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AUGUST, 1844.

\* \* \* The entire profits arising from the Sale of this Publication will be devoted to the  
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## FUNDAMENTAL RULES.

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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.

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### EDITORIAL NOTICES.

We have to apologize for the absence of the usual quantity of Missionary and other Intelligence this month. The pressure of other matters, especially the articles on the Siamese and the Sandwich Islands at the close of the month, must be our apology.

"An humble Observer."—The Editors would rather defer the paper until it may be published with a greater prospect of usefulness than it could be at present.

We once more urge on the friends of Catholic Christianity the duty of remembering the *Observer*, and of trying to serve it by increasing the number of its subscribing friends.

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The United Monthly Missionary Prayer Meetings will (D. V.) be held on the first Monday in every month at the following places:—

Aug. 5th, at the Union Chapel, Dharamtalá;

Sept. 2nd, at the Circular Road Chapel;

Oct. 7th, at the Lal Bazar Chapel.

} Service to commence at  
half past seven o'clock.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society is held on the evening of the Wednesday immediately preceding the second Sabbath of each month. This month on Wednesday the 7th. Time of service half past seven o'clock.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 13th instant;—service to commence at  $\frac{1}{4}$  past 7 o'clock.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Old Church Rooms, at 9 o'clock in the morning.

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I.—*Aborigines of India—The Bhils.*

Branches of the human family in the widely-separated regions of the globe present in colour and physical conformation a marked variety.

Europeans, Hottentots, Esquimaux, and Tartars, have prominent and indelible characteristics, and in language, religion, and manners, are as far asunder from each other as the poles.

The origin of these distinctions is buried in profound oblivion; the best conducted researches have failed to penetrate the mysterious darkness, formed ages before mankind possessed a knowledge of letters, little intelligence can now be obtained respecting them. Tradition, our only guide, is often defective, equivocal and fabulous, and every hypothesis drawn from it must of necessity be of the same nature. Of the ancient history of the world little is known, and what sections of the human family first inhabited its respective regions cannot with certainty be determined. Hence, who are the aborigines of a country, and especially of India, which literally contains a hive of nations, is a question of great difficulty; and the best solution that can be given of it may be of a doubtful character or supported by little more than probability.

Mankind confined themselves most likely for several ages to the regions in the immediate vicinity of the mountain where the Ark rested on the disappearing of the deluge, and did not spread over a wider space of the earth till their increasing numbers became too great for the limits of their primitive abode. To avoid feeling in future the pressure of the evils from which they were flying, the emigrants proceeded in separate bodies and in different directions.

Those who journeyed towards India crossed the Indus, probably near Attok, the narrowest and apparently the most passable part of the stream, and thence proceeded through the Panjáb, the region of the five rivers.\* This was the route taken by Alexander the Great, Seleucus Nicator, the sovereigns of Bactriana, and by most of the Muhammadan

\* The Jhylum or Behut, the Chenab, the Ravee, the Beyah and Setlej; otherwise called, Hydaspes, Acesines, Hydraotes, Hyphasis and Hesudrus.

invaders.\* That the tide of population flowed into India from the above direction does not, it is true, admit of demonstration, yet it seems highly probable.

Though ignorant of the geography and exact position of the country, the Hindus believe that in a land situated to the north of the one they now inhabit, Vairaswata, the Indian Noah, received the Vedas from Vishnu, and there, together with the other holy persons that survived the flood, lived according to the social, civil, and sacred polity observed at the present day. Hence their pious veneration for the north, towards which they look with religious reverence as the direction in which lie the birth-place and cradle of their race and the earliest seat of Brahmanic worship.

“When the student is going to read the Veda he must perform an ablution as the law ordains, with his face to the north, and having paid scriptural homage, he must receive instruction, wearing a clean vest, his members being duly composed.”†

Other eastern nations have a similar veneration for the north. The Chinese, when they make libations to the manes of their ancestors, always turn towards the north, and the opening of the great pyramid, and the mysterious chest within, likewise point in the same direction.

The Hindus entered India no doubt at a very distant age, yet they seem not to have been the first settlers. Many events which are narrated in the history of their ancient Kings have evident relation to the acquiring and exercising of authority over uncivilized regions and barbarous tribes.

The Purānas, the institutes of Menu, the Rāmāyan and Mahābhārat heroic poems, contain passages which point to a period when the inhabitants of Bengal, Orissa, the Deccan, and of other portions of India were a rude race altogether unacquainted with the ritual of the disciples of Brahma.‡

Revolutions which deeply affect the condition and destiny of nations, produced wonderful changes among them. Unable to resist the tide of conquest, and reluctant to leave their fertile plains, most of them yielded to the fortunes of war, and in the course of time were amalgamated with their subduers, adopted their social organization, literature and religion, and thus effaced every characteristic of savage life.

But some who placed a higher value on freedom, in the defence of which they had lost all, and who scorned to own new masters, fled from the arm of oppression to the dense forests and mountain-ranges which they now inhabit.

To prove however that they are the ancient inhabitants of India and not related to the brāhmanic family it will be needful to notice their personal appearance, religion, language, customs and manners.

Hindu writers, who trace with wonderful facility the lineage of gods and men, have not left the origin of this singular people unexplored. They tell us, with profound gravity, this marvellous legend.

\* See Appendix A.

† Institutes of Menu, ch. ii. coup. 70. See also other portions of the Institutes which treat of the same subject.

‡ See Appendix B.

“Mahádeb, when sick and unhappy, was one day reclining in a shady forest, when a beautiful woman appeared, the first sight of whom effected a complete cure of all his complaints. An intercourse between the god and the strange female was established, the result of which was many children; one of whom, who was from infancy alike distinguished by his ugliness and vice, slew the favourite bull of Mahádeb, for which crime he was expelled to the woods and mountains; and his descendants have ever since been stigmatized with the name of Bhil and Nishada.”\*

Though this wild story affords no certain intelligence respecting the genealogy of the Bhils, it seems to indicate the kind of treatment which they have received. Like the whites who have compelled the American aboriginal tribes to leave their fertile lands and seek for a miserable sustenance in dreary, interminable woods; and the Dutch and other European settlers who have driven the Caffres from their rich pastures and waving crops, seized their cattle and farms, the rapacious disciples of Brahma invaded and despoiled the ancient territory of the Bhils.

This the Rajpoots virtually acknowledge, for it is admitted both in their written and traditional history, that many of their principalities, cities and fortresses were founded by the Bhils, and taken from that nation by the victorious children of the Sun.†

When driven from Marwar,‡ the land of their fathers, they fled to the wild ruins of Champaneer in Guzerat, the Vindhya and Satpura ranges; the dense forests and mountain fastnesses in Candeish and the woody and hilly banks of the Mehi, Nerbudda and Tapti rivers, in the southern division of Malwa; which regions they still inhabit.

Their way of life resembles that of the far-famed outlaws of Sherwood forest and of the highland chief, Rob Roy. With this difference, however, those celebrated robbers used not the sacred name of religion to hallow their crimes.

The Bhils believing they were created to prey on the rest of mankind, follow their vocation, not only with an absence of the sense of guilt, but with an assurance of meriting the approval of heaven. When accused of crime, unabashed they boldly answer, “we are not to blame, we are Mahádeb’s thieves.”

\* Bhil and Nishada signify barbarians, outcasts, or people who are not Hindus. The bull mentioned in the text is perhaps to be taken in an allegorical sense and to be understood, according to the words of Menu, as the symbol of justice. The divine form of justice is represented as Vrisha, or a bull, and the gods consider him, who violates justice, as a Vrishala, or one who slays a bull: let the king therefore, and his judges beware of violating justice—Institutes of Menu, ch. viii. coup. 16. The literal meaning intended to be conveyed is probably this, that for the violation of justice the father of the Bhils was driven by the wrath of God from the abodes of civilized men to the woods and mountains.

† Authorities for the above statement, see Transactions of the Royal Asiatic Society, vol. I. pp. 68, 69, 70; Col. Tod’s Annals and Antiquities of Rájasthán, vol. I. pp. 220—231; also vol. II. p. 350; and Bishop Heber’s Narrative, vol. II. p. 71 of India.

‡ Marwar—a large and ancient division of Rajpootana, formerly the word Marwar, as including the town and fortress of Ajmeer, became almost synonymous with the name of the province.

*Chiefs.*—Their chiefs possess absolute power over both property and life, but temper their rule with mildness ; for being greatly dependent on the attachment of heads of families, who exercise patriarchal authority over villages, and whose importance is proportionate to the number of their armed retainers, they are careful to refrain from acts of injustice and tyranny, lest they should augment the strength of their foes by desertion from their own standards. This wise policy and kindly bearing secure the faithful devotion of their vassals, who at the command of their chiefs unhesitatingly take away the lives of others, or sacrifice their own. The views which they entertain of the chief's authority, and of their duty to execute his orders, whatever may be their character, are clearly developed in the language of one of the prisoners who was questioned in Nádir Singh's trial.

“ During the examination into the guilt of Nádir Singh, when taking the evidence of some female prisoners, it appeared that the father and husband of one of them, a girl about fourteen years of age, had been instrumental in committing the murder of which he was accused.” She was asked if they put the deceased to death ; “ certainly they did” was her firm reply ; “ but they acted by the Dhaní's, or Lord's order.” “ That may be true,” it was remarked, “ but it does not clear them ; for it was not an affray, it was a deed perpetrated in cold blood.” “ Still,” said the girl, “ they had the Dhaní's order.” The person conducting the examination shook his head, implying it would not be received in justification. The child (for she was hardly more) rose from the ground where she was sitting, and, pointing to two sentries who guarded them, and were standing at the door of the room, exclaimed with all the animation of strong feeling. “ These are your soldiers ; you are their Dhaní ; your words are their laws : if you order them this moment to advance and put me, my mother, and cousin, who are now before you, to death, would they hesitate in slaying three female Bhils ? If we are innocent, would you be guilty of our blood, or these faithful men ?” After this observation, she reseated herself, saying “ My father and husband are Nádir's soldiers.”\*

This celebrated chief occupied that part of the Vindhya range which stretches from Jaum to the westward of Mandu, where he had a force consisting of nine hundred men, seven hundred infantry, and two hundred horse.

*Depredations.*—The depredations he committed in the neighbouring plains, and the unsparing vengeance his followers wreaked on their enemies in battle, filled the whole country with the terror of his name.

The following list of officers, belonging to the several departments of his government, gives a clear insight into the character of his expeditions, and shows that they were conducted with much order. He had—

“ A Dewan, or minister, who kept the records of this barbarous petty state.

A Collector of dues from hamlets. This officer also received all cattle and plunder that were stolen, and distributed the shares accord-

\* Malcolm's Central India, vol. I. pp. 550, 551.

ing to established usage ; he also served out grain, &c. from the chief's stores to men proceeding on plundering expeditions.

A Havildar, or commander of horse, whose duty, independent of his military command, was to take charge of cattle at the time they were captured, and make them over to the Collector, who never went on such expeditions.

A head-executioner. This man always attended the chief.

A keeper of prisoners.

An intelligencer and road-watcher, whose duty was to obtain information of unprotected villages and travellers. This was an office of much trust.

All the officers of this plundering chief had their pay in established shares of the few fields they cultivated, and of the booty taken."\*

The English occupation of Central India, and the stationing of troops in cantonments at Mhow, a town in Malwa, situated ten miles south of Indore, on the verge of the Vindhya mountains, put a period to the ravaging career of this fierce and daring band.

Deterred from prosecuting their robberies and wars, and invited, with a promise of mercy, to submit to the British rule, most of them surrendered and were treated with clemency. That portion of the band formed of adventurers from distant countries was discharged, and of the rest which consisted of Bhils many were enlisted into our military service or enrolled in the police corps.

Nádir Singh was permitted to retain his territory and rank, and a limited number of armed followers ; but, though conquered, little reformation was wrought in his character ; his evil passions, deeply rooted, occasionally developed themselves in deeds of rapine and violence, and at length led to the commission of the murder to which reference has been made. Being convicted, he was exiled for life to Allahabad, and his son, a fine-looking youth, succeeded to his title and domain. His banishment promoted in no common degree the welfare of the country, rendered property and life secure, and restored peace and prosperity to the regions which he had devastated.

We may now refer to the ravages of the Bhils in Candeish ; speaking of their depredations in that country, Colonel Briggs says :

'It had been overrun by bands of freebooters ; I believe there were at different times about eighty distinct bodies which had been in the habit of ravaging the country. I think 1,100, out of, I believe, 2,700 villages, were rendered desolate altogether, and those which remained were open to the pillage of the Bhils. These people have been for a long time attached as guardians or watchmen, with certain immunities in land and fees from the people themselves. The consequences of those ravages deprived the people of the means of supporting the Bhils, who went into the hills, and were in the habit of attacking the villages. To secure themselves from these assaults, the villagers procured the assistance of foreign soldiery, such as Arabs and Sindies. " Many villages not able to do this, purchased the forbearance of the Bhils by

\* Malcolm's Central India, vol. I. p. 552.

the alienation of lands, or rather portions of the produce ;” \*—a sort of black mail. The Bhils, in this part of India, amounted to five thousand, and being divided into forty distinct bodies, each of which had its respective chieftain, spread over an extensive tract of country. The chiefs who had fled to their mountain-fastnesses, were invited to come down and state the immunities or black mail to which they considered themselves entitled. Those who did so, had their claims examined, and if well founded had them compensated by a pension, the continuance of which was to depend on their good conduct and obedience to the laws. Those who continued refractory, relying on the strength of their force, having their haunts surrounded and supplies cut off, were at last obliged to surrender. This warfare was carried on during the space of four years, but not more than twenty persons fell, for the humane commander, ordered his men not to fire on the Bhils, if, without doing so, they could possibly take them. The Sindies and Arabs, who were originally called in by the inhabitants to protect them from the depredations of freebooters, but who had become rapacious and tyrannical, were disbanded. The few well-disposed among them were allowed to remain in the country, and the turbulent were expelled. These measures, distinguished alike by justice and humanity, completely tranquillized Candesh.

In other parts banditties, however, still exist, that occasionally issue from the mountains and lay waste the plains. Besides expeditions undertaken for themselves, they are sometimes employed and liberally paid by neighbouring chiefs, to carry rapine and death into the dominions of their enemies. In which vindictive warfare they poison the wells, drive off the cattle, take away the treasure, destroy the crops, burn the villages, and murder the inhabitants, and then retire to their impenetrable strongholds in the jungles and mountains.

In open warfare they stand and shoot with the hands, but, when in ambuscade, laid down among long grass to conceal their persons from the view of the enemy, they manage to shoot with the feet. Their bows are strong and elastic, made of slit-bambu and about four feet six inches long ; their arrows are made of the same material, and have iron-heads and one long barb. They are occasionally armed with long knives and matchlocks.

“ On the approach of a party of strangers to any of their villages, one of the inhabitants immediately mounts the nearest hill, and utters a shrill shout or scream, which is repeated by the neighbouring hamlets, and is a signal divulging the number and power of the enemy. By this they know at once whether it is most desirable to attack or fly, or remain quiet ; and if any have reason to apprehend an interview with the party, they have leisure to escape.”

As what has already been advanced gives a general view of their robberies and wars, we may leave this portion of their history without entering into further details, and proceed to notice the nature of their internal government.

\* Colonel Briggs' examination before the Lords.—Report from the Select Committee, 1830.

Though, when under the excitement of outraged feelings, the Bhils demand immediate reparation, and if not instantly given resort to acts of reprisal and revenge, which lead to great destruction of property and life, at other times they willingly leave the redressing of grievances, and punishing of crime to the established tribunals of the land. For these people who, on their plundering excursions, set at defiance all laws both human and divine, have among themselves courts of judicature in which justice is uprightly administered.

These courts\* are composed of persons elected by the suffrages of their countrymen, and chosen for their reputed impartiality. Those that distinguish themselves by the display of more than ordinary talents in the conducting of business, are made perpetual members, which in the estimation of the Bhils is the highest dignity, and ensures to the honoured individuals lasting fame in the annals of their country.

The number of members is regulated by the amount and nature of the business which is to be done. The place of meeting is, generally, under the shade of a tree, where the court forms a circle seated on the grass. The friends of the plaintiff and defendant being present, the witnesses give, though not on oath, except their veracity be questioned, their deposition and are cross-examined. After both parties have been heard, and the facts of the case elicited, the court fixes the compensation which is to be awarded for the theft, robbery or murder that has been committed. The amount of compensation is proportionated to the circumstances of the offender. Sometimes the price of blood is several head of cattle, and at others not more, in English money, than twenty-four shillings. As it is contrary to the usages of the Bhils to put a man to death in cold blood, the court never sentences the murderer to suffer capital punishment. If the crime, in the opinion of the relations of the deceased, be too atrocious to admit of compensation, they are left to take upon themselves the work of vengeance, which gives rise to family feuds, frequently perpetuated from one generation to another, and attended with the loss of many lives.

In intricate trials, recourse is had to remarkable precedents handed down by tradition, and according to these judgment is given, but in all cases, the members of the court are required to be unanimous in their decision. The closing of a suit is immediately succeeded by a banquet. A buffalo killed and prepared for the occasion, is served up, and the intoxicating bowl freely passed round. Amid this festivity the Bhils often lose the remembrance of their quarrel, and again become friends.

The chief has power to reverse the decision, and summon a second court, but appeals to his authority are rare. The last appeal and one not unfrequently made, is to the ordeal.

Thrusting the hand into a vessel of boiling clarified butter or oil ; or having placed in each hand, the palms being covered with a single fold of leaves from the sacred pípál tree, a red-hot iron-ball.

Being scalded or burnt is deemed sure evidence of guilt, and punishment accordingly ensues. But aided by art, or the bribed connivance

\* The designation of the Court is Pancháyat ; of a member, Panch, and of the President, Mukh.

of those who prepare the ordeal and superintend its use, they sometimes escape without injury, which being considered a miraculous and divine attestation of their innocence, are immediately acquitted; and deluded multitudes, believing them to be the approved children of heaven, load them with gifts and blessings.

These ordeals form part of the Hindu judicial code, from which source the Bhils may have derived them, since their acquaintance with the people in the plains.

These courts are ancient institutions of most of the Central Indian states, and probably coeval with the formation of their respective governments. Though their influence and authority are not the same in every district, there seems to be little difference in the principles on which they are conducted. In several of the provinces subjected to the British rule they have been continued, with slight modifications, as subordinate auxiliary courts, and have been found to work exceedingly well. Sir John Malcolm says, that of all media through which justice is administered, they are the most popular with the people, and Major Henley, who had recourse to them at Shujahpur, states that their decisions invariably proved satisfactory.

*Religion.*—The primitive religion of the Bhils seems to have been confined to the adoration of their departed ancestors, celebrated chiefs and heroes. ‘On the death of one of these, a brass bull or horse is formed and delivered to the Bard, who makes an annual circuit of the hamlets, with this image, performing the requisite ceremonies, and commemorating, in songs, the fame of the deceased; for which he receives, as his dues, a piece of cloth, and the vessels, and other articles, used in the sacrifice. It is also common for the Bhils to raise, on such occasions, a cairn, or rude pile of stones, to the chief who is beatified; and the top of this pile is, at particular periods of worship, covered with oil, red-lead, and vermilion.’\*

But they have grafted branches of foreign superstition into their ancient faith, and have now a pantheon little less crowded than their neighbours, and an endless string of similar legends respecting their gods.

‘It is impossible to describe all the gods that are worshipped by this rude race; for every tribe has different objects of adoration, arising from local superstitions and legends. The following is a list of the principal deities of the Bhils in Jebuah† and its vicinity, and the occasions on which they deem it necessary to propitiate their favour.

*Káli.* On many occasions.

*Hatipowa.* At the Dewáli and Dasahará feasts, as presiding over village cultivators.

\* Transactions of the Royal Asiatic Society, vol. I. pp. 72, 73.

† *Jebuah* or *Jabooah*, a town in the small province of Rath, the capital of the petty principality of Rája Bhagwant Singh, to which it communicates its name. Lat. 22° 46' N.; Long. 74° 39' E. This place is beautifully situated in a rich valley, at the base of a range of high mountains. The roads throughout the Jabooah territories are tolerably good, the country well watered, but the hills are covered with low jungle. The greater part of the inhabitants consist of the more civilized classes of the Bhil race.

Waghcha Kunwer. To protect them against the ravages of wild beasts.

Halk Mátá. For success in their predatory journies and undertakings.

Khorial Mátá. For protection to the cattle from sickness and plundering.

Devi Kanail. For a good ripening of their corn, and for plenty.

Behyu Baji. For rain.

Ghora Raja. Against attacks and plunderers.

Hallam. Worshipped by the Malwa Bhils, at the annual pilgrimage to the hill of Retna Wal, in Bariya.

Chamconda Mátá, is the goddess of harvest, and the first of every grain cut is offered to her.

Howin Wana Mátá. Against murrain or lameness amongst their cattle.

Sitá Mátá. The goddess of small-pox.

Bhulbac Mátá. In times of epidemic sickness, cholera, &c. &c.

Bhadri Bae. Small-pox.

Ghona. Small-pox.

The sacrifice or offering to Hatipowa and Waghcha Kunwer, is a bullock; to the others, fowls and he-goats: a male bird to the male deities; and a female to the female ones. Their usual ceremonies consist in merely smearing the idol, which is seldom any thing but a shapeless stone, with vermilion and red-lead, or oil; offering, with prostrations and a petition, an animal and some liquor; casting a small portion of each, with some pulse, into the fire; and then partaking of the flesh and remaining liquor, after giving the presiding Rawel, or Bhat, his share.

“At the Dasahará\* many of the Bhils resort to the principal neighbouring towns to celebrate that feast, and sacrifice at the outside of the village to Durgá, a goddess to whom they at all times pay adoration.”†

“Besides these, the Bhils have a numerous race of Rowets, or hill gods, of whom Bhúlet is the most revered, in consequence of his success under Bhairava, the son of Shiva. The Barwas are votaries of the hill gods, and are imagined to be endowed with the hereditary gift of inspiration. They also act as physicians, and cure trifling complaints by means of simples. When the disease is beyond their cure, they

\* The Dasahará begins on the tenth of Áshwin (Sept.-Oct.), on which, after the worship and religious ceremonies have been performed nine nights, they throw the image of the goddess Devi (Káli) into the river.

On this day the deified Rám commenced his military expedition to Ceylon for the redemption of his wife Sitá, it is therefore commemorated as the victorious tenth. The Rámáyan relates that Rám, king of Ayodhya, or Oude, having been banished by his father Dasaratha, adopted the life of an ascetic in the forests at the sources of the Godávari accompanied by his brother Lakshmana and his wife Sitá. The latter being stolen from him by Rávana, king of Lanká (Ceylon). Rám with the assistance of Sugriva, king of the monkeys, or forresters and mountaneers of Karnáta, invaded the capital of the ravisher, took it, killed Rávana in battle, established Vibhishana, that monarch's brother, on the throne, and returned to Ayodhya, of which his father being dead, he assumed the sovereignty.

† Transactions of the Royal Asiatic Society, vol. I. pp. 71, 72.

attribute it to the evil influence of dhakans, or witches, of whose power the Bhils entertain a strong and superstitious belief. The Barwas are always consulted previous to the commencement of a plundering excursion.\*

"The Bhils often make small mud figures of horses, which they range round their idol, to whom they promise a fine charger if he will hear their petition; and it is not unusual to place the image upon one of these figures. The extreme reverence of this rude race for the horse is very singular; in many of their legends the principal event depends on the assistance, or advice, of an enchanted horse."†

A few clans on the Satpura mountains have embraced Muhammadanism but are said to be profoundly ignorant of its doctrines, and to know little more than the name of the Prophet.

The Bhils have not however any temples or mosques; they perform the solemn rites of worship before the cairn, which is generally piled on a mound of earth under a shady tree.

*Child-birth Ceremonies.*—"When a Bhil child is born, it is bathed in warm water, and a name is immediately given it, by the women who have acted as midwives on the occasion. On the fifth day after the delivery, a great rejoicing takes place among the members of the family and their relations. During the day, the child and its mother are bathed in warm water; and in the evening, all the relations assemble. Wheat, flour, arrack, some red-lead, a mixture called kunku, turmeric, and cocoa-nuts, are previously prepared. The ceremony commences by the mother of the child plastering a part of the floor, immediately outside of the threshold of the hut, with cow-dung and turmeric, on which she places five small pebbles, corresponding with the number of days since the infant was born, and to these pebbles she performs puja or worship, by sprinkling them with red-lead, kunku, and grain, and breaking a cocoa-nut in pieces. She next places some of that fruit near the five pebbles, on which a libation of arrack is poured. After this, a repast of bread and cakes is prepared, of which all partake; and the night is passed in carousing and rejoicing. During this festivity, the sexes do not intermingle, but remain separate; the men smoking and drinking, in one place, and the women singing, beating the d'hol (a small drum), and drinking, in another, till morning ends the merriment of the fifth day.‡

"On the twelfth day, another ceremony takes place. On this day, the mother of the infant, with her female relations, proceeds to a river, stream, pool, or well, where rites are performed to the water-god, or spirit (Jala-deb, as he is called). The ceremonies are as follow: In the hut, where the woman has lain in, a dish called khichri is prepared, made with jowara§ or bajra,|| boiled with mung-dal.\* Some

\* Coleman's Mythology of the Hindus, with notices of various mountain and island-tribes, page 270.

† Transactions of the Royal Asiatic Society, vol. I. p. 72.

‡ This account of the woman joining in the ceremony, at so early a period after her confinement, may appear extraordinary to a European, but not to any one who has been in India, and witnessed the rapid recovery of females after child-birth.

§ *Holcus sorghum*.

|| *Holcus spicatus*.

\* *Mudga-dala*, *Phaseolus mungo*.

of the khichri is then put upon a brass dish, on which are also placed twelve lighted lamps, to correspond with the number of days since the birth of the child.

“These lamps are made of wheat-flour, kneaded into paste; and of the same paste twelve small cakes are also made. In addition to these, red-lead, kunku, cocoa-nut, and a mixture, made of five different kinds of grain, and of turmeric, beaten into a powder, which is dissolved in water, are placed upon the brass dish, which, with its contents, forming what is called in Nemar, the *Arti*, is carried by one of the women, the whole of whom, with the mother of the child, go in procession, singing and beating the drum, and accompanied by any other instrumental music that they can procure, towards the appointed stream, at the edge of which, when the party arrives, the mother of the child arranges the lamps. The cakes are placed in a second line, parallel to that of the lamps, and a little of the khichri is put on each of them; after which, the mother performs worship to the water-god, in the following manner: Red-lead and kunku, are thrown by her into the water, and also on the twelve lamps, upon which some of the five different kinds of grain, mixed with turmeric and water, is also thrown. A fire is then kindled before the lamps, and oil poured into it. The party afterwards proceed home, where they feast upon khichri and oil; after which they break up, and this finishes the business of the twelfth day.”

*Marriage Ceremonies.*—“The fixing of a marriage between a young couple is managed entirely by their relations. When the parents desire to marry their son, they send some friends to the parents of the girl, whom they wish to become their son’s bride. These make proposals, and present some raw-sugar (*gur*) and arrack, (a liquor distilled from the *mhowa-tree*) which, if partaken of, shows, that the proposals are accepted. After this, the parents of the intended bridegroom, taking with them five or six *sers*\* of sugar (*gur*), or as many pots of arrack, a new petticoat, a cloth, a rupee,† and a cocoa-nut, proceed on a lucky day, accompanied by the intended bridegroom himself, and all the male and female relations of the family, to the house of the bride, where, in expectation of their coming, an entertainment has been prepared, according to the circumstances of the parties. If rich, the food consists of boiled rice, *dál*,‡ and *ghi*;§ and if poor, of bread made of *jo-wára* flour, *dál*, and oil of *til* (*sesamum*). The mother of the girl, then carries to her daughter the presents brought for her; and attiring her in the petticoat and cloth, put some *kunku*|| on her forehead. The whole party then assemble in the girl’s apartment, where they partake of the entertainments prepared for them; and after quaffing large potations of the arrack, return to their respective dwellings.

“The young couple are, from that day, considered as regularly betrothed. The celebration of the marriage is afterwards fixed, according to circumstances and opportunity. The commencement of these ceremonies always takes place on Sunday, previous to which the bridegroom and bride have, for several days, their bodies well rubbed with oil, and perform ablutions with warm water. During the whole of this week,

\* A *ser* is two pounds. † A *rupee* is in English money about two shillings.

‡ A species of Indian vetch. § Clarified butter. || Name of a mixture.

till next Sunday, the bridegroom and bride, with their respective relations, male and female, in two distinct parties, go every night to pay visits to their neighbours. After these visits, one of the females of both parties, carries a brass plate, in which are a lighted lamp, some kunku, and grain. The master of each house, or hut, gives to the bridegroom or bride, as they respectively happen to come, presents of a cocoa-nut, or money amounting to a few pice,\* and taking from the brass dish some kunku, put it on their foreheads. On the last day (Saturday), a booth is erected at the houses of both the bridegroom and bride, by their parents. The booth of the bridegroom must be erected on nine posts; and that of the bride upon twelve. In each of these booths, the bridegroom and bride's male relations bathe in warm water, and partake of victuals and arrack. At night the men retire, and make room for the women, who pass the night in drinking and singing. On these occasions, it is thought a great disgrace, if there should be any deficiency of arrack.

“ On the Saturday morning, the bridegroom, if he can afford it, is dressed in a red turban, of the value of two or three rupees; a jacket of white cloth, of the value of one or two rupees; and a pair of short white trowsers, of the value of eight or ten annas.† When dressed he is conducted by his parents and relations, accompanied by vocal music, to the booth of the bride, whose parents meet the bridegroom's party about half way, and conduct them to the booth. As this, however, is never made large enough to contain all the company, separate places are assigned to them, where they pass the day in eating and drinking. At night, they all assemble, and seat themselves, in distinct groups, around the booth: the bridegroom's party being on one side, and that of the bride on another; leaving a space in the middle where the bridegroom and bride are afterwards seated, opposite, but nigh to each other. A piece of painted pasteboard, with tassels appended to it (of the value of about four rupees), is then tied on each side of their foreheads, by their respective female relations, the nearest of whom unite the hands of the young couple, which completes the ceremony. The whole of the company pass the night in singing and drinking, as usual; and the next morning, the bridegroom conducts to his house his bride, who is then separated from her own family.”

“ Inferior marriages, called *Natra*. When a man wishes to contract a marriage with a widow, without incurring trouble and expense, he sends some of his friends to urge his suit with the woman, or with her parents or relations. If his proposals are accepted, the suitor is desired to bring to the house of his intended bride, such presents as he can afford; which are, usually, a petticoat of coarse chintz, a cloth, a sort of bodice, a necklace of beads, two pots of arrack, sixteen sers of roasted peas, and two sers of gur, or raw sugar. The match is then considered settled. The visit must be made on a Saturday night. The man takes with him friends, and requisites to form an entertainment, of which the woman's friends, and his own, partake. The

\* A pice is the smallest Indian copper coin, and in English money is a little more than a farthing.

† An anna is four pice, one-sixteenth of a rupee.

woman dresses herself in the clothes brought to her, and she and her new spouse, after the departure of the guests, pass the night together. According to long established custom, the new married pair are obliged to leave the house before day-break, and pass the next day in the fields, in some solitary place, about the distance of three or four miles from the village, and they must not return till the dusk of the evening. Their friends, however, send them meat and drink. The necessity of the new married couple passing the first day of their marriage, like outcasts, at a distance from any human habitation, is to mark the sense of degradation, which all the natives of Hindustán entertain against a woman marrying a second husband. That even the wild and ignorant Bhils should be affected by this fastidiousness, would appear somewhat like a proof of the sentiment being less allied to a feeling of delicacy, than to some ancient national usage; for it is not likely that the modern Bhil could have copied this extraordinary custom from the bráhmancial institutions.

“The second marriages are, most frequently, preceded, amongst the Bhills, by an elopement of the parties; which, generally, ends in the pardon of the parents and relations, who are appeased by the seasonable application of some presents. When such connexions are formed by the inhabitants of villages, a fixed fine is paid to the Patels or headmen, and this constitutes part of their dues.”

*Funeral Ceremonies.*—“The Bhils always bury their dead, a very marked distinction from the bráhmancial practice of burning. The corpse is wrapt in a shroud of new coarse white cloth, and borne on a bier made of bambus, or any kind of sticks. This is carried by some of the relations of the deceased to the usual burying ground, which is always on the bank of a stream. Here the shroud is taken off, and the body, if that of a woman, is washed; and the shroud being again put on, the corpse is interred in a grave, three or four feet deep. The head of the corpse is laid to the south. The bier, and the clothes worn by the deceased, before his death, are thrown away, as being impure. All the family, and such of the tribe as are in the vicinity, attend the funeral; and after the body is interred, they purify themselves by ablutions. It is the custom for the female relations of the deceased, to observe a course of lamentations for five days. They commence their wailings in the mornings, keep them up for about a quarter of an hour, and then resume their domestic occupations. On the fifth day, ceremonies are performed to the memory of the deceased. On this occasion, some wheat flour, not less than two sers, half a ser of rice, a small quantity of clarified butter, and some arrack, are prepared by the male relations of the deceased, and carried by them to a stream. Two of the relations perform the ceremonies of ablution, a third toasts cakes, while a fourth arranges, along the bank, five cups, made of the broad leaves of the Palás\* tree; and by the side of these cups, which are filled with water, are placed, in a paralled line, five cakes of bread. On the latter, rice is strewed, and arrack is sprinkled upon the rice. A small fire is afterwards kindled, and set in a blaze, by clarified butter

\* *Butea frondosa.*

being put in it. The water is then thrown out of the cups, and things being left in this condition, the party partake of the food, drink the arrack, and then return home."

"Another ceremony, exclusive of the above, generally takes place to the memory of the deceased. It ought to be on the twelfth day; but in case of that being inconvenient, it may be performed at any time, within the twelve-month. It is a feast to guests, who are invited, in the name of the deceased, to partake of the best fare that their entertainers can give.\*

*Witchcraft.*—A belief in the existence of witchcraft is deeply rooted in the minds of the Bhils. Did it not disturb the state of Society, and deprive innocent people of property and life, it might, from its absurdity, be deemed unworthy of a moment's consideration, but it leads to the commission of crimes of the most appalling character, and cannot with propriety be passed by unnoticed.

The persons who are suspected of dealing in the black art, are bad-tempered, shrivelled, ugly old women.

"They are believed, in general, to accomplish their vengeance by causing the gradual decay of the liver of the person or animal they wish to destroy. Their power of witchcraft exists on the 14th, 15th, and 29th, of every month. It is also very strong during certain periods of the year, particularly nine days before the Dasaharā feast; but the Dewālī† is the time they have most power. At other periods dhakans appear, dress, talk, and eat, like other women; but, when the fit is on them, they are sometimes seen with their eyes glaring red, their hair dishevelled and bristled, while their head is often tossed around in a strange convulsive manner.

"On the nights of these days they are believed to go abroad, and after casting off their garments, to ride upon tigers and other wild animals; and if they desire to go upon the water, the alligators come, like the beasts of the forest, at their call, and they disport in rivers and lakes upon their backs till near the dawn of day, about which period they always return home, and assume their usual forms and occupations."‡

The persons supposed to be endowed with power to discover witches are a tribe of religious mendicants, a set of vile sordid wretches. They employ the following means: infuse pepper into the eyes of the accused, which if it cause her to shed tears, she is pronounced innocent, and the contrary is deemed sure evidence of her guilt; they flog her with the branches or roots of particular trees,§ which are supposed to have the virtue of inflicting pain on the bodies of witches only, consequently, any expression of suffering seals her condemnation; or they have recourse to the ordeal of water, tie her in a bag and throw her into a deep stream

\* Capt. R. Spears, who had the superintendance of the Bhil tribes on the banks of Nerbudda; Transactions of the Royal Asiatic Society, vol. I. pp. 82—87.

† Dewālī, a festival in honour of Lakshmi, the goddess of wealth, celebrated by illuminations, and the presenting of gifts to the goddess, sweetmeats, cloth, and gold; there is also much gaming at the festival, throwing of the dice. Dasaharā— for an account of this festival turn to the foot-note at page 463.

‡ Malcolm's Central India, vol. II. pp. 212, 213.

§ With the branches of the *Nux vomica*; or with the root of the *Palma Christi* or Castor-oil plant.

or pool, where sinking is considered a propitious sign, and floating on the surface, by making an effort to save her life, viewed as an infallible proof of her wickedness.\*

Many of these unfortunate women have suffered the mutilation of the nose, and not a few the punishment of death.

Prior to the occupation of Malwa by the British, it is estimated that annually in that country about a hundred perished, and probably as many were destroyed every year in each of the neighbouring states.

Of all kinds of superstition, it seems to have been the most widely diffused; the prohibitory laws and sanguinary inflictions of every people bear testimony to its universal prevalence. It is the bugbear, it is true, of barbarous times, but long continues to affect the minds of civilized men, for not till after many ages of progressive advancement in religion, literature and science, has it been wholly discarded in any part of the globe. Britain murdered her last victim, so late as the year seventeen hundred and twenty-two, little more than a century ago.†

We cannot therefore be surprised that this pernicious faith still continues to shed its baneful influence on the half-civilized Bhils, and leads them to perpetrate similar deeds of blood; but the day will come when among these foresters and mountaineers the chapter of witchcraft-fully and of every superstition will be closed.

*Bards.*—This may be the proper place to notice the Bards of the Bhills; a class of men that we find in the early history of most nations.

\* “The Bhopahs (witch-finders) use these means, but not before they have tried others; and their supposed knowledge is turned by these village-mendicants into a source of profit; their testimony will usually clear a woman of suspicion. In a case of murder brought before me in December, 1819, the husband of an unhappy female, whose brains had been dashed out as a witch, produced the certificate of a Bhopah of some celebrity, stating that his wife was not acquainted with the black art: he told me, that a desire to clear her of suspicion had led him to obtain this at the cost of eighty rupees.”—Malcolm’s Central India, vol. II. p. 215.

“The Dhakans, or sorceresses, are oftener met with about Mundissor and your side, than they are here; and their alleged attributes are everywhere precisely the same. This subject has, however, been forced on my notice lately by two unfortunate women, who had fallen under this imputation, having been cruelly murdered; one by the Rawul of Rajgurb, and the other in Sindia’s district of Shujahalpoor; a third unfortunate creature, similarly situated, threw herself on my protection. On my taxing the Rawul with this cruelty, he quoted Hálím Singh as his authority for the practice; who he said had killed twelve of these creatures at a recent period.”—Extract of a letter from Major Henley, dated 14th August, 1819, addressed to Sir John Malcolm.

“The Ráj Ráná gave orders this day to the Cutwál, or magistrate, to seize all the cats in the cantonment, and to take them over the river Sind. Every man who caught and brought a cat was promised a present of one rupee. The . . . . . of this proceeding thus, that the Taseer-i-Goorbah, or influence of cats, is like that of Dhakans, or witches.”—Extract from a Kotab Akhbar, or newspaper, dated 5th September, 1819.

Mr. Wellesey, the Resident of Indore, in his despatch, under date the 28th July, 1820, details a remarkable case, in which his insisting upon the accusers undergoing the same ordeal (of being thrown into a deep pool) as the accused, was attended with a happy effect. Tantia Jogh, the Dewan of the Holkar state, though imbued with this superstition, was amused and instructed by the example, and declared his resolution to have it followed on all occasions of a similar nature.

† Exodus xxii. 18.—ED. C. C. O.

Among the ancient inhabitants of western Europe, they filled the office of herald, priest and law-giver, preserved the genealogies of families and chronicles of history, described the passions and adventures of lovers, and celebrated the achievements of heroes to inspire their countrymen with valour when going to the wars.

They kept alive in the minds of soldiers elevated ideas of military fame, made their bosoms glow with the high resolve of resisting every encroachment of oppressors, and of driving invaders from their shores, or die the death of the brave, fighting for the sanctity of their homes and the freedom of their country. Their soul-stirring songs threw around the heads of the fallen and the wounds of the dying the halo of ancient glory, and sent the unscathed into the thickness of the battle to revenge the death of their brethren in arms.

No class of persons ever rendered a people more attached to the land of their birth, their religion and customs, and kindled within them a nobler spirit to defend their rights than the bards. Hence their countrymen have never been speedily conquered, their subjection to a foreign yoke, even by an infinitely greater force, has often been the work not of a day but of ages.

Though in the western hemisphere the bards have long since disappeared, and the sounds of their music, the harp, pipe and crowth, have died away; in the eastern world their songs yet continue to be heard.

The Bhil bards, or Bháts as they are called, are liberally rewarded, hospitably entertained and greatly revered. They are believed to be of celestial origin, and to have been brought into existence for the special purpose of protecting the sacred bull of Mahádeb from the jaws of the ferocious lion; but, being weak and cowardly, they failed to perform this important duty. The bull was destroyed, and every day Mahádeb had the trouble and vexation of creating another, which also perished. At last the god was filled with wrath, and called into being the Chárans, who were of a bolder spirit than the Bháts, and of equal piety and tuneful powers, to whom he committed the guardianship of the two animals, since which time the bull has never been slain by the lion.

In this allegory, the lion is the emblem of savage violence, and the bull of divine justice. The former killing the latter literally means, the triumph of falsehood and oppression over equity and truth. The Bháts, who found themselves unequal to suppress crime and enforce obedience to the laws, were succeeded in the administration of affairs by the more able Chárans, in whose hands the government of the earth has been efficiently conducted. The Chárans are the poets and minstrels of the adjacent countries, and in the above allegory are evidently contending with the Bháts for pre-eminence in abilities and rank.

The songs of the Bhil bard are of a genealogical, historic, amorous and martial character, much like those of other nations, but he sometimes employs himself on topics less worthy of his talents.

When resolved to wreak his vengeance on a person who has injured or displeased him, he makes a clay image of the man, and appending a slipper to it, which is a mark of disgrace, carries it on a long pole to every place of public resort, where giving it the name of the offender, he addresses it in verse made up of the most abusive language, and

intermixed with awful imprecations. This species of annoyance is continued till the party purchase his forbearance. The laws of the country afford no redress, and the prince, though he exercise absolute authority in other affairs, is believed to have no power to interfere in this. Indeed, both he and the people are too afraid of the curses of the bard either to punish him or to hinder the scandalous proceeding.

Sevat Rám Seit, a wealthy banker of Indore, and a person of great influence in society, having incurred the displeasure of a bard and refused to appease his wrath by offering him bribes, was borne in effigy to the markets, temples and court, and had his infamy sung for several months. At last his friends collected a considerable sum of money which they respectfully presented to the bard, and earnestly besought him to discontinue his execrations. On accepting the gift, he exclaimed, why was not my reconciliation purchased before, it is now, alas! too late to secure the happiness and prosperity of your friend, for my curses have already taken effect. It so happened, in the course of a few years, that the banker by pecuniary losses was ruined, which calamitous event the people ascribed to the maledictions of the enraged bard.

His curses and satirical ballads are greatly dreaded, and he avails himself of this to procure extravagant gifts, especially at feasts and weddings, where he fixes no limits to his demands, except the abilities of the donor. If liberally paid, he is lavish in the bestowment of praises, and transmits, in his own imperishable verse, the fame of his benefactor to after ages.

Besides the money thus obtained, he receives stipulated dues from the families in which he is hereditary bard, to whom he pays periodical visits to delight them, by celebrating anew the deeds of their fathers.

He also acquires considerable sums by levying tribute on travellers, which he enforces, if refused, by the most horrid cruelties, hardening his heart against every feeling of humanity.

“An officer, a Captain B—d, had, by interrupting and wounding a Bhil while labouring in his vocation, been marked. In consequence of this he had a sentry to his house; but from the neighbouring bank of the river they had worked a subterraneous passage for a considerable distance, large enough for one man to crawl along, and had begun to perforate the floor of his bed chamber when he was discovered. We had at the city, when this took place, nearly two thousand troops, yet it was necessary, for the officer's safety, to remove him to Bombay. A Parsee messman, who had refused to pay the usual tribute to the Bhills, was found dead in the morning in the mess room. It was his custom to put his mat on a large wine chest where he slept; in the morning he was found with his head placed on the mess table, the headless body lying on the chest. In neither of the above instances was plunder the object; but the choute (tribute), which they consider to be their unquestionable right, by established and immemorial custom, had not been paid. At the mess-room there were two sentries stationed, whom they had eluded, a matter of no difficulty to a Bhil on a dark night.

“Travelling with my wife (adds Major Seely) in a palanquin carriage, or shigrumpo, towards Baroda, the capital city of Guzerat, at which

place we had a subsidized force stationed, amounting to about two thousand men, when within a few miles of the city we were stopped by two Bhils, who demanded tribute, I had a pair of pistols, and instantly cocked one. It appeared to me, at the moment, an insult to the British flag, flying but a few miles off, to submit to the impost. Remonstrances were unavailing; and having a lady with me whose fears were excited, I paid the required amount; and, singular as it must appear, although I had a dozen rupees in my hand, the Bhils only levied one out of that number."

"Another instance of the watchfulness, daring, and honour of the Bhils is as follows: Major F——, afterwards my commanding officer, having some supplies coming to Baroda, in their journey they passed by a post where thirty-five of his own sepoy were stationed. These men having just been relieved from that duty, they returned with the supplies, which were in charge of a Parsee servant. On the road they were met by the Bhils, who wanted the usual tribute for the bullocks. This exaction the Parsee, with the approbation of the sepoy, refused to pay. Whether the Bhils found the party too strong for them, or had orders from their Raj not to engage in any affray, I know not, but the party escaped without paying or being molested, and the Parsee did not a little pride himself on his address and achievement.

Some considerable time after this period, Major F—— and his wife taking their evening ride, had gone beyond the prescribed limits of the British cantonment, and heedlessly were pursuing their course, when some Bhils came upon them and claimed the money owing by the Parsee for himself and bullocks. Major F—— having no rupees about him, they took him, his wife, horse, and vehicle together. After some consultation, and a promise on the Major's part to pay the tribute demanded, he and his lady were allowed to depart, and an agreement entered into, to send seven rupees (the sum required) by a servant unarmed and alone. This stipulation was carried into effect, and at the appointed time and place the cash was paid, and the gig and horse returned uninjured, with the Bhil's compliments!"\*

From their divine birth and high rank in the service of Mahádeb, it is believed that the persons of the Bháts and Chárans are inviolable, and that those who injure them, will be smitten by the hand of God and hurled to the infernal regions. The sacredness of their persons extends to all their own property, and to that of other individuals which may be committed to their care.

On this account, they are often employed to protect travellers and caravans passing through countries that are the theatre of war or infested with robbers, and are always found faithful.

"At one time, passing through a Bhil district, between the villages of Ittola and Meagaum, to avoid any alarm at night, or the probability of being plundered, I hired a Bhát and two Bhils as a night-guard. As it got towards the evening, the Bhát and one Bhil only arrived, the remaining one was shortly to follow them. At the usual hour I retired to my couch, perfectly secure from insult or depredation; nor had I

\* Major Seely.

taken any precaution to repel the one or protect me from the other ; the security of the Bhils being a sufficient guard against attack.

It being a hot night, I got up about one o'clock to enjoy the cool air outside the tent. I had not stepped a few yards out, when the Bhil on watch instantly and rudely seized me, exclaiming, ' what business have you there.' This noise awoke the other two, who rushed to the spot. They seeing who it was, informed the Bhil (for it was the man who had arrived after I had gone to bed) of his mistake.

He, hearing this, fell down with his face to the ground, beseeching me to place my foot on his neck and kill him. He then began, while prostrate, touching my feet with his forehead, nor would he quit his position until I forcibly withdrew myself into the tent, when the other Bhils pacified his feelings. . . . .

We were cautioned, by those who had suffered on the spot from Bhils, against their depredations. The trunks belonging to each officer were chained together, and the chain fastened round his tent-pole. There being about two hundred sepoy on guard round our camp that night, we apprehended no danger, and in consequence did not hire any Bháts or the Bhils deputed by them, for our protection. When, as before stated, the precaution is taken, money, effects, and life are safe. It costs but a trifling sum, half a rupee for a man ; or, when they keep a regular night watch, two rupees for three. On the first night no molestation occurred, and the next day (as is too often the case when we are in security) we grew a little careless, in opening trunks, and making arrangements for a large dinner party that evening. Our servants also were getting careless, and laughing at the idea of a corps, having two hundred sentries mounted, being robbed by a few wretched, dastardly Bhils or Coolies ; and I believe among ourselves such an idea was scouted. We thought ourselves valiant fellows, and fancied ourselves cunning ones. Night came, and we sought our repose. Perhaps, some few of us, from having drunk a little more than usual of ' very good wine in very good company,' slept rather soundly. Be that, however, as it may ; when the morning broke forth, every officer had been robbed, save one, and he had a priest (Bhát) and a Bhil guard. Nor did the poor sepoy escape, for when they gave the alarm of ' thief ! thief !' they were sure to get a blow or wound in the leg or thigh, from a Bhil lying on the ground, or moving about on all-fours, wrapped in a bullock's hide or a sheep-skin, or carrying a bush before or over him ; so that the sentries were deceived ; and if they fired, they were as likely to hit some of the women or children, or the followers, or the officers, as the Bhil himself ; and, had they fired, the Bhil, in the dark, thus placed in a populous camp, had every advantage, his weapon making no noise, and his companions being ready to shoot the sepoy through the head.

Most of the officers were up during the night, but their presence was useless. Lieutenant B ——— did lay hands on a Bhil, but he literally slipped through his fingers, being naked, his body oiled all over, and his head shaved ; and, on giving the alarm, one or two arrows were seen to have gone through the cloths of the tent. Were it possible to retain a hold of a Bhil, your motions must be quick as lightning ; for they carry the blade of a knife, which is fastened round the neck by a

string, and with which, if they find themselves in a dilemma, they will rip up the person holding them.”\*

When proceeding with travellers and merchants, whom he is engaged to protect, if freebooters appear, the bard, stepping forward shaking his long flowing robes, commands them to retire, and in case of refusal, thunders in burning verse the omnipotent vengeance of Shib. Should the robbers not then depart, he stabs himself with a dagger in a place where the wound is not likely to be mortal, and throws the blood at them, accompanied with the most direful curses. If the assailants be not yet deterred he wounds himself again, and in the event of this failing kills one of his female relations, generally a young girl or an old woman, and as a last resource is bound in honour to sacrifice his own life, to stab himself to the heart.

This has sometimes been followed by the voluntary death of his wives and children. For they are instructed from their earliest years, both by precept and example, to be always ready to surrender life when the honour of their community requires it. The spirit of self-immolation animates every individual, even old women and children, and they resign existence not only without a murmur, but contend to be the first to die.

The firm belief, however, that those who cause their death will be consigned to the abodes of hell, and that this doom cannot be averted except by grants of lands and costly gifts to the surviving relations, has always prevented these bloody catastrophes being of frequent occurrence. The presence of the bard is generally sufficient to frighten the robbers, and protect the persons and property committed to his charge.

Means similar to the above are used to enforce the payment of debts, and also to extort large sums of money at feasts and weddings, where in case of refusal the bard threatens to wound himself and sprinkle the blood on the guests.

*Classes of the Bhils.*—Though the Bhils have no institution that bears the least affinity to caste, the improvement which has taken place in a large body of them, has divided the nation into three classes. Cultivators of the soil, who have abandoned their marauding habits and live by industrious labour, settled together in villages; soldiers in British pay; and the wild and unconquered who still subsist chiefly by plunder. By a measure distinguished alike for wisdom and benevolence, and which does honour to the English name, the present villagers, on forsaking their evil courses were freely pardoned and granted lands untaxed to enable them to obtain a livelihood in an honest way for the future. The acquisition of property has made them personally interested in the tranquillity of the country, and the continuance of good government, and will greatly aid in effecting the reformation of the yet remaining freebooters.

*Personal appearance of the Bhils.*—The Bhils are of small stature, slender make, and very dark, but an active and hardy race, with frank and lively dispositions.

*Women.*—The women have very industrious habits and humane feelings, and never accompany the men on predatory expeditions; they are well treated, and possess much influence, which they have used

\* Major Seely.

to mitigate the horrors of war and persuade their husbands to relinquish a career of plunder and live by honest labour. They have invariably been the advocates of peace and order, and to their instrumentality, the reformation, which has been effected among the men, must be, in a great measure, attributed.

*Food.*—Regarding food, this singular people appear to have few scruples; they feed on vermin of any kind, eat the flesh of foxes, jackals, snakes and rats; and also that of the cow, which a pious Hindu, believing the life of this beast to be sacred, and the shedding of its blood the most awful of crimes, views with feelings of horror.

In times of scarcity the wild mountainers subsist chiefly on a nutritious nut, called pistachio, and the fruit of the Mhowá tree.

The products of this tree are of singular and general use; the flowers are of a nature very extraordinary, differing essentially from almost every other plant, not having in any respect the usual appearance of such, but rather resembling berries, falling spontaneously as they ripen. They are gathered and dried by a few days exposure in the sun; when thus prepared they very much resemble a dried grape, both in taste and flavour. Either eaten raw or dressed, they afford a wholesome strengthening food; but they are often applied to a less laudable purpose; for, being fermented, they yield by distillation, a strong spirit, which is sold so cheaply that an English pint of it may be purchased for a half-penny. The fruit yields an oil, which so much resembles ghi or clarified butter, that being cheaper is often mixed with that commodity, and used in victuals, burned in lamps, and applied externally to wounds and all cutaneous eruptions.\*

*Drunkeness.*—In spirituous liquors the Bhils freely indulge, and not unfrequently continue their riotous enjoyment for several days; drunkeness is a common vice.

*Dress.*—Their common dress is a small piece of cotton cloth fastened round the loins, leaving the rest of the body uncovered; but among the village Bhils some of the females wear a petticoat, and an upper garment, in shape something like a bodice. The robe of the warrior is a long slip of cotton cloth which covers part of the back and is tied at the breast, where four corners meet. The bards wear long flowing robes.

*Houses.*—The habitations of the mountaineers and forresters are made of sticks wattled with long grass, and generally erected on elevated spots of ground: an enclosure for the cattle adjoins the dwelling. To protect the corn from the deer, antelope and other animals their fields are surrounded with a strong thick wooden fence.

The houses of the village Bhils, according to the account of Heber, are more commodious and better built.

“We walked in the evening, says the Bishop, about the village of Tambresra, the situation of which is beautiful: its inhabitants consist of Bhils and low caste Rajpoots. On the hill above were some noble Mhowá trees, and under their shade some scattered Bhil huts, neater

\* For a full account of this remarkable tree, see Asiatic Researches, vol. I. pp. 300—308; vol. VIII. pp. 477—485.—Malcolm's Central India, vol. II. p. 47, and Bishop Heber's Journal, vol. II. p. 80.

and better than any which I had seen. Each was built of bambu, wattled so as to resemble a basket; they had roofs with very projecting eaves, thatched with grass, and very neatly lined with the large leaves of the teak tree: the upper part of the gable-end was open for the smoke to pass out. The door was wattled and fastened with a bambu plait and hinges, exactly like the lid of a basket; and the building was enclosed with a fence of tall bambu poles, stuck about an inch apart, connected with cross pieces of the same, and with several plants of the everlasting pea trailed over it. Within this fence was a small stage elevated on four poles, about seven feet from the ground, and covered with a low thatched roof. My people said this was to sleep upon as a security from wild beasts; but I have no idea they could be in any danger from them within a bambu fence, and in a house of the same material; since it is well known, that the tiger, from apprehension of snares, will hardly ever come near this sort of inclosure. It might be used as a sleeping place, for the sake of coolness or dryness; but as each of these houses seemed to stand in the centre of its own little patch of Indian corn, I should rather apprehend it was intended as a post to watch it from.”\*

*Products of the Bhil countries.*—The Bhil and neighbouring countries afford ample means both for subsistence and a limited export trade.

The principal products are the following: wheat, barley, Indian corn, gram, † 1, jowári, 2, bájri, 3, mung, 4, urud, 5, turwar, rice and peas; sugar-cane, tobacco, cotten, linseed, teel, or sweet-oil plant, garlick, turmeric, and ginger; indigo, and the poppy for the extraction of opium.

*Population.*—Of the number of the Bhils it is impossible to speak with perfect correctness, for a general census has not yet been taken; but in an extensive tract on the Vindhya mountains, stretching sixty miles east and west, and ten north and south, having Mandu for its centre, there were found to be about six persons to the square mile, which may be received as a probably correct estimate of the population of the other regions which the Bhils inhabit. Six to the square mile will, no doubt, appear to be exceedingly few, but the number can be little more. The census was taken with the greatest care, in some villages the inhabitants were literally counted and the name of every individual written down. The hamlets amounted to one hundred and twelve, the houses of each, on an average, to nine, and the inmates of each dwelling to not quite four persons, which gives the result as stated above, for more particular information, read the following statistical table:—

\* Heber's Narrative, vol. II. pp. 98, 99.

† 1 Jowári, *Holcus sorghum*; 2 Bájri, *Holcus spicatus*; 3 Mung, *Phaseolus mungo*; 4 Urud, *Phaseolus max*; 5 Turwar, *Lytisus Cajan*.

*Abstract of the Bhil population of the Vindhya mountains, from Kautkote East, to Mandu West.\**

Bhil population.	Number of ploughs, the pro- perty of each vil- lage.	Quantity ploughed and cultivated.	Portion of land ploughed by hired ploughs.		Number of houses.	Men.	Women.	Children twelve years and under.		Total.
			Begahs	Biswas				Male.	Female.	
20 Parahst of Nádír Bhil, .....	32½	275	5	19	143	173	174	125	67	539
17 Ditto of Rajgarh, .....	40½	470	9	44	122	..	By computation	..	..	462
5 Ditto of Kotah Dhye, .....	12½	107	8	4	28	..	..	..	..	104
1 Ditto of Byrughát, .....	1	10	9	1	5	..	..	..	..	19
20 Ditto of Nímkerah, .....	85	1,028	12	By comparison	203	..	..	..	..	765
10 Ditto of Kychawidá, .....	56	677	12	..	114	..	..	..	..	431
7 Ditto Kálá Páni, .....	17	286	4	72	99	..	..	..	..	372
9 Ditto of Látipura, .....	44	580	2	6	83	..	..	..	..	314
12 Ditto of Nalcha, .....	27	335	14	59	129	..	..	..	..	488
6 Ditto of Bhárudpura, .....	37½	505	14	55	70	..	..	..	..	264
1 Ditto of Mohla Mal, .....	12	157	..	..	15	..	..	..	..	57
1 Ditto of Bágmará, .....	12	172	10	..	16	..	..	..	..	60
3 Managed by Chyne Singh, &c. ....	36	512	14	5	25	..	..	..	..	90
Grand Total, .....	419	5,119	13	269	1,052	..	..	..	..	3,965

+ Parahs—hamlets.

\* Malcolm's Central India, vol. I. p. 385.

*Antiquity of the Bhils.*—When the Bhils came to India, and from what country they emigrated cannot with certainty be determined; their early history is involved in much obscurity and darkness.

The Puránas, the Institutes of Menu, and the Mahábhárat heroic poem mention them as an ugly, barbarous and infidel race, who, for their shameful impiety, were driven, by the vengeance of heaven, from the society of men, and doomed to dwell with the wild beasts of the forest.

As the age, however, in which these books were written is unknown, their legends can afford but uncertain lights to trace the antiquity of the Bhil nation, and as the accounts they give of it breathe a spirit of infernal bigotry, little authentic intelligence respecting any subject can be derived from them. This seems to be the only valuable information they contain, that at the date of the Bráhmánic writings, how far back soever their antiquity may extend, the Bhils then existed as a distinct people without the pale of Hinduism, bearing no affinity to the surrounding nations.

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## APPENDIX,

### A.

The late Sir Alexander Burnes gives the following account of the means which are used to cross the stream.

“Runjeet Singh retains a fleet of thirty-seven boats at Attok for the construction of a bridge across the river, which is only two hundred and sixty yards wide. The boats are anchored in the stream a short distance from one another; and the communication is completed by planks and covered with mud. Immediately below the fortress of Attok, twenty-four boats only are required; but at other places in the neighbourhood as many as thirty-seven are used. Such a bridge can be thrown across the Indus only from November to April, on account of the velocity of the stream being comparatively diminished at that season; and even then the manner of fixing the boats seems incredible. Skeleton frameworks of wood, filled with stone to the weight of two hundred and fifty maunds\* (20,000 lbs.) and bound together strongly by ropes, are let down from each boat, to the number of four or six, though the depth exceeds thirty fathoms, and these are constantly strengthened by others to prevent accident. Such a bridge has been completed in three days, but six is the more usual period; and we are much struck with the singular coincidence between this manner of constructing a bridge, and that described by Arrian (v. 7), when Alexander crossed the Indus. He there mentions his belief regarding Alexander's bridge at Attok, and except that the skeleton frame-works are described as huge wicker-baskets, the modern and ancient manner of crossing the river is the same.”

\* A maund is eighty pounds.

“The Affghans formed the construction of a bridge at Attok for the sum of 14,000 rupees, but the Seik has put a stop to the ruins of habitations which it invariably caused, and keeps up an efficient supply of materials. An army, which does not exceed 5000 men, is crossed at Attok by the ferry-boats, with less labour than by a bridge.”\* Attok is situated on the eastern bank of the Indus, in latitude  $33^{\circ} 6'$ , Longitude  $71^{\circ} 15'$ ; and was built by Acbar in the year 1581.

Major Rennel, late Surveyor-General of Bengal, has the following observations in his excellent memoir on the map of Industan. “I take it for granted, that Alexander crossed the Indus at the place where the city of Attok now stands: as it appears to have been in all ages the pass on the Indus leading from the countries of Cabul and Candahar into India. . . . Attok must then stand on the site of the Tasila of Alexander. From thence, as his intention seems to have been to penetrate by the shortest way to the Ganges, he would proceed by the ordinary road to that part of the bank of the Hydaspes (or Behat) where the fortress of Rotas now stands; and here he put in execution his stratagem for crossing the river, whilst the opposite shore was possessed by Porus.”

## B.

The Rishis respectfully approaching the king petitioned to be allowed to worship Hari, the god of gods, with sacrificial rites, but Vena contemptuously refused their prayer and forbade them to pay homage to any being except to himself; impiously declaring that all the gods were present in his own person, that the essence of a sovereign is all that is divine.

“Then those pious Munis were filled with wrath, and cried out to each other. ‘Let this wicked wretch be slain; the impious man who has reviled the god of sacrifice, who is without beginning or end, is not fit to reign over the earth.’ And they fell upon the king, and beat him with blades of holy grass, consecrated by prayer, and slew him, who had first been destroyed by his impiety towards god.

Afterwards the Munis beheld a great dust arise, and they said to the people who were nigh, what is this? and the people answered and said, now that the kingdom is without a king, the dishonest men have begun to seize the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey. The sages hearing this consulted together, and rubbed the thigh of the king, who had left no offspring, to produce a son. From the thigh, thus rubbed, came forth a being of the complexion of a charred stake, with flattened features and of dwarfish stature. What am I to do? cried he, eagerly to the Munis. Sit down, (Nisháda,) said they; and thence his name was Nisháda. His descendants, the inhabitants of the Vindhya mountain, great Muni, are still called Nishádas, and are characterized by the exterior tokens of depravity. By this means the wickedness of Vena was expelled, those

\* Journal of the Royal Geographical Society, vol. III, pp. 140, 141. Also Sir Alexander's Travels into Bokhara, vol. I, pp. 267, 268.

Nishádas being born of his sin, and carrying them away.”—*Vishnu Purána*, b. 1. ch. xiii. pp. 99, 100, 101.

“The Matsya says there were born outcaste or barbarous races, Mlechchhas as black as collyrium. The Bhágavat describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair, whose descendants were mountaineers and foresters. The Padma (Bhu. Kh.) has a similar description, adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishádas, Kerátas, Bhillas, Bahanakas, Bhramaras, Pulindas, and other barbarians, or Mlechchhas living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth appearance of the Goands, the Coles, Bhills, and other uncivilized tribes, scattered along the forests and mountains of Central India, from Behar to Kandeish, and who are not improbably the predecessors of the present occupants of the cultivated portions of the country.”—*Professor Wilson's notes on the Puránas*.

The following races of Kshatriyas, by their omission of holy rites and by seeing no Bráhmans, have gradually sunk among men to the lowest of the four classes :\* 1, Paundracas, 2, Odras, and 3, Draveras ; 4, Cambojas, 5, Yavonas, and 6, Socas ; 7, Paradas, 8, Pahlavas, 9, Chinas, 10, Ciratas, 11, Deradas, and 12, Chasas.” All these tribes of men, who sprang from the mouth, the arm, the thigh, and the foot of Brahma, but who became outcastes by having neglected their duties, are called Dasyus, or plunderers, whether they speak the language of (12) Mlechchhas, or that of Aryas.”—*Institutes of Menu*, ch. x. coup. 43, 44, 45.

This list of names might be greatly enlarged from other portions of the Puránas, and likewise from passages in the Rámáyan and Mahábhárat, but the note is already too long. What has been advanced may perhaps be sufficient to confirm the statements made in the text.

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## II.—*The Grace of God bringing Salvation.*

Not many years ago, it pleased the Lord, who fixes the bounds of men's habitations, to bring together as fellow-pupils, in a Special Pleader's Chambers in London, the two persons to whom we are about to refer. The one had been for a considerable time studying for the bar, and the other had just en-

\* 1, A people of western Bengal ; 2, Of Orissa ; 3, Of the Coromandel coast ; 4, Wilford regards the Cambojas as the people of Arachosia ; 5, Ionians, but also used as a general term for Greeks ; 6, Scythians and Indo Scythians, who inhabited the western districts of India ; 7, Bordering tribes of north-western India ; 8, Chinese Tartars ; 9, Foresters and mountaineers, are intended, the inhabitants to the present day of the mountains east of Hindustán ; 10, Inhabitants of the Hindu Kush ; 11, Barbarous tribes on the north-east of Bengal ; 12, Savages, or people not Hindus.

tered at the Inner Temple, and commenced his course of pupilage. The former had been brought, through divine mercy, to a knowledge of his Saviour's love, and at that time, when these two fellow-students first met, was desiring very earnestly to be of spiritual use to those, who in the ensuing year might join him as fellow-pupils in those chambers. The latter was a young man eminently blessed in many respects, but altogether ignorant of the way of peace and holiness. He was the only son of most affectionate parents ; remarkable for the graces and singular beauty of his appearance ; gifted with a mind of great power, with a temper of peculiar gentleness and placidity, and with a disposition of great firmness, energy, and independence. He was silent and reserved, but very pleasing in his manners, and to every one, was an object of interest, affection, or admiration. He knew no one in London, but had come to study with the special pleader whom we have mentioned, but whom *he* had never seen before ; and he had taken lodgings at a distance, with a resolution to work steadily at his profession, and to make no acquaintances. When these two fellow-pupils first met, the long vacation had just ended, and only two others had then returned to chambers.

In a very short time, the conversation, in moments of idleness, turned on theatres and other similar subjects, which gave an opening for the Christian companion to speak. He did so, and found no violent or angry resistance. He spoke of the superiority of the privileges of Christians and of their character ; he showed that they had their pleasures as much as the world had its pleasures, and as proofs that Christianity was not inconsistent with the highest order of intellect, he referred to John Bunyan, and Judge Hale, and gave anecdotes of them. This sort of conversation was frequently renewed, and never did he enter the chambers in a morning, without earnest prayers that God would enable him to be useful and faithful. Very little time passed ere he became peculiarly interested in his fellow-pupil ; and for him, particularly, he began to pray fervently and frequently to his God and Saviour. Having been a long time at the studies in which they were engaged, he was able to be useful in giving information, and soon, the reserve which separated them, began more and more to diminish. At this period, while he was anxiously searching for some door of usefulness to be opened, he bought a new edition of a valuable law book. On mentioning this to the pleader with whom he was reading, he was at once asked to take that gentleman's old edition, and set to work, with some one else, in a place quite separate from the other pupils' room, and to write up the old one by the new ; and as his companion,

the friend in whom he had become interested, was, in the mercy of God, who sees the end from the beginning, selected. And thus, in answer to prayer, were these two young men thrown into constant company. They met every morning at ten, read together till dinner time, returned to their chambers afterwards, and then walked home to their respective lodgings together at ten at night. Soon after, the one who loved his Saviour, and who had profited by opportunities of becoming more and more friendly with his companion, and who had also endeavoured by various means to make him feel interested in those things that concerned his everlasting peace, induced the other to spend the sabbath with him. At parting, after Church, in the evening, he expressed more of his sense of the love and goodness of God in redemption, and of his own anxiety that his friend should feel with him in these things. In every thing he endeavoured to remember, that "whoso winneth souls is wise;" he took advantage of prejudices that were favourable, while he nevertheless was bold in avowing his own opinions; he tried to make the other feel that he prized his friendship, and was obliged to him for listening to truth, and withal he continued in prayer and in the exercise of every kindness that suggested itself. Thus some months past away, yet no signs of grace appeared; there was still the same noble intellect at work, still the same willingness to continue the friendship, but nothing more. At length, to his great surprize, on his mentioning that he intended to change his lodgings, so as to have a longer walk to and from chambers, his friend asked him to take other lodgings with him. But this, as a matter of watchfulness, he declined. He began to fear that he might be injured by his intimacy, instead of doing good. He knew, indeed, that in some respects he was likely to be benefitted by the acquaintance, for there was a healthy and manly tone of mind in his friend, a directness of purpose, and a hearty contempt of all low vice and slander, and of all idleness and fashionable folly. He had not read very much after leaving school, but the books he *had* read, had been carefully weighed. He had acquired from Locke's *Essays* in particular, a peculiar habit of thinking, which seemed well adapted to strengthen his already strong understanding; but, on the other hand, there was such a disposition to resist religion, and sometimes to ridicule its professors, that danger might well be apprehended of injury resulting from much intimacy. The plan of living entirely together, was, therefore, at that moment, given up; but soon afterwards these companions found that they had both better move to new lodgings, and this re-opened the question of the propriety of joining. On the condition, that there should be prayers

morning and evening, the old plan was then carried into effect. The intimacy thus established and increased, continued for some time to produce little or no apparent effect on that companion who loved not God, except that he was induced to attend public worship on the Lord's-day; and happily, in the good providence of God, the neighbouring minister of the Gospel was at that time engaged in delivering a course of lectures on the History of the King of Judah, and displayed in that course, such nervous and masculine eloquence, brought out to view so many plain and important truths, and displayed so much earnestness and vigor, that both the hearers grew deeply interested. Not the slightest impression, however, at that time appeared to be made on the *heart* of God's wandering child. He had been accustomed to neglect the Lord's-day, but now he in some degree observed it; he had been accustomed to neglect prayer, but now he took his turn in reading the word of God and a portion from a suitable book of devotion; yet there still seemed to be a crust over the *heart*, that shielded it from spiritual impressions. The leading outlines of evangelical doctrine began, indeed, to be received with attention, and were seldom disputed, but the heart remained, apparently, impervious. It pleased the Lord, however, to give strength to his servant to continue in prayer for his friend. On more than one occasion, when he was ready to despair, special grace seemed to be given to strengthen and to cheer him in his efforts and his prayers. Once, when a peculiar degree of fear that his labour had been spent in vain, was painfully experienced, and when a deep consciousness was impressed on his mind, of the utter fruitlessness of all efforts without the Lord's blessing, the Spirit was pleased to direct attention to St. Paul's earnest entreaty to the Corinthians to approve themselves unto God (2 Cor. vi.) "*in much patience.*" These words seemed to speak of the necessity of perseverance, and to shame all doubts, and to surpass the effect of all discouragements. And this, also, was a season of personal enjoyment. The promise that "they who water others shall be watered themselves" was abundantly fulfilled; the spirit of grace and supplication was largely given, with yearning desires for the salvation of this person's soul. Every means that could be thought of, as calculated to display the loveliness of religion, and the blessedness and the wisdom of the righteous, was used; and at last a change did appear in the object of all this solicitude,—the day-star arose in his heart! Cowper's Poems and Bunyan's Pilgrim's Progress were found to interest him, and the former particularly seemed to draw out some expressions of increased spiritual knowledge. One night he said, "How beautiful those lines are,—

I was a stricken deer and left the herd  
 Long since; with many an arrow deep infix'd  
 My panting side was charged, when I retired  
 To seek a tranquil death in distant shades.  
 There was I found by one, who had himself  
 Been hurt by th' archers. In his side he bore,  
 And in his hands and feet, the cruel scars.  
 With gentle force soliciting the darts  
 He drew them forth, and healed, and bade me live."

"I suppose," added he, "*that* means the Saviour." These few words gave great joy to him to whom they were addressed; they appeared to be the very first movement of spiritual life. From that time new habits were formed; the ministry of the word was attended with willingness and with profit; a desire for more instruction was displayed; the Sabbath was kept in much peace and comfort, and in his letters to his home, some words were sometimes used, that made his relations think that a great change was wrought in him. Prayer was much enjoyed, but there was no profession of more than was felt. The progress of truth in the soul seemed to be exceedingly slow; no emotions, no enthusiasm, no fervency appeared. But in walking home in the evening, the conversation generally turned, (and frequently by the inquirer's means) on the truths of religion. One evening, he said that he had been much struck with the words "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life." "What love," said he, "is *there* expressed! and how simple the words are." He further mentioned that the first thing that made him *think*, was his companion's conduct at night time. He said, "I used to go to bed and leave you in the sitting-room, and then heard you at prayer, and I could not imagine what you could want with so many and such long devotions. I could not understand it at all." The sweet intercourse of the renewed soul with the Father of our spirits,—that divine and delightful communion which God's children alone experience, and which supplies the food of their souls, and gives energy and health to their spiritual life, was, then, to him, as it is to all the world, a mystery indeed; he could discern worldly things, but spiritual things he discerned not, they were altogether beyond his comprehension.

From the time that the light of the glorious Gospel began to shine upon his soul, the evidences of regeneration began to appear, in meekness; in the simple readiness to learn, of a little child; in love to the Saviour of mankind; in a desire to be useful to others, and especially to his own family; and in love to all the Lord's people. The docility which appeared was truly surprising, because there had been formerly a strong tendency to disputatiousness. And what were the feelings of

the happy friend, who saw the seed growing in the soul of him, over whom his heart had yearned? He then could understand the words of St. Paul, "*Now we LIVE*, if ye stand fast in the Lord." The new convert was his thought by day and night, his constant subject of prayer as he sat alone, and as he walked by the way, and when the long vacation came, and the friends were separated, he wrote constantly, and studied how to "use knowledge aright," striving to write with wisdom and great affection. The letters he received back, betrayed, rather declared, a new creation in the soul of the writer. There were many little proofs that the heavenly leaven was working, but nothing was boasted, while deadness, coldness, insensibility, an inability to be useful, and the state of others, were deeply lamented. There was no personal presumption. St. Paul, in writing to the Corinthians, speaks of them as "babes in Christ," and *therefore* as "Carnal," and so most babes in Christ are; foolish, and ignorant of the deceitfulness of their own hearts, and of the temptation to which they are liable from the world, the flesh and the devil. But in some cases the progress of the divine life in the soul is so gradual, the natural disposition is so sober, and the influence of former judicious education is so strong, that little or nothing is done amiss by the young converts. In this particular case all at that time went on well. Now and then a few words were said to the family at home that marked a new state of feeling, but nothing was too violently pressed upon them. Once, when the sisters of this young disciple were shewing some ornaments, he said "there is a better than any of these." "What is that" said they eagerly. "The ornament," he quietly replied, with a smile of affection, "of a meek and quiet spirit, which in the sight of God, is of great price."

At the end of the vacation the two friends rejoined, but it was in a new abode. They went to live with a third friend, who was a man (now a preacher of the Gospel), remarkable for spirituality of soul; one who had been refined in the furnace of affliction, and whose faith was purified by a course of trials that had pressed heavily upon him; and this brought the friends to the ministry of one of the most wise and heavenly men, that ever preached the way of reconciliation and exhibited the power of divine grace in the life and conversation. Many were the sound words that distilled like the dew, from the lips of this honoured Pastor, who since has joined the blessed company of just men made perfect, and gone to praise the Redeemer whose he was, and whom he, most assuredly, served. But now, not unfrequently, the immaturity of grace was seen, yet there was, no doubt, a steady progress. The sound and acute intellect was now frequently employed in defending just principles, and

enforcing vital truths; and the influence of his example and of his expressed abhorrence of all the base and dishonorable arts of his profession, had a most salutary influence on his fellow-pupils, who were generally men fresh from the universities, with minds that needed direction and guidance. His view of all public questions too, was eminently *healthy*, if that word may be allowed; all cant, all oppression, all injustice, all bigotry, he could not "away with." Truths, which the spiritual instinct of the renewed heart, always should recognize, he would not argue about; he regarded all the sophistry that was used against such truths, as unworthy even of a thought. Thus, he used to attend on one of the week day evenings, the preaching of a most useful and most spiritual dissenting minister. After hearing that excellent man's valuable sermons, he would say in allusion to the denial of the "orders" of all but Episcopal ministers, "I should like to see any one tell me that I had no right to hear that sermon." All the fine theories and all the learned arguments that ever were heard of, would have been thrown away on him, in such a case. He saw the fruit of the Spirit; he felt that the word preached was truth; he knew that the preacher had been blessed to the conversion and edification of many; he knew him to be a holy, benevolent, prayerful man, and one mighty in the Scriptures, and therefore he regarded him as a true evangelist, and eloquence and ingenuity would have been sadly wasted in efforts to make him join in denouncing such ministrations, or to cause him to cease to rejoice that Christ was so preached.

The exact particulars of his subsequent course are not known to the writer of these lines. His letters now shew that the inward conflict which all Christians experience, is carried on in his bosom, and that he, in common with all who love the Lord, cannot depend for peace and comfort on their frames and feelings. Future circumstances separated the two friends, the feet of one having been led to a foreign land; but eternally they are one in Christ, and finally they will be re-united in the joy and glory of heaven. Till that time arrives they must both be content to learn by experience, that it is through tribulation all disciples must journey to their home, and that the way to gain full possession of the blessings of the covenant, is not (as has been justly said) by flights of imagination, but by a steady progress in the path of solid obedience. What may be his future and peculiar trials; in what sphere he may be useful; or how he will hereafter glorify this Saviour, perhaps will not be known to the partner of his first spiritual cares and hopes, but each, though severed, can pray for the other, and praise God for his mercy wherewith he hath chosen them, and made

them to differ from all around who know not God, and who neglect their never-dying souls.

Let it be remarked on this simple narrative, that it contains nothing extraordinary. Here is nothing but a tale which may be told by many who have passed from death unto life. Here is no such conversion as Colonel Gardiner's; here is no such deep and fiery trial as John Bunyan experienced; here is nothing but a true account of one instance, in which the grace of God, under ordinary circumstances, in that year, brought salvation. The fact is here presented to view of one who was esteemed, honoured, and beloved, yet was brought to acknowledge himself unworthy of any regard, and of any thing at all, but divine condemnation. Here is one who was outwardly moral and exceedingly amiable, compelled to own himself a sinner, and to seek salvation as a free and undeserved gift. Here is a young man full of information, admired among his companions for the force and clearness of his intellect, brought to declare himself a fool in spiritual things. Here is the dispenser of this world listening as a little child to lessons of heavenly truth. Here are the proud spirit and the tender sense of honor, crucified and raised anew, and now shining forth as conscientiousness and abhorrence of all sin. Here is the proud Pharisee converted into the humble believer. Here also is the despiser of the meek and lowly hearted saints, turned into a true lover of good men, whether rich or poor, wise or unwise. Here old things have passed away, and all things have become new. Reader, are you a new creature in Christ Jesus? Have you been born again? If not, where is your portion? where are your hopes? what must be your end? Why not *now* turn and live? Why not *now* seek the change of heart which others speak of, as a thing they know? Why rest content with forms of religion? How soon may your life be ended! How soon may you follow to the grave, those vast multitudes who in the late sickly season, in this city, have been suddenly summoned to meet their Judge? Oh! Be wise, we tell you not fables, we tell you not unimportant things; we tell you of the need of conversion; and if you be already Christians, we tell of a case in which fervent prayer, and sincere earnest efforts, were blessed to the salvation of a soul. Come, then, learn this lesson! Ye who are yet unconverted quit the world, and believe and live! Ye who do know the Lord, oh seek to make others know him too; be not discouraged; exhibit the power of religion in your souls; pray much; speak boldly; and your labor shall not be in vain in the Lord. If you are Christians, and year after year passes without your being the means of the conversion of any,—how is this? There must be a cause for it. Surely you are

not watching and praying for opportunities of testifying for God? You are not active, zealous, single-minded, in our Saviour's service? Perhaps you are heaping up riches; perhaps you are ashamed of being publicly known as Christians; perhaps you are mixing in worldly company; perhaps your prayers are short, your scriptural researches unfrequent, and you have waxed cold, so that now there is no unction in what you say, and no blessing on what you do. Oh beware, lest the mandate, go forth "cut it down, why cumbereth it the ground?" Consider how much happiness you lose when you live coldly and uselessly as Christians; consider too the cruelty of allowing poor fellow-creatures to remain ignorant of eternal truths, and to sink into eternal perdition, without having once heard from you the word that might have saved their souls. Remember also the importance, the necessity of consistency. It is of little use to tell others of the need of a new heart, if you be yourself conformed to this world. If then, you would be useful and be happy, seek so to live and so to speak, as that others may believe and be saved! One case has been presented to your notice in which prayer and anxiety for another were rewarded; now see to it, that *you* are not barren or unfruitful, and that *you* fail not to win crowns of rejoicing in the great day.

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III.—*A brief Account of the Life, Conversion and Death of Entoota, a member of the Church of Thaba-Bassioo, in the Bechuana-Basooto country, South Africa. Communicated by the Rev. E. Casalis, French Protestant Missionary.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

*The Gospel of our Lord Jesus Christ is the power of God unto salvation to every one who believeth.* Rom. i. 16. In every country, under every clime, among men of every condition, that blessed Gospel, when sincerely received, operates a change as wonderful as beneficial: it removes ignorance, pacifies the conscience, purifies the heart, imparts strength to do that which is good, and fills the soul with a sweet hope of a better and happier life, after the trials and turmoils of the present one are past. Your number for May contains a bright example of what the Gospel had been able to effect in a Hindu. I allude to the account of the life, labors and death of *Rádhánáth*, the late excellent catechist of the London Missionary Society, which has been perused by many with edification and profit. Perhaps, it may not be unacceptable to your readers to be furnished with another instance of the same description, as it was lately exhibited in a poor native convert in South Africa. I therefore do myself the pleasure to

forward the following account, translated from the French, which, if you deem of sufficient interest, you will oblige me by inserting in your next number.

Your's faithfully,

A. F. L.

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*To the Directors of the French Evangelical Missionary Society in Paris.*

HONORED BRETHREN,

*Thaba-Bassioo, July 18th, 1842.*

The Church under my charge has lately been permitted to witness the peaceful departure, to a better world, of the first of its members. His death, though deeply lamented by me his pastor, and by his surviving friends, has been the means of greatly strengthening the faith of many of my flock. They knew from the Scripture that those are blessed who die in the Lord. They had often read with lively emotions these words of the Psalmist: *Yea, though I walk through the valley of the shadow of death, I will fear no evil.* But they had never as yet witnessed among themselves the fulfilment of this comforting promise. As to myself, I feel that now a special and indelible seal has been put to my ministry among these savage tribes, which fills my heart with humility and gratitude.

The friend who has left us received from his parents the name of *Entoota*, to which at his baptism, I prefixed that of *Manoah*. He was brother of *Daniel Entlaloé* the first fruits of the Church of *Thaba-Bassioo*. His childhood was spent amidst the scenes of desolation occasioned by the continual wars which were waged between his own tribe, the *Basooto*, and the tribe of the *Matlebees*. He had scarcely attained the age of twelve when he lost his father, which compelled him, with his mother and brother, to leave their country and to seek for support in the territory of the cruel *Dingân*, king of the *Zoolas*. During this long voyage, young *Entoota* was exposed to hunger, fatigue, and every description of suffering. The party, which had been joined by other *Basootos*, was headed by *Chéoo*, an experienced old warrior who after encountering innumerable dangers brought at last his charge safely to the confines of the *Zoola* country. Arrived there, a haughty *Zoola* chief, pleased with the appearance of *Entoota*, seized him and was forcibly carrying him away to make him his slave, when *Chéoo* ran to his rescue. A struggle ensued in which the poor child was almost torn to pieces, by being violently pulled hither and thither, till the ferocious *Zoola* seeing he could not accomplish his design, drew his battle-axe, and lifting it on *Entoota's* head, said to *Chéoo*: "the lad shall be neither thine nor mine, let him die." On hearing these dreadful words, *Entlaloé* who had remained with the women to protect them, rushed upon the murderer, arrested his uplifted arm, and imploringly said to *Chéoo* "let the *Zoola* take away my brother, it is better that he should lose his liberty than his life; perhaps he may some day return to us." These hopes were soon realized; for *Entoota*, having found means to escape from his cruel master, rejoined his own

family near Mokokolutfé the residence of Dingán. A considerable number of Basootos driven from their country, had obtained from the latter, permission to erect a village on the spot, where they commenced rearing flocks and carrying on a trade in ostrich feathers and skins of wild beasts. Having had the misfortune to displease the Zoola king, the village was one night surrounded by three hundred of his warriors who set it on fire and unmercifully put to death all the inhabitants that fell into their hands. Entoota, however, with his mother and brother, and a few other Basootos, providentially escaped, and fled to the desert. There, being reduced to the utmost wretchedness, they joined a party of natives who lived by hunting the hippopotamus and wild boar along the banks of the Caledon. Entoota, during this adventurous life, was frequently exposed to imminent peril. Once, he was hotly pursued by a hippopotamus which he had wounded, and at the very moment when he gave himself up for lost, he perceived a deep ravine into which he leaped and where his pursuer did not dare to follow him, and thus was saved. At another time, while chasing a flock of antelopes in company with his friend Taël, a leopard suddenly emerged from behind a thicket and made directly towards them. Without delay, they attacked and wounded it. Maddened by the pain, the ferocious animal leaped upon Taël, and was going to tear him into pieces when Entoota, by a well-aimed, vigorous blow of his club, stretched it dead at his feet. The skin by rights belonged to the victor; but with most laudable generosity, he presented it to Taël, saying, "friend! the skin of the leopard belongs to thee; for thou wert in greater danger than I."

These few facts, honored brethren, will suffice to give you an idea of the kind of life our departed friend led during his youth. After several years spent in misery and want, the exiled family returned to Thaba-Bassioo where they found rest and plenty, and what is of infinite more value,—the words of eternal life. Entoota was converted about two years ago. Naturally of a serious and thoughtful cast of mind, he had for a long period listened with great attention to the preaching of the Gospel, and by this means, Christian principles and feelings had found their way into his heart before his relations and probably himself were aware of it. He was one of those privileged individuals, who, although *children of wrath even as others*, still, owing to weaker passions and more sweetness and evenness of temper, avoid those excesses of wickedness into which so many others fall. His relatives have assured me, and I knew him well enough to believe their assertion, that from his earliest youth they had never known him to engage in any quarrel nor to utter an angry word.

Celibacy, so rare among these people, was dear to him; because it enabled him to devote himself more fully to promote the interests of his aged mother and brother. When these, as frequently happened, pressed him to look out for a wife,—to his brother he would reply: "Entlaloé! I have always observed that marriage tends to produce disunion among brothers, and such must never exist betwixt thee and me." His mother, he used to put off by saying: "my brother has a family of his own for which he must provide, I am therefore your only

stay ; let me remain single that I may be able to look to your wants with undivided attention." Then he would add smiling : " I am but a child, and my heart has hitherto found only sisters among the women." Still, he was at that time twenty-five years old, and the well-filled store of his mother, shewed plainly enough that his industry would have enabled him easily to provide for a numerous family. His humility, disinterestedness and cheerful obedience, made him also a great favorite of Mashesh, king of the Basootos, who often employed him on errands of importance and trust ; and though this exposed him to many dangers, and he received no remuneration for his services, he always faithfully and with alacrity did his utmost to fulfil his chief's commands.

It is not uncommon that a character, by nature comparatively so unblemished, proves a snare to him who possesses it and is apt to retard his conversion. This, however, was not the case with Entoota. Only, I must say, the knowledge I had of his natural good qualities, for a long time prevented my forming a correct opinion of his spiritual state, and distinguishing clearly what in his conduct was the genuine fruit and result of grace. At last, he one day opened his heart to me after having heard a sermon on these words : "*As for me and my house, we will serve the Lord.*" Josh. xxiv. 15. " I now feel (said he) that I can no longer, without sinning, remain silent on the change which God has wrought in my soul. Jesus Christ wishes to be served openly. It is already some months since my conscience was awakened. I heard as it were the Lord say to me : ' Entoota ! how canst thou escape my wrath and the punishment of thy sins ? ' I attempted at first to deceive the Lord as well as myself. I am only a child, answered I ; what sin can a child commit ? my assagay has never pierced a man, and I eat only what I have earned by my own labor. But the holy book which was lying open before me convinced me of my hypocrisy, for it said : *thou shalt not covet.* I then perceived that the root of all evil is in the heart. The same holy book said also : *thou shalt love the Lord thy God with all thy heart,* and further : *thou shalt serve him alone.* These passages thoroughly convinced me that during my whole life I had never really loved any object but self, and followed no other law but that of my own will. This made me weep and mourn. I felt the burden of my sins, but I was not cast down very long ; because Jesus said unto my soul : *come unto me thou that art laboring and heavy laden, and I will give thee rest. Take my yoke upon thee.* And now, (added he,) O minister of Jesus Christ ! I entreat you to baptize me into his name, and to put his yoke upon me, for I am resolved to bear it openly before all." I complied with his earnest request, and I must give him the testimony, that as long as he lived he did bear his Master's yoke, to the edification of the Church and the glory of the Saviour whom he loved.

The illness which proved fatal to our friend was very rapid in its course ; in fact we scarcely apprehended danger, when he was already at death's door. From the commencement, he manifested great resignation. Some days before he died, he said to his brother, " perhaps I shall remain with you all, perhaps I shall go away ; let the Lord

choose what is best for me." Dost thou feel much pain? asked his brother. "Yes, he replied, more than I can express; but God upholds me; when he took me into his service, he did not say that I should have no more pain to bear." One of the native brethren present then made the remark, that Entoota had always been renowned for his great physical strength. "It is true, (replied the latter,) I was once very strong; but my bodily strength was a snare to me, and the Lord has well done in taking away from me that in which I prided myself." The following day, his brother was so struck with the progress the disease had made during the night, that he fell on his knees and wept bitterly. "Why weepest thou?" asked Entoota. I am grieving for thee, my brother, answered he. "Entlaloé!" said then the sufferer, "I do not seek to deceive myself, and am well aware that I am in great danger, but let us both submit to the will of God; all he does is well done. Remain stedfast in the faith, my brother; thou wert converted before me, and it is in a great measure thy example and thy admonitions which led me to renounce the superstitions of our fathers and to seek the Lord;—O! never, never forsake our merciful Saviour." Entlaloé then read to him the 23rd Psalm, after which Entoota was heard to whisper to himself: "I wonder whether David, when he wrote this Psalm, was in the same circumstances in which I am now, that Psalm so well describes my present state, and is so full of comfort!" The following night, he woke his old mother who was sleeping near him, and asked her, "when will you bake the Sabbath-bread?"\* The day after to-morrow, said she; this is only the night of the fifth day. "Ah! mother, replied he, next Sabbath, I shall no longer be with you, my Lord has sent for me." This saying greatly alarmed the family. I was called to see him and soon perceived there was no hope of his recovery. After having administered a cordial which revived him a little, I begged he would open his heart to me and mention what he felt. "Ah!" said he, feebly, "my dear pastor, I would have much to tell you if my voice did not fail; do you remember the day when I told you that like Joshua I was determined to serve the Lord? Well! since that time I have been happy; I have believed in Jesus, he has forgiven my sins and he will not forsake me now that death is drawing near." During that day, which was Friday, he became hourly weaker: every thing foretold his speedy dissolution. Early therefore on the following morning I repaired to his hut. He was still sensible, but spoke only with great difficulty. On seeing me, he repeated twice in broken accents: "I am happy in Jesus." Soon after, he said to his brother, who was supporting him in his arms: "Entlaloé *hya otséla*, Entlaloé, I am going to sleep." His brother laid him down on his bed of skins and a few minutes after, Entoota sweetly breathed his last.

I could not for a long time tear myself away from the remains of the first Basooto Christian I had seen die. I was absorbed in the thought

\* At the French Protestant Missionary stations in South Africa, the Christian Basootos have, of their own accord, adopted the good custom of preparing on the Saturday the food intended for the Sunday; not in a spirit of legal servility, but in order to be more free on the Lord's-day.

of the overwhelming change which one fleeting moment had operated in this dear brother. A hut of rushes was the only dwelling he had ever inhabited; a few skins, coarsely sewn together, the only dress he had ever worn; a small flock of cows and sheep the only wealth he had ever possessed. I recollected that only shortly before, when attempting to describe to him the glory and felicity of heaven, I was regretting that he could form but a very imperfect idea even of the earthly objects with which the Holy Spirit has condescended in the word of truth, to compare the abode and enjoyments of the blest. This fleeting moment, however, had sufficed to carry him into the very midst of those scenes of unutterable glory of which no doubt, the golden harps of the seraphim, the crystal sea, the gates of pearl, are only faint and very imperfect images. O! the power of faith, exclaimed I at this solemn moment: by thee Entoota has taken hold of the promises of eternal life, although he could so little understand its nature! But what do I say? he *had* understood and felt that which essentially constitutes heaven. He had always attached to heaven the idea of a state where, during eternity, he would be free from sin, and where he would be able to adore, love and serve his Saviour without any more imperfection. That blessed state he has now attained! He died in the Lord, he rests from his labors, and his works follow him. O, may my own end be like that of Entoota the poor Basooto!

I am, with much respect and Christian affection,  
Honored Brethren,

Your's very faithfully,

E. CASALIS,

*Missionary.*

IV.—*Notice of the Religion, Manners, and Customs of the Siamese. By the late M. Brugniere. Translated from the Annales de la Foi.*

[We are indebted for the accompanying curious, and in some respects mournful, paper to our excellent contemporary *The Chinese Repository*. The Siamese are a people of whom we know comparatively so little, that even this statement of the Romanist priest, notwithstanding its admixture of error, and often to the Christian painful trains of reflections and sad conclusions, is still not without its interest. Not only does it shew us what the Siamese are, (though in some things we are disposed to doubt the strict accuracy of M. Bruguiere as to the religious views of these children of the White Elephant; but we have also an ungarnished tale of the mode by which the Papists strive to impose upon the heathen, by baptizing) sick children and dying adults under the garb of medicine venders; and their more distant supporters, by the falsehoods they relate of Protestant Missionaries,—for example, that

a Protestant Missionary and his wife, were scattering abroad piastres at Singapore, with a view to convert the people, but none were converted. The similarity between Popery and idolatry in Siam seems even to have struck the popish priest, so much so, that he finds no difficulty in designating the feasts of the heathen by popish names, and finding in the heathen festivals those elements which will make them easily transferrible from Heathenism to Popery. Such has been, and is, the affinity between Idolaters in all lands. Idolatry has a oneness of origin and issue that stamps it every where as the offspring of that great master-spirit of evil which still works in the children of disobedience. Not one convert, says the translator, has been made by the popish Missionaries in Siam !—ED. C. C. O.]

[The following account of the Siamese people, their religious observances and mythology, the priesthood, their manners and customs, and state of science among them, furnishes a general view of that country. The translation abridges the bishop's language a little in leaving out some minor particulars. The notes at the foot of the page have been furnished by a gentleman who has resided at Bangkok several years.] ED. C. R.

The inhabitants of this country are not called Siamese, but T'ai, that is, *the free people par excellence*; and if ever a name was misapplied it is here, for all the Siamese are born and die slaves of the prince and the high officers. After having toiled all day on the public works, they receive a little bad rice and sometimes blows, yet they are contented with their lot, and think that all is perfect among them.\* The origin of this people is not difficult to discover. According to a wide spread tradition among them, the Siamese descended from a colony of Burmans, who established themselves at Ligore; from Ligore these new colonists spreading along the sea, and turning northward founded Ayuthia, the ancient capital of the kingdom of Siam. In fine, physically, in religion, manners and customs, the Burmans and Siamese are almost the same, but the language is different. Although these two people have a common origin, there are no ties of friendship between them; on the contrary, a great antipathy. The Burmans† have often ravaged the territory of the Siamese; in the last century they even led the king and all his family into captivity. Our Christians suffered greatly from these wars and revolutions; in such unhappy times the missionary has his only resource and only consolation in uniting those who have fled to the woods, and leading them to a sure place. He must redeem them from

\* The Siamese may with more propriety be said to be slaves of the king. Children are sold into slavery by their parents, wives are the slaves of their husbands. The common people are liable to be called upon at any time by the local officers for their services, while the officers and nobility have made their knees and elbows callous by daily prostrations before his majesty, who may appropriately be termed *the master of a nation of slaves*.

† From the best authority it is pretty evident that the Siamese are the descendants of the Laos, whose spoken language strongly resembles the Siamese, and that the latter could not have existed as a distinct nation for more than four or five hundred years. But there is nothing in the written or spoken language to indicate that the Siamese were descendants of the Burmans.

slavery, and often redeem himself, procure rice for all, where even he has none for himself, and when he is deprived of all help, and of all resource from man. It is in these circumstances that the saying of Jesus Christ is verified, "If God nourishes the little birds, &c." I could cite facts to prove how divine Providence takes care of those who are of God, but it is not needed for a priest, and such a priest as you are, to furnish proofs of the goodness of God to man.\*

Before proceeding to speak of the manners and usages of the Siamese, I will endeavour to give you an idea of their religion, but I must in advance exhort you to have courage, for you need it in reading all the absurdities and extravagancies I am going to describe. The talapoins, who are the priests and teachers of religion, differ on many points. The greatest number among them know not how to read the ancient religious books, and yet each one arrogates the right of adding, or of contracting certain articles; they forge fables which they proclaim in public; they require to be believed on their word, but they contradict one another, which excites disputes and even laughter, and makes those present laugh at their expense. They do not maintain much authority over princes or people. I will here confine myself to reporting the articles of faith generally admitted among the Siamese, first giving you a summary of their doctrine, and afterwards explaining each article separately.

1. The multitude of their gods is innumerable, several of them are married, and have children, others are unmarried. The idols are images of the divinities.

2. There is one among them who is eternal, and who necessarily exists, but he is not the greatest of gods; another, whom they call *P'ra-p'u-t'i-chau* has more power, although he has been created; the first is called *P'ra-hin*.

3. The heaven and the earth are eternal, and exist necessarily, but nevertheless *P'ra-p'u-t'i-chau*, who is not eternal, but was created, who is born and dies on the earth, created the heaven and the earth.

4. They have angels, who are uncreated.

5. All men draw their origin from a single man and woman.

6. The soul is immortal (the Siamese have no idea of spirituality).

7. There is a heaven and a hell; the heaven is above our heads, hell is beneath our feet; there is fire, but it is not eternal.

8. There are demons, but it is not known whence they came; they have a chief, who is at the bottom of hell, the others are his satellites, and some of them are on the earth; they torment the reprobate.

\* From the allusion to the disciples of the Romish faith, the reader would naturally gather a more favorable opinion of their pious self-denial and consistent life, than would be drawn from a personal observation of those of the same faith, now inhabiting that country; who are even in the estimation of the Siamese, proverbially indolent, filthy, and licentious. It is a common report among the Siamese, that among the Romish priests in that country, the man who performs the marriage ceremony retains the bride for several days at his own house. And it is somewhat remarkable that among the boys, constituting one of their schools designated a college, is a youth, whose complexion and features bear a striking resemblance to those of the bishop.

9. There is a god who writes the actions of good men or others; he is called *P'rap'um*.

10. The souls of the dead individually undergo judgment.

11. Men can easily avoid hell, but not so with women; they can only surmount this difficulty, by making great donations to the talapoins; it is proper that if their salvation depends on this condition, they shall all be saved.

12. All animals are our brethren, they have been men, and will become so again; trees are animated.

13. There was formerly a deluge in Siam; the god *P'ra-p'u-t'i-chau* placed a rainbow in the clouds to assure men against the dread of another deluge.

14. There will be a general resurrection; this world will come to an end, *P'ra-sian*, who has already come, will descend a second time upon the earth, and make men eternally happy.\* (*P'ra* means god, and *P'ra-sian* the god Sian or the Messiah.)

The morality of the Siamese is reduced to two points: to make gifts to the talapoins, and to kill no animal; the more a man eats, the more merit has he before God.

I will not speak of the abominations they relate of their gods, for I do not know them myself. I know only that an honest man cannot hear these licentious histories without experiencing a lively feeling of indignation, and without silencing the impudent narrator. Yet such is the matter of the discourses which the talapoins make in the public places to auditories composed of every sex and every age. It is as immoral as the religion of the Greeks and Romans, for the devil is always like himself.

From all eternity, there has existed a god who is called *P'ra-hin*. This god had a hen, and desirous one day to try his power, he collected a pile of excrements his hen had made, which he formed into two small dolls, to which he gave animation; hence came the first man and the first woman. The deluge came soon after.

The angels who have existed from all eternity are charged with the government of heaven and earth; they are not gods, but have a more perfect nature and much more power than man; they govern all, yet it does not seem that any being has confided to them this administration. Heaven is divided into twelve stories of a concave form; these

\* In this summary of the religious creed of the Siamese, the bishop has given us some ideas which appear scarcely compatible with the Buddhist system which they embrace. He states in the 6th article that they believe the soul immortal, whereas the consummation of their religious hopes is *annihilation*. He speaks of a general judgment, which appears scarcely in harmony with the usual belief of the Siamese, that there is a *transmigration* of being from brute to man, and from man to superior being, and also the reverse according to the merit, or the demerit of the individual. It may here be remarked that there is a want of uniformity in the religious opinions of the Siamese priesthood, and recently a number of the more enlightened and leading members of this class rejected many of the absurdities of their books, and professed views more in harmony with reason and a pure religion; and it is to be hoped that the time may not be distant, when instead of being the blind leaders of the blind, they may enjoy not only the enlightened influence, but the spiritual power of Christianity.

twelve heavens are sustained by a high mountain which is called K'ausoumeng. The angels are distributed in these twelve heavens, some are white, some red, others green; I do not know that there are other colors. They are generally of a colossal stature. There is in the midst of heaven a great basin, where the angels bathe; when there is too great a number, the basin overflows and causes rain. Lightning is caused in two ways; first, a woman shakes a mirror in the air to mock us; second, the angels strike fire with a brick. Thunder is caused by a horrible giant who lives in the air; when he growls at his wife, he causes the earth to tremble; but not always contented with grumbling, he sometimes follows her, hatchet in hand, and if in the paroxysm of his fury he lets it fall, it produces a thunderbolt.

P'ra-at'it and P'ra-chan are the sun and moon. These two gods were men, and brothers; while on earth, they gave alms to the priests, the elder gave a great sum of gold every day, the second gave silver, and a third brother gave only rice. At their death they became gods, the first the sun, the other the moon; the last as a punishment for his avarice was metamorphosed into an exceeding black monster, with only arms, nails, and ears, he is called P'ra-rahū. This chastisement has not made him better; jealous of the happiness of his brothers, he has sought for a long time to kill them; they have frequent combats, which are the cause of eclipses. The Siamese do not like to have him overcome the sun and moon, and make a great noise to make P'ra-rahū give up his prey. During the time of an eclipse, nothing is heard but great noises, as beating gongs, firing guns—the king causes the cannon of the fortress to be fired, and the uproar is complete; it will be more easy to cause the eclipse to cease than to cure them of this prejudice; they censure Christians for not regarding it. 'You second Pharans,' say they, 'you do not care for the heavenly luminaries, since you do not help them in such pressing dangers.' They say it is not the earth that goes, but the sun; on rising he mounts an elephant, and when he reaches the meridian, i. e., at noon, he dismounts and rides a buffalo or a horse (for it seems to me I have heard of both), and thus descends the heaven until he conceals himself behind the mountain K'ausoumeng; it is not necessary for him to pass beneath the earth, because there are no inhabitants—they could not keep their feet if there were. Some of the stars are divinities; the fixed stars are set in the firmament. The Siamese doctors are not agreed upon the obscurity which they see in the moon; some say that it is a great tree, others that it is an old woman pounding rice; and few of the most instructed say that it is a man occupied in making a casket.

The earth, air, sea, and rivers are gods; the earth is flat, a large buffalo sustains it with his horns. The tides are occasioned by an enormous crab; when it goes out of its cavern, the waters rise; when it enters, the tide falls. It is not the ignorant only, but the well instructed who believe these absurdities, nor is it always prudent to undeceive them. On relating geographical and astronomical facts, the European is regarded as an impostor. A king of Siam once replied to an English ambassador, who was telling him some facts of this sort, that he lied.

Of the gods, two are visible, the rest are invisible. The most celebrated and greatest is P'ra-p'u-t'i-chau or P'ra-chau. He was born, I know not when, for he had a father and mother. When a man, he committed all sorts of crimes, and was called Songmana-caudom, that is, the Ox-stealer; finally, being ashamed of his conduct, and desirous to become a god, he dressed in yellow, and became a religious monk; he soon had 500 disciples. Tired of being always in the same pagoda, he travelled to Ceylon, from thence he came at a single step to a mountain which is above Ayuthia; overtaken by the rain, he sought refuge in a grotto which exists to this day. He left there the print of his body: he instituted the talapoins. Having been begging, he ate such a great quantity of pork that his stomach burst, and he died of hæmorrhage before having changed his robe, which in the eyes of the talapoins is a certain sign of reprobation. They add that their god wished to return to Ceylon before his death; he left his yellow robe for his disciples; he who took it became a god, and became a man again on laying it down. At his death, P'ra-p'u-t'i-chau was annihilated; and nevertheless he was god, and is yet; he is even the most powerful of the gods, and P'ra-hin, who is self-existent from all eternity, who created the father and mother of P'ra-p'u-t'i-chau, has been obliged to cede to him the superiority. P'ra-p'u-t'i-chau is not eternal, and yet he created the heaven and the earth which are eternal; when he came into the world, the earth existed, and yet he created it.

He is in hell, since he died with his yellow robe; he is not in hell since he is god; he even is nowhere, since he is annihilated. Nevertheless the talapoins have his body, which was at first deposited in a coffin, but a person having indiscreetly approached too near the bier, the annihilated god arose and killed him with a kick of his foot. Would you believe the talapoins receive all this doctrines? The fact is certain. A Siamese king was so shocked at this article of belief, that he wished to efface it from their religion, but did not succeed. When pressed by Christians, they change their defense; P'ra-p'u-t'i-chau was born before the heavens or the earth existed; where then, it is asked was his father or mother, or where was he himself, since he had no place of abode? They know not how to reply, except "It is thus in our books;" or rather they laugh and change the subject. Those who are a little instructed know the hollowness of their religion, and make it a point not to enter into dispute with the Christians. 'Do not dispute with the Parans,' (that is Christians) say they, 'for they make so many objections, they ask so often the why and the how, that you will be obliged to keep silence.'

All that pertains to P'ra-chau, is an object of veneration for the Siamese; from time to time the king sends to Ceylon a vessel richly ornamented to bring some relics of this pretended god. It is not three years since the last voyage. The cavern where he retired, the fountain which flows there, the print of his foot, have become objects of pilgrimage for the Siamese.\* The vestige of the foot is about five feet long,

\* This pretended footstep of Budha, a short distance from Ayuthia, and about one hundred miles north of Bangkok, is covered with a temple, and is made the place of an annual visit by the people from the capital and country, of all classes,

it is spread over with precious stones, and covered with cloth of great value; they set around it iron rods on which pilgrims place the gold-rings which they offer to the god. The king places guards there in order that none may remove the offerings.

A long time after the death of this god, an impostor cut all the prints of his foot and body of P'ra on a stone, and published the wonder; the Siamese superstitiously believed without examining. The neighbouring talapoin profited by it to obtain alms abundantly, and published then that they had the body. They gave monkey's teeth to pilgrims for those of the god, and it is said they still distribute them. The talapoin are believed in all they say; some of them killed a child for the sake of his jewels, and placed the body before one of their idols, smearing its mouth with blood; they then went to the king to accuse the idol of having ate the infant. The king believed without examination (the god could not deny it), and the idol was condemned to have his mouth shut with a padlock, and to be called the infamous eater of men. The cheat was afterwards discovered, and the talapoin were condemned to death, but the poor god still preserved his name and padlock.

The two brothers of P'ra succeeded one after the other to the dignity of chief of the talapoin; (I am obliged to use terms employed in the Catholic Church to designate the different grades of talapoin, but am very sorry that I cannot otherwise express my thoughts.) The talapoin form a species of religious order and hierarchy; they have a general, provincials, priors, private religionists, novices, and disciples; and finally savans and doctors. According to their code, a private should obey the chief of the pagoda in all things. Towards 4 A. M. they give a signal for the people to begin to prepare their food, and about 6, they go out to demand alms. The devotees, especially the women, wait in a respectful posture while the priest passes; they give him rice, fruits, cakes, &c., and sometimes silver, which he usually receives without saying a word, or thanking or saluting the donor. The talapoin, on returning to his wat, prostrates himself before his superior, and confesses. Their sins are of a particular kind, such as having looked aside, or looked too far before, or returned a salutation, or killed some insect by mistake; the confession made, the superior inflicts a convenient penance. They teach, however, that to kill an insect, even by mistake, is an unpardonable sin;—but contradictions give them no trouble.

When all have returned from their circuit, the superior leads them into the refectory; if the produce has been considerable, they stuff themselves with food till noon. The rest of the day is devoted to play or sleep. From noon till the next morning, they can eat nothing, but they are accused of violating this as well as other primitive rules.

Towards 6 P. M., the sound of the drum calls them together, and all the exercises are announced by the sound of the gong. In the interval from 6 to 9, they recite a form of prayer, which lasts an hour, and which few of them understand. In some pagodas they pray every

high and low, priests and people; but it requires more than ordinary powers of imagination to discover any marks of deity, except the impress of His hands who hath made all things by his word.

morning a quarter of an hour : but this custom, they say they got from the Christians. The talapoins dress in yellow, and shave their heads and brows on the 1st and 15th of every month. They cannot according to their rules wear silk, but must lie on a plank, and speak to no one, and carry a fan to keep them from seeing more than a few feet. A layman armed with a large stick must always be at their side to strike them when they violate these rules, but the king, who is the head of the religion, dispenses with all these observances. The lay corrector accompanies the talapoins only when they enter the king's palace. The talapoins may be regarded as the ministers of the Siamese religion ; they give the people a kind of holy water, to which they attribute great virtue ; the newly married must prostrate themselves before them to be sprinkled with this water. There are also several rites which they have copied from the Christians ; they have a Lent, an Easter, tapers, rosaries, relics, holy-water, &c., as we have. They write the names of their gods on a piece of paper which they fold in linen and tie it to bands which the religious wear, thinking it a preservative against evils.

They have also ordinations. The admission of laymen to the priesthood takes place at the beginning of Lent (July). A little before this time, the prince bears in pomp to the pagodas some arrack and some betel for the talapoins ; a piece of wood for cleaning the teeth, and flowers of the nymphæa for the candidate. They place him in a boat with an old talapoin. The friends accompany him and the curious also. The cortége moves toward the pagoda at the sound of instruments. They sing licentious songs in honor of the gods, but in language not understood. Arrived at the pagoda, the candidate is introduced into the hall of ceremonies ; the superior sitting on a mat, tailor-fashion, holds in one hand a fan, in the other a mallet of gilded wood. The candidate prostrates himself before him. The superior asks, what has been your conduct in the world ? Are you married ? Are you in debt ? Do your creditors and your parents consent to your entrance into the wat ?—Concluding by enjoining him to throw from him his profane dress (the dress in white), and to clothe himself with yellow ; which being done, he is then called *p'ra* (a god) ; putting a fan and a pot in his hands, they adore him. The talapoins do not salute any body, not even princes ; but the people must salute, or rather adore them, for these men are called gods. The salutation consists in joining the hands, and bringing them in front. These strange divinities are not unchangeable—it is the robe which deifies them. If they leave it off, or if it be taken from them, they become men. After three months' residence in a pagoda, a priest may abandon his state and retake it at will.\* To be advanced a grade, the talapoin must retake the secular

\* The wats (what are here called pagodas), consist of a temple, or temples, containing images, and are surrounded by pagodas and dwelling-houses for the priests, and constitute the only school-houses and colleges for Siamese youth, and the priests are their only professors and teachers. It is customary for Siamese boys of all classes to enter these wats to learn to read, and as the language is simple, a few months are sufficient for them to learn to repeat the sounds found in a Siamese book, but many close their studies without learning to read intelligently, though this constitutes with them the sum of an education. Thus every Siamese boy is

habit, and enter a second time into the pagoda. They cannot make a profession until they are 20 years of age; before that they are candidates.

The superior has the same authority as a bishop in the Roman Catholic church. His jurisdiction extends over a certain number of pagodas. It is said that at his death, a council assembles. A layman nominated by the king presides, who collects the suffrages, and chooses one to fill the vacancy. The general, who is chief of the talapoins, has jurisdiction over all the pagodas in the kingdom. At his death, the king chooses his successor from among his four assistants. The talapoins are the depositaries of religion among the Siamese and Burmans.\* They speak Pali (the Latin of the Siamese), when they understand it; it is composed mainly of Malabar and Cambodian words, with some Malay and Siamese terms. Their religious books are in this language, written on leaves of the palm tree, eight inches long by an inch and a half broad. These books and characters much resemble those of the Sanscrit language, if they were not once the same. Lent is not a season of mortification. It commences in July, and terminates in November. They preach in their pagodas, and elsewhere during all that time, inviting the people by the sound of the gong to come and hear them.

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taught not only to preserve the yellow cloth, but actually to wear it himself, but though they shave the head, and wear the yellow cloth while in this capacity as novitiates, they have nothing to do with the duties of the priesthood more than to carry the rice-pots and row the boats of the priests, as they pass from house to house to gather their daily food. The priests eat in the morning and take nothing after 12 o'clock, but a cup of tea; a supply of betel-nut furnishes an occasion for an unceasing demand upon their powers of mastication. Every morning before sunrise the priests are out, each with a large iron pot or kettle for receiving their rice, which has been boiled by the women of the respective families, and by them or their children is dealt out by a small ladle full to each priest as they pass in silence, while the donor adds to the gift an expression of reverence by folding the hands and raising them to the forehead. The king and his nobles thus with their own hands deal out rice to the priests. It is stated of one of the high ministers of state, that he had an African slave, who for some misconduct had by his master been promised a flogging. But the slave went and had his head shaved, and put on the yellow cloth, and the next morning passed before his master with his rice-pot, and received from him a portion of his bounty and his salam. At certain seasons of the year, and on festival occasions, they receive from the king and his subjects yellow cloth of cotton and crape. They receive also from government an allowance in money of from two to six ticals per month, according to their rank and station. Their number at the capital is estimated at twenty thousand.

\* The bishop is very safe in stating that the Siamese priests 'speak Pali when they understand it.' This is unfortunately very seldom the case, and then it is used in the recital of prayers rather than in conversation. The statement that the 'Pali is composed mainly of Malabar and Cambodian, with some words of Malay' is rather hypothetical. Much is said in this connection about the analogy between the Siamese and Roman Catholic religion, but if the disciples of the latter find any cause of exultation in this resemblance, they must yield to the former the merit of originality, while the Catholics have here, as in other countries, labored to conform their customs to the prejudices and usages of the nations where they may chance to be. They have in Siam carried the principle of conformity to such an extent, as to render it extremely difficult in some cases to draw the line of distinction between their forms and those of pagan worship. 'Lent and Easter,' when applied to the Siamese religion, are merely terms used for accommodation.

At an appointed time a young priest appears bearing a great vase, which contains the books of religion enveloped in precious silk. The assistants prostrate, listen with avidity to absurd and revolting recitals, mixed with obscene anecdotes often invented by the talapoins themselves. At the close of the sermon, they give notice that he who will give the preacher such meats seasoned in such a manner, will acquire much merit. After finishing his discourse, he carries with him baskets filled with fruits, meats, cakes and money. The rich invite them to preach in their houses, and make them the same offerings. During Lent they preach daily, and eat everywhere. Easter is called *Passa*, and falls almost always in the month of November. At this time the king and court visit the principal pagodas, and offer new robes to the talapoins. This meeting of richly decorated barques with their colors is truly a magnificent spectacle; the cries of the rowers mixing with the sound of the instruments: the arms of the soldier glistening upon the surface of the water. But how painful the thought, that this pomp is to honor the devil and his ministers. The white elephant, the monkey, the horse, and the white rat are invited to the ceremony, for they say it is a feast of white animals. The people visit the pagodas, have processions everywhere, with cries and noisy tumults; they sing and laugh. Arrived at the pagoda, they hardly notice the gods, not coming to pray or to offer sacrifices; the whole time is passed in eating and drinking. These orgies continue whole nights. It is thus they keep holy their Easter. Although the Siamese profess to believe that they are forbidden to take fish, they are daily guilty of this crime. To appease the god of the river, who is irritated by the daily murders, and other offences of which the Siamese are guilty, such as throwing excrements into the river, striking the water in rowing, &c., they make offerings of fruits, eggs, rice, desiring him to forget his chagrin, and to eat with a good appetite what they offer him. The talapoins externally, are rigid observers of the rule forbidding the killing of animals;—fishermen are stoned, if they fish too near the pagodas. Their houses are general hospitals for monkeys, hogs, fowls, pigeons, &c.; and it is said, that more than once these guests have violated the rites of hospitality and eaten their hosts. In charity, as they say, towards their parents, which have become such, they nourish dogs, cats, and monkeys. Unhappily these beasts are not always grateful. A captured tiger was once near being killed, but spared at the request of the priests; the first use he made of his liberty was to carry one of them off into the woods. They exercise no jurisdiction, but if desired will bless houses, and visit the sick to teach them the way to heaven. When they enter a house, their feet are washed, and they are adored; those who perform this make a merit of it. After this the family idol is taken into the chamber, with which the priest makes a vast number of superstitious ceremonies: he forces the dying to cry out *Hora-hang! Hora-hang!*—one of their gods. If the priest be invited to a funeral ceremony, he enters a boat with the deceased, reading a book on the way to where the body is to be burned; he gently removes the cloth from the coffin, which with other things of the kind is his perquisite.

Every year, during the inundations, the king sends a deputation to

command the waters to retire ; who prudently choose the right time. They were not so happy when called to Bangkok to drive away the cholera, for several died while making their diabolical ceremonies.

They teach that to be a talapoin is a meritorious work ; to be one a long time is more meritorious ; to be one till death is a great sin. If they die with the yellow robe on, they are infallibly damned ; this robe goes to hell where it is suspended on a great bar of iron, which breaks seven times a day, so great is the number of yellow clothes hanging on it.

The Siamese both despise and adore this system of religion ; at the death of a talapoin they dispute for his body ; it is decided by placing the body in a boat in the middle of the river ; the two claimants, in other boats row in opposite directions ; the one whose cord breaks, is vanquished, the other bearing the corpse away to burn it. The king himself is greatly devoted to them, though he confesses that the conduct of his gods is scandalous. He nourishes 350 daily with the best of food, and gives to them the best of his presents with his own hands, while his soldiers suffer with hunger. No kind of meat is forbidden, provided they do not kill the animal ; although it has passed into a proverb, that he who kills the beast commits the crime, but he who eats suffers the penalty.

They teach that the merit of the donor is increased by the amount the priest is able to devour ; wherefore they gorge themselves to acquire this merit. The heads of the pagodas, after devouring a bushel of rice, fruits, pork, &c., get their disciples to squeeze their bellies that they may resume their repast. A rational man would hardly believe that such brutal gluttony could be ranked as a high virtue. ‘ How,’ said a Siamese to me, ‘ could we know that our talapoins were gods, if they did not eat so much ?’

There are also female talapoins ; for the most part old women, a few in number, who having no other resource, retire into a convent or *haran* ; they dress in white, and count their beads ; are allowed to speak with their neighbors, or amuse themselves, provided the rosary is in their fingers. They are not goddesses, although they have the right of demanding alms ; while they receive much less regard than the male talapoins. The people called them *Xi* ; they live without the precincts of the pagoda ; when they pray, they are obliged to turn their backs.

After P’ra-p’u-t’i-chau, the most celebrated god is P’ra-sian, i. e. God Messiah. He was born near Ayuthia, in a village still bearing his name ; he had no father, and his mother died ages since ; in his youth he was disobedient ; e. g. his mother forbade him fishing, but he always had a line in his hand. He was exhorted to become a talapoin, but he constantly refused ; till suddenly he reformed, gave up fishing and became one ; although he never studied, he was able by inspiration to speak Pali, and became the most learned doctor in the religion ; at his death he became a god. A golden statue was erected to him, but the head could not be joined to the trunk, until the god himself, whose corpse was not yet burned, came and did it ; they profess still to have this statue. P’ra-sian is one day to return to this world to make it happy ; extraordinary signs in heaven and earth will attend his second

advent ; this present world will end ; before which there will be great wars, men will destroy each other, and diminish in stature, till they are no larger than pygmies requiring hooks and ladders to pick the beans in the gardens. Before the end, there will be two suns, then three, increasing to seven, which will occasion great calamities. When the second sun appears, the rivers will dry up, and then the waves of the sea ; all vegetation will gradually perish, and then all animals will die, man being the last, when the world will be reduced to ashes. P'ra-sian will then descend from the heavens, and cause men to rise again, when the earth will be transformed to a pleasant garden. There will then be no more trouble, nor sickness, nor hell ; men will be immortal, enjoying eternal peace and felicity, occupied only in contemplating the august face of P'ra-sian. To hasten the coming of this liberator, alms must be freely given to the talapoins.

P'ra-t'umala is a god who has the power of recovering souls from hell ; when he descends there, the fire is extinguished. Reprobates always address their prayers to this deity.

P'ra T'at Xulamuni resides above the twelve heavens of the angels ; he is of colossal stature like a column, and green complexion. Men who die righteous are presented before him to worship him ; and they are better received by him if they add to their works the lotus flower. After passing some time in heaven, these beatified souls are permitted to return to the earth, where they become lords, princes, and even talapoins. Here they commence a new course ; so we see that one who has been to heaven may go to hell, and the reverse.

P'ra Vet Somdon was at first a bird, then a serpent, an ant, and after being successively metamorphosed into all sorts of animals, became a great lord. Disliking riches, he became a solitary hermit, giving all his goods to the poor ; after death he was numbered with the gods. The talapoins love to discourse upon his abominable impurities, when they are sure to have hearers.

P'ra-p'um is a busy god, engaged in writing the good and bad actions of men in a book. He is often placed in shrines or niches before the houses of the people. The prince of demons, is P'ra Jom, the king of hell, and judge of souls ; he holds assizes four times a month. P'ra-p'um brings his book, and the culprit is punished according to its contents. Jom-p'ra-ban, hideous giants, with long tusks, are the executioners of the sentence. Their duty is to guard the gates of hell, to bring down the souls of the dead, and torment the lost. The guilty are thrown into a lake of fire and sulphur ; a doom common to them all ; but there are special punishments, according to the different crimes. He who fishes with a line is hung by the neck, upon a great fish-hook, like a fish. The head and belly of him who kills a hog are split open. The talapoins who eat at forbidden hours have to swallow melted copper.\* For some crimes, the soul is empaled upon a young tree, where it remains until this tree falls to decay through age. He who steals from a temple, or deposits excrements there, will be transformed into a monster with a belly as large as the kingdom of Siam, and a mouth as

\* These penalties are as seldom inflicted as the threatened consequences attend the following crimes.

small as the eye of a needle. He who sleeps when a priest preaches will be turned into a green worm, or into a toad if he is caught napping in a pagoda. After undergoing these pains for several centuries, a soul enters the body of an animal; when the animal dies, it passes into other successively from an elephant to a monkey, and finally again becomes a man. There is a woman in Bangkok, who like Pythagoras, recollects having been three times metamorphosed before entering her present human form.

Owing to this false persuasion that animals are our brethren, they are forbidden to be killed. Devotees buy living fish and throw them into the river. They nourish hogs, and other animals in their pagodas, until they die a natural death; but never establish hospitals for human beings. Such is man deprived of the light of religion.

To show the criminality of killing animals, they relate that a devotee of the talapoins who made such extraordinary alms to them, that the water necessary to wash the rice he gave them would float a large vessel, was one day washing his beard, and killed a small fish by mistake. He thought there was nothing to fear from this accident, but when dead, he went to hell, to his great surprize at seeing his hopes so cruelly frustrated. "Who," said he, "without injustice can refuse a little rice to one who gave so much to the talapoins?" "It is true," he was answered, "you have done many good works, but in killing the fish you lost all your merit. To console you, however, look at that mountain whose top is hidden in the clouds; every ten thousand years, two angels come and gently clean its summit with a fine linen cloth, and when by the effect of this operation, it is levelled with the plain, you will escape from out of this place." In spite of this formidable sentence, the Siamese kill and eat animals as other nations do.\* I travelled with a man, who insisted that men and animals were brethren, but he made no scruple to kill and eat all the fowls which fell into his hand. I observed to him, "If it is true, according to your principles, that this hen may be your sister, you commit a horrible crime in killing and eating one of your kinsmen." "Very well," says he, "good faith excuses me; I am innocent of her murder till she shows me a certificate of her parentage."

Though forbidden to kill animals, they have not an equal affection for all; they hate the dog, and a man is disparaged who caresses one in their presence. Strangers should be careful not to fondle a dog, lest he shock their prejudices. They like the cat, however, because it strangles rats which eat the sacred books. Ravens and vultures rank as angels. Hares are thought to be cunning and sagacious, and all the address which other nations ascribe to the fox is here given them. But nothing can equal their veneration for the white elephant; the king at least must have one as a palladium for his own life and the prosperity of the empire. If the elephant dies, the king loses all the merit acquired in nourishing him; he is himself likely to die the same year, hence the great pains taken for his health. This elephant has the title of *Chau'aja*, answering to *grandees* of the first class among

\* The crime consists not so much in eating as in killing the animal, hence the priests excuse themselves for eating flesh by saying that others killed it.

the Spaniards; they take rank immediately after princes of the blood. One who should call him by his proper name would be severely punished; he lives in a kind of palace with a numerous court of officers, guards, valets, &c.; he wears a kind of diadem on his head, and gold rings on his tusks, he is served in golden vessels, and fed on sugar-cane and delicious fruits.

(To be Continued.)

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### V.—*Sandwich Islands.*

[Much has of late been written in the public prints to the prejudice of Missions in the Sandwich Islands. We had intended in the present number of the *Observer* to take up the subject at length. In the mean time, a file of papers from the Islands has reached us, from which we have selected the accompanying account of the past and present state of one of these once barbarous, but now materially civilized and Christianized Islands. We hope to enter upon the subject of the South Sea Missions and their results in an early number. The perusal of the present paper in the interim cannot but excite the grateful exclamation of every sincere Christian, What hath God wrought! while it will lead him to pray that God would preserve the vineyard lately planted, from the violence of cruel and bloody men, the arts and devices of wily Jesuits, and the religion-destroying tendency of Popery in all its forms.—EDS. C. C. O.]

“ These Islands, as may be seen by a glance at the map, situated in about 20 degrees north latitude, and 160 west longitude from Greenwich, form a group quite distinct, and stand alone in importance in the north-east Pacific. The names of the islands of this group, numbering them from the south-east to the north-west, are Hawaii, Maui, Molokini, Kahoolawe, Lanai, Molokai, Oahu, Kauai, Niihau, and Kaula. Molokini and Kaula are mere uninhabited rocks. The four most important islands are Hawaii, Maui, Oahu, and Kauai; Hawaii is the largest, but Oahu is the commercial center, having a very secure harbor, which gives rise to the large town of Honolulu, the principal residence of foreign agents, merchants and mechanics. The islands have not been so accurately surveyed as to calculate with entire precision the number of square miles, though the common estimate of 8,000 cannot be far from the truth; 500 less than in the state of Massachusetts.

A census of the islands has been taken, but it cannot be relied upon with full confidence. From it we may estimate the present inhabitants of the whole group, with some degree of approximation to truth, to be not far from 108,000, about one seventh of the population of the above named state of Massachusetts. The population of these islands, therefore, averaging the whole number of square miles, is one seventh the

density of the state of Massachusetts, though in fact the people are not scattered over the whole surface, but live mostly in villages and on the sea-shore, leaving the interior of the islands with scarcely an inhabitant.

The surface of the country is exceedingly diversified. There may be seen extensive plains, high hills, secluded valleys, deep ravines, frightful chasms, towering peaks, majestic mountains, and the yawning craters of immense volcanoes.

The vegetation and climate of the islands are quite as diversified. The interior of the islands, where the ground is uniformly elevated, is cool, rainy, and abounds in luxuriant vegetation, thickets and forests. The windward side of the islands, or the side constantly exposed to the trade wind, is more frequently refreshed with rain than the opposite side, and is of course uniformly more verdant, except where covered with fields of recent lava. The low land on the leeward side of the islands is uniformly dry and barren, except in valleys and on plains where it is watered by irrigation from the streams that flow down from the mountains. And as one glances at the contrast presented every few rods between perfect desolation and luxuriant verdure, he is forcibly reminded of the expression of the prophet that "every thing lives whither the river cometh."

The islands are not, as I have seen somewhere stated, surrounded by a coral reef. There are reefs of coral in some few places, on the leeward side, but the shore is for the most part free from every obstruction.—*History of Sandwich Islands, by Sheldon Dibble.*

#### ISLAND OF OAHU.

This beautiful island is about forty-six miles long, and twenty-three wide. Its appearance from the roads off Honolulu, or Waititi, is remarkably picturesque; a chain of lofty mountains rises near the center of the eastern part of the island, and extending perhaps twenty miles, reaches the plain of Eva, which divides it from the distant and elevated mountains that rise in a line parallel with the north-west shore. The plain of Eva is nearly twenty miles in length, from the pearl river to Waiarua, and in some parts nine or ten miles across. The soil is fertile, and watered by a number of rivulets, which wind their way along the deep water-courses that intersect its surface, and empty themselves into the sea. Though capable of a high state of improvement, only a very small portion of it is enclosed, or under any kind of culture; and in travelling across it, scarcely a habitation is to be seen. The whole island is volcanic, and in many parts extinguished craters of large dimensions may be seen; but from the depth of mould with which they are covered, and the trees and shrubs with which they are clothed, it may be presumed that many ages have elapsed since any eruption took place. The plain of Honolulu exhibits in a singular manner the extent and effects of volcanic agency; it is not less than nine or ten miles in length, and, in some parts, two miles from the sea to the foot of the mountains. The whole plain is covered with a rich alluvial soil, frequently two or three feet deep; beneath this, a layer of fine volcanic ashes and cinders extends to the depth of fourteen or sixteen feet; these ashes lie upon a stratum of solid rock, by no means volcanic, but

evidently calcareous, and apparently a kind of sediment deposited by the sea, in which branches of white coral, bones of fish and animals, and several varieties of marine shells are often found. A number of wells have been recently dug in different parts of the plain, in which, after penetrating through the calcareous rock, sometimes twelve or thirteen feet, good clear water has been always found; the water in all these wells is perfectly free from any salt or brackish taste, though it invariably rises and falls with the tide, which would lead to the supposition that it is connected with the waters of the adjacent ocean, from which the wells are from 100 yards, to three-quarters of a mile distant. The rock is always hard and compact near the surface, but becomes soft and porous as the depth increases; and it is possible that the water in these wells may have percolated through the cells of the rock, and by this process of filtration have lost its saline qualities. The base of the mountains which bound the plain in the interior, appears to have formed the original line of coast on this side of the island, but probably in some very remote period an eruption took place from two broad-based truncated mountains called by foreigners Diamond Hill and Punch-Bowl Hill, evidently extinguished craters; the ashes and cinders then thrown out, and wafted by the trade-winds in a westerly direction, filled up the sea, and formed the present extensive plain; the soil of its surface having been subsequently produced either by the decomposition of lava, or the mould and decayed vegetable matter washed down from the mountains during the rainy season of the year.

Across this plain, immediately opposite the harbour of Honolulu, lies the valley of Nuanu, leading to a pass in the mountains, called by the natives *Ka Pari*; the precipice of which is well worth the attention of every intelligent foreigner visiting Oahu. The mouth of the valley, which opens immediately behind the town of Honolulu, is a complete garden, carefully kept by its respective proprietors in a state of high cultivation; and the ground, being irrigated by the water from a river that winds rapidly down the valley, is remarkably productive. The valley rises with a gradual ascent from the shore to the precipice, which is seven or eight miles from the town. After walking about three miles through one unbroken series of plantations, the valley becomes gradually narrower, and the mountains rise more steep on either side. The scenery is romantic and delightful: the bottom of the valley is gently undulated; a rapid stream takes its serpentine way from one side of the valley to the other, sometimes meandering along with an unruffled surface, at other times rushing down a fall several feet, or dashing and foaming among the rocks that interrupt its progress; the sides of the hills are clothed with verdure; even the barren rocks that project from among the bushes are ornamented with pendulous or creeping plants of various kinds; and in several places beautiful cascades roll their silvery streams down the steep mountain's side into flowing rivulets beneath. The beauty of the scenery around increases, until at length, after walking some time on a rising ground rather more steep than usual, and through a thicket of hibiscus and other trees, the traveller suddenly emerges into an open space, and turning round a small pile of volcanic rocks, the *Pari* all at once bursts

upon him with an almost overwhelming effect. Immense masses of black and ferruginous volcanic rock, many hundred feet in nearly perpendicular height, present themselves on both sides to his astonished view; while immediately before him, he looks down the fearful steep several hundred feet, and beholds hills and valleys, trees and cottages, meandering streams and winding paths, cultivated plantations and untrodden thickets, and a varied landscape many miles in extent, bounded by lofty mountains on the one side, and the white-crested waves of the ocean on the other, spread out before him as if by the hand of enchantment.—*Ellis's Polynesian Researches*, vol. 4. p. 16.

#### TOWN OF HONOLULU.

Honolulu, the principal town and seaport in the Sandwich islands, is situated on the S. W. side of Oahu, and is in Lat.  $21^{\circ} 18'$  N., and Long.  $158^{\circ} 1'$  W. The harbour is one of the best in the Pacific Ocean, and is accessible to vessels drawing not more than 24 feet. It affords good anchorage for at least 100 ships, and is defended against the action of the sea, and strong southerly winds, by a coral reef. Occasionally, the strong N. E. trades cause vessels to drag from their anchorage, but no serious injury has resulted from this, nor is any likely to result, even in case a vessel should be driven as far as the reef; inasmuch as this is lined on the inner side with a mud bank. The harbour is protected by a fort of 52 guns, built upon a point which projects from the main land. But this fort, though it commands the channel and the outer roadstead, may itself be commanded by a fort of 14 guns, situated upon Punch-Bowl Hill, at an elevation of about 550 feet above the sea, and about seven-eighths of a mile distant from the lower fort. Honolulu is built on the western extremity of a level plain, which stretches some four or five miles along the shore, and from half a mile to one and a half miles inland, where it is met by hills, which, rising gradually at first, finally terminate in a range of mountains, which stretch across the interior, in a direction nearly parallel with the north-east side of the island. The town is about three-quarters of a mile in length, and half a mile in breadth, and has been built up with very little of order or regularity. We are happy to state, however, that the government are now taking prompt and efficient measures to improve the general appearance of the place. Several strait and broad streets are being opened through the town, to take the place of the narrow and crooked and filthy lanes, which have heretofore been at once a serious inconvenience and a disgrace to the town. One of the streets is to be extended to the valley of Nuuanu, and soon, it is hoped, will reach as far as the Pari of Kolau. The houses of the natives are constructed principally after the common fashion of the country—upright poles covered with dried grass. A truly commendable spirit of improvement is exhibited, however, in this respect by many of the natives, who have adopted the style of buildings introduced by foreigners. Some few of the houses erected by foreigners are of wood, or are constructed of coral stone, an excellent material for buildings, and found at hand in an exhaustless abundance. But the

larger proportion of buildings occupied by them, are constructed after the style of building which prevails extensively on the coast of Spanish America. The common soil is mixed up with dry grass, and made in moulds into bricks (called *adobies*) of a large size; usually 18 inches or two feet long, one foot wide, and six to eight inches thick. These are dried in the sun, and are then laid up into walls. As there is no frost to heave the ground, and no long-continued rains, to destroy the bricks by accumulated moisture, walls constructed in this manner are very durable; and when plastered with lime and sand, as they usually are, present an appearance of singular neatness and comfort.—*Hawaiian Spectator*—April, 1838; Vol. 1. No. 2, p. 83.—*Sketch of Honolulu by Rev. J. Deill.*

#### IMPROVEMENTS AND CHANGES IN AND ABOUT HONOLULU.

The past twelve months have been full of activity. Streets have been widened, straightened and opened; houses and stores built; others demolished; public works commenced; and every thing now wears the appearance of progressive improvement. In comparison with preceding years, quite a spirit of enterprise seems to be awakened both among foreigners and Hawaiians, which we surmise is the result of a general prosperity. To a stranger all may still appear rude and semi-civilized, but to the resident many cheering alterations are to be seen which indicate that the means rather than the will is wanting, for a still more rapid improvement. The broad avenues which now intersect the town, will become eventually fine streets. If they could be lined with trees, it would add much to the comfort of the pedestrian. Carriages, curricles, &c., are becoming quite common, and add to the liveliness of the place; and better still, the shoulders of oxen are now substituted for those of the *human* cattle, who formerly were the carriers of stone and burthens. Native women are beginning to enquire with eager interest for the “*patena hou*” (new fashions) and the more substantial articles of civilization are in increased demand.—*Polynesian* of Oct. 17, 1840.

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More than three years have elapsed since the foregoing paragraph was published in the *Polynesian*. Since that time the genius of improvement and advancing civilization has presided over Honolulu. Every year's developments afford additional evidence that the Sandwich Islands are acquiring a growing importance among the nations of the earth, while the influence of trade decidedly tends to make this town the centre of commercial interest. During the past year our harbor has been visited by more than 30 merchant vessels, and 100 whale ships, besides 11 different vessels of war; 5 English, 5 American, 1 French. The past year, although one of unusual excitement in political affairs, has been far from favorable to the business interests and general prosperity of the place; still improvements have been going forward. Several new streets have been cut, and others straightened. Dr. Rooke has completed a handsome residence; Mr. Grimes another;

while some occupied by natives have been much improved. His excellency, Gov. Kekuanaoa, has now a large private stone dwelling in process of erection. At the commencement of the year, the government undertook the highly commendable work of ornamenting the streets with shade trees. The catholic church has been finished in a chaste and substantial mode of architecture. A movement of much interest has recently been noticed in the part of the town occupied by the American mission. The large stone chapel of the king it would seem had stood "out doors" sufficiently long. The wall enclosing the chapel and burying ground is an undertaking which we shall much rejoice to see completed. Those who will call to mind the "unwarlike" appearance of the fort at the beginning of the year, cannot but express their thanks that the British Commission should have put it in a posture of defence. The new market in the rear of Messrs. Ladd and Co. and E. and H. Grimes' premises is worthy of special notice and commendation, inasmuch as the several "poi and fish" markets will of course be removed, much to the joy of the foreign residents.

A complete census of Honolulu, embracing native and foreign population, never yet has been taken. A fair estimate will not place it below 8 or 9,000. This estimate will include the foreign residents and families of the American Mission, numbering about one thousand.—Not less than fifteen different nations of the earth are represented among the foreign population in Honolulu, viz. United States, England, Scotland, France, Germany, Spain, Portugal, Africa, China, Marquese Islands, Society Islands, New Zealand, &c. &c. This heterogeneous population is kept under the due control and regulation of the native government, at the head of which stands his excellency Kekuanaoa, governor of Oahu; whose relation to the municipal regulations of Honolulu, answers to that of a mayor in European cities. The difficulty which necessarily arises in the execution of wholesome laws is not a little increased by the visits of numerous seamen. As the tone of public sentiment advances in regard to temperance and morals, this difficulty will, it is hoped, be diminished. Among those who have visited Honolulu five, ten or twenty years ago, the rapid and pleasing changes which have since taken place are the most common topics of remark. The contrast is too striking to pass unobserved. May those who shall sketch the progress of advancement, and describe the future condition of this rising town, be enabled to speak of it as still advancing in every thing which is honorable, praise-worthy and becoming a civilized and christian community. To this end may the native population, foreign residents, and foreign visitors unitedly co-operate, and under the blessing of Heaven it will be attained.

**CHURCHES.**—Two protestant churches, Stone church, Rev. Richard Armstrong, pastor. Number of church members, 1,431. Average congregation, 1,800. Thatched house, Rev. Lowell Smith, pastor. Number of church members, 1,528. Average congregation, 1,600.

One Roman catholic church, with two officiating priests.

One Seamen's chapel; Rev. Samuel C. Damon, chaplain.

**SCHOOLS.**—"Oahu Charity School," Mr. and Mrs. Johnstone, teachers. Exercises conducted in English. Number of scholars, 70.

“Family Boarding School for the Young Chiefs,” under the superintendence of Mr. and Mrs. Cooke. “The school from the commencement has received much of its support from the government, and the king and chiefs at their last council assumed also the support of the instructors.” “The plan of instruction is, to begin with the English language—to accustom the pupils from early years both to read and to speak it.” Young chiefs and chiefesses connected with the school, 14.

“Punahou School,” or school for the children of the missionaries; Rev. Mr. and Mrs. Dole, teachers, assisted by Miss M. M. Smith. Average number of scholars, 24.

Schools for native children and youth are in active operation.

**PUBLIC OFFICES AND PROFESSIONS.**—Governor of Oahu; His excellency, Gov. Kekuanaoa.

H. H. M. Secretary of State, G. P. Judd, Esq.

United States commission; George Brown, Esq., commissioner.

English consulate; H. Sea, Esq., consul.

United States consulate; P. A. Brinsmade, Esq., consul; and Wm. Hooper, Esq., acting consul.

French consulate; J. Dudoit, Esq., consul.

Peruvian consulate; C. Brewer, Esq., consul.

Harbor master and collector; Mr. William Paty.

Pilots, Capt. Adams, and Capt. Meek.

Physicians, Dr. R. W. Wood, and Dr. T. C. B. Rooke.

**LICENSED TRADES, STORES AND SHOPS.**—Stores wholesale and retail, nine—each pays for license, \$ 50 per annum.

Stores, retail, ten— \$ 25 “ ”

Auctioneers, with a wholesale and retail license, two—each \$500 “ ”

Hotels, four— \$ 50 “ ”

Victualling houses, three— \$ 25 “ ”

Grog shops, nine— \$150 “ ”

At present the town is supplied with competent and skilful artisans in the various mechanical trades, viz. : house and ship carpenters, cabinet-makers, blacksmiths, coopers, masons, painters, sail-makers shoe-makers, calkers, butchers, tailors, a watch-maker, a printer, a tinker, &c. &c.—*The Sandwich Islands Friend of Temperance.*

[The following extract from Mr. Jarvis’ scenes in the Sandwich Islands, will afford our readers an opportunity of judging from the testimony of an impartial and faithful witness, of the real state of things in the Islands generally, and with it we conclude the present paper.—EDS. C. C. O.]

The influence which has been acquired by the American Missionaries over the whole people, has by some been made a subject of complaint. Such people desire the seed to be planted and the tree to grow, but would prevent its branches from leaning towards the source of its life and light. The missionaries do possess a great and important hold in the hearts of the people; and control, to a great extent, the public mind. But it has been honestly and openly acquired: it is what they were sent for. If any one doubts the love and reverence with which

these men are viewed by the great majority of the inhabitants, let him visit their households, and join with the missionary in his pastoral labours and excursions. Smiling faces and genuine hospitality will every where greet him; but more particularly within the range of their parochial districts, where years of faithful and disinterested services have endeared the populace to them. Numerically, Church members bear a larger proportion throughout Owhyhee to non-communicants than in the United States; a greater outward attention is exhibited towards the observance of its ceremonies than here; but it would be as incorrect, from these facts, to place their moral and religious standard upon a level with that of the American people, as, from the number of common schools, the pupils that attend them, and the studies nominally pursued among the same people, to estimate their elementary knowledge and their system of education as highly as our own. Yet statistics by themselves would give that result, were the actual conditions and physiological differences between the two races kept from view. Church members, of course, take the lead in doing honour to their teachers; but an outward decorum prevails even among the lowest orders. Crowds assemble for a meeting for prayer, or the expounding of the Gospel.—*Scenes in the Sandwich Islands.* By J. J. Jarvis.—London: Moxon.

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#### VI.—Recall of Lord Ellenborough.

The late Governor General, Lord Ellenborough, will, ere the *Observer* issues from the press, have left the shores of India, under recall from the Court of Directors. Indisposition and other causes have prevented the fulfilment of a pledge made at least to ourselves, to notice more at length Lord Ellenborough's most extraordinary rule. We have only time to state that we most cordially unite with almost the whole of the Indian press at the recall of our late Governor General, not on political, but on religious and moral grounds—a ruler who can glory chiefly in war, who sets at naught God's Sabbaths, and recognizes not, in the extraordinarily afflictive events which have happened during his administrations, the hand of the Lord of Lords and King of Kings, can carry with him neither the sympathies nor regrets of Christian men. We feel that we have been relieved of a ruler during whose administration we could expect no blessing from on High, and in the consummation of whose secular policy we had little to look for but war and its myriad evils to that section of the human family amongst whom we dwell.

We sincerely pray that the new Governor General may avoid the rocks on which his predecessor has been wrecked.

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We have received the first three numbers of a new religious Journal which has been recently started at Bombay, called the *Christian Witness*. We have been exceedingly gratified with the spirit and manner in which the *Witness* is conducted. The principle is Catholic, the subjects discussed, of the deepest moment to the welfare of the catholic church, the style spirited, and the general arrangement judicious. We most cordially welcome our new fellow-laborer into the arduous field on which he has entered, and wish him, in the name of the Lord—good speed.

## REVIEW.

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*On the Supreme God, or an inquiry into truth, in the matter of spiritual and idol worship, by the late Brajamohan Deb. Also Vajra Suchi, the Needle of Adamant or the original Divine institution of Caste, examined and refuted, by the Buddhist Pandit Ashwaghosh. Translated from the Bengálí and Sanskrit originals, with notes, by the Rev. W. Morton.*

It is much easier to give the derivation of the word caste,—*casta*, Portuguese, signifying family or race, than to trace the origin of the system itself; it has long been a *verata questio* among the literati, and has given rise to lengthened though interesting controversies. In the south of India, many of the rules of caste being observed among Native Christians, and having been sanctioned by the Missionaries there since the days of Ziegenbalg and Schwartz, have caused a considerable amount of discussion among Ministers, as to whether the practice of any of the rites of caste should be tolerated in the Christian Church. The resolution of the question has depended principally on the conclusions persons arrived at as to whether caste was a civil observance or a religious rite. The testimony of the Abbé Dubois on this point presents the subject in perhaps the clearest light, “We find hardly any of the Hindu civil observances that are not combined with some religious mixture, either as to the motive or the object. Every thing, in short, is blended with superstition; whether it be the manner of salutation, the mode of dress, the shape and colour of the clothes, the placing of their trinkets and other ornaments, the manner of erecting their houses and other buildings; the side where the fire-place is to stand, or where the household utensils, and even the rules of civility and politeness which they are called on to observe. I have been closely viewing their customs and observances for more than fifteen years, and I have scarcely remarked any one, however simple or indifferent, or, I may add, indecent, that had not something religious either for its motive or end. It is thus that the Hindus hold all their customs as sacred and indispensable, because being united with religion they partake of its sacred and inviolable quality.”

Among the Buddhists, caste is regarded as simply a civil institution “there is no Buddhistical caste, though there is caste amongst Buddhists, and when the rite of ordination has been received, the son of the meanest outcaste can demand equal honours with the scion of majesty.” Caste is not recognised

as a religious institution either by Jains or Buddhists, it is regarded as synonymous with trade or profession. As equality in society is merely the dream of the solitary enthusiast, rank must exist, and along with it distinctions extending their ramifications into the various departments of life, and into the intercourse between man and man. No civilized nation has existed without the four great employments of the priesthood, the military power, the mercantile and agricultural interests. But Bráhmancial caste was not established on the ground of having various ranks in society, and allotting to each its separate duties, on the principle of the division of labour; it was designed, like the power of excommunication vested in the Romish priesthood, to serve as an instrument of ecclesiastical tyranny, and by its non-intercourse system to exclude the light of knowledge and liberal feeling which is sure to penetrate wherever commercial and social intercourse is permitted. God instituted for the Jews many ceremonial rites to serve as a *cordon sanitaire* against the infectious influence of the Gentiles. Caste, as a religious distinction, was introduced into Hindustán by the Bráhmans in the 4th century A. D. Previously to that period, caste existed in the same mode as the clanship of Scotland, or the various septs in Ireland.

The Bráhmans, who were the ancient Cushites or Scythæ, combined with the Khetriyas, or feudal lords, and incorporated their system of caste into the framework of the society in the countries they obtained possession of, in order to produce the widest possible line of demarcation between the governed and the governors, the conquered and the conquerors. The aborigines of India, the Goands, Bhils, Koles, have no caste. The Sudras were regarded by Manu in the light of Helots. Arian in his account of India mentions that all the Indians were perfectly free and independent. We have never looked on Bráhmans, and seen the contrast between their features and colour, and these of the other classes of Hindus, without being impressed with the conviction that, like the Jews, they retained the indelible traces of their foreign origin. The Sanskrit term for caste, *barna*, is thought by some to allude to this. The Bráhmans themselves acknowledge they came to Bengal as emigrants from Kanauj, and that originally they came from mount Meru, in the north of India; hence the Bráhmans of the north of India, consider themselves as more noble than those of the Dekhan, because they live nearer to Meru; universal tradition assents to the statements of history that they came from the west of India, and that the valley of Kashmir was their first location on the frontiers of Hindustán. The number of the mixed tribes seems to indicate that caste did not form an original part of the

frame work of Hindu society ; Manu mentions 90 mixed tribes, and Colebrooke that there are 168 subdivisions of Bráhmans in Bengal ; the Bhils are thought to be an assemblage of mixed tribes, whom political and local events have cemented together ; 83 subdivisions of Káyasthas are to be found in Bengal. The celebrated Vyás lived in India before the doctrine of caste became prevalent, he introduced the division of Bráhmans into ten tribes ; Stanley Faber and those writers who treat of caste, seem generally to come to the conclusion that Bráhmanical caste is similar to the feudal system and sprang from conquest ; the conquered became serfs or pariahs ; among the Scythians, the Vandals of Spain, and the Gothic conquerors, we see the spirit of military caste.

And yet this monstrous system, the badge of conquest and intellectual degradation, has met with a warm advocate in a Romish Missionary, the Abbé Dubois, of notorious memory. As a literary curiosity we shall give his defence of it in his own words ; he says : “ I consider the institution of caste amongst the Hindu nations as the happiest effort of their legislation ; and I am well convinced that if the people of India never sunk into a state of barbarism, and if, when almost all Europe was plunged in that dreary gulph, India kept up her head, preserved and extended the sciences, the arts and civilization ; it is wholly to the distinction of castes that she is indebted for that high celebrity. The legislators of India, whoever they may have been, were far too wise and too well acquainted with the nature and disposition of the people for whom they prescribed, to leave to the discretion or fancy of every individual in what manner the sciences were to be cultivated, as well as the various professions, and the different arts and trades necessary to maintain the existence of a state. They set out from that grand principle which has been recognised by all the ancient legislators ; that no man is permitted to be useless to the commonwealth. But they saw, at the same time, that the people for whom they acted were naturally so indolent, and that this propensity was so greatly aggravated by the climate, that unless every individual had a profession or employment rigidly imposed, the state could not exist, but must quickly tumble into the most deplorable anarchy, and end in savage barbarism. We have it in our power to form some judgment of what the Hindus would degenerate to, if the restraint of the division, the rules and police of castes were abolished, by considering what the *pariahs* of India are, who, being exempt from all restrictions of honour and shame, which so strongly influence the other castes, can freely and without reserve abandon themselves to their natural propensities.” Such opinions may suit

the meridian of Benares, but were not to be expected from a man whose writings on the Hindus met the approbation of Sir J. Mackintosh, Lord W. Bentinck and C. Grant, the Chairman of the Court of Directors. While educated Hindus feel that caste is one of the greatest incubi their country is labouring under, and has been the means of preserving the non-intercourse system, one of the greatest banes of India, the Abbé Du Bois steps forward as its champion; it is not surprising when men can see nothing but excellence in the middle ages of Europe that they should be mole-eyed enough to regard caste with admiration.

The Christian public and native Catechists lie under deep obligations to Mr. Morton for the English version of the *Vajra Suchi*, as well as the Bengálí translation of it: there are many valuable notes interspersed which throw great light on various passages in the text: "The object of Ashwaghosh's tract is to weaken that stronghold of Hinduism, *caste*, as a divine and original institution. The argument proceeds entirely on Hindu notions. The Buddhist proceeds on the admission, for argument's sake, of the truth of the Bráhmancial writings, which he consequently quotes throughout as decisive authority; but he does not rest there, he brings all this to the test of *reason*, common sense and physical fact." Ashwaghosha shows from the *Smritti shástra* that caste or descent in a certain line make a man a Bráhman, as in the cases of "Achela Muni, a Bráhman, who was born of an elephant, Agastya arose from an agasti flower, the sage of Kapila was born of a tawney monkey mother, a Kaivartini, or fisherwoman, gave birth to Vyás Muni." In the present day the impure castes are not allowed to hear the Vedas repeated, and yet in former times the Vedas were collected and arranged by Vyás, the son of a fisherwoman! Ghosha denies caste to have been a religious distinction. Professor Wilson corroborates this from the *Vishnu Purána*, he states, "There are various notices in the *Purána* of Bráhmancial families proceeding from Khetriya races. There are indications of severe struggles between Khetriyas and Bráhmans for *spiritual* dominion,—even to decide which had the *right to TEACH the Vedas.*"

There is a deeply interesting question connected with caste, and on which our present connections with Egypt is calculated to call forth inquiry, viz. whether Bráhmancial caste is of Egyptian origin or vice versâ, or whether it was introduced into both countries at the same era by the Cuthic races in their emigration from the plains of Chaldea. There is one point of difference, however; in Egypt, all employments were held equally in esteem, and the individual would have met with pub-

lic reprobation who would have treated with contempt persons in any employment or profession that conduced to the public welfare. A considerable amount of intercourse prevailed in former ages between India and Egypt. Ptolemy acknowledged himself much indebted for information to many learned Hindus whom he saw at Alexandria. Lucian mentions, that pilgrims from India resorted to Hierapolis in Syria. But we can only add, "*adhuc lis subjudice est.*"

Brajamohan Deb, the author of the very able pamphlet on idol worship, was an intimate friend of the late Rámmohan Ráy; the only facts we have been able to glean respecting his life are: that his father was a respectable person and was employed as dewan at the court of Lucknow by an English gentleman, the resident there; Brajamohan knew Bengálí well, and had a slight acquaintance with the Sanskrit; he had made considerable progress in the study of the English language; a short time before he died he was engaged in translating Ferguson's Astronomy into Bengálí, for the Calcutta School Book Society; he believed in all the tenets of the Vedantic school with the exception of that of the soul's being an emanation from God; he died in Calcutta on the 15th of April, 1824, from fever. His work on idolatry was first published in Calcutta in 1820; a translation of it appeared from the pen of the Rev. D. Schmid in 1821. Mr. Morton has produced a new translation, with notes that are calculated to be highly useful both to Europeans and *natives*; for few natives, particularly those resident in Calcutta, know much respecting Hinduism and care less. As Brajamohan was a Vedantist, Mr. Morton has rendered great service by appending occasional notes pointing out any Vedantic principles that may be expressed in the text. This pamphlet, both in the English and Bengálí edition, would form a very useful Manual in Missionary schools.

After all that has been written on Idolatry, as to its being the invention of a priesthood, the principle is perhaps applicable to it which archbishop Whately, with so much logical acumen and force of illustration, considers as the foundation of Popery, "*populus, si vult decipi, decipiatur,*" "*like people, like priest.*" The tendency of the human mind is "to substitute a multiplicity of rites for morals, and to practise ceremonies instead of subduing the passions;" hence in India and other eastern countries the popular feeling was not content with the simple forms of the Buddhist worship, but willingly adopted the complicate and pompous ceremonial of Bráhmanism, when the tide of events placed it within their reach; though Buddhism enjoyed all the *prestige* of a remote antiquity. A priesthood is more the effect than the cause of superstition. Mankind love a vica-

rious religion. A compromise is made; the priesthood, too enlightened to adopt the absurdities of a popular idolatry, choose the esoteric system for themselves, while they present exoterism as “milk for babes,” or as the Popish Church designated images and pictures in Churches, “books for the ignorant.” German scholars may frame in the seclusion of their libraries beautiful systems of mythology wherein one part shall dovetail into another; but who that has seen the development and workings of idolatry will believe that such views entered into the minds of the priesthood; unquestionably, as men’s ideas of God became fainter, they adopted types and a symbolical system for the purpose of impressing certain notions of religion on the memories of a semi-barbarous people, who could hardly form any conception of spiritual objects except when presented through the medium of the senses. The “love of the marvellous” was employed as a vehicle for enthraling the mind under the shackles of a sacerdotal tribe. But, we would ask, do any of the Nadiyá or Banáras pandits, when they contemplate their images, think that Shivá’s three eyes are symbolical of the present, past and future; that the crescent on his forehead symbolises the measure of time by the phases of the moon; that Káli’s hand pointing downward represents destruction, and pointing upward represents renovation; that Krishna sporting among the Gopis or milk-maids allegorises the sun among the planets. Nothing is easier than to form a theory of what men think or ought to think; but as Dr. Lardner, when lecturing on railroads made no account in his calculations for the effect of friction, and thereby exposed himself to the derision of the common mechanic, so scholars and orientalists are too apt to forget the waywardness and follies of the human mind. St. Paul defines idolatry to be “loving the creature above the Creator.” And whether we take the intellectual idols of Ultra-Protestantism, or the material idols of Romanism, idolatry actuates both systems. Buddhism and Bráhmaism, though as remote from each other in spirit as Geneva and Rome, both adopt idolatry, while Pantheism pervades their systems in every part.

“All are but parts of one stupendous whole,  
Whose body, nature is, and God the soul.”

All the great systems of Mythology, the Roman, Grecian, Indian, Egyptian, Scandinavian and Druidical, seem to be only corruptions of the Patriarchal religion, just as the leading languages of the world are merely the fragmentary remains of some primeval tongue. As the different bands of emigrants and colonists diverged further from the plains of Chaldea, their knowledge of God and the mode of worshipping him “in spirit

and in truth," appear to have waxed fainter and fainter ; but, notwithstanding the various phases idolatrous systems assumed owing to the diversity of climate, of national character, education, &c., which render man to a great degree "the creature of circumstances" there are certain usages, forms, &c., pervading all which indicate a common origin, such as sacrifice on the tops of hills ; worship in consecrated groves ; symbolical stone columns ; pyramidal staircases, &c. The coincidence between the rites of the Druids in England and the Bráhmans in Bengal, and between the names of the days of the week in both countries, is one instance among many that might be adduced as affording glimpses of a unity of religion that existed amongst those that followed in the stream of emigration from Babel.

Sabianism was probably the first form of idolatry ; the shepherds in the plains of Chaldea would naturally, amid the solitude of the scene and the solitude of thought produced by their isolated occupation, turn their attention to the starry cope, while the study of astronomy would lead men with ardent imaginations to people the stars with demons. The tower of Babel was probably erected with the design, not of preposterously raising a tower to reach heaven from a valley, but of erecting a monument for the worship of the heavenly bodies. The worship of the elements personified constitutes the characteristic feature of the ritual of the Vedas, the chief of which are Agni or fire, Indra or the sky, Váyú or the air, Varuna or the water, Soma or the moon. To this succeeded hero-worship, which originated as a mark of gratitude on account of favours received, or, like the demonology of the Romanists, from a voluntary humility in conceiving that Deity was inapproachable by man, and that therefore human mediators were necessary to serve as an introduction ; the impressions of truth received from the patriarchal system fading away and the tendency of the human mind to sensualism, both prepared the way for hero-worship ; Ráma and Krishna are considered by the best scholars to have been real historical characters, the fictions of the Rámáyana have their basis in historical truth, like the Iliad of Homer or the Paradise Lost of Milton.

The fairest view given of Hinduism is that perhaps by Professor H. H. Wilson, who remarks, "the practical religion of the Hindus is by no means a concentrated or compact system, but a heterogeneous compound made up of various and not unfrequently incompatible ingredients, and that to a few ancient fragments it has made large and unauthorised additions." The Gáyatri, translated by Sir W. Jones, renders it probable that primitive Bráhmanism was founded on Deism, the more we dive into the depths of antiquity, the simpler do religious

systems appear. The Puránas were not written earlier than the days of Sankara Áchárya, a great Shivite reformer of the eight century. Much may be stated respecting the connexion between the idolatrous systems of India and Egypt. Suffice it to say, that if it be the duty of a general, about to besiege a strongly fortified town to survey the ramparts and towers of the enemy, and select the best points for attack, it is equally the duty of the Christian Missionary in India to investigate the nature and principles of Hinduism.

X.

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### Missionary and Religious Intelligence.

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#### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. Mr. Denham and family, attached to the Calcutta Baptist Mission, arrived on the *Arab*, Capt. Sumner, on the 15th July. Mr. D. has left an interesting charge in England to labor for Christ amongst the heathen. May the Spirit of God ever assure him that he has adopted the course pointed out by the great Head of the Church.

Letters have been received from England from the Rev. Geo. Mundy. The *Gloriana*, arrived on the 13th of May, all well.—Mr. Mundy's health is much improved by the voyage. Mrs. Porter and children, of Vizagapatam, reached England by the same vessel in improved health.

The Rev. T. D. Philip, son of Dr. Philip of the Cape, has been appointed by the Directors of the London Missionary Society to their Mission in Calcutta—Mr. P. has sailed on the *John Williams*. Rev. Mr. Makepeace, destined for the Baptist Mission in the Upper Provinces, has sailed for India. The Rev. Weitbrecht, and Mrs. W., of the Church Mission, are expected soon to resume their important station at Burdwan. The connection formerly subsisting between the Rev. W. Glen, and the London Missionary Society, has ceased—Mr. G., we understand, intends to leave India for New South Wales. We regret to announce the removal by death of the Rev. W. Apthorp of the American Mission in Ceylon—Mr. A. had been a long tried, faithful and successful Missionary to the heathen, and especially to the young; his end was emphatically triumph and peace. A Missionary has been appointed by the General Assembly of the Free Church to *Nagpore*, Central India.

The Rev. H. Mellon, of the Church Mission, Bombay, has been obliged to proceed to England for the restoration of health.

We further regret to record the death of Mrs. Mellon, the wife of the Rev. Mr. Mellon; she died at Byculla on the 12th June.

At Ootacamund, on the 2d ultimo, Messrs. Coulthrop, Taylor, and George Matthan, were admitted to Deacon's Orders, by the Bishop of Madras. The latter is a Syrian: the two former are, we believe, to be employed as Missionaries in Tinnevely. The Sermon was preached by the Rev. G. Trevor, S. C. L., and is spoken of as an eloquent discourse.—*Madras Instructor*.

The Rev J. Hay and lady, have proceeded to Vizagapatam—the Rev. W. Gunn and lady, to Guntoor. The Rev. Messrs. Oaks and Schwartz are proceeding from Tranquebar to Guntoor, with the design of transferring their Mission from the Tamil to the Telugu people.—*Ibid*.

The *Friend of India* states that subscriptions already amounting to £150 have been set on foot in Ceylon, for the erection of some memorial to the devoted Missionary Daniel, whose death we reported last month.

## 2.—CALCUTTA, ELECTION OF ELDERS.

We learn from the *Free Churchman* that six elders have been elected by the Free Church congregation. The names of the Christian friends thus appointed are John A. F. Hawkins, Malcolm Macleod, Simon Nicolson, Robert J. Rose, J. C. Stewart, Macleod Wylie, Esqrs.

On Sabbath last, July 14, we understand the following gentlemen were appointed Elders in connection with St. Andrew's Kirk: Major Irvine, Dr. Garden and J. Lewis, Esq.

## 3.—NEW CHURCH AT MIDNAPORE.

The residents at Midnapore have determined to erect an Episcopal Church at that station. The Government have appointed a chaplain at Midnapore. The amount subscribed towards the Church is 2,200 Rs., the sum required from 6 to 7000 Rs.

## 4.—GOOD NEWS FROM MAULMAIN.

The following good news is conveyed to us in a letter lately received from Maulmain:—"You will be glad to hear that the labours of our Missionaries in the Tenasserim Provinces are crowned in a good degree with the blessing of the Lord. More than one hundred have been added to our church since the commencement of the year. Interesting meetings have been held in two of the churches which were attended with much good. There is evidently a good deal of excitement among the people, and a good many are beginning to search more diligently for the right way.

"We have just had a reinforcement of three families and a single lady from America, all of whom are now busily engaged in the acquisition of the language of the people for whom they are to labour. But we want many more. 'The harvest is plenteous and labourers are few.' Our native Preachers are doing exceedingly well, but they need the constant supervision of experienced Missionaries.

"I am thankful to be able to say that our Missionary circle, with one or two exceptions, are in the enjoyment of good health, a blessing of no ordinary value, as without it we can do very little to advance the interests of the kingdom of Christ."

## 5.—DR. PHILIP'S DEPARTURE FROM THE CAPE.

We regret to learn that the excellent J. Philip, D. D., the able and successful advocate of the slave population, and of the aboriginal tribes of Southern Africa, is compelled from age and its accompanying infirmities, to retire from a field in which he has so long, zealously and successfully labored. We sincerely pray that the good man may be invigorated by his native clime to do yet much and good service to the cause of Missions generally, but especially for Africa.—Our Missionary altars at home need to be watched by retired veterans as well as by young and zealous recruits.

## 6.—NEW MISSIONARY SHIP.

The new Missionary ship, purchased by the subscriptions of the young friends of the London Missionary Society, has sailed with a cargo of Missionaries for the South Seas, touching at the Cape. She is called the *John Williams*. The vessel has been entirely purchased, fitted out, and will, we believe, be sustained by the subscriptions of the young.

## 7.—DEATH OF THE REV. THOMAS ABISHAGANADEN OF TANJORE.

At the request of a gentleman at Negapatam, we give prominence to the following brief notice regarding the late Rev. Thomas Abishaganaden of Tanjore, a

pupil of the late venerable Kohlhoff, an unassuming, pious, and useful native missionary in connexion with the *Propagation Society*. We believe, from all the information we have been able to gather, that what follows is a just tribute to his character and labours:—

The Rev. Thomas Abishaganaden, Native Missionary of the S. P. G. F. P. at Tanjore, entered into his rest on the 11th May, 1844, aged 55 years, after an illness of 15 days, sincerely regretted by his family and the Christians of Tanjore and its adjacent circles.

He was the pupil of the Rev. Messrs. Rottler, Caemerer and Kohlhoff, and was educated in the Tranquebar and Tanjore Mission Schools.

He entered the Mission service in 1805, then in the 16th year of his age. His life was an uninterrupted course of activity and usefulness. He was an able, pious, zealous, and humble-minded Minister. He was distinguished for his Christian humility and simplicity.

He will be long remembered by the Christians of Tanjore, and can never be forgotten by his numerous converts. He was highly esteemed by his European brethren in the Ministry. His life is being written in Tamil, which, no doubt, will be very acceptable to Native Christians, particularly those of Tanjore and its adjoining villages.—*Madras Record*.

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#### 8.—MADAGASCAR—DEATH OF THE REV. D. JOHNS.

With heartfelt sorrow we inform the friends of the society, that the faithful and arduous toils of our beloved friend and brother, the Rev. David Johns, have been terminated by death. This mournful event, by which the native Christians of Madagascar, and the cause of Missions generally, in that part of the world, have sustained an almost irreparable loss, occurred in the Island of Nosibe, at the house of a French merchant, on the 6th of August last, in that isolated spot, and his remains were interred, with every mark of kind respectful feeling, by the European residents. The intelligence reached Port Louis by a French vessel, which arrived there in November last, having on board the clothing, books, and other property of our departed brother; and it was subsequently confirmed by official dispatches from Bourbon, addressed to the Governor of Mauritius. No journals or papers of any description were found in the boxes forwarded from Nosibe, and as Mr. Johns was known to have had several important documents in his possession relative to his operations on behalf of Madagascar, our friends at Port Louis are at a loss to account for the fact now stated; nor have they been able to obtain any particulars respecting the last moments of Mr. Johns, except that the Malagasy teacher, Joseph, and a native servant,\* were present on the occasion. The proper measures have been taken to recover the missing papers, and we sincerely hope they will be found, as they doubtless contain much interesting and important information.

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#### 9.—THE DEATH OF THE REV. G. H. APTHORP.

We record with much pain the death of this faithful American Missionary at Jaffna, on the 8th June. He came to India in 1833; and for nearly the whole period from that time until his removal, was diligently engaged, with his now afflicted widow, at a retired station in the interior of the District, several miles from any civilized family, in superintending schools and preaching the Gospel. Not only a large circle of flourishing native schools were formed, and a respectable native congregation, with several communicants collected, but a Girls' Boarding School was established, containing about thirty pupils, of whom several are hopeful converts. He had just commenced another new station on the sea shore, when his labours were arrested by disease and death. He was not taken by surprise, but found waiting. A correspondent says, "He died as he lived, strong

\* Neither of whom had reached the Mauritius when these accounts were forwarded.

in faith." When nature was sinking he said, "Why this delay, I am ready to go!" "Blessed is that servant whom his Lord when he cometh shall find so doing."—*Madras Christian Instructor for July, 1844.*

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10.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING,

Was held at the Lall Bazar Chapel, on Wednesday the 3rd of July. The address was delivered by the Rev. T. Boaz—Subject, the duty of *all the* members of the Church of Christ to engage in Missionary labors. The devotional services were conducted by the Rev. Messrs. Lacroix and Leslie.—The attendance, owing to the weather, was not good.

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11.—THE MONTHLY MISSIONARY PRAYER MEETING CONNECTED WITH THE LONDON MISSIONARY SOCIETY,

Was held at the Union Chapel, on Wednesday evening, the 10th July. The Rev. A. F. Lacroix addressed the meeting, on the operations of the Society's Missionaries in about Calcutta. Mr. L. more especially referred to the preaching labors of the Missionaries. The objections generally urged by the Natives against Christianity, and their appropriate answers were dwelt upon at length by Mr. L. The devotional services were engaged in by the Rev. Messrs. Boaz and Paterson.—The attendance was good.

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12.—CHURCH MISSIONARY PRAYER MEETING.

On Tuesday, the 9th of July, the Monthly Missionary Meeting of the C. M. S. was held at the Mission Rooms. The Venerable Archdeacon Dealtry in the chair. Several extracts were read from Missionary periodicals, giving an account of the extension of Missions in other parts of India. Portions of Missionary Journals, written by the Rev. C. Krukeberg of Krishnagar and by Mr. Rozario, Catechist of Agarpára, were read. The income of the Parent Society during the last year has been in a flourishing state.

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13.—A NEW RELIGIOUS JOURNAL,

Issued from the press on the 11th July, entitled, *The Calcutta Christian Herald*. The Herald is to be conducted on Catholic and Scriptural principles. From the first number we cannot judge of what the real character of our new contemporary will be, that he will be Catholic and Scriptural we doubt not, that he may be neutral on non-essentials and decided on all that affects the vitality of religion we sincerely pray, then will he imitate the course we have adopted for upwards of twelve years, and which has been well followed up by other Journals both in Calcutta, and in other parts of India. In this the *Herald* will not be treading new ground, yet in the name of our common faith, which needs all the defence and illustration it can command, we wish him; God speed.

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14.—MRS. WEITBRECHT'S FEMALE MISSIONS IN INDIA AND LIFE OF REV. G. PARSONS.

We have been favored with the perusal of two new works which have a claim on our attention. The one *Female Missionaries in India*, by Mrs. Weitbrecht. The other, the *Life of the Rev. B. Parsons*, late of the Baptist Mission at Monghyr.—We cordially recommend both works to the perusal of our friends. We purpose soon to notice both volumes, and take some shame to ourselves, that Mrs. Weitbrecht's book should have remained so long unnoticed.

## 15.—ORDINATION OF ELDERS IN THE FREE PRESBYTERIAN CHURCH, CALCUTTA.

On the forenoon of Lord's-day, June 30th, six christian brethren were solemnly set apart and ordained publicly to the holy office of the Ruling Eldership, in the congregation of the Free Presbyterian Church, Calcutta. We have already given place, (May 31st,) to the Minute of Session proposing the election of suitable persons for this important office: and in accordance with the request and appointment of that minute, lists were given in by those communicants who chose to exercise the privilege. At first the Session had intended to add only four to their number; but on inspecting the lists, it was found that the mind of the congregation would be best fulfilled by the selection of *six*, out of eleven proposed;—these six having so decided a preponderance, that they seemed marked out to be elected. These brethren (in order of their names) are John A. F. Hawkins, Malcolm Macleod, Simon Nicolson, Robert J. Rose, J. C. Stewart, Macleod Wylie, Esqs.—gentlemen of whom *we* need say nothing, for they are almost all public men, known to Calcutta.

The Ordination service was, as usual, felt to be solemn; but the feeling of solemnity was in part increased by the revival of the good old scriptural practice of "laying on of hands" on the heads of the kneeling brethren when ordained. This New Testament form, although maintained in the case of ordaining ministers, has been long in abeyance as regards the ordination of ruling-elders; for what reason no man can tell—certainly for no reason in the New Testament. As such a service is not one of very frequent occurrence here, it may perhaps, interest our readers, if we give an outline of its proceedings.

Worship was commenced by singing those sublime words of the xxiv. Psalm, descriptive of the glory of the ascended Head of the Church:—

“Ye Gates, lift up your heads on high, ye doors that last for aye,  
Be lifted up, that so the KING of GLORY enter may!  
But who of GLORY is the KING? The mighty LORD is this,  
Even that same LORD, that great in might, and strong in battle is!  
Ye Gates, lift up your heads—ye doors, doors that do last for aye,  
Be lifted up, that so the KING of GLORY enter may,  
But who is HE that is King of Glory—who is this?  
The LORD of Hosts, and none but HE, this King of Glory is!”

The usual prayer having been offered up, the Minister read, as appropriate to the service of the day, the twelfth and thirteenth chapters of the first Corinthians; the former describing the membership and internal relationship of office in the Church of Christ; and the latter chapter describing that soul of love which ought to animate the body of the church and to actuate all its members.

After this an introductory address was given, on the ORDER which God has established in regard to His own church, and which is to be followed in every thing, that so “all things may be done decently and in order.” The elders-elect were next called up by name, and the usual ordination questions put to them *seriatim*; and these having been answered, and no objection of any kind having been given in against their ordination, the last solemn step was taken, and they kneeling down were ordained to the Eldership by prayer and the laying on of the hands of the congregational Presbytery, the Elders present who have hitherto formed the Session. The right hand of fellowship was then given to the new elders, and they were welcomed in the name of the Lord.

The following sweet hymn was then sung:

I'm not ashamed to own my Lord,  
Or to defend his cause,  
Maintain the glory of his cross,  
And honour all his laws.  
Jesus my Lord! I know his name,  
His name is all my boast:  
Nor will he put my soul to shame,  
Nor let my hope be lost.

I know that safe with him remains,  
 Protected by his pow'r,  
 What I've committed to his trust,  
 Till the decisive hour.  
 Then will he own his servant's name,  
 Before his Father's face,  
 And in the New Jerusalem  
 Appoint my soul a place.

An exhortation, consisting chiefly of an enforcement and application of the ninth chapter of Romans, was delivered by the Pastor, to the newly ordained Presbyters; and after a few words to the congregation in reference to the service of the day, the whole was closed in the usual manner with prayer and praise. May the blessing of the Lord Jesus rest on these His servants, and on all his people, from henceforth even for evermore!—*Free Churchman for July.*

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#### 16.—FREE CHURCH FUNDS.

We perceive from an advertisement in the papers, that the donations to the Free Church Mission in Bengal since the secession amount to 16,981 Co.'s Rs. The amount of annual subscriptions is Co.'s Rs. 5,502. At Madras, since August last, the subscriptions for schools have amounted to Rs. 5,967-3. For general purposes, Rs. 13,117-3. Total Co.'s Rs. 19,084-11.

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#### 17.—NEW CHURCH AT BHAGULPORE.

The residents of Bhagulpore have determined to erect a Parsonage house at that station "by an assessment of one rupee per cent. upon the official salaries and incomes of the residents of the station and neighbourhood upon one year's salary." The residents do already, we believe either, in whole, or in part, support their minister.


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#### 18.—AN ENCOURAGING INSTANCE OF CONVERSION IN CALCUTTA.

We have much pleasure in extracting the accompanying interesting paragraph from the last number of the *Free Churchman*. Would that the little one might soon become a thousand! How encouraging to the teacher of Hindu youth to find that the bread cast upon the waters is thus found after so many days.

*Baptism.*—We state with much thankfulness, that on the evening of Sabbath last (July 28th) after the usual service, at the Free Church Meeting-place, there was baptized by the Rev. Dr. Duff, a converted Hindu youth. His name is Gobindo Chunder Das, he was once an advanced scholar in the General Assembly's Institution; but about five years ago was withdrawn by his friends in consequence of the baptism of one of his class-fellows, since that time he has been in a very undecided state, and variously employed; but of late he has been led to seek rest in the disciple ship of Christ chiefly by the sight of a dying Christian and by the perusal of a Christian Tract.—(F. C. M.)

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 *The friends of the London Mission have forwarded the accompanying Supplementary Account of the Annual Meeting of the Parent Society, with a request that we would circulate it with the Calcutta Christian Observer. We cheerfully comply with the request, and trust that the approaching Jubilee may be a means, under God's blessing, of great good to the Society and to the world.*

# FIFTIETH ANNUAL GENERAL MEETING

OF THE

## London Missionary Society.

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[From the Calcutta Christian Advocate, August 3, 1844.]

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We present the friends of Missions in this number of the *Advocate* with a full account of the *Fiftieth Annual Meeting* of the London Missionary Society, collected from the *Missionary Chronicle* and the *Non-Conformist*.

We would call upon all the friends of Missions to offer sincere thanksgivings to God for his abounding mercy to this truly Catholic and useful Institution. Through its agents, may we not exclaim, *What hath God wrought?* Not unto us, not unto us, we are assured is the language of the Directors and Missionaries of the London Society, no—but unto Thy name, O Lord, be all the glory.

We call the special attention of the friends of the Society in India to the following matters of interest.

*First.*—*The Jubilee Services* which will be held in September next, in commemoration of the formation of the Society fifty years ago. Pray, friends of Missions, pray that it may be a season of deep solemnity and heart-searching, and increased devotedness to the Lord,—a new era for good in the history of the Mission.

*Secondly.*—*The income of the Society.* It will be observed, from the report, that although this has been improved since last year, still is the expenditure in excess of the income upwards of *Three thousand pounds*.

We would that all should bear this in remembrance at the approaching Jubilee service. Let them before-hand ponder and pray over the matter and be determined in God's strength to render of their substance as the Lord hath prospered and

blessed them, not with a niggardly hand, but in remembrance of his love, (whose is the silver and the gold) and who when he was rich for our sakes became poor, that we through his poverty might be made rich.

*Thirdly.*—We would entreat our young friends in India to imitate the noble example set before them by the youth of Britain. They have by their exertions alone purchased a *New Missionary Ship*, and to a great extent have promised to support her as their own vessel. We do not entreat their aid for the ship—this has been done, but we ask them to *attempt something for the Jubilee fund* of the London Society.

*Fourthly.*—We should be happy if the friends of Missions interested in the welfare of the young could circulate the newly projected *Missionary Magazine* noticed in the following advertisement.

“The Directors of the London Missionary Society, having resolved on publishing a Monthly Periodical under the title, *Juvenile Missionary Magazine*, solicit the co-operation of all their friends, in aiding them in this effort to interest the *Young* in the cause of Missions. The Magazine will contain 24 pages, 18mo. with a Frontispiece, in an embellished wrapper. It will be sold at *one half-penny per Number*, or *3s. 6d.* per hundred, to Auxiliaries and the Trade. A large circulation is required to enable the Directors to publish it at so cheap a rate.”

Should any feel disposed to aid in the circulation of the *Juvenile Missionary Magazine* we shall be happy to procure it for them ; or a note addressed to the Secretary of the Bengal Auxiliary Missionary Society will serve the same purpose.

*Fifthly.*—We entreat the prayers of all who love the Saviour in sincerity, that grace, mercy, and peace may rest and abide upon this and every similar institution, and that all the labours of every devoted Missionary may receive the sanction and approbation of the Spirit, whose office and prerogative it is to convince the world of sin, of righteousness, and of judgment to come.

We have reason to believe not only from a sentence in the speech of the Rev. J. A. James, but from a letter received from home, in which it is stated that for the next three or four years *India* will have the special attention of the Directors,

that India will for some time to come be made the special object of the prayers and labors of the Directors and supporters of the London Society. This should encourage the friends of the Mission in India to increased effort and prayer that a door wide and effectual may be opened to them, and that they may be enabled in concert with other Societies to enter in, and possess the land fully.

The Directors in introducing their account of the Public Meeting remark :—

“ The Report of the proceedings of our Annual Meeting, which is now presented, comprises an accurate and comprehensive view of the operations of the Society at home and abroad during the past year ; and supplies convincing evidence that the work in which we are engaged is directed, sustained, and blessed, by Him who is wonderful in counsel.

“ The meetings and services connected with our recent Anniversary were characterised throughout by a spirit of chastened joy and fervent hope, corresponding with the varied events of the previous year, and the animating, though solemn, prospects now opening to our view ; and the hallowed and powerful impressions left on the minds of assembled thousands will form, we doubt not, a suitable preparation for the celebration of the Jubilee in September next, when the Society will commence its Fiftieth Year.

“ The lively interest recently awakened among our juvenile friends on behalf of Missions to the heathen, and of which an ample pledge has already been given in the noble amount by which the Directors have been enabled to purchase the new Missionary Ship, deserves especial recognition on this occasion ; presenting, as it does, a new and enlarged source of encouragement in reference to the future advancement and ultimate achievement of the great work to which the Society is devoted.”

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MONDAY, MAY 6th.

ST. JOHN'S CHAPEL, BEDFORD ROW.

The Prayers were read by the Rev. Mr. Garrard ; and the Rev. Samuel Phillips, Vicar of Llanddewi, Glamorganshire, preached from Luke vi. 36.

WEDNESDAY, MAY 8th.

SURREY CHAPEL.

The Rev. James Sherman read the Prayers of the Church of England ; after which the Rev. John Jukes, of Bedford, offered up prayer.

The Rev. Robert Newton, D. D., Secretary to the Wesleyan Conference, preached from Luke xxiv. 46, 47; and Rev. S. Morell concluded with prayer.

#### TABERNACLE.

The Rev. Rich. Robinson, of Witham, read the Scriptures and offered prayer. The Rev. James Hamilton, of the Scots Church, Regent's-square, preached from Matt. v. 14.

The Rev. D. W. Aston, of Buckingham, concluded with prayer.

#### MONDAY, MAY 13th.

Sacramental Services were held at Zion Chapel; Orange-street Chapel; Falcon-square Chapel; Surrey Chapel; Claremont Chapel; St. Thomas's-square, Hackney; Stockwell Chapel; Kingsland Chapel; Tottenham Court-road Chapel; Hanover Chapel, Peckham; Trevor Chapel, Chelsea.

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#### MEETING AT EXETER HALL.

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The fiftieth anniversary of this Institution was held at Exeter Hall, on Thursday the 9th inst. The weather was remarkably fine, and at an early hour a very numerous and highly respectable auditory were assembled. The chair having been taken by W. Evans, Esq., M. P.

The services were commenced by singing the eighth hymn of the Missionary Collection.

" Lord God, the Holy Ghost,  
In this accepted hour."

Rev. J. Reynolds, of Romsey, then implored the divine presence and blessing.

The Chairman then rose and said:—I have consented, at the request of your committee, to take the chair at this great and important meeting, not from any vain fancy that I am particularly qualified to fill such a station, but because I believe the Institution has experienced the blessing of God in its labours, and because I am willing and desirous to bear this public testimony to its usefulness and efficiency, and to the good that it has produced in the world. I feel a difficulty in presiding over a meeting held as it were in the immediate presence of God, designed to extend his kingdom, to promote his glory, to convert the heathen, to loose the captives of sin from their bondage to Satan, from their vices, their miseries, their cruelties, and to bring them into the light of the glorious gospel of the blessed God. I have yet another motive which induces me not to refuse the request of your

committee. I had the honour of presiding over a large meeting held here for the purpose of promoting the union of Christians. I then stated that I believed that there was a universal church of Christ; that in all kingdoms and nations, there were believers in Christ, trusting in him, servants of the true God, and if they are one with him, they ought to be one with each other. If their objects are in the main the same, if that universal church is independent, as I believe it to be, of all forms of prayer, and all mode of discipline, those peculiarities which separate in some degree, ought not to produce hostility between one sect and another. I came, then, to this meeting because it does embrace a great variety of different sects of the Christian church: and I can with peculiar satisfaction act with them in promoting one great cause. If I do not expect from the efforts of this Society that the heathen will be brought into the discipline or to a knowledge of the particular forms of that church to which I belong, yet I believe that they will be brought to a true knowledge of God, and of Jesus Christ whom he has sent, be made happy in this world, and be blessed in the world to come; on these grounds I joined with you, with my whole heart, in endeavouring to promote the great object for which this Society is formed. I am not only a member of the church of England, but I am sincerely and devotedly attached to it; and while I deeply deplore the conduct of some of its ministers and some of its members, who appear to me to approach very near indeed to the church of Rome, I cannot, on that account, love the less that church which I believe to be perfectly sound, and which I believe is calculated to produce, and does produce, very great good in this country. Religion in the Western Islands, once the haunts of slavery and death, has broken the chains of slavery, and has raised up a large body of mankind who were in a state of the lowest degradation, to be a happy, an enlightened, and a religious peasantry, better in all respects than many people of the more conspicuous nations of the earth. That object, I believe, was accomplished, first, by an increase of religion in this country, and secondly, by the efforts of the missionaries. The success of the missionaries was so great, that, when the day of freedom came, no blood was shed, no disorders arose, none of the mischiefs dreaded by the advocates of slavery occurred. I trust that the progress you have made in the East Indies will tend to throw down all those horrible idols which receive the homage of the inhabitants in that country—that it will put an end to the suttees, which are diminished but not abolished—that it will lead to the discontinuance of those cruel and abominable rites which are the natural consequences of heathenism, and show the dreadful degradation of human nature, I mean the practice of infau-

ticide, and that of exposing the sick on the shores of their rivers, to die by inches under the burning sun, and all the other enormities inseparable from heathenism. It is matter of congratulation that our government has freed itself from, I hope, any connexion with the idolatrous system and practices in India. It is known to most of you, that we formerly collected the revenues of the temple of Juggernaut, that we paid the people for gathering worshippers, and that we put into our treasury large sums of money obtained from idolatrous worship. That system has been checked and I believe that, as to Juggernaut, there is no participation in its idolatrous rites. I wish it to be understood that I am not for urging government to use any force with a view to the conversion of men. They must be left to exercise their own rites, wicked though they be ; but I am anxious to see a total severance of all that is European from every thing that is idolatrous. I am told that the orders of government have not been entirely obeyed—that in the presidency of Madras there is still a kind of management of those ceremonies by the servants of the Company and Europeans—that money is still received, which goes, not to the government, but into some of the chests or some of the pockets of the whites. The money may be honestly bestowed, so far as the government is concerned ; but I do not believe that money collected in that way will ever do any good. We ought to set ourselves against all such proceedings as these, and it is only by the public voice that you can accomplish this great object. I have said that I believe this society has eminently received the blessing of God. I do not intend to go through the missions ; but I would instance that mission perhaps the best known to you all—I mean the mission to Tahiti and the Society islands, which I firmly believe to have been one of the most successful, one of the most complete, and which has been made instrumental in the conversion of more people to God than perhaps any other mission that has ever been sent from this country. Here the work of your missionaries has been clearly but very substantially proved ; for while a neighbouring nation, or rather, an individual commander of that nation, has broken in upon the independence of the island, seized upon the Queen, and insulted the missionaries ; the latter have, under the greatest threatenings of a proud enemy—an enemy known to be particularly hostile to the British nation—stood true to the cause. The missionaries have not flinched in one single point—the people have remained firm in their adherence to the missionaries, and not only to them, but to the Saviour. They have resisted every effort of the catholic priests, to induce them to adopt the false tenets of the papal creed. Now, though we must deplore such an invasion, such an

outrage, as this, yet churches and individuals are not always the most prosperous in their souls when surrounded by external tranquillity. Trials often show what true religion is, and who possesses it. And here it should seem that under very great, and manifest, and uncommon trials, these people's knowledge of redemption, and their attachment to true religion, has enabled them to resist all the encroachments, all the subtleties of the Roman catholic priests, all the attempts made to substitute superstition for genuine faith, and to turn them from the living God to the worship of saints and idols, and follies of various kinds. Now, looking to those islands, and to the scenes of your missionary work, would it be possible for me not to acknowledge that it is the work of God? Can I look round to these nations, and kingdoms, and islands, and observe the moral effects that have been produced, and believe that the missionaries, by their own power and diligence, have accomplished it? There is not one of you who believe any such thing. It has arisen from the blessing of God upon their labours; and, when we see how remarkably that blessing has been manifested, shall I be found fault with by any class of Christian men, members of my church, for joining with you in the delight of this season, and lending my feeble efforts to assist you in a cause which tends to turn the nations of the heathen, the miserable slaves of sin and superstition, to the happiness and to the glory of true religion.

Rev. A. Tidman then read an abstract of the report, which stated—

“In Tahiti the faith of the churches had been preserved, and, even among the unbelieving and worldly, popery had yet to make its first triumph. France continued to exercise her usurped and arbitrary power over the defenceless Queen and her people, in the form not of a sovereignty, but of a protectorate, though it was to be feared the difference would prove little more than a name. The residence of the French had begun to exercise a demoralising influence on the Tahitians; but still there was reason to hope that a revival of religion among the inhabitants, was not far distant. In the Leeward and Hervy groups, and also in the Navigators' islands, the kingdom of our Lord had steadily advanced; but the mission to the New Hebrides, where, at this time last year, hope was shedding its brightest beam, had been abandoned, for the present, in consequence of the determined and furious hostility of the native priesthood and their adherents.

“In reference to China, never had the prospects of the Christian church been so strong and vivid as at the present time. The empire could not yet be traversed in its length and breadth by the messengers of Christ; but the open space was already too wide for the present amount of agency and

funds. At Hong Kong a permanent station, with the appendage of an effective printing establishment, had been founded. Towards the close of the year, Messrs. Medhurst and Lockhart arrived at Shanghae, where they had taken up their residence in the midst of a very large Chinese population, and not the slightest opposition had been offered by the public authorities.

“ In India idolatry and caste, though evidently shaken to their foundations, combined, as yet, to impede the spread and triumph of truth. Still the grace that bringeth salvation had not been without its trophies in the past year—it had gone forth with the voice of the devoted missionary, and fruit had been gathered unto life eternal. The confidence of the people in gods that cannot save was becoming more and more feeble; the absurdities of Hindu mythology and superstitions were passing away before the light of European science and literature; the conviction in the native mind, that Christianity will at length prevail over the ancient forms of religion, was daily gaining strength; the truth and excellence of the gospel was admitted by vast numbers of the people, and disputed by few; and all things seemed ready for the entrance of the King of Glory into his rightful possession.

“ In numerous parts of South Africa the darkness is past and the true light now shineth. During the period under review, many a heart had experienced the riches and freeness of divine love, and been restored to purity and peace; and many, who had long given evidence of unfeigned faith in Christ, had been received into fellowship with his church. In Caffraria, where but little fruit had previously appeared, there had been an enlarged ingathering of the gracious reward of holy and patient toil; and among the unnumbered tribes north and east of the Kuruman, the devoted missionaries had persevered in making known a Saviour’s name, and had opened a new station among a people far in the desert.

“ The intelligence from Madagascar contained only the same mournful features which, for several successive years had been communicated to the Christian public. No opening had appeared for the revival of missionary labour, and the Society had been called to suffer an additional and most poignant affliction in the death of the devoted Johnus, who had fallen a sacrifice to his unquenchable zeal in attempting to rescue the persecuted native Christians.

“ In connexion with the missions in the West Indies, there had been abundant reason to thank God, and take courage. The attachment of the people to the ordinances of religion continued unabated, and there had been ample evidences of the grace of God bestowed on the churches and congregations. The missions in British Guiana were all but self-sustained;

and in Jamaica, the churches were rapidly advancing towards the same honourable position.

“The Directors had sent forth, during the year, to various parts of the world, missionaries with their families, amounting (exclusive of children) to nineteen individuals.

“The total amount of receipts during the past year has been £81,812 17s. 11d.; the expenditure, £83,525 11s. 7d.”

Rev. J. A. Schurman (from Benares), then stood forward to present to the chairman a copy of the Hindustani bible, and in doing so, said—“The law of the Lord is perfect, converting the soul:” the Bible is the great regenerator of this our fallen world, and one of the ultimate objects of all missionary labours is to furnish the Bible not only to every family, but to each of its members. We know without the Bible missionaries could not preach, and their labours cannot be blessed. “The law of the Lord is perfect.” How infinitely superior are the apostolic epistles to all the epistles that have been written since! How infinitely superior are all the tracts in the New Testament to all that have been written since! The greatest minds—the minds of such men as Edwards, Milton, and Bacon, have all bowed to the sacred volume. They could not propound any doctrine which was not more clearly laid down in the Bible, and not one true moral sentiment that was not enforced by it. You have heard that our Benares mission has translated the Bible into the Hindustani language. This language is spoken by about forty millions of people, and has diffused itself over the whole of India—it is the language of all the Europeans who go there. With a knowledge of it, you may travel from Cape Comorin to the Himálaya mountains, from the borders of China to Bombay. The importance of the Bible being translated into this language has been felt by all Christian denominations, and many great and good men have laboured in endeavouring to effect it. Henry Martyn translated the New Testament, Thomason, part of the old; but we had not the whole Bible, and the Christian churches there could not agree on a translation, not because they deemed it of no importance; on the contrary—they regarded it of such great moment that they felt that no man was worthy to do it. But at last the Calcutta Bible Society, having made fruitless efforts to obtain the scriptures, committed it to our mission, and requested us to revise those portions which were already translated, and to complete and edit the whole. We commenced with the verse “In the beginning God created the heaven and the earth.” When the work was before us it appeared as a great mountain, one which we could never climb; but by the grace of God, we overcame the difficulty. The Lord has preserved our lives, he has maintained our strength, and when our hearts were prone to fail, he has sup-

ported us, and to him alone be the glory. In 1840, I was called upon by the Calcutta Bible Society to edit this Bible, in order that it might be correctly printed, and a sub-committee was appointed, composed of such men as Hæberlin and Morton, and the council consisted of J. F. Hawkins, Esq., and other civilians. Some of those men had been twenty-eight years in India, and they were called upon to revise our labours. I need not tell you that it was a difficult task not to expose one's ignorance of the Hebrew language before such scholars as I have named, and not to expose one's ignorance of Hindustani before such civilians as I have referred to, and it was also difficult not to lose one's temper. But notwithstanding all the difficulties, they have been overcome, and on the 30th of May, last year, I had the great pleasure to write on the last proof sheet, containing the last chapter of Revelations, "Printed May the 30th, 1843." After I had given the proof sheet into the hands of the printer, and saw him walking away, I was almost overcome. The whole appeared as a dream. I cast myself upon my couch, and afterwards on my knees, blessing God for all that he had done for me. That was one of the happiest days of my life. Now, at the request of the directors, I appear before you to present this copy to the meeting through our respected chairman. But I ascribe no glory to us. It is the Lord who has honoured us as his humble instruments. The honour which the Directors have conferred upon me only humbles me. I speak it in the sight of God. I feel it difficult to address you, but I hope at the last day to be found, not indeed upon the platform, but in some little corner behind the throne of Jesus, there to see the millions of Hindus who shall have learned the worth of salvation through the medium of this Bible, and who will ascribe glory to him who has redeemed them.

The Chairman then rose, and said :—I rejoice to be the instrument of receiving this precious treasure from the Bible Society of Calcutta, in your name.

Rev. Mr. Blackburn, on rising to move the first resolution, said :—I trust no one will suspect me of affectation when I say that my feelings greatly oppress me at this moment. We were reminded, in the opening address of our Chairman, that we are in the presence of God ; we are in his holy, awful presence to do that work upon which the benevolence of his soul has rested from eternity—that work for which the Son of God became incarnate, and suffered death, and was buried—that work, to promote which he was exalted to the mediatorial throne—for which all power was given him in heaven and on earth, and which he will continue to watch over and to sustain, till the last enemy himself shall be subjected beneath his feet. It is very solemn, in my view, to come together on

such an occasion as this; and I feel that I am one of those who are called in the providence of God to follow men who were giants in their days. This, the fiftieth meeting of the London Missionary Society, cannot fail to recall the names of its venerated founders; and, when we remember what men they were—what men of wisdom, and faith, and prayer, and self-devotion—we, who are younger men, and are called to tread in their footsteps, have need to pray to God that he would baptise us with that spirit which made them eminent and successful. The report, an abstract of which my honoured friend, the Secretary of the society, has read, is of touching interest. We must not use flattering words, lest God take away our breath; but I must say that I think our friend has succeeded admirably in abridging and condensing the great variety of interesting matter contained in the proceedings of the year, and that there was no occasion for that nervous solicitude he manifested lest the audience should be impatient; for if I do not mistake, a happy change is coming over the public mind in reference to such documents. They begin to feel that the Acts of the Apostles was the first missionary report that was ever written. If we are solicitous to test the progress of truth and righteousness in the world, we shall not be so anxious for the excitement of oratory as for the statements of principles and facts. In addressing myself to the multifarious matters in the report, the adoption of which I have been called upon to move, I feel there are some tempting topics on which I must not venture. To use a Tahitian phrase, they are *tabooed*. The first is the interesting subject of the jubilee. Who would not wish to take a rapid glance at the history of the society? But there is to be a resolution specifically addressed to that matter, and I do think that we who are intrusted to plead should have some consideration for the brethren who are to come afterwards, lest we should anticipate their thoughts and interfere with their statements. Another cause of great interest relates to Tahiti; that cause is enough to rouse every English and every protestant heart; and I trust that the gentleman who has a resolution upon it will be enabled to do it justice. Oh, sir, if this is a joyous, it is also an afflictive day. We have to bind the funeral cypress with the triumphant palm; to blend our tears of grief with our tears of joy. Can we think of the departed without deep humiliation before God? The loss of such kind and devoted servants at home is afflictive enough; but to think of breach upon breach made amongst those devoted ministers and missionaries among the heathen is truly distressing, and we are called to listen to the inspired admonition, "Have faith in God." The death of such a man as Peter Wright, in South Africa, is a great loss to those Griquas over whom he

presided with so much efficiency, not only as a pastor, but as their spiritual father in Christ. And how great the loss of the devoted David Johns, who laboured so efficiently for the cause of Madagascar, and exposed himself to those pestilential marshes which renewed a fever that brought him to an early grave. When we think how long we have prayed that the massive gates of China might be opened; and that at that moment such men as Kidd, and the honourable John Morrison, and our no less devoted friend Mr. Dyer, should have been taken from us, it is indeed an event of deep affliction. What should we say?

“ God of the just, thou gav’st the bitter cup,  
I bow to thy behest and drink it up.”

Resignation is our duty, and we have this comfort, that the cause for which we mourn is dearer to Him who has taken his faithful servants to himself than it can be to us, and that it was at His bidding, who has the keys of the invisible world and of death at his girdle, that they left the scenes of earth for the rewards of heaven. This may teach us not to glory in man. Societies, like individuals, are greatly in danger of glorying in their agency. A man grows rich in money, rich in talent, and rich in fame, and he is in danger of being puffed up with a worldly, fleshly mind; and God, who is the fountain of every good and perfect gift, will teach his churches that no flesh is to glory in his presence, but he that glorieth shall glory in the Lord. I remember, in one of the tales of Miss Edgeworth, an anecdote, borrowed from the proceedings of a Spanish artist, who was employed to depict “The Last Supper.” It was his purpose to throw all the sublimity of his art into the figure and countenance of the Master. But he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful; and, when his friends came to see the picture on the easel, every one said, “What beautiful cups they are!” “Ah!” said he, “I have made a mistake; those cups divert the eyes of the spectators from the Master, to whom I wished to direct the attention of the observer;” and he took his brush and rubbed them from the canvas, that the strength and vigour of the chief object might be seen as it should. I need not apply that interesting anecdote. You feel that God has taken these vessels of the sanctuary, that we may be shut up to Him who is the fountain of all good, and that we may sing with more feeling than we have ever yet done that verse which Dr. Watts has thus paraphrased, in the 102nd Psalm:—

“ Yet, in the midst of death and grief,  
This thought our sorrow shall assuage,  
Our Father and our Saviour live,  
Christ is the same in every age.”

John Howe has a remark, in one of his admirable funeral sermons, that it is a very vulgar error to suppose that when people are taken out of this little world, they are taken from all opportunity of serving God, and that it grows out of our exaggerated notions of what we are doing that we indulge in such extraordinary regrets concerning their removal. That thought occurring to my mind, led me to imagine that our dear friend and honoured brother, Mr. Johns, must have had a delightful meeting in the heavenly world with the Madagascar Christians, and that he may have conveyed to them information concerning the kingdom of Christ in this world, exceedingly conducive to the glory of God, and the refreshment of other sections of the family. May not the same thought reconcile us to the idea of Morrison meeting with his interesting father, and Milne and those beloved coadjutors who have been joined with him on earth. I trust that we shall view these meetings more religiously—that we shall not make them mere spiritual holidays, and days of excitement—but that we may pray God, by his Spirit, to solemnise our hearts by these events, that we may go home to be better preachers and better private Christians than we have hitherto been. Besides the calamity of death, we have to speak of outrages which have been so graphically described in the report, committed at Tanna, and the Isles of Pines. I do not think that these outrages, frightful as they are, are unmixed evils. The pirates and buccaneers, who, under the British flag, sail over those seas, imagine that they are beyond the law of nations. But we are too apt to postpone the retributive justice of God to a future day. He keeps a spiritual police all over the world, and sometimes he overtakes men of violence and blood when they little think of it. Though vengeance has now fallen on innocent parties, yet the news will spread through Polynesia and read an awful lesson, telling those men that there is a God in the earth. The wanderer of Arabia, appointed an avenger of blood in the earliest history of mankind, and God recognised that law, and though we have to grieve over the massacre of men, yet when the justice of heaven is proclaimed to protect the innocent and the oppressed, we cannot but rejoice to know, that out of evil he educes good, and that he turns the curse itself into a blessing. We have also to advert to the circumstances of aggression on the part of the Roman Catholic missionaries. I greatly regret that one should be compelled to stand before such an audience as this, and say any thing that might appear uncharitable, concerning any section of the human family bearing the name of Jesus Christ. I do not profess to be extensively acquainted with persons of the Romish faith, but I do occupy some leisure in reading Roman catholic publications, and acquainting myself

with their contents. While I have an uncompromising abhorrence of the system, I candidly own, I have great veneration for many of the men. Their singleness of heart, their self-denial and devotion, are an example to those who teach a purer faith. But of the system, one cannot but speak with indignation; and especially at the course that is being pursued by the *Propaganda* at Rome. Believing, as I do, that the Roman catholic religion, with all its idolatry, and all its serious errors, is much better for society, and it may be for the souls of men, than heathenism, so I should welcome the news that Roman catholic missions have been established among the heathen, bringing them to know the true God and Jesus Christ. But I can have no sympathy with them in invading upon other men's territories—in attempting to build upon other men's foundation. They, the apostolic church! Why, they have lost the spirit of the apostles, if they ever had it, for Paul indignantly disclaimed the idea of building upon another man's foundation. But they have drawn up a systematic arrangement to pursue all the protestant missions throughout the world. If any man will take the trouble to make a list of the protestant missionary stations, and mark the movements of the *Propaganda*, of Lyons, of Paris, and of Rome, he will find that they are bending their way to those very places where we have our missions. In so complicated and political an affair as that of Tahiti, it is impossible to see that any one cause prevailed over all the rest; but I believe that jesuitical intrigue is one powerful element in that matter. But have we need to make ourselves unhappy on that account? Have not the people the Scriptures? Have we not laboured there for half a century to educate and inform them? Does not the report state that they call the ceremonies of Rome the old superstitions of idolatry, which they have renounced. The way in which the Roman catholic present at this time their astonishing success is sufficiently amusing. It was bad enough to hear that Xavier could make ten thousand converts in a month, but he dealt in miracles, and that may account for it; but that modern missions of Roman catholics have to tell of thousands and tens of thousands of converts, is more than we can give credence to. But what sort of converts are they? I will relate a fact which, in some measure, will enlighten your minds upon it. Murray, in his account of the discoveries in Western Africa, mentions this incident, and it will throw a good deal of light upon the subject. Some fathers arrived as Roman catholic missionaries, and went to the towns and villages on the Congo river. They found the people came in astonishing numbers to be baptized. They "flocked," to use a scriptural figure, "like doves to their windows." What was the occasion of it they could hardly understand, for

when they arrived at a town they were not allowed to sleep, but were kept up by night as well as by day, to administer baptism, and the people received the ordinance with a fervour and earnestness which was surprising to themselves. But after they had been there a little time, they made a mortifying discovery. The Roman catholic church enjoins that spittle, oil, and salt be used in the administration of baptism. Salt itself was very scarce, and very medicinal, and very palatable to the natives of that country, and as a grain of salt was put on the tongue of every individual who received baptism, and it was a delightful relish which suited the African taste, it was this that induced their extraordinary zeal to become members of that church. Now we can understand that one of the Propagandists might send a letter home to Lyons or Paris about the extraordinary zeal of the West Africans to receive baptism, and then this humiliating discovery would somewhat abate the tone of their triumph. I must now proceed to the matters of congratulation. The translation of the Holy Scriptures is one matter of extraordinary importance. I bless God that our friend Schurman was allowed to come forward and present that Bible. It was an impressive and interesting scene. His name will go down with that of John Wickliffe to another generation. The Hindustani people will hear of his labours and work, and bless God for that industry, perseverance, and devotion, which enabled him to achieve that great and most holy work ; 40,000,000 of people can read that book ; I suppose there are not 40,000,000 of people who can speak the English language in the globe, and therefore we perceive that he has achieved a work far more important than the translation of the Bible even into the English tongue. The progress of the work in China is also very delightful. I am very happy to see that at Hong Kong our missionaries are associated with others in revising the translation of Dr. Morrison. It is a very happy circumstance to see all the protestant missionaries engaging in that work ; it is, Sir, a pledge that the prayers and councils over which you presided, on a former occasion, have been felt in our missionary stations as well as at home, and that the spirit of true union and forbearance is happily increasing amongst us. Another thing on which I cannot but congratulate the subscribers and friends of this society is, the progress made among the native teachers. I am sure you will perceive that exposed as European missionaries are, to the baneful influences of an unhealthy climate, it is most important that the work of God should not rest alone upon European life, but that men, natives of the soil, and inured to the climate, should be able to carry on the ordinances of religion, should their fathers in the faith be removed by an unlooked for stroke. I am glad to

find that they are being educated. I trust that work will continue to engage the serious attention of the directors. The negro churches are doing their duty nobly. I thought to-day of my friend Ketley, of Demerara, with delight. He is one of the oldest missionaries, and was the first to assert the doctrine of independence, that is, of churches sustaining themselves. The state of the funds is a subject of great interdiminution. We have had our friends of the free church of Scotland in the metropolis, and in all our towns; a large section of the constituency of this society has been making vigorous efforts to promote education; and these two causes, together with the depression of trade, might have led us reasonably to expect rather a cession than advance in the accounts of the society. It is a matter, however, for sincere congratulation that our funds have advanced, and especially have been augmented by the offerings of the young, for the purchase of your missionary ship. The report relates to the appointment of an officer in the place of my early and much-lamented friend, Mr. Thomas Wilson. I will not pronounce an eulogy upon his memory; I will leave it to one who knew him, privately, more than I did, and whose eloquence will describe his worth. But, when I recollect that he was my own father in public life—that, when a youth dwelling in my father's house, and devoted to mechanical toil, he sought me out, and took me by the hand, and offered, against parental reluctance, to sustain and hold me up; that he built the chapel where it has been my honour to labour for twenty-two years, and though many hard things, in days gone by, have been said of him, yet I am bound to say, that I never found him otherwise than kind and considerate, and fatherly to me. Possessed of a larger fortune than was generally suspected, he might have imitated the style of the higher gentry and nobility of the land, and have dazzled the eyes and made groundlings stare by his splendid equipage and princely home, but he had a higher ambition. He felt how paltry all this would seem on a dying bed, and therefore without an array of men-servants, without a costly display of furniture, he kept a simple table and a moderate house, that he might consecrate his surplus to the cause of God. When those who are content to shine amidst the butterflies of this world, shall be called to die, some of them will feel that it would have been well for them had they been stewards, such as Thomas Wilson, of the gifts of God. We do not hope soon to meet with such a man; but the end of my speech shall harmonize with the beginning, that all good influence is with God. When dear Thomas Wilson began to grow infirm with advancing years, the Spirit of God was visiting a young baronet quite out of our connexion, and working in his heart

that renewing grace which has given him eminent decision and devotedness. It rejoices my heart—as I believe that I happened, in the providence of God, to know Sir Culling Eardley Smith as a religious man—it rejoices my heart that it falls to my lot to propose that he be respectfully requested to be your future treasurer. He has a missionary heart; he will bring to your work the faithfulness which characterised the founders of your institution. I am persuaded he will not treat your affairs as a mere question of money, and a dry detail of business, but that all your affairs will be regarded by him as connected with the kingdom of Christ, and to be sanctified by the word of God and prayer. I am persuaded that he has a missionary heart. May I be pardoned for saying that there are several here who, on very interesting occasions, have witnessed it? When his dear little boy was born, the heir to his house, he said to his lady, “Now, we will keep the child’s birth-day differently from our neighbours—we will hold a missionary meeting;” and thus at Bedwell park, every birth-day, there are gathered missionaries and ministers, and the villagers and neighbours are invited to meet on the lawn and to hear the addresses of those who are the servants of Jesus Christ in the missionary field. There I have met dear John Williams; there I have met Robert Moffat; there I have met my honoured friend Herschell, and brethren of the Jewish nation. We have witnessed again and again how devoted the heart of the honourable baronet is to the cause of Christ; and, though he has been compelled to retire from public life in England on account of the delicate state of his own health, and that of his lady, yet he has carried the missionary spirit into Rome. He has not been ashamed of Christ in that city of the beast. Our friend Mr. James can tell you that missionary meetings have been held in Rome, under the presidency of Sir Culling Eardley Smith. The resolution is as follows:—

“That the report, of which the leading features have been presented in the abstract now read, be approved, printed, and circulated; that this meeting devoutly acknowledges the hand of God in the various impediments and trials which the cause of Christian missions has to encounter in its progress; under the force of these trials this meeting would cherish the spirit of devout submission to his holy will, and of unwavering confidence in his faithful promises, while it humbly offers to the Father of mercies its grateful adorations, that amidst every form of difficulty, and every adverse influence, the glorious gospel, sustained by his providence, and applied by his Spirit, still wins new triumphs in the salvation of the heathen. Also, that this meeting hereby expresses its veneration and esteem for the memory of the late Thomas

Wilson, Esq., as one of the earliest friends and most liberal supporters of the London Missionary Society; and especially for his faithful discharge of the duties of its treasurer. It hereby also presents to Sir Culling Eardley Smith, Bart., its earnest and united request that he will kindly undertake the office of Treasurer of the Society, now vacant by the decease of Mr. Wilson."

Rev. J. A. James, on rising to second the resolution, said:— If I yielded myself an unresisting victim to my fears, instead of a willing captive to my faith, I should rise and speak on this occasion with no inconsiderable depression. The excellent report which was read by our esteemed Secretary, followed up by some of the touching remarks of the speaker who has preceded me, have produced a pensive sadness in my mind, from which I cannot disentangle my feelings all at once; for though that report is not, like the prophet's scroll, written in characters of lamentation both within and without, it certainly does contain far more than enough to call for the exercise of chastened sorrow. Its exordium, as Mr. Blackburn has stated, is gloomy, yet glorious, with the memorials of the dead, a kind of eleventh chapter of the Hebrews in the report of the Society, reminding us of the triumphs of Christian principle over all the sufferings of humanity, all the love of life and fear of death, for "these all died in faith." It is unnecessary for me at any length to go into a consideration of all the names which have been read to us this morning; but there are one or two on which I must for a moment dwell. Can I forget that the friend, the intimate, the bosom friend of my heart, who has been with me in almost all the scenes and circumstances of my history, who has wept with me when I wept, and rejoiced with me when I rejoiced, is no longer with us? Dear, honoured Fletcher, thy generous heart, thy exalted mind, thy blameless life, thy consistent piety, thy zeal in the cause in which we are meeting this morning, poured out in all the utterances of thy classic diction and thy mellifluous tones, are all lost to us, except as they live in our memory, where they will not easily die, and from whence, I trust, they will exert an influence upon our minds, our hearts, and our consciences, in reference to that Master in whose service he lived and died. I could go through a long detail, but time will not permit. I could mention things in reference to other names, which would, perhaps, interest this assembly, were there time to dwell on such subjects. But there is one name in the report, and transferred from the report to the resolution before the meeting, which must not be passed over. Well does that name deserve the distinction of being thus preserved, and presented to the public in a substantive resolution of this

meeting. My friend has imposed a task on me from which I shrink, and which I have no intention of now attempting to perform at any length. But that name must still be kept for a few moments before this assembly. We all delight to honour it; it will live as long as the denomination of which it was one of the brightest ornaments shall continue; it is a name which will be venerable and venerated down to the end of the history of the congregational section of the Christian church. I need not say that I allude to Thomas Wilson, one of the fathers and founders of this Institution, who continued in the performance of the duties of the treasurer's office to the last moment of his existence. He did all things touching the work of his Master so well, that that Master kept him at his post to the last hour of his life. He was a man who was not merely sent into the world to benefit his own generation and all that should follow, but to teach rich men how to use, how to improve, aye, and how to enjoy their property. A man who, as we have been told, instead of hoarding his property to go down as a mass of unsanctified wealth to his posterity, or hoarding it for the purpose of luxury, grandeur, and extravagance, spent one fortune for the good of the public and the glory of God; and thus left a blessing, and not a curse, upon another fortune which has descended to his family. His ashes are confined to one spot; his monument is to be found in many—in the college of which he was so long the main prop and pillar, in the chapels which he erected, and all of which bore this inscription—may rich men read it, and rise up to be his successors—“ See what one man may do in the way of glorifying God, and benefiting his fellow-men, who, having wealth, has liberality to expend it, and wisdom to direct the expenditure.” But I must not prolong this strain. We have, indeed, had to-day a breaking of the earthen vessels before us; but where is the treasure? Not a particle of it has been lost; it still remains, in all its plenitude, to enrich our poor and miserable world. Not a promise has been borne away from the page of inspiration, by all who have gone hence; not one jot or one tittle of God's blessed book is entombed in the sepulchres of the men who have left us. “ The voice said, Cry. What shall I cry? All flesh is grass, and all the goodness thereof as the flower of grass; the grass withereth, the flower fadeth, but the word of our God abideth for ever.” It is not merely the death of our fellow-labourers which has oppressed my mind, in common with the minds of others, this morning, it is the state of the missionary field; Madagascar still closed, India not yet blooming as we could wish, China mourning over the men whom God had raised up for

her benefit. But the cloud-shadow rests especially upon Tahiti. I must, for a few moments, for reasons which I will presently disclose, though at the risk of seeming to forestall other speakers, dwell upon that topic. I join in every expression of impassioned abhorrence and detestation of French atrocity and Romish fraud contained in the Report. I concur in every syllable of astonishment and regret at the supineness of English diplomacy—in every word of tender sympathy with the insulted and injured Queen and her oppressed subjects, the afflicted missionaries and their flocks, but especially with the reviled and calumniated British consul. Mr. Pritchard has a place in my heart and in my esteem. Well he may! I took him, when a boy, placed him as a teacher in my Sunday school, received him as a member of my church, fanned the missionary spark in his heart till it was brought to a flame, and helped to form the character which was to fit him for the station which has given him such unexpected notoriety in the journals of Europe; and I feel, therefore, that I am justified in adverting to him on this occasion. I call upon this meeting, as well as upon the directors—I appeal to the religious public of every section of the Christian church—to throw the shield of their protection around that man, assailed, as he has been, with persevering malignity, by French tongues and French pens. Assailed, Sir—for what? For vindicating the honour of the English flag—for resisting the arts and artifices of Jesuit cunning, and manifesting himself as the devoted adherent of protestant missions—aye; and for opening his house to give an asylum to a helpless woman, driven from her house, and, for a season, from her throne, by the most dastardly act, the most dastardly act that ever disgraced a military or naval power. When I consider the unpretending simplicity of that man's mind, the difficulties which he had to contend with, and the enemies whom he had to resist, I am astonished at the manner in which he has been enabled to conduct himself, and at the credit with which he has come out of the contest; and I should feel that I had not acted a pastor's part if I had not, on this occasion, borne public testimony—notwithstanding that there may have been some errors of judgment, which I will not for a moment attempt to justify—to the integrity, the firmness, the discretion, and the fidelity, with which that man has discharged the duties of his office. By an act of injustice, from which a magnanimous policy at home ought to have protected him, he has been compelled to retire from Tahiti at a moment when his presence, for all interests concerned—not merely ours, but the interests of Britain—was especially needed. But it is our happiness, and a source of thankfulness, to know that, though he has left Tahiti, he has retired

with his civil honours untarnished, and with his religious character unimpaired. I hope that we shall continue to repose that confidence in Mr. Pritchard to which all his conduct hitherto entitles him. Still, this Tahitian affair is a disastrous one. Wherever blame lies, it lies not, directors of the London Missionary Society, with you. I publicly tender to you my own thanks, and the thanks of the country. You, who have borne the burden and difficulty of maintaining this arduous contest, and who have maintained it so well, we honour you for the manner in which you have conducted yourselves. You meet us to-day in the full possession of our confidence. With you we tenderly and deeply sympathise; with you, we deeply regret that the object of the care, the labours, the anxiety, the tears of nearly half a century, should thus be plucked from your hands and placed in peril. May God direct you, as we believe he has done hitherto, in all that may yet remain to be done in reference to that interesting and peculiarly difficult part of your labours! But, Christian friends, let us consider that there is something in this event which suggests the inquiry, "What end has God to answer by this?" The affliction of societies, like those of individuals, should bring us all to the throne of God, saying, "Show me wherefore thou contendest with me?" Oh, have we done anything ourselves to bring on this calamity? have we been boastful of Tahiti? have we been vain-glorious, and is God chastening us? Then let us bow with submission to the chastisement, and learn wisdom. Let there be no murmuring, no complaining, but much of gentle submission and confidence—confidence in Him who reigneth and must reign. He never for a moment vacates his throne—never sleeps upon it. It was not that the reins of government were entrusted to the hands of a seraph, that Admiral Dupetit Thouars was allowed to invade Tahiti; no, all was done by the permission of infinite and unerring wisdom. Let us recollect, that God has his own ways of carrying out his own plans and effecting his own purposes. The course of providence is not like that of one of our modern railways, without elevations or depressions, without windings or turnings—or like that of one of the ancient Roman roads; but it is like the course of a mighty river, winding and turning, and sometimes apparently rolling back upon its source, but still, by the law that directs its motion, ever urged onwards to the point where it is to touch and swell the ocean. We may, therefore, be confident in God, feeling assured that in the end he will bring good out of evil. And let us learn dependence. Oh! if this affliction is sanctified; if this storm of providence, whose lightnings have stricken down the towering objects of our affection—I was going to say, of our pride—

should purify the moral atmosphere, sweep away the miasma which is ever arising from the corrupt weeds of our fallen human nature, and give us a holier element in which to live, and move, and breathe, we may be the better yet for our loss. Perhaps it is sent that we may be still better prepared to carry on the work in all those parts of the world which are still left open to us. Let me ask, directors—I do it with great respect for your opinion—does not God ; by this event in the south, seem to be stretching forth his hand to the east ? By the growing darkness of the horizon in the south, and the growing brightness of the horizon in the east, does He not seem to say, “ Though you do all in your power for the south, be sure that you do not neglect the east ? ” We have all India, from the Himálaya to Cape Comorin—

“ The world is all before us where to choose,  
And Providence our guide.”

No French lily will spring up in India to throw a shade over the British rose ; or rather, I should say, the rose of Sharron. No Admiral Dupetit Thouars will menace Fort William. No, no ; they must try their gallantry on Tahiti ; we are safe in India—no French armament can reach us there. And China—China ! Why we have been praying, and waiting, and watching, for the opening of China, and we thought it was to remain closed against us. I justify not the opium trade, nor the opium war ; I undertake no difficult task like that. Let there be all the reprobation that is due under the circumstances. But, then, God often makes use of the wickedness of man for the accomplishment of his own beneficent purposes. His providence has now thrown back the doors of China, and has opened a path, if not into the interior of China, at least within a portion of the empire. The great wall is tottering. Where are the troops who are to march up and take possession of the land ? I will tell you—at Rome. They are already in motion, Protestant Christians of Europe and America ! protestant Christians of every section of the Christian Church ! Look at Rome : look at China—Rome is looking at it. Hasten to China—Rome is hastening to China ; and, unless we are all on the alert, China will yet belong to Rome. With a sublime ambition she is aiming at the celestial empire, and with a minute one (for all policy is here) she is stooping down to the little spots of Polynesia. We must be on the alert, or Rome will yet possess the world. Let us recollect that she states one of the evidences of her apostolicity to be her universality. She sees that protestantism is rising up to dispute with her that evidence of apostolicity, and she is planting her missionaries all around the globe. We shall have to fight for almost every mission which we have with the see of Rome. With God on our side we have no need to fear upon

whom will rest the victory. But let it not be forgotten, however, that Rome is Rome still. We see, by what has taken place in Tahiti, that she still possesses her serpentine cunning, the fangs and the venom, though, as a part of her policy, her skin may, like that of the chameleon, reflect the hue of surrounding objects; and therefore we should be prepared to carry on the contest, believing, as we are justified in doing, that we shall carry it on with success. Now I have to advert, and I shall do it very briefly, to what Mr. Blackburn has referred to—a missionary meeting at Rome, the first sign of the accomplishment of what I have already ventured to predict, namely, that Rome after all is not to be universally and perpetually victorious. I hold in my hand, not an encyclical letter from the Pope, but still a letter adorned with a portrait of his holiness Gregory XVI. It is a letter from Sir Culling Eardley Smith, addressed to our secretary, Mr. John Arundel, and it is to the following effect:—

*“ Casa Dies, Rome, 22nd March, 1844.*

“ MY DEAR SIR,—I have the pleasure of sending you a cheque for twenty-five guineas (£26 5s.), the proportion forthcoming to your committee, from a joint-meeting held in my rooms in this place, for the Church and London Missionary Societies.

“ Dr. Harris, or Mr. Ellis, will inform you of the particulars of the meeting. I will merely say that I believe everybody was gratified at being present at such a meeting *in Rome*.

“ Believe me, dear sir, sincerely yours,

“ *Rev. J. Arundel.*

EARDLEY SMITH.”

Next follows a report of the meeting at Rome, by your former secretary, who seems to be still employed in your work; God is still giving him something to do for the Society:—

“ MISSIONARY MEETING AT ROME.

“ A numerous and highly respectable meeting of the friends of protestant missions was held in Rome, on the 20th of March last, at the residence of Sir Culling Eardley Smith, Bart. The Right Hon. the Earl of Gainsborough presided. A hymn was given out, and some of the prayers of the Liturgy read by the Rev. the Dean of Ardagh. The objects of this meeting having been explained by the chairman, the Rev. Mr. Morgan, recently returned from the west coast of Africa, described the labours and success of the Church Missionary Society in that quarter of the world, more particularly at Sierra Leone. An account was then given, by the Rev. W. Ellis, of the operations of the London Missionary Society in various parts of the world, more especially in the South Seas, and in relation to the afflictive events which have recently occurred at Tahiti.

“ The following resolution was then moved by the Dean of Ardagh, seconded by the Rev. Dr. Harris, and supported by Captain Hope, R. N.:—resolved, ‘That in the facts which we

have heard, relative to Africa and the South Seas, we gratefully recognise the hand of the Lord in bestowing on the Redeemer the promised inheritance of the heathen,—that we pray for the speedy arrival of the day when Ethiopia shall universally stretch out her hands unto God—and that we commend in faith, Queen Pomare and her subjects, as well as the missionaries labouring among them, to Him who has promised that the isles shall wait for his law, and who is all-sufficient to sustain his servants under every emergency.’ ”

After singing, prayer was offered by the Rev. Mr. Jenkinson, and a collection was made at the close of the meeting, in furtherance of the objects of the Church and London Missionary Societies.

It has been said that there is no new thing under the sun. At any rate we have found one to-day—a protestant missionary meeting held in Rome, having especial reference to the policy, so foul and so fraudulent, which Rome herself has pursued in reference to our own missionaries. Who, after hearing of this, will despair of another missionary meeting being held in Rome, when even the pontifical chair itself shall be occupied by him who presided over this first meeting, and when his Holiness, having thrown off, as we trust the time is coming when he will, the tiara, all Protestantism shall come to an end, because all popery shall come to an end, and when all shall be there united, to propagate the gospel of our Lord Jesus Christ, throughout the whole world. I ask, is this not quite within the range of hope, nay, is it not within the range of probability? We know that, whatever be the machinations of the church of Rome, her destiny is fixed, and the hour is at hand, when the mighty shout shall be heard, “Babylon is fallen, is fallen to rise no more.” And now, one word with respect to the latter part of the motion—the appointment of a new treasurer. It is not merely the rank of the honourable baronet which commends him to my approval. I hope that our society will never be lured by the temptations of rank to place in any office connected with it, men of whose sincere and undissembled piety they are not thoroughly convinced. I am happy to see you, sir, in that chair to-day. I do not forget that we met, no long time since, in the bonds of Christian union; but I should not have welcomed you, did I not believe that the heart which beats in your bosom is under the constant constraint of the love of the Lord Jesus. It is on that account that I rejoice to see you presiding over our meeting this morning, and not merely because of the high station which you occupy in society. I trust that we shall never sacrifice piety to rank; I would much rather sacrifice rank to piety. But of course when we can have piety and rank and wealth all combined, we shall not refuse their aid. Believing in the sincere piety, the catholic feel-

ing, and the entire good will towards us of the right honourable baronet, whom I am happy to call my friend, he having been an inmate of my house, and I an inmate of his, I do rejoice in his appointment to the office of treasurer; and I am sure that he will feel we are doing him an honour instead of receiving one, by his appointment to any office connected with a society which is engaged in spreading the dominion of the King of kings and Lord of lords, an office which, were it occupied, would not disgrace even the crown of the country.

The resolution was then put and carried unanimously.

Rev. Mr. Ely, of Leeds, then rose and said—The report which you have just adopted has the usual variety by which human affairs are distinguished—the sunshine and the shade, the storm and the calm. We have exulted as we have heard of success; we have melted and mourned as we have listened to the detail of death and aggression. But the resolution entrusted to me is one which relates to a scene where the deepest shadows gather, relieved by scarcely a single ray. All is inscrutable mystery, and we are called upon to exercise the simplest and the most naked faith. You have already responded to appeals upon that theme, and still will you be prepared to give expression to a holy emotion as you contemplate Tahiti. The resolution which I have to propose is—

“That this meeting renews its expression of sincere sympathy with the Queen of Tahiti and her people, under the insults and injuries they have suffered from the repeated and aggravated outrage of the French naval force; and this meeting cannot withhold the expression of its astonishment and grief that the British government did not, in the first instance, employ all means consonant with the spirit of justice, reason, and religion, to prevent the permanent establishment of the French protectorate at Tahiti, but that it tacitly acquiesced in an act of gross injury committed on a faithful though feeble ally—an act highly injurious to the civil rights and religious interests of the Tahitians, perilous in the extreme to the prosperity of British protestant missions, and violating the best feelings of the religious community of our country.”

I hardly know whether it is at all in keeping with propriety for me to address a word to you on this subject. You have already listened to an appeal—and glad I am that you have listened to it—from lips so well capable of striking every chord in your bosoms. If I attempt for a few minutes to speak on this topic, I almost feel that I shall be trespassing on propriety; and I can scarcely hope to receive the attention or to excite the interest of the meeting. Tahiti! Oh it was one of the brightest and purest gems in our missionary crown. Tahiti! Was not she the first-born of this society, and the beginning of her strength? Or rather, may I not say

that Tahiti was instrumental, in some sort, in giving birth to this society? What Wales was to the Bible Society, Tahiti was to the London Missionary Society. The Christian philanthropist said, "Let us constitute a society for the distribution of the Bible in Wales;" and he responded, "Why not to the world?" He said, "Let us send missionaries to Tahiti;" and he responded, "Why not to the world?" This was, at all events, the first enterprise of our mission. Perhaps it was romantic to send our missionaries to the very antipodes; but if romantic, it was at all events suited to the temper of the times. The great principle and obligation of missions were little understood; and when this romantic enterprise presented itself, it aroused at once the attention of the religious community. It was heroic to send your missionaries to the antipodes. It was to commit yourselves to an enterprise which would never be deserted till the world should be evangelised. It was to constitute a new pole and a new axis, around which the moral globe might revolve. Can we look back upon the history of Tahiti, and contemplate its prominent points, without the deepest interest? About forty-seven or forty-eight years ago, the ship *Duff* sailed with a party of missionaries who had committed themselves to this great enterprise. A holy captain conducted the navigation; some thirty individuals, ministers and artisans, devoted themselves to the work. It was at an early hour in the morning—we have heard the graphic statement of the report, and we cannot easily forget it—it was at an early hour of the morning, in the month of August, that the *Duff* unmoored in the river Thames, having on board her band of missionaries, and the fathers and founders of this society. Not a ripple on the river, not an oar moving, not a breeze stirring. As she began to drive down the stream, the voice of the little company on board were heard singing.

"Jesus! at thy command,  
We launch upon the deep."

That vessel bore at her mast-head the ensign of Britain; and she bore too, an ensign peculiar to herself—three doves bearing the olive branch of peace in their beaks—a significant emblem of the mission on which those on board went forth. Who can tell all the sorrow, the bitter disappointment, the painful experience of the succeeding sixteen years. Who can tell the heart-rending of those holy missionaries when one of their own band, who went to convert savages into Christians, himself became a convert to the savagism of the islanders. Who can tell the hours of peril which in jeopardy of their lives that band of missionaries passed, appointing a watch at night lest the assassin should approach? But oh, what a day

was that, when after sixteen years' persevering toil, it was told that a man had been seen praying in the bushes. What a day was that on which a register was opened in which the names of praying and inquiring persons were entered ! What a day was that when the multitude of inquiries so pressed upon the missionaries that they were compelled to throw aside their registry, as no longer being able to make entry of so many names. And then came the formation of a Christian church with all its lovely consequences. Island after island was visited, and group after group received the salvation of God. And then, on a given day, the custom-house officers of Liverpool were distressed and distracted by the receipt of a package to which they could assign no specific designation as import, and to which they could affix no specific duty until on consulting our beloved and honoured friend Dr. Raffles they found that the packet inclosed the idols of Tahiti, with an inscription, "Dead gods." Nor was it simply that in Tahiti and other islands in the South Seas, the gospel was introduced, and men were snatched from destruction. Undoubtedly that was the grand object, but it is not all that was accomplished. At Tahiti you created a people. You gave them a written language; you gave them laws; you gave them a constitution. They became a nation; and from the moment that they appropriated territory, and enacted laws and administered justice, they became amenable to the law of nations, so they had a title to be protected by the law of nations. Such was the state of things when that aggression was made which is referred to in the resolution. And in what terms can we speak of that aggression? Shall we refer to the pretence on which it was made? I will not say that that pretence was specious; no, there was nothing specious even in the pretence itself. Shall we refer to the cruelty of that aggression? A woman was the sovereign, a youthful queen, and that youthful queen in circumstances peculiarly demanding consideration; yet she was required to resign her independence, and the cannon was pointed against the island to compel her submission. It was, indeed, worthy of the chivalry of the great nation. O yes, there had been enough of martial glory, and there must now be naval glory achieved. The name of Louis Philippe will be handed down to posterity as having accomplished in his reign two great purposes, in the very heart of his kingdom, throwing around his capital a rampart, and at the antipodes sending his navy to conquer Tahiti. O give him the mural and the naval crown. But was it Tahiti alone that was attacked? Was not Britain the ultimate object? Beneath whose flag did the *Duff* sail? The flag of Britain. By what missionaries were the Tahitians raised to the rank of a people? By British missionaries.

Whose flag floated at that consulate? Britain's. And oh! that Queen has sought the protection of Britain's beloved sovereign; nay, would have ceded her dominions to queen Victoria; and Louis Philippe could wreath his smiles and outstretch his hand to grasp the hand of our beloved sovereign, whilst, at the same moment, he was aiming the blow, the insult, and the injury at this feeble but faithful ally. But was this aggression suffered to pass without remonstrance on the part of Britain. Could it be that that faithful, though feeble, ally of England should be abandoned to this violence, this outrage, without protest on the part of the British ministry. O, Sir, we had fain trusted that the cause of justice, reason, religion, as it is stated here, was safe. We well knew, that remonstrance, if addressed, must succeed. Oh, Louis Philippe and his ministry, no doubt, were prepared to yield to diplomatic representations from Britain. But none effectively went forth; and, instead of remonstrance—instead of firm-toned remonstrance—not even neutrality has been observed. And Mr. Pritchard, whose pastor has given you his commendation to-day, that Mr. Pritchard has been removed from his consulate. They tell you, indeed, that there is nothing of censure implied in his removal, that he has only been removed from one position to another. Ah, sir, a deputy governor may rule a hundred millions of dependant subjects, may play high pranks and freaks, may expend treasure, may pour forth lavishly blood, and may bear away gates of idolatry as trophies of triumph, and against his recall there shall be protest; but a humble consul at Tahiti shall be acquitted by themselves of all liability to censure, and yet penalty shall be inflicted upon him by removing him from the scene of his official engagements. But what, during all this time, was the conduct of the British public? Where was the public voice, where the expression of public opinion. We are all to blame. I will not even acquit those beloved and venerated directors; the constituents of the society are still more to blame than they. Every religious society in this country is to blame—the whole religious community is to blame. I concur most cordially in my reverend friend's testimony to the directors. O yes, they did call public attention to this matter. They did plainly, and in energetic terms, and in strong appeal, lay the whole case at the very time before the Christian community. I take shame to myself, and I am sure my brethren around me will take shame to themselves, that we did not forthwith move and summon the whole country to lift up its voice. In every district of this metropolis, in every province of this land, from one end of the kingdom to the other, there ought to have been a voice proceeding from congregations and

public meetings, and thundering at the door of the Foreign Society, to demand remonstrance on behalf of Tahiti. But we trusted that in the very nature of things, on the principles of reason and justice, aye, and of national honour too, this outrage could not be permitted to pass without official remonstrance, and depending on men, we waited for the result. Alas! we have lost our opportunity and it cannot be recalled. No; we have learnt a lesson. We know the power of public opinion. We have heard it stated in high places that the public opinion of Britain, clearly and openly expressed, must secure, on the part of any administration, efficacy. We know that when we appeal to the public, having justice, liberality, reason, and religion on our side, they will respond to our appeal. We are satisfied that, when there is the lack of public opinion, to appeal to it is dangerous. We must form that opinion. But when public opinion is ready to be expressed, we have only to make the appeal, and then the loud voice of the British empire will be heard, and administrations must comply. It was public opinion, thus expressed in the public voice, which said, only a few years past, "We will that the slave be free." There ought to have been a voice equally loud exclaiming, "We will that Tahiti be protected." Surely we are all ready to concur in proclaiming that, for the future, we will that the religious opinions and privileges of Britain never shall be outraged. But there is another consideration, and to that also your attention has been directed. Not France alone sought in Tahiti to raise, perhaps, a gigantic scheme of colonisation, commerce, and conquest; but Rome—Rome was there, seeking to prevent the Christianity which our protestant missionaries had introduced. Rome! And is not popery unchanged and unchangeable? A beloved brother said the other night at a public meeting, "I do not pretend to say that popery would again roast men alive in the market place; but popery is unchanged and unchangeable." If popery be contented to employ the cannon's mouth to urge home her opinions, is not physical force still her instrument? She wields the two swords yet; and oh! it may be that, since God has honoured us with the crown of martyrdom by the instrumentality of heathen infuriation in Madagascar, he will honour us with the crown of martyrdom, by the instrumentality of popish domination in Tahiti. But as the martyr's blood flows there, a voice will be uplifted in Britain, in America, and throughout protestant Europe, if she still be protestant, which will compel the interposition of France on behalf of her persecuted subjects in Tahiti. What further does France contemplate? Tahiti is but the gate of Polynesia. Station after station, aye, and missionary society after missionary society, must anticipate the visitation of France and

of Rome. Ominous tokens present themselves on every hand. We see a reviving power in the ancient catholic system—I care not whether it be Roman or Anglo-catholicism—and if in time past the church was corrupted, may it not be corrupted again? If the fine intellects of cultivated Britons are fascinated by these ceremonials and this sacramentalism, will Polynesia, with its numerous tribes, be safe? I have great confidence that the ancient triumph of this system will never be repeated; and that confidence is grounded on one or two circumstances. The first is the fact which has been adverted to to-day, that the Bible is there. The earlier Christians possessed that precious volume in fragments, in tracts, in manuscripts, in their public places of resort; but £500 have been paid by the Tahitians for the possession of the Bible in each house and by each hand; and you have heard that the Bible and popery cannot co-exist. There is another circumstance affording ground of hope. Let it be recollected, that popery prevailed, in the first instance, over two classes—first over the church at large by gradual corruption, and then, when it had lifted itself into power, by converting idolators into papists; and you know that the passage from idolatry to popery is sufficiently small. But now there is a protesting voice—there was not then; now there is a protesting voice, and while that voice is uplifted, and appeal is made to the word of God, we doubt not that popery will still be held in check. Now, in conclusion, let me call upon this meeting to make protest against this foul aggression. Let me call upon all to lift up their voices as one man, in every circle, in every scene, and by all their influence to raise their protest against that aggression of one government, and against that silence, nay, that act of another—I mean the British government—by which the aggression has been sanctioned. Let me call upon this meeting to pity Tahiti and Tahiti's queen. O think of that young Christian woman, deprived of her counsellor and her friend. Think of her, as she presses that babe to her bosom, and contemplates him as born to be a thrall, or perhaps exposed to assassination, or, worse, about to be forced from her to be trained up in the mummeries of Rome. Think of the Christian inhabitants of the island. O great society, do you not weep for your eldest daughter and her children? Behold! they seize them, scourge them, and put them under training to her who has the harlot's forehead, and whose garments are red with the blood of the poor innocents. I call upon this meeting to exercise the spirit of prayer, to plead earnestly with God, especially on behalf of Tahiti and Tahiti's queen. I call upon this meeting to put forth energetic effort, and to hearken to the exhortation which they have already heard. If you are driven, in part, from the

South Seas, look to the teeming nations of the east, and let your maxim be concentration rather than diffusion—multiply and accumulate your missions in India and China. I call upon this meeting to cherish hope. You have the God of hope on your side. The rock of ages, on which the church is built, can never be moved; the time of the final consummation is hastening: and all this movement on the part of Rome is but a token that Satan knows that he has but a short time to reign. Then shall come the Sabbath of the world, when this whole globe shall constitute one vast temple, and all nations shall form one church, purged of the old leaven.

Captain Gambier then stood forward to address the assembly, and was greeted with long-continued cheers, on the subsidence of which he said—I assure you that it is with extreme diffidence that I appear on this platform. If I were not influenced by a sense of duty to your missionaries and agents in the South seas, I do not think that I should be able to appear here. I have not the happiness of being one of your society, so far as subscription or money is concerned; but in heart I sincerely say that I am with you. I am here, not indeed—and I trust the directors will so understand it—even to speak to the motion; I cannot second it, not being one of you; and I ought not, as holding a commission in her Majesty's navy. I am here with the sole desire of bearing testimony to the excellent character of those individuals whom this society has sent to those islands, and also as an eye-witness, to bear testimony that the Bible has not only, as you have heard, reached the islands, but, through the instruments whom God has been pleased to honour, whose Spirit has accompanied their preaching of his word, it has reached the heart of those people. I will state the truth in the simplest words and form. I will at once proceed to inform the meeting of what I trust, will be really gratifying, and a proof of what I have said. In the month of June last year, I was directed by my admiral to go to Tahiti. His intention was that I should remain there for several months, and I had hoped to have visited all the islands; for I am much interested in that people and in the work of the society amongst them. I was, however, prevented from remaining there more than a week; but during that time I had frequent communications with Mr. Pritchard and one or two other missionaries. If there are any of their relations present—for I am certain that you are all their friends, I would say that, at that time, with the exception of Mr. Nott and Mrs. Wilson, who were the very first that went out in the ship *Duff*, and who have spent nearly half a century among the islanders, they were all in excellent health. Mr. Nott was sinking; but his time, like ours, is in

the hands of God. I had an earnest desire, for my own satisfaction as well as for the satisfaction of the friends of missions generally in England, that if it should please God in his providence to enable me to return in safety to my own land, to be able to state what was actually taking place. I was desirous of meeting a number of natives at Tahiti, for the purpose of ascertaining precisely their advancement in religion, and with what truths of the gospel they were really acquainted. To effect this I requested Mr. Pritchard to permit me to meet a number of them without previous intimation, and he, with the other missionaries, most willingly assented. On the next day but one, at seven in the morning, I accompanied Mr. Pritchard, his wife and children, Mr. Moore, I think, was present, one of your younger missionaries, who had just gone out, and one or two others. One of my own officers accompanied me, and went in uniform to their chapel. They have morning service in the chapel, for any who are desirous of attending public worship before they go to their daily occupations. On this occasion, a man whose name is mentioned in that splendid work upon missionary enterprises by poor Williams, was present, Uava, one of the deacons of that church. There were present about fifty persons, young and old; among them, the Queen's mother, the Queen's foster-father, and several others. Uava was offering prayer. I was told afterwards by the missionaries, that upon our appearing in our uniform, he offered up a most affecting prayer, both for me and the ship's company, that God's blessing might attend us. He was not aware of our purpose in coming, and I mention this merely to show how kindly and really Christian a spirit there is amongst those islanders. As soon as the service was over, Mr. Pritchard himself, who, though he is our consul, is also at times still to be found in his old and most fondly-loved missionary work, instead of addressing the usual lecture to the assembly, told them that a captain of a man-of-war was come among them, and was anxious to question them on the Bible. There naturally was a smile upon the countenances of many; "But," they said, "we are not prepared for this; you should have told us; we have not our Bibles, for many of us are on our way to work." I mention this to show that really none of them knew of my intention, that they were not prepared, and, I may add, that when I went into the chapel I had not myself prepared the subject on which I was going to speak to them. Some ran here and there for their Bibles, and others looked over each other, so that I got them round me in a circle, and we commenced. I began by asking them to read the first chapter of St. John's Gospel, and I will go closely into particulars, because it will show how marked was their attention, and

how curiously they caught me in a mistake. I had intended them to read to the sixteenth verse, "And of his fulness have all we received, and grace for grace." But I only told them to read to the fourteenth verse, "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Now, having done that without a word of comment or question, I asked them next to read, as they all read a verse in turn, the first chapter of the epistle to the Hebrews, and having done that, I inquired, why I had called upon them to read the last chapter. Instantly all answered, "Because it is on the same subject," proving how well they had studied the Bible, and were acquainted with its spirit. Seeing they were so quick, I went on asking questions upon what I conceived to be the leading fundamental doctrines of the Christian religion. I found them exceedingly well versed in the Scriptures; it is with them, as with many of the Irish peasantry, who have only the Scriptures and a few tracts, from which to learn to read, and this is really a great advantage. When they could not answer me actually to the point, according to my own views, instead of giving them any explanation, I simply requested, through the missionary, that they would refer to such and such a passage, thus endeavouring to make Scripture explain itself. It was most delightful to see the rapidity with which they turned to the passages; they were all able to find them at once, and before they had gone through the various texts, they looked up to me delighted to find that they had caught the idea. We then went to the 2nd chapter in the epistle to the Hebrews, concerning the great mercy of God as shown to men, whilst the angels that had sinned were passed by, declaring that Jesus had taken upon him, not the nature of angels, but the seed of Abraham. Having proved that so far as our Saviour was concerned he was the only hope of the sinner, I was desirous of showing to them that there must be amongst Christians a family likeness to the Head: I therefore asked them to look through the verses in St. John's gospel which they had first read, and requested them to show me where it was said that we were to be like our Saviour. They looked through it, but they could not answer me, and I was at last obliged to say the 16th verse. "Oh," said they, "we have not read that," and here they caught me in my mistake. They were quick enough to know that it was "grace for grace," or "grace answering to grace," which I believe is as correct a translation as the other. We know that among Christians they must have grace answering to grace, as well as trust in the alone merits of their Saviour Jesus Christ. I hope this little anecdote will be satisfactory to you, and will convince you that your missionaries are not only doing the work which you

sent them to do, but what they report they are doing. I can bear the strongest testimony to the fact that Mr. Pritchard, in his capacity both as consul and missionary, is the most respected man among those islands. There are others who have been labouring long in that part of the vineyard, such as Mr. Wilson, but they are getting aged, and cannot be expected to display the same energy as Mr. Pritchard. As I before said, I will not enter upon the political part of the question, but before I sit down I will mention another circumstance. Your missionaries in those islands are not only useful to the people to whom you sent them, but they are a great blessing to those seamen of all nations who understand the English language. There is at present a chapel open every Sabbath for service once a day in the English language, and I had the pleasure of leaving for the use of that chapel a number of the Bibles of the Naval and Military Bible Society, and I also left some with Mr. Pritchard for distribution amongst those men. I have spoken of Uava; he was an old friend of Mr. Williams. I met him one evening at Mr. Pritchard's, and was talking to him of his friend that had been murdered; and in endeavouring to console him upon the subject, I led him to the consideration of the resurrection. I asked if he thought he should know his friend again at that day. He evidently had not considered the question of the resurrection with regard to his friend, for he said, "I do not know." I, of course, led him to the most prominent parts of scripture in which that truth is contained; such as the rich man and Lazarus, where they knew each other afterwards; to the transfiguration, where not only did the disciples know their Saviour, but Moses and Elias, whom they had not seen. I think that these instances, together with the passage contained in the 4th chapter of the First of Thessalonians, which treats of our Lord coming the second time in glory, and his saints with him, satisfied his mind that he should know him again. I afterwards led him further to the question. "You have never seen our Saviour, though you love him; shall you know him, do you think, at that day?" His answer instantly was, in the most animated manner, "His glory shall fill the heavens and the earth at that day, and we must know him." It was, I think, a most beautiful answer. In conclusion I would say, let us all apply this to ourselves. Your missionaries may for a time be hindered in their work, but take courage. Remember that the earth is the Lord's, and the fulness thereof and all who compose his church upon earth are in his hands, and he will lead them forth beside the rivers, and feed them with the bread of life. You are honoured instruments in promoting his work. I sincerely trust and believe, and I think proof is not wanting to show, that the

Lord is honouring the missionaries; and I say that he has chosen and ordained them to go there and bring forth fruit. Popery is now endeavouring to gain a footing there. Though it has not been able to rear its head, it has reared a very large house; nevertheless, I say that the fruit of the missionaries shall remain; not one of these little ones shall perish. Apply to ourselves the fact that the apostles at the transfiguration knew, not only our Saviour, whom they saw in the flesh, but Moses and Elias, whom they had not seen. May it please God that we may all be instruments in his hand of extending his word, and the knowledge of salvation through Jesus Christ, amongst the heathen; and at the latter day meet many whom, though we have not seen them in the flesh, we shall see and know hereafter as brethren in the Lord.

Rev. James Hamilton said:—I merely step forward to do what the gallant officer who has just sat down, so very properly thought that he could not do—that is, to second the resolution which has been proposed to this meeting. Although the gallant captain said at the outset, that he could not speak to the resolution, I only wish that every speech and every sermon were just as textual as was his. I feel that what he has stated supersedes the necessity of saying anything more regarding the interesting topic of Tahiti. It was that island that first brought me acquainted with this society. I little thought, many years ago, when I used to read the accounts of the May Meetings in the *Evangelical Magazine* under the hawthorn trees round a country manse, far away in Scotland, and read the intelligence from Tahiti, as a little boy, that it would ever be my privilege to stand on the platform of the London Missionary Society—and yet I find, to my own surprise, that here I am—and I feel it to be somewhat striking that it should be just to put in a word on behalf of the mission church in that interesting island—the island that first called my attention, I may say, to missionary matters at all. Perhaps there is a seemliness in my doing it, for the London Missionary Society suffers chiefly in the afflictions of Tahiti; and, at this moment, the most distinguished among the directors and supporters of this society have shown no small kindness to the suffering members of Christ's body of which, if I am not an actual member, I am in very near connexion. While you have been giving of your good things to show your substantial sympathy to that church, I feel that, being the only thing like a representative of that church present, it is the least that I can do to put in a word of sympathy—sympathy as earnest and heartfelt as well can be for your sufferings in Tahiti.

Rev. J. Aldis—I have been kindly introduced to you as a baptist; I only beg to say, in explanation, that I am a con-

gregationalist. I have very great pleasure in being allowed to be here for a few moments, although I am connected with another division of the great missionary army. Some persons seem to regard it as requiring extraordinary effort, and as indicating most eminent liberality, when they can extend their sympathies and their co-operation to any society beyond their own. For my own part, it demands no charity, but selfishness; and no elevated piety, but a little degree of determinate ambition, to enable and constrain me to seek fellowship, sympathy, and co-operation with you. My heaven would be very small if I were not allowed to share in the honours, the triumphs, and the blessedness of this society. The earth's geography would be limited if we were shut out from those places which, under the name of missionary stations, we have multiplied in every quarter of the globe. My spiritual companionship would be scanty, if I were not allowed a sympathising brotherhood with such men as Moffat, Williams, Morrison, the hosts of the sainted dead, and the yet illustrious living, who have adorned, while they have served, your society. My joy in the jubilation of the world's redemption would be incomplete if I could be thrilled with no ecstasies but those which my own denomination can supply. But, in seconding the resolution which has already been submitted and supported, I must be allowed to address to the meeting one or two short words. In considering questions of this sort, one certainly does not feel inclined to scan any measure, or to interpret the foreign policy of the British government. Besides all that, it is taken for granted that those who play the very unimportant part of paying taxes rather than exacting them, can never be able to comprehend the reasons of the policy itself. On this ground, therefore, I dare not attempt to say anything about it, but one thing is forced upon us at every view we take of the case. The fact is, that had there been a will there would have been a way to prevent the calamity which we now so greatly deplore. It will not be alleged, forsooth, that it was for want of power. Did they not terrify the despot of Egypt, storm the fortress of Syria, carry desolation to the shores of China, bear away captive the gates of Somnauth, and arrange the matters of Affghanistan, and at last seize hold of the province of Scinde. Did they not do many of these things in spite of the bristling of 600,000 French bayonets, and some others in violation of national morality, and in defiance of the national protest? But in Tahiti the British lion cannot wag his tail! It is true, that in reference to Tahiti, there were no splendid schemes, in the success of which diplomatic vanity was to be gratified, no golden treasures to repay military rapacity, but there were the claims of justice, and mercy, and honour, and reli-

gion. Well has it been said, however, that the fault lay mainly with ourselves. We thought they would have done the business, to whom perhaps it did not naturally belong. It is well if we should be taught by this the lesson, "Put not your trust in princes, nor in the son of man, in whom there is no help." Far be it from us on this occasion to utter a word that would foster and promote a warlike spirit. If Tahiti could be secured by the voluntary murder of a single man, I would say, dare not the deed. While we are thus favourable to peace, we are not indisposed and unable to appreciate our neighbours, more vivid and mercurial though they be, than ourselves. Forgotten be the prejudices that can affect to despise a nation, in so many respects so mighty, and on some accounts so noble, as the French; but because we wish well to France, we cannot do less than deplore the course which her rulers have pursued. When we see the leader of the world's civilisation made to be the tool and the dupe of a decrepit superstition—the pink of European glory employed in beating a forsaken woman—the eagle, after flapping his wings hard by the lion of England, fastening his talons on this Polynesian butterfly. Moreover, at last, when they have found themselves involved in dishonour, and exposed to obloquy, they have been compelled to mantle their power and honour under the foolish name of a protectorate. If I wished France to be despised, I should admire the policy. Because I love France, I entreat those who have influence to retrace their steps. We naturally ask, Why it is that we care for these few poor islanders so far away? and I fear that the best explanation in the world would only increase the mystery to those who are so profoundly mystified. They say, "Why take all this trouble? They are poor, and cannot benefit your commerce; they are feeble, and cannot vindicate and avenge their wrongs; but yesterday they were savages, and they cannot claim a place by the side of civilized society." For this very reason is it that we should love them, and seek to promote their advantage. We say that they are unfairly matched, and Englishmen are instinctive with the love of fair play—they are, indirectly, victims for their religion, therefore we honour them; above all, we honour and esteem them because they are, and long have been, the objects of our successful beneficence. We found them debased, ignorant, and lascivious—they are instructed, exalted, refined, and virtuous. We found them without literature, or laws, or science, or arts—we have given them all. We found them savages and idolators, without hope in this world, or a prospect of blessedness in the next—by the grace of God upon our endeavours, we have succeeded in making them civilised and Christian, partakers with ourselves of the blessings of re-

demption. We cannot help enjoying with them the aspirations of a common salvation, and yearning over the world's misery—we have wept over them the tears of our commiseration—we have breathed for them the prayers of our intercession—we have exulted, as angels have, over their conversion—we have watched with eagle eye their subsequent spiritual growth—we love them with a mother's love, who knows no reason for it, but what she has endured, and what she has done; and so long as our spiritual nature remains to us, these men will continue the honoured part of our better selves, and neither the thunder of the French cannon nor the art of papal power can succeed in wrenching them from us. Let your sympathy be constant,—act with a singleness of eye to God's glory, and with a determination not to relax till the effort shall have been successful. There is no need for me to urge you to persevere. In the nature of the case that is involuntary, and so long as the calamity is to be deplored, pity and aid it shall not want.

“ The husband may forget his bride,  
Was made his wedded wife yestre'en,  
The monarch may forget his crown,  
That on his head an hour hath been;  
The mother may forget her child,  
That smiles so sweetly on her knee,  
But still Pomare's not forgot,  
Nor shall Tahiti ever be.”

The resolution was then put and carried.

Rev. Mr. Stoughton then rose and said :—I feel I am chargeable with no small temerity in accepting the resolution which has been placed in my hands. Under any circumstances, I should have felt considerably confused at rising to address an assembly like the present, but most assuredly that confusion has been greatly increased by the eloquent speech to which you have just listened. When I look round on the audience, I cannot but feel that the cause which has brought us here, is in the highest degree worthy of the convention. It is a cause founded upon the principles of our common Christianity. It is one which originated in the command of our ascended Lord. It is one which is identified with the promotion of the best interests of humanity, and with the accomplishment of the cherished purposes of heaven. It is a cause, the history of which reveals to us a noble confederation, and acts of generous and self-denying heroism; and at the same time presents us with magnificent accumulations of success. Really there are so many points of splendour gathering around the missionary cause, that one is perplexed when attempting to contemplate it. The resolution which has been put into my hands this morning, is one of a peculiar order. Such a resolution as this was never before proposed upon the platform

of this Society ; and years will roll away before such a resolution can be proposed again. It is said, that the American aloe blooms but once in a century, and the resolution which I hold in my hand, the sentiments of which are beautiful as an aloe, can be presented but twice in a century. A speaker that once I heard, observed that his motion was of a jubilant character : mine is literally so. It refers to the jubilee which is to be held during the coming year. It is as follows :—

“That this meeting, anticipating the fiftieth year of the Society’s operations, which commences on the 22nd of September next, would most urgently entreat the Society’s various auxiliaries throughout the country, and its generous friends individually, to signalise that interesting event by such special exercise of Christian liberality as shall enable the directors to meet without embarrassment the heavy responsibilities and extending claims of the institution, and also to carry forward its efforts for the salvation of the heathen, especially in the populous regions of the east, with greater vigour and efficiency.”

Fifty years have nearly passed away since a noble band of men laid the foundation of this Institution, amidst prayers and tears ; and we should remember, that at the very time when this Society was founded, France was heaving with the throes of coming revolution—political agitation was spread all over the face of Europe—men’s hearts were failing them through fear, and portentous forms were seen in the social horizon ; and yet, at that very period, which might be regarded as a crisis in the destinies of Europe, here were to be found men who were completely absorbed in gracious purposes for the advancement of the world’s civilisation, and who, under these circumstances, laid the basis of this Society. They were heroes, veritable men, men who ought to be held in reverence and in honour. I may be permitted, for a moment, to turn and address myself to those who are of the same age, and standing in the ministry with myself, and let me say, while we surround the courts of those fathers that formed this Institution, it becomes us to lift up our hearts to God in prayer, that we may receive a double portion of their spirit, that their mantle may descend upon us, that we may prove faithful to that cause which has been bequeathed to us, and that the standard which fell from their dying hands may be grasped by us, that we may transfer it to our successors until at length it shall be placed on the ruins of the last citadel of Satan’s empire to wave in triumph over a vanquished but a happy world. Fifty years have passed away since this Society began, since this noble vessel was launched upon the deep. It was launched amid the fears of the timid, and the hopes of the sanguine, and the ridicule of the world, and the prayers of the church, and it has gone on its way. It has been beaten by storms ; it has been assailed

by enemies; it has had to steer amidst shoals, and rocks, and quicksands; and sometimes—as the directors and secretaries can testify—the crew have been hard up for the want of provision. But yet, judging from the log-book, of which a few leaves have been read to you this morning, it would appear that on the whole the vessel has had a prosperous voyage, and there is one thing which above all others should excite our gratitude and joy—there has never been a mutiny on board. Let it be remembered that all this is to be ascribed to Him who is the builder, the captain, and the pilot. When we look back on the history of missions during the last fifty years, it would appear that an amount of good has been accomplished which will sustain a favourable comparison with the amount of good effected during the same period in any former age of the Christian church, believe that we sometimes form rather exaggerated notions of the early triumph of Christianity; that we are somewhat misled by the hyperbolic style and the warm descriptions of the fathers. Doubtless, Christianity did win noble triumphs during the first three centuries; but it is not to be forgotten that in the fourth century paganism was not entirely subdued, and its vestiges remained even after that. But I am not about to enter on an historical disquisition. It must be allowed that the results of missionary enterprise during the last fifty years go to prove this,—that the orders of our missionaries are of a valid and apostolical character. We see that the men who have been sent forth by our Society, have been as much blessed by God and in some instances even more blessed by him than those who exclusively claim their descent from the apostles. And then a second fact appears that God favors our associated and combined operations. There are those in the present day who would assail our Society—for while on the one hand we have those who object to the validity of our orders, there are on the other those who would dissolve our institution. But in the prosperity which has attended the efforts of this Society during the last fifty years, we see the broad seal of heaven's approbation. God has deigned to sanction and bless us with his Holy Spirit. The year upon which we are about to enter is the year of jubilee, and it requires to be distinguished. Already there have been some peculiar and distinctive features connected with the anniversary of the Society this year. I believe, from its commencement, it has been customary to invite a clergyman of the church of England to preach one of its discourses, and it has also been customary, on many occasions, to invite the aid of a minister of the church of Scotland; but I believe that yesterday was the first time that we were ever privileged to listen to a Wesleyan brother advocating from the pulpit the

claims of this society. I rejoice that the invitation was given to him, and that it was so kindly accepted. I am sure I am but expressing the feelings of those who heard him, when I say that it breathed a noble and generous spirit—that it touched a vibrating chord in every heart. I rejoice that there has been this infusion of Presbyterian and Wesleyan influence into our proceedings this year, and I do not, by any means, intend to compromise my principles when I make this remark. Presbyterians consider their system to be good; Wesleyans consider their system to be better; and we, as Congregationalists, of course consider our system to be the best. But it appears to me that presbyterian intelligence, and Wesleyan zeal, associated with congregational order, produces that which far surpasses any one of them. A body shaped upon congregational principles, a spirit animated by presbyterian intelligence, and a soul warmed with Wesleyan fire, appears to me to be the very ideal of Christian excellency, so far as an institution like this can be concerned. Nor would I omit some allusion to the peculiarities of a brother who has just addressed us with so much fervour. I would include the peculiarities of his denomination in the notice of Christian excellence, and I would say, Let the whole soul and body be baptised—ah! if you will, plunged in the waters of——. But, though this anniversary has already been thus distinguished, I feel that the jubilee upon which we are about to enter must be distinguished in yet another way. The resolution which has been put into my hands calls upon you to arise and to be active. Now, in this respect, there must be a contrast between this year of jubilee, and the years of jubilee which were celebrated by the Hebrews. You will remember that, during three years, the land lay fallow. No ploughshare touched it; no seeds was sown; no harvest was reaped. But it must be the opposite as regards our year of jubilee. We must redouble our exertions; we must drive in the ploughshare deeper than ever; we must sow a double quantity of seed, for we expect, and we must have, a double harvest. There was another peculiarity connected with the year of jubilee among the Hebrews which bears upon our position and our proceedings this day. You will recollect that on common festivals the priests only were accustomed to blow their silver trumpets; but the rabbies tell us that when the year of jubilee was introduced, it was the custom of every man to blow a trumpet—every voice was uplifted, every hand was raised, in order that the tide of gladness might be swelled till it floated over the land. And so it must be with us this year. Every hand must be employed, every heart must be engaged. This resolution calls upon you for combined and for individual effort; and I trust that my Christian brethren in the minis-

try, who are now on the platform, when they go home to their flocks will endeavour to stir them up in the anticipation of the coming jubilee, and that we may have a very large addition made to the funds of the society. About six years ago the question was proposed upon this platform, with reference to an increase of the funds of this society to the amount of £100,000 per annum. "Shall it stand?" A thousand voices responded "It shall stand," but it did not stand—it fell; yes! and the resolution that was then passed seems to lie rent and torn before us. What shall we try to do this year? Why to put the resolution together again, and make it stand. Yet not alone to stand. I should like to see it move—to see it walk—to see it run—for why should we stop at £100,000? Why should we not endeavour to get beyond that sum, and to realise an amount which would be more in harmony with the claims of our blessed religion, and the obligations under which we are laid to our Lord and Master? But whatever may be the fate of such a proposition, and whatever disappointment may be before us, and with whatever difficulties we may have to contend, there is one thing we know, and that cheers our hearts, and should animate us forward—"His counsel shall stand, and he will do all his pleasure." This prophecy assures us of the ultimate triumphs of Christianity; and the fulfilment in past ages of the predictions of scripture encourage us to look forward, in the full assurance of hope, to the fulfilment of predictions which have not yet been accomplished. We seem to stand in imagination amid the desolations of Tyre and the ruins of Babylon, and from those objects which meet our eyes there comes a deep and solemn voice, which says, "Heaven and earth shall pass away, but my words shall not pass away." And that word declares that Christianity shall clothe our earth with beauty and with fruitfulness, fairer and more lovely than any of those gardens which adorned the valleys of Sharon or the sides of Carmel. That Christianity shall erect temples more magnificent than those which of old lifted up their heads in Babylon. Thus we are looking forward to the glorious triumphs of Christianity in days that are to come. The resolution, referring as it does to the jubilee, has suggested to my mind a thought which you will pardon me if I express—it must be the desire of every heart that that jubilee which we are about to celebrate this year, might find a response on the other side of the Atlantic ocean, in the form of a jubilee of a somewhat different character—a jubilee which shall give liberty to the slave; for to the shame of America be it spoken, and it ought to be noticed at the anniversary of this society, that there is at the present moment held in incarceration a man who has been guilty of no other

crime than that of aiding in the escape of a female slave. Oh! that America would wipe out this crimson blot from the escutcheon of her greatness; oh! that she would prevent the horrors of a servile war, to which she is more exposed than ever was Rome; oh! that she would link herself in sympathy with her mother England; oh! that she would thus purify her atmosphere from that taint of slavery that now pollutes it, and which poisons every breeze that comes wafting from the Atlantic over her shores. But this resolution suggests anticipation with regard to the future, of a touching kind. Fifty years hence, and another tide of commercial people will continue to fill yonder Strand. A multitude will gather, as we have gathered now to listen to other lips than those which now address them. But where will our spirits be when fifty years have passed away? Shall they be associated with a multitude that no man can number, that stand before the throne, and cast their crowns at his feet to whom they are indebted for them? And there is another jubilee yet to come; the thought of which cannot but cross our minds this morning. Yes! another jubilee shall come—that period of restitution, when this world, which has been so long alienated from its rightful possessor, shall be restored to his dominion, and the heathen shall be given to him for his inheritance, and the uttermost parts of the earth for his possession: that era of liberty, when nations shall be freed from the rod of the tyrant and the strife of the oppressor; when their rulers shall be peace, and their exactors shall be righteousness, and they shall not hurt nor destroy in all my holy mountain; when conscience shall be freed from all ecclesiastical usurpation, and from all the annoyance and cruelties of civil persecution; when souls shall be freed from error, from sin, and from the power of evil; and when man, lifted up from his degradation, shall stand upon the rock of truth, and breathe the mountain air of love: when one blessed song shall be heard, which shall be the beginning of the song of heaven, and all nations shall join in the acclamation, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ.”

Rev. Robert Young, Wesleyan missionary, said:—I feel greatly honoured to have received an invitation from your committee, to take any part in the proceedings of this great day and deeply interesting meeting. Having myself been a missionary for ten years of my life, I possess a very strong affinity for everything that is missionary, in whatever combination it may be found; and I heartily blend my sympathies with those of this large assembly. It is pleasing to find that different sections of the Christian church are uniting their exertions to rescue the world from the grasp of the great usur-

per. They have sent forth their respective agents into the field of conflict; and, while forming distinct companies with some trifling differences in their uniform, they are found to be but so many divisions of the same grand army, commanded by the same captain, and contemplating the same design—the conquest of a common foe. I have seen them in the heat of action, amid the thunder of the cannon, and the clash of arms, and the groans of bleeding and dying men. The object of the missionary enterprise fully justifies all the exertions which are made for its accomplishment. Its object is the salvation of immortal souls—for this it employs its energies, and for this it lifts up its importunate voice, crying, “Give, give,” while it will never say it has enough, until it has explored every continent of the earth, visited every island of the sea, deposed every idol from its throne, regenerated every pagan heart, gathered to Shiloh every Jewish wanderer, and enriched heaven with its precious spoils. How ennobling, how glorious, how vast a design! but is the object fanatical, and every attempt to accomplish it dilated by fanaticism? So say those who view the object in this way, through the microscopic eye of unbelief; and, like the returned spies, endeavour to disseminate the same spirit throughout the camps of our Israel. But we ought to be thankful that we have men of a different spirit in our respective camps, men who, like Caleb and Joshua, tell us to go up and possess the land, and assure us that we are well able. Very true, there are difficulties to be overcome, but they are not insurmountable; there are strongholds to storm, but they are not impregnable; there are objects to combat, but they cannot stand before the Lord of Hosts, and though there be walls of fortification reaching to the heavens, they shall tremble at the sound of the trumpet, and fall before the ark of the Lord. For the accomplishment of this great object, Providence is offering many facilities. No man can have acquainted himself with the history of the world for the last fifty years, without perceiving that during that period it has undergone a change very favourable to missionary operations. The laudable efforts of the British and Foreign Bible Society have succeeded in arousing nations, and exciting among them a spirit of inquiry relative to religious truth. The eastern churches, in common with those of the west, are awaking out of their slumbers, and crying, “Give us of your oil, for our lamps are gone out.” The most intelligent among the heathen are beginning to be disgusted with the principles and rites of paganism—copies of the holy Scriptures are almost everywhere desired, and eagerly pressed to the heart—thrilling voices from every portion of the unchristianised world, imploring spiritual aid, have been reiterated in the ears of the directors

of missionary societies. Thus are the fields ripe to the harvest, and these are signs of the times, not to be mistaken, which tell us to put in the sickle, and reap, for the harvest is ripe. Nor should it be forgotten, that the position which the British nation occupies in the world, is favourable to our missionary enterprise. Although her government may sometimes trip, yet I feel all the confidence which truth inspires in saying that Great Britain exerts a paramount influence among the nations of the earth. Connected with her influence are her extensive possessions; she has her colonies in every quarter of the globe, and some millions of heathen are under the control of her sceptre; her banner floats in the breeze of every zone; the sun is always gilding some portion of her dominions; her navy is sailing on every sea, and her commerce is supplying almost every market. Her name is a protection to the man who has the honour to bear it; her influence is abroad, and acts directly or indirectly among nearly all the tribes of men. Blind indeed must be that man who does not perceive in these things the operations of a gracious providence which intends Great Britain to take an active part in building the walls of Zion. Here has been deposited the gospel of Christ, and these things mark her out as a chosen instrument to take the most active part in its diffusion. Like the angel in the Apocalypse, that was seen flying in the midst of heaven, she is to preach the everlasting gospel to every kindred, and people, and tongue. It is this, rather than the excellency of her constitution, or the wisdom of her statesmen, or the wealth of her nobles, or the valour of her arms, or the prowess of her navy, that give her such influence in the world. Britain is heaven's almoner and providence opens the way among the nations for the distribution of heaven's bounty. She blows the trumpet of the Lord in her camps, and the Lion of the tribe of Judah roars in her defence. No wonder that her enemies should be scattered in confusion, and the nations should give place to her. It will be found out by and by that, however much your excellent missionaries in the South Sea islands may be despised and contemned by certain individuals, yet that they are more closely connected with the prosperity and glory of our country than some individuals that sustain a higher elevation in it. Then we ought to be thankful that we have succeeded—that this great society has succeeded in accomplishing, and to a most encouraging extent, the object of the missionary enterprise. The gospel of the Lord Jesus Christ has encountered and overcome every form of opposition, and gained its triumphs amongst all classes and ranks of men. Atheists, and deists, and pagans, and Muhammadans, and Jews, and princes, and peasants, and, in fact, individuals of every

clime and every grade, and of every creed, have felt the gospel to be the power of God to their salvation. Now, in each of these converts—converts amongst these different classes—we have received an assurance of the whole being converted. It is true that Christianity may not have triumphed gloriously in every dark nation of the earth, yet in all nations she has got a burial-place for her faithful dead, which, like the cave of Machpelah, we regard as a pledge and an earnest that in due time the divine Author of Christianity is to inhabit all nations, and men are to be blessed in him, and all nations are to call him blessed. During my recent visit to the West Indies, I was very much delighted to find that the operations of this Society had been greatly blessed to the negro population. I had intercourse with several missionaries of your Society, and was much pleased to find that they were labouring with great success. Your estimable missionary in Kingston, and his no less estimable wife—I mean Mr. and Mrs. Wilkinson—are labouring with diligence, acceptance, and success. Mr. Wilkinson has lately opened a beautiful chapel, and if I had stopped a few weeks longer, I should have had the honour of being connected with the opening service. I was much pleased to observe that they had given to that chapel this designation, “Freeman Chapel,” in honour of one of your secretaries, whose visit to that country, I am prepared to state and to prove, has not only been beneficial to your own churches, but to the churches of every denomination. I witnessed a very great change in society, from what it was during my former residence in that country. Then the gospel was not allowed to be preached fully: it was known by the planters that, though the missionaries did not directly interfere with the civil state of the slave, yet that his labours were working to civil ends, and at last would break the fetter of every hapless captive. They knew that slavery and Christianity could not long exist together. They had no objection for a part of the gospel to be preached to their poor dependants; but the whole of the gospel they thought by no means applicable. When I was in the interior of the country, in my former residence in the island, I was waited upon by a white planter, who requested me to go to his estate, to teach his negroes morality and industry. I accordingly went, and about 300 were at once made to assemble in his large hall. I commenced religious worship, and took my stand behind his table. I gave out a hymn, and he assisted me in singing it; and when I prayed, he responded as loudly as one of our Yorkshire methodists, as he said, to teach the negroes how to pray. I then gave out a text, which led me to speak against sabbath-breaking and another evil very prevalent in that country—two sins of which mine host was notoriously guilty. I perceived that

the word was not very acceptable. He evidently writhed under the statements I made; he seemed, by his look, to say, You are travelling beyond your record. But I had possession, and I determined to keep it. As soon as I had finished, he rose from his seat under the influence of great excitement, and said, "I don't believe that; now stop, my negroes, I brought him here to teach morality and industry—that is, that you are not to steal from your owner, nor to be idle whilst you are at work; but instead of that, he has been finding fault with me, which, to say the least, is very ungentlemanly conduct." "Now," said he, "I will expose the fallacy of all that he has said. He has told you it is wrong to violate the sabbath, but he must have forgotten that the law respecting the sabbath, was given some thousands of years before the West Indian Islands were discovered, and therefore it could have no adaptation to that part of the world. And, as regards the other crime of which he has said so much, I, for once, wish you could read your Bibles, for you will find it stated there what I am about to say, that there lived once a gentleman, one of the finest Christian gentlemen the world ever knew, his name was Abraham, and he patronised the very thing that Mr. Young has condemned." And thus, by the most shameful perversion of the scriptures, he went on to establish his views, and sat down much elated with his performance. I rose and replied, and went further into the subject than I had done before: he rose and replied, and I rose and replied, and we kept up the contention for two or three hours, to the no small amusement of the negroes, who could no longer subdue their risible powers, but departed with a loud laugh, exclaiming, "Aye, massa, parson have been too many for buckra'." But hear the sequel. Before I left that country, I saw this same proud planter a humble penitent at the feet of Jesus, putting his confidence alone in that blood which cleanseth from all sin. On my recent visit to the island, I waited upon him, and was delighted to see him. He expressed himself in a way that I cannot here describe, but he was walking in the truth, and adorning the doctrine of God, his Saviour, in all things. While there, I was called to see a poor negro, who was in dying circumstances, but, being informed that I had called upon him, he raised himself, and, after telling me most delightfully that he was happy, and going to be with Jesus, his feelings overcame him, and for some moments I thought he was no more. He, however, opened his eyes again, and, by a desperate and last effort, as it proved, he fixed those eyes upon me, and said, in broken language, "Stop me, massa; stop me, massa; me forget one thing. When you go in England, tell de good people dat me die happy, dat me feel tankful for de gospel you send, and dat me pray for dem;" and so saying, he closed his

eyes again, and for ever, on this perishing world, and his happy spirit took its flight to the paradise of God. May the blessing of many such, as are ready to perish, rest upon this congregation. With these sentiments I most cordially second this resolution. It is a resolution which is calculated to attract attention and to secure co-operation. The measure here recommended is well conceived, including in one act the performance of three duties—first, acknowledgment to God for benefits received; secondly, giving practical evidence of gratitude; and thirdly, feeling more intensely for the state of our perishing world. I trust that this resolution will be acted upon, and carried out fully, and that the funds of this society—this glorious institution—will be greatly augmented.

The resolution was then put, and carried unanimously.

Aperaamo (the native teacher from Samoa) then rose and addressed the assembly prior to his departure in the new ship, the *John Williams*, to his native land. He stated that he was happy to be there that day; that he was thankful his health had been preserved; that so much money had been received for the missionary ship; and he bid the audience an affectionate good-bye, accompanied with his wishes for the prosperity of the cause of God.

Rev. A. King, of Cork, briefly moved—

“That the Rev. Arther Titman and the Rev. Joseph John Freeman be foreign secretaries, and the Rev. John Arundel be the home secretary, for the ensuing year; that the directors who are eligible be re-appointed, and that the gentlemen whose names will be read be chosen to fill up the places of those who retire, and that the directors have power to fill up vacancies; also that the most respectful and cordial acknowledgments of this meeting be presented to William Evans, Esq., M. P., for his obliging services in presiding on this occasion, and conducting the business of the day.”

Rev. T. Smith, of Rotherham, said, I will confine myself to one sentiment on the general question, and that is, that in our missionary operations we should endeavour to place ourselves in the same position in which our exalted Lord and Saviour was when about to leave his church, and the world which he had redeemed. He issued his last standing and permanent orders to his people, and said, “Go ye into all the world, and preach the gospel to every creature.” He then saw a world blighted and ruined by sin, dead in trespasses, living in idolatry, in crime, in misery, and hastening to destruction. What did he see in the more polished and refined parts of the world but a more refined system of idolatry and crime, such as has been described by the apostle Paul in the first chapter of his epistle to the Romans? Did he observe this without emotion? No; as to temporal evil he

could say, "I have compassion on the multitude, because they have been with me now three days, and have nothing to eat." Even to the women of Jerusalem he said, "Weep not for me, but for your children." But what must have been the compassion that thrilled the mind of our Lord, when he saw the world he died to redeem perishing in sin? What was the remedy he provided? Refinement in science, progress in philosophy, or the advancement of commercial enterprise? No; he has one universal remedy—"Go and preach the gospel to every creature." That will cure their blindness; that will remove their sins; that will heal their wound; that will cleanse their souls; that will redeem them from going down to the pit, for he has found a ransom for them. But if their courage fail, he says, "I am with you always, even to the end of the world." Now, we see a world lying in sin; we see clouds and darkness; we see the vast extent of China overrun with evil; in the East we see idolatry triumphant, and in obedience to our Lord's command we preach the gospel to every creature, and we carry in that one message a universal remedy for their diseases—light for their darkness—deliverance for their oppression and bondage. If we are at a loss for missionaries, we appeal to Him, that he would send forth more labourers into his harvest; if we want Bibles, the Bible Society provides them; if we want tracts, as the apostles diffused their letters, then the Tract Society comes to our aid and sends them forth in millions; and the whole world is open to our enterprise.

The resolution was then put and carried by acclamation.

The Chairman then rose and said—I deeply sympathise with you upon the loss of so many able and faithful missionaries who have gone to their rest. They have received their reward, and there will not be wanting faithful and excellent men to follow their example and take their place. On the other hand, I wish to congratulate you on the increase of your funds—on the labours of your missionaries—on the testimony that has been borne to the soundness of your converts, and their stedfastness in the faith, which is not to be perverted by the insidious wiles of Romanism or any other arguments. Nevertheless it is our duty to forget the things which are achieved and to look forward to the things that are before. China is opened; India, with her millions of inhabitants, is calling for assistance. We must not forget that the Roman Catholics are in many cases striving to undo our missionary work, and to propagate their false doctrines in its place. It is not sufficient that we should hear eloquent speeches, and listen to details very encouraging, but it is necessary that we should have the love of God shed abroad in our hearts, expanding our zeal towards our fellow-creatures and our brethren in every clime and kingdom of the earth. It is only

that love which will sustain the supporters of this or of any other religious society, in its continuous, united, and repeated efforts to promote the glory of God and the conversion of men, and accomplish those happy results which we believe will yet ensue. I trust that the Holy Spirit will be poured down in answer to your prayers, that the society will be improved and prospered, and that your directors will be men of zeal and prudence, tempered by discretion, and that the blessing of God will rest upon you.

The meeting then adjourned.

#### EVENING MEETING.

The adjourned meeting was held at Finsbury chapel, and was very numerously attended. A large number of the young of both sexes were present, and evidently took great interest in the proceedings. The chair was taken by the Rev. Mr. Sherman.

The Chairman having opened the meeting by a few appropriate remarks,

Rev. J. J. Freeman read a brief extract of the report.

Rev. William Arthur (Wesleyan missionary from India) rose to move—

“That this meeting hereby presents the reverential expression of its special thankfulness to God, for the favourable prospects afforded by his gracious providence for the introduction of the gospel into the benighted empire of China.”

There is, in the opening which God has given for the entrance of Christianity among so vast a portion of the human race, everything to excite the gratitude, and to solemnise the minds of Christian men. Whenever I have thought upon the subject, it has appeared to me that in the whole range of missionary enterprise there has been no one thing more indicative of the magnanimity of Christian feeling, and of the strength of Christian principle, than the position which this society, for some years past, has taken with reference to China. When year after year the door was closed against them, they were carefully preparing themselves for the great work which the opening of that empire would present. They continued to expend large sums of money upon it, when it might have appeared that there were fields more promising on which to expend their labours. It may seem that if the same amount of money had been devoted to the South Sea islands, there would have been a greater number of converts; but I believe that in the great day of revelation, it will be found that no expenditure in any part of the world has done so much towards the grand consummation—the salvation of the whole human race, as that which for years was apparently sunk in the distant prospect of the conversion of China. But I shall

direct attention more particularly to British India, which I regard as second only in importance to China. I laboured for some time in the Canarese country, which was indebted almost entirely for its knowledge of Christianity to the missionaries of this society. You opened to it a knowledge of the word of God by the labours of Mr. Hands. Better men or better missionaries the world cannot furnish, than those belonging to you, with whom I had the happiness of being associated in the Mysore or Canarese country. I believe that there is no country so open to the labours of the Christian church as continental India; I should say that England is not nearly so much at the disposal of the Christian minister, to preach the gospel where he pleases and how he pleases, as is continental India. I never entered a village of the Mysore country, or even an obscure hamlet, at which I could not at any time get up in the street, or stand against one of the temples, and find no other obstruction than the argument of a petulant Brahman, to proclaiming, as long as I pleased, the truth of God. As an example, I will give the result of one day's labour. My station was sixty-one miles from any European residence; we were among the people, without any protection or defence, and where, if they had been disposed, they might at any time have interfered with or suspended our missionary labours. We formed the neighbourhood and town into a circuit, and continued to preach in every village once a fortnight, and in principal places much oftener. One town, thirteen miles from us, had escaped our notice; but some of the inhabitants came and asked us to assist them in establishing a school, and we assented. We started early one morning, so as to arrive there about sunrise, and, as we came to the principal gate, we met several females coming to draw water. They saw, what they never saw before, two white men, and instantly made their escape; but some of the men came and met us, and we went into the school which we had aided them in establishing. The boys were learning some part of the fifth chapter of Matthew, and took up one verse, "Blessed are the pure in heart, for they shall see God." Referring to their demand that they should see our God, and that then they would believe in him, I dwelt principally on the point of purity of heart, for the plan that I generally adopted was simply to announce the regenerating power of the gospel of Christ. This plan throws the Brahmin off his usual track. After I had urged this purity of heart, and the possibility of obtaining it through faith in Christ, the Brahmin said, "This is a wonderful doctrine, we never heard of it before: I dare say it is all true; no doubt it is the best for you. I doubt not that a man may obtain purity of heart by faith in Christ, but he may do it in various other ways." I inquired—"Did you

ever know the case of a bad man made into a good man ?” He looked at me earnestly, and inquired whether I meant what I said. I replied in the affirmative, and he rejoined, “ I thought you were a more learned man than that ;” and he then quoted a text from one of their sacred books, to the effect that, if a man had sinned repeatedly, he could not be made clean, though he washed in the Ganges. I told him that I knew what his answer would be, and that I was acquainted with scores of instances in which the worst of men, by faith in Christ, had been made into the best men, and that I would stake the truth of my message upon this fact, that if the worst man amongst them would believe in the Lord Jesus Christ that day, he would be made a good man. This might appear a bold announcement, but it silenced all their reasoning. When we went into the town in the afternoon, it was impossible to find a congregation, but at last we came into the police magistrate’s office, and found in the choultry about thirty Brahmins and a pundit. A disciple was occasionally reading a few passages, and the pundit was lecturing upon them. They made signs to us not to disturb them. I was familiar with the book he was reading, and determined on doing the most impudent thing I ever did in my life. On hearing what the disciple said, I struck in before the pundit, and having given my exposition, arrested their attention, and told them that such a book was only fit for school-boys, and that their shasters and vedas and puranahs were false. The pundit saw the manœuvre, and he endeavoured to withdraw their attention, but they said that I had insulted their books, and they were determined to defend them. We preached and spoke to them till they were silent. An immense crowd had collected, and they said, What is this that has taken place at last ? why, the Brahmin’s mouth is closed. There was not a man amongst them who, before that day, had any idea of the Brahmins being bearded upon the doctrines they were teaching. Thus two strangers could safely impugn their books and their priests, and controvert all they were teaching. If 200,000 British missionaries could be found, and transferred to India, they might at once obtain large and attentive congregations, and not a man amongst them, not born a British subject, or who had ever heard the gospel before. There is yet an immense amount of Christian feeling to be elicited, and faith to be exercised, with reference to India. It must be remembered that the conversion of a man of British India, is a very different thing from the conversion of a man in the South Seas. In the one case, you approach the shore, and you snatch a particle of sand ; in the other, you wrench a rock from its foundations, and agitate the country. In the one case, you open the prison to

some solitary and miserable captive ; but in the other, by the power of God, you sever a link in the chain that binds unnumbered thousands. We must expect great things. If every missionary in continental India were to pass before you, and to utter one sentiment, it would be, " Brethren, pray for us." Dr. Campbell has been doing a great and good work with reference to missions. I would not abate from the sentiments which he has advanced with reference to the important character sustained by the missionary ; but it must be recollected that when a missionary is engaged in his toils, when called upon to sustain bereavement or sickness, when he finds that the heathen are obdurate, and the work seems to drag on its way, he must have something beyond high conceptions of the office he sustains in order to support his mind, and it is under such circumstances that he feels the advantage of sympathising prayer.

Rev. W. H. Stowell, in seconding the resolution, said :— Every Christian man should believe the gospel he professes. This may appear a strange sentiment to utter in a meeting like this, but I think it will not be found inappropriate. We are bound to exhibit, in our individual character, a strong belief of the gospel. The views which Luther had of the reality of the objects of Christian faith was so simple and so constant, that it produced a practical effect upon him every hour of his life. If we are to look at China, there must be strong and lively faith in the gospel of Jesus Christ. When you think of China, you think of hundreds of millions of souls, and of their utter destitution of the gospel of salvation, and it appears as if there were little hope of that empire being pervaded by the gospel. Here it is, then, that we have to take our stand upon the gospel itself, and upon those views of it which are so vast as to comprehend all ages and all nations. We come to the conclusion, that if the gospel be not true it is of no use to propagate it ; but if it be true, as all history proves is the case, then it is as certain that it will conquer China, as that it has conquered any portion of the people of this country. The Chinese is a man, and the gospel is as much adapted to meet the case of that man, and as sure in the course of Divine Providence to be brought to bear upon his miseries and prejudices, as upon those of any other man by whom it has ever been received. As a thinking and a reasonable man, I have no ground to conclude that the gospel has been efficient for my own salvation, that should not lead me, by a direct process of thought and reflection, to the conviction that the vast empire of China will one day be pervaded with the light and the power of that gospel. I believe that it is the design of God to spread it by the power of some one believing the gospel working upon the mind of another, and he upon a third,

until it is felt throughout a nation, and finally by the whole world. A military officer in the east received instructions to take a given post, and proceeded on his expedition. On approaching it, it appeared impregnable. One and another rose up, and suggested the difficulties in the way of accomplishing the object; he quietly heard all their objections, and then replied, "I have got orders to take it, and must take it; showing that he had got the orders, and believing that the man who gave them knew that he had the power to do it, he made the attempt, and succeeded. Without what is called rashness and enthusiasm, I believe that it is the duty of those connected with this society to say, "We have got orders to take China in the name of the Lord;" and while one man sees nothing but danger, and another sees nothing but difficulty, we must overlook the dangers and the difficulties, and go straight on with a determination to save men, till China is prostrated in gladness and tranquillity at the feet of our Saviour.

Rev. A. King, of Cork, in supporting the resolution, said:—From the report which has been read, and which I hold to be one of the most remarkable documents which the modern annals of Christianity has ever presented, it would seem as if the day of Pentecost had again come upon the world. While it detailed bereavements and afflictions, it seemed as if the turning over of the pages opened the portals of that temple in which the redeemed were pouring forth their songs of gladness, and a rejoicing church was anticipating the anthem of millennial triumph. Reference has been made to the responsibility of those who profess the gospel, and it is almost more than the mind can do so to grasp it as to bring it to a point, and make it so bear upon the conscience as to lead to personal activity in the cause of God, commensurate with the destitution of the heathen world. There has been so much of apathy in the church that we have been content to reconcile ourselves while appropriating, not to our profit, but to the injury of ourselves and of the cause of God, those resources which might have carried the gospel triumphantly to the heathen world. There should be something to alarm and to arouse us to a sense of our danger and our short-comings, in withholding from the treasury of the Lord the means of usefulness with which he has favoured us. Reference has also been made to the various fields of labour to which the attention, the efforts, and the prayers of the church are to be directed; but it is also fit and proper that our minds should be directed to those other portions of the field which have for many years been a cause of triumph to the church, but on which a dark cloud has now been permitted to rest. We, from principle, repudiate all interference by force and violence, not only with reference to the decisions

and transactions of a foreign power, but even with regard to our own land, and by our own government, in reference to religion. It is by looking at this injustice taking place in foreign lands that Christians will be led to comprehend their own circumstances at home. I believe that guilt rests upon the churches of this land for their silence—a silence almost approaching to acquiescence in those atrocities by which the interest of the church of Christ in the South Seas are menaced. I believe that if we had memorialised our own Queen, it would have induced an appeal, directed by moral influence, of a character not to be mistaken by France. But I believe that, amidst the peculiar excitement that we often experience, and the gratitude we frequently express, a deep sense of the responsibility united with the claims of the gospel of Christ has never been fully realised amongst us. There are some who divide theology into two parts—that which is calculated to alarm the sinner, and that which is calculated to comfort the Christian; but I think there should be a third—that which is calculated to make the Christian uncomfortable, when not acting consistently with his privileges and his duty. I believe that we shall never cherish the sentiments we ought towards the heathen world, until we feel that we have not discharged our duty. The more Christians look at the exciting enterprise to which the church is called, the more will their sectional differences be put in their proper places, and the motives of the gospel have their real power on the conscience and the heart. When I think that the church has not to make an experiment, but that Christianity has already demonstrated its truth, and that we can turn to her living folios in the heathen world, it would seem as if she needed but the reviving influence of these facts, to send her forward upon the great embassy of saving the world. There are some who say that the savages and degraded portion of our race must be prepared by civilisation for the reception of the gospel—that they are not capable of comprehending the abstract truths of Christian ethics. Such cavils might have done very well at the commencement of the Christian enterprise, but recent facts demonstrate that such speculations are without foundation. We have seen, in instances that have been brought before us, that it is quite possible for the various absurdities of error, idolatry, and superstition to be detected, and still for the parties to remain destitute of any spiritual influence, and never experience moral power. There is a fearful alternative presented, whether these masses should be left to perish beneath their superstition, or be allowed to shake it off only to adopt and cherish a spurious infidelity. I believe that our friend who has stood on the missionary field will confirm my testimony when I say that this is a transition

state between superstition and infidelity among the millions of India ; and when Christ is waiting for the accomplishment of his own purposes, and the heathen are perishing day by day, and thousands are going down to eternity with a lie in their right hand, and the voice of Providence is echoing the command of Christ to the church, and saying, " What thou doest do quickly ;" " That that thou doest, do it with all thy might ;" should we make no effort for their salvation ? I will close with a solemn appeal to Christians present. You have had your emotions excited, and, I trust, your consciences have been impressed. You would do far more for the heathen, if you brought a larger amount of contribution ; and under the influences of Christian principle, devoted it to this object. You will, by-and-by, meet those souls at the judgment seat of Christ, and, perhaps it is not going beyond the bounds of sober calculation, in reference to the results of that day, to say, that while you may be saved, and may have, through eternity, to glorify the riches of sovereign grace for the efficacy of a Saviour's blood ; yet when the decisions of that day take place, you will be embittered by the thought, that there are some consigned to everlasting ruin, whom you might, humanly speaking, have been instrumental in rescuing from eternal death. I believe that we need to have such an alternative as this placed before us, to those efforts by which multitudes may be wrested from that darkness and doom into which their ignorance must consign them.

The resolution was then put and carried.

Rev. J. Roberts, of Melton Mowbray, rose to move—

" That this meeting hereby testifies its admiration and esteem for their Christian brethren in the West Indies, in their generous and scriptural efforts to support the ministration of the gospel in their own churches, and to extend its blessings to others."

What do I behold in this resolution ? Matter for congratulation. A fine spectacle is presented to the Christian world, by those who have been the recipients of the Christian world's bounty. It is not long since the nation was gathered from its remotest bounds, on the great subject of negro emancipation throughout the whole of the British colonies, especially as it was upheld in the West India colonies. The object has been effected ; and from the conduct exhibited by the emancipated negroes, many a British congregational church might learn a useful lesson. We see here, then, one blessed result of missionary operations. The gospel found man in the lowest rank of his being, and in his simplicity he received the elements of truth. They fixed their roots in his mind : they formed the moral habits of his life ; and now, the pattern of nobility, he stands forth an ample reward for the expenditure of time and money too. But I may be allowed to glance at

one spot of our Christian exertions, to which the sympathies of the Christian world are turned. The wife of one of your missionaries was there, by the grace of God, converted by my ministry. Twenty-two years ago, I was present at a meeting, at which one of the South Sea islanders was exhibited as the type of a class, Mr. Wilberforce came forward, prompted by all the influences of his heart, in consequence of what had taken place in the islands of the Pacific. I spent an evening with Mr. Hayward, who had returned; and I remember Mr. Wilberforce saying that, not merely as a Christian and philanthropist, but as a statesman, he felt bound to come forward and express his feelings—a kind of prophetic sentiment. On that occasion, he said—"I see here a new people starting into life; I see by the results of this enlightenment, in all its ramifications, that the very position of these islands upon the face of the globe may, at some not very far distant day, lead to what shall affect the balance of power in Europe." The day seems to have arrived when that prophecy shall be fulfilled. We know that these islands have awakened the cupidity of the French, and in the operations which have been for a long time going on, we see a self-sacrifice and a perseverance worthy of a better cause. I mentioned this circumstance to Mr. Pritchard; he instantly caught the idea; at his request, I wrote down Mr. Wilberforce's words, and he presented them to Lord Aberdeen. It was said that this adjourned meeting was more immediately intended for the young. It is interesting to see so many of them present. They are the hopes of the church. Devoutly do I pray that the youthful mind may be imbued with a Christian spirit. There is not a study you pursue but may receive fresh interest from missionary associations. It is the young who have exceeded the expectations of their more prudent elders, with reference to the purchase of the missionary ship. We are just arriving at an interesting epoch in the history of the Missionary Society, the celebration of its jubilee. What hinders another effort being made? Let us see the young committed to aid the jubilee fund. They have given a ship; they have stored it; can they not keep it voyaging from year to year, by having living cargoes to sent out in it? Why should there not be a special missionary supported by the young in each of our counties? I hope this meeting will consider it practically; for I am sure that there is scope for something to be done. At all events, let the jubilee be a favourite epoch; let it present a stimulating and encouraging scene.

Rev. J. A. Schurman (missionary from Benares), in seconding the resolution, said—I rejoice that the churches in the West Indies are now able to support themselves. It is a

certain evidence that these churches are true churches of Christ; if they were not, they would never give their money in upholding a holy religion. Mussulmen may give their money to uphold their religion, but their religion itself is of a polluting character. I rejoice that our missionaries in the West Indies have been able to bear the burden and heat of the day; that while persecution was at work they stood firmly, and were willing rather to risk their lives than to bring dishonour on the cause in which they were engaged. The circumstances which have taken place must have a great effect on the United States of America, and the noble contributions which they have made to the missionary cause will be attended with no small influence. There are now three millions of slaves in America; the country is in a state of agitation on that subject. All old political parties are broken up, and they are simply divided into abolitionists and the advocates of slavery. We may hope that, as the result of our operations in the West Indies, Africa will be converted to the Lord by the instrumentality of her own children. I am about to proceed to India. We cannot there support ourselves as some of the churches are about to support their ministers in the West Indies. Our members are few, and our churches few and far between; but we look forward to the day when we shall be able to effect that object.

Rev. J. J. Freeman said—I have seen the noble liberality here referred to. It was pleasing to see with what delight the natives came to pour in their contributions to the missionary cause. They came prepared with large amounts to lay down at once on the table, and did not leave the matter to be done under the influence of the excitement of the moment. They had formed a resolution to sustain their own ministry. When it was proposed and they held up their hands, the person who had moved it then told them to put them down into their pockets and pull out the money. Mr. Freeman then exhibited a beautiful model of the missionary ship, which elicited reiterated bursts of applause.

The resolution was then put and carried.

Rev. Mr. Priddie, of Halifax, moved—

“That this meeting offers the assurance of its affectionate Christian regard to the juvenile friends of the London Missionary Society, by whose energetic efforts and generous contributions the new missionary ship has been purchased and prepared for her voyage; and this meeting trusts that this noble example of zeal on the part of the youthful contributors will be but the commencement of their continuous and systematic efforts in the cause of Christian missions.”

He expressed his warm approbation of the efforts made by the young to purchase the “*John Williams*.”

Rev. J. Raven, in seconding the resolution, urged the young to surrender not only their money, but their souls to Christ.

Rev. R. Knull then moved—

“That the most respectful and cordial thanks of this meeting be presented to the Rev. James Sherman, for his kindness in presiding on this occasion, and conducting the business of this evening.”

Rev. J. Kennedy, of Aberdeen, having seconded the resolution, it was put and carried by acclamation.

The Chairman briefly acknowledged the compliment, and the meeting separated.



## ACKNOWLEDGMENTS.

### BENEVOLENT INSTITUTION.

R. W. Allan, Esq. ....	Rs. 5 0 0
Thomas Steers, Esq. ....	5 0 0
J. Lewis, Esq. ....	16 0 0
G. S. ....	10 0 0
J. C. P. ....	5 0 0
Rev. J. Thomas, ....	5 0 0
J. A. ....	1 0 0
Mrs. King, <i>March and April</i> , ..	4 0 0
J. C. Owen, Esq. ....	16 0 0
Major Sturt, ..	10 0 0
Mr. J. Cornelius, ..	4 0 0
D. Monteith, Esq. ....	4 0 0
W. Dunlop, Esq. ....	10 0 0
J. Wallace, Esq. ....	12 0 0
J. M. Edmond, Esq. ....	4 0 0
John Storm, Esq. ....	10 0 0
J. S. Stopford, Esq. ....	25 0 0
E. L. Ryder, Esq. ....	16 0 0
R. Verboon, Esq. ....	5 0 0
G. F. Brown, Esq. per <i>Friend of India</i> , ..	50 0 0
Lieut. Col. Powney, to 1st July, ..	25 0 0
R. Blechynden, Esq. ....	10 0 0
J. Saunders, Esq. ....	5 0 0
J. C. Marshman, Esq. ( <i>Don.</i> ) ..	25 0 0
G. Herklots, Esq. ....	10 0 0
F. W. Russell, Esq. ....	10 0 0
T. B. Barber, Esq. ....	2 0 0
W. Twemlow, Esq. ....	2 0 0
R. W. C. ....	2 0 0
Major General Cooper, <i>Barrackpore</i> , ..	50 0 0

W. W. EVANS, *Sec.*

### BENGAL AUXILIARY MISSIONARY SOCIETY.

Friends in England, ..	300 0 0
J. F. Hawkins, Esq. annual, ..	100 0 0
Major Wheler, ..	150 0 0
D. Robertson, Esq. ....	50 0 0
R. Smith, Esq. ....	32 0 0
Capt. Doveton, ..	10 0 0
A friend through Rev. J. Bradbury, ..	10 0 0

THOMAS BOAZ, *Hon. Sec.*

### CALCUTTA CHRISTIAN OPERATIVE SOCIETY.

Mrs. Edmonstone, ..	60 0 0
A. Bedford, Esq. ....	20 0 0

THOS. BOAZ, *Treasurer.*

### FOR DR. MCGOWAN'S MEDICAL MISSION TO CHINA.

A Doror, through Rev. T. Boaz, ..	10 0 0
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