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THE
CALCUTTA
CHRISTIAN OBSERVER.

MARCH, 1846.

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

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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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April 6th, at the Lal Bazar Chapel.

May 4th, at the Union Chapel.

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VII. No. 75.—OLD SERIES, VOL. XV. No. 166.

MARCH, 1846.

I.—*A Visit to the Gangá Ságar Melá.*

Missionaries of various denominations are in the habit of visiting the Ságar Melá for the purpose of preaching the unsearchable riches of Christ, and distributing the Scriptures and Christian tracts among the thousands who congregate there from all parts of the country. As most of our readers take an interest in such matters, the following account of a visit made to the Melá in January may not be unacceptable. The Melá is held on the eastern shore of Ságar point, near the temple of Kupil Muni, which is called the Pagoda in the Company's Maps. It is situated at the mouth of a khál or narrow strait, and is exposed to the waves of the Bay of Bengal, so that an ordinary boat could not live here in the S. W. monsoons, but at this time of year, when either calms or light northerly winds prevail, the smallest boats may ride along the shore with the greatest safety. There is no human habitation within many miles of the place, and except at the time of the fair, nothing is to be seen but the broad sea in the distance, and the densest jungle all around. That a Melá or religious fair should be held on such a spot, amidst the haunts of tigers, and where the feet of man never tread, may well astonish all but such as are acquainted with the strange vagaries of Hinduism. The locality of the fair owes its origin to a far famed occurrence in Hindu story—an event indeed, which, if we may believe the Hindu sages, is far more ancient than the records of all history sacred or profane. It seems that in the days of yore, (we take our account from the Rámáyan,) there lived a king whose name was Ságar, the fame of whose holy acts, particularly his austerities, and liberality to the bráhmancial class, filled the three worlds,—Heaven, Earth, and Pátál, or the infernal regions. As a reward for his great piety, the gods granted him a great number of children; a boon which by rich

Hindus is coveted more than any other, and the queen presented to the delighted monarch 60,000 sons, all born at one birth! But ambition when it takes possession of the souls of gods or men, is a restless passion, and Ságar, notwithstanding his austerities, and the great gifts by which he was already distinguished, sighed for still greater honors. True, indeed, he had already surpassed all other mortals in power, splendor, and progeny, and in fact, in the enjoyment of all the pleasures which ordinary mortals covet. There was one distinction however to which he had not yet attained, and that was to be numbered among the gods themselves,—ascend the throne of Indra, the king of heaven. There was one, and but one method, according to Hindu mythology, whereby this greatest of honors might be obtained, and that was by sacrificing successively a hundred horses, at regular and stated intervals. Ságar, not content with being superior to all mortals, determined to perform the *Ashwamedh* or sacrifice of the horse, in order to gain a pre-eminence among the gods, and become Indra, or the king of heaven. Indra, although ever delighted with the devotion of mortals, was naturally jealous of his own prerogatives, and hence made it a matter of his special care to prevent any mortal attaining to that state of perfection, in virtue of which he might dispute with him the sovereignty of the skies. Indra was therefore always on the alert to prevent the *Ashwamedh* or horse-sacrifice, and consequently, as we may well suppose, few ever succeeded in performing it. In order to the due performance of this important ceremony, it was necessary to tie up the horse to be sacrificed in a solitary place in the midst of some lone forest, the night previous to his immolation, and to keep a strict watch to defend him from the attack of enemies visible and invisible—a practice, by the way, similar to that in more modern times, when knights-errant, (and Loyola amongst the number,) kept solitary vigils over their armour, when they were about to dedicate their services to assert the honor and beauty of their lady-love. Indra and his emissaries, as is very natural, were always careful to prevent this ceremony.

Hence we read of the many tricks and stratagems (not open force, for he was a great coward), to which he resorted, to steal away the consecrated horse, and put a stop to the sacrifice. Notwithstanding the cunning and trickery of the god, king Ságar succeeded in performing the sacrifice ninety-nine times. Ságar, full of hope and confident of success, attempts the sacrifice for the hundredth and last time, but alas, whilst the devout king watched with painful anxiety amidst solitary wilds, his devoted steed, whose immolation on the morrow was to raise him to the empire of the skies, the consecrated animal, to his great dismay, disappeared as if by magic. There was no mistaking the thief

however, and Indra, it may easily be conceived, came in for a large share of the disappointed king's curses and imprecations. But the consecrated horse must be found, for another could not be used in his place, but where to find him was the task. The powerful sovereign was not to be thwarted, and who so fit to be employed in the important search as his own 60,000 sons. The young men eagerly entered into the design of their sire, and with filial devotedness consecrated themselves to the task of finding the stolen horse. With this view they divided themselves into several bands, they travelled long and far, no nook no corner of the world was left unsearched; at last, by some strange accident they all met on Ságar Island on the neck of land where at present stands the temple of Kupil Muni. As they approached the spot, they saw the sage Kupil wholly absorbed in his devotions, so much so, that he took not the least notice of the young men. But to their astonishment they saw the long looked for animal tied to a tree in the thicket hard by. Wearied with travel, and vexed with disappointment, they were enraged at the supposed treachery and hypocrisy of the sage, and imagining him to be the thief, they set too with heart and good will and gave the poor Muni a sound cudgeling. The word of a Hindu devotee in those days was much more powerful than the cudgels of even 60,000 sturdy youths; enraged therefore at being thus interrupted amidst his devotions, (not at all caring about the pain of the beating,) he cursed his assailants, and in a moment they descended into the infernal regions. The king, having heard of the calamity which had befallen his sons, became as anxious about them, as he had formerly been about his horse, and therefore he applied to the Muni, explained the mistake, and implored his forgiveness and assistance in order to recover his sons. It was found that the placing of the horse beside the sage was a trick of the cowardly Indra's; the search had become so close, that the god began to fear the horse might be found in his possession, and despairing of being able to keep possession against such odds, he contrived surreptitiously to place him beside the Muni, while at his devotions, so that when the young men found him there, they might lay violent hands on the sage, and suffer the consequences of their temerity. The Muni was moved at the distress of the bereaved king, and promised to assist him in their deliverance. There was only one way of accomplishing this, and that was by bringing the Ganges down from heaven, and leading its waters into the infernal regions. This task must be accomplished by Ságar or one of his family. It was attempted, but without success, by many, at last Bhagirath, (and hence the name Bhágirathí,) one of Ságar's descendants, succeeded in stealing the holy waters from heaven,

and bringing them down to the Himálaya, thence to Hurdwar and to a number of other places particularly mentioned in the Rámáyan, which became holy because the Ganges lodged there in her downward progress; the sacred stream was led down to Ságar point, where it descended into the infernal regions and delivered the 60,000 sons of Ságar.

Ságar point is said to be the spot where the Ganges descended into Pátál, and to bathe at this spot is one of the holiest acts of Hindu superstition. The Melá, or bathing festival, is kept annually here generally from the 11th to the 14th of January, when pilgrims and devotees may be seen assembling from all parts of the country. The assemblage of such a number of people of all classes and ranks, from all parts of Bengal, Behar, Madras and Burma, as well as the Punjab and Nepaul, affords a fit opportunity for preaching and distributing tracts, and accordingly the Melá is generally visited by Missionaries for that purpose.

We started on the morning of the 9th from Diamond Harbour for Ságar Island; ere we entered the mouth of the Bárá-talláh, we saw far astern a large fleet of boats of various sizes and all descriptions, sailing down the river towards the same point to which we were making. As wind and tide were in our favour, we made rapid progress. The effect was beautiful, all was still around, and the white sails of the boats that followed us, distended by the light breeze, glittered in the sun beams as the pilgrims hastened towards the sacred shrine. As the distance between us and the pilgrim fleet diminished, the sound of their conchs and of the melancholy wailings of the women was wafted on the bosom of the stream: the effect of these sounds was thrilling and produced a deep impression of sadness on our minds. The conch is usually blown at the festivals of the Hindus, the sound is harsh and monotonous, and forms a strange contrast to the wailings of the women, who are in the habit of raising their voices as they approach any sacred place. The noise they make is such as is never heard in civilized countries, it is produced by a tremulous motion of the tongue against the roof of the mouth, and requires considerable practice to do it well. As the fleet came in sight of Ságar Island the joyful sound (Uludhwani as the Hindus call it) was led on by a female in one of the boats in advance, it was immediately caught up by all the females in the same boat, the example was followed by the whole fleet, the notes increased in volume, till the air was filled with a thousand sweet but melancholy voices. The Hindus call this, Uludhwani, song of joy, but it certainly requires organs very differently constituted from ours to perceive any thing joyful in such music. On the contrary, the

notes were exceedingly plaintive and melancholy though not disagreeable, and such as are usually made by females oppressed with grief or mental anxiety. Heard amidst the solitary jungle, where the silence profound is never broken by the sound of human voices, the effect it produced on our minds was sad and depressing.

As the tide now began to make against us, we anchored at the mouth of the Bárátalláh creek, and every boat of the fleet as it came up, did the same. Here we were surrounded by some hundred boats of all descriptions. As evening was approaching, the people hasted on shore to prepare their food, for Hindus do not prepare food in their boats, and the consequence is, that in going and returning from the Ságar Melá, crowds of poor women are cooped up in boats for days without tasting any prepared food. On an average there were about thirty in an ordinary sized Panchwáy. As the night approached, the flickering of a hundred little fires with their small groups around, was seen through the gloom, which had rather a romantic effect. We spoke with several people, many of them, the women particularly, were astonished to hear us speaking their language so fluently, and gradually became less timid, as they found that the sáhibs were not so terrible as they were represented. An incident worthy of recording occurred here, as it shews, by the testimony of an enemy, how diligently the Gospel has been spread. As we were conversing with a group of people, who gathered around us on the sin of idolatry, and the way of salvation through Christ Jesus, one of the audience, a respectable looking man in evident astonishment exclaimed, "What, are you here also? When I am in the north of Calcutta, there I am sure to meet you and hear you speaking about Jesus Christ. When business brings me to the south of the city, there you are again telling us about the same Jesus Christ, and if I go to a distant village, I am sure to hear the same story, and here in the midst of the very jungles I hear the name of Christ resounding in the solitude; you really seem to be every where, for who would have thought to hear any thing about Jesus Christ in such a place as this?" Whatever may be thought of the effect of Missionary labours, it is undeniable that by a great variety of means, the knowledge of the truth is spread far and wide over Bengal, and the Lord will in his own good time, bless the seed thus widely scattered so that it shall bring forth much fruit to the praise of his glory. After going down the Bárátalláh, the boats turn to the right through a narrow creek which leads to the temple. It is usually necessary to wait at the mouth of this creek for the turning of the tide, and the people generally go on shore for the purpose of preparing their

food. The jungle is very dense at this part, and infested with deer, wild boars, and tigers, so that going on shore here is attended with some danger.

It is only four years ago that a poor woman who had gone ashore here with her party, was carried away by a tiger. She had gone to a very short distance into the jungle, when the tiger, who was prowling about in the thicket, watching his opportunity, pounced upon his prey, and carried her away into the jungle, amidst the din and noise raised by hundreds of pilgrims, who fearful of attempting a rescue thought to frighten him by their noise; this happened ten yards from the shore where all the people were congregated.

Going along this creek, our approach to the sacred spot was easily known: the boats coming from all quarters became more numerous, and the people began to row with increased vigour, trying to outstrip each other.

The wailings of the women, and the trumpet sound of the conch, became more frequent and loud, at last when we came in sight of Kupil Muni, a shout of triumph was raised by a thousand throats, which made the air resound, and startled the tiger and rhinoceros from their lair in the hitherto silent jungle.

In the distance peering through the jungle, we descried the ruins of the once famous temple of Kupil Muni, and stretching along the shore to the southward an immense number of boats that had arrived at the spot before us. There is nothing in the scenery to amuse the admirer of the sublime or the picturesque. The immense multitude from all parts of the country here huddled together in strange confusion, presents a striking contrast to the insipid uniformity of the surrounding wilds. The locality of the fair is the neck of land already described. The tents or booths are erected along the shore, a few feet above high water mark, on the sand lately cleared from the jungle. The streets of tents extend along shore about a mile, from north to south, and inwards from the strand in a westerly direction, to the extent of half a mile. The booths are pitched in long narrow streets with some attempt at order, for this is attended to by a body of the Company's police who are sent hither to keep the peace. To pass along these sandy lanes is no easy feat, for the traveller is not only impeded by the quicksand which yields at every step, but if he be not careful to pick his way, he is liable to be thrown on his face, by coming in contact with the stumps of the lately-cut jungle wood which abound in all quarters.

The female pilgrims have to traverse these roads daily from one end to the other, in order to go to the temple situated at one extremity of the fair, or to approach the sacred bathing place at the opposite extremity. To women unaccustomed to travel

this is difficult enough, not to mention other disagreeables which impede their progress. Drawn up on shore, a few yards from the tents, are seen an immense number of boats, of all sizes and descriptions, such as pinnaces, budgerows, bholiows, panchways, and dinghis, and in fact a great variety of craft for which we have no name. It would be a mistake to suppose that all these are pilgrim boats. The majority of them have conveyed men to this scene for a different purpose, not to carry away spiritual blessings, acquired through the toils of pilgrimage, but enrich themselves by the disposal of their earthly wares. For the purpose of ornament, as well as to serve as a beacon by which each party may distinguish its own craft amidst this confused multitude, each boat has a flag or some other device fixed to the mast head, or to a bambu rigged for that purpose. Here you may see fluttering in the breeze the Union Jack of Old England, and there a piece of old chudder perfuming the air. At one place, may be seen innumerable flags of all shapes and gaudy colours glittering in the sun-beams—at another, more humble masts adorned, some with a piece of mat, others with a basket, and others with an earthen pot, a pumpkin or a wisp of straw, in fact every imaginable thing under the sun. When it is low water, the boats lie high and dry on the shore, and the filth and stench is intolerable, if one happens to be cooped up in the midst of this fleet; again when the tide makes, they are set a-float, and begin to thump and bump against each other as if they were infuriated animals determined on each other's destruction. Let those who may visit the Melá be careful to anchor their boats at a distance from the rest of the fleet, otherwise they may expect little rest or comfort.

Beyond the boats and along the strand, is the fair consisting of merchants' tents and the booths of the pilgrims.

The booths are of all sizes, shapes and descriptions; some are made with four bamboos, covered with a common darmá, others again are covered with a piece of cloth, and others are common tents, adorned with variegated coloured cloths, and a variety of ornaments. Walking along the narrow streets of this cloth built market, we found the shops well stocked with all kinds of goods such as are usually found in Indian fairs, varying from the humble two pice darmá, to the high-priced muslin of Dacca, and the shawls of Cashmere, as well as the hardwares of Manchester. On the north side of the fair were to be seen the ruins of the ancient temple of Kupil Muni, an emblem of the fallen greatness of Hinduism. The temple has within the last few years been completely washed away by the sea; there does not indeed now remain one stone upon another. The foundations of the building however can be traced, and it is evident from these, as

well as from the immense quantity of red sandstone and brick which lie strewed on the shore, that the temple was extensive and could vie in greatness with the more celebrated fane of Hinduism. The idol, however, has been removed, and is located in a small-sized quadrangular building, about 200 yards inshore, from the ancient temple. This building was reared by the piety or rather vanity of one of our Calcutta millionaires. It is a plain unadorned building of a quadrangular form, somewhat resembling a modern godown, about twenty-six feet, by fourteen. The whole appearance of the place is mean, and impresses the mind with the idea that the bábu wished to do something for a name, but had not the heart to do much for his religion. The aspect of the modern house (for temple it cannot be well called, although for convenience sake we shall so call it,) and the grandeur of the former, are each of them fit representatives of the past and present state of Hinduism.

From the latter, it is evident that Hinduism had a powerful hold of the popular mind, so much so that the rájás and bábus of the olden times vied with each other in doing honor to the fane and shrines of their gods, and rishís, they spared no pains and grudged no money in adorning and beautifying their temples. From the aspect of the latter, it is equally apparent that Hinduism has lost its hold of the people, especially of those who have any pretensions to education, it is indeed fast hastening to its destruction. Our modern bábus, though still professing the religion of their fathers, have but little heart in the matter, as is evident from the decayed and decaying temples to be everywhere met with. Though much richer than their ancestors, they have little inclination to spend any of their substance in re-building their ancient temples.

The ancient temple of Kupil Muni, and the modern dwelling place of the sage are unmistakable evidences of what Hinduism is, and what it was. Around the locality of the temple are erected the booths of the pilgrims, here they are gathered together in parties of from ten to thirty men, women and children, huddled together. The great majority of the pilgrims are women, comparatively speaking very few of them are of the male sex. There are indeed a large number of males in the Melá, but these are the merchants and dealers, whom this large concourse of people has drawn here, and bráhmans who derive a no less lucrative trade than the venders of less spiritual wares. Approaching the temple, a large number of women are seen hastening to a filthy stagnant tank on the right, this is the Sitá Kunda, the sacred tank; here they plunge and jump about like buffaloes in the mud,—ever and anon they thrust their hands down to the bottom of the muddy pool, for it is not above three feet in depth,

and bring up pebbles or little pieces of brick. The particular object of bathing in this tank is to procure the blessing of children, and the probability of success is indicated by the number of pebbles fished up from the bottom of the pool. As we approached the temple, we had to wind our way among the stands of gods, of all sorts and sizes. Each has a small spot about three feet square cleared on the grass, attended by his officiating priest, who may be heard recounting the merits of his particular idol, and using every means to attract the attention of the pilgrims. The less knowing, or it may be the more superstitious among these, visit each one of these shrines, and make their offerings in their progress towards the temple, and if they be not wealthy, or do not take care to husband well their resources, they will have little left to bestow upon Kupil Muni by the time they reach him. As the Muni is the principal object of veneration, crowds of females continue visiting him all the day. They approach him with great reverence, and prostrate themselves on the ground several times before entering the temple. Here stands the idol, an evidence of departed glory. It is a piece of red sand-stone about four feet high, which at one time probably made some approach to the human form, but the hand of time has passed over it so rudely, that nose, ears, and eyes are almost entirely effaced, and the religious devotee is left to imagine where these features once existed.

At his side stands a figure meant to represent the stolen horse. It is made of the same material as the sage, and time has been no less destructive to the steed than to the Muni : the original sculptor evidently did not do the same justice to the animal, which he did to the man. If we can suppose a horse split longitudinally, that is from head to tail, we may have some idea of the celebrated sacrificial horse represented at Ságar, for the dilapidated horse now seen, makes some approach to such a figure. These are the principal figures of the group, but besides these there are Hanumán, the monkey god, and others of inferior note. But look a little behind the Muni, and you will see a figure which is neither divine nor motionless. There sits the Mahanta, or great high priest of the Melá, with a heap of silver and copper coins before him, which is strangely increasing in bulk as the crowds pass along. This is his harvest, see how he scouls at that poor creature, as with trembling steps she approaches this compound of arrogance, ignorance, and meanness; poor woman she can only add a few pice to his treasure; look again how he smiles and fawns upon that respectably dressed female, as her silver rings in his coffers with music sweeter far than the bulbul's song or the syámá's whistle. The Mahanta is a clever fellow; he is wide awake, and can do several things

at the same time. He serves the god, attends to his heap of silver, watches the sums each puts in, and at the same time looks with lynx-eyes after his attendants, who are gathering the smaller offerings on the out-side of the temple, lest they appropriate any of the proceeds to their own purpose.

From the temple let us follow the pilgrims to the principal bathing place situated at the southern extremity of the Melá. The pilgrims, in order to reach the sacred spot where the holy ablutions are performed, have to walk from one extremity of the Melá to the other, and as the great majority of them are females, it is no easy achievement for them to push their way through the noisy and jostling crowd of shop-keepers, bazar men of all descriptions, buyers and sellers, sanyásis, mountebanks, musicians and dancers. Arrived at the spot however, in much trepidation, and with bruises not a few, they proceed in lines of six or ten, holding each other's hands, and walk to a convenient distance into the sea. A bráhman generally leads the way, and while he repeats the appropriate mantras, the women, every now and then, taking the signal from him, duck themselves under the briny wave. Having repeated this several times, they return to the shore, and spend the rest of the day generally in making their bargains in the fair, or scolding the vendors, or each other with heart and goodwill.

The ablutions are not always performed with the same pomp and circumstance. In yonder part of the strand, see those four or five poor females, who probably never saw the sea before, walking into the wave with timid steps and palpitating hearts; no bráhman attends them, their circumstances probably are too straightened to reward his priestly services. See how each carries a fresh cocoa-nut in her trembling hand, this is an offering to the god of the ocean.* But the moment she drops it into the water, the Bengálí cormorants who are watching her movements with vulture eyes, carry it away and sell it to some other deluded creature, who in like manner offers it to her idol god, and hence the same cocoa-nut may be offered a dozen of times by different parties in the same day. Old Neptune we are assured would not like to be thus deprived of his rights, but the Hindus, without any qualms of conscience cheat their gods in their most sacred acts, the fact is that they are swayed by a more potent deity, that is lucre. We witnessed scenes more ludicrous than even this; sometimes the cocoa-nut was snatched out of the hands of the trembling pilgrim, and made away with, ere she had time to drop it into the sea.

Proceeding homewards or rather to their tents, the pilgrims encounter several classes of religious mendicants. The first

* Formerly they were in the habit of throwing their children into the sea, but this species of child-murder was put a stop to by the Marquis Wellesley.

are those who spread parallel lines of dirty rags along the path ; through this street of rags, the pilgrim must pass, and as she goes along, she puts a handful of rice in each rag, this is quickly gathered up, sent to another part of the fair and sold to others, who in their turn perform the same ceremony, so that in the course of the day, a considerable booty is thus obtained. As they pass on, they are met by a host of sanyásis, grouped together in different enclosures or stalls. In one place there are the sanyásis from Nepál, in another, those from the Punjab, in another, those from Urisa, and in another, those from Assam, and in fact from all parts of the country, so that no pilgrim lacks a suitable opportunity of bestowing her largess in the way most agreeable to her own feelings. These sanyásis are a set of idle, strong-bodied mendicants, they are almost in a state of nudity, and resort to every kind of trick to draw pice out of the pockets of the pilgrims. At one place among these religious vagrants, you see a black-faced monkey who attracts the populace by his antics ; at another, the object of attraction is a little god about the size of one's thumb, raised on an elevated pedestal with a gorgeous canopy of embroidered cloth over his head ; and at a third a naked sanyási gazing, without moving a muscle, at a charcoal fire which is placed before him ; and a variety of other contrivances too odious to enumerate. But when all these contrivances fail to elicit the donations they expect, they proceed to violence, and beat the poor pilgrims most unmercifully ; and this, according to Hinduism, is called religion ; and these are the holy men whom their Puráns praise as next in dignity to their gods ; has not the god of this world blinded the eyes of them that believe not ? It would weary our readers did we but enumerate the many classes of religious mendicants that are to be found at the Melá, suffice it to say that the pilgrims are well fleeced ere they reach their homes.

