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A table of contents for the *Calcutta Christian Observer* can be found here:

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NEW SERIES, VOL. VII. No. 76.—OLD SERIES, VOL. XV. No. 167.

THE
CALCUTTA
CHRISTIAN OBSERVER.

APRIL, 1846.

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

CONTENTS.

	<i>Page</i>
I.—Extracts of the Sermon preached on Lord's-day, March 1st, 1846, by the Rev. A. F. Lacroix, on behalf of the persecuted Vaudois Pastors,	225
II.—Extract Regarding the Present Important Crisis in the Church of the Canton de Vaud,	238
III.—The Government System of Education,	244
V.—Journal of a Missionary Tour,	255
VI.—Principles of Christian Alliance,	264
VII.—Aborigines of India,	265
VIII.—The Jesuits,	281

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Death of the Rev. W. Jones, M. A.	299
2.—The United Monthly Missionary Prayer Meeting,	<i>ib.</i>
3.—The Monthly Missionary Prayer Meeting.	300
4.—Juvenile Missionary Meeting at the Union Chapel,	<i>ib.</i>
5.—The Annual Meeting of the Parental Academic Institution,	<i>ib.</i>
6.—New School at Balliganj,	301
7.—Liability of Committeemen,	<i>ib.</i>
8.—The Agra Missionary Society,	<i>ib.</i>
9.—Bombay—The Annual Examination of the Elphinstone Institution, ...	302

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FUNDAMENTAL RULES.

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

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

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

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

April 6th, at the Lal Bazar Chapel.

May 4th, at the Union Chapel.

June 1st, Circular Road Chapel.

} Service to commence at seven o'clock.

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

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

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VII. No. 76.—OLD SERIES, VOL. XV. No. 167.

APRIL, 1846.

I.—*Extracts of the Sermon preached on Lord's-day, March 1st, 1846, by the Rev. A. F. Lacroix, on behalf of the persecuted Vaudois Pastors.*

No sooner had news arrived of the sufferings to which the Vaudois Pastors were subjected, for refusing to comply with the unchristian requirements of their tyrannical rulers, than the sympathies of not a few in this place were stirred up to aid them in their distresses. Some who themselves, not long ago, had been exposed to a similar, but not so painful an ecclesiastical trial, felt at once constrained to come forward to the relief of their suffering brethren: and other Christian friends, actuated by brotherly feelings, concurred in this most worthy movement. Our respected and esteemed fellow-labourer in the Missionary field, the Revd. A. F. Lacroix, himself a Swiss, was requested to plead the cause of his honoured countrymen, before the congregations of the Free Church and of Union Chapel on the first Sabbath of March last. With this request he readily complied; nor without effect. The collection from the Free Church congregation amounted to Rs. 900, which has since been increased to Rs. 1250: and the Union Chapel contribution amounted to Rs. 700, which has since been enlarged to 800. Two hundred pounds, or about five thousand francs, will help to relieve many wants in Switzerland; but the gift will be valued chiefly as a pledge of sympathy, from brethren in a far off foreign land, where the Vaudois Pastors will little expect their cause to be known or considered, much less to be thus warmly espoused.

Mr. Lacroix was urgently requested to give up his very excellent discourse for publication: but we regret to find, that he has only *in part* complied; as our readers will see by the subjoined Notes. These, however, contain the principal part

of the practical appeal; and we trust that this publication of them will have the effect of enlightening many more minds, and exciting an interest in many more hearts, as to the urgent claims of those oppressed servants of the Lord Jesus Christ. The matter is not, in itself, one of Establishments or non-Establishments, of Church or of Dissent; but simply of justice against injustice, of covenant-keeping against covenant-breaking, of spiritual liberty and legal protection against civil usurpation and official persecution. The details may be special—but the principle is general, and the claims are universal. Alas for the cold jealousy that would not help *such* BRETHREN!

“Remember them that are in bonds as bound with them; and them who suffer adversity, as being yourselves also in the body.”—*Hebrews*, xiii. 3.

The preacher pointed out to his auditory—

I.—The duty inculcated in the text. This, he represented to consist,

1st.—In sympathy towards our suffering fellow-men, especially those belonging to the household of faith.

2d.—In fervent prayer for them.

3d.—In active services of benevolence for their relief.

II.—Some motives which should prompt Christians to a diligent performance of the above duty. Among these, he mentioned—

1st.—The fact that we are all continually exposed to trials and afflictions, and do not know but we may soon stand in need ourselves of the sympathy and good offices which we are now required to yield to others.

2d.—That God has engaged, that what we do for others he will accept as done to himself, and will render back to us accordingly.

3d.—The example of Christ and our obligations to him.

The preacher, after treating the above topics generally, proceeded to the more immediate subject of the Vaudois Pastors, and expressed himself as follows.

We shall now apply the foregoing remarks to the particular case of our suffering brethren in the faith, who for the sake of the Gospel have lately been compelled to leave the established Church of the Canton de Vaud in Switzerland. Before, however, entering on this subject, it may not be amiss, for the information of such of my auditors who are not fully aware of the circumstances which led to the secession alluded to, to offer a few preliminary remarks.

You know that Switzerland, or the Helvetic republic as it is sometimes called, is composed of 22 Cantons or districts, some being Protestant and others Roman-Catholic, and moreover

totally independent of each other in every thing regarding local legislation, the administration of justice, taxation, commercial and ecclesiastical matters; so that every Canton is at full liberty in reference to all these, to make and enforce within its own limits, whatever regulations it may deem proper. And, however obnoxious to others, or unjust in themselves these regulations may be, no other Canton has by the Swiss constitution the smallest right to interfere, except (if it chuses) in the way of friendly remonstrance. It would therefore be unfair, whenever any wanton acts are perpetrated by any particular Canton, as in the case of the Canton de Vaud before us, to cast the blame upon the central Government of Switzerland, or upon the Swiss nation at large. The blame attaches exclusively to the authorities of the single Canton from whom such acts emanated;—and within its territories alone can these acts ever be of any force or direct influence.

Up to the commencement of this century, or rather a good deal later, the Canton de Vaud, whose population is almost entirely protestant and adhering to the presbyterian form of Church Government, had, in a religious point of view, sunk as low as it was well possible to do. Nothing remained of religion but the form, and even this was often neglected and unheeded. The reasons that produced this sad state of things were various:—the loose doctrinal views imbibed during a succession of years by the students for the ministry in the Arian and Socinian Universities which they frequented; also, the spread of French infidel principles, which found no effectual opposers in the pastors, themselves in some cases, half-tainted with them, and at all events, exercising but little watchfulness over the flocks committed to their care; and finally, the dissemination of ultra-radical opinions in politics, much resembling those of the Chartists or Socialists of Britain, and exercising all their demoralizing effects on the population.

About 25 years ago, a revival of evangelical religion took place, which commenced chiefly with the students of divinity and young ministers, and has since been steadily progressing; so that there is at present in the Canton de Vaud, at least as great a proportion of evangelical ministers as in any country of Christendom of the same extent of population.

Soon after the revival, the pious ministers, finding the stated hours of public worship on the Sabbath-day not sufficient to do justice to their flocks in the way of instruction and edification, instituted prayer-meetings and meetings for more close communication with their people. This innovation gave the alarm to Government. A persecution ensued, in which the people generally sided with their rulers. After having raged a few

years with great virulence, and several faithful servants of the Lord had been cast into prison or banished, the persecution abated; and up to the present crisis, a tolerable degree of religious liberty was enjoyed, of which the faithful among the pastors availed themselves;—and I am happy to say, their labours of love were rewarded with abundant fruits: numbers were brought to the Lord, who are now adorning the doctrine of God their Saviour by a holy walk, and rejoicing in the hope of the Gospel. The bulk of the population, however, remained indifferent; if, indeed, it did not become still more opposed than it was before to the truth as it is in Jesus.

The Government, all this while, though not opposing the Gospel openly, did in reality continue averse to it, as was plainly shewn when, seven years ago, it took upon itself to abolish the excellent and orthodox Helvetic confession of faith, in direct opposition to the declared wishes and earnest protestations of the Classes, (that is the name given in Switzerland to the General Assembly of ministers)—thus trampling under foot the legal rights and privileges enjoyed by the Classes as an Ecclesiastical body, and opening a wide door for the introduction of every false and pernicious doctrine into the pulpits.

This tyrannical conduct on the part of Government, methinks, ought to have sufficiently opened the eyes of the evangelical party as to its future intentions. However, only six ministers resigned in consequence, one of them that truly good man Mr. Panchaud, since a most useful Missionary and pastor at Brussels in Belgium. The remainder of the clergy continued in connection with the established Church, in the hope that by so doing they would be able to do more good than by separating, and that they would in future be permitted to prosecute their labours without impediment. In this, however, they were grievously mistaken; as, it would appear that nothing was all along waited for on the part of the authorities, but a favourable opportunity to destroy the small remnant of liberty which the ministers enjoyed, and to put an end at once to all evangelical religion in the Canton.

This opportunity offered in February of the past year, 1845. A political revolution then took place in the Canton de Vaud, in which the ultra-radical party carried the day, and proceeded instantly, after desecrating the places of worship and committing every kind of riot, to elect a Government composed of its own leaders,—most of them demagogues in politics and infidels in religion. No sooner were these men in authority, but they laid their heavy yoke on the Lord's faithful servants. In May last they passed a law to the effect, that every pastor of the National Church who should preside at any meeting held

out of the parish churches, and at any other than the stated hours of 10 to 11½ in the morning, and of 2 to 3 in the afternoon of the Sabbath, should be deprived of his salary. A law most iniquitous, as it was evidently designed to hinder all meetings for edification and growth in spiritual religion among the people, and to put an end to all friendly intercourse with pastors not connected with the establishment.

This law deeply grieved the pastors, who saw in it an evident attempt to impede their ministerial usefulness. 223 signed a memorial against it,—but it was not heeded. Three months later, that is in August last, an order came from the Council of State, that the pastors should read from their pulpits a proclamation in defence of the detestable revolution of February, and in praise of the existing Government and the illegal measures it had taken.

Now, not only was this order extremely obnoxious in itself, but most tyrannical, as being in direct opposition to a law of the Cantonal Code, which interdicts all but documents of a religious nature to be proclaimed from the pulpits. 48 pastors refused to read the proclamation, deeming the order an infringement of their constitutional rights, and an encroachment on the spiritual province of the Church. Upon this, they were ordered to be tried for the resistance they had offered to the mandates of the civil authority, by the Classes, their ecclesiastical superiors; but before this tribunal, they were acquitted by an overwhelming majority,—only two or three sycophants of the existing Government voting against them. Exasperated by this resistance of the ecclesiastical body, the Civil Government proceeded to suspend a number of them from the exercise of their ministry, some for a longer, others for a shorter period.

This brought matters to a crisis. The pastors felt that if they submitted, the Church must be thenceforward entirely enslaved and be wholly at the mercy of the Civil Government, and that an infidel government too! They saw that the time had arrived for a final, a united and a determined stand. A meeting of the clergy was held at Lausanne the capital of the Canton, at which 150 ministers and assistant ministers solemnly resigned their connection with the establishment, at the same time expressing their readiness to continue in it provided a full and satisfactory guarantee were given them that Government would in future abstain from all interference in religious and ecclesiastical matters. In this noble determination they were joined by all the students in divinity, who with the generosity of Christian youth have cast in their lot with their faithful pastors.

Upon this, the Government, rather taken aback by the great number of seceders, and with a view to induce the least deter-

mined among them to retract, commenced intriguing with them by circulars, and causing parochial addresses to be presented to them. And it is much to be regretted, though in another sense, perhaps, it is a matter for congratulation, that 40 of the seceders allowed themselves to be thus allured back and joined the established Church again. My last letters, however, inform me that several of these have lately retracted their retraction. But by far the greatest number of the resigning ministers remained firm; so that of 175 having actually parochial charges, only 70 now remain in the establishment. If the licensed young preachers and the students of divinity be added, there are at present, out of 250 ecclesiastical persons in all the Canton, 170, embracing nearly all the men of leading name, influence and character, who have already given in their demission, and it is expected it will soon reach to 200, if it has not already done so.

In order to show you, not only how justifiable but absolutely necessary that separation was, hear what are the sentiments entertained by the present Government of the Canton de Vaud on the subject of the doctrine and worship to be maintained in the Church.

The "*Nouvelliste Vaudois*," the official organ of Government, in one of its late numbers says:—

"In a country where the sovereignty of the people is not a mere empty name, the doctrines preached and the worship performed can only be the doctrines and the worship approved of by the majority. To the people it belongs to settle and fix what doctrines should be preached by the Church;—and for any one to affirm that he has his ministry from heaven, is to say the least, an absurdity. The Church is not an independent power, but altogether dependent on the state, from which it flows, that its very existence depends entirely on the will of the constituted authorities and the dictates of the law of the land."

Now, when a Government entertains such opinions respecting the nature and power of the Church of Christ, I ask you, is it possible for any faithful minister of the King of kings to remain in a Church so enslaved?—No, those who under such circumstances can so degrade themselves, I hesitate not to say are base betrayers of their lawful Lord, and of the interests of the immortal souls committed to their charge.

And as to the estimate which the Government of the Canton de Vaud makes of ministers of the Gospel,—hear how one of the leading members of that Government expressed himself at one of its last sittings:

"You speak of Jesuits, (said he) I maintain that the worst of Jesuits, and those who should be first annihilated, are those

of the *protestant* Cantons,"—meaning of course the faithful preachers of the truth!

The Government, by the very last accounts, is now exulting at the secession, as a means of placing money in its coffers, and has proceeded to re-organise the Church, reducing the number of parishes in the Canton, which amounted to 175, to 80;—assigning two or three to each of the residuary pastors. This measure, even if all these remaining pastors were good and faithful men, will soon tend utterly to paganize and demoralize the population; for even most of the *old* parishes were too extensive for one minister to attend to efficiently;—and what must now be the case, when two or three such parishes are assigned to the spiritual care of one individual? This will give you an insight into the spirit which animates the Government, to whose mandates our seceding brethren were compelled to refuse obedience.

The faithful ministers who have given their resignation, fully purposed when they came out, to establish a national Free Church upon the model of that of Scotland; but it is now extremely doubtful whether they will be permitted to do so, as a persecuting law has already been past by the authorities at Lausanne denying religious liberty to those who have seceded, and directing the closing of the oratoires or places of worship apart from the national Churches,—and even forbidding the presence of strangers at family worship. The people are imitating their rulers, and insulting and threatening in the public streets all those who are known to be true Christians; nay, even more violent measures have been resorted to by the mob, such as wanton attacks of the person, violation of household sanctity and the like; and all this, without the least check from the authorities, who seem on every occasion to take the part of the rioters rather than that of the harmless and persecuted people of God.

The pastors are for the present at no small personal risk, occupying themselves in going from house to house, instructing and comforting those of their former parishioners who are still adhering to them, and administering the Lord's Supper to as many as the dangers of the times permit to come together.

I need not say, after what you have heard, that all these faithful servants of Christ have been compelled to leave their homes and their all; and that too at the beginning of a Swiss winter, equalling in severity that of the northernmost regions of the earth. It is even said that greater severities will be practised towards these noble and disinterested men. The Council of State profess to take away entirely their ecclesiastical character; and it is rumoured, that in consequence, all the pastors who have not reached the age of 45, are to be incorporated in the militia.

“In truth” (says one of the late Geneva periodicals when speaking of these acts of the Vaudois Government) “we cannot believe that these things are true; and in spite of evidence, we seem as if we were recounting the ravings of madmen!” But my friends, there is nothing surprising in this; for is it not a fact that true liberty, and religious liberty in particular, do *always* find their grave when demagogues and infidels, who make such boast of liberal sentiments, have the ruling power vested in their hands?

Most of the seceding pastors will of course, to all probability, have to expatriate, and to seek in other lands a subsistence for themselves and families in any way which the good providence of God may open to them. Like Abraham of old, they will have to leave their country and kindred not knowing whither to go. But the God of Abraham will go with them! He will never forsake those who on account of their attachment to him, have made so many sacrifices, and who are even willing to lay down their lives for the Gospel should their Lord require it!

Now, my hearers, *these* are the men on whose behalf I entreat your sympathy, your prayers and your active services.

(1.) I ask for them your *sympathy*. And it is doubly needed; because they meet but little in their own country and among their own people. The disruption in the Canton de Vaud, as you have heard, has this great distinguishing feature from that in Scotland, that a large proportion of the people have not gone out with the ministers; nay that the masses are violently opposed to them. Place yourselves then in the circumstances of these good men, and I doubt not your liveliest sympathy will be excited.

Consider for a moment the state of the pastors of the Canton de Vaud at the present time. A single pastor with his wife and family, about to leave his comfortable home in which he had lived for years in peace,—the flock for whose spiritual welfare he had laboured, preached and prayed,—and to cast himself entirely upon the providence of his heavenly Father, who feeds the ravens when they cry, and by whom the hairs of the head are all numbered: all this truly presents a spectacle of suffering. That suffering is increased, if, instead of finding his parishioners deeply sympathizing with him under his afflictions, and ready to follow him, the great mass, led away by infidel sentiment and revolutionary violence, join the company of his enemies. But let there not be one or two, or a few pastors in such a situation, but one or two *hundred*, containing men with grey hairs on the border of the grave, who have spent all their strength in their Master’s service,—men in the prime of life,

with numerous families depending entirely on them for their support,—and young men who have just attained the independence that enables them to support the aged relatives to whom they had been under the deepest obligations all their lives !

