millions in Naples and its territories, including bishops, archbishops and princes of the church, with one voice call her *Thaumaturge*. Now, as her miracles have been wrought publicly, in the 19th century, and are so strongly attested, surely, as the Puseyites say, “ to doubt is a sin.”

1. *How the relics were found.* On May 15th, 1802, while looking for relics in the catacombs at Rome, a sepulchral stone of *terra cotta* was found, with several symbols referring to virgin martyrdom, and the following inscription,

LUMENA PAX TECUM FI—

happily filled up by a Jesuit thus, *Philumena pax tecum fiat*. On raising the stone, the relics were seen, and a small vase or vial, coated with dry blood. In detaching the blood, the small fragments broken off were turned into small bits of gold, diamonds, rubies, emeralds, &c. These relics however were left in a hall, appropriated for the purpose, till 1805, when Don F. de Lucia came from Naples to Rome, to obtain relics for his domestic chapel. The instant he approached the relics of Philumena, he was admonished, “ by a certain burning of the heart,” that the object of his search was attained : and, after some difficulties, in company with Bartholomew, bishop of Potenza, he carried her off in triumph.

2. *How her history was discovered.* It was discovered by immediate revelation to no less than three persons : and all three harmonize. They were an artisan, a priest, and a nun. I select the priest's story. While walking out one day, he met a woman, who asked him, if it was true that he had placed a picture of St. Philumena in his church. He said, it was quite true, but regretted that so little was known about the Saint. The woman thereupon recounted her whole history. The priest, much surprised, inquired in what book she had found it. “ In what book ?” said she ; “ what an odd question to put to me ! do you think I do not know ? Be assured, all that I told you is true.” And with that she vanished ! Of course the woman was Philumena herself.

3. *Who she was.* She was a Roman lady, put to death by the Emperor Diocletian, because she refused to marry him, having vowed to remain a virgin. Diocletian first of all beat her to a mummy : but two angels came to her prison, and made her stronger and more beautiful than ever. He next had her flung into the Tiber with an anchor fastened to her neck : but the angels again saved her. Thirdly, he ordered her to be shot to death with red hot arrows : but the arrows, after going half way, wheeled round, and killed six archers ; the others immediately became Christians. Lastly, he commanded her head to be cut off ; when she gave in and died : upon which the emperor tore his own beard, and snapped with his teeth at every thing that came in his way !

pledge him ! But as an "if" is graciously allowed us, let us examine the story a little more closely. In the first place it is one of a class. In nearly every church, relics were deposited : these were discovered generally by a dream : they were tested by the exorcist, and his flock of energumens : miracles, to which these are as nothing, were working every where ; and Christendom had then rejoiced for 60 years, in the possession and wonder-working energy of the true cross. Ambrose himself discovered at various times other relics of saints ; for instance, in the year 395, the bodies of the holy martyrs, Nazarius and Celsus, who were found, '*but how found it does not appear,*' to have been martyred in A. D. 68 : and, most conveniently for Ambrose, a *vial of the blood of St. Nazarius* was found in his tomb, as fresh, and as red, as if spilt that day ! Ambrose formed this blood into a *paste*, according to the disgusting practice of the day, and sent a portion of it to Gaudentius, bishop of Brescia. He also gave some of the relics to his friend Paulinus of Nola, who received them with due veneration, as he himself testifies, both in his poems and letters.

4. *An awkward blunder.* During this persecution, the Virgin Mary appeared to her and said, " You are called *Lumena*, as your spouse is called (*Lumiere*) light, star, sun ; and as I am called, *Aurora*, star, full-orbed moon, and sun." But alas, *Philumena* is a Greek name ; and "*Lumena*" has no more to do with light, than with Lombardy.

5. *Her feminine taste in miracles.* The bishop and the missionary very disrespectfully put the box, which contained her bones, into the foreboot of the coach, in their journey to Naples : scarcely had they left Rome, when she began kicking the poor bishop's unsound legs, till he begged her pardon very humbly, and gave her a better place : upon which she saved them all from being upset.

At Naples her bones were carefully placed in a large pasteboard figure of a woman : she *miraculously* made this figure quite beautiful,—adorning it with flowing ringlets, a rosy hue, a handsome shape, fine features, &c. &c. : and thinking her altar too plain, she inflicted on a rich Naples advocate, such a fit of the colic, that he was glad to promise her a *marble* altar, when he was instantly relieved. One of her oddest fancies was during her removal to the church of St. Mugnano, to become as light as a feather, and set the bearers a running, if she liked them : if not, she became so heavy, as nearly to crush in their collar bones.

She *multiplies* her own paper portraits ; and once one of them spoke to an infidel, and rebuked him for his impiety.

6. *Miraculous cures.* There are many, wrought publicly, and numerously attested.

I leave out the sudden death of two noblemen, who had engaged in a lawsuit, against a village devoted to her, the assassination of two wicked men by demons, and many other wonders. Now what shall we say ? Shall we believe these monstrous and absurd falsehoods, or shall we reject the approbation of the Pope, and Cardinals, and Bishops, and the testimony of millions now living ? Let the Puseyites decide. I challenge them to show that *Philumena* is not as real a personage, and as good a saint, as *Gervasius*, or *Protasius*, or any other similar miracle-monger of the fourth century.

In 393, he discovered the bodies of Agricola and his slave Vitalis, who suffered martyrdom *probably* about 304. Ambrose took for himself some of the *blood*, also the *cross* and *nails* found in Agricola's grave. Afterwards however he presented the whole to Juliana, a widow lady of Florence, bidding her three daughters receive with respect these *presents of salvation*. In both cases the relics were tested by the energumens, and with the usual success: and these four saints are inserted in the Romish calendar on the authority of Ambrose and the two Paulini. In the 9th century the relics of the father and mother of Gervasius and Protasius were discovered: their names were Vitalis, and Valeria, also martyrs, holding a place along with their children in the Romish calendar; but alas! not in the pages of history. Here is additional evidence to any amount: why was it not brought forward? The Puseyites perhaps may have their own reasons for silence.

In presuming to doubt, I shelter myself under the authority of Milner, the very object of whose work is to bring out the bright points of church history. He, speaking of the finding of the bodies, and "the *supposed*" miracles wrought on the occasion, brings them forward as a proof "that the superstition of the times was lamentably great, enough to *stain* the piety with which it was mixed," and blames Ambrose for "having too much encouraged all this," and "in language too, which favoured the introduction of other intercessors, besides the Lord Jesus Christ." This certainly is strangely different from the Puseyite conclusion, the evidence before both being the same. Were the Arians confounded by such an evident interposition of heaven against them? Far from it. "Worse than the devils themselves," as Ambrose writes of them, with one voice they denied that *any* miracle had been wrought: they scoffed at the hired energumens; they denied the well paid blindness of Severus; and congratulated the bishop, on the theatrical skill and tact, with which the thing was done.

Now, whether they were right or wrong, this fact completely dissociates the miracles in question from the Scripture miracles.

These last were neither denied at the time of their occurrence nor for centuries after: Jew and Gentile admitted their reality, but ascribed them to magic, or diabolical influence. Further they were attested by death, and recorded by witnesses, not credulous, and pledged to avoid the very appearance of doing evil that good might come.

To prove that the witnesses of the 4th century were very different, I do not appeal to Gibbon, or Dupin, or Mosheim,

or Milner: I do not appeal to every ecclesiastical historian of repute: I appeal to their own writings. I begin with Paulinus*.

In his life of Ambrose, he relates on the authority of a magician, that flames of fire surrounded that bishop's house, and no enemy could approach it: he declares, that while Ambrose was dictating to himself, a flame of fire, like a shield, spread over his face, and entered into his mouth: that when an assassin attempted to murder Ambrose, his extended arm (with the sword) became stiff and motionless, till he confessed and repented,—and that Ambrose appeared at Florence nine years after his death, and predicted that the siege should be raised next day,—which happened accordingly. This last story he gives on the authority of a lady of Florence. He also tells us, that the infant child of Decentius, a rich Florentine, died while Ambrose was living in his house; that the mother laid him on the bishop's bed; and that when he came in, and had stretched himself on the child, in imitation of Elisha, the dead was restored to life.

From his biographer, I turn to his friend. Paulinus, bishop of Nola, is said to have been “the delight of ancient Christian piety.” Augustine, Ambrose, Jerome and Martin, Prudentius, Gregory of Tours, Apollinaris and others, vie with each other in praising him. There is “something like a judgment of the Catholic world in favor of his saintly perfection:” therefore, on Puseyite principles, his authority is of weight, and we must shrink even from doubt, and yield to it at once.

In his epistles to Severus, he boasts of the crowds that flocked to the shrines; he says, that they were adorned with flowers: that miracles were continually working; and that *lost things were found by the intercession of the martyrs*. Paulinus also introduced pictures into his own church, calling them “the books of the ignorant.” But this even is as nothing to the following.

In the year 326, the Empress Helena, now eighty years old, went to Jerusalem to discover the cross. Three crosses were found, and the title or inscription separate. To determine the true cross, they were all carried, at the suggestion of Macarius, to the couch of a sick lady: two were applied to her in vain: but at the touch of the third, she instantly recovered. Now, in these same epistles to Severus, Paulinus

* Paulinus was a very common name in those times. There were many bishops and not a few authors, living about the same time, and bearing the same name. I speak only of two; one Paulinus, a Presbyter of Milan, the secretary and biographer of Ambrose; the other, Pontius Paulinus, the pupil of Ausonius, born about 353, and ordained Bishop of Nola in 409.

declares that though chips were continually cut off from it, the holy wood never diminished. He sent also to Severus a chip in a golden case, calling it "a great present in a little atom, a defence of our temporal, and a pledge of our eternal life:" and he positively asserts, in one of his poems, that he had seen with his own eyes a raging fire, which had mastered all human means of checking its progress, at once extinguished by a little fragment of this cross! Of the four NAILS, one was thrown into the sea by the Empress Helena in a storm, and saved the ship: one was fixed in the diadem of Constantine; and either one or two, on the bridle of his horse, as a defence. So say Ambrose, and Gregory of Tours. In the time of Calvin, the four had grown to fourteen. This Butler, in his *Lives of the Saints*, denies: but adds, "*Some multiplication of these nails has sprung from the filings of that precious relic put into another nail made like it, or at least from like nails that have touched it!*"

Behold, Protestant readers! what is in reserve for you! what think ye of this first glimpse into the Church of the Fathers?

"Which alternative shall the Protestant accept? Shall we retreat, or shall we advance? shall we relapse into *scepticism upon all subjects* (mark this) or sacrifice our deep-rooted prejudices? shall we give up our knowledge of times past altogether, or endure to gain a knowledge which we think we fully have already, the knowledge of divine truth?" *Church of the Fathers*, p. 42.

Ere I proceed to consider the testimonies of Ambrose and Augustine, let me at once say that I look on both, and certainly on one of them, as sincere, learned, useful and Christian men: but they have the marks of their age. In the 4th century every one believed in miracles; credulity was excessive, and it was the prevalent opinion that the end, on certain occasions, sanctified the means;—even as in the times of the Reformers; every one believed in witchcraft, and it was the prevalent opinion that heretics ought to be put to death. Again it is certain that their works have been extensively *interpolated*, and that it is often difficult to discriminate the genuine from the false.

Nevertheless if they, or "an angel from God" teach us to pray to dead men, venerate relics, believe lies, follow unchristian practices, and make void, by following traditions, the holy commandments of God, I rise fearlessly against them and their authority, and though I may be accused of "brutal irreverence," denounce them and their followers as deceivers and seducers from the faith.

But whatever excuse may be made for them, what shall be said of those who now, with the full knowledge of the fearful fruits of these superstitious and idolatrous practices, attempt again to impose them on mankind? Let them read the 14th Homily, which they are bound to believe: let them read what is there written of saints and martyrs, and relics, of veneration of dead men's bones, of the "lewd distinction of *latría* and *dulia*;" of miraculous acts, whether "by illusion of the devil" or "feigned lies, and crafty jugglings of men;" let them read what is said of all who would venerate, or encourage others to venerate, relics,— "Now God be merciful to such miserable and silly Christians: who, by the fraud and falsehood of those which should have taught them the way of truth and life, have been made, not only more wicked than the Gentile idolators, but also no wiser than asses, horses, and mules, which have no understanding!!" Such is the voice of the Church of England: yet these men continue to be her ministers.

Much *worse* must be told of the church of the fourth century: and the Rule of Faith is yet untouched: but I must reserve what remains, for another paper.

W. S. M.

(To be continued.)

TEMPTATION.

Every means should be used to stop the avenues of temptation, or prevent its coming in contact with the evil propensities of the heart. If there be nitre in our habitations, it becomes us to beware of fire. Such was the counsel of our Lord to his disciples in a season of peculiar danger. "Watch and pray that ye enter not into temptation." He had himself entered that field, and came out a conqueror; but he knew what was in men, and counselled them rather to avoid than court the contest. In cases where the heart begins to be seduced by temptation, it will soon become restless, solicitous, and importunate; it will mourn after it, and be exceedingly fruitful in devices to get into the way of it. It will persuade conscience, for once, at least, to be silent; it will blind the mind to the evil, and paint the desirableness of the good, and if this will not do, it will promise to be only a looker-on, or that, thus far it will go, and no further. But if thou hast any regard to God and his cause, or to the welfare of thine own soul, consent thou not." Temptation leads to sin, and sin to death. Whatever company, amusement, occupation, or connection has frequently "caused thee to offend," that is the eye that requires to be plucked out, lest thy soul should bleed in the end beneath the stroke of God's displeasure.—*Fuller*.

ADVERTISEMENTS.

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

The following statement, extracted from the minutes of the Tract Society, is submitted to the serious consideration of the friends of the Society.

“ 13th April, 1841.

“ The Secretary read the Report of the Committee appointed at last meeting to take into consideration the state of the Society's pecuniary affairs, from which it appears that in order to keep up a regular supply of tracts in the Bengali, Hindustani and Hindui languages during the current year, an expenditure of Rs. 20,400 will be required on a moderate estimate; that of this, paper to the value of Rs. 6,400 has been granted by the London Religious Tract Society, leaving a prospective expenditure of Rs. 14,000. That judging from the income of former years the greatest amount of receipts that can be counted on during what remains of the present year is Rs. 3,500 or just one-fourth part of the necessary expenditure. This statement was ordered to be published in the *Christian Observer* and *Intelligencer*.”

Extracted from the minutes of the Calcutta Christian Tract and Book Society
by THOMAS SMITH, Secretary.

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Dec. 1st, 1840.

G. C. HAY.

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