It was sabbath morning when we reached the scene, how unlike a Christian sabbath ! The hum of thousands of human voices sounded in the distance like the noise of troubled waters dashed against a rugged shore. We however landed, and proceeded to the heart of the Melá, and having selected a convenient spot, erected our booth, began to preach to the multitude, Christ and his cross as the only way of salvation. A studied continuous discourse would be quite out of place on such an occasion, the plan we adopted, and which we found to be most likely to do good, was, when we gathered a few people in front of our tent, to speak to them in the plainest manner possible on some of the first principles of the Gospel,—such as the depravity of man ; the necessity of holiness of heart ; the nature, character and work

of Christ; the sin of idolatry, and the inefficiency and folly of mere ceremonial observances, and such like subjects. And after having spoken on some one of these subjects for about twenty minutes, we distributed appropriate tracts, and waited till the assembly had dispersed and another had collected, and then proceeded as before. We continued thus preaching and distributing tracts till near 4 p. m. The same process was repeated during the three days of the Melá; the people were very attentive and apparently interested. Many truths were thus heard by those who probably never heard the gospel before, and thousands of tracts were distributed; may the Lord the Spirit make the seed thus sown redound to the praise of his glory.

On the following night, after the labours of the day, we walked through the Melá. It was a beautiful night, the full-moon cast her silvery light over the scene, and many bright lamps illuminated the tented shore. The temple was lighted up with innumerable lamps and torches,—the crowd of people hurrying in and out, the clangor of gongs, the beating of drums, the trumpet sounds of an hundred conchs, mingled with the wailings of women, and the shout of the multitude, and the glitterings of blue lights that emitted a sulphurous stench, made the whole scene look like a very *pandemonium*.

Leaving this sickening scene, we wended our way to the other extremity of the fair, towards the sacred bathing place. There we saw a few solitary beings surrounding a funeral pile, which blazed and cracked as if eager to devour its prey. It was the funeral pile of an aged female, 110 years old, as we were told. The burning embers were tended by her son, grandson and great-grandson. They did not weep, nor did they express any sorrow; on the contrary, their countenances were lit up with a gleam of joy. Their progenitor had lived to a good old age, she died at the most auspicious time,—at the time of the fullmoon, on the most auspicious day,—the principal day of the Melá, and at the most sacred spot,—Gangá Ságar. What more could they want? her happiness was complete, and these concurring circumstances would cause them to be regarded by their neighbours as a highly favoured family. Alas, how sottish is the human mind, and how blinding is the influence of idolatry! We returned to our boat depressed and sorrowful, and found our consolation in pouring out our hearts in prayer to the God of all mercy, on behalf of deluded and idolatrous India.

The next day, being the last day of the bathing festival, a number of pilgrims who had been detained on their journey, or started too late from their homes, arrived at the Melá, and with more haste than ceremony plunged themselves into the sacred wave. This unseemly haste however was excusable, for had they

not succeeded in bathing before noon, there would be no virtue, according to the shástras, in their ablutions. Among those who arrived this day, was Lená Singh, the Sikh Sardár, and his retinue. His pinnace was decked out with gaudy colors, and the Sardár himself was seated alone on an elevated platform on deck. From this elevated position he had a commanding view of all parts of the Melá, and what was more gratifying doubtless, the people gazed upon him from afar, as his pinnace slowly glided along the shore. Lená Singh and his followers distributed large sums of money in the Melá; the sanyásis and religious mendicants reaped a large harvest, for it was said that he gave away in one day about 10,000 Rupees. It struck us as far from being politic in the Government to allow the Sikh Sardár, attended by such a large number of his countrymen, to roam at large at such a crisis. A rumour had been spread in the Melá that the Sikhs had crossed the Sutledge, repulsed our armies and were marching upon Calcutta, and the arrival of the sardár in pomp and state with his numerous train of Sikh followers was regarded as a confirmation of the correctness of this rumour:—the effect was far from favourable to the British Government. As we had determined to leave by the afternoon, we were anxious to distribute our books as widely as we could; we therefore walked through the fair, visited the shops and booths of the pilgrims, and gave away a large number of tracts and gospels. We were well received by the people. We made a point of trying to give some of our tracts to the females. At first, they were rather shy and seemed to suspect us: but after a while, when they perceived that we could speak their language so fluently, and that we were acquainted with their customs and habits of thought, they became less timid, and thankfully received our books. A great point was thus gained, for although but few of them can read, they will take better care of the books than the men. They will take them home and shew them to their friends and children, who will be induced to learn to read in order to know the contents of the books which were found at Gangá Ságar; they will be preserved as a treasure, and handed down as an heir-loom to their children, and we doubt not will in many instances be made by the blessing of God, the means of leading some to inquire after the truth as it is in Jesus.

After distributing our gospels and tracts, we all met together in one tent, and as we mustered a sufficient number to make a small Christian assembly, it was agreed that we should join together in Christian worship ere we left the Melá. There were five Missionaries, and about eight native Christians. We united together in singing the praises of God our Saviour, when one of our number engaged in prayer in the Bengálí language. We

were surrounded by a large concourse of people, among whom we observed several bráhmans and sanyásis. The people were very quiet and attentive, and seemed impressed with the solemnity of the scene; they were at least struck with the order and propriety of our mode of worship, compared with the noise, indecency and levity, which characterise their pújás. After thus uniting together in praising God publicly amidst the very scene where Satan held his sway, and the people revelled in idolatry, we returned to our boats, thankful that the Lord had given so good an opportunity of making known his Word to so many thousands of immortal beings, and of distributing it so extensively. The great day alone will reveal the results of our visit to Gangá Ságar Melá.

9.

II.—*The Address of the London Provisional Committee of the proposed "Evangelical Alliance."*

Our readers are already acquainted with the fact, that a grand and effective meeting on behalf of CHRISTIAN UNION was held at Liverpool, in the month of October last. The results of that Conference were unexpectedly successful in approaching towards the great end in view; as was manifested in the number of denominations individually represented, and in the series of resolutions to which all the representatives unitedly came. The grand object more immediately aimed at was the formation of a Catholic "EVANGELICAL ALLIANCE," not of Churches, as such, but of *members of all* Christian Churches: for ends, and in relationships hereinafter to be explained. Committees were appointed, out of the body of the Conference, for Liverpool, London, Edinburgh and Dublin, with power to add to their numbers—to promote arrangements, for the assembling of a great Evangelical Meeting in the English Metropolis, some time during the course of next summer, or autumn. Meanwhile, the London Committee has published the following very excellent address, explanatory and promotive of the whole matter. It is drawn up by the Rev. James Hamilton, of the Scottish Church, London—one who has done much to promote the great cause of Christian Union, and whose very style seems to possess a unitive attraction.

We heartily commend this interesting and spiritual Circular to the attention of our Indian readers: and may the Spirit of Love descend on them whilst they read!

TO THOSE THROUGHOUT THE WORLD WHO LOVE THE LORD JESUS IN SINCERITY.

The Church of Christ has all along been one. It is made up of all those, and only those, who in every place, and of every party, believe on the Lord Jesus as their Saviour, and obey him as their Sovereign. One life pervades the whole band of discipleship,—that life of which the regenerating Spirit is the source ; so that they are vitally one. And in the eye of Omniscience one prevailing character marks them all,—a character predominating over all singularities of creed, and peculiarities of temper and practice,—the all-absorbing feature of oneness with Christ. Vitally one, viewed from the highest of all standing points, they are visibly one.

And there was once a time when nothing was more notorious than the Church's unity. From no peculiar garb, from no studious uniformity, but from the warmth of their affections and the depth of their sympathies, so obvious was their oneness that mere onlookers said, "Behold these Christians, how they love one another!" Filled with the Holy Ghost, "the multitude of believers were of one heart and of one soul."*

But these days have passed away, and for ages a divided Church has been the lamentation of the holiest men ; and the healing of its divisions has been the anxious problem of many of the Church's wisest members. Various schemes have been suggested. Some have sought the remedy in vigorous *legislation*. They have recommended as the cure of discord a general council, followed up by the edicts of kings and emperors. They have said, "Let the most learned divines assemble and determine the true theology ; and then let the rulers of the land enforce it. Let royal proclamation or act of Parliament enjoin one creed, one worship, and one polity throughout the country, and then we shall have unity." And it is with this view that the decrees of councils have so often been enforced by civil law, and that dissent from the legalised religion has so often been made a crime forbidden by the statute, and punished by the judge. But another and milder class,—aware that compulsion is not concord, and that a forced concession is not faith,—have tried another plan. They have taken up the points of difference, and have defined, and explained, and distinguished, and have attempted to show that, after all, there is no diversity, but that Lutherans and Calvinists, and Arminians, mean the same thing, though they have an unfortunate way of expressing their mutual harmony ; or if there really be some discrepancy, it is so slight that they might well consent to split the difference. On this system Richard Baxter tried to reconcile the advocates of a limited and universal atonement, and Archbishop Ussher sought to unite the opposing forms of Episcopacy and Presbytery. But the usual upshot of these eclectic efforts is a new division, and the *via media* proves a *via tertia*. The difference is split, but the division is not healed. Another and an increasing class have, therefore, felt that Christian concord can never be effected by civil compulsion on the one hand, nor by a scheme of giving and taking on the other. They feel that Christian union is an affair of neither legislation nor logic ; but, as in the beginning, must be

* Acts, iv. 32.

the result of love. Intelligent enough to distinguish the outward differences of his brethren, but perspicacious enough, through all peculiarities, to discover their vital identity,—magnanimous enough to overlook much that he may reckon odd or erroneous for the sake of more that he deems noble and right,—full of that regenerate instinct which loves the Saviour's image more than his own fac-simile, and shining in these holy beauties which win each Christian heart,—so amiable as to make his fellowship an object of desire, so cordial and catholic that he rejoices to give it, but withal so loyal to the truth, and so explicit in his conduct, that he can give it, without suspicion of his personal soundness,—a style of Christianity far above that truncated sectarianism which, to fix it in the chain of orthodoxy, has nothing but on the one side the hook of rigid opinionativeness, and on the other the eye of some iron article,—he is the complete and right-hearted disciple, and his the true attitude for union, who lays the warm hand of affection on one, and holds out the pure hand of attraction to another. In healing the dissensions of a divided Church, legislation will fail, and logic will fail, but LOVE will never fail.

For years there has existed, in almost all quarters of Christendom, a strong desire to draw more closely together, and to show in some overt and signal way, the actual oneness of the body of Christ. Both on the Continent, and in America, and England, much has been written to clear away difficulties, and expedite the issue. Repeated meetings have been held—not only to explain the truth, but to exhibit it; and whatever other effect the great assemblage of June 1, 1843, may have produced, it at least helped all present to understand the blessed oneness and joyful worship of the Upper Sanctuary. Not only was the name of Jesus so predominant that every other name was forgotten, but He himself was so sensibly near, that no disciple could then and there have felt it difficult to die. That London meeting was followed up in Dublin, and elsewhere; and in the various forms of a dull discomfort at the present state of true religion, or a vehement yearning after better acquaintance and closer alliance with other Christians, or an intelligent perception of the mighty results likely to follow a large embodiment and striking manifestation of Christian oneness, the union-spirit has been widely spreading. Last autumn, after many prayers and communings among themselves, ministers and members of seven denominations in Scotland issued a circular, inviting their friends in England and Ireland to a Conference at Liverpool, on the first day of the bygone October. Though many most appropriate individuals, and even denominations, were unintentionally omitted in sending round the invitation, and many, whose hearts were in it, forbore to attend till they should see what form the movement took, upwards of two hundred attended,—representing the talent, zeal, and piety, of seventeen of the largest Christian Societies in the empire. To enumerate the names, illustrious in the history of modern evangelism, there assembled, or to describe the heart-melting, the brotherly kindness, and mutual confidence, the devotional enlargement and sacred joy of these ever to be remembered days, is not the object of this address. It must suffice to say, that the Lord was with us of a truth, and that, after ample consultation and prayer, it was resolved to

convene a more extensive meeting in London next June, to which Christians from all parts of the world, shall be invited. It was agreed that the persons invited to this great Conference should be persons holding what are usually understood to be evangelical views regarding such important doctrines as,—

“ I. The Divine inspiration, authority, and sufficiency of Holy Scripture.

“ II. The unity of the Godhead, and the Trinity of Persons therein.

“ III. The utter depravity of human nature, in consequence of the fall.

“ IV. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

“ V. The justification of the sinner by faith alone.

“ VI. The work of the Holy Spirit in the conversion and sanctification of the sinner.

“ VII. The right and the duty of private judgment in the interpretation of Holy Scripture.

“ VIII. The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.”

It was, amongst other suggestions, agreed to recommend to this Conference of ecumenical evangelism, the formation of an institution to be called the Evangelical Alliance, for carrying out the objects included in Christian Union.

In fulfilment of a duty devolved on them at the Liverpool Conference, the London branch of the Provisional Committee have issued this brief address, in order to convey to their brethren a general idea of the principles on which it is proposed to establish the intended alliance, and to mention some of the objects which it might hopefully seek. And to prevent misconceptions, it may be well to state in the outset some of the things which it is not, and at which it does not aim.

1. The proposed alliance asks no *surrender* of conscientious conviction. There is nothing which a good man values more than his religious belief. There are some things which it may cost him an effort to abandon, and some things which may cost him little. He may be called on to part with his money, and may be able to tell it down, and hand it over to its new possessor without a moment's pang, or the most secret murmur. He may be constrained to part with some object of endeared affection, and may feel that in its vanishing his better and happier self has gone away; but when he feels that the Lord hath taken it, he feels a mournful blessedness, a sublime self-abdication, in letting it go. And he may be forced to surrender some memorial of distant affection or departed friendship; and however brawny the arm which wrings it from his grasp, he almost feels that there is a sacrilege in not letting life go with it. But in all these cases, at the worst they are the natural feelings which are wounded; the conscience remains unhurt. It is far otherwise, however, when a man is called to abandon a truth which his Saviour has taught him to believe, or a duty which his Saviour has taught him to practice. The matter may be minute, but if he believes it to be his Saviour's will, he cannot sacrifice it without a dis-

mal sense of delinquency. He feels that he is a traitor. His conscience is lacerated at the moment; and even should the deadly wound be healed,—should he contrive to argue or cajole himself into subsequent self-complacency, the scar of such a wound, by making conscience more callous, leaves his religious vitality less. Hence many went to the Liverpool Conference with a painful misgiving. They felt that if, in order to union, they must surrender an iota of what they believed to be the truth in Jesus, they could not purchase even so great a blessing at such a perilous price. Looking over all the tenets in their creed, they could not find one so mite-like that they dared to buy even union with it. And in this they were right, for there is not a tenet in the faith once delivered to the saints so insignificant, but some saint has thought it worth while to be a martyr for it.

But such apprehensions were entirely chimerical. The Conference was no conspiracy to inveigle the members into a sanction of each other's opinions, or into a surrender of their own. No man was asked to leave his peculiarities outside the door: and it was not the fault of the Conference if each did not carry back to London and Leeds, to Dublin and Edinburgh, all the theology which he brought to Liverpool.

It was felt and allowed that important diversities of sentiment exist among those who give every evidence of sincere discipleship: and it was also felt that it would be a happy day which witnessed the meeting of these diversities into a blessed unanimity. But then it was equally acknowledged that some other things must first be effected, and it was for one of these anterior things that the Conference had now assembled. It was not met for the discussion of dogmas, but for the diffusion of brotherly love. It was not to sit as a reconciler of conflicting sentiments, but as the restorer of ancient affections. It did not arbitrate denominational differences, but it sought the outlet and increase of Christian charity. It rejoiced to find that the points were many and momentous on which all present agreed: but it neither said that the points on which they dissented were trivial, nor that these disagreements could be discussed and settled there. It allowed that all the members might be equally sincere in their creed, and honest in their peculiarities: and not wishing any man to abandon his convictions till he could abandon them *conscientiously*, it left all to keep intact and inviolate their respective opinions, till the flow of mutual love had increased their common Christianity.

2. But more than this: the Evangelical Alliance asks no one to *conceal* his religious convictions. A lover of truth loves to proclaim it. When he finds it, he calls his friends and neighbours to rejoice with him. He invites them to share it with him; and to bid him be silent, is to bid him be selfish. But if it really be truth which the man has discovered, and if it really be philanthropy which makes him proclaim it, he will not roar his *Eureka* like a ravening lion, nor sound his trumpet like a self-exhibiting Pharisee. Truth, as the gospel conveys it, is benignant and mellowing; and the man who finds it in joy will speak it in love. He will also speak it at right times and right places, and in tones whose intensity shall bear some proportion to the intrinsic worth of the subject. But with such provisos,—provisos which the Christian

wisdom of many has already suggested to themselves,—the Evangelical Alliance would concede to all who hold in common vital truth, the utmost freedom of discourse. As it asks no man to surrender an iota of his creed, so it would ask no man to abate by a single atom his Christian “liberty of prophecy.” As it is not a union of denominations, so neither is it a silencing of particular testimonies.

3. After this we need scarcely add, that the Evangelical Alliance does not ask any cessation of denominational effort, nor demand of any community to suspend its attempts at ecclesiastical development. Just as every individual disciple is in constant danger of seeking his own things more than the things of Jesus Christ, so every Christian society incurs the same hazard; and whether they be individuals or societies, they cease to be in a wholesome state when their own things become dearer than the Church of Christ and its wide interests. It is a sad inversion of the apostolic spirit when the transference of a conspicuous proselyte from one section of the Church to another, is a source of higher exultation than the accession to the Church of the saved,—of some notorious sinner from an ungodly world. The one event excites rapture in heaven; perhaps the other is too trivial to attract any notice there. Still there is a limit within which denominational zeal might be innocent and even salutary. In civil society we have often witnessed an honest rivalry between different families,—a strife who should count up the largest list of worthies, and send out into the commonwealth the goodliest band of brave, or patriotic, or learned sons; and this competition occasioned no heart-burnings and no bloodshed,—nothing but a higher style of family nobility. Would to God that the different clans and families in the Saviour’s kingdom had the same loyalty and patriotism; and instead of wasting their strength in mutual extermination, were striving who should send out the noblest missions and the most devoted ministers,—who should produce the holiest people and the most numerous converts,—who should supply the largest contribution to the common Christianity, and achieve the greatest services for the common Saviour! To do this, the perfecting of denominational machinery, and the development of denominational resources, might be needful; but there would be no need to demolish our neighbour’s implements, or abstract our neighbour’s workmen. There need be no breaking into each other’s fold, so long as there are so many sheep in the wilderness; and there need be no strife between the herdsmen, so long as each may dig his own well, and write over it **REHOBOTH**.

But it is time now to be telling what the Evangelical Alliance actually is, and what is its absolute aim.

The objects of the Alliance are—

1. To promote a closer intercourse and warmer affection among the people of God now scattered abroad.
2. To exhibit before the world the actual oneness of the Church of Christ.
3. To adopt united measures for the defence and extension of the common Christianity. In other words, **MUTUAL AFFECTION, MANIFESTED UNITY, and COMMON MEASURES**, are the one, though tripartite, object of the Evangelical Alliance.

1. The Evangelical Alliance seeks to extend and strengthen the mutual affection of the people of God, irrespective of the countries where they dwell, and the communities to which they belong. This object is specific, and of itself sufficiently important to merit all the effort. Love to the brethren is as much a duty as sobriety or the sanctification of the Sabbath, and it is a duty much forgotten. If it be worth while to form societies for the better observance of the fourth commandment or the sixth, it is surely as legitimate, and at the present moment as needful, to establish one for the better observance of Christ's personal commandment. "A new commandment I give unto you, that ye love one another." And though the Alliance should turn out nothing more than a Peace Society for Christendom,—a society for softening asperities, and for healing deadly feuds between individual disciples,—it would accomplish a sufficient end,—one which would identify it with the Prince of Peace, and serve its heir to the seventh beatitude.

So precious are kindness, and confidence, and mutual endearment, that the intercourse of secular life is chiefly an effort to secure them. The visits of neighbours to one another—their friendly meetings and fireside communings—are an acknowledgment that love is a pearl of great price; and, although the genuine pearl cannot be found in the field of secular society, it is well worthy of the most wistful search. The meetings of learned men,—their literary re-unions and scientific conversazioni,—imply not only that their frequenters are the devotees of science, but that their ardour for discovery has given them an affinity for one another. They are not content to read the researches of their brethren—the dry results—in the transactions of their several Societies; but they long to see their associates face to face. And if Christians had as much brotherly love as worldly men have neighbourly kindness,—if they had as much zeal for Christianity as our philosophers have zeal for chemistry or natural history,—they would long to find themselves in one another's company; and though they might differ on some questions of detail, like two astronomers on opposite sides of the nebular hypothesis, but on the same side of the Newtonian theory, their large agreement and common ultimatum would make it a happy meeting, and supply materials for animated and long-remembered intercourse. And if at this moment there are Christians so cold to Christianity, or so shy of one another, that they had rather never meet, it is an urgent reason for their coming together without longer loss of time. Nothing will so soon banish from their fancies the printed phantom, as a sight of the living saint.

The Evangelical Alliance will therefore seek to "cherish in the various branches of the Church of Christ, the spirit of brotherly love, and will open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world." Evangelic Christendom is at this moment in the predicament of a country which has suffered from repeated shocks of an earthquake. In its territory there are many flaws and fissures, but the great gulfs are few. So narrow are some of the separations, that they would long since have healed; the crevices would, of their own accord, have closed, had not party zeal driven down its wedges to make the gap perpetual; and even where the

chasms are widest, they are not so wide but a lofty intellect or a loving spirit might easily cross them. The real barrier to intercourse is not the breadth of divisions, but the bitterness of controversy. It is not the separateness of the Church's different portions, but the sectarianism of the separate,—it is the rancour of debate, the personal malignity, the *odium theologicum*, which, if not the grand perpetuation of party, is the stronghold of bigotry, and the great obstacle to Christian intercourse. It is this which forces into the narrow clefts the billets which shall keep them for ever open. It is this which plants its sentinels along the obscure boundary, to prevent uninstructed feet from overstepping it. It is this which seizes the gangways which conciliation or magnanimity has thrown across the wider rents, and hurls them indignant down into the deep. And it is this which flings from its Tarpeian rock the traitors who have been detected paying friendly visits beyond the interdicted line.

Now, controversy may for the present be needful; but there never will be need for its rancour. We may have all its victories without its virulence,—all its truths without its personal tragedies; and that will be the most wholesome state of the Church when discussions wax kindly, and controversies are conducted in the spirit, not of party feuds, but of friendly investigations. Iron sharpens iron; and the day may come when, like honest experimenters in physic, earnest inquirers in theology will employ their respective acumen, not in perplexing one another, but in pursuing joint researches, and will find their full reward, not in a bewildered public, but in a debate concluded, and a weary question for ever set at rest.

Dear brethren,—The Evangelical Alliance is primarily a Society for the increase and diffusion of Christian love. Love is a noble grace, and any pains expended in fostering and spreading it will be well bestowed. The magnanimity which bears the infirmities of the weak, the charity which receives one another as Christ also received us, the considerateness which denies itself and pleases a neighbour for his good, the love “which beareth all things, believeth all things, hopeth all things, endureth all things,” *this* love is as rare as it is Christ-like—as difficult as it is divine. To our proud carnality there may be something more commanding in the boisterous and belligerent attributes; but to a sanctified apprehension there is something more sublime in his brave charity who quells a feud, or subdues his own offended spirit. He may be a valiant man who points the gun in the hour of battle; but he is a bolder man who lifts the shell from the crowded deck, and flings it hissing into the surge. He may be a valiant spirit who, muzzle to muzzle, plies his roaring artillery on a belaboured and reluctant church, and waves his victorious stump as he sees the hostile flag come down; but he is the truest hero who, espying an explosive mischief on the deck,—a bomb fraught with foolish questions and logomachies,—contrives to pitch it timely overboard. There may be something august in the dark thunder-cloud, as it frowns and grumbles over quaking fields; but there is something mightier and more wondrous in the lightning-rod which is gradually stealing from that cloud its fiery elements, and converting its dingy wrath into harmless vapour. And there is something command-

ing in the flashing zeal and muttering orthodoxy of the surcharged disputant,—something that calls a rueful attention to himself in the willful spirit, as he heaves his lowering bulk between a happy church and the smiling firmament; but there is something nobler in that wise and quiet spirit,—that lightning-rod, whose gentle interference, and noiseless operation, are drawing off the angry sparkles, and thinning the gloomy mischief into azure and day-light again. And there may be grandeur in the hail-storm which hurls its icy boulders over a dismantled province,—which strews the battered sod with dead birds and draggled branches, and leaves the forest a grisly waste of riven trunks and leafless antlers. But who does not rather bless the benignant rain, as it comes tenderly down on the mown grass, or the rainbow as it melts in fragrant drops and glowing flowers, and then, from grateful fields and laughing hills, glides back into its parent sun? Even so, there may a terrible importance attend the rattling zealot, who sends a storm of frozen dogmas through Christendom, or through his particular society, and leaves it a desolation,—who certainly kills some weeds, but demolishes each radiant flower, and annihilates the season's crop. Yet who does not rather pray that his may be the brotherly kindness which dissolves in mild enchantment on sullen natures, and in genial invigoration on such as are drooping or dying,—a transforming love like His whose calm descending is forthwith followed by the flourishing of righteousness and the abundance of peace?

II. A second object of the Evangelical Alliance is to manifest the large agreement which actually subsists between the genuine members of the Church of Christ,—viz., to exhibit, as far as possible, the existing oneness of the Christian Church. It may sometimes be a mere pretext for carelessness, but we believe it is often a real stumbling-block to earnestness, that Christians are so divided,—and though it may be very just to argue that amid all this diversity there is an actual identity, it would be more convenient to exhibit it. The Communion of Saints is a tenet in every creed, and a matter of regenerate consciousness with every Christian; but to a worldly man it is a thing so recondite, an affair of such delicate induction, and contradicted by so many appearances, that he may well be excused for overlooking it. As a source of comfort to Christians, this latent unity is valuable; but, before it can become an argument and an element of influence on those who are without, this latent unity must be made obvious and palpable, and, if possible, notorious.

And does not this unity exist? Independently of the outward character which they exhibit, are there not certain great facts which all Christians credit, and certain feelings which all Christians share in common! That the Bible is the word of God,—that our earth was visited eighteen centuries ago by the Son of God incarnate,—that in his sufferings and death He effected an atonement for sinners of mankind,—that this atonement is available to the entire and instant justification of the sinner who believes in Jesus,—that Christ now lives and reigns the Head of his ransomed Church,—and that the Holy Spirit is sent forth into the world to convince of sin, and to conduct souls to the Saviour, and to sanctify the children of God: truths like these every Christian

credits. There may be favourite ways of stating them, and there may be different ways of systematising and arranging them ; but there is no variance as to their revealed reality and historic verity ; they are facts which have the suffrage of consenting Christendom. And even so there are certain feelings which distinguish the whole family of the faithful,—complacency in the revealed character of the living God, love to His holy law, hatred of sin, a desire to do their heavenly Father's will and possess His conscious favour, zeal for His honour, love to His people, and delight in His worship. These affections, whether constant or intermitting, whether vivid or more vague, every disciple of Jesus knows them. Every man is a Christian who rests on the Lord Jesus as his Saviour, who obeys Him as his Lord, and who rejoices in Him as his all-sufficient Friend. And as all Christians are united in love and loyalty to the Lord Jesus Christ, why should they not proclaim to the world their one opinion regarding Him ?

The basis of the projected union comprehends a body of doctrine regarding which the Evangelical Alliance might send forth, if needful, its united testimony. Should a controversy arise respecting the composition of some mineral, and should ten chemists all agree in discovering gold and silver in it, whilst some detected traces of other metals, would there be any harm in the ten subscribing a declaration regarding the two ingredients which they all alike had ascertained,—leaving it to the rest to send forth their separate statements regarding those additional substances which they believed to be also present ? And when the question is asked, What saith the Scripture ? and the farther question, “What doth it mean by these sayings ? if there be certain paramount doctrines which we all alike discover in these sayings, but others regarding which we are not absolutely unanimous, is our disagreement regarding the latter any reason for not signing a joint affidavit regarding the former ?” The Evangelical Alliance asks no man to abandon the amplitude of his denominational articles ; but if in his own more copious confession he has already included certain vital doctrines, we beg his suffrage in the general testimony. And should he belong to a society which owns no confession but the Bible, we do not ask him to impose our basis on his society ; but if he has found these truths in his Bible, we ask him to join his name to ours in telling the world that these things are so. And thus, in some form, which may meet the views of all we hope to be able to tell the world some truths of surpassing moment in which we are all agreed ; and when the Jew, or the sceptic, or the Romanist, asks, What is evangelical Christianity, we shall find in our basis of union the materials of an answer,—the manifesto of evangelic Christendom.

But even though no doctrinal statement were prepared, we might exhibit, in the cordiality of our meetings, in the promptitude of our sympathy, in the simultaneousness of our movements, and the oneness of our aims, such a spectacle of vital and inward identity as would answer every purpose. We do not wish to dogmatise on the best means of accomplishing the object. We would rather leave it to the thoughts and prayers of the Church meanwhile, and to the Lord's teaching when we meet next summer to decide the most excellent way. We are content

to mention it as one object of the Evangelical Alliance,—an embodiment of visible exhibition of the actual oneness of the Church of Christ.

III. The third object of the proposed Alliance is to adopt united measures for the defence and extension of the common Christianity.

Even now there are many Antichrists. The priestly office of our blessed Lord is nullified by Socinianism, and similar systems, which make the sinner his own Saviour. His prophetic office is assailed by Romanism and Romanising thelogy, which reserve what the Saviour revealed, and shut those Scriptures which the Saviour bid us search. And His kindly office is impugned, and His royal claim rejected, by a lawless world, and a large amount of licentious professorship; whilst each office of the Saviour is impugned by many of the afore-mentioned, and other forms of error. There are many adversaries; and it is time that right-hearted men were striving together in the defence of the gospel. To meet the insidious infidelity and atheistic blasphemy of some,—the soul-deluding superstition of others,—the profligacy or flagrant immorality of many more,—to meet the entire ungodliness of this Bible-burning, Bible-wresting, and Bible-abhorring age, demands the united energies of all to whom the Bible is inspiration and the Saviour Divine.

The victims of persecution are, in many lands, pining away unbelieved and forgotten; localities which bloomed like the garden of God are given over to the beast of the field and the boar of the forest; the Lord's-day is losing its sacredness, usages of olden piety are melting in the flood of a furious secularity; whilst the religious silence of our more decent literature supplies no counter-action to the grossness and ribaldry of the more outrageous press. Two-thirds of our world's population have never heard the Saviour's name; and if a majority of minds enlightened in saving truth, and influenced by Scriptural motives, be needful to constitute a Christian community, there yet exists no Christian land. To exalt the standard of personal piety, to retrieve the interests of public morality, to diffuse through Christendom the conviction that no member shall hereafter suffer with him,—to stem the encroachments of superstition and infidelity, and diffuse the light and joy of the gospel,—in objects like these there is ample room for division of labour and union of effort. Without devouring one another, the martial spirits amongst us may find outlet for their chivalry, and use for all their logic, in fighting the battles of the faith; and those whose milder dispositions and less athletic mould are more inclined for peaceful exercises, may find abundant scope in the angelic errands and benignant applications of the gospel of the grace of God.

The small progress and scanty triumphs of that gospel are not owing to its inherent weakness, nor to the fewness of its friends. The gospel is mighty. The truth of eternity—the power of God—is in it; and its believers are many—perhaps never so numerous as now; and their aggregate resources are immense. It is astonishing, when you consider the amount of learning, and intellectual opulence,—and social influence—it is delightful to recount the various accomplishments and talents which, in one form or another, and within this living age, have been laid at the Saviour's feet. And whilst the Church is numerous and power-

ful, there is no lack of zeal. There are vitality, and energy, and sometimes stupendous exertion ; but the misery is, that so much of it is zeal mis-spent—that so much of it is energy devoted to mutual destruction. The elastic vapour which murmurs in the earthquake, or explodes in the mud volcano, if properly secured, or turned on in the right direction, might send the navy of an empire all round the world, or clothe with plenty an industrious realm. And the zeal which has hitherto rumbled in ecclesiastical earthquakes, and left no nobler mementoes than so many steaming cones,—so many mud-craters, on the sides of the great controversial Jorullo,—if rightly directed, might long before this time have sent the gospel all over the globe, and covered a rejoicing earth with the fruits of righteousness. The river which Ezekiel saw was a tiny rill when it first escaped from the temple, but a course of a thousand cubits made it ankle-deep, and a few more furlongs saw it a river that he could not pass over,—the waters were waters to swim in. And this is the course of the gospel, when Christians do not hinder it. But, instead of clearing the common channel, and strengthening the main embankments for its universal and world-gladdening flow, the effort hitherto has been to divert it all into denominational reservoirs. Each one has gone with his spade and pick-axe,—has breached the grand embankment, and tried to tempt the mighty stream into his own more orthodox canal. And the consequence of these sectarian efforts,—these poor attempts to monopolize the gospel,—the consequence is, that, like a certain river in the southern hemisphere which has only been known to reach the ocean once during the last thirty years,—betwixt the scorching secularity over-head, and the selfish interruptions of the stream,—it is only now and then that the gospel is allowed to flow far enough to fertilize new territory and gladden weary souls. But a better day is coming, and in these movements we hail its dawn. Instead of monopolising or dividing the stream,—instead of breaking its banks, or interrupting its course,—our individual and our united efforts shall hereafter seek to clear its channel and deepen its flow ; and the work of our different denominations shall be, not to pierce the bank or dig diverting canals, but each to strengthen the enclosing mounds and remove the interrupting rocks, as it sweeps along against their respective territories. Thus acting,—thus seeking not our own things, but the things of Jesus Christ,—we shall soon behold the little stream which welled up at Jerusalem eighteen hundred years ago, holding on in its prosperous course. We shall see life leaping in its sunny ripple, and a joyful world resorting to its genial current ; we shall see one fold reposing on its green margin and beside its still waters, one Shepherd leading them. And, best of all, on its teeming brink we shall again behold the long-exotic Tree of Life, its laden branches mirrored in the tranquil tide, and showering on the azure amplitudes its leaves of heavenly healing.

For this movement we know that thousands were ready long ago ; and now that it is begun, we have been cheered by the joyful response of many of the best and wisest men at home and abroad. So widely has the Spirit of love been working, that we are persuaded even this imperfect outline of our plans and objects will find a multitude of prepared and approving leaders ; and for the guidance of those who may

wish to aid the proposed Alliance, the Committee would, in conclusion, mention the ways in which the friends of union may most effectually advance their object.

1. By giving in their personal adhesion.

2. By diffusing information on the object. Even where there is a real good will to the object, considerable mis-apprehension exists as to the proposed means of affecting it. Ministers might prepare their people by preaching on the much-neglected duties of conciliation and Christian charity, forbearance, and brotherly love. Meetings might be held for the purpose of expounding the principles and objects of the projected Alliance, and for calling attention to those signs of the times which demand the united efforts of all God-fearing men. And every individual who prays, "Thy kingdom come," might help forward the result, by directing towards it the attention of his immediate circle, and distributing tracts and pamphlets regarding it.

3. By pecuniary contributions. A large outlay must inevitably be incurred by sending deputations to foreign countries and into the different provinces of England preparatory to the great Conference of June; as also in publishing the necessary documents in many languages. For defraying these expenses, we respectfully appeal to the liberality of the Christian public.

4. One of the last resolutions adopted in the Liverpool Conference was, "That as the Christian union which this Conference decrees to promote, can only be attained through the blessed energy of the Holy Spirit, the Conference unanimously recommends the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition to the throne of Grace, in their closets and families; and suggests the forenoon of Monday as the time for that purpose."

It would be delightful to know that the recommendation of the Conference was completely carried out. The Conference itself was an answer to prayer; and there were few who attended it who did not depart with a deepened conviction of the power of prayer. Since that Conference closed many have been resorting to the throne of Grace on this very errand with increased urgency and hopefulness; and as no prayer can be offered more confidently than one which was first offered by the great Intercessor, so nothing could afford a surer earnest that the set time is come, than to find that the people of God are continuing with one accord in supplication. With much benefit to themselves, neighbouring congregations might occasionally hold united prayer-meetings for this end; and it has been suggested that Christian Union might be made the subject of special prayer on the first of January 1846.

III.—*The Results of Tractarianism.*

In the number of this periodical for May, 1843, we published an article on recent remarkable developments of Tractarianism in the *British Critic*. So bold were the denunciations of Protestantism, of “the Lutheran Heresy” and of justification by faith, which that organ of the Ultra-Tractarians had then lately uttered, that many even of those who had previously sympathized with that party,—like the Bishops of Exeter and Salisbury, Archdeacon (now Bishop) S. Wilberforce, and the Rev. William Palmer of *Worcester* College,—were induced to denounce the language to which we allude. Yet nothing whatever was done to expel from the Church establishment, the clergymen who were known to be the authors of the objectionable papers. Mr. Oakley continued to hold his Chapel and his prebendal stall; Mr. Mosely his living; and Mr. Ward his fellowship; just as Mr. Newman after publishing his tract No. 90, to shew that he held the thirty-nine articles in a Popish sense, was permitted still to preach in pulpits of that establishment.

The natural results of the continued activity of these clergymen and their co-adjutors have since begun to follow. Scarcely a week has passed in England for the last six months, without adding to the number of seceders from the English to the Romish Church. Laymen of large property, beneficed clergymen, fellows of Colleges, one after another, have seceded; apparently without being troubled with one syllable of expostulation or remonstrance from any dignitary in the Church. Others, whose published sentiments or whose public acts have proved them to be kindred spirits to these seceders, have remained behind, pursuing without molestation or restraint, the work of “unprotestantizing” the establishment. Mr. Newman has recently gone; but contemporaneously, Dr. Pusey has preached in a new Church at Leeds, built expressly for him. Mr. Oakley has lately retired; but Mr. Isaac Williams, the author of the tracts on “Reserve in communicating Religious Knowledge,” is allowed to remain in English holy orders. Mr. Ward has at last embraced Popery, but Mr. Denison, who was the most vehement of his Oxford defenders, has received a valuable living from his brother the Bishop of Salisbury, and has been appointed, by the new Bishop of Bath and Wells, examining chaplain of candidates for ordination. The Rev. F. W. Faber, one of the Tractarian poets, has formally seceded; but the Rev. J. Keble, the author of the *Lyra Apostolica*, holds still his living of Hursley, in the diocese of Winchester. The Rev. H. Wilberforce, who marches

round his parish by night with regular Popish ceremonies ; the Rev. J. Mason Neale, who almost exceeded the Camden Society of Cambridge in Popish zeal ; with a whole host of sympathizers like Archdeacons Manning and R. J. Wilberforce who voted for Mr. Ward, Mr. William Palmer, of Magdalen College, who said “ anathema to the principle of Protestantism,” and Mr. Richards, who acted as Mr. Oakley’s curate in the days of his greatest vagaries, remain where they were. Of the Tractarian and Ultra Tractarian tutors of Colleges at Oxford, *not one*, we believe, has yet seceded ; and not one has been expelled from his office.

These facts certainly are amazing. Popery is preached, is written, is published, and is spoken, by clergymen of a Protestant Church, and no one checks the anomaly ;—few of those in authority even expose and condemn it in explicit and suitable language. As many as choose to stay in their positions in the establishment and teach error, do so ; at the time when they choose to secede, and not a day before, they enter the Church of Rome ; as many as halt behind these impatient men and retain their preferences, but teach others to secede, they also appear to have equal liberty. Thus the acute and active intellects of Mr. Newman and some of his associates, now co-operate with those of Dr. Wiseman and his associates, in exhibiting from without the artificial attractiveness of the Romish Church ; while the great body of the Tractarians remain within the betrayed Church, to which they are allowed still to belong, instructing others as Mr. Oakley and Mr. Ward and Mr. Faber were instructed, and leading fresh disciples onward in the very path which has led so many already to the Church of Rome. Little is heard of ordination being refused, or even, in more than a few rare cases, of licences being refused, by any of the Bishops, to the younger Oxford neophytes. Nor is any thing heard of discipline being called into exercise to expel from the Church, in any of its dioceses, or by means of any of its spiritual courts, even the most extravagant of the Tractarian and Romanizing teachers. What do these things bode ? Whither are we tending ?

Let us endeavour to view some of Tractarianism’s recent results, in the aggregate, and then to ascertain existing tendencies. This may help us to observe the facts which the future may develope, more intelligently.

First, then, we find that the following may be taken as a tolerably complete list of the Members of the Universities of Oxford, Cambridge and Dublin, who have recently joined the Church of Rome. Most of them have seceded within the past twelvemonth :

OXFORD.

- 1.—J. D. Dalgairns, of Littlemore, and of Exeter College.
- 2.—J. King, Esq. commoner, Exeter College.
- 3.—Rev. F. S. Bowles, M. A. of Littlemore and of Exeter College.
- 4.—William Lockhart, Esq. commoner of Exeter College, and nephew of the Editor of the *Quarterly Review*.
- 5.—Rev. E. Estcourt, M. A. of Exeter College, nephew of the member for the University.
- 6.—Rev. G. Talbot, M. A. of Baliol College.
- 7.—Rev. J. Moore Capes, of Baliol College, and incumbent of a Church at Bridgewater.
- 8.—Rev. W. G. Ward, M. A. late fellow of Baliol College, and son of the late member for the City of London.
- 9.—C. R. Scott Murray, Esq. M. A. of Christ Church College, late M. P. for the county of Buckingham.
- 10.—Rev. Goodenough Penny, M. A. student of Christ Church.
- 11.—G. Tickell, Esq. M. A. late scholar of Baliol College.
- 12.—J. Douglas, Esq. commoner of Christ Church.
- 13.—Rev. Ambrose St. John, M. A. student of Christ Church.
- 14.—Rev. J. H. Newman, M. A. late fellow of Oriel College.
- 15.—Albany Christie, Esq. late fellow of Oriel College.
- 16.—Rev. Daniel Parsons, M. A. of Oriel College.
- 17.—Rev. Brook Bridges, M. A. of Oriel College.
- 18.—Rev. R. W. Sibthorpe, late of Ryde in the Isle of Wight and of Magdalen College.
- 19.—Rev. Bernard Smith, late fellow of Brazennose College.
- 20.—Rev. A. Seager, M. A. Hebrew Lecturer under Dr. Pusey, and of Worcester College.
- 21.—Rev. W. H. Stanton, M. A. of Brazennose College.
- 22.—Rev. John Walker, M. A. of Brazennose College.
- 23.—P. Renouf, Esq. Bible Clerk, Pembroke College.
- 24.—J. Grant, Esq. commoner of St. John's College.
- 25.—Rev. W. F. Wingfield, M. A. student of Christ Church.
- 26.—Rev. Frederick Neve, M. A. of Oriel College.
- 27.—Thomas Meyrick, Esq. scholar of Corpus Christi College.
- 28.—Rev. Charles Collyns, M. A. student of Christ Church and licensed curate of St. Mary Magdalene, Oxford.
- 29.—Rev. Frederick Oakley, M. A. fellow of Baliol College, Prebendary of Lichfield Cathedral, and of Margaret Street Chapel, London.
- 30.—Rev. Watts Russell, M. A. Rector of Binfield, Northamptonshire, and brother of the member for North Staffordshire.
- 31.—Rev. J. Reeves, curate of Aston Keynes near Cirencester.
- 32.—Rev. F. Rogers.
- 33.—Rev. F. W. Faber, Rector of Elton in Hampshire.
- 34.—J. Earle Welby, Esq. Fellow of Magdalene College.
- 35.—Rev. F. Brown, curate of Bawdsey, Suffolk.
- 36.—Rev. Robert Aston Coffin, B. A. student of Christ Church, and vicar of St. Mary Magdalene, Oxford.
- 37.—C. Cholmondeley, Esq. commoner of Baliol College.

38.—Rev. William Marshall, Vicar of Swallowcliffe, late of Pembroke College.

CAMBRIDGE.

39.—Rev. J. Wackerbarth, Queen's College.

40.—Rev. Jones Burton, Trinity College.

41.—B. I. Butland, Esq. ditto.

42.—William Simpson, Esq. ditto.

43.—Francis Knox, Esq. B. A. ditto.

44.—Rev. T. H. Marshall, B. A. ditto.

45.—Fortescue Wells, Esq. ditto.

46.—Rev. B. H. Birks, late curate to the Rev. H. Bellairs, Stockport.

47.—T. Hood, Esq. Trinity College.

DUBLIN—TRINITY COLLEGE.

48.—Rev. J. Montgomery, St. Columba College, Stackallan.

49.—Rev. Campbell Smith.*

If we intended this list to contain the whole number of the names of the persons who have joined the Church of Rome within the preceding several years, we should have to add the names of Sir Charles Wolseley, the Honorable and Rev. G. Spencer, Mr. Lisle Phillipps, Mr. Kenelm Digby, Mr. Lucas the Editor of the Roman Catholic Newspaper (*the Tablet*), and several others. But we confine ourselves to those only, who appear to have joined the Church of Rome within the last few years, under the influence of Tractarianism.

Having enumerated these names, let us, in the second place, consider the lesson to be obtained from them. We have no desire to exaggerate the extent of Popish influence in England, and we do not think that this list of seceders proves that the Romish party is already greatly increased in power. Still less are we disposed to join in describing its power as greatly augmented, on account of, or by means of recent political concessions, like the increased grant to Maynooth; for however much we may condemn and deplore such measures, as unsound in principle and highly inexpedient, yet we do not regard them as calculated, immediately or directly, to extend the numbers of the Romish party. We attach importance to the list we have given for other reasons. When we consider the great power and influence of the Romish party prior to the Tractarian movement,—its wealthy and ancient nobility headed by the Duke of Norfolk and the Earl of Shrewsbury, and its adroit and

* Since this article was written, we have seen the names of other graduates, who have seceded; among whom are Mr. S. N. Stokes of Trinity College, Cambridge, and the Rev. J. M. Glennie of the same College; the Rev. H. G. Cope of Salisbury, and J. J. Calman, Esq. B. A. of Worcester College, Oxford. At the time of going to press we are unable to say if the last mail brought any further similar intelligence.

accomplished controversialists like Dr. Wiseman,—we see at once a convenient *nucleus* for accessions of Popish converts from the establishment. And when we consider that now the graduates and under-graduates of the two universities, find several of the most respected of their old leaders and friends, like Mr. Newman and Mr. Scott Murray for instance, at the Romish Colleges of Oscott and Stonehurst; and when we think further, of members of the Universities surrounded by many others who teach them to regard the Church of Rome, not as the great Apostacy, but as “the Saviour’s holy home,” and who place in their hands artful and eloquent books, which fix their attention on the strong affinities between their own doctrines of Baptismal Regeneration and Apostolical Succession, and the leading doctrines of the Church of Rome, we then conclude that there is little probability that among the graduates and undergraduates who are under such influences, there will be any *repugnance* to Popery. When this conclusion is once reached, the inference is unavoidable, that around this nucleus which we have mentioned, they will speedily gather. For, if there be little or no repugnance to Popery, operating as a kind of early instinctive security against the wiles of that system, what guarantee is there against the advances of its subtle power? Its legends, its antiquity, its architecture, its ancient nobility, its romantic devotees, the austerities of its celebrated ascetics,—all these things, recommended now by the sanction of such former leaders and friends as Mr. Newman, and spoken of in “the dim religious light” of cloistered colleges, surely may well be expected to influence the minds of very many besides those who have already seceded.

But in truth, may we not ask, if there be not also reason to believe, that the causes which originally affected the minds of most of those seceders will operate still, with increased and increasing force, on the unconverted men who remain behind in the establishment? The Library of “Anglo-Catholic Theology” and the selections of the works of the Fathers which the Tractarians are still publishing, we may conclude, are still read; and Mr. Williams’s “Cathedral,” Mr. Keble’s *Lyra Apostolica*, Mr. Paget’s and Mr. Gresly’s Novels, and Mr. Newman’s Sermons are as popular as ever. And then, on the other hand, can it be seriously contended that any thing material has been gained by the voluntary removal of Mr. Newman from Littlemore to Oscott, or of Mr. Ward from Baliol College to Littlemore? If their disciples among the clergy and among the tutors of colleges are still labouring in their old vocation; if the books which perverted others are still in the hands of their former associates, we certainly can only marvel at those who now regard the pros-

pect before the Church of England as highly pleasing, because of the secessions which have already occurred, and who speak of the danger as past away, or say in Bishop Wilson's words, "we have now only the back waters of the inundation to contend with."

Dr. Wiseman entertains another opinion of ecclesiastical affairs. In addressing the Romish Bishops of France, and entreating their prayers for England, he speaks as follows:—

"The whole body of the Catholic Church has learnt with joy that a new religious spirit manifests itself in England, which one cannot but regard as a manifestation of that same Holy Spirit which agitated the waters of chaos, in order to produce order and light, and which seems now to agitate the sombre ocean of errors, with the view of evolving from it, unity, truth, and a new world of religious faith. *Not only does it effect, in the midst of us, more numerous conversions than formerly, and that amongst persons occupying more eminent positions in society, but old prejudices are dying away, more affectionate sentiments are expressed towards us, and the minds of a more considerable number than ever are occupied with the return to unity, and wish for it.* In this change the Omnipotent has taken care to guard us against the dangers of presumption, by rendering it impossible for us to attribute to ourselves the smallest portion of the good which is now being effected.

* * * * *

"We are arrived at a most consoling crisis; minds are more than ever agitated and uneasy as to what they ought to do. *A great number of men who are disposed to join us, undergo the most terrible struggles; they are placed in the alternative of choosing between the loss of all earthly wealth, or the rejection of the truth; they have to conquer human respect and prejudices; sacrifice the dearest ties of family and affections respected by the laws of nature and of God.* All these circumstances concur in rendering their conversion more difficult, and, to many, the entering into the communion of the Church requires an heroic spirit of sacrifice. What Catholic could refuse his prayers—what child of the Church would not esteem himself happy in coming to the assistance of souls engaged in such a conflict? *Many are still wavering and undecided as to what course they ought to take. Who would refuse to implore for them the spirit of wisdom and strength in all its plenitude?"*

Here is the testimony of one, who, we may venture to say, knows far better than any prelate in the English Church, the private feelings and the mental tendencies of the mass of the Tractarian clergy. And we believe that the result will show, that there is indeed "a great number of men who are disposed to join" the Church of Rome. Nor can we say that we see any human probability of their abstaining from doing so. Such men are now only in the position which Mr. Oakley and Mr. Faber, and Mr. Newman himself, occupied a few

years ago, and they are under the very same influences as those which led on these ministers ultimately to a formal secession.

It is well to notice, that in mentioning the names merely of the graduates and under-graduates of Colleges who have seceded, we do not by any means fully exhibit the volume of the seceding tide. In order to appreciate that, we must bear in mind the little but significant facts which from time to time find their way into the public prints,—such as the statement that the Church-warden of Bridgewater and his family joined Mr. Capes in his secession; that seven of Mr. Faber's parishioners followed him; that one gentleman has resigned a lucrative situation at Doctor's Commons and entered the Church of Rome; and that the general mode of viewing Romanism and speaking of it, in some classes of society, is greatly altered. "Puritanism" is a much more dreadful thing now, in the eyes not only of the openly profligate, but also of the worldly religious, than the great apostasy. And such novels as that of Lady Georgiana Fullerton, which was lately reviewed in the London papers and in the Tractarian English Review, and the junction of such persons as Mr. Gladstone, Lord Lyttelton, and Mr. Justice Coleridge with the Tractarians, prove, that a very inadequate conception will be formed of the extent of the evil which is now making progress in England, if we confine our attention to one university. That may be, and is we believe, a nursery for Popery; but its influence has extended, and is extending, to other places, and to several classes of persons besides its present students.

Into the general questions to which the consideration of these facts leads us, we cannot enter. The principles on which this periodical was established, forbid us to comment freely on those parts, either of the history or the constitution of the English establishment, which sanction the opinion that Tractarianism *naturally* arose and flourished in that quarter, and that its principle has all along been in operation. And we feel a difficulty even in writing of *facts* only, for we know not how numerous the additions to the list of conversions may be, before the next number of our *Observer* is placed before our readers. The tide is rapidly flowing onward, but we believe that few who read our pages can express surprize at it. Not we alone, but all Evangelical men, both in the Church and out of it, have seen for several years past, the inevitable tendency of Tractarianism, and now are not so much surprized at what is beheld, as at the infatuated confidence of the prelates, who saw so much to *praise* in the system, that they could only "hint a fault and hesitate dislike." Truly their sin will find

them out. They have in too many cases nursed the means of their destruction;—even in some cases when they saw and acknowledged the extent of its subtlety and power. Month after month will now, we believe, exhibit more and more the folly of their conduct, and present to the contemplation of all who watch public events, most interesting and important events. We heartily desire and pray for all, that they may view these things intelligently; that they may rightly estimate the serious character of the secessions of which they hear,—secessions which are in fact, apostacies;—and that they themselves, like Issachar of old may “know what Israel ought to do,” and may have grace given them proportioned to the need of their day, so that they may boldly do their duty to the Church at large, and to the God of all their mercies. Whether they are faithful or unfaithful, the Lord himself will certainly defend Zion, but the conviction that “the gates of hell shall not prevail against it,” should not tempt men who are privileged to call themselves co-workers with God, to rest in slothful indifference or idle confidence. If they say that Popery cannot advance against the enlightenment of the present age, we may ask them to tell us, if they think that the Sir Thomas Mores, or the Bossuets of former days, were not enlightened, or that any men of the present day have intellects more acute or minds better stored than Dr. Wiseman and Mr. Newman? And in the fair consideration of this topic we bid them not to marvel, if they find Popery triumph widely in the hearts of unconverted men, however intelligent and however worldly wise, for in the absence of divine grace even Cicero excused idolatry and defended vice, and the greatest of Grecian philosophers “professing themselves to be wise, became fools.” It is true and blessed be God for it, we live now in days wherein the Bible is extensively distributed, and the glorious Gospel is preached by an increasing number of pious men, and for ourselves we confess that we do not expect that Popery will generally prevail. But if there be unfaithfulness in any particular Church; if it be cherished, or being deplored is not expelled; then in that Church it may advance triumphantly till it possesses power to coerce the really Protestant men, who, in the time of their gracious visitation, should have cast it out or sacrificed their own preferments in the attempt. We will not conceal our conviction that recent events betoken that such an advance is being made in the English establishment. It may *appear* to be only an increase of activity in the Old High Church party; and it may be accompanied by a contemporaneous guidance of some others of the clergy into the way of truth, just as “a great company of the priests were obedient to the faith”

immediately prior to the overthrow of the Jewish economy, and when the measure of Jewish iniquity was approaching to its height. Or again, it may be accompanied by great manifestations of self-denial and zeal; there may be an interest in the missions of "the Church" scarcely inferior to the fervid sympathy of Xavier; magnificent churches may be built, old churches may be splendidly decorated, all the attractions to sight and hearing may be exhibited in the arts of painting and music; the doctrines of grace may be so ingeniously perverted as to deceive if it were possible even the very elect; and "good works" may not only be extolled but practised; and thus many may be led to doubt if there be really so much to condemn in the movement, viewed as a whole, as some will represent; but assuredly it will be *fatal* error that will make progress, and the souls of men will perish under the instructions of unfaithful watchmen. This, therefore, is a time for deep searchings of heart, for prompt decision, and for courageous examples. A little while, and accumulated Popish agencies may infest the establishment, tainting the doctrines of many more of the clergy and the candidates for ordination, and directing more than ever towards these traitors to Protestantism the current of Church patronage. If this be so, will it be much consolation to Christian men in future years, that amidst the signs of coming evil which now surround them, they attended only to the work of keeping their own hearts with diligence, while by their silence in public and the influence of their example, they failed to exhibit to others the strength of their abhorrence of the system by which so many are likely to be deluded? Let these things be fairly weighed; and may God, the great teacher of duty, our strength in the time of trouble, so direct and so nerve the hearts of his praying people, that they all may "be valiant for the truth" in these days of responsibility and danger.

IV.—*The Government System of Education.*

The last number of this periodical contained an elaborate article on this subject, in which, along with many sentiments that must be approved of by all true Christians, certain views are put forth the correctness of which may be called in question. And as we are among the number of those who differ from the opinions there expressed, we propose to make a few remarks upon them.

There are probably few, if any, true Christians in the world who will not confess that education without religion is something essentially defective. But whilst this is admitted, we are decidedly of opinion that education without religion is not necessarily an evil. In many cases religious instruction may be imparted at home to those who are deprived of it at school. This, however, is a remark not very applicable to the natives of India. But many of these, after having received secular instruction at school, may be brought under the influence of true religion at a later period and through other channels.

But it will be said their previous *godless* education will prevent them from receiving the saving truths with believing hearts. Now this is an opinion to which we cannot subscribe. Conversion depends upon the grace of God, operating upon the heart through the medium of revealed truth, and acting almost invariably, in the first instance, upon the conscience, by convincing it of sin. Now we are not afraid to maintain that the conscience of a young man who has received what is called a godless education, is quite as open to conviction, (if not more so) as that of one who has been left in ignorance. Such an education is not so good as that which is combined with religious instruction; but it is not worse than ignorance. In many cases it is much better; for it enables the mind to understand the truths of the gospel more readily than would be the case if it were left in a state of darkness. We might even say that in India especially, educated youths—though their education may have been unaccompanied with religious instruction—have *less to unlearn* in order to receive Christianity, than those who are brought up in ignorance. But waiving this advantage, we are satisfied with maintaining that education without religion is not a more formidable obstacle to conversion than ignorance.

Let us now compare the two with regard to the concerns of this life. As to spiritual profit they are alike; are they the same with regard to temporal prosperity? No one, surely, will deny that as to this life knowledge is better than ignorance. If so, then it is better that Government should provide for education without religion, than that it should make no provision at all for the education of its subject. And if there be no other alternative, then Government cannot be blamed for imparting to them an education without religion.

But *is* there no other alternative? This is the grand question, to the discussion of which we shall proceed as soon as we shall have made a few preliminary remarks.

The government of India has done and is doing very wrong in favouring religious instruction of a nature *hostile* to Chris-

tianity. That such is the case cannot be doubted. Under the plea of imparting instruction in Sanscrit and Arabic (which instruction we do not find fault with) it has connived at instruction in Hinduism and Muhammadanism. Instead of imparting a knowledge of languages and literature, it has allowed itself to be made the instrument of teaching the philosophical and theological systems of its subjects, with which it ought never to have identified itself. Again, under the plea of providing for instruction in history and English literature, it has diffused infidel and immoral sentiments. We do not blame Government for excluding Christianity from the halls of its schools and colleges, but we maintain that Hinduism and Muhammadanism should have been excluded with equal severity. It is possible in Europe to teach Greek by means of the New Testament, without therefore giving religious instruction; (witness the Hamiltonian system) and we do not see why it should be impossible to teach Sanscrit and Arabic without teaching Hinduism and Muhammadanism. If it be impossible, then let those two languages be excluded from the educational institutions of Government, without delay and without mercy. We do not blame Government for excluding the Bible as a source of religious instruction, but certainly Gibbon, Hume and Shelley ought to have been excluded with equal severity. And we cannot see what harm there could be in allowing the Bible, viewed as a source of historical information, and as a literary work, to occupy a place in the libraries of schools and colleges. The impartiality which excludes Christianity and the Bible, but neither Hinduism with its Shástras of a religious nature, nor Muhammadanism with its Qurán, nor infidelity and immorality with their champions, is of the most singular as well as of the most sinful nature.

Having made these preliminary remarks, we shall now briefly consider the question, whether there is no other alternative for Government than either to provide for an education without religious instruction, or else for no education at all. With some limitations which may be referred to at the close, we say there is no other alternative.

A Government such as that of India, cannot be (or at least ought not to be) engaged in teaching either Hinduism or Muhammadanism: the only religion therefore which remains to be considered, is Christianity. And we maintain that it cannot even teach that.

We do not sympathize with those who think that if it were to teach Christianity, it would act in a suicidal manner. If it were the *duty* of Government to teach Christianity, it ought not to shrink from the consequences, whatever they might be.

But we believe that with the exception of times peculiarly critical, it need not even entertain any apprehensions on this score, at least not on the part of the Hindus. Government we believe might do almost anything without rebellion being the result.

But for Government to teach Christianity in its schools would be *manifest injustice*. It is the duty of parents to educate their children; and if it is their duty, it is also a right to which they are entitled. In as far, therefore, as Government is engaged in the work of educating the young, it is only acting in the place of their parents, whose natural right and duty it is to educate their offspring. Again, the money which Government expends upon this department, is not the money of Government, but of the people of India. The money of Government consists in the private fortunes and official salaries of those who govern, but the public money is the money of the people; in other words of the parents of those who are educated in the public schools. Now these two considerations, first that Government in educating the young acts instead of the parents; and secondly that it expends the money of the parents, give to these parents a right to have a voice in the matter. It is their money that is spent, and their children that are educated. Their wishes should therefore be consulted. This cannot be done through the medium of a representative constitution, but it is not therefore impossible to know what their wishes are. Do to them as you would wish to be done by. Supposing England under a Popish Government, and deprived of its representative constitution, would the Protestants of England like Popery to be taught in all the Government schools? Would they not think it an injustice that their own money should be applied to the instruction in Popery of their own children, the dearest objects of their affections? And is the case different in India? Can Hindus and Muhamadans like to have their own children instructed in Christianity at their own expense? Impossible. And if it is asserted that they manifest great indifference in this matter, surely we should not take advantage of their apathy.

It makes little difference whether the government system of education be compulsory or not. The Government acts for the whole nation, and all contribute to the money which is spent upon education. Every native of India therefore has a right to send his children to the schools established by government, and to have a voice in a matter which concerns at once both his children and their religion.

It is far different with Missionary schools and with all schools not supported from public funds. The compact be-

tween the parents and the conductors of such schools is a voluntary compact, and readily understood. The conductors of such schools plainly tell the parents (if not in so many words, yet by facts,) We are not bound to educate your children, but if you wish to have them educated by us, you know our conditions. Missionary schools have hitherto been conducted gratis, as far as the parents are concerned; it depends solely upon them, whether they will send their children to such schools or not. Even if the parents did pay something, the Missionaries would not be bound to obey their wishes, because they would never take the money without the children; whilst in the case of the Government schools, those parents who do not avail themselves of the advantages they afford, pay their share towards their support, as well as those who do send their children.

Should it be said that similar arguments might be applied to all measures of Government upon which the public money is expended, we admit it. Such an application of these arguments would lead to a representative constitution, for which India is not yet ripe, but towards the attainment of which it is, we trust, gradually advancing, though much time may elapse before the goal can be reached. But if constitutional principles are not yet applicable to all subjects, they are nevertheless not only just in themselves, but also applicable to those points which constitute the birthright of every man, viz., his religion and his children.

For Government to teach Christianity in its schools would not only be *manifestly unjust* to the parents, but in itself *of no use*.

No sentence in the article, which appeared in the last number of the *Observer*, can be more true than this, p. 83. "*All unconverted men are haters of God, and though their enmity may be cloaked, and a specious veil of amiability may cover it, that enmity is a principle in Satan's hand which he brings into practical operation in some form or other continually.*" This solemn truth, if applied to schools, shows at once that *unconverted teachers* can never be trusted with the religious instruction of youth. Now we ask, is it possible that Government should be able to find the number of converted teachers that will be required in its schools? Many a converted man would make a most miserable teacher, as all the world knows; whilst many an unconverted man possesses that aptness to teach which at once points him out as one that ought to be employed as a teacher.

Let us here look a little at the results of the system of education which prevails on the continent of Europe. That system

embraces religious instruction, and may be said, especially in Prussia, to be based upon it, and there it has been pursued for half a century at least. Bitter have been its fruits. Things are rather better now than they were some fifteen years ago; but at that time there were few parishes in Protestant Prussia (excepting the Rhenish provinces) in which the history of the crucifixion and resurrection of Christ was not viewed as a fable; the miracles of the gospel as legends; and even the doctrine of the resurrection as an old story. All this arose from the religious instruction imparted in schools by unconverted teachers, and in churches by unconverted preachers. We were ourselves brought up in a Government school, where religious instruction was imparted. The head-master was a rather popular preacher; but in the school he talked to us boys of "old-fashioned people smelling Christ in every Psalm," and told us as a positive matter of fact that the pillar of fire by night and of cloud by day was the natural effect of a number of burning censers carried by the priests in front of the marching army. The spiritual condition of Holland and Denmark at the present day is very much like this. In Switzerland, where infidelity never was popular, the Government support of religious education has produced a prolific swarm of persecutors, who promise shortly to become infidels. All this has arisen from the very obvious cause, that *the teachers of religion appointed by Government were for the most part unconverted men*. If the Government of India should ever introduce religious instruction into its schools, it will find it impossible to appoint only (or mainly) converted men as teachers of religion, and the result will be a systematic multiplication of scoffers and persecutors throughout the length and breadth of the land. The present system produces such, the opposite system would produce a hundred-fold more.

We were truly grieved to find the sentiment expressed that it would be wise in Government to teach Christianity, in order to check the growth of disaffection. Did the writer really mean to say that Christianity should be degraded into a political engine? That Government ought to make use of it as an opiate to quiet its subjects? We hope not. The Natives of India would become more loyal subjects, if they were truly converted; of this there can be no doubt. But the teaching of Christianity by Government will no more make loyal subjects of those that are not, than it will convert them.

Should the Government of India ever teach Christianity in its schools, it will be obliged either to select the teachers from one denomination only, or else to take them from all. If the latter, Romanism will make rapid strides; if the former, not

only will the excluded denominations have reason to complain of injustice ; but taking it for granted that the Church of England would be the favoured party, what is there to prevent the diffusion of Tractarian or Puseyite sentiments ?

All these considerations lead us to the conclusion that it is much better that Government should not teach Christianity. We do not therefore assert that no one should teach it: on the contrary, the Church of God (including the pious members of Government in *their private capacity*) should redouble its efforts to extend Scriptural education all over India. That such efforts would not be fruitless is amply demonstrated by facts. We need not now discuss the question how far missionaries should be engaged in imparting secular education, but at all events let them do all they can to supply the confessed deficiency necessarily attaching to the government system. Real knowledge, although imparted in government schools, will never prove hostile to the gospel. Missionaries have nothing to fear from it. In fact, it may be questioned whether the government schools have not furnished a fair proportion of converts to Christianity. We are certain that they have furnished some, perhaps more than is generally supposed.

It would be interesting to inquire whether government might not, quite consistently with the principles we have now expressed, do more for Christian education than it is doing at present. We believe it might.

We do not see why teachers in government schools should not be allowed to instruct those youths in Christianity who are desirous of receiving such instruction. But it should be done out of school hours, and without any additional remuneration from government : and perhaps it would be better that it should be done away from the school, in order to show that Government has nothing to do with it. Whatever liberty of this kind is granted to Christian teachers, should also be granted to Hindu and Muhammadan teachers.

Perhaps government might even go further, by applying in a new manner the principles recently adopted with regard to examinations. It might promise to all schools without distinction, pecuniary aid regulated according to the number of pupils and their proficiency in secular knowledge. It might, e. g. promise to grant a certain amount for every boy in any school who can read, and write orthographically, and who has reached a certain point in arithmetic. The amount might be augmented for those who have learnt English or who are otherwise farther advanced in knowledge. A principle like this would be applicable to all schools, irrespectively of the religious system adopted. Its application would be rather difficult, because the appointment of

examiners might lead to undue interference with the management of the different institutions; perhaps also because (supposing Christian schools would then be multiplied) it might appear that Christianity was unduly favoured, or that missionaries were in government pay. But it does not appear to us that such a plan involves an impossibility; and if practicable, it would be fair to all parties and confer an incalculable boon upon the countless population of India.

In making these remarks we have purposely abstained from adverting to the strong language used in the article to which reference has been already made. If we took the same view of the government of India as is taken there, we should certainly say, Let not government interfere in this matter.

J. W.

V.—*The Jesuits.*

That the Jesuits are making vast efforts to regain their wonted and fatal ascendancy in all lands is a simple fact which cannot be controverted. Why, then, should real-hearted Protestants be found slumbering? The threatened evil is a great and terrible one, and to view it with indifference is to sleep amid the rumbling and the throes that precede the heaving earthquake or the bursting volcano. But all *our* words and exhortations on such a subject are apt to be treated as those of idle alarmists. Would that they turned out to be so! But unless all history be a lie and all reason a meaningless figment, our words and exhortations are those of truth and soberness.

Apart from the more direct and vital interests of religion altogether, the spread of Jesuitism has in many lands been viewed with apprehension, on the ground of its hostility to freedom of thought and civil liberty. On this ground chiefly has it been resisted in France by some of the master spirits of that nation—albeit not much given to moods of religious fanaticism! Two or three years ago, Michelet, the eloquent historian, and Quinet, the not less eloquent lecturer on the literature of the south, “suspended their ordinary labours to ring an alarm upon the revival of the Jesuits in France.” Their dissertations and appeals on the subject have since been published. These we have not had the privilege of seeing, but, from a notice of them in a late number of the “*Foreign Quarterly Review*,” there is enough from which to draw an inference respecting their general character. Michelet, says

the Reviewer, " writes as if he took for granted that mankind had so learned by heart the atrocities of Jesuitism, that no more was wanted than an organ for the full expression of the general indignation. Quinet, on the other hand, is more methodical in his attack, and does not assume any charge to be proved and known. He states his case with the clearness and conviction of proof of a skilled advocate, and waits until the reason be convinced before he fires the passions."

The two together completely expose and demolish the system of the Jesuits. Michelet denounces them as " the enemies of all true knowledge." The Jesuits " in the 16th century," says he, " affected to be lovers of learning, and consented to feed the intellect with the husks and shells, the mere mechanical forms, that they might the more easily deprive the soul of its true food." This is precisely the charge which we have repeatedly brought against their system. Perhaps, when thus distinctly enunciated by a French philosopher and historian, it may drive home in quarters where our judgment might fail to take effect. Even the skill of the Jesuits, as teachers, looked upon generally as their redeeming merit, Michelet treats with contempt, " as merely mechanical, as rendering the pupils automatons, regulating the external conduct, but leaving the heart untouched by any good influence." Quinet, we are assured, has not been less sparing in his denunciations of the Jesuits. A solemn protest is raised by him against " these modern templars—not half soldier, half priest, but worse still, half monk, half police; and that in the worst sense of a continental *gendarmérie*: for the system is one of *espionage* on the exercise of thought, so subtle and so treacherous that all are agents therein, and as much acted upon as actors."

In one of the London weeklies, the *Britannia*, of the 15th November last, appears the commencement of a series of articles, under the title of " A year among the Jesuits," which promises to prove of more than ordinary interest and utility. The genuineness of the authorship is vouched for by the Editor in the following terms:—

" In our paper of to-day will be found the first of a series of articles on the educational system of the Jesuits, as pursued at Stonyhurst at the present time. The narrative, we promise our readers, will be curious and instructive, and throw some light on the policy and proceedings of that celebrated society, which, after a period of comparative obscurity and inaction, has again assumed a shape of power, and, adapting itself to the altered state of society, is once more ready to play an important part in the religious and political affairs of life, and to take advantage of every circumstance that can extend its influence.

In giving publicity to these revelations, it is necessary we should distinctly state, that we have convinced ourselves of the honourable character of the writer; that he has actually seen and experienced what he describes; and that the truth of his statements can be perfectly relied on. Our readers will, of course, not expect in this *bond fide* narrative the startling incidents of a romance; but they will find in it abundant proofs of the activity of the Jesuits, as well as of their prevalence even in England, and of the unchangeable character of their policy and institutions. As the Catholic Relief Bill of 1829 contained some provisions for the gradual extinction of the Jesuits in this country, and many persons believe those provisions are acted on, instead of remaining a dead letter, it may be as well to state that the narrative of "the Novitiate" refers to a period not more than seven years back, and nine years after that bill was passed. A curious illustration of the activity of the Jesuit mind is found in the fact, that a review, professing to represent the opinions of our two universities, Oxford and Cambridge, and conducted by members of both, contained an article, only two months since, extravagantly eulogizing the Jesuits and their institutions. That article, it is now admitted, was written by a student at Stonyhurst. Whether the holy fathers of the college had not some hand in its concoction, is not yet known.

As the author of "the Novitiate" frequently has occasion to refer to his personal history, it may gratify the reader's curiosity to know that he is a German by birth, and that he was educated at Durham for the Romish priesthood. He received, from the president of the college, high testimonials of character and ability; but doubts—doubts of that kind which the Romish faith is certain to engender in every ingenuous and active mind—shook his soul, and he renounced for a time the profession to which he had been educated, and travelled extensively. It was while residing in London, without a settled pursuit, and without friends to advise his course, that one of those fits of enthusiasm seized on him, which the German character is peculiarly liable to, and which perhaps, his early education may have had some share in producing. He instantly determined on becoming a Jesuit, and it is the results of his experience that he now places before the public.

Few men can be better qualified to form a sound opinion of the Jesuit system, or to pronounce an impartial judgment on it. He is animated by no personal rancour, and has no other object in his narrative than a fair exposition of truth. He has seen much of life in its various states; and has resided in many of the continental states and in America. For some years past he has been quietly settled in England, honourably and usefully engaged in educational duties.

We mention these particulars not to exalt the importance of his narrative, but merely to show that he may be relied on as an intelligent observer. Satisfied of the authenticity and fairness of his disclosures, we shall know how to deal with any attempts that may be made to impugn them, or any attacks that may be levelled at the writer."

The explicitness of this assurance is amply sufficient to inspire us with confidence in the honour and integrity of the

author. Indeed, there is a self-evidencing air of sincerity in his own statements which cannot fail to commend them to all who are conversant with those internal marks of authenticity which are patent to the intuitions of correct feeling rather than the deductions of cold calculating reason. The following are the first and second of the articles in the *Britannia*, containing the author's Introduction, his "inspiration" as he is pleased to designate it, and reception at Stonyhurst, &c. :—

A YEAR AMONG THE JESUITS ; OR, THE NOVITIATE.

I.—INTRODUCTION.

The following narrative is an autobiography, with this distinction, that it is only the history of one year of my life—only twelve months ; but a year of peculiar interest in a man's life, it must be allowed. During that time what opportunity of self-examination have I not had ? In it I have lived over again the past—I have sought to anticipate the future. Separated from the world, from kindred, and friends—from all the ordinary pursuits and objects of life—from their anxieties, hopes, and fears—I have gazed upon the world as a dispassionate observer, who was to mix in its concerns, perhaps take an active part in its management, without entertaining a thought of self, or having any individual interest to forward. I have been trained in spirit as men are trained in body who have to struggle desperately for mastery, or to perform feats which seem impossible to ordinary mortals. The novice of the Society of Jesus has to pierce into his own mind, to examine the depths of his nature, to consider his affections, to feed (so to speak) on his own heart. *He* has wrenched himself from father and mother, brother and sister, friends and connections—in a word, from society, root and branch, in order to be re-constituted as an individual, according to the plan and system laid down by IGNATIUS of LOYOLA. His battle has been with "nocturnal fear" and "the noon-day devil ;" he has wrestled with the angel ; he has gone through the fires of temptation ; and if he has *not* become a Jesuit, he can look back dispassionately on the process which he has gone through, and perhaps, instruct his fellow-creatures with the narrative of his experience, without indulging any ill will towards those who permitted him to try their method.

It is this that I purpose to do in these papers. My object is truth alone. I desire to exhibit the Jesuits and their course of instruction exactly as I found them and it. I have no motive for concealment or exaggeration. It has been usual to exhibit the men among whom for a time my lot was cast as either angels or devils : I shall merely represent them as I found them. I would rather that my papers should be accused of wanting interest than attempt to make them startling by the insertion of fictitious details. I leave others to furnish materials for romance. My aim is less to amuse the idle, than to afford information to those serious and earnest minds, which, surveying the rapid growth and expansion of Jesuit power, ask whether the movement is for good or for evil, and would fain know something authentic of the training, orga-

nization, and government of that tremendous society, which once enacted so great a part in the history of the world, and which now again appearing on the scene, changed to suit the changes of society, adapted to its new wants, wishes, conditions, trials, and temptations, aims once more to obtain supremacy over the mind and actions of mankind.

At the same time, I trust that there is no breach of confidence in divulging the doings of the novitiate; since the object of all the discipline of training-houses of every description being honest and honourable, there can be no rational objection to the means being known to all the world. No promise was exacted from me to that effect; therefore, it is to be presumed, the reverend fathers were not ashamed of anything that took place in the novitiate—at least, I hope not.

Since I left the novitiate I have often spoken of my experience to my friends, and, as they have been interested with my recital, I have imagined that a narrative of my spiritual training and progress, under the influence of the famous "Exercises" of IGNATIUS, may be instructive at this time, when pious people seem to be convulsed all over the world, yearning after change, desirous of novelty, uncertain what to do with their souls. Let them not fancy that the Jesuits will be inactive spectators of any movement that takes place in the religious or political constitutions of the world. They are spread abroad over the earth; they are mixing in all societies; they have their institutions in the midst of the most crowded marts of life. People must not imagine that the "Wandering Jew" has demolished the society any more effectually than the "Provincial Letters" of old; and still less must they opine that the severe measures against the Jesuits in France have materially damaged the "cause"—far from it: the hydra will put forth more heads than have been lopped off; and, what is more, I will venture to predict that the secret machinations of the redoubtable conspirators will before very long, be found to have given them a pretty solid foundation even in this country, the bulwark of Protestantism. The Jesuits are tough fellows; every man amongst them has all the strong motives for action, which give force, energy, intention to the whole body, and the whole body moves as *one man*. To my mind the Jesuits, or rather LOYOLA, has devised a system which gives to his sons all the properties which the Creator has given to "matter"—that is, the true Jesuit has mobility, divisibility, malleability, compressibility, tenacity, elasticity, and porosity. It is to all these *mental* qualities of these wonderful workers that we must ascribe their signal triumphs in every quarter of the globe, and their *greatness* even in defeat and desolation. They have such fascination that their deadliest enemies have, in the moment of their extreme peril, declared themselves their "friends, indeed"—witness the conduct of the Russian Cabinet at the time of their suppression; the very power which had pertinaciously resisted and proscribed their attempts, received them with open arms when rejected, even from the paternal bosom of the "Holy Father," who disowned his best supporters! It is no wonder that these men look upon themselves as the objects of special Providence, and walk forward, muffled in portentous gloom, to the grand consummation which they still believe will make amends for their past humiliation. But that gloom is a blind only to their enemies: there is

a beacon-light in their van—they fancy, at least, that they see it—and they march on confident of victory.

I confess that I cannot refrain from admiring the unflinching tenacity of these men. To the philosopher there can be but one opinion with regard to their practices, doctrines, and morality; but putting these questions aside, I propose to show them forth in a psychological and social point of view, how they twist and wrench, and bend and dove-tail poor humanity to serve their purposes, that is, *to the greater glory of God*—the standing motto, as every one knows, of the Society of Jesus.

The Jesuits! the Jesuits! what a bug-bear! Tell a pious Protestant lady that a Jesuit has just been in her house, and talking with her—and heavens! what a flurry you'll throw her into! "What! that very nice man, a Jesuit? impossible! I could have listened to him for ever!" And so it is. The *outside* of a Jesuit is a Proteus of wonderful versatility—'tis his *inside* that is always and for ever the same—proof against BEELEZEBUB himself. He has had certain principles of action drilled into him, over and over again: he has been made to acquire a perfect mastery over himself; he has been set to study himself before the mirror of perpetual self-examination; he has been humbled to the very dust in ten thousand trials, in all which he has stood firm to the test; he has been "inspired" with the belief—as firm as his belief in God—that obedience to his superior can never be wrong, he has been impressed with the conviction that he has no tie on earth or in society but to his *order*, a something more than a *nominis umbra*, indeed, its very name is guaranteed immortality by the exalted source of its derivation!

Again, the Jesuit is a *picked* man. No one will be admitted into the novitiate, who is the least *deformed*; he must be guiltless of any public or notorious crime; he must be born in lawful wedlock. He must have talent of some kind, rather more than average abilities. For the rest it will be shown, hereinafter, what care they take to teach the novice the useful art of "behaving himself in company." Talk of "Hints on Etiquette!" The Jesuits can show you a huge folio on the subject, written for the study of the novices, by one of their own body, which, as all the world knows, can boast of writers on every subject from the most trivial to the most important.

I shall have occasion to speak of the origin and progress of this society hereafter, but I have first to narrate the commencement of my personal connection with it.

II.—THE INSPIRATION, AND RECEPTION AT STONYHURST.

I shall never forget the glow of enthusiasm that sent the blood rushing through my heart like a forcing-pump, when I first conceived the idea of becoming a *Jesuit*.

It was in London—in Fleet-street. I can point out the very stone of the pavement on which I stood at that eventful moment. Hardly an instant was given for consideration. The idea took complete possession of my mind, and I believed it to be an inspiration. I turned on my heel, wended my way to — street, knocked, was admitted, and stood in the presence of a—Jesuit, for the first time in my life.

My resolve, though it assumed the character of religious enthusiasm,

was not, I must confess, wholly free from worldly feelings. My position at that time may be stated in the very words which I addressed to the agent of the Jesuits. I was in a strange land, disappointed in all my hopes, friendless, despairing, and with every reason, as I thought, to be so, disgusted with the world, ay, disgusted with this beautiful world, which offers an equal share of bliss to all, if we would only learn to adapt our minds to the state in which we find ourselves, and would fall back, in the very midst of the worst destiny, on the soothing, and, I may say, proud conviction, that because we are permitted to *live, therefore* are we the favoured retainers of a beneficent Providence, which has some work for us to do.

The reverend gentleman listened to my animated address apparently with interest; and when I concluded, he put several questions to me respecting my former life, the place where I was educated, and finished with assuring me that, if I could get testimonials of my good conduct from the president of the college in which I had been brought up, there was every probability of my being received into the novitiate. In the mean time he advised me to go to the library of the British Museum and read the "Constitutions of the Society." He promised me that he would write to the Provincial on the subject, but said that some time would elapse before a final answer would be given. "Still," he added, "you may hope for the best."

If my enthusiasm was great before I entered the house, it was transcendent when I left! Despair was changed into hope! I looked up to Heaven and breathed a fervent prayer of thanksgiving. I blessed the misfortunes that had hurled me into poverty, apparently but to lead me to the destiny which was appointed for me by Heaven.

It is singular how great a change was wrought in my feelings by my brief interview with the reverend father. His hopeful words, acting on my mind, then excited to the highest pitch of religious enthusiasm, made me believe myself under the especial guidance of Providence; and this belief affected the course of my conduct, and made even trivial circumstances appear to me direct interpositions of Heaven.

I was aware that I could not enter the library of the Museum without a recommendation; but I did not hesitate to enter boldly, search the catalogues, and write for the book I wanted. I was now in the hands of Providence, and the barriers of human will against such a motive, were as naught. One must have felt this species of enthusiasm to comprehend it in its fullest extent.

I was not disappointed. The book was brought to me without a question. I considered this trivial incident as another divine interposition; and I read with avidity the pages, which were to me a new Gospel, or "good tidings" of the happy vocation to which I was called, nay, as I conceived, *predestined*, for I now clearly discovered that every circumstance of my life was but a link of the celestial chain that extended from my birth to the bosom of IGNATIUS!

Week after week I called on the agent, but no answer had been sent. My visits were short, but still long enough for scrutinising questions as to my "vocation." I stood the test—my enthusiasm had increased, not diminished. Though, strange to say, I had read every book that had

been written *against* the Jesuits, and saw reason to believe many of the charges, still I set them all aside with this sincere exclamation: "Whatever they have been, or *are*, Heaven calls me to this society; I, at least, will be an *honest* Jesuit."

At length an answer came—I was accepted! . . . "Thank God!" said I to the agent, "then I have not lived in vain!"

But, *medio de fonte leporum—surgit amari aliquid*, I was *in debt for my lodgings!* When aware of my circumstances, the agent gave me the requisite sum of money—thus, thought I, Heaven has repurchased my body as it had my soul! I was affected to tears by my emotion, and by the mark of confidence and regard which was given me on the threshold of my novitiate.

A few days after I set out for Stonyhurst. I arrived at Blackburn in the afternoon, and, not having money enough to pay for a conveyance, I left my trunk, and set out on foot for the college, ten or twelve miles distant. It was a brilliant frosty night of February. The silent stars looked down on my pilgrimage as the eyes of approving Heaven. Oh! what a future seemed opening before me! I felt as IGNATIUS must have felt when he set forth to dedicate his body and soul to "our Lady of Montserrat," but I regretted that I had no arms to hang up on her altar as trophies of the "Queen of Heaven."

I was received with welcome, and congratulated on my zeal, which had not grudged a walk of twelve miles in the holy cause. On the following day, which was Sunday, I "offered up the mass" in thanksgiving for the glorious vocation which was vouchsafed unto me, never doubting that I had at length found the destiny to which I was born, and had only "to go forth and conquer."

On the Monday I was formally enrolled—my name, age, &c., being recorded in the book kept for that purpose. After the lapse of two days, which I spent very agreeably with the reverend fathers, I was told that my room was ready to receive me at the Novitiate, and that the "father of the novices" would be glad to see me as soon as possible. I must state that I had passed much of my time since my arrival with different "fathers," whose care was to prepare my mind for my future life in the Novitiate, and to *observe my character*, according to the custom of the Jesuits.

The impression made on my mind by the "fathers" of the society, at my first interview, and in subsequent conversations, was by no means such as I had expected to receive from the sons of IGNATIUS. BUONAPARTE said, "Qu'il ne faut jamais se faire de tableaux;" but I am a physiognomist; I love a fine face, and still more a fine head. Aware of what the "Constitutions" require on that score, I was disappointed with the specimens of Jesuits who had me in charge for the few days before I went to Hodder-house. I had pictured them to myself as keen-eyed, quick, and intellectual. I found them generally the reverse. This may, perhaps, be accounted for by the fact (which should be known) that the Jesuits in England send out their best men to work "in the vineyard," apparently conscious that, if the out-posts be well defended, the inner fortress must be secure. The Agent in London and the Provincial were exceptions however. The former, from the very first in-

terview, seemed to me a something of former days. There was that in his flashing eye, massive brows, and dark features, which told a history to come, which might be not unlike the past. He was a man of few words, and spoke without "superlatives," as IGNATIUS advised. I often tried to gain his ideas on his profession; but a very short laconic answer, which referred me to the "Constitutions," was all that I could ever get from him. I remember on one occasion I alluded to the charges made against the society. "What do they accuse us of?" said he, freezingly. I was rather startled by this apparent ignorance, and, in self-defence, stumbled on the Paraguay affair. "It is all false, sir," said he, "from beginning to end;" and he began to give me some spiritual advice. This is curious; but the fact is, I believe, that the Jesuits are, for the most part, kept in total ignorance of their own history in general—a discretion is used in this matter, as in the permission to read the Scriptures generally among Roman Catholics; and nothing but "the great and glorious deeds" of Holy Father IGNATIUS, as he is called par excellence, of Father XAVIER, Father CAMPION, Father PARSONS, &c., are familiar to the uninitiated. I say uninitiated, for the members of the society, like the wheels in a clock, have different stations, more or less removed from the mainspring; and it is only after a long and severe probation that the favoured members are admitted to the grand concerns of this mysterious body. Even the spiritual books written by accredited Roman Catholic divines are not permitted to be read without extreme caution. I need not state the fact, that no Jesuit is allowed to read a book without the *permission of his superiors*: this is an all-important rule of the "Constitutions."

The Provincial I saw seldom, except at meals, during the few days in question; and but very few words passed, otherwise than professional, when he admitted me into the society. He seemed eminently a man of business, and one who knew the value of a flattering hint; for when, on referring to the Jesuit calendar of remarkable *socii*, he observed the name of the one for that day, which, as chance would have it, was just the *half* of my own *patronymic*, he wished me joy of the good omen, and shook my hands with gratifying emotion. I afterwards met him in the Novitiate, when he spoke very feelingly on the downfall of the society.

But for the most part I saw few indications of talent, or even of extensive information, amongst the "fathers" introduced to me. To one of them I put the question, "How it happened that amongst so many clever men of the society no triumphant answer was put forth to meet the 'Provincial Letters' of PASCAL?" "There was," said he; "but Father *Daniel's* reply was heavy—it lacked the wit of PASCAL." I expected this answer, and dropped the subject. The same gentleman was, I remember, very anxious to prepare my mind to submit, as he said, to the novitiate. One of his remarks I think worth recording. He said—"Sir, I am only anxious lest a mind used to inquiry should compel you to ask too frequently, in the practices of the novitiate, *Cui bono*?" "But," said I, "the object—the end—how sublime! To the greater glory of God shall I not *thus* answer the rebellious *cui bono* of pride?"

I was sincere, and he exulted in my devotion to the sacred cause.

Whilst passing through the library of the "seminary," I observed some works on *geology*; and upon my asking the "master" if he favoured the science so replete with strange inductions, he replied, "We must keep pace with the age—these are eventful times—we must be armed at all points."

III.—ADMISSION TO THE NOVITIATE.

At length, accompanied by two or three members of the society, I went to "Hodder-house"—so the Novitiate is called—and was received at the door by the Father of the Novices, who seized my hand with rapture, kissed it, and, leading me to the little chapel, knelt down, to offer, I suppose, a thanksgiving similar to mine of the previous Sunday. I was much affected by the fervour of this venerable-looking man—his hair grey with age, and his countenance furrowed by care or religious mortifications. I found him throughout a kind, simple man; but was always at a loss to imagine the cause of a perpetual sadness which dimmed his features.

A "brother-novice" led me over the various parts of the house, and then I was introduced to all the novices, who were assembled in the "recreation-room."

All the novices wore long black cassocks, with a strip of the material of which they were made hanging down from the shoulders, to typify, I believe, the wings on which, by meditation, the soul soars to heaven. They had on their heads caps which seemed very much the worse for wear—a fact which was afterwards explained by another, viz., that for the sake of "mortification" the old clothes and cast-off habiliments, &c., of the students at the college were consigned to the use of the novices. There was nothing, however, in their countenances that indicated excessive austerity, or much success in the art of looking religious, which, of course, is to be acquired only by practice. An animated conversation ensued—frequent and joyous peals of laughter were heard—when suddenly a bell rang. This was my first lesson in the novitiate. As if struck dumb, the syllable, half uttered, was cleft in twain, and a dead pause ensued. In silence we ascended the stairs, and entered the chapel. We knelt. After the lapse of about ten or fifteen minutes, passed in silence, the superior entered, and, kneeling on the step of the altar, said the "Litany of the Virgin," and a few other short prayers, concluding with his blessing. Then followed the kissing of a relic (of *IGNATIUS* or *XAVIER*, I forget which). The father held the glass case in his hand, which we all kissed in succession as we filed off to bed. As I had "a retreat" of a week's duration to pass through, in order to be in a fit condition to perform the duties of a novice, I went to a spare room reserved for the purpose, and the novices retired to the dormitory, which I shall afterwards describe.

Here I received a visit from the superior, who explained to me the nature of the "retreat" upon which I was about to enter, and left me, after committing me to the care of the angels and the saints. I slept very soundly till morning, when I was wakened by a scratching noise on the curtains of my bed, and, as soon as my ears were opened, I heard the words "*Deo gratias!*" to which I responded (not being acquainted

with the proper answer), "Very well!" and made all haste in dressing, as I had been called after the other novices, since it was one of them who gave me the "*Deo gratias!*" I went to the lavatory, or washing-place, and there I found my "brothers" performing their ablutions, all in silence, in tin pans over a stone trough. After the given time was elapsed the bell rang, and, as all were ready, we entered the chapel for "morning meditation." Thus began my first day, after my first night, in the Novitiate.

IV.—THE THREE HOUSES, WAYS AND MEANS, SILENT INFLUENCES—PROGRESS.

By the name of *Stonyhurst*, a Roman Catholic seminary for the education of youth, under the direction of the Jesuits, is commonly understood. But, as in most things, there is more here than meets the eye. The *society of the Jesuits is regularly established in England*. The Catholic Emancipation Bill is but a foil to the Jesuits where it pronounces their non-existence. A Jesuit by his vows is legally dead (this is the Jesuitical formula), and the society by the law of the land is legally dead, but both the Jesuit and his society are vegetating in full luxuriance. It is said that on their remonstrating by their delegates against the stringency of the act, it was hinted to them that they need be under no apprehension as "they might drive a coach and six through the said act." I am informed they believe that only the Attorney-General can prosecute them, and, consequently, the "coach and six" permission is a *virtual* set off on the part of a lenient government against the odious disgrace of *verbal* proscription. One thing is certain, that the Jesuits hold up their heads in the high places and move on, like all things at the present day, with *occupet scabies extremos* tacked behind them, and "for the greater glory of God" blazing in their van.

I was informed in the Novitiate that the present tenement of the Jesuits at *Stonyhurst* was presented to the fathers by the late Cardinal WELD or his father, I forget which, and a curious story is told of the place. It is said that the old mansion was built by special permission of Queen ELIZABETH for one of her courtiers, a Roman Catholic. It happened that his son and heir, when a mere boy, was one day walking in the grounds and swallowed some poisonous berries and died. This event so afflicted the father that he retired from the place in disgust. The deserted mansion was given over to desolation, and fell, at length, into the hands of the Jesuits, as I have stated, through the munificence of the pious Cardinal. The Jesuits soon set to work, rebuilt and added, cultivated and improved, till, at the present time, they possess an ample domain of some thousand acres of excellent land, three flourishing establishments, and a splendid church.

The "College of *Stonyhurst*" was, for a long time, the chief Roman Catholic school for the education of the nobility and gentry of that persuasion. Of late years *Ushaw-college*, *Prior-park*, *Oscot*, &c., have risen into eminence, not without a slight feeling of jealousy, or, perhaps, I should say, holy emulation in the respective parties. The number of pupils varies; at the time of which I am speaking, I believe, it was

about 150; it has amounted to near 300 in more prosperous times. The stipend is, for children under twelve years of age, forty guineas; for those above that age, fifty; and for students in philosophy, one hundred guineas.

The course of studies professed comprises the Greek and Latin classic authors, composition in Greek and Latin prose and verse, regular instruction in reading and elocution, writing and arithmetic; English, French, Italian; history, sacred and profane, and geography. The higher classes receive lessons in algebra, geometry, and trigonometry. The philosophical course embraces logic, metaphysics, ethics, and natural philosophy, with chemistry and the higher mathematics. There is in the college an extensive apparatus for experimental philosophy, an astronomical observatory, a chemical laboratory, a collection of minerals, &c. There is, also, a considerable and increasing library of approved works of history, and of general information, of which the scholars have the use, on paying a small monthly subscription. Masters of music, drawing, dancing, and fencing, give lessons to those whose parents may desire it. All are closely examined, four times a year, in what they have learnt during the preceding quarter, and rewarded accordingly. At the annual exhibition which precedes the vacation, a considerable number of prizes, consisting of books and silver medals, is distributed among those who have made the most distinguished progress. I have quoted the foregoing almost literally from the prospectus of the college.

All the regular masters are Jesuits, either in orders or destined for the priesthood. The students are never left to themselves—an official, commonly called “prefect,” is their constant attendant, whether in the common room of resort, on the play-ground, or walking in the vicinity, on play-days.

The strictest regularity prevails throughout the establishment. The students rise at an early hour, attend mass, and proceed to the “study-place,” where they prepare for their respective schools or classes. No “talking” is permitted in proceeding from place to place, nor in the dormitory or public sleeping-room, nor in the refectory or eating-room, where “signs-manual” interpret the silent cravings of the stomach. During dinner and supper some book is read by a student appointed for the purpose, in accordance with one of the rules of the Novitiate, viz., that “whilst the body is refitted, the soul, too, may have her food.” The usual mode of correction is the rod; but never severely administered; for flagrant misdemeanours expulsion is reserved. But the confessional obviates, in a great measure, the necessity for the lash. Obedience—that talisman to all who are connected with the Jesuits—is inculcated with awful solemnity; and the example of “St. Aloysius,” a saint of the society’s own production, is held forth to the young student for his imitation. Besides, the “Good Virgin,” who adopted Aloysius, will bless only those who strive to follow his footsteps, and obedience was his great virtue; so the pious youth resolves to be like St. Aloysius, and learns “to bear the yoke” from his youth, until he becomes transplanted into the Novitiate, where all the nascent virtues of the society, *par excellence*, are duly watered and expanded into bloom. The conversation of the

masters and prefects is always calculated to inspire a deep veneration in the students, for the society and all its concerns ; and apparently unintentional reports circulated about such and such a one who is " doing so well " in the Novitiate, insensibly inspire an undefined wish in the unthinking youth, fast approaching the term of his " humanity studies," to be received there. Then he ventures to express half a wish to his " spiritual adviser"—the keeper of his conscience—who tells him to *think* of the matter—to ask the aid of " Mary and her divine Son," and then to follow the finger that points the way—to the Novitiate, as a matter of course.

It is not to be wondered at that this insidious course has buried in the Novitiate the sons of noblemen and the wealthy of the land. There is a very *nostalgia* generated in tender minds which makes them *cling*, as if under the fascination of a serpent, to the spot where their minds first budded into spring, and to the men who possess the tender secrets of their youthful indiscretions, which Heaven has long since forgotten ! It is through the confessional that drips the potent fluid, which encrusts the heart with a coating impervious, impenetrable to all external influences that do not pass first through the medium of the " father of the conscience," who reigns in undivided and undisputed possession over the mind.

Not far from the " college " is the " seminary," which is a new building, tastefully built and remarkably well laid out in the interior. It is exclusively occupied by those who have passed through the Novitiate, and, having taken the three simple vows of voluntary poverty, perfect obedience, and perpetual chastity, are continuing their studies for the priesthood. The rules of the Novitiate are here considerably relaxed, as far as mental occupation is concerned ; but still the seminary may be considered as a prolongation of the Novitiate, which, indeed, may be said to last for ever ; for the Jesuit, as will be afterwards shown, is always under *surveillance*, always in a state of probation. This might be unendurable, but for the conviction that there is no escape from it, and that all the members of the society are subject alike to its influence. The teachers in the " college " are drafted from this establishment.

I now return to the Novitiate, or Hodder-House, as it is called. It is situated on the sloping bank of a streamlet from which it derives its name. The house is an ordinary-looking building, with a garden attached, cultivated by the novices, and a play-ground for foot-ball.

The interior comprises a small chapel, a public dormitory divided into compartments, about eight feet by five in dimensions, and a green curtain in front ; the superior's room ; a spare room for *casual* novices (like myself) to perform their introductory retreat in, and for the use of strangers who go occasionally for the same pious purpose ; lastly, the kitchen, lavatory or washing-place, and another large room, which is used as a school-room for very young children (under seven years of age) sent to Stonyhurst. One of the novices of the *second year* is appointed schoolmaster to these little ones. Just over the school-room is *their* dormitory, and a little chapel where they hear mass, for they might otherwise be a distraction to the novices.

At the back of the house, in a dwelling quite separate, lived the laundresses of the Novitiate, whom we never saw.

I have not mentioned servants' rooms simply because there were no servants in the Novitiate. Every man in the Novitiate was a Jesuit, or to be one. The very cook was a Jesuit, commonly called a "lay brother," that is to say, a man who took the simple vows of the society, and dedicated his trade or craft to the service of the society. His assistants were lay novices also. These men have, of course, more work than prayer; or, at least, quite as much of one as of the other. Thus, in the palmy days of the society, there were all manner of workmen belonging to the society; thus, rendering it totally independent of the world at large; and thus, we can imagine what this wonderful combination of the trades, the sciences, the spiritualities of this nether world could effect in swaying the destinies of humanity. In those days, when a Jesuit, *proprement dit*, went forth on his "mission," he was attended by his lay brother, who went with him in the two-fold capacity of a servant and a spy on his actions; for all are bound to keep a watch on their brethren as well as on themselves. If they "manifest themselves," they must "manifest their brothers."

There are funds belonging to the Novitiate exclusively, resulting from pious bequests and donations; the novices, consequently, who are always considered by the "Constitutions," as without friends, kindred, home and wealth, except in the society, pay nothing for their board and lodging. On entering the gates of probation the novice gives himself to the society "for the greater glory of God," and the society undertakes to be his mother, father, brother, sister, friend, and only acquaintance.

True, a man cannot at once forget all these tender ties, unless by the hand of death they exist not; but the progress in this consummation is not the less certain for being gradual. I never heard a word mentioned of "kith or kin" during my year—of the undying thoughts that rise in spite of ourselves, I can, of course, say nothing—with regard to others. I heard the voices coming from afar, like voices of a dream, and I frequently asked myself: "Can you all forswear humanity?" but the "spirit of IGNATIUS" whispered: "He that loved father and mother more than me is not worthy of me!" Thus was the sacred text perverted to countenance an unnatural dis severing of all the ties that the God of our common nature has woven together into a web which, hack and tear it as we will, still repairs and renews itself for ever.—*The Britannia*.

There is much of strong vigorous and faithful painting in all this. The prevailing characteristics of the Jesuits are hit off to the life. The true Jesuit has "all the properties which the Creator has given to 'matter'—that is, mobility, divisibility, malleability, compressibility, tenacity, elasticity, and porosity." Again, "the OUTSIDE of a Jesuit is a Proteus of wonderful versatility—'tis his INSIDE that is always and for ever the same, proof against Beelzebub himself." These and many other sentences are wonderfully pregnant with meaning. Those who

are best acquainted with the history of the *order*, will be first to acknowledge their singular felicity, applicability and force. The glimpses too which the author affords us into the inner workings and conditions of mind which prove the seed-plot and nursery of such a tremendous system of discipline as Jesuitism encourages and demands, are in a psychological point of view deeply interesting. We fancy, after the perusal of such an artless narrative, that we can better understand the process by which poor humanity may be "twisted and wrenched, and bent and dove-tailed" into the unique mould of Jesuitism—a mould, which seems to realise in itself the apparently paradoxical and impracticable union of the extremes of flexibility and inflexibility. The whole we commend to the attention of our readers; and our earnest prayer is that all may be preserved from the snares and wiles of those whose success is equivalent to the destruction of the souls of men.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

From recent letters we are happy to learn that the Bishop of Calcutta is much improved in health. He is expected in Calcutta about November next.—We regret to learn that owing to continued indisposition, the Rev. D. G. Watt, of the London Mission, Benares, will not be able to return to India.—The following brethren have, since our last record of departures, left Calcutta in search of health:—the Rev. H. R. Wilson, of Futtighur, Rev. R. Jameison, of Sabathoo, and Mrs. Craig, widow of the late Mr. Craig, all of the American Presbyterian Mission, and the Rev. Mr. Heyer, American Lutheran Mission to the Teloogeois. The Rev. Mr. Dresse of the German Mission, has joined the London Mission at Benares.—The Rev. J. H. Budden, and Mrs. Budden, have arrived at their station, Mirzapore.—Rev. J. A. Schurman, of the London Mission, Benares, arrived in Calcutta from the United States—he has left for Benares.—The Bishop of Madras and the Archdeacon of Calcutta have been on a visit to the Missions at Krishnagur and Jessore.—The *Lent Lectures* are to be delivered by the Bishop of Madras.—We regret to add to the list of the dead in the Missionary circle, the following names:—Mrs. Hobson, the wife of Dr. Hobson, of the London Mission at Hong Kong; Mrs. H. died off Dover on her return to England.—Mrs. Pearson, of the Bahamas, sister-in-law of the late Rev. J. Pearson, of the London Mission at Chinsurah. Mrs. P. was a most devoted Missionary.—The Rev. W. Knibb, of the Baptist Mission, Jamaica. Mr. Knibb fell a victim to the yellow fever. He was one of the most eloquent and fearless advocates of the rights of man and the cause of Missions. His removal is a loss to the whole church and the cause of suffering humanity generally.

BOMBAY.—The Lord Bishop of Bombay commenced his tour of visitation towards the north about the middle of last month.

The Rev. Mr. Brereton of Karachee, we are happy to observe, accompanies the field-force under Sir C. Napier.

The Rev. James Aitken of the "Free Church Mission," who, we regret to say, has long been a great sufferer from the effects of an adverse climate, is

shut up to the only means that presents a hope of recovery,—a return to his native land. May the blessing of “the good Lord” go with him, and fulfill his best and highest expectations.

MADRAS.—Arrived at Madras by the ship *Wellington*, on the 13th ultimo, the Rev. Dr. Schmid, formerly colleague with the Rev. C. T. E. Rhenius; and the Rev. Charles Rhenius, second son of that lamented Missionary.—Dr. Schmid and family proceeds to the Neilgherries to establish an Educational Institution, and to engage in Missionary labours; and the Rev. C. Rhenius and lady, to join the Church Missionaries in Tinnevely.—Our respected fellow-labourer the Rev. M. Bowie, M. A., has returned in health from a tour on duty of two months to Arcot, Vellore, Bangalore, &c.—The Wesleyan Missionaries from all the stations in the Presidency, who held their Annual Meeting at Madras near the beginning of last month have returned to their respective stations.—The Rev. R. D. Griffith, of this place, has been removed to Bangalore, and the Rev. J. Haswell, from Bangalore to Madras. While together, they held an Ordination, December 29th, of the Rev. Mr. Webber, an East Indian; which is a subject of sincere congratulation.—The Rev. C. F. Heyer, of Guntoor, has proceeded to America by way of Calcutta.—The Rev. Mr. Cuthbert, of the Church Missionary Society, on his way to Calcutta, and the Rev. T. G. Ragland, M. A., Fellow and late Tutor of Corpus Christi College, Cambridge, of the same Society, for Madras, arrived by the Steamer, on the 3d ultimo.—The Rev. F. D. W. Ward and family, and Mrs. Winslow, of the American Mission, have left Madras for America, by way of England, on account of ill-health.—We are glad to learn that the Rev. Mr. Drew, of the London Mission, formerly at Madras, arrived in the December Steamer at Bombay, and has proceeded down the coast on a visit to the missions of the Society in the Southern part of the Peninsula, on his way to Madras.—*Madras Christian Instructor for January and February.*

2.—THE 27TH ANNUAL MEETING OF THE BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY,

Was held at the Union Chapel, on Wednesday evening the 28th of January. Archibald Grant, Esq., presided.

The Meeting commenced with singing part of the 602d Hymn in the Union Chapel Selection, the Rev. J. Mullens read the Psalm and engaged in prayer, after which the Secretary, the Rev. T. Boaz, presented details from the Report.

Moved by the Rev. J. Wenger, of the Baptist Mission, seconded by J. Lewis, Esq., C. S. and of the Established Church of Scotland:—

I.—That the Report, details from which have been presented to this Meeting, be circulated under the direction of the Committee.

The present embarrassed state of the Funds of the Parent Society and of the Bengal Auxiliary, united with the present facilities for usefulness in India, are causes for regret, humiliation and increased exertion.

Moved by the Rev. A. F. Lacroix, of the London Mission, seconded by the Rev. J. Macdonald, of the Free Church Mission:—

II.—That the importance and necessity of Mission labour is admitted by all evangelical Christians. Success in the blessed work is the desire of every renewed heart. The work of God the Holy Spirit, the grace of Christ the Lord, and the blessing of God the Father are acknowledged by the Church of Christ to be absolutely essential to success. Without these all the labour of man is in vain. In subordination to the means absolutely essential to success one thing is needed, *intelligent sympathy* with Mission work in the mind of the Universal Church.

Moved by the Rev. H. R. Wilson, of the American Presbyterian Mission, seconded by the Rev. J. A. Schurman, of the London Mission:—

III.—That the following Christian friends constitute the Committee of the Bengal Auxiliary for the ensuing year.

Prayer is earnestly intreated that all connected with this Mission may be blessed with a prayerful and faithful spirit in the discharge of their sacred duties.

Revs. A. F. Lacroix, J. Paterson, J. Campbell, T. Boaz, J. Parker, J. Mullens, A. Bedford, Esq., H. Andrews, Esq., J. Bartlett, Esq., J. W. Beedle, Esq., M. Cockburn, Esq., H. Dunn, Esq., A. Grant, Esq., G. C. Hay, Esq.

The meeting was well attended. It was instructive and calculated to stir up the best feelings of the Christian heart. The collections at this anniversary amounted to upwards of 2,000 Co.'s Rs.

3.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Union Chapel, on Monday evening, the 2d of February. The address was delivered by the Rev. T. Boaz. Subject—The missionary prayer-meeting, its design and influence. The devotional services were conducted by the Rev. Messrs Leslie and Macdonald. The attendance was upon the whole cheering.

4.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Society, was held at the Union Chapel, on Wednesday, the 4th of February. The Rev. T. Boaz addressed the meeting. Subject—Prayer the great blessing of the church. The speaker illustrated the subject by reference to a recent visit to the Gangá Ságar Melá, and the late meeting of the Native Temporal Aid Society. The Rev Messrs Schurman and Boaz offered prayer. The attendance was good.

5.—THE 25TH ANNIVERSARY OF THE CALCUTTA BAPTIST MISSIONARY SOCIETY

Was held at the Baptist Chapel, Circular Road, on Thursday evening, February 5th.

The meeting commenced by singing a hymn of praise to the Redeemer. The Rev. A. Leslie read part of the 11th chapter of the Acts of the Apostles and offered prayer. A. Grant, Esq. presided.

The Secretary, the Rev. J. Wenger, read an abstract of the Report, which on the delightful subject of conversion, was a cheering document.

The accompanying resolutions were moved and seconded.

Moved by Rev. T. Boaz, seconded by Rev. J. Macdonald :—

1. That this meeting, while deeply affected by the heavy losses which the mission has sustained during the year, yet considering on the other hand the success which has attended it, feels constrained to thank God and take courage.

Further that the Report, extracts from which have now been read, be adopted, printed and circulated under the direction of the Committee, and that the following gentlemen be the officers and Committee of this Auxiliary Society for the ensuing year :—

Treasurer.—I. B. Biss. *Secretary.*—J. Wenger.

Committee.—Rev. Messrs Aratoon, Leslie, Page, Pearce, and Thomas ; Messrs J. S. Biss, Carrau, Holmes, DeMonte, Riddle, and Wyatt.

Moved by Rev. G. Pearce, seconded by Rev. T. Morgan :—

2. That this meeting acknowledges with heartfelt gratitude the goodness of God in permitting the late Rev. Dr. Yates (who was one of the founders of this Auxiliary Society) to devote thirty years of his life to the spread of the gospel and the promotion of education in India as well as to the translation of the Scriptures into several of the vernacular languages, and in enabling him to complete the Bengálí version of the entire Bible.

Moved by the Rev. H. R. Wilson, seconded by the Rev. D. Ewart :—

3. That in the present weak state of the mission, in the financial difficulties of the Parent Society, in the magnitude of the work yet remaining to be accomplished, and in the promising aspect of several portions of the mission field, this meeting recognizes so many calls not only for increased local efforts but also for fervent prayer that the Lord would raise up, in this country, labourers to send forth into his harvest.

In conclusion the assembly united in singing the doxology. The benediction was pronounced by the Rev. A Leslie. The meeting was well attended. The collection amounted, independent of blank tickets, to Co.'s Rs. 298.

We regret to learn that the Baptist Missionary Society is compelled to appeal to the friends of missions in India on behalf of the funds of the Parent Society. That institution is, it appears, upwards of 60,000 Co.'s Rs. in debt, with but little prospect of diminishing it in the coming year. Under these circumstances it has felt compelled to enforce on its Missionaries in the field the necessity of making increased efforts for obtaining funds in their respective fields of labour. We sincerely hope that the friends of missions will be prompt and generous in responding to this not less than to the appeal recently made to them on behalf of the London Missionary Society.

6.—CALCUTTA CHRISTIAN JUVENILE SOCIETY.

A meeting of the friends of the Calcutta Christian Juvenile Society was held at the Benevolent Institution on Friday evening Feb. 12th. The meeting was well attended and was pervaded by a cheerful and hopeful spirit. We have copied a report of the meeting from the *Standard*, which precludes the necessity of our going more into detail as to the proceedings of the evening. We append the rules of the Society, from which may be gathered the objects and instrumentality of the Association in the very words of its conductors. We shall be happy to find that a Society so calculated for usefulness amongst a large class of our fellow-citizens is sustained in its present or even more enlarged operations.

Fundamental Rules of the Calcutta Christian Juvenile Society, Established in 1822.

I. That the Society be designated "The Calcutta Christian Juvenile Society."

II. That the Calcutta Christian Juvenile Society be established on those catholic principles in which all Protestant denominations are agreed.

III. That the object of the Society be the spiritual improvement of the youth of the city of Calcutta.

IV. That in furtherance of this object the following means be adopted, viz. (1) Divine Service in the Rooms of the Society, every Friday evening; (2) Sabbath Schools in the Society's Rooms or elsewhere; (3) Prayer Meetings in private houses; (4) the Distribution of Bibles, either in whole, or in portions, and of Religious Tracts, and (5) the circulation of Religious Books.

V. That Ministers and Missionaries, as well as approved laymen, of all Protestant denominations, be invited to deliver Lectures at the Society's Rooms, and that no person be allowed to discourse at its Meetings on the peculiarities of his own connexion.

VI. That a President and two Vice-Presidents be appointed over the Society.

VII. That Christians of all Protestant denominations be eligible as Members of the Committee, and that no person be admitted who is not in full communion with some one section of the Church of Christ, and who does not sustain the reputation of a fair name.

VIII. That a General Meeting of the Members and Friends of the Society be held annually in the month of January, at which a report of the progress of the Society, and the state of the Funds, shall be read and Officers elected for the ensuing year.

IX. That every person contributing one rupee or upwards, whether paid monthly, quarterly, half-yearly, or annually, be considered a Member of this Society, and have the power of voting at its General Meetings.

X. That all the Meetings of this Society be commenced and concluded with prayer, and that the Members feel it a duty incumbent on them to cultivate the friendship of all institutions engaged in evangelical labours.

By-Laws.

I. That the number of individuals composing the Committee of the Society, be limited to 12.

II. That the Committee assemble ordinarily for the transaction of business, on the first Friday evening of every month, after the conclusion of Divine Service.

III. That in the absence of the President or Vice-Presidents, a chairman be elected by the Committee from among their number, and that four be competent to form a quorum, the chairman having the casting vote.

IV. That the Committee appoint a Secretary and a Treasurer, and that the duties of these officers be vested in one individual, conjointly, or in two, separately, at the discretion of the Committee.

V. That the Treasurer furnish a detailed statement of the Accounts at every ordinary Meeting of the Committee, and that he obtain their sanction to all items of expenditure exceeding Co.'s Rs. 10.

VI. That the Committee appoint two Auditors to check the Accounts.

VII. That the Society keep up a Circulating Library, consisting of Religious and other useful Books, for the benefit of its Members and Friends.

VIII. That a Librarian be appointed to take charge of the Books of the Society, and that he submit a quarterly report to the Committee of the state of the Library, and of any accessions of works which may be made to it, from time to time.

The Calcutta Christian Juvenile Society's Rooms, No. 180, are situated directly opposite the Benevolent Institution, in Bow Bazar.

The annual meeting of the Calcutta Christian Juvenile Society was held on Friday evening, Feb. 13th, in the Benevolent Institution, the attendance was very good. The business was opened by singing and prayer offered up by the Rev. T. Smith. The Rev. T. Boaz presided.

The Chairman in introducing the matters to be brought forward for the consideration of the meeting, expressed his gratification at the revival of the Society's Annual Meetings. He also said he was pleased to find that a slight but judicious alteration had been made in the designation of the Society, by the addition of the epithet *Christian*, thereby marking its distinctive character. Before calling on the Secretary to read the Annual Report, the Chairman made affecting allusion to that good and godly man the Rev. J. Penney, who was once so intimately associated with the Society, and never ceased to feel a warm interest in promoting the object it has in view.

The Secretary then proceeded to read the Report, which congratulated the members of the Society on its resuscitation, after a long period of all but actual suspension of operations. The Report then adverted to the objects of the Society, and furnished an account of what it has done in the course of the past year. Mention was made of the happy conversion of two young men, who traced the first glimmerings of heavenly light in their hearts, to a connection with this Society. The means at present employed for the attainment of the objects of the Society are various. The principal

of them is the Friday meetings of the Society, when religious exercises form the chief occupation of those who attend. The next is a Sunday School, and thirdly a circulating library. The collections of last year amounted to above Rs. 400, and the expenditure to about Rs. 300. The Society's house continues to be in use. The deeds have lately been prepared anew in the name of five Trustees. It is contemplated to enlarge the meeting room, which is found to be insufficient for the accommodation of the congregation. For this purpose, as well as for the general furtherance of the Society's operations, contributions from the Christian community will be necessary.

Rev. T. Smith, in proposing the adoption and publication of the Report read by the Secretary, addressed the meeting at some length. We regret time and space preclude our giving a full report of what fell from him. Two of the points remarked upon by the speaker may be mentioned. In recommending the Society as an useful institution, he laid stress on the fact, that if it did no more than merely assemble a number of young persons weekly for the purposes of edification, it would do enough to entitle it to encouragement and support. In no place, perhaps more than in this city, is the want experienced to a greater extent, that young people have no where to go, and nothing to employ them, where and by which their rational enjoyment may be promoted and their moral and religious improvement advanced. They require something to keep them from mischief, and this is difficult to be attained under the present arrangement of things. This Society, therefore, in supplying a resource to enable young persons of both sexes to pass even one evening in six, profitably and agreeably, fulfils a much *desiderated* object, and as such may assert its claims on the public. The other point especially dwelt upon by Mr. Smith at some length and with great energy, related to the establishment of Sunday Schools all over the town. The Report had made mention that there is one Sunday School in connection with the Society, but that was not enough. The Society, through the vigorous and combined co-operation of its members, ought to strive to form a little Sunday School in every neighbourhood and street and lane in Calcutta. They should particularly direct their efforts to the humbler classes, and try to get together the poor, ignorant, ragged children to be met with in the haunts of vice, poverty, and misery, of which there are not a small number in this city. They ought not to allow themselves to be discouraged by any circumstances that might hinder success; but to go on with unremitting perseverance employing all lawful means to rescue the little objects of their Christian philanthropy. Mr. Smith related particulars of his personal experience as a Sunday School teacher in Scotland with considerable force. Before resuming his seat, he sought to enforce the great practical truth that none can prove a blessing to others unless blessed from above themselves, and exhorted the members of the Society to personal piety.

Mr. Haycock seconded the resolution proposed by Mr. Smith, and in doing so also addressed the meeting on several important points.

Rev. J. Wenger brought forward the second resolution; it was of a purely devotional character. He especially insisted on the great benefits likely to ensue from the voluntary association of young persons together, for religious purposes; and in illustration, stated his own experience on the subject while a student of Divinity in Switzerland, his native country.

Rev. J. Page seconded the resolution moved by Mr. Wenger, and in doing so made some good remarks on the duty of intercessional prayer.

Rev. G. Pearce proposed the third and last resolution, appointing a Committee; he particularly commented on the advantages calculated to arise from Sabbath instruction to children, instancing several cases in proof of this position.

Mr. David Chill seconded the last resolution, which with the two preceding ones was carried unanimously by a show of hands.

The Chairman made some concluding observations, they however, embraced too many points to be all mentioned here, though one or two may be specified. He expressed his satisfaction at the practical tone of all the addresses. In passing, he echoed the burthen of Mr. Smith's address relative to the incalculable good to be expected from the formation of Sunday Schools for the children of the poor. By way of encouragement to the members of the Society to exertion and perseverance, he stated the difficulties and disadvantages he himself had to contend against in his attempt to impart sabbath instruction, and how by dint of perseverance and energy every obstacle was vanquished, and a Sunday School brought into existence consisting of seven hundred children. He related several other anecdotes, both pleasant and instructive, which were all very approvingly received by the meeting. Towards the conclusion of his remarks he made an excellent proposal, that in addition to the religious exercises, there should be lectures in history, sciences and other important and interesting subjects delivered at the Society's rooms.

The meeting broke up by singing the doxology, and the benediction from the chair.—*Calcutta Standard*.

7—MISSIONS.

The appeal of the friends of the Baptist Missionary Society in Calcutta, on behalf of the funds of the Parent Society, has given rise to discussion on not a few points connected with the nature and operations of missionary institutions generally.

The *Hurkaru* suggests the propriety of forming one society, in which all denominations could unite, from which all should draw their funds, and which should be a board of management for all foreign missions. He supposes that such a Society would obviate many of the difficulties arising out of the present constitution of things. Nothing would afford us more satisfaction than the formation of such a Society were it practicable. As an evidence of the unity of Christ's people, and a sure presage of speedy conquest, we shall hail such an event with sincere and heartfelt rejoicing. But we fear, in the present state of things it is not practicable.

It has been both suggested and tried. The London Missionary Society is based upon this very principle. It proposed to send forth Christian men of all denominations, and to support them in simply making known Christ and him crucified to a perishing world. The mere shell of the Christian Church, its form of government was left to the choice and judgment of the converts. The original directors were men pertaining to all sections of the church. Divisional institutions have since that period sprung up on every hand—the bond has been weakened, and the prospects of such union in the Missionary work more distant in our estimation than it was half a century ago. All Christians, as Christians, admire the catholicity of such a principle in *theory*, the difficulty is how to make it square with denominational peculiarities and interests.

The author of the *Natural History of Enthusiasm* some years ago, in the height of his popularity, suggested a new model of Christian Missions to Pagans and Muhammadans. He proposed a general society based upon a kind of semi-episcopal presbyterian model. The plan had much to commend it in principle if not in detail, to those who seek only the promotion of Christianity in its sublime and simple doctrines and practice. It created a temporary discussion and was then consigned to the tomb of schemes. To the best of our knowledge it did not even produce one conference with a view to a more comprehensive or Catholic mode of conducting missions. The Christian church was at that period comparatively at rest. It has since been agitated by the discussion of great principles, and is scarcely we fear pre-

pared at the present time for the calm consideration of such a plan as the *Hurkaru* has suggested.

The causes which have led to the failure of the trial and suggestion are deeply implanted in human nature, and strengthened by the practices and habits of many generations. It will need much agitation and much instruction on the essential truths and principles of Christianity to strike at the root of the causes in which the supposed evils originate, ere the object aimed at by the *Hurkaru*, and all who think with him, will be attained. We look to the present scriptural efforts to promote a real and practical union of all true believers with hope, in this as well as other important matters connected with the spiritual welfare of the Christian church. On the success of this effort for union greatly depends the promotion of this and many other departments of Christian labour.

The plan proposed by the *Hurkaru* has originated in the multiplication of schemes, and the consequently increased number of appeals to Christian benevolence for their prosecution.

We have little sympathy with the views of those who feel this state of things to be a burden. The Christian church has now been labouring for many years to propagate the faith of Christ in heathen and Muhammadan lands, and she has done well in this great and good cause. She has, however, only been preparing the way for success on a large scale. *The jungle has been cleared*—the foundation has been laid—the land has now to be brought into cultivation—the building has now to be erected. If she shrink from her work now all her past labour will but have been thrown away. The jungle will again overspread the land and the foundations be hid.

The multiplied calls upon her treasury, in our estimation, are but so many tokens of success, and instead of inducing complaint should excite to gratitude and increased devotedness. Multitudes are everywhere crying out for the word of life—schools are rising up on every hand. The people have been aroused, and the cry is on every side—give, give—give knowledge, give education—the cry of the people is who will show us any good? Shall the Christian church murmur at this state of things for which she has toiled and prayed. The members of the church of Christ should be impressed with the fact that *the work of missions is but begun and must be prosecuted with vigour.*

The standard of giving in connection with this cause has we think never been rightly understood. With a few noble exceptions the cause of missions *has not yet absorbed the luxuries of the Church.* Could our Missionary institutions but receive the sums spent on the luxuries of life by those who profess to be strangers and pilgrims on the earth, she would have little reason to complain—add to these gifts the fruits of that self-denial which all true Christians profess to exercise, and her treasury would be amply sustained. We need not enter into details, the state of our Christian establishments with their princely expenditure witness to the sad fact.

We are neither anxious that Christians should be monks or nuns, or that they should literally cast all into one common purse, but before they indulge in complaint as to what they give to the cause of religion, let them think of how much they expend on the mere extravagancies of life, and compare it with what they afford to that Saviour to whom they profess to owe all their present and future happiness, and they will, we believe, be led to deep humiliation and repentance of spirit and increased devotedness to Christ. In these remarks we have merely referred to money gifts—there are higher and nobler donations than these required at our hands by Christ—the gifts of personal service and direct practical influence; where are they? In how few instances do we hear of our civil, military, and commercial men—our young men of all grades offering themselves for the work of the ministry in India. In Britain how different—what noble examples have we in the Missionary

field in India, were the private history recorded of the sacrifices which such have made for the spiritual welfare of this people. At home how frequently do we hear of men like Luke the physician, and Matthew at the receipt of customs, forsaking all, not merely to follow, but to serve Christ. Christians in India have yet much to learn and do ere they should utter the language of complaint in reference to their gifts to the treasury of missions.

8.—PERSECUTION OF NATIVE CHRISTIANS.

The following extract from the *Bombay Witness* will be read with painful interest by all the true followers of the Lord Jesus. Up to the present time the infant native church in India has been preserved from persecution; whether this has been for its good, is not for us to determine; perhaps persecution has been and is still needed to purify and strengthen the scattered members of the body of Christ. Be that as it may, we must and do sympathise with our shamefully treated fellow-Christians. Our prayers should surely rise up to the God of all grace and consolation that He would appear for and to them in all their trials, and provide both for their support and deliverance.

Shameful Proceedings.—We are sorry to learn that Nalloor and several villages contiguous thereto, where the German Mission has several who have lately come under Christian instruction, have been the scenes of disgraceful and violent proceedings. The heathen of every caste to the number of 3,000, rose up together and attacked twenty villages where there were people receiving Christian instruction; robbery was practised, several of the villagers were flogged and some most unmercifully, and what is much worse, this ruthless mob committed violence upon some of the women. A Catechist's wife was subjected to most shameful abuse. Mr. Schaffter, the Missionary at Nalloor, wrote to the Collector apprizing him of the disturbance, and who arrived at a place four miles from Nalloor, where the multitude was committing their depredations, with peons and soldiers, and these stayed the progress of the infuriated mob and seized a great many of the ringleaders who are placed in custody. The rest are in a fearful state of excitement, and still continue gathering together, notwithstanding the positive orders of Government against their assembling. Great must have been the trial of Mr. Schaffter and his family on the distressing occasion. Mr. Schaffter, when he saw that danger was approaching Nalloor, sent Mrs. Schaffter and several of the women to Palamcotta—he himself remained, the Collector unexpectedly came with soldiers and peons and help was obtained. What a blow has the enemy struck in this attempt to intimidate inquirers, and what misery has been inflicted upon the new congregations, knowing yet so little of truth; their houses have been pulled down, many amongst them flogged and wounded, and robbed of all they possessed, and the women abused. We are very glad to learn that amidst it all they continue to hold on. This daring outrage seems to be the fruits of the Chatur Veda Sangam, for the opposition of Christianity established at Madras. A certain Dayapanadan established it at Nalloor about three weeks since and the first result of it has been the open violence we have narrated. The chief ringleader was not apprehended at the date of our account, though a warrant had been issued against him.—Are we to be surprised at these things? far from it, we are rather to expect them. They strongly corroborate the declarations of the Bible. Here then, is a call to come forward and assist those who have on account of their profession of Christianity been despoiled of their goods, beaten, and abused. Here is another opportunity of relieving those who are persecuted for the Gospel's sake. We trust these facts will stir up many among us to send help to the people who have suffered, and thus show our sympathy. "Inasmuch, says our Lord, as ye have done it unto

one of the least of these my brethren, ye have done it unto me." We shall gladly receive donations for the relief of these oppressed ones.

9.—CHRISTIAN UNION.

We hear and read much in these days of Christian Union. Every instance of real brotherly affection and oneness is encouraging, and may with profit be recorded as a pattern for the imitation of others. The following letter is in our estimation a sweet example of real, right, brotherly, Christian feeling. It was addressed by a clergyman of the English Episcopal Church to a Dissenting minister, in reply to a communication, accompanied by a copy of the Bible presented by the Dissenters of the parish on the eve of the departure of this truly Christian clergyman to another and distant sphere of labour. The two ministers laboured in a widely and scattered field, preaching in different parts of the parish at different hours on the Sabbath, and so did they endeavour to arrange their plans that the people in every part of the parish heard the word of life twice every Sabbath either from the Established or Dissenting pastor. In the letter of the Dissenting minister, the writer, after speaking of the Bible as the centre of union, says—"In how little have we differed, and never have we been stumbling blocks to sinners around us, by living at a distance or appearing not to be of the same family. We have met for prayer on a Saturday evening for a blessing on the approaching Sabbath. We have met on our toilsome labours often in the bleak and pelting storm, amidst the wild scenery of —, and it was always good so to meet. On the evening of the Sabbath how often have we been refreshed by the interchange of Christian feeling around your hospitable hearth. Our people have known us only as the ministers of Christ, and not of any church. I shall look back on the time spent in — as the most sacred and Christian of my life. More real cordiality without the compromise of principle cannot, I believe, be realized on earth than we have experienced:—

"MY DEAR FRIEND,—It is with feelings of much gratitude and pleasure that I accept through your means, a very handsome, yet not more handsome than useful, edition of the Book of books, the bible, a token, as you have informed me, of the regard which my Christian brethren and sisters, the Dissenters of — and — entertain for me. Of that regard my dear friend, I feel conscious, I am but too unworthy, and cannot help inwardly saying to myself since the reception of this expression of it, 'Wherefore is this to me?' It is however not a little cheering and consolatory under the trials and difficulties which I frequently meet with in the discharge of my ministry, to have conciliated the regard of those, who though conscientiously differing from me and that Church with which I am connected on some points non-essential to salvation, I cannot but regard, as on all vital points, 'one, (with me and with her,) in Christ Jesus,' and whose regular and devout attendance upon my ministry, I am delighted to behold (so regular indeed, though I admit from peculiar circumstances, that I scarcely know how to recognize them as Dissenters). A more appropriate mode of expressing their regard they could not possibly have adopted than by a present of *the Bible*, a book which I trust we jointly value as containing 'the common salvation,' i. e. 'the glad tidings of great joy' that Christ Jesus is come into the world to save sinners, 'tidings' which all those who feel themselves to be sinners, whether Churchmen or Dissenters, hail with the deepest gratitude and the most lively joy. There is then my dear friend, a theme within the pages of that book, which swallows up as it were, and makes us forget our little differences as to modes of worship; there is, blessed be God, 'a common salvation,' about which we may jointly discourse with edification

and refreshment, to the exclusion of those things in which we differ, and oh, that as we discourse about this salvation, our hearts may ever burn within us, and that we may be stirred up more and more to extend the knowledge of it in our respective stations in the vineyard of our dear Lord. I bless God, that though cordially attached to the mode of worship which is adopted in the Church of England, I can yet say from my very inmost soul, 'grace be with all them that love the Lord Jesus Christ in sincerity' of whatever name or denomination, and I rejoice to think, and to bear this testimony, that in our little village hitherto, at least since my connexion with it as the established minister, jealousy, that great disgrace of the Christian Church, has not taken place. 'Ephraim has not been vexing Judah nor Judah vexing Ephraim,' but we have lived together in unity and godly love. God grant this may ever continue. Pray convey to my dear friends individually the expression of my very best thanks for their present—what indeed were I acquainted with their names, I should like to do personally—(though perhaps this for some reasons might be indelicate, and will therefore be best done through you); tell them that I highly prize it and shall I trust read, mark, learn, and inwardly digest it, and assure them of a remembrance in the prayers of their and your very sincere friend and brother in the gospel."

10.—ANNIVERSARIES OF RELIGIOUS SOCIETIES IN BOMBAY.

(From the *Oriental Christian Spectator* for Feb.)

Every one has heard of the May—the Exeter Hall—Meetings of London. The January—the Town Hall and Mission Chapel—Meetings of Bombay are comparatively "unknown to fame" Newspapers, magazines, and circulars, proclaim them; but the proclamation is scarcely heard even in our own little island. General meetings of the religious Societies of Bombay were held in succession last month but they attracted but poor assemblies. The sacrifice of other engagements to these has not yet become a general habit even among the truly religious. Their claims must become more prominent and pressing, before this can be realized. The year, we trust, is not far distant when it will be so; and when the Bombay January Meetings will be remembered and anticipated in harmonious association with those of the British Capital.

The general Meeting of the *Auxiliary "Church Missionary" Society* took place in the Town Hall, on the 6th January when the Lord Bishop occupied the chair. The great object of the meeting was to revive the Auxiliary which had been allowed to lie dormant since 1835. The Chairman defined the constitution of the association as simply "auxiliary," and as fulfilling its appropriate part in the great work of the mission by diffusing information, collecting funds, cherishing a spirit of prayerfulness and zeal among the members of the Society, and generally "provoking" others "to love and to good works" in the advancement of the cause referred to. The Society did not interfere with the existing Committee in Bombay, which was the appointed executive of the "Church Missionary Society" at home: it only aided and encouraged it in its work.

A Report embodying the great facts in connexion with the mission since its commencement was read by the Secretary, the Rev. Mr. Fletcher. We were sorry to remark that the Report made no reference to the labours of other missions in the Bombay Presidency, even when it measured the disproportion between the great populous Presidency and the small and limited "Church Mission."

The address from the Chair, and the speeches from—shall we say?—the platform, were excellent, except in one particular. They were almost exclu-

sively of a mournful cast. It is well that the foundation of the restored Society shall be laid deep in humility; but its site and rising walls should have been more tinged with the rays of gratitude and hope.

The Anniversary of the "*Auxiliary Bible Society*" was also held in the Town Hall, and under the presidency of the Lord Bishop. It took place on the 13th Jan. His Lordship made some most appropriate and encouraging remarks on the olden times of Bombay,—comparing them with the better and brighter present; and the speeches generally were of an interesting and elevating character.

The funds and materiel at the disposal of the Society are gratifying. But the work of translation, accomplished in connexion with it during the last year, is sadly small; and now that the indefatigable Graves and Dixon are gone to their rest, and every Missionary in the Presidency finds, daily and hourly, something more pressing, and more promising of immediate fruit, to attend to and overtake, than the translation or revision of a book of Scripture, the prospects of the Society in this department are dark and discouraging. What if it be the purpose of "the God of all grace" to relieve us of our anxieties and difficulties in this matter, by speedily rearing up learned native converts, who shall accomplish such a translation of the Scriptures as their brethren require, at a far less expense of time and energy than their European teachers could possibly do so?

The Anniversary of the "*Bombay Tract and Book Society*" followed close upon that of the Bible Society,—perhaps too close to promise or secure a good attendance,—having been held two days thereafter, *i. e.* on the 15th Jan. The place of meeting was, as usual the American Mission Chapel. The donations and subscriptions were *only a little better* than those of last year; but the sales of English books had considerably increased. This meeting, although but small, was a very animated and happy one.

Last of all, on the 21st Jan. came the Anniversary of the "*Bombay Mission of the Free Church of Scotland*," held also in the American Mission Chapel. The Report recorded but two baptisms in the course of the year,—one of a man, and another of a young woman educated at the mission schools. The funds were higher than those of last year,—amounting to about Rs. 9,000. The name of the "*Bombay Mission of the Free Church of Scotland*" was changed into the more appropriate one of "*the Bombay Auxiliary Missionary Society of the Free Church of Scotland*:" and its constitution was defined as auxiliary to "such operations as the Free Church, by its constituted organs, may sanction and conduct." The mode of conducting the operations of the Mission is judged of and determined by the General Assembly, and its Presbytery in Bombay; and the Auxiliary comes in to aid and advance these operations by all the means formerly described. The Presbytery is composed, in all, of fourteen individuals, half of whom are ministers, and the other half elders chosen out of and by the different congregations.

We will give abstracts of the Reports of these Societies, or extracts from them, when they make their appearance.

11.—THE BOMBAY THEATRE.

We were sorry to see Mrs. Deacle's Card to Amateurs and other gentlemen to meet at the Theatre, on the 22d Jan. for the purpose of making arrangements for "the first night's entertainment," and still more to observe the countenance given to the project by almost all the newspapers. The "*New Theatre*," the "*Free Church Mission*," and the "*Bombay Education Society*," are advertisements that appear *together*, forming Nos. 333—4—5 of the "*Times*" of the 21st of January 1846. Though they come thus oddly together in the advertising sheet, the Editor has too much good sense

to bring them together in his Editorial columns : he is careful to separate them by a long interval.

He does not think that the Theatre is even " occasionally the assistant of the Church." Of what earthly or heavenly use, then, is it ? Every thing in the wide world should aid the Church : and, if it does not, it is out of its place and use ; it is misapplied,—abused. " Whether ye eat or drink, or *whatsoever* ye do, do *all* to the glory of God." (1 Cor. x. 31.) If the Theatre is right, it falls in with this precept ; and, if it falls in with this precept, it is a decided " assistant to the Church." The " Church is constituted for the very purpose of teaching and training men to live, and die, and live again after death, to the glory of God ; and, if the Theatre teaches and trains men in the same high lesson, she is but an assistant-preceptress in the Divine School. From the Editor's denying this, we are constrained to infer that he also denies that she co-incides with, and conduces to, the active promotion of the glory of God. But, if she do not, she ought not to exist. Her position is useless,—wrong,—impious.

Such a position many other things hold, besides the Theatre ; but they will not hold them long, and they ought not to hold them now. " The nation and kingdom," saith Jehovah to His " Church," (Isaiah lx. 12) " that will not serve (this is more than to " assist") thee, shall perish ; yea, those nations shall be utterly wasted." And, lest we should suppose that the nations and kingdoms were to serve her in great things, and not in small, the prophet Zechariah (xiv. 20) tells us that, when the families of the earth come up to Jerusalem to worship the King, Jehovah of hosts, the very bells of the horses shall be consecrated to Him there,—they shall be as sacred as the breast-plate of Aaron.

The Editor of the Times admits that such is not the character of the Theatre ; and yet he tells us that he sees " nothing to condemn,"—nothing but *innocence*,—in her doings and influences ! Yea, he sees " much to commend !" Surely the apostle Paul, and the Editor of the Times, must have two very different standards of morality. We have had occasion to admire some of his late articles on idolatry ; and his energetic vindication of " abstract rights," and of the claims of eternal justice, has afforded us gratification, and called for our praise. But here our feelings are painfully arrested, and turned in an opposite direction. The " rights," not of man, but of God—not of imperfect man, but of the infinitely excellent God ; the rights, not of possession, by a tenure of few years, but of that absolute property which is founded on creation ; the rights, not of an inoffensive independence but of a most benevolent and most intimate connexion : these " rights" are invaded ; and he has not raised his piercing voice, nor dealt his withering frown.

12.—THE DISTRICT BENEVOLENT SOCIETY.

The plan of this Association was first suggested by Bishop Turner in 1830. It is a very useful and important one. It is one that all, both Europeans and natives, ought to patronize to the discouragement and extinction of street-begging. The Government has long given Rs. 300 *per mensem* ; but it requires much more than this to fulfill its " benevolent" objects. Sir Jamesjee Jeejeebhoy has lately given a helping hand in this matter. He promises to present the Government with Rs. 50,000, if they will raise their monthly subscription from Rs. 300 to Rs. 600. This is asking a large interest for his money ; but, as the request is coupled with the actual donation of Rs. 57,403 for a suitable building as an Asylum for the poor,—as it manifests a munificence, which it seems well to honor and encourage,—and as

the object to be gained by the doubled subscription is so great and so worthy it has been considered right and good to accede to it in every respect.

The site of the Asylum is near the eastern end of the road through the flats. Preparations are making for the erection; and the completion of it is most desirable. The present huts, especially during the rains, are uncomfortable and unhealthy. Till the building is finished, the Rs. 50,000 will not be paid into the Government Treasury, nor the increased monthly subscription commence.

13.—THE ILLS OF UNADVISED MARRIAGES.

Thomas Holloway, Lance Corporal in H. M. 17th Regiment, is married to Elizabeth Holloway,—lives in wretchedness with her,—believes that she is unfaithful,—and separates from her about two years ago. About the same time he places his daughter, Mary Anne—four years of age—at the Byculla School, where she is well fed and clothed, and instructed. In the absence of the father in Sindh, we believe, and certainly without his knowledge or consent, and also without the consent of the Secretary of the Institution the mother carries off the girl from the school. She is brought into Court to answer for her conduct, and to deliver up the child to those to whom the father committed it. She has no Counsel, but, at the request of the Court, her cause is regularly pleaded by a barrister present. She also pleads herself:—"He has often accused me of being a bad woman," says she; "let him then swear that the child is his."

By a law lately passed, the father and mother of a child have, as we understand, equal rights to the possession of it, till it is seven years of age; and the Judge may use his discretion in committing it either to its father or its mother. In this case the claim of the mother appeared to Sir Erskine Perry, who presided, to have the preponderance: he would not deprive her of her natural rights. And thus Thomas Holloway, resting in the thought that his daughter was well taken care of, and would be so for years to come, is disturbed and distressed by the thought that his daughter is now delivered over to a custody, in which there is no security either for instruction or food or clothes. Such are the dangers and evils of unadvised marriages.

14.—PUNA.—BAPTISM.

"I baptized a Hindu man," writes the Rev. James Mitchell, "on Sabbath the 11th January, named Shiwaram,—who has been here under instruction for nearly a year. He has made good progress, and seems a sincere convert. He wishes to be useful, and I trust, may have grace to adorn his profession."

15.—AHMEDNUGGUR AND SEROOR—THE NATIVE CHURCH.

On Sabbath the 21st of December, seven Natives were baptized by the American Missionaries at Ahmednuggur, two men and five women. The two men belong to villages distant from Ahmednuggur 16 and 36 miles respectively. Most of the women are connections of previous converts.

On the first Sabbath of this month [Jan.] two Natives, a man and woman, were baptized at Ahmednuggur. At the same time the eldest child of one of the Missionaries was received into the Church as a communicant on the profession of her faith in Christ. On the same day, the sacrament of the Lord's Supper was administered, and 58 Native communicants joined in that sacred ordinance.

Summary for 1845. During the year 1845, twenty-two Natives were admitted to the Church by the American Missionaries at Ahmednuggur, besides two others admitted at Seroor. Among the Native Christians two deaths occurred. At the close of the year there were 73 members of the Mission Church at Ahmednuggur and Seroor. During the year 26 children of Native Christians were baptized.—*Dnyanodaya, Jan. 1 and 15.*

16.—NASIK—DEATH OF THE REV. MR. DIXON.

The Nasik Mission has just sustained a great loss in the removal from his labours on earth of the Rev. J. B. Dixon. Mr. Dixon was a very retiring, but conscientious and laborious man. He has left behind him many Marathi translations, especially those of the Pentateuch, and the poetical and prophetic books of the Old Testament.

Mr. Dixon was cut off at Aurangabad, on the 9th of January last, while on a Missionary tour in that neighbourhood.

17.—THE WORSHIP OF KHUNDOBA.

To the Editor of the Dnyanodaya.

Sir,—In that part of Bombay called Kamattipore is a small temple of Khundoba. There, every year, on the day of the full moon of the month *Margshers*, they marry the god Khundoba to the goddess Mharlsa, one of the incarnations of Davee, and observe the four succeeding days as a time of rejoicing. On the 14th of the present month I went to this place and witnessed not only the marriage ceremonies but all the subsequent proceedings.

On the day of the full moon, the chief *Waghya* or devotee, who resides in the temple, performed the marriage in the usual way. On the second day, those who had made vows to Khundoba presented themselves, and in the afternoon, they underwent the operation of *gady bugard*, which is one of the modes of hook-swinging,—the apparatus being placed on a cart, which, with the person suspended in the air by the hooks inserted under the muscles of the back, is drawn several times around the temple. But I need not describe the ceremonies connected with this operation, as a full account of them is contained in your issue of January 15, 1845. On the night of the third day, a ditch seven or eight feet long and about a foot deep having been dug, a fire was kindled in it, and the chief *waghya* having performed *puja* to the fire, all the *waghyas* ran dancing through the burning coals. On the fourth day, all the *waghyas* had a great dinner in honor of the god at which they sang sacred songs accompanied by the usual instrumental music. On the fifth day they made a feast for those who had swung in accordance with their vow, and having beaten them five times with a whip made of cloth and caused them to go three times around the temple, they accompanied them to their houses and there left them, saying, “You have now performed your vow.”

When these things were over I made some inquiries of the *waghya*, who told me that the chief seat for Khundoba’s worship is at *Mallika*, a certain mountain in the Carnatic

“What you have now seen,” said he, “is nothing to what takes place there. There, thousands of people undergo the operation of *gady bugard* in honor of Khundoba. There, they build a huge fire, and not only the *waghyas*, but even other people also run through the midst of the burning coals without receiving any injury,—so great and visible a manifestation does the god there make of his power.” In reply to further inquiries he said, “Those are called *Waghyas* who when boys were devoted by their parents

to the service of Khundoba. And the females, who when young are in like manner devoted to him, are called *Moorlees*. Both of these classes say that they belong to the god, and they maintain themselves by begging in his name. When they meet with any such person as yourself they, in the name of the god, put a little turmeric powder upon their foreheads, and in return ask a trifling present for their support. Jejooree, Palee and several other places are celebrated for the worship of Khundoba. In these places are very many *Moorlees*. These are married to the sword or other weapon of the god, and generally live in the temple. What they obtain they bring to the god, and if they obtain nothing they live on what he provides for them."

I afterwards asked "What is the reason of your being called *waghyas*?" He replied "because we wear the skin of the *wagh* (tiger.) Khundoba is an incarnation of Shiva, and as Shiva went dressed in a tiger's skin, it is proper for us who are his worshippers to do so likewise."

The food which Khundoba likes best to have presented to him is onions and brinjal. He is worshipped principally in the interior, and by the lower castes. The rites of his worship are very wonderful and exhibit great folly.

As you printed the letter of another person describing some things that occurred at this place last year, I trust that you will also give this a place, and oblige,

Yours, &c.

INVESTIGATOR.

Bombay, Dec. 21st, 1845.

18.—THE JEWS IN RUSSIA.

An imperial ukase, dated on the 1st of September last, subjects the Israelites of the empire to a fresh tax, the produce of which will be devoted to the establishment of Jewish churches. The tax is levied upon the wax candles lighted on Saturdays and other feast days. The Jewish agriculturists and soldiers in the army are exempted.—*Nonconformist*.

19.—DEATH OF THE REV. WILLIAM KNIBB.

(*From the Falmouth (Jamaica) Baptist Herald.*)

It is with feelings of the deepest anguish we record the most afflictive dispensation of Divine Providence that has occurred since the commencement of the Baptist Mission in this Island.

Our much-loved friend and fellow-labourer, the Rev. WILLIAM KNIBB, departed this life at Kettering, on the morning of Saturday, the 15th November last, at twenty minutes before 10 o'clock, of yellow fever, after a brief illness of only four days.

It was our melancholy privilege to be present with our departed brother, from the commencement of his last illness, to the termination of his earthly career, and it will afford his numerous friends in this Island and in England, much gratification to know, that all that medical skill and kind attention could do to check the progress of disease, and to allay suffering, was done, and that the end of our lamented brother was emphatically one of peace. He entered into his rest enjoying calm and unshaken confidence in the perfect atonement of the son of God. One of his last expressions, while he yet retained the possession of all his faculties, was, "*A guilty, weak and helpless worm on Jesus' arm I fall.*"

In the removal of this eminent Patriot and Christian Missionary, the Baptist Mission has sustained an irreparable loss; his valuable partner and children have been deprived of a most affectionate husband and father; we have lost a faithful friend; the Churches of which he was the Spiritual

instructor for a period of 15 years, a devoted Pastor; and the victims of tyranny, oppression, and cruelty, an unflinching and eminently successful advocate.

Christians of every denomination will, we are confident, unite every where, as those in Falmouth and its vicinity, have already done, in exclaiming, "A great man has fallen in Israel."

We cannot at present add more, but we hope that a Memoir of our more than Brother—our FRIEND!—will be prepared at no very distant period. Farewell, thou favored of the Lord—farewell, Sainted Spirit—may we meet thee in the Mansions of the blessed.

On Sunday, the following morning, at 11 o'clock, the remains of our beloved brother were carried by six of the Deacons from the Mission House to the Chapel, followed by some members of the family, several Missionary brethren and sisters, the Deacons and leaders of the neighbouring Churches with others, (who had come 30 or 40 miles for the occasion,) most of the respectable inhabitants of the town, and an immense and orderly concourse of people.

As the mournful procession passed along the street nothing was heard but the sounds of suppressed grief; but when the corpse was carried into the Chapel, the vast assembly could no longer control their emotions—they felt that their father and their friend was no more, 'they lifted up their voices and wept.' In a short time silence was restored—when, brother Dendy having engaged in prayer, brother Cornfold gave out that appropriate hymn, commencing—

Servant of God, well done,
Rest from thy loved employ :
The battle fought, the victory won,
Enter thy Master's joy.

Brother Dutton read the 90th Psalm and brother Abbott parts of the 4th and 5th Chapters of the first Epistle to the Thessalonians, brother J. E. Henderson prayed, and brother Pickton then read the Hymn beginning,

"Lord we adore the vast design,
The obscure abyss of Providence."

Brother Burchell gave an excellent address from Revelations xxi. and 4th verse, and brethren Hutchins and Hewett concluded the mournful service. The body was then carried to the grave in the Chapel yard—brother Millard gave out that hymn which commences—

Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To seek a slumber in the dust.

The Rev. David Kerr, (Wesleyan) delivered a touchingly eloquent oration—the Rev. Walter Thornburn, (Free Church) offered up prayer, and the Rev. Jonathan Edmondson, (Wesleyan) pronounced the benediction, when the sorrowing crowd gradually dispersed.

Letters of sympathy and condolence were received from the Rev. Messrs. Blyth and Anderson, who were deeply anxious to testify their respect for our departed brother, by following his remains to the tomb, but were prevented by sickness. A letter also was received from our afflicted brother Tinson, regretting the dire necessity which prevented him from paying the last tribute of affection to the remains of one he had known so long, laboured with so cordially, and loved so well.

NOTICE.

The REGISTER BOOKS OF BIRTHS AND MARRIAGES, in English and Bengali, separately, and a New BENGALI HYMN BOOK, prepared at the request of the "Bengal Baptist Association," may be had on application to Rev. G. Pearce of Intally, or Rev. J. Thomas, Baptist Mission Press, at the following prices :

Register Book of Marriages,	Rs. 4 4 0
Certificates of Ditto,	1 12 0
Register Book of Births,	3 0 0
Certificates of Ditto,	1 4 0

BENGALI HYMN BOOK, in leather,	0 8 0
Ditto half bound,	0 6 0

To meet the circumstances of Native Christians, *half price* only has been charged for the Hymn book. Europeans purchasing for their own use are expected to pay the cost price of one rupee and twelve annas, respectively.

ACKNOWLEDGMENTS.

BENEVOLENT INSTITUTION.

W. F. Fergusson, Esq.	Rs. 50	Hon. Sir T. H. Maddock,	Rs. 20
D. Cowie, Esq.	25	Major Sturt,	10
J. Allan, Esq.	20	Sir H. W. Seton,	25
J. W. Grant, Esq.	25	J. T.	12
A Friend, through J. C. Marshman, Esq.	20	P. Lindeman, Esq.	5
J. Norman, Esq.	20	J. G. Vos, Esq. M. D.	20
J. P. Mackilligin, Esq.	20	W. B.	4
H. Cowie, Esq.	10	R. B.	10
W. Dunlop, Esq.	10	D. Elliott, Esq.	16
J. Lyall, Esq.	20	Sir Lawrence Peel,	100
J. Lyall, Esq., Junior,	10	Colonel Forbes,	10
J. C. Owen, Esq.	8	G. Udney, Esq.	20
Mrs. A. Owen,	8	M. R. Gubbins, Esq., through Messrs. Watson and Co.	250
M. Johnstone, Esq.	10	M. D'Aguiar, Esq.	16

J. WENGER, *Acting Secy.*

COOLIE BAZAR CHAPEL.

Rev. T. Boaz,	Rs. 25	W. B.	Rs. 3
Dr. Maxton,	5	G. B.	2
J. E. Jones, Esq.	5	Capt. Roxburgh,	10
Rev. J. Paterson,	5	A. Belli, Esq.	10
J. Young, Esq.	5	Capt. Boothby,	20
W. J. B.	5	F. Bracken, Esq.	16
G. W. Wright, Esq.	5	W. Byrne, Esq.	5
F. D. G.	3	Mrs. Wood,	6

SEAMEN'S FRIEND SOCIETY.

R. Gubbins, Esq.	Rs. 100
A. Grant, Esq.	150
Mrs. A. Grant,	100

LONDON MISSION.

The Committee of the BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY, offer their sincere thanks to their Christian friends for the prompt manner in which they have responded to the appeal made on behalf of the Mission. They would solicit the aid of those friends who have not as yet forwarded their intended donations. The Parent Society, by the last advices, was indebted to the Treasurer upwards of £17,000. The Bengal Auxiliary, at the commencement of the year, was in debt to the Treasurer upwards of Co.'s Rs. 600.

BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

Cash in small sums at the Anniversary Meeting,	Rs. 445	8	0
R. Gubbins, Esq.	250	0	0
Hon. F. Millett,	200	0	0
R. Trotter, Esq.	100	0	0
G. Edmonstone, Esq.	100	0	0
A. Grant, Esq.	100	0	0
Union Chapel Fund,	100	0	0
W. Muir, Esq.	100	0	0
Capt. Roxburgh,	50	0	0
Dr. Naismith,	50	0	0
J. Lewis, Esq.,	50	0	0
A. Bedford, Esq.	50	0	0
H. Woollaston, Esq.	50	0	0
Rev. T. Boaz,	50	0	0
Collection at Cooley Bazar after the Annual Sermon,	41	12	0
M. Cockburn, Esq., (senior),	25	0	0
S. Ransom, Esq.	25	0	0
A Friend, through J. C. Marshman, Esq.	20	0	0
M. Wylie, Esq.	20	0	0
Major Jenkins,	20	0	0
J. H. Barry, Esq.	10	0	0
H. Dear, Esq.	10	0	0
H. Andrews, Esq.	10	0	0
A. Dribble, Esq.	10	0	0
Mrs. Judah,	10	0	0
G. C. Owen, Esq.	10	0	0
H. Knowles, Esq.	10	0	0
W. Warman, Esq.	9	0	0
C. Grant, Esq.	8	0	0
A Friend, through Mrs. May,	8	0	0

FOR THE ERECTION OF A CENTRAL INSTITUTION AT BEHAWANIPUR.

A. Colvin, Esq.	Rs. 300	0	0	Rev. T. Boaz,	Rs. 100	0	0
R. Smith, Esq.	100	0	0	F. Broadhead, Esq.	20	0	0

APPEAL ON BEHALF OF THE BAPTIST MISSIONARY SOCIETY.

The undermentioned special contributions in aid of the Funds of the Society are most thankfully acknowledged as an earnest of what it is confidently hoped the friends of Missions will do to relieve the Society from its present embarrassments.

Hon'ble F. Millett, Esq.	Rs. 300	0	0
Mrs. Page, (senior),	100	0	0
I. B. Biss, Esq.	100	0	0
James Alexander, Esq.	100	0	0
Dr. Nicholson,	100	0	0
Lieut. F. N. Edmonstone,	100	0	0
J. Lewis, Esq.	50	0	0
C. Tucker, Esq.	50	0	0
W. May, Esq.	50	0	0
J. C. Montague, Esq.	20	0	0
M. Uvedale, Esq.	20	0	0

J. THOMAS.