Here then there is a large amount of distress ; and the trial is greatly increased by the general hostility and opposition of Society,—by the dark cloud that hovers over the Church of their forefathers,—a Church which after remaining since the reformation seems about to be destroyed, and by the uncertainty that casts its flickering shadow over their future lot ; so that they may be speedily driven from their own country, to which as Swiss they are ardently attached, and obliged to fly for shelter to other lands. Doubtless God can support his people under such affliction ; but the affliction nevertheless will be deeply felt. And when we consider that it has been encountered for their Master's sake, and while pursuing the path of duty, it demands the deepest sympathy from all the servants of God.

And will you, my friends, withhold that sympathy ? O, No !—you have not so learned Christ. I know your hearts will bleed for the sufferings of your brethren in the faith ; and the intensity of your feelings will prove the intimate union which exists between the members of Christ's true Church, and which knows of no difference of language and country, but views all who are the Lord's as members of the same body,—one of which cannot suffer without that all the others be immediately and painfully affected !

(2.) But O ! let that sympathy prompt you to use all available means for the alleviation of your brethren's sufferings. Let your hearts be lifted up in *earnest prayer* to Almighty God, that he will strengthen his afflicted servants in their heavy trials, and care for their families, their wives and little ones,—that he will console them,—that he will grant them the grace to endure faithfully to the end ; so that they may testify boldly for the truth amidst the crooked generation among whom they are living. Pray for them that they may always possess the harmlessness of the dove, but also the wisdom of the serpent. Pray for them that they may be enabled to render good for evil to those who hate them and persecute them ; and that they may always let their light so shine before men, that seeing their good works they may glorify their Father who is in heaven. Pray for them that they may be united among themselves, and that no root of bitterness may spring up amongst them. Pray also that God will so control the evil disposition of their enemies as to enable his servants to form a Church in their own land, through which they may still proclaim the truths of the Gospel to their countrymen, and continue a means of comfort

and edification to those members of their flocks who have remained faithful to the truth, and have not forsaken them in the hour of their adversity. And if for wise reasons, the Almighty should see fit not to grant this petition, O! pray that he will in his Providence, overrule the evil which has happened for good and for the furtherance of his cause on earth. Pray to him that these good men may find other spheres of labour where abundant opportunities will be given them to glorify their Saviour, and to bring many to a knowledge of his name.

And, indeed, I am not without great hope that this will be the case. Since several years there has been an awaking in neighbouring France among the Roman Catholic population; but efficient preachers and pastors were required to carry on the work. Who knows but the Lord may have permitted this persecution in the Canton de Vaud, as a means to supply the spiritual wants of France? Who knows but the Vaudois pastors, persecuted in their own country, may go forth into that kingdom whose language is the same as their own, and preach every where the unsearchable riches of Christ, even as did of old, in Phenice, Cyprus and Antioch, the Christians of Jerusalem, who were scattered abroad, upon the persecution that arose about Stephen?

Pray that this may be their case. Let your intercessions for these good men be made daily, let them be done fervently. They will avail much. Remember that when the Church prayed for their afflicted brother Peter, whom Herod had cast into prison,—even an angel was sent in answer to their prayer to save the Apostle out of the hand of his enemies. The Lord's arm is not shortened since those days! His own faithful disciples are still as dear to him as they were then, and he will assuredly interpose for them. In all their afflictions, he is still afflicted, and he that toucheth them toucheth the apple of his eyes. O! plead these promises in their behalf, and the Lord will hear your supplications and give an answer of peace and save his own servants!

(3.) Do permit me lastly to intreat your *active services* on behalf of these suffering brethren.

Sympathy and prayer they require and I know they will receive these at your hands; but more is needed. Most of these good men, I can tell you, are poor, and had nothing to subsist upon but the income attached to their parishes, which averaged from 40 to 80 pounds a year.—Figure to yourselves now the distress into which many must have fallen, deprived of this income and cast upon the wide world with their families. I will, as a specimen, mention the case of only one of these excellent men, as described in a late letter from the Rev. Andrew

Gray, addressed to Dr. Chalmers and dated Lausanne, the 13th December, 1845.—Mr. Gray says,—

“ Many noble instances of self-denial and faith have occurred. By way of example it was related to me that there was a minister, of a disposition naturally diffident and reserved, who kept much aloof from his brethren during the earlier stage of the struggle, and never said what he would do, or what his opinion was, and did not go along with the rest in signing the deed of conditional demission. When the 4th of December, (the final day) arrived, this pastor, so distant and unobtrusive, subscribed and gave in a demission of his own. He did this although he had not more than 20 francs in the world (8 Rupees). His wife was in despair!—she said she would not, she could not leave the parsonage house. What was to become of her children? The pastor took his wife and children to the house of another pastor, his father-in-law, who had not come out, and said, that he could easily find means of supporting himself if he (the father-in-law) would shelter his daughter and her little ones. This was refused, and the daughter and little ones were sent to the door. Now, the Government’s first circular came, urging the pastor to withdraw his demission and retain his living. He resisted the temptation, and answered that he could not in conscience go back. The committee of Lausanne for the relief of the seceding pastors, hearing of his case, and knowing the pastor’s poverty, voted him about this time a donation of 200 francs, that is 8 pounds 6 shillings; but the party whose duty it was to inform him of this, scrupled to tell him before he was cut off by the Government, lest an improper motive should influence his conduct. So the poor pastor had to struggle on with no hope but in God. His wife’s distraction became greater than ever, and the final circular of the Government which was to cut him off reached him. Satan, it is evident, was sifting him as wheat, having been permitted to do so; but the Lord had prayed for him and his faith did not fail. He has left his church, left his parsonage, giving up his living, and his soul is at peace.”

Now my friends, from my personal knowledge of the country, I am certain that this is by no means a solitary or a singular instance. Numbers are in the very same circumstances as this good pastor. And, with this before our eyes, shall we, many of whom the Lord has blessed with an abundance of this world’s goods, remain insensible to the wants of our suffering brethren who for conscience sake have given up their all?

Ah! remember the primitive Christians. How must *they* have been bound heart and soul to their needy brethren, when in order to relieve them they sold even their lands and houses!

—And though Providence does not in these times call us entirely to give up our possessions; yet surely it is always our duty and will be our highest interest to bear in mind that we are not original proprietors of what we possess, but stewards who are to manage what is entrusted to our care for the honor of our great Master and the good of his family here on earth.

Perhaps some of you have aged parents now spending the evening of their days in ease and affluence,—or you have a tenderly beloved partner accustomed to the comforts of life,—or dear children who are supplied abundantly with the food and raiment suitable to their tender age, or enjoying the means of a liberal education designed to make them useful members of Society and of the Church of Christ. Suppose for a moment that all these dear relations of yours were, through adverse circumstances, on a sudden deprived not only of the comforts of life but of the very means of subsistence,—without home, without food, without shelter and having to trust only to the mercies of a hard-hearted world! How would you feel? Does the very thought of such a calamity not fill your souls with anguish altogether unutterable?—And would not your hearts burn with gratitude to the benefactor who in such a trying season, stretched out a benevolent hand and rescued those so dear to you from misery and want?

O! then, my friends, *do unto others what ye would wish that others would do unto you if you were placed in their circumstances.* An excellent opportunity is now offering for you to do so. In the Canton de Vaud, in Switzerland, many a grey-headed old man,—many a venerable matron,—many a delicately brought up wife,—many interesting children, are at this very moment in the precise circumstances in which I merely supposed those beloved relations of yours might be;—and will you not stretch forth to them a hand of mercy, especially when you remember that they are enduring these sufferings on account of their attachment to the blessed Saviour, who gave his own life to rescue you from eternal ruin?

Finally, let me remind you that by your exercise of love to these foreign afflicted brethren, *you will cause God to be glorified, and the Gospel to be greatly recommended.*

To you, my hearers, who are taking such a lively interest in missions—that great means of glorifying God, such a consideration cannot but be of great weight. The present state of affairs in the Canton de Vaud offers an opportunity seldom met with to shew to the world what Christianity really is, viz. a living principle prompting to every good word and work,—faith operating by love!

If those whose distresses you are called to compassionate, were your own countrymen, men speaking the same language with you,—your acquaintances, or standing in other near relations to you,—the world (though unjustly) might ascribe your benevolence, at least partly, to self-interested motives. But O ! when it sees you taking a lively interest in utter strangers, merely because they are Christ's own people,—will it not be compelled to acknowledge that there is more in Christianity than it fancied ?

When the world sees you feeling acutely, praying for fervently, and relieving to your utmost power with your earthly substance, men utterly unknown to you, and of different habits and customs from yours,—men living in a country and speaking a language different from your own, for no reason but *because* they are the children of the same Father in heaven, the redeemed of the same Saviour ! When the world sees that let a Christian but be touched on the borders of the Lemman, and immediately the cords with which he is bound to his brethren in the faith, will vibrate even to the very banks of the Ganges !—Will the world, I say, when seeing these things, not be constrained like of old, to cry out—“ behold, how these Christians love one another.” And may the manifesting of such dispositions on your part, not fasten conviction on the enemies of the truth,—strengthen the wavering,—cause God to be honored,—and promote the kingdom of that Saviour whose advent into this wretched world was proclaimed by the heavenly host as one bringing peace on earth and good will towards men ?

But I have done. I fear I have trespassed too long on your attention. And yet, I am confident you will forgive me. As a fellow-Christian of these suffering brethren,—a countryman of theirs,—a personal acquaintance of many of them, my heart was full when pleading their cause before you. I now leave their case in your hands !—May the good Lord who has said that *it is more blessed to give than to receive*, incline *your* hearts to respond cheerfully and cordially to the calls that have been made to you on behalf of his afflicted people in Switzerland. And may the same Lord, who has promised, that *even a cup of cold water given to one of his disciples, shall not fail of its reward*, recompense into your own bosoms, the kindness which you shall show to his servants ; and repay by abundant blessings, temporal and spiritual, in your own persons and in your families, the good you shall do in his name and for his sake to those excellent and faithful men of whom it may well be said *that the world is not worthy* !—Amen and Amen.

II.—*Extract Regarding the Present Important Crisis in the Church of the Canton de Vaud.*

FACTS CONCERNING THE CHURCH-MOVEMENT IN THE CANTON DE VAUD AND DISTRESSES OF THE PASTORS.

The following Circular was sent to every minister of the Free Church in Scotland to be read on Sabbath, December 9. As it contains some very interesting information, and shows the manner in which the Free Church regards the Swiss Disruption, we present it to our readers and add some information which has since reached this country, furnished to us by a highly respected correspondent.

GLASGOW, *November 29, 1845.*

REV. AND DEAR SIR,—I have been requested, as Convener of the Committee for corresponding with Continental Churches, in connection with the great religious movement in Switzerland, and in prospect of the religious services appointed for the 7th December, to make a few suggestions, which, with God's blessing may be useful to the brethren. They are designed as mere hints, and have not appeared in any *public* form. It is hoped that the necessary haste with which they have been thrown together, in order to reach the most distant parts of the country in time, will be received as a sufficient apology for their imperfection.

I am, reverend and dear Sir, your's faithfully,

JOHN G. LORIMER.

1. Switzerland is eminently important as the scene of an evangelical movement. From its position and population it is fitted to exert a strong influence on Italy, France, and Germany. On its territory, though limited, the languages of these different countries may be said to meet. With a population (2,200,000) somewhat less than Scotland, Italian is spoken by 124,000; French by 500,000; German by 1,560,000. According to religious denomination, 870,000 are Roman Catholic, 1,300,500 are Protestant. It is an interesting circumstance, that nine Protestant congregations are Italian, thus opening the door into Italy.

2. The Canton de Vaud, which at present earnestly calls for the intercessions of the faithful, forms part of French Switzerland. With the exception of about 3000 persons, the whole canton, embracing a population of 183,000, is Protestant. About twenty years ago it had sunk as low, in point of religious doctrine and practice, as any of the Swiss provinces. A leading pastor published a laboured apology for ministers spending the evening of the Sabbath in card playing. The Spirit was pleased, however, by humble instrumentality—the dispersion of tracts by a lady, one of which was carried into the college of Lausanne—to awaken a revival of evangelical religion. Fierce opposition followed, in which the populace sided with the rulers: still the good work went forward, and has never since entirely ceased. At present it is usually estimated that above two-thirds of the pastors (172 in number in all) are Evangelical. In Lausanne, the capital, all the ministry, as also all the professors of the college, belong to this school. It is worthy of notice, that there is no district of the Continent, as a whole, where, amid many difficulties and defects, Evangelical religion is more generally

diffused. Hence, after Scotland, it is the first scene of a Disruption. True religion and true views of the Church of Christ go together.

3. Though the National Church, by its constitution, be unquestionably Erastian, yet, in the wonder-working providence of God, a series of events have been allowed to occur, so outrageous in their nature as to compel the faithful to withdraw—a pleasing example of how the great Head of the Church may find means of conducting his people out of Churches the most hopeless of favourable change. The disruption in the Vaudois Churches, so far as the tidings have arrived, is most marvellous, plainly marking a divine hand. While it has been most rapidly matured in the course of a few months, it has surpassed not only the expectations of the most sanguine friends on the spot, but has greatly exceeded in proportion the results of its pioneer in Scotland. At present, out of 250 ecclesiastical persons in all the canton, 170, embracing all the men of leading name and influence, have already given in their demission. It is expected the number will soon reach 200, if it has not already done so; while *all* the students of divinity, with the generosity of Christian youth, have cast in their lot with the faithful pastors and probationers—a pledge that the work is not to perish with the existing generation. It may be added, that the official documents of the Church, to the Council of State, and to the people of the parishes, are nobly drawn, indicating clear views of divine truth, firm resolution, and a warm and elevated piety. Surely it is impossible not to praise the Lord with grateful joy for the moral spectacle of so large a body of men, embracing aged pastors, the fathers of large families—youth exposed to the temptations of the world—all leaving their pleasant homes, and the tabernacles in which they worshipped, at the approach of a Swiss winter, and in the face of unknown trials (some deeply menacing), going forth at the voice of Christ, ready to bear his reproach. The spectacle is God-glorifying, far beyond the magnificent scenery of their native country, and should be hailed with sympathy and love, and every appropriate encouragement.

4. Unlike some religious movements on the Continent, which, however important, are for the present mingled in character, that of the Canton de Vaud is strictly Evangelical. Such is the solemn testimony of the sufferers themselves, and the fact is proclaimed by the crime for which some of them suffer—the crime of holding prayer-meetings at hours not canonically recognised by the State. The ground of disruption is substantially the same as in the Scottish forerunner—the Erastian interference of the State in matters strictly religious. For several years there had been serious encroachments on such liberty as was possessed, particularly the abolition by the State of the Helvetic Confession of Faith. The hesitation of the Evangelical party to follow out the plain path of duty to which that deed pointed, only exposed them to fresh insults, till to hold prayer-meetings at uncanonical hours—to exchange pulpits for a day with a brother—not to read political proclamations from the pulpit—all became State crimes. It is an instructive lesson that such violent Erastian proceedings were the doings of a Government which represented the friends of civil freedom: showing how little the truth or kingdom of Christ has to expect at the hands of any merely political

parties. The Vaudois who have withdrawn from the Church of the State have not abandoned the principle of national homage due to Christ—they continue as warmly attached as ever to the martyr-Church of their fathers. Surely they are entitled to the more fervent sympathy and more earnest intercession of the Free Church of Scotland, which, in this respect stands on the same footing with her Swiss sister.

5. In addition to the many fresh lessons which the events in Switzerland impressively read to us of the power, faithfulness, and grace of God, and of our corresponding duty, with the blessing of the Spirit, the most important benefits may be expected from the Vaudois movement at once to the present and unborn generations. A testimony to religious principle and the honour of Christ is *urgently needed* in Switzerland. Socialism, Infidelity and even Atheism, have apostles, and are openly avowed, and widely embraced by multitudes in the humblest classes of life. The Christian ministry is extensively denounced as mere priest-craft. Popery grows apace, numbering, within the present century the addition of nearly a *third* to the inmates of its monasteries and its nunneries.

Besides a testimony against evil, positive blessings may be expected. A favourable opportunity is presented for organizing a National Church on strictly scriptural principles of government and discipline, instead of the present unhappy arrangements under which free synods, an eldership, a deaconship, and discipline, whether respecting pastor or people, are all alike unknown. The spirit of propitious change, too, will not be confined to the Canton of Vaud. Already there is an earnest application for information respecting the Free Church of Scotland in German Switzerland. Many pastors sympathize with its progress. Steps must be immediately taken to meet their desires; while the advantage to the interests of Evangelical religion on the Continent generally will be incalculable, when the Christians of Britain shall be able to labour, through the instrumentality of free Continental Churches, without being exposed to the hazard as at present of seeing all the fruit of their toil blighted and spiritually extinguished by the State. In this way it may be hoped that the Evangelical revival appearing in various quarters of the Continent at the present day, instead of soon being brought to a stand, may, by the blessing of God on rightly constituted Churches, be indefinitely perpetuated and enlarged. Among other advantages, too, the likely gain of Christian Union, both at home and abroad, should not be overlooked. Common objects of sympathy and interest in Switzerland will tend to unite Evangelical Christians at home, while the sight of union in Britain will tend to draw the Christians of the Continent together in the bands of truth, and love, and common labour.

Various additional points of interest might be suggested, such as the friendly relationship which subsisted between Scotland and Switzerland of old—the days when above 40 Scottish ministers assembled at St. Andrews to go over the Confession of Faith of “Zurich, Berne, Schaffhausen, St. Gall, the Grisons and their confederates, Mulhausen and Bienne”—a document which, being reviewed, commanded not only approval, but exceeding commendation of every chapter and sentence from our Scottish forefathers. Reference, too, might be made to the connec-

tion between the Scottish and the present Swiss disruption—the wonderful points of resemblance and points of contrast which, mutually illustrating, enable us better to understand both, and the pleasing prospects of intercourse between the churches in the future ; but on these we must not enter, any more than on the interesting inquiry how the land of Knox and the land of Calvin should be the first, and almost simultaneously, to supply the materials of a strong religious testimony at the distance of centuries.

We conclude with one or two sentences from private letters of the Rev. M. Descombaz of Croisettes, near Lausanne. The heaviest punishment inflicted by the civil power has descended on his head. On the day after the sentence of suspension from ministerial functions for a year had been pronounced, he wrote to the Committee of the Free Church of Scotland for Foreign Correspondence in these terms. This was prior to the noble movement of the 11th and 12th of November : “ The crisis at which we have arrived is most grave. Attached to the Nationalist principle, we shall defend to the last the rights of our Church and the freedom of the ministry, but we cannot allow ourselves to be enslaved. Thanks be to God, *many* of our brethren (would I could say *all* !) are resolved to abandon their places in the Church of the Government, rather than be unfaithful to our Master. The people in the parishes in general continue indifferent to ecclesiastical affairs, through a fault in the institutions, and will not join us in our withdrawing. The faithful alone will follow us. *But we must look to duty before every thing.* We know that our brethren in Scotland pray for us—that they sympathise with us. O that they would seek still more that the Lord would give us to be united in the truth, and for the glorious cause of our Lord and Saviour Jesus Christ.

Again, addressing an assembly of his ministerial brethren, who acquitted him of censure, the same honoured pastor exclaimed : “ We cannot separate our rank as ministers of the Gospel from that of pastors of the National Church—nay, we put the latter below the former. We have received a higher commission than that of the Council of State. What ! we, ministers of Jesus Christ, are charged to preach the Gospel. Are we not to perform our work as often as we are called thereto ?—as often as the Lord gives us opportunity ? Ah ! gentlemen, it is not we alone that are here on our trial—it is you. It is the ministry of the Gospel altogether. It is the most sacred liberty—religious liberty. It is the Gospel of our God. Let men, then, beware : the highest interest is at stake. You are about to fix the religious destiny of your country—that of your Church ; for if the liberty of its ministers be attacked, it is itself assailed.

“ My dear colleague has spoken of unjust prejudices against our prayer-meetings—he has even related those with which he himself was formerly imbued. I must make the same confession. There was a time when I partook of the same errors ; but, thanks be to God, since the day that I believed and received the truth, I have felt the need of labouring with my brethren in all religious meetings for the advancement of the reign of Christ. To me this is an imperative duty and nothing in this world shall make me renounce it.”

Such is the martyr spirit of the men for whom our sympathies and prayers are now asked—can they be withheld?

Since receiving the above, a letter has arrived from the same excellent pastor, dated 20th of November, being eight days after giving in his demission, in the course of which he says: "Besides the seceding party there only remain 60 ecclesiastics, of whom many are incapable of executing the ministry, or are barely orthodox. Thus *more than three-fourths* have broken off their connection with the State, which prepares to commence a violent persecution. It is about to oppose all free religious services, even those which existed previously to the 11th. In the meantime, the General Assembly of the seceding pastors has nominated a commission of seven members, who, with the addition of laymen, will prepare a plan of organization for the Free National Church. This is our present position.

"The seceding pastors leaving their manses will remain as much as possible in their respective parishes, and form their flocks independent of the state. This last matter is the most difficult, owing to our flocks being little prepared for this system. Dissent has already carried off the best disposed of the people, and they are not likely to re-attach themselves to us. The future is in the hand of the Lord. We do not see it to be our duty (at least that is my opinion) to abandon the country. There is more need than ever for the zeal and devotedness of the faithful pastors. If our Master indicates that he calls me elsewhere, I shall go with joy. For the present it is most important to re-establish the Church on a different foundation. The days of the 11th and 12th will be ever memorable. The Lord has powerfully sustained and strengthened his servants. In renouncing the salary of the State, we have re-acquired the liberty of the Gospel ministry. The greater number of us can expect daily bread for ourselves and families only from the faithfulness of our God. I have made with joy the greatest sacrifices which I could make of temporal things. But will the Lord abandon his children?—will he not rather supply us with new proofs of his love? The work of release from bondage (*affranchisement*) is only begun. The struggle goes on most nobly. (*La lutte s'engage de plus belle.*) Pray then, dear brother, pray that your brethren of Vaud may hold firm—may be faithful, and that our country may receive a new and abundant outpouring of the Spirit from on high, and that the dry bones may live."

A most interesting and important part of the work remains still future, viz., *the amount of adherence among the people*. This cannot be known till after the 15th of the present month. The tone of the letter, though not sanguine, is not desponding. Let the Free Church of Scotland in this behalf help their brethren of the Canton de Vaud. The Lord has all hearts in his hand, and may make the very self-denial and faithfulness of the pastors, directly as well as indirectly, the means of conversion to multitudes who have hitherto been insensible under all their preaching and prayers.

P. S.—Since the above was written, further accounts have arrived, from which it appears that the State is greatly embarrassed with the extent of the movement—that it has applied in vain to the probation-

ers to take the vacant places of the pastors—that great provisional powers have been asked by the Executive from the Grand Council, to meet the emergency, and have been granted—that no concessions have been made to the Church, but that an effort is making to divide the faithful. Those who are supposed to have been carried away by sympathy have an opportunity of returning, if signified in forty-eight hours. It appears that the pastors are not to be allowed to delay their separation from their churches so long as the 15th. Surely these facts call the more loudly for our intercessions.

In consequence of the full powers given to the Executive by the Grand Council, the demitting pastors are in serious apprehension that they may be prevented by the hand of power from forming a Free Church at all. In these prospects, one of the number writes, under date 19th November, to British Christians: “Pray for us, brethren, that all this which is done against the glory of God and the advancement of his kingdom, may be overruled to the glory of God and the promotion of the kingdom of Christ. Pray for us, that the spirit of wisdom, peace, strength, decision, love, zeal, may be abundantly shed into the hearts of God’s people in our land. Pray for us, that the Prince of Peace may keep us in peace outwardly and inwardly. It is the cause of God, of Christ, of the Gospel, of religious liberty, of true morality, of all that is dear and sacred here below, which is artfully, strongly, perseveringly threatened by all these measures. We know who it is that reigneth; but we may have to pass through I know not what. God only knows. *Let him only make us and keep us faithful, and all will be well.* I commend myself, my brethren in the ministry, the Church in our land, our beloved country itself, to the prayers of our Christian friends in Britain of every denomination. In such times there are no denominations but two—*for God and against God.*”

Still more recent accounts than are referred to in the above statement indicate that “the effort which was making to divide the faithful” has been so far successful. The Rev. Mr. Scholl of Lausanne, one of the most conspicuous men in the movement, has written to the Convener of the Free Assembly’s Committee, of date December 1, that, caught in the snare of the State, which with one hand held out an invitation, and with the other the sword of persecution, thirty-three had retracted their demission, and that he feared others would be prevailed upon to do the same. This is much to be deplored, not on account of the ultimate triumph of the cause of Christ, which cannot be hindered by it, but—1, On account of the unhappy men themselves, who will not only be degraded henceforth in their own eyes, but be made the slaves of an irreligious and Infidel Government, which will rejoice to humble them. 2, Because, meanwhile it will in all probability lead the State to be more oppressive to the faithful who stand firm. They will naturally say: “If so many who promised strength have been broken down, why not others? why not all? Add to the pressure, and they will all give way.”

Mr. Scholl has no fears but that the great majority of the large number who have demitted will retain their stedfastness; but their case is one demanding deep sympathy and persevering intercession on the part

of all true Christians in this country. They are evidently at the beginning of fierce persecution, if it has not already commenced; and they may need something more than sympathy, counsel, and prayer. When the time arrives, we are sure that nothing will be wanting; meantime these are the best preparations for all subsequent steps. We hear that the Government has just passed an enactment, that any minister opening a place of worship to preach in, or any one supplying him with such a place, is immediately liable to a fine of 2000 livres Swiss. Who could have expected that matters were to proceed to such an extremity as this in three short months. Where is the fancied security of Europe?

The latest tidings of the Canton de Vaud which have been received bring down the history of the work to Saturday last. At that date, the retractions amounted to about "forty"—an ominous number—but fresh demissions were coming in, and in several cases there had been retractions of retractions; in other words, some had recalled the hasty retractions which they had made, and stood again with their demitting brethren. It was stated that the theological professors of Lausanne College were about to send in their resignations, in order to join the faithful. Thirteen hundred in the same town had sent in a letter of sympathy and adherence to the pastors. At Vevay the municipality had lent a place for divine worship; and at Echallens, the whole service went on as before. The only change was in external place.

The executive, however, has also taken its ground, and has issued a decree shutting up the Oratoire at Lausanne, and threatening to close all the places of worship not connected with the State.

Very serious as the condition and the prospects of the friends of the Free Church in the Canton thus are, there is no ground for despondency, even though the case of resiling were far more numerous than they are. There can be no question that there will be a noble testimony for the truth and the kingdom of Christ to the last. Let God's people in Scotland be abundant in prayer, and no one can anticipate what may be the result. The Lord may help, and that right early.—(*Extract.*)

III.—*The Government System of Education.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—As the author of the article on the Government System of Education, which appeared in your February number, I beg your permission to make some remarks in reply to J. W.'s notice of that article. In doing this I shall endeavour to imitate his example of calmness and candour.

Had I written against the Government system as one fit only to be destroyed, and to which no sort of reform could be applied with a just and reasonable hope of securing for it the approbation of Christian men, I should not have been at all surprized at J. W.'s observations. But, in fact, I dealt with the Government system as it now exists and is

now administered, and confined myself to a denunciation of the principles on which it is now founded, and of its present detailed arrangements. With any future or possible system of Education, I had nothing to do. I am therefore surprized at meeting J. W. as an opponent. He comes forward to express disagreement with what I have written, although he confesses that Education without religion is something "essentially defective;" although he thinks that the Government "ought not to connive, as it has connived, at instruction in Hinduism;" and although he thinks it has acted blameably "when under the plea of providing for instruction in history and English literature, it has diffused infidel and immoral sentiments." He says further, in allusion to the conduct of Government, that "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." He declares that he does not concur in the opinion that if the Government were to teach Christianity, there would be (as the advocates of the Government system usually contend) a rebellion; and he believes that Government might do more for Christian Education than it is doing at present.

Now I must be allowed to say, that I think that J. W. holding these views, has more differences to settle with the Council of Education and the Government, than he has with me. If the alterations he suggests were made in the Government system, if the evils he condemns in it were removed, and I, notwithstanding, still continued to denounce it, then indeed I might expect to meet J. W. as an opponent; but as the case stands at present, I am surprized to find him coming forward as an advocate of the Government system.

J. W.'s defence rests on three distinct grounds; first, "he is 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 kept in ignorance." For this reason and on account of the temporal advantages of education, he thinks the present Government system of Education a benefit and not an evil. Secondly, he defends it because a Christian education could not be substituted without injustice; and thirdly, because such substitution is *impracticable*. I will endeavour to meet him on all these grounds successively, but first, let me clear the discussion of some unnecessary embarrassment.

Firstly then, I premise, that I have not contended that "religious instruction" in the ordinary sense, should be given at Government schools. All I have contended for is simply this: that instruction should be given in the evidences of Christianity, to such as were willing to receive it.

Secondly, I am not opposing all Education when I oppose the Government system. I am sure that J. W. does not think that the only choice is between giving the present students at the Government schools an unchristian Education, or none at all. I have been represented by a correspondent of the *Hurkaru* as contemplating this dilemma, and deciding for no education. But in truth I never have

considered that if the Government were to alter its system, it would have less pupils in its schools, and of this, at least, I may be confident, that if all the Government schools were shut up, not a single twelve-month would pass, before all its pupils would seek education elsewhere, and many of them in Christian schools. This is no new thought, for in my former article, after shewing that there are now about 15,000 youths under instruction in this Presidency, I asked "Is the Education by Government, of some four or five thousand youths, an object of such vast importance to the empire, that we must consent to its accomplishment by a system, which shall send forth just so many intelligent and elated infidels?" And in another part, I strongly insisted, that if the Government were to change its present system, youths would still flock to its schools. It is therefore evident that I am not opposing all education when I oppose the present Government system.

Thirdly, as to policy, J. W. says, that I argue for a Christian system of Education as a means of checking the growth of disaffection; and he adds that he was "truly grieved to find such a sentiment expressed." I think if he will do me the favor of reading my article again, he will own that such a sentiment cannot be found there. I contended for the reformation of the present system of Government on far higher grounds than those of mere worldly policy. I regard such a reformation as a sacred duty. What I said was, that the Government rested its defence partly on the ground of policy, but that was untenable, and that its present system of education was impolitic rather than politic. More than this, J. W. will not discover in my article.

Lastly, I premise, that in condemning the Government system of Education, I condemn no particular individual connected with it. I expressly admitted before, and I repeat now, that many excellent persons have been induced to connect themselves with it. To their own master they stand or fall; I am not their judge. They have acted with good intentions, but I think that if they had unanimously been firm, or would now unanimously agree to oppose the Government's present system, they would do much more good than it is possible for them to do by any other means. But while I carefully abstain from saying any thing against the motives of the persons to whom I refer, I claim still the right of speaking of the Government, as such, as its conduct in this matter deserves. Stronger language than I have used already on this subject I cannot use, and that language I will not retract.

I come now to the three grounds on which J. W. seems to have rested his defence of the system which I condemn. The first is, as I have said, that even such an education, as is called, ungodly, is beneficial rather than injurious. I meet my friend at once with asking, What sort of defence is this? Suppose the system were decidedly and unquestionably beneficial,—what then? We may not do evil that good may come. J. W. admits that any system of education from which religion is excluded is "essentially defective;" and he has pointed out peculiarities in the Government system which are characterized by him, not merely as singular but also as sinful. I feel myself relieved, therefore, from the necessity of discussing this point any further. I am at

liberty to stop here, and to repudiate the Government system on the ground of the admissions made by my friend, and to say that even if he could prove his other two propositions, (namely, that it would be an act of injustice to introduce a Christian system of Education into the Government schools, and that it is impracticable to do so,) these admissions would stand as a perpetual bar to a satisfactory defence of the existing system. Suppose that my friend is correct as to this injustice and impracticability, and correct also in maintaining that the youths who are educated under the Government system are in a better position than those who are left in ignorance, it does not by any means follow that the Government system can be justified. We are not responsible for the state of ignorance in which we find the natives of India; but we are responsible for the sort of instruction we give them. If we give them such an education as my friend has described, he may think that we are not in fact manufacturing infidels, though that is my opinion; but he will at least admit that we are giving them an education "essentially defective," and in part actually "sinful,"—when if we gave it them not, they would, (at least most of them,) receive a Christian education in other schools. The Government of India by its present system increases the responsibilities of the Hindu youths in its schools. That, I apprehend, J. W. will not deny. At the same time, instead of making known the truths of the gospel, or taking measures which are calculated to implant feelings of reverence for the Word of God, it conveys to the minds of these youths, by means of many popular works, "infidel and immoral sentiments." Nay more, in some cases it connives, and more than connives, at instruction in the Hindu shāstras and the religion of the Qurān. J. W. thinks that the youths who are educated under this system are not in a state which is worse than ignorance. He intimates that they have less to unlearn, and that as regards temporal affairs they are certainly benefited. I really have not condemned the Government system because of any evil effect on the temporal prospects of native youths, nor can I decide who has most to unlearn,—the poor ignorant ryat, or the student of Shelly, Bentham, and Byron. But this I say, that on clear broad intelligible Christian principles, I protest against the Government system of Education, even if it exercise a beneficial worldly influence, and place its students in a state superior to a state of ignorance, when these results are attained by means such as J. W. has himself described. What my sentiments on the subject would be, if J. W.'s suggested reforms in that system were all effected, I will scrupulously refrain from hinting, for I am desirous to fix public attention on the wickedness of that Government system of Education which is now administered. From this point I will not be induced to move. It will be time enough to consider again whether it is right to be connected with the Government system of Education, when all the alterations suggested by my friend are effected. At present no one of these reforms is, I fear, contemplated.

I proceed, secondly, to notice J. W.'s argument respecting the *injustice* of the Government adopting a Christian system of Education. He reasons thus: "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 Muhammadans 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." This kind of reasoning opens a great many important questions which I cannot discuss here. But this I may say, that if I were a Governor who was addressed in this language, I should reply, that it was very true that Hindus and Muhammadans had conscientious scruples, and that it was equally true that I myself had such scruples too, and therefore I would not on any account by public authority teach what I believed to be false; and I think my friend J. W. must see, that I should be justified if I went on to say, "You object to my teaching Christianity, and I object to any thing in the shape of an Anti-Christian Education; we must therefore agree to one of these two courses: either there shall be no Government schools at all, and so you must send your children to missionary or other schools; or, I will keep open the Government schools and teach Christianity to all such as are willing to be so instructed—compelling none to come, and none to be taught against their will." In that case, I am sure that the Government schools would not be shut up, but that they would all remain open, and that thousands of youths in them, not through the apathy merely of their parents, but with their express consent, would gladly listen to the instruction in Christianity provided for them. But I may meet my friend's argument in another way. It goes a great deal too far. Followed out to its fair results, it proves that such an education should be given by the Government as the people wish; and if they were polled to-morrow, they would certainly express a wish for a Hindu or Muhammadan education; and my worthy opponent, on his principles, would be bound to consent to give it. But this I am

sure he would not do, and so his consistency and his argument would fall together. Again, this argument, which contains the distinction between the Government money and the public or the people's money, and which ascribes to the sovereignty of the people the right of directing the public expenditure, is somewhat a dangerous weapon. Let its force be admitted, and Church Establishments in the British Empire would not be worth a year's purchase. Now here I must be allowed to hesitate, though not certainly from any love to those Establishments. I am sure that the Government of India does not defend its system of Education on such a ground as this argument. Whether hereafter by the present generation, or by posterity, J. W.'s proposition will be sanctioned, I know not. It has never, as yet, been fully discussed; it involves considerations of the highest national importance; and the consequences of its adoption would be most extensive. The will of the people *may* be a safer and wiser rule of action than the conscience of the Government, but compassed as we are with infirmities in this mortal state, it is a principle which could not be adopted without incurring at least as great evils and perils, as arise from the acknowledgment of the more ancient principle I have mentioned. I believe that the time is coming when this question must be deeply and anxiously considered, but at present I have not, for my part, heard or read enough regarding it to assent to my friend's views. I do not oppose them; I desire to wait and learn more before I speak freely of them. I am not, however, straitened by this hesitation in my opposition to the institutions which J. W., if I mistake not, also opposes—I mean the existing Church Establishments; for to my mind there appear to be amply sufficient grounds for condemning these, as they are now constituted, without first settling whether we will adopt or reject my friend's proposition. So far as I can at present ascertain, it is the duty of a Christian Government to respect the Sabbath, for instance, and to refuse to give effect to such a will as that of Gerard's in America, whereby a large sum of money was bequeathed to endow teachers of atheism; and this duty, has, I apprehend, to be performed irrespectively of the will of the people. But I know that much may be said on behalf of the opinions of those who regard the public responsibilities of those in power as confined to matters of property, and who think that as private and isolated citizens only, the members of a Government should in any country, carry out their Christian principles. This is a novel doctrine, untried everywhere but in America, and not fully tried there. It is certainly true that a Government, as such, cannot give effect to all the private conscientious feelings of its individual members; and that many things may be, and are done, by Governments, which if done by a private person would be wrong, and which may be wrong even as done by such Governments, and for which, nevertheless, many individual members of these Governments may not be responsible. But the question is full of difficulties, and I shall be thankful if any master-mind be produced, which will give to its consideration such powers as Locke gave to the discussion of the right of Toleration, and Chillingworth to that of the right of Private Judgment. Your readers, and J. W. himself, will readily excuse me from saying more about it. I apprehend that in the present stage of

the controversy I have said enough to prevent the defence of the Government system of Education being rested on the ground which J. W. has indicated, inasmuch as I have shown that a prior point has, in the first instance, to be settled; namely, whether that ground is tenable. It is enough for me to refuse to allow J. W. to take that point for granted.

Let me then turn to the remaining portion of my friend's defence. He says that it is *impracticable* for the Government to give a Christian education. But this is not the point at issue between us. I am not contending for a Christian system of Education in an extensive sense. If I were, J. W. might show that it was impracticable for Government to give such an education; and that if it were attempted, all the difficulties which he regards as insuperable might arise. He might then require me to show how the difficulty is to be overcome, which issues from the danger of teaching scriptural truth by means of unconverted teachers; and he might require me also to say whether one denomination or Church of Christians was to be employed, or several;—If one, whether it was to be the Episcopal Church with its Tractarian teachers; if several, whether Romanists and Socinians were to be included. But I have guarded myself against this kind of reply. I see and I acknowledge these difficulties, and I will freely confess that so strongly do I feel the importance of keeping the question of the British Church Establishment in India clear and open for free discussion when the next charter is prepared in 1853, that I should be very sorry to see any Non-Conformists now consent to the establishment by the Government of a Christian system of Education in the hands of one body of Christians. And as to many consenting to draw pay from the Government for conducting the religious education of the people, I see many great difficulties even here. No, let us keep to safe and simple ground, such as I think I have taken in my former article. I have therein protested against an Anti-Christian system of Education,—a system from which the Bible, and all instruction in the Evidences of Christianity are excluded, and in which moral sentiments are gathered from infidel and immoral writers. J. W. thinks that some very considerable reforms in this system could be effected, that is, are not “*impracticable*.” This is enough for me to prove; and being admitted I need not prove it. I strongly protest against that system of Education which I now see in operation. I assert that it tends to produce and actually does produce infidelity. I see its effects in thousands of proud and empty scorners around me, who blaspheme that worthy name whereby we are called, and who have learned to blaspheme in the schools of the British Government. These students pervert the understanding of others who have been educated in Christian schools: they live in a state of hypocrisy, affecting to be Hindus among their Hindu relatives. And no marvel. They are taught by men who conceal from them their religion, and they themselves only imitate this example. They pretend to be idolators after they have learned to despise idolatry. They resist and ridicule the teachers of Christian truth who are labouring as Missionaries around them, because they have become vain in their imaginations, and have never learned to submit themselves to the pure and strict morality of the Gospel system.

The most precious years of their lives have been passed among Christians who have never named to them the name of Christ; who have never placed within their reach the Bible, or proved to them that it is a Divine revelation; and by these they have been trained up in intellectual pride and spiritual ignorance, in Government schools, while their hours of idleness have been passed amidst the debasing customs of heathen relatives. Far be it from me to believe that a thorough reform in such a system is impracticable. Far be it from me to connect myself with it, while it remains unreformed! But what if a satisfactory reform *be* impracticable? Then, I say, rather than such a system should continue, let Government cease to educate altogether. Let us have none but Missionary schools, and private native schools, for which the individual teachers are alone responsible. Under no circumstances, I think, should the present Government system be sanctioned. The last day, and that only, will fully develope its fatal defects, and its awful consequences.

I am not aware that there are any other points in J. W.'s article which I need notice. He has not contended that the Government is bound to its present system by any public engagement, nor does he sympathize with those who have assailed me, because I regarded as altogether a delusion, the apprehension of an insurrection, as the effect of a better system of education. Nor has he intimated that he disagrees with me in opinion, that the Government system of Education assumes its present aspect through a radical enmity on the part of that Government (I speak not of particular members of it,) to the religion of the Bible. Very much, therefore, of what I wrote before, remains altogether untouched, and all of it is entirely unretracted. Let those who are interested in the subject now weigh maturely all that has been said of it. If they hold my friend's sentiments, and acknowledge such defects in the Government system as he has acknowledged, and if they be nevertheless connected with that system, my question to them is the prophet's question to Jehoshaphat, "Shouldst thou help the ungodly and love them that hate the Lord?" I call upon them once again to be just and fear not. Let them boldly repudiate the present system of education, and their faithfulness and courage will be honored by Him who turneth the hearts of the greatest rulers withersoever He will. Or if they fail in compelling or inducing the Government to reform its present system, then let them consider if there be no other means whereby they can assist in the work of evangelizing the natives around them. If Government will not let them teach in such public schools as they can conscientiously approve, let them offer their services in Missionary schools, or establish separate and independent schools like that at Goruckpore.

But enough; I will not presume to dictate to those who differ with me. I ask them only to consider this matter well; and if they arrive at the conclusion which I have defended, to act fearlessly on their convictions. And as to J. W. himself, I will only add, that no difference of opinion with him on this subject, diminishes in any degree that esteem for him which I feel, and which I have much pleasure in now avowing.

Your's sincerely,

A. B.

NOTE.—Having had an opportunity of seeing this article before it was put to press, and being anxious to avoid a controversy, I at once append a few remarks to the letter of my friend whose kind expressions of esteem I wish to reciprocate most cordially.

The difference of opinion which now remains, is not very great. That the present system of Government Education is sinful, we both acknowledge. I never intended to defend it as it now exists. The question as to the practicability of reforming it, is one which need not be discussed now.

The main difference between us is, that I think Government ought not to attempt to teach the evidences of Christianity to those pupils of its schools who wish to be instructed in them. Let me not be misunderstood. All I mean is, that Government should not *require* the teachers to give instruction on this subject, and that it should not *pay* them for doing it. It need not forbid them, if they chose to do it of their own accord.

My friend, however, is of opinion that Government ought to require the teachers of its schools to give instruction on this subject, if they find pupils willing to receive it.

To this I object quite as strongly as I do to the introduction of the Christian system into the government schools, for the simple reason that the evidences of Christianity are inseparable from its doctrines. The chain of these evidences is simply this: The different books of Scripture are first proved to be genuine, next to be deserving of credit as historical documents. The death and resurrection of Christ and the miracles which he wrought are next shown to be historical facts, and from them the inference is deduced that he was a divinely commissioned teacher, and that consequently all he has taught is true. Here a wide field opens. The doctrine of the divinity of Christ forms the foundation of all the rest. It is the centre of all the evidences. The internal harmony of the Scriptures, the prophecies contained in them, and the holy character and sanctifying influence of its doctrines and precepts are adduced as so many *corroborative* arguments to show not only that Christianity is a pure system of divine truth, but also that the Bible is divinely inspired. It is most evident, that in going through such a course of argument all the great facts of our Saviour's history must be frequently adverted to. Now Christianity is much more a system of facts than a system of doctrines or precepts. Impress its leading facts upon the mind, and you have instilled into it nearly all that there is in Christianity capable of being taught by man.

Take the doctrine of the Trinity as an example. Any man who admits the narrative of the Saviour's baptism as true must believe that doctrine in its leading outlines.

Take the doctrine of the resurrection. The Apostle Paul has shown, that all must believe it who believe that Christ rose from the grave.

Take the doctrine of the atonement. Any one who really believes that Christ died in the manner recorded by the Evangelists, must believe that he died for some object of the greatest importance, in other words, to make an atonement for the sins of the world.

We might go through nearly the whole range of doctrines, and show that they are all rooted in the great facts which the evidences of Christianity prove to be historically true. To teach the evidences of Christianity, therefore, is essentially the same thing as to teach, in their leading outlines, all the great truths of Christianity. And to introduce the evidences is the same thing as introducing Christianity itself into the Government Schools.

That the government schools would not be deserted, if the evidences of Christianity were taught in them, I fully believe. The natives would do any thing to gain money or to obtain some worldly advantage. If they thought that the study of those evidences was a surer path to wealth and employment, they would all engage in it without an hour's scruple. But

Government should not take advantage of their cupidity and worldly-mindedness, for doing that which is in itself wrong.

My esteemed friend, in referring to what I said about the parents having a voice in the education of their own children, when that education is imparted at their own expense, and the money taken from those who are benefited as well as from those who are not, has apparently overlooked that I admitted that Government on the other hand also has (or ought to have) a conscience. The whole matter lies in a nutshell. Government says, "We will educate your children, but as we (the rulers) conscientiously believe Hinduism and Muhammadanism to be false, we cannot be parties to the instruction of your children in these systems." The parents, on the other hand, say, "We will avail ourselves (as we have a right to do, being taxed for the purpose) of the education your schools afford, but we are Hindus and Muhammadans, and therefore cannot consent to have our children instructed in Christianity, at our own expense." Consequently both parties agree to an education from which religious instruction shall be excluded. I am as fully convinced as ever that any other plan would be unjust.

As to the *impracticability* of having the evidences taught by unconverted men, I am also fully convinced of that. Let any man, not converted, but possessed of a well disciplined mind, go through the evidences step by step. If he is candid enough to see and admit the whole chain of reasoning, he must arrive at the conclusion that he is under the wrath of God and has no other prospect before him but that of hell. If he really believes this, he will not remain an unconverted person long. But this is a rare case. By far the most common case is that in his heart he denies the truth of some particular point of the evidences. He hardly can do otherwise. The common plea of unconverted men, that such and such a passage must not be interpreted so severely or so literally, what is it but a denial that the authority of Christ is divine, or that the Scriptures are inspired? The very supposition that Christ or his apostles could not have been serious when they uttered their severe denunciations of sin, what is it but a denial that they meant what they said, in other words, that they were upright men? And what is this but a rejection of the evidences of Christianity? For surely the first object aimed at in these is to show that Christ and his apostles were upright men. Now can it be right or wise to make a man teach that which he does not believe himself? Will he, can he, teach it to any purpose?

If I understand the drift of my friend's argument correctly, it is his object to show that in this matter of education Government is not influenced by Christian principles; and to do what lies in his power in order to lead Government to act upon Christian principles.

That in this or any other matter Government is not influenced by Christian principles, is but too true; but it is no new discovery. The kingdoms of this world, and that kingdom which is not of this world, are two very different things. Since the days of king Josiah there has been no pious government in this world; nor will there be any, until another theocracy shall be established. Here and there history points out a pious king (*rara avis*), but even pious kings have not governed on pious principles. A secular government is only *the highest exponent of the natural man*,* made use of by God to check the tendency of human depravity to injure and destroy mankind. The avowed object of every secular government is the preservation of the mass of the people and the promotion of their temporal welfare: its nature may be described as that of a machinery adapted to the fallen and depraved state of man, and intended simply to prevent the dissolution of society and to augment its temporal prosperity.

As to any Government being able to produce any thing spiritually good,

* I believe *Vinet* describes it in similar terms.

I believe it to be impossible. But as it may thwart many means of promoting spiritual good, I feel anxious that the one under which I am living should so exercise its power as not to do such mischief.

Christian education in the hands of a secular government can only be *marred* by it; and therefore I wish the Government of India to be purely neutral in the matter of religious education, and shall feel thankful when this wish is fulfilled. For the promotion of Christian education I look not to the powers of this world, but to agencies belonging to that kingdom which is not of this world.

As the discussion of this topic can hardly be carried on without touching the question of established churches, I fear this must be the last time I can write on it in the *Observer*.

J. W.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,—I beg leave to appeal to your Editorial council whether by admitting such pieces as that which appeared in the February number under the title of the "*Government System of Education*," you are not violating the second fundamental rule of your publication. For myself, I confess that while fully appreciating the importance of a Scriptural Education, I am decidedly of opinion that it is not the duty of the Government to give it. I believe, as I suppose in common with all Dissenters, that religion is not a matter that belongs to Government to teach. If we *concede* the right for them to teach any religion, they will *claim* the right of saying what that religion shall be. It may be Puseyism under one administration, Popery under another, and Socinianism under a third. And for this there is no remedy. The signs of the times indicate the approach of the period when Governments will confine themselves to their civil duties and leave religion to its proper guardians. All we can reasonably ask of the Government of India is, to carry out their principle of neutrality. Hitherto this has not been done, though I trust the clique which influenced these matters in favour of anything but Christianity is fast receding from the seat of power.

I feel aggrieved not only at the principle advocated in your periodical, but at many of the severe expressions applied to Government in a case where I believe they are in the right. I trust that the fundamental rules of the *Observer* will be maintained in their integrity; and that the publication will return to its neutral ground.

If brethren wish to advocate the Church and State principle, of which this is a branch, there are several other publications open to them and thither they should repair.

Hoping these remarks will secure attention in the proper quarters, I remain one of the original contributors to the *Observer*,

VIGILANTIUS.

NOTE.—On the important subject of education in India we have ever allowed the amplest latitude to our esteemed correspondents. We do not consider that the subject of Establishments or non-Establishments is involved in the views entertained by our Correspondents. It is simply a question of religion or no religion, in connection with the education of the masses. The *inculcation* of a duty is one thing, the *mode* in which that duty shall be executed, another.—EDS. C. C. O.

V.—Journal of a Missionary Tour.

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,—You have frequently requested Missionaries to forward you journals of their Missionary operations, &c. I have now the pleasure of sending you a part of one recently sent home, and if it should prove of any service to the cause of Christ in this heathen land I shall devoutly rejoice.

Our party arrived safely at our old station, Berhampore, on the 29th November, and were not a little delighted again to meet our truly excellent but greatly enfeebled fellow-laborers, Mr. and Mrs. Wilkinson, our beloved and amiable friend Mrs. Buckley, whom we left as Miss Derry, with her very devoted husband, who arrived about 14 months before, and also to find that most of those we left were still walking in the fear of the Lord, though alas! one or two had turned again to folly. Some few had finished their course, but died rejoicing in hope of the glory of God. Some, whom we left in the school, had been married, and are now with their companions seeking a better country; and others who were strangers to divine things had been brought to taste and see that the Lord is gracious. Some whom we left as enquirers, with others who have since come, had been received into the fold of Christ, and a few are now, we trust, enquiring the way to Zion with their faces thitherward. We felt that upon the whole there was much to fill our hearts with gratitude and our mouths with praise, to lead us to thank God and take courage. One great trial, however, was in prospect. Our dear brother and sister Wilkinson, with whom we had laboured in delightful harmony for some years, were soon to take their farewell of us; they left us on the 12th December to join the *Wellesley* at Vizagapatam and proceed in quest of health to a more favoured soil. We were anxious to commence our work in the country as early as possible, but were not able to leave home before the 23rd December. The afternoon was beautifully fine, after a severe thunder-storm the preceding night. After a pleasant ride of about seven miles we arrived at Conchoor, where we found our tents, &c., ready for our reception. There too we met the native preachers, who seemed rejoiced again to leave their homes for the work of the Lord, to scatter the good seed of the kingdom far and wide, morning, noon and night. Our party now consisted of myself, brother and sister Buckley, brother Bailey and our native brethren Balaji, Dina, Bandhu and Dámodar. After commending each other to God, imploring his protection for our persons, and especially his blessing upon our work, we retired for the night. I could not, however, forbear devoting a portion of the time that should have been spent in peaceful slumbers to reflections upon days and years goneby with all their varied scenes. It is now four years since I was at this place, and during that time how many mercies have we had to record on sea and land, on these and on our native shores! How many too have been called to their reward. Some have been enabled to triumph in their conflict with the last enemy, and sing, "O death where is thy sting, O grave where is thy victory!" &c., while others with awful gloom have entered the

abodes of eternal night. Six years have rolled away since Mrs. Stubbins visited this place with me on her first Missionary tour; on that occasion we took away with us three poor, wretched, starved children. How altered are their circumstances now! the elder girl is not only a member of the Church of Christ, but is the wife of one of our students in the Orissa Missionary Academy. Her brother, who is next to her in age, is a candidate for baptism, and her little sister appears to think seriously about religion. But a few days since she said with peculiar emphasis, as the tears glistened in her sparkling eyes, "I do pray to the Lord Jesus to give me a new heart." With reference to this last I should say that her mother has been trying for some time to get her away from the school that she may sell her for the purposes of prostitution. Wretched mother! not to be content with plunging her own soul into perdition by her wickedness, but to seek by every means in her power to adorn her own daughter with the fillets of death! Thanks be to God, in this there is little prospect of success.

24th.—Went altogether this morning into the village, when a large congregation was addressed by Dámodar, Díná, Bandhu and myself. No opposition was attempted, after spending about an hour there and distributing a few books we repaired to another station, where we had a smaller company and a little opposition. One man said, "If I had a thousand rupees,"—here I cut him short by reminding him if he had two thousand he might have to leave them to-morrow, then what would they benefit him? would they enrich him for eternity, or recommend him to the favor of that God whose are the silver and the gold, with the cattle on a thousand hills? &c. This silenced him, when I exhorted him to seek immortal wealth through the Lord Jesus Christ. Another asked, "How can we, immersed in worldly cares, attend to religion?" Reminded him that religion would not prevent their attending to worldly matters, it would rather make them diligent in business, while it would prevent all fraud, injustice, &c., and lead them to do all as in the sight of God. He then enquired what he should do the first thing in the morning, and was told to thank God for having taken care of him through the night, and to pray for assistance and protection, especially from sin during the day, &c. A serious feeling seemed to have been produced. As several Telugus were present, Balage spoke in the Oriya and also the Telugu language.

After breakfast we all assembled for worship in my tent, when we sung a hymn, read and commented on 1 Ephesians and prayed. Many of the heathen were standing round observing our worship and order. While at breakfast, a heathen, evidently to make sport, began to preach to a number of people standing about. He told them, in imitation of what we had been saying, that "their gods were all false, and that Jesus Christ alone could save them," &c. Thus some indeed preach Christ even of envy and strife, and some also of good will . . . but whether in pretence or in truth Christ is preached, and I therein do rejoice, yea and will rejoice,"—for even the proclamation of Christ by this buffoon may be blest to the salvation of some poor soul. The gospel when received, whoever may be the preacher of it, is the power of God unto salvation.

In the evening went to Durabandha, a large village about one mile

and a half distant. The Native brethren had collected a considerable congregation when we arrived. I was particularly struck with the uncommon listlessness of the people. They offered no opposition, but seemed to feel nothing, we clearly discovered that there was little hope of them while in such a state, and determined to arouse them if possible; accordingly, I addressed myself to an intelligent looking old bráhmán, asking him which among their 330,000,000 gods was chief? He laughed, and seemed little disposed to reply, till a low caste man called out "why don't you Pundits reply to the sáhib?" He then came forward and said, "that god is greatest that a person thinks greatest." M. Well bráhmán, if I should think the book I hold in my hand is a sun will it be one because I think so? B. No, to be sure not! how could it? M. Very well? just so with your gods, that which is least cannot be greatest because a person happens to think it is. After pressing him a little further he ventured his opinion that no god is so great as Jagannáth. M. What Jagannáth? B. "Why the one at Purí to be sure, what other Jagannáth is there? M. What that block of wood whose stump and branches were cut off and burnt in the fire on which your rice and vegetables were cooked; whose bark, &c., were pared and burnt to warm you; the block on whose head it is confessed by your own people, an owl, the most unclean of all birds, sat and called hoo hoo; before whom a man presents a little water in a brass vessel and a little rice in a platter, while another waves some wicks dipped in oil, saying "Eat, my great lord! Eat!"—that the greatest God?—that?—which you could in a few minutes reduce to ashes or cut in pieces and he unable to say "don't." Is that the God who stretched out yon vaulted heavens,—that the God who created yon bright and glorious sun, whose rays illumine and cheer the world; that the God who gives the moon her silvery brightness, and bestrides the heavens with flaming stars; that the God who prepares the clouds to pour forth their rain; that the God who fills your fields with ripening grain, and stores the earth with treasures? Say, is that the God who without your consent or knowledge formed you man, endowing body and mind with extraordinary capabilities, and invites you to eternal glory and immortal bliss? He replied, evidently not liking to be silenced, "Yes! 'tis even he!" M. But do not your own shástras say differently? Do they say that God is a block of wood or that he is a spirit, and condemn as fools those who call an idol God? He seemed little disposed to argue the point further, but was anxious to maintain his position that Jagannáth is really and truly God. I am not aware that the general argument would do much good, but it evidently in a striking manner broke in upon the listlessness of the people. Having exposed to a considerable extent their refuges of lies they were directed to the Lamb of God who taketh away the sins of the world, and earnestly urged to flee to Christ without delay. We went thence to a station occupied by Telugus, to whom our brother Báláji preached with energy the words of eternal life.

25th.—Went this morning to Mohuná Páli; congregation not large, some seemed disposed to be quarrelsome. They were addressed by Dámodar, Dina-bandhu and myself. Commenced by observing that they might perhaps think we were setters forth of a new God. Well it is

surely quite time that a new God was set forth, for they had followed their old ones a long time without any benefit. The more indeed, and the more closely they followed them, the more sinful they became. They must see by the description of their gods in their own shástras that they were the very concentrated essence of filth, near to which they could no more go without being polluted than a man could roll in the sink where all the filth of their village settled without defilement. After speaking at a little length on the vileness of their religion, told them that after all it was not a new God whom we proclaimed, though he might be new to them, for he was ancient as eternity, the author of time, the founder of the world, and the creator of all things in heaven, earth, and sea; that he was the *only* God, &c., and concluded by a description of his love to a sinful world in sending his only begotten and well beloved son to suffer and die for its redemption. Their attention was much arrested, and they listened the latter part of the time with a pleasing seriousness. Thence our party separated and preached in four other villages. Thus to five congregations has the gospel of redeeming love been proclaimed this morning in all its fulness, and freeness, and perishing men have been exhorted to "lay hold on eternal life."

In the evening we visited Sárú, where we found a nest of bráhmans as vicious and abusive as sin could make them—like some of old they felt that their craft was in danger. When they found they could do nothing by argument but prove the weakness and badness of their cause, they had recourse to bitter invective and contemptuous sneers, and lastly prohibited the people receiving books; a considerable impression was obviously produced on the minds of several, and in spite of interested efforts to the contrary a number of books were taken. How important is it to consider him who endured such contradiction of sinners against himself lest we be wearied and faint in our minds, and to instruct in meekness them that oppose themselves!

26th.—Arose this morn at 4 o'clock—struck our tents, and at early dawn started for Kurulá, where we arrived a little after eight. On the way preached at Makara Jhal, where four years ago the friendly people sent me the shoulder of a splendid deer they had just killed on a neighbouring mount. They seemed delighted to see me again. A large company soon assembled and listened with considerable interest. No objections were urged, and the only remark or rather enquiry made was, "if we embrace this religion how can we obtain a livelihood?" Reminded them that it took away neither their hands, feet nor intellect, they would therefore be as well able to work for a living then as now, and if the blessed God provided for them while sinning against him he surely would not desert them when they obeyed him;—if he provides for the beasts of the forest and the birds of the air he would never allow his own people to lack any good thing, &c. Would that this important truth were more indelibly impressed on the minds of all the professed servants of Jehovah God of hosts, the followers of the Lamb that was slain. How many murmurs would it silence, how many anxious sighs quell, and how many tears dash from the cheek! What a stimulus too would it prove to a bold, patient courageous discharge of every duty appointed by him whom they call Lord and Master, and

what an incentive to self-denying persevering zeal for the extension of his kingdom who is the anointed of God—who hath on his vesture and on his thigh a name written King of kings and lord of lords—whose dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed! They would—they must then feel that every *personal* consideration was secondary while *his cause* was *primary* in importance.

Shewed them also that all God's dealings with them were designed to bring them to himself. That it was for this their crops of rice were destroyed both last year and this, even that they might see that there is indeed a God who reigns in heaven and rules on earth; that their own gods have no power "they cannot do evil, neither also is it in them to do good;" that their bráhmans cannot cause it to rain at will, however they may be fed, or however numerous may be their sacrifices and oblations to obtain their object, &c. Just as we were closing the Native brethren came up and took our place.

Shortly after our arrival at Kurulá, a messenger came up with a request from the rájá that we would pay him a visit, as he wished to hear about our religion. Promised to go at 4 p. m. Accordingly, at the appointed time, we repaired with the Native brethren to his abode, which was any thing but a princely palace, a host of people assembled in his court-yard to see and hear all we had to do and say. He is a young, portly, good-looking man, to whom it is said, with how much truth I pretend not to determine, his father when dying bequeathed his estate, which has since been confiscated from him by an elder though illegitimate brother. I should think he is very poor, as he has few ornaments compared with his tribe generally; has one wife and six concubines, conversed freely and somewhat intelligently, but alas! was ignorant as the gods he worships of the things which belong to his peace. After some conversation with him on the fundamentals of our religion, Baláji and Dámodar addressed him and the people assembled in an interesting, solemn, and affectionate manner, setting forth with delightful simplicity the leading features of the gospel, and concluded by calling upon kings and subjects, bráhmans and sudras, gurus and disciples, learned and ignorant to flee to "Christ as the only refuge from the wrath to come." I then exhorted him not to allow his bráhmans, &c., to deceive him, as it was to their interest to do, but to shew himself worthy of his character as a man, and the dignity of his rank, by impartially considering what he had heard, and by thinking and acting for himself. We then gave him a number of books and tracts we had selected, and left him evidently a good deal impressed by what he had heard. O that the wicked one may not be allowed to take away the good seed!

It may be seen from his case how difficult it must sometimes be to receive the gospel. Here is a man with six concubines, some of whom he loves perhaps more than his wife, and some of whom may have borne him children, which apart from other considerations may have endeared them more closely to him; yet if the gospel be received these must be discarded. These are obstacles to the gospel which happily our own beloved isle knows nothing of, and surely it must work mightily before the legitimate effects could be produced? It is really to many

in this land difficult taking up the cross to follow Christ ; and considering the character of the people among whom we labour it is so to such an extent, as, were it not for the promises of Him who cannot lie, might well lead us to fail and be discouraged. But, blessed be God, "every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it." With such assurances we are prepared to meet every difficulty, and are confident of triumphing over every obstacle.

After our interview with the Rájá we repaired to the bazar, where we had a large congregation, the most of whom, except children, were attentive and thoughtful ; one man, however, in particular would have it that Jagannáth is the true Lord of the world after the bráhmans have repeated the Jiban yás mantra. I wished him to repeat the mantra to me, but according to custom he declined. They were not a little amazed to find that I knew it. I told them I would try its effects upon my stick and if afterwards it shewed any symptoms of life I would believe it, &c. It ended in their giving up a point for which a few had been rather strenuously contending. We then solemnly warned them of their danger, and directed them to Jesus as their only refuge.

27th.—Went three or four miles this morning to Kholingá. On either side our path large holes had been made the preceding night by bears in quest of white ants, which they seem to prefer to almost every thing else. The sugar-cane, tobacco and castor oil plants were all looking beautiful, but the crops of rice have generally failed. The pools which at this season of the year should be well filled are nearly empty, and without an early supply of rain the next hot season must be one of a severely trying character, and not a few will fall victims to starvation, cholera, &c. Such a prospect is, to a rightly directed mind, truly appalling. Thousands and tens of thousands are at best in circumstances of great poverty and wretchedness, but when these are aggravated by famine their condition for the present is deplorable, and for the future hopeless and infinitely dreadful. What need is there for every servant of Jesus Christ vigorously to seize the passing hour, to point these poor dying deluded creatures to the Lamb of God, seeing the incessant dangers that lurk around to hurry them, unprepared as they are, into the presence of the God and Judge of all the earth ! The Lord have mercy upon them, and, if it be consistent with his all-wise purposes, avert the calamities which evidently threaten their present and eternal destruction.

When we arrived at the village a large congregation soon assembled, the front rank was mostly composed of children of both sexes, from about two to nine years of age, many of whom were decorated with nose, ear, finger and toe rings, bracelets, necklaces, &c., but all in a state of nudity.* It is grievous and revolting in the extreme to witness the shameless exposure of those who, in many instances, three or four

* It must not be forgotten that this was written for home, where persons know less of the habits of the natives than we in this country do ; but it may not be unprofitable to state these things to the servants of Christ even here.

years hence will be wives and mothers. How dreadful too must be the effect of such exposure upon their own minds! At home and abroad the rising generation learn only lessons of immorality; verily they are trained up in a hot-bed of vice! And besides the accursed example of their bráhmans and gurus, and even of their own parents, they are constantly hearing that their own gods were monsters of lust and pollution. What then must be the state of a society thus trained. It surely ceases to be a wonder that the natives so commonly regard any thing bordering upon virtue in either sex of their own people as a non-entity—a fabled fairy that exists but in name. Can we forbear a blush for those who profess a regard for propriety, especially for those who profess to love the Saviour, who refuse to assist according to their ability in delivering them from such a condition, and can we be otherwise than ashamed to acknowledge those as men who would deter by lying pretensions the followers of Christ from doing so? Surely, if ever men deserved to be in the condition of the heathen such do!

The rows next the young were composed of men, many of whom according to eastern custom were nursing their children on their sides; on the other side the road stood a host of women listening with apparent interest to the word of life, which, with the blessing of the eternal Spirit is destined to make them or their descendants wise unto salvation. One man asked the difference between heaven and hell?—Another said, we are so sinful and our minds so unstable how can we attend to the things of which you speak? These were interesting topics, and we felt considerable liberty and enlargement in speaking upon them. Brother Bailey, who had been with a native brother to another village, now came up and we departed for the village to which brother Buckley with his assistant had gone, where we closed the service by briefly exhorting the people to flee from the wrath to come.

At night visited three other villages, in two of which, our congregations being large, I addressed them at considerable length, and returned to the tent unwell through a cold and fatigue.

28th.—Intended accompanying the native brethren this morning to Conchur market, but arose quite unfit for any laborious exercise, so determined upon spending this sabbath of the Lord in private exercises. Conducted Oriya service, however, in my tent among the servants and people who came round, and in the evening we held a delightful English prayer-meeting. It was indeed a precious time to our souls. We felt the promise of our Saviour verified, “where two or three are gathered together in my name there am I in the midst of them.” It may be among friends or foes, “on Christian or on heathen ground,” where songs of Jesus’ love delight the ear, or maddening yells affect the heart, at earth’s centre or her poles, the torrid or the frigid zones, no matter where, Jesus is with them. Lo I am with you always even to the end of the world. Surely a Christian’s happiest moments are those spent in communion with his Lord the blandishments of earth may cease, the sympathies and endearments of friends may fail, but intercourse with the Redeemer is a spring whose streams are ever living, ever flowing, ever satisfying, and ever abundant. We prize communion with dearest

earthly friends, but what friend is like Jesus, who so dear and altogether lovely as he? Strange that we prize not converse with him more and seek it not more frequently!

The Native brethren enjoyed their visit exceedingly, among about 4,000 people, the most of whom, at one or other part of the day, heard in their own tongue "the glorious gospel of the blessed God."

29th.—Went this morning to Haldiyá Padara, where we found a host of bráhmans of high caste. Their village is really beautiful. The house floors are raised about six feet, before each is a mound on which the people sit to enjoy the sun and read their shastras. A long range of tall cocoa-nut trees on either side the street gives a pretty effect to the whole. I quite expected, as on a former occasion we should have rather a warm time of it. They listened, however, very attentively to the former part of Dámodar's address, but towards the close became restless, inattentive and quarrelsome. When I got up their attention was again secured. Reminded them that now four years had rolled away since last we visited them, that many who heard us then would hear us no more till we appeared as witnesses against them at the bar of God, where each would be judged according to his work; that since that time they had had taken away, amidst bitter wailing and lamentation, first one and then another, some a wife, some a son, some a brother, &c., and their dust had been scattered by the winds of heaven; but their souls, their precious, their immortal souls, souls that bid defiance to the shafts of death and weapons of destruction. Where, ah! where were they? whither had they fled, and what *is* and *must* be their condition through endless rolling years? And four years hence where shall you be? Shall you be here if a Missionary should come, scoffing at religion and ridiculing the commands of the God who made you, by whom you live and move and have your being? Is it wise in you, standing as you do on the verge of eternity, to neglect your immortal souls, souls which if once lost are lost for ever? Will your *málás*, *poitás*, marks, bathings, *játrás*, *darsanas*, *jappas*, penances, sacrifices, &c. &c. do you any good? Will your bráhmans, gurus or gods then avail you aught? If a thief be brought before a judge will that judge say he is a bráhman of high caste, he wears a *málá* and a *poita* and puts many marks upon him, he is a holy man! let him go? No! It is his crime that is to be judged. If man will thus act righteously how much more so a holy God whose eyes are as a flame of fire, who will neither be bribed with money nor deceived by words, &c. This led to great seriousness and solemnity, and the only motion we saw for a considerable time was an expressive shake of the head indicating that they felt and acknowledged the truth. This effect being produced we led them to Christ as the only sacrifice for sin, assuring them at the same time that our souls trembled for them, as we well knew if they did not repent and flee to Christ they would soon be in eternal torment.

Will any of my beloved fellow-countrymen neglecting salvation read these lines? to such would I say with all affectionate earnestness, ponder well the solemn thoughts here suggested. Remember if the soul be lost all is lost, and lost for ever. Flee then without delay to

that Saviour whose arms of love are open to receive you, otherwise how soon will it be said of you and to you "Because I called and ye refused: I have stretched out my hand and no man regarded, but ye have set at nought all my counsel and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish come upon you, then shall they call upon me but I will not answer; they shall seek me early but they shall not find me, for that they hated knowledge and did not choose the fear of the Lord, they would none of my counsel, they despised all my reproof, &c. Prov. i. 24, &c. What a fearful termination of all your sabbath privileges, of all the sermons you have heard, of all the instructions you have received, of all the warnings, invitations and threatenings which have been addressed to you! Surely the misery of the vilest heathen sinner that ever perished will be happiness itself compared with what you must endure and endure for ever, "Ye knew your duty but ye did it not," will be your deepest sting and fiercest flame. Now you may laugh but you will weep then. Now you may trifle but you will be serious then, "As though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

I had thought of copying more of my journal, but on further consideration think it undesirable, as there must be a good deal of sameness, and I feel unwilling to occupy many of your valuable pages which can be filled to much greater advantage by others. I may, however, state that during the cold season, from 23rd December, we travelled nearly 400 miles, visited 173 different places, besides 10 markets, where from 400 to 4,000 people were assembled, and a festival at Berhampore in honour of the bloody Káli, which at the lowest computation was attended by 100,000 people. In all we distributed, besides portions of the word of God, more than 5,000 Tracts. Many more might have been given away to advantage but we had not them to give, and what is worse the depôt at Cuttack is said to be considerably in debt, so that one is constrained to look towards the future with some apprehension. Still, we trust means will be furnished in the providence of God for a renewed supply of those, in this country especially, indispensable auxiliaries. Little comparatively can be done on these occasions beyond a brief exposure of error and the simple enumeration of the vital truths of the gospel, but the Tracts, &c., are a standing witness, and can be carried into every remote corner, and be heard where the sound of our voice cannot by possibility reach, and in many instances the word of God thus dispensed has proved in our own, as doubtless it has in other missions, the power of God unto salvation.

It now remains for us to water the good seed of the kingdom which has been recently sown on every hand with our prayers, and devoutly shall I rejoice that I have copied this brief journal if any Christian brother is led by the perusal of it to supplicate the Divine blessing upon our late efforts in the cause of Christ. We feel that without the influences of the Holy Spirit we shall have laboured in vain and spent our strength for nought.

Praying that prosperity may attend all your engagements for the cause of Christ ;

I remain, Dear Sirs,
Your's sincerely,

*Berhampore viâ Ganjam, Orissa Mission,
11th March, 1846.*

J. STUBBINS.

VI.—*Principles of Christian Alliance.*

To the Editors of the Calcutta Christian Observer.

SIRS,—I have been rejoiced to see from the Address of the “*Evangelical Alliance*” published in your last number, that at last something is likely to be done for Christian Union.

It remains to give a personal, practical effect to the movement, by every individual Christian not only giving in his adhesion to the Alliance, but binding himself down to its principles, by resolving :

1st.—To obey our Saviour’s especial commandment “*A new commandment I give unto you, that ye love one another.*”

2d.—To avoid, not merely doing injury, but saying, or even *thinking* evil of any one. “*Charity thinketh no evil.*”

3d.—To endeavour to reconcile enmities, and prevent disputes and ill-blood. “*Blessed are the Peacemakers, for they shall be called the children of God.*”

4th.—Never to speak evil, or slightly, of any denomination of Christians. “*Notwithstanding, every way, CHRIST is preached ; and I therein do rejoice, yea, and will rejoice.*”

5th.—To endeavour to come up to Howard’s test, and to stand highest in the opinion of those who know him best ; to be “*a Hero to his own valet.*”

6th.—To anticipate his deathbed, and seriously consider what proportion of his worldly goods, his time, and his exertions, he will then acknowledge ought to have been dedicated to the cause of Christ ;—and now, at once, give them.

7th.—In a word, so to live, that all men, seeing his good works, and labour of love, “*may glorify his Father which is in Heaven.*”

“*Glory to God in the highest, on earth Peace, good will towards men.*”

As the proverb “*physician cure thyself*” still holds good, I have put my own seal to the above resolutions, in testimony that I will, by the blessing of God, through the sanctifying aid of the Holy Spirit, and for the love of Jesus, prayerfully and earnestly endeavour myself to practise what I preach, and henceforward live more as becometh the holy and sacred name of Christian.

H. C. T.

March 8th, 1846.

VII.—*Aborigines of India.*

PAHÁRIS.

Locality.—The hilly country they inhabit comprises about sixteen hundred square miles, lying between Rájmañ and Curruckpore, and commands a distant view of Mandar, a celebrated place of Hindu pilgrimage, believed to be the mountain with which the gods and demons churned the milky ocean to procure the beverage of immortality.*

Origin.—The early history of their race has been transmitted by tradition, and incorporated with much that is marvellous, consequently little authentic information can be obtained respecting their origin.

To people the earth seven brothers, they say, were sent from heaven. On the eldest falling sick the others collected together every kind of food that could be obtained, which they divided, and then journeyed to different countries. The six younger brothers received each his portion in a new dish, but the first-born, who was sick, received his in an old and dirty one, for which he was regarded as an out-cast and driven to the hills and forests, where finding it impossible to procure the means of support, both he and his descendants necessarily became thieves. This legend probably refers to that distant period when invaders forced the aboriginal tribes to flee from their lowland homes to the mountains which they now inhabit.†

Priests.—Ministers of religion in all lands, but especially in uncivilized countries, exercise a great influence over the minds of the people, and largely contribute to the fall or rise of nations. If their theology be of a superstitious and cruel character they become powerful instruments of evil and the most dreadful scourges; hold over their countrymen, with threatening aspect, the terrors of this and another life, and wrest from their fears, in the shape of dues, their earthly substance; stand in the way of every social, moral and religious improvement, shut fast the gates of knowledge, and put forth the whole of their power to prolong the reign of darkness. Hence, under their sway, the people sinking deeper into poverty, ignorance and crime, speedily arrive at the lowest point in the scale of nations. If however their religion be of heavenly origin, and going about doing good, its truths be shown in their lives as well as in their preaching, they promote not only the welfare of individuals but that of the state, are a blessing to their countrymen here and their guides to a better life. We cannot therefore form

* For an account of the churning of the ocean, and of mount Mandar, see appendix, letter C, at the end of this article, which will appear in the *Observer* for May.

† The first brother is said to have obtained for his portion fish and goat's flesh; the second fish, fowl and every sort of flesh, except hog's; the third and fourth swine's flesh; the fifth all sorts of flesh, fowl and fish; the sixth and seventh every kind of food.

The Paháris believe that the first or youngest brother was the father of the Hindus; the second of the Musalmáns; the third of the Kirwaris; the fourth of the Kirratirs; the fifth of the Kawdirs; the sixth of the Europeans; and the seventh, the oldest, was their own progenitor.

In their account of peopling the world no mention is made of the creation of woman.

a correct opinion of the condition of a people without some knowledge of the character and influence of their priests.

The priests of the Paháris, endowed with the vision of seers, hold immediate intercourse with heaven, while communicating to them in dreams of the night a knowledge of the future, the deity is said to braid their locks, which containing, as it is believed, their prophetic power are never shorn. Their predictions, which are piously regarded, embrace all that can affect the interests of individuals, families and tribes. They foretell success in hunting, approaching poverty, riches, health, sickness and death; when there will be rain and a plentiful harvest, and when drought, scarcity and famine will devastate the country;—give prescriptions to the sick for restoring them to health, and exorcise such as are possessed of devils; to sinners troubled with a guilty conscience and desirous of their counsel they declare which of the gods is offended, and at what shrine they must worship to appease his wrath; and to the unsuccessful in agriculture, trade, or the chase, afford advice to retrieve their fortunes, but all who come to benefit by their oracular, priestly or prophetic powers, must bring in their hand a gift.

On the first full moon in January, the Pahári priest being plenary inspired and affected with sacred madness, rushes from his dwelling in frantic transports, and, like the Salian priests of Rome, scours the streets of the village in this condition, but without speaking or inflicting any injury; coming to the house of the chief he intimates by signs which are perfectly understood that he requires a cock, and a hen's egg, the latter of which he immediately devours, and wringing off the head of the fowl drinks the warm reeking blood, and throws away the body.

Proceeding to a deep forest or the wild banks of an unfrequented river, he remains for seven or nine days apart from the society of men, visited and sumptuously fed by the gods; and on his return, fully restored to his senses, relates the marvellous things which have happened to him in these remote solitudes, how, without fear or injury, the deity seated him on the back of a prodigious snake, and caused him to put his hand into the mouth of a tiger, these and such like apocryphal stories he tells, with becoming gravity, to his credulous and astonished votaries, and thus acquires over their deluded minds an amazing influence, productive to themselves of little but evil.

Religion.—The Paháris have a multiplicity of gods, but Beda Gosaih, the creator of heaven and earth, is believed to be the supreme, and according to the divine injunction must be worshipped in the morning and evening of every day. “His commandments are, that men should give to such as will receive, and that in like manner others would give to them. By labour men must live; for this their hands were made, eyes were given to see with, the mouth to speak good and bad, as well as to eat sweet and sour, and the feet to walk. Abuse nobody without cause: neither kill, nor punish, without a crime, or God will destroy you. These commands being sent, certain wombs were fruitful. But some men forgetting these divine ordinances, abused, beat, and oppressed each other without cause; when, the measure of their crimes being full, he summons them to his presence, the messenger carries sickness and

death ; on the sinner's appearing before God, being charged with forgetting his comandments, he is bound and cast into pits of maggots, or pits of fire, where he is to remain eternally.

Whoever keeps God's commandments, behaves well in all respects. He will neither injure, abuse, beat, nor kill any person, nor seize their effects, nor plunder them, nor waste their grain, nor their money, nor their clothes, nor quarrel with any one ; but praises God morning and evening, which last the women also do. He will be charitable, clothe and feed the poor, and observe the festivals in God's name, with the proper expense of grain, money and clothes. God for the just disposal of the goods he had granted, for keeping his commandments, and praying, summons the righteous person into his presence, on his having enjoyed this world long enough. On his appearance, he is asked, how he dealt with men, and how they behaved to him. Having rendered his account, as well of what he bestowed and received, as of what he ate, that he injured nobody but praised God morning and evening ; God answers, I saw that you behaved well, and kept my commandments ; I will exalt you : in the meantime remain with me. After a short sojourn, he is sent to earth, to be born of woman again, and to be a Rájá, Dewán, or Cutwall, with abundance of wordly goods and territory. Should he forget to praise God in his exaltation, and give not meat to the hungry, but oppress the poor, God in his wrath will destroy him, snatch him away, and accuse him of neglecting his commandments, and forgetting to praise him. He will then cast him into a pit of fire, where, should not his punishment be eternal, he will not allow him to be born again of woman, but to be regenerated in the shape of a dog or a cat.

Whoever offends in the presence of God is dismissed to this earth, to be born of woman, either blind, lame, or in poverty, never to have house, clothes, or victuals, nor any thing but what is begged from door to door. Should a person possessed of rank, grain, clothes, land, and every thing he could want, forget God's commandments, seize and plunder from others, God in his wrath for the abuse of the good things which he had bestowed, will make him poor and a beggar, and having decreed, that he shall remain a certain time on earth, for his punishment, this being fulfilled, death snatches him away, and he appears in the presence of God. God orders a man to kill another, and he kills him, yet lives happily and content, but no one must, from his own will and pleasure, destroy a fellow-creature, or God will destroy him. God orders a man to beat another, and he beats him, but whoever punishes a fellow-creature, without divine commands, the Supreme being will direct a third person to punish the offender. No person shall abuse another without God's commands, whoever disobeys will in like manner be abused by a third person.

Whoever without God's commands injures his neighbour may expect divine retaliation. Should a man, seeing his neighbour's property, plunder or steal it, the Beda Gosaih, will either order him to be punished, in like manner, or some of his family to die. Should you see a man lame, mock not at his misfortune, lest God should make you lame, or punish you in some other manner. Laugh not at a man who has

the misfortune to be blind, or God will afflict you in like manner, or some other way. It has pleased Providence that a man should have his back broken: whoever laughs at or mocks him will be afflicted in like manner, God will make him blind, or lame, or poor; therefore mock not the unfortunate. If God had made the lame, the blind, the broken-backed or poor, to be laughed at, he would have pardoned such as mocked them, but as their defects are punishments, those who are perfect should not deride their misfortunes. Those on whom God bestows grain, riches, land and power, ought to be charitable, and to cherish the unfortunate: should they, notwithstanding their wealth, be uncharitable, Providence will punish them, by rendering them poor, and reducing them to the necessity of working for their bread; when great men are charitable God will protect them.

God directs the poor to the rich man's door to beg: should the latter uncharitably refuse to relieve their wants, Providence will be displeased at the abuse of the good things which he had bestowed, and will render the rich man poor, helpless, and destroy his family. God can exalt the poor man, such are the dispensations and power of Providence. A man robs and kills another, and casts the body away to conceal the murder from the relations of the deceased, who conceive their kinsman to have been killed by a snake or tiger; but God cannot be deceived: vengeance will fall on the murderer, or his relations; he or some of them will fall a sacrifice to a tiger or a snake; divine vengeance will surely await him."*

Should a tiger infest a newly formed village, or the inhabitants be afflicted with the small-pox or any other fatal malady, resort is had to the priest, and the Satane ordeal, to ascertain if the calamity be occasioned by not having reared an altar to Ruxey. Should both these sacred authorities confirm the apprehensions of the people, means are taken to raise a shrine to this deity by which his wrath is immediately appeased.

In dreams of the night the supreme God shows to his ministering servant where a shrine is embedded in the earth, thither he goes the next morning smelling the divinity as he proceeds, and having arrived at the place orders water to be poured on the ground to soften it and facilitate the work of digging; by and by the men that have accompanied him exhume a particular black stone, which the priest commits to the chief, who places it under a shady tree about a mile distant from the village, surrounding it with a stone fence and a hedge of siege, and presenting in sacrifice a fowl and goat, closes with thanksgiving and prayer offered by himself or some other pious individual with whose performance of the solemn rites of worship the god Ruxey is pleased.

On other occasions the same sacrifices are presented, but two drummers, and a widower, who from age has ceased to cohabit with women, attend the person who officiates at the altar and partake of the oblations.

Other individuals, under a religious vow to abstain from sexual intercourse and intoxicating liquors, are likewise permitted to eat of the offerings with the priest.

Should they, however, violate the solemn obligation under which they

* *Asiatic Researches*, vol. IV. p. 47—50.

have voluntarily placed themselves, by indulging in either of these fore-sworn pleasures, they are deprived of their senses and left to wander among their countrymen as living witnesses of the judgment of heaven against transgressors.

If they become penitent, present the usual sacrifice, a fowl and a goat, and fervently pray for pardon, Ruxey, though he will never allow them to eat again of the holy oblations offered at his shrine, will in mercy restore their reason and forgive their iniquity.

Acts of uncleanness committed near the shrine of this god bring upon the perpetrator, as visitations of heaven, bodily distempers; for spitting he is afflicted with a sore throat, and with stranguary or flux for indecency of a more offensive character.

In honour of Chitaria Gosaih, the god who presides over the welfare of villages, a festival is held once in three years, it is kept so seldom owing to the great expense attending its celebration, the whole of which has to be borne by the chief. A night is spent in praying to the deity for his protection, in singing his praises to the beating of drums, and drinking incredible quantities of intoxicating liquors.

Having thus blended religion and debauchery, a cow is sacrificed on the next day to Chitaria, of whose flesh all the men of the village partake, not disqualified by some secret uncleanness.

Two women, wives of the officiating priests, who have not cohabited with their husbands for ten or fifteen days, being presented with pieces of red silk, doff their clothes and ornaments, and fold the silk round their loins, mark their naked bodies with a mixture of turmeric, and the flour of Indian corn.

In this state, the whole village being assembled to witness the procession, they proceed to meet their husbands who are painted for the ceremony like themselves, treading as they go along on mats spotted with the same mixture with which they have coloured their bodies. "They set out one following the other, and taking care not to advance the foot which is up beyond the toe of that on the ground, to meet the preachers, who observe the same pace as their wives, and the mats, as the parties pass over them, are always taken up and placed again before: having passed each other, the women take place behind the men, and follow them by the same step at which they at first set out, to the house of one of the preachers; when arrived, the men taking one side and the women the other, they wash and change their clothes; here the ceremony ends, and the preachers with their wives are invited to a feast at the Maungy's."*

Of one of their festivals held in honour of Kappi Gosaih, a village-god, the Rev. T. Christian, the missionary stationed at Boglipore, who was an eye-witness of its celebration at the hamlet of Chaundy Foka in the year 1827 gives the following account:

"This sacrifice is held once a year, in the month of January, with those who are rich; and as there is a considerable expense attending it, those who are poor content themselves with observing it every three or four years. For some time before this takes place, the chief and villagers collect all that they can, and, from their common stock,

* Asiatic Researches, vol. IV. p. 60.

purchase a buffalo and whatever other animals are required. The night previous, the people of the village and their neighbours assemble, and commence with drinking, dancing, and singing: this is kept up all night. The next morning they collect round the buffalo, when the chief cuts the sinews of the legs with a sword, which brings it to the ground, and then, with a few strokes more, severs the head from the body: when the blood begins to flow, the demanos and persons supposed to be possessed of evil spirits rush forward and drink it; and, when they have enough, retire and bathe in some running stream, after which they are supposed to be exorcised. After the buffalo the other animals are slain, and then the drinking, dancing, and music are resumed, which are kept up as long as the flesh of the sacrifice lasts.

“When I entered the village, I saw the house opposite to me filled with persons singing and dancing, with their arms round one another’s necks: they stopped on observing me, but I made a *salám* and walked on. On every side I saw persons, both men and women, fallen down intoxicated; and when they were not in this state they were keeping up the festivity, some in large parties and some in companies of three and four. Coming opposite the manji’s house I saw the headless carcase of the buffalo, and the head on a small wooden frame at a short distance: I stood to look at this, and presently all in the village that could walk gathered about me. They brought me a charpoy to sit on, and then three or four got about my feet and began to rub the sinews of my legs: one wished to be allowed to take off my shoes, to rub my feet, which I found it no very easy matter to dissuade him from. When I had acknowledged all these attentions, I spoke to them of the sacrifice, and asked why they had not called me to witness it. They said that they took great fault to themselves for not having done so; but they thought I would not have come: one said, (which I believe to be nearer the truth,) that they had not sent for me, lest my presence should be a restraint on their excesses. I asked for the manji: they said he was intoxicated and asleep, but offered to call him. Though I forbade it, some of them awoke him; and he came as like a madman as one could well fancy; his long hair was loose and falling over his face and shoulders, his body smeared thickly with oil, and a red mark on his forehead. When I asked him if he was the chief, he said yes; and then with violent gestures began to describe how he had killed the sacrifice, and how at two strokes he had cut off the head. Observing that there was very little blood on the ground I asked what had become of it: they said that the demanos and four possessed had drunk it. Seeing that I gave them pain in endeavouring to find how they could be kind to me, and that I could say nothing that could benefit them in their present state, I got up to go away, and was accompanied to the brow of the hill by some of the people singing and dancing.”

A few days afterwards, Mr. Christian witnessed a scene of the same description at the village of Libha. “When I entered the village,” he says, “I saw crowds of people in every direction, dancing and singing, with tomtoms and cymbals. The buffalo was led forth, with his fore-feet tied, to a stake at a short distance, amidst the shouts of the

groupe before me,—who screamed with delight. As soon as it was bound two or three persons began to torture it, which they did by putting the tail in their mouths, and tearing off the flesh with their teeth. While they were doing this the manji brought a young pig, and killed it near the divinity of the village (in honour of whom the sacrifice was observed), who was presented under the figure of three unformed black stones. A young man then brought a bamboo tray, having on it Indian corn, boiled rice, and flour, and a vessel of water, with which he washed the stones and the ground about them, and sprinkled a fresh green bough, which a few minutes before had been fastened in the ground beside it. He then took the kudoom, a sacred stool, and placed it on the stones, and mixing the flour with water in a small brass cup, smeared it over the stool, the idol, and on the ground about it, and the green bough, and in like manner strewed the rice and Indian corn. The manji now arose, and, dashing a vessel in his hand violently on the ground, took a sword, and going up to the victim, with one blow cut his ham-strings, and brought it to the ground. They now loosed it from the stake, and dragged it toward the shrine, when the parties commenced cutting at the neck with their swords. I never before saw a sight so barbarous; for a long time, while they continued cutting at it, it struggled and forced itself round the shrine, till at last, exhausted from loss of blood, it fell down, and suffered its butchers to hack away. When the head was separated they placed it before their god, and a young man took up some of the blood in his hands, and sprinkled it over the sacred stool and branch, and also threw some on the bystanders. The persons possessed of evil spirits came forward at the same time, and caught up some of the blood, which they seemed to drink with eagerness.

“This horrid sight appeared to give them the greatest pleasure: and I am almost inclined to think that they have these sights to gratify a barbarous inclination, as much as to conciliate the favour of their gods; for they never could have allowed themselves to put a creature to so much torture if they had not been gratified in doing it. I should observe, that just as the animal was about to be killed, the people before me began dancing, leaping and running about; making a noise like the barking of a dog, and crying out ‘kásó! kásó!’ (blood! blood!) The people of the village, and those present from the neighbouring ones, were more or less intoxicated, without exception of age or sex. In the party before me were six women, who, though but just able to stand, were keeping up the dance; and poor little children, for whom I felt most, as they seemed the most hopeful part of the assemblage, were instructed to practise all the excesses of their elders. My good little boys and Chand kept close to my side all the time; and when I came away they followed me, without a wish to stay behind.”*

To Pow, the god of the high-way, prayer and sacrifices are offered for his protection and blessing while travelling.

“On the day of thanksgiving, on which the new Takaloo is first eaten of, or on the day appointed for the new Kosaraue-harvest, the suppliant proceeds to a high road, and cleans and washes a small space, under the

* Missionary Register for 1827, vol. xv. pp. 545, 516.

shade of a young bale-tree : in the centre of this he plants a branch of the muckmun-tree ; round it he makes marks and spots, with red paint, and with a handful of rice, which he lays close to the branch, placing a hen's egg on it, on which three streaks of red paint were drawn ; he invokes the Supreme Being, and god of the Road to protect him while travelling, and sacrifices a cock, the blood of which is thrown on the muckmun-branch ; the offering, being dressed with rice, is eaten by the suppliant, and such as may have attended him ; the ceremony ends by breaking the hen's egg."*

Though the worship of this deity is the first religious service in which young men engage, it is one which they never repeat except some misfortune has happened to them on a journey, when they ascertain by resorting to the Cherreen or Satane ordeal that Pow is angry at his altars being forsaken, and in wrath has sent the calamity which has befallen them.

" Dewary Gosaih, or the God who is supposed to preside over the welfare of families, is the second worship which men perform ; there is no fixed time for it : he who discovers by the Cherreen, or Satane, that the welfare of himself and family depends on his holding this festival, distils spirits, purchases a hog, rice, red paint, and oil, and having fixed on a day, invites his maungy and friends on the day appointed ; a small space before the threshold is brushed and washed, and a branch of the muckmun planted in it ; on this some red paint is put, as well as marks made round it. The maungy and his officers are taken into the suppliant's house, when pots of spirits and provisions are given to the former, as well as meat and drink to all the company ; after a short repast, the suppliant, with a hen's egg and a handful of rice, approaches the muckmun branch, close to which the former is deposited on the latter ; during this ceremony he implores the Supreme Being and Dewary Gosaih to be propitious to him and family ; the hog is sacrificed by a relation, as an offering to Dewary Gosaih with professions of again observing the festival, whenever Dewary Gosaih may desire it ; a feast is made with the oblation, and at the conclusion, the suppliant breaks the egg, and pulls up the muckmun-branch, which he places on the roof of his house.

Kull Gosaih, or the Ceres of the mountaineers, is worshipped annually by cultivators, in the season of sowing their fields ; the proper time is ascertained by consulting the Demauno, and confirmed by either the Cherreen or Satane, and is attended with more or less expense, according to the means of the suppliant ; if poor, it is deemed sufficient to make an offering of a cock ; those who can afford it, purchase a cut hog, and a cut goat, distil spirits, buy rice, red paint, and oil, and invite the Demauno to assist them in praying, as well as their friends, chiefs, and neighbours, to a feast. On the day appointed, the Demauno goes early to aid in distilling spirits, and in other preparations for the feast ; the chiefs and others, having entered the suppliant's house, are presented with meat, and spirituous liquors to drink ; the Demauno is also introduced with two Kalewars, and one Dolewar ; he, and the suppliant, and the Maungy, facing the middle supporter of the house,

* Asiatic Researches, vol. iv. p. 61.

pray for the welfare of the master, making a libation, and throwing down some meat, in the name of Goomo Gosaih, and of Kull Gosaih ; the Demauno and suppliant burn incense, while the Kalewars and Dolewar beat, and the maungy and chiefs eat and drink ; after this the suppliant proceeds, with the Demauno, musicians, and all who may be disposed to join in the procession, to his field, where at the stump of a tree, having cleaned a small space, and planted a branch of the muckmun, and prayed with forms already described, burning incense, the goat and hog are sacrificed by a relation of the suppliants (who gets a rupee and a turban for this sacred office) so that some of the blood may fall on the muckmun branch, and of which the Demauno pretends to drink a considerable quantity : he gives out that the blood digests in his throat, and does not pass into his stomach.

Of each of these offerings, the maungy is presented with a fore-quarter for his family, and of the remainder all, except such whose wives are in their separation, partake ; at the conclusion, the Demauno gives water to the musicians and the suppliant, to wash their hands, who return with the latter, and feast and drink at his house, as long as any fragment of the provisions which had been prepared for the festival remains.

The Demauno having desired any person to worship Goomo Gosaih, and the Cherreen or Satane having confirmed his ordinance, the suppliant must rear a cut kid, and cut pig, for that express purpose, about two years, more or less : having acquired property enough to perform his promise, for it is attended with considerable expense, he sends invitations to his chief and vassals, to those also in the neighbourhood, and to his relations ; and, to mark the time for the festival, a string with a number of knots equal to the number of days that will intervene is sent to each, from these strings, to avert mistakes, one knot is daily cut ; in the interval the suppliant is employed in distilling spirits, and collecting materials, such as rice, oil, red paint, &c. ; when one knot remains, the guests assemble, and, on the morning of the day appointed, some of the suppliant's neighbours or relations proceed to the jungles to cut three small muckmun trees ; before the first is hewn, a cock is sacrificed that the blood may fall on it, and some spirits thrown on it, as a libation to Goomo ; as soon as the branches and bark are stripped off, two men are sufficient to carry each tree, and lay them without the village, where it is their business to prevent men, goats, or fowls, from touching them ; and the suppliant, informed of their arrival, sends them drink for their trouble ; in the mean time, he takes the chiefs, and their officers, with the two men who had prayed at the Chittaria festival, into his house, and presents the maungy with two pots of spirits and a hog ; the Demauno, two Kalewars, and a Dolewar also go in : at their entrance, the Demauno gives water to the musicians to wash their hands, he takes a small wicker basket, containing about a seer of rice, on which he puts red paint, and places it with two pans near the middle supporter ; during this the Kalewars and Dolewar beat, and incense is burning ; the maungy having made a libation, thrown out some meat, and sacrificed the hog, in the name of their gods, he and the chiefs eat and drink.

The Demauno, suppliant, and musicians, repair to where the trees are ; whence the trees are brought home, laid length-wise, east and west,

cut the proper length, and the suppliant and his wife sprinkle turmeric water on them; the Demauno mounting astride on the one which had been first cut, is carried five times round the house, when they are taken in, and, some earth being dug, are united to the middle supporter (which is called Goomo) being first spotted with red paint, and bound with a red silk thread. Incense is burned, and the Demauno, with a handful of rice, prays, laying the rice down, and placing a hen's egg on it, which had been previously thrice streaked with red paint: the suppliant, receiving a handful of rice from the Demauno, also prays, throwing it on the egg, when one of his relations brings up the fat goat, and sacrifices it so that the blood may fall on the Goomo. For this sacred office he gets a rupee and a turban. The Demauno, suppliant, and musicians and all who may be disposed to be of the procession, proceed to a field, where, sweeping and washing near the stump of a tree, they plant the branch of a muckmun, and round it and on it make streaks of red paint; incense is then burned, and with a handful of rice and a hen's egg, the Demauno and suppliant repeat the prayers and ceremony which had been observed in the house, when the fat hog, and another goat, are sacrificed by a relation; some of the blood of these animals must fall on the muckmun, and the Demauno drinks of it.

A fore-quarter of each of the offerings being sent to the maungy, they feast and return: previous to entering the suppliant's house, the Demauno gives him and the musicians water to wash their hands. The relations of the suppliant attend him, present him with spirits, and a cock each, and anoint him, his wives, and children with oil; he sacrifices the cocks, makes a libation, and throws away some meat in the name of Goomo; they feast and drink for two or three days, and then repair to their homes; on the fifth day the ceremony concludes by the suppliant sacrificing a cock to Goomo Gosaih and another to Kull Gosaih.

Goomo Gosaih is also worshipped as above, with this difference, that the suppliant does not eat, drink, or smoke in his house, or partake of any thing that had been in his house, for several days before the festival, nor is he allowed to partake of the offerings, and this prohibition continues for five days after the festival, which is called Oogoss Gomoo Gosaih.

The worship of Chumdah Gosaih is so expensive, that none but chiefs, or men of property, can ever afford it, and these not oftener than once in three years, and therefore the votaries to this shrine most frequently exceed that period for so expensive a ceremony. They first consult the Demauno, and have recourse to the Cherreen, and Satane, both of which must agree with what the Demauno prescribes, before this festival can be held; when thus ordained, the suppliant must provide about a dozen hogs, as many goats, about three score seers of rice, two of red paint, fifteen of oil; about twelve rupees must be expended in spirits, and some scores of cooking pots, dishes, and cups for drinking, laid in, as well as a few peacock's tails, a fan, three bambus, nine score nataria trees, and some red stones, which are ground for paint, and also some charcoal; thus prepared, the suppliant sends strings with knots numbering the intervening days, with invitations to his relations

and neighbouring chiefs. On the day appointed, some thousands assemble and are variously employed; some grind the red stone for paint, others charcoal to mix with oil, while a great number are occupied in stripping the bark of the nataria, which is effected in one piece of four cubits long by bruizing it; three bambus are then made straight by oil and fire, and are of the same length with the nataria bark; a fat hog, grain, and several pots of spirits are sent to the workers. The red stone and charcoal being ground, are mixed separately with oil, and a quantity of hog's blood added to both; the barks of the nataria have about a cubit of the lower end of each blackened with the charcoal, another cubit is left of the natural colour, and above it one cubit is painted red; caps of wood are fitted on the bambus, and necks made in them; on one of these, four score and a half of barks are bound with twine dipped in oil, on the second, three score are bound, and on the third, one score and a half; the heads of these three are ornamented with a profusion of peacock's tail feathers, thus prepared, they are called Chumdah Gosaih, and carried to the suppliant's house, where for the workmen a hog is dressed with grain, that they may be feasted for their trouble; a hog, two pots of spirits, grain and salt, are presented to every chief, for himself and vassals, who honors the suppliant with his company; as much is also given to his own relations, and a like quantity to the relations of his wives, and meat and drink is distributed to all assembled; the women who dress these provisions, exclusive of their daily hire, have a hog given to them that they may eat together, as they are not allowed to feast with men.

The Chumdah bambus having been brought about evening, and placed against the suppliant's house, he and the Demauno rub the ends on the ground with oil, and mark them with red paint, when the latter, with a hen's egg and a handful of rice, prays, observing the usual ceremony, that Chumdah Gosaih may be propitious to the suppliant, who follows his example, and also makes an offering of a cut hog, which he sacrifices so that the blood may fall on the bambus, the largest of which, or one with the greatest number of barks pendant to it, he presents to one of his relations, the second in size to one of his wives' relations, and the third to any volunteer. The three persons, thus favoured, support the Chumdahs by cloth tied round their waists, and balance them with their hands, dancing as long as they can; when fatigued, they are relieved indiscriminately, without any distinction, and this amusement, with music, continues all night; in the morning the Demauno and suppliant pray at the middle supporter of the latter's house, with the usual forms, when a cut goat is brought as an offering and sacrificed by a relation, hence they repair to his field, taking with them the Chumdah, and again pray near the stump of a tree, where a small space is brushed and washed for the purpose, and a branch of the muckmun planted, in addition to the egg and rice deposited here by the Demauno and suppliant; a shrine for Kull Gosaih is washed, rubbed with oil, red paint put on it, and bound with a red silk thread, and placed close to the muckmun branch, when a goat and two hogs are sacrificed by a relation, that the blood may fall or be sprinkled on the shrine, Chumdah and branch; for this office he gets a rupee and a

turban ; the offerings being dressed are eaten with grain : the party having feasted return, bringing with them the Chumdahs, which are carried five times round the suppliant's house, and then placed against caves, where they remain five days, at the expiration of which a seer of takallone is served out to every person who applies for it at the suppliant's house ; but four men are stationed at each of the four doors, that every person who goes out with the takallone may receive a blow with the open hand, from each of the four men stationed at the door he passes out of ; at the conclusion of this ceremony the Chumdah bambus are taken into the house and suspended to the roof ; the suppliant repairs to the field, and makes an offering of a hog and prays at the shrine of Kull Gosaih, whence he returns and sacrifices a goat at the middle supporter of his house with prayer, these offerings are dressed, and, as is customary, they feast on them.

When the kosarane (a small grain like what the lowlanders call collye) is reaping in November, or the beginning of December, a festival is held as a thanksgiving before the new grain is eaten of. Materials for a feast being prepared, a day is fixed by the maungy, who invites the chiefs of the neighbouring villages : on the day appointed, the two men who prayed at the Chitaria festival, proceed to Chalnad to pray and sacrifice a goat, which, with some kosarane, is an offering at the Nad to Chitariah Gosaih : on their return to the village the maungy has his kondone brought out, on which he prays and immolates a fowl : during this, the dungareahar, or vassals, repair to their fields, offer thanksgiving, make an oblation to Kull Gosaih, and return to their houses to eat of the new kosarane : as soon as the inhabitants assemble at the maungy's house, the men sitting on one side and the women on the other, the Phojedar presents a hog, a measure of kosarane, and a pot of spirits, to the maungy, in the name of his vassals, by whom these had been contributed ; on receiving them, he blesses his vassals, and exhorts them to industry and good behaviour, after which, making a libation in the names of all their gods, and of their dead, he drinks, and also throws a little of the kosarane away, repeating the same pious exclamations, which ceremony is the commencement of the festivity and drinking that lasts for several days.

On reaping the takallone (Indian corn) in August or September, there is also a festival. Each man repairs to his field with either a hog, goat, or fowl, to sacrifice to Kull Gosaih, to whom he prays, and, having feasted, returns home, where another repast is prepared ; and on this day it is customary for every family in the village to distribute a little of what they have prepared for their feast to every house.

Should any person eat of new kosarane or takallone before the festival and public thanksgiving at the reaping of these crops, the maungy fines the offenders a cock, which is sacrificed by the two preachers at the shrine of Chittariah.*

Of a festival held in honour of the above mentioned deity, the Rev. T. Christian, who witnessed it, gives the following account :

“ This evening, Saturday, October 16th, 1826, went to the top of Boorsey, to witness the ceremony of a sacrifice to Koll Gosaih, or the

* Asiatic Researches, vol. IV. p. 62—69.

god of agriculture. A cot was prepared for me to sit on opposite the mangy's house, when baskets and different vessels with offerings were placed, and a hog, the victim, bound by the feet lying near them; and a little on one side, at the corner of the house, stood the musicians, consisting of five drummers, and one playing, or rather striking a cymbal. The divinity of the village, represented by three black stones, was marked over with red paint, and part of the oblations thrown over it, and crowned with a small bough of green, which the hill people call the muk-atgha, or the muk-leaf. The mangy took his seat opposite the oblations, and the different persons came forward, and presented to him their baskets and vessels filled with rice, Indian corn, dough, and a coarse kind of pulse. Of each of these he took a small quantity, and having first washed a space with water from a vessel he had standing by him, he strewed them on the ground. When all the people of the village had presented their offerings, the victim was brought, and the mangy killed it, by making a large wound in the left side; as the blood flowed he pressed his hand close to the passage, and received it, and then sprinkled it on the offerings that lay on the ground. This he repeated till there was no more, so that no part of the blood fell save on the offering; as the mangy took from each vessel and strewed it on the earth he pronounced a prayer."*

Caste.—No institution founded on reputed distinctions of birth, like caste, inimical to the best interests of society and maintained by the sacerdotal order to oppress and plunder the people, exists among the Paháris.

Children of equally honourable descent, and inheritors of the same rights, they consult their own understanding and wishes both in the occupation which they follow, and in the service, civil or military, which they render their chiefs.

Food.—Beef, milk and curds are forbidden to the priests, but the people take every kind of food or drink they please; and, what the Hindu females never do and would consider one of the greatest improprieties, the women eat with their husbands, by whom they are well treated and tenderly loved.

Drunkennes.—In strong liquors both sexes freely indulge, drunkenness is a common vice.

Dress.—In dress and ornaments they appear to have copied the fashions of the lowlanders, but owing to their greater poverty wear less clothing and fewer jewels.

Their hair, untied and very thick, hangs down over the ears and shoulders.

Personal appearance.—The Paháris, who in stature are something below the middle size, have an expansive chest and strongly made limbs, a broadish face, flattish turned-up nose, thick lips, long narrow small eyes, a dark-brown complexion, and a countenance expressive of cheerfulness and intelligence.

Marriage.—Except when two neighbours, who during the pregnancy of their respective wives vowed, in the event of one giving birth to a boy and the other a girl, to cement the bonds of friendship by the

* Rev. T. Christian's Journal.

closer ties of marriage, in which case the children may be formally affianced at the early age of eight or ten, matrimonial connexions among these foresters and mountaineers are never formed before the time of puberty, and seldom consummated till a period, often of pretty long duration, has been spent in the endearing offices of love. When a Pahári has fixed his affections on a girl he commissions a friend to wait upon her parents to ask her in marriage, if they approve of the young man the messenger is referred to their daughter, and if he receive a favourable answer from her the suitor is requested to bring the usual presents, a neck-ring and beads, by the acceptance of which they are betrothed, and permitted to share each other's society to prosecute the interesting business of courtship.

When the lover has accumulated a sufficient sum of money to present to the father of the lass a rupee and a turban, to her mother a rupee and a piece of cloth, and the same to her near relations, and is also able to defray other necessary expenses, the marriage is celebrated.

On the appointed day he proceeds with his relatives and friends to the house of the maiden's parents, where when all the guests have dined, the father takes the hand of his daughter and gives it to her lover, exhorting him to treat her kindly and not to murder her, menacing him with vengeance should he ill use her.

The bridegroom then marks her forehead with red paint, links the little finger of his right hand in hers, and conducts her to his own dwelling. Four days afterwards he returns with his wife to the house of his father-in-law, and gives a feast to their mutual friends, which closes the nuptial rejoicings.

The Pahári priest is forbidden to have more than one wife, and the least intercourse with another woman, whether of an innocent or criminal nature, even sitting near her or accidentally touching her in passing by, makes his predictions fail, destroys the efficacy of his ministry and ruins him in the estimation of both men and the gods; but to the people polygamy is allowed, yet few avail themselves of its privileges, owing perhaps to their limited means of support, and concubinage is unknown.

Though prohibited allying himself to his own blood-relations, a man can espouse the sisters of his wife. A widow, as a matter of course and without any nuptial ceremony, may be taken by the younger brothers, cousins of the first and second degree, and nephews of her deceased husband, but to form such connexion is in nowise obligatory, she can marry into another family, or return to the dwelling of her father and pass her days in widowhood.

The children under ten years of age go with her, and when arrived at maturity their paternal kinsman, who during their orphanage has annually given them a rupee and a piece of cloth, receives them into his house and treats them as his own offspring.

A widower who has given two feasts in honour of his departed wife, and presented to her nearest relation a rupee and a turban, on the expiration of a year, the appointed period of mourning, may again marry.

Childbirth.—The childbirth ceremonies are of a very simple character.

The lying-in woman is attended by several of her relations, and the most experienced performs the duty of midwife. During the period of purification she remains at home waited upon by her husband, who is enjoined not to enter the house or field of any of his neighbours. On the fifth day, having washed their clothes and bathed, the father names the child, and they again mingle in society. Should the father be dead or absent from home the name is given by the mother.

The women who lent their kind offices at the birth receive small presents, the midwife a piece of cloth and the rest some trifling acknowledgment, and are anointed with oil, marked on the forehead with red paint, and feasted on the best viands the family can afford.

Funerals.—When a person dies of a disease not deemed contagious, nor likely to render the departed spirit restless and troublesome to survivors as a nocturnal visitor, the body is laid out on a bed, washed and anointed with oil, and then borne to the public cemetery, by male relations and friends, females form no part of the funeral procession. The grave is dug about two feet deep, and formed to admit the head of the deceased to lie towards the north. The corpse being lowered down, sticks laid across it, covered with long grass or a piece of cotton cloth to prevent the earth falling on the dead, and the grave filled up and surrounded with stones, the nearest kinsman pronounces the following words, the only funeral oration that is made. “Nine lehichke—nine pitkee—nine oyene croo oikoo Gosinee—joddi Rolli ungo besa mokkoo.” “Thou wast born—thou hast died—thou hast departed—keep him safe O God.”

After which the mourners leave the place for home, but before entering their house wash their legs and arms, a rite of purification always carefully observed.

With the rupee the chief received for ground and permission to bury the bedstead along with the corpse, he purchases a hog and sacrifices it in the name of God and the deceased. Five days after the interment the first funeral feast is given, and at the expiration of a year the second, to which as many of both sexes and all ages are invited as the family can afford to entertain. The latter differs in no wise from the former except that the guests indulge more freely in spirituous liquors.

When the crops have been gathered in, at which time there is a public thanksgiving for the fruits of the earth, a little grain is thrown away in honor of the dead, which tribute of respect is paid to their manes two or three years.

The ceremonies at the burial of a chief are the same as those described above observed at the interment of the people, but his grave is covered with a piece of silk on which shells are strewed, has a shed erected over it, and around it a strong fence of bambu or stone.

It is believed that after death a priest becomes a devil, and that if interred in the burial ground he would return and destroy all the inhabitants of the village, he is therefore carried into the jungles, placed under a shady tree and covered with leaves and branches, where he is left to play his tricks among the beasts of the forest, too distant to injure his surviving friends. The corpse of a person dying of the measles or small-pox is disposed of in a similar way for the purpose of

avoiding contagion, but the mourners at this and also the minister's funeral observe the common ablution and feast on the usual days.

“When a person has been killed by a tiger, the body or any part of it that is found, is covered with the branches of trees; on the fifth day, the relations of the deceased, with a large party, proceed to the place, where the remains of their kinsman lay, taking with them a new earthen vessel, a goat, and ten or fifteen seers of takal or rice; being arrived at the spot, one of the nearest relations prays for the deceased, in which he is accompanied by the Demauno;* at the end of their prayers the former scatters some grains of rice, and cuts off the head of the goat, naming God and the deceased; the moment he severs the head, he rushes into the midst of the party who surround him, the Demauno at the same time seizes the head of the goat, sucks the reeking blood, and is supposed to become frantic; he casts the head from him and springs after it, endeavouring to imitate the tiger, and making a hideous noise, as like that beast as he can; he looks about for the preacher, whom it is the business of the party to conceal, and prevent his touching; should he in his exertions accomplish this, a superstitious opinion is entertained, that the poor preacher will infallibly fall a sacrifice to a tiger: when the Demauno is well wearied by his pranks the head of the goat is put under ground in the earthen vessel; this speedily restores his reason, and the preacher comes out in safety; the party thence retire to a small distance, have a feast and return to their homes at the expiration of a year, the second boget† is held for the deceased in the same manner as for any other relation, and the same attention is paid to his memory, on reaping the Takaloo and Kosar.”‡

The corpse of an unweaned child is buried in the grave-yard, but without the usual funeral ceremonies.

A still-born infant being put in an earthen vessel, and leaves thrown over it, is carried by the father into the forest, where he places it under a tree, covers it with brush-wood, and returns home.

Persons who die of dropsy are consigned to a watery grave. Having thrown the body into the river the relatives and friends proceed to another part of the stream a little distant, where they bathe, dine together, and then return to their respective dwellings.

(To be continued.)

* Pahári priest.

† Boge 'feast.'

‡ Col. Shaw, *Asiatic Researches*, vol. IV. p. 81.

VIII.—*The Jesuits.*

(Continued from page 208.)

V.—THE RETREAT—DOUBTS AND WAVERINGS.—THE INVESTMENT AND BLESSING.

I now resume my narrative where I left off, viz., with the commencement of the retreat.

The first meditation was on the “End of Man’s Creation,” that is to say, on the object for which man was created. I dare say few of my readers have the least idea what is here meant by meditation. It is a difficult art. A man may be annoyed by disagreeable thoughts for days and weeks together; but in this case the mind is *passive*—thoughts impinge upon it like the excruciating drops of water falling on the head of the regicide RAVAILLAC, when every drop, as he remarked with unutterable anguish, felt like the blow of a mallet. This is meditation in spite of ourselves, and we would be glad of some “distraction,” or change of thought. But ascetics understand a very different thing by meditation: the mind must be fixed and retained on *one* idea or sentiment, until it is completely exhausted in all its bearings and applications to the spiritual state of the meditator; and all change of thought, commonly called “distraction,” must be instantly checked as a wily *temptation of the devil*.

I was enjoined, first, “to place myself in the presence of God;” that is, to make a firm act of faith in his omnipresence: secondly, to ask his aid well to perform my meditation, and to derive the expected benefit therefrom: and, thirdly, to invoke the assistance of the Virgin, the saints, and angels. The meditation lasts one hour. The *subject* was given on a slip of paper, and was divided into three points, giving the heads of the argument that was to be discussed between the soul and its inclinations, or, as phrenologists would say, between the superior sentiments and the animal propensities.

We meditated in three positions—kneeling, standing, sitting—a quarter of an hour in each position; and, as by the last quarter the soul was supposed to have gone through that severe scrutiny which was to produce the *resolution of amendment*, we knelt during the last quarter, and made supplications to God, the Virgin, the saints and angels—to God for *grace*, to the Virgin, &c. for the *aid of intercession*. This distinction is accurately made by Roman Catholics; but the Jesuits certainly carry their veneration for the Virgin to an extravagant extent.

I had *four* meditations each day, the intervals being filled up with verbal prayer, spiritual reading, examination of conscience preparatory to confession, and walking in the garden for relaxation.

I have spoken of my enthusiasm. I now began to discover that, in embracing so rapturously the idea of becoming a Jesuit, I had given but very little thought to what Jesuits have to *believe*.

I meditated on “the end of man.” The subject had long been familiar to my thoughts; but it was evident to me that *my* thoughts on the subject were not those of the Jesuits. However, the hour passed off very agreeably. When the good father visited me, he seemed, as it

were, the divine physician feeling the pulse of my soul. I "reported progress" to his satisfaction.

My next meditation was on sin, and was less satisfactory to me. I told the father that I had been sadly distracted in this meditation. He smiled benignly, said he was not surprised at it, and with great "unction" he unfolded the *cause* of the failure, which he said manifestly resulted from the *flesh* which was battling with the *spirit*. "Never mind, brother!" said he sweetly, "grace will be given you, to see all things clearly, by and by all will be well!"

"Death" was the subject of my third meditation. I grappled with the grim tyrant, and brought him to a parley. This time I could give a good account of my soul, for the wise and merciful and beneficent ends subserved by death throughout creation, filled my mind with sweet thoughts of the Creator's universal love.

"Judgment," "Hell," and "Heaven," were the following topics. I confessed my doubts. I could conceal them no longer. I wept with bitter anguish. The good father endeavoured to calm my agitation—of course, he did not argue with me—that was out of the question, for "the devil is not to be argued with"—he advised me to pray, to pray fervently for aid; it would be given, and the tempter would vanish; he said he would pray for me; 'twas natural that I should not be easily surrendered by the Evil One; but the will of Heaven would be accomplished in me in spite of all his efforts!

The last words were to me like the last and conquering remedy of the physician to the desperate patient. "The will of Heaven would be accomplished in me, in spite of all his efforts!" This appeal to my ruling sentiment was electric in its effects. I determined, with all the strength of my will, to believe—and I believed! From that moment the few doubts that rose up against me were easily vanquished—I felt totally changed in opinion on every subject—I prayed with fervour—meditated with comfort, and was eager—"a giant prepared to run his course"—to begin a new life!

About the middle of the retreat I began my confession. This, of course, was essential. It was a general confession, as it is called; that is, a confession which included the sins of my whole life up to that time. This great undertaking is performed by Roman Catholics at their first communion, and only occasionally afterwards, according to the advice of their spiritual directors, which is influenced by the state of the penitent's soul: it is considered useful to rouse the lukewarm to a fruitful effort when their relaxed vigilance is preparing a grievous fall. It is only necessary to confess mortal sins, for venial sins are not "matter for absolution." The distinction between a mortal and a venial sin is, in most cases, easy enough. By a *mortal* sin is meant, a sin which causes "death to the soul;" in other words, which would consign the soul to eternal perdition. It is defined as a wilful infringement of the commandments of God or of the church, in a grave matter, by thought, word, or deed. A *venial* sin is defined to be a slight dereliction of those duties which result from the commandments of God and of the church, in a light matter, without perfect consent of the will, and consequently pardonable, as the Latin word, rather incongruously, is made to signify,

for by implication we might conclude that a mortal sin is *not* pardonable. Absolution, however, is always given "to make sure," and for this purpose the penitent is requested to "accuse himself of some particular sin of his past life, with a fervent act of contrition."

In my confessional to the father of the novices I was candid and minute to the utmost. Every sin of my past life, every propensity, was confessed without reluctance. I *never* felt shame in confession. I looked upon the priest as the vicegerent of the Almighty, and often exaggerated rather than diminished my guilt. To the Jesuit I told all—absolutely all; his every question received an unhesitating reply. It is commonly thought that Roman Catholics do not tell *all* in confession: for myself, I can only say that the idea of a sacrilegious confession and communion was always horrific to my mind, and I have even confessed a nightly *dream* on the morning of communion in order to be "spotless" for that astounding ceremonial. Gratified, doubtless, by my candour, exulting in my fervour, and triumphing in the victory gained, the good father poured forth the honeyed words of consolation—assuring me that "all the Past was passed" and would be forgotten, and that it was now, by a most especial grace, granted me to make amends by a life of meritorious deeds in the holy Society of Jesus. Then followed the absolution, which he pronounced with strong emotion, and concluded with the words "Go and sin no more! pray for me!"

In the evening he brought me my cassock, with the *discipline* and the *chain*, and, with a fervent blessing and prayer that I would wear it in holiness and sincerity, he commended me to the Virgin and holy ALOYSIUS, and left me—a saint in anticipation; for I was determined to wear the garb in the manner recommended, and I certainly endeavoured to my utmost to do so during my eventful year, as the Jesuits can testify, and *have* testified.

VI.—A DAY'S OCCUPATION.

The reader may perhaps remember a pretty little fable (*Der Alder*) of Lessing:—"Man once asked the Eagle, 'Why dost thou bring up thy young so high in the air?' The Eagle replied, 'Would they when grown up, venture so near the sun if I brought them up low down on the earth?'"

The plan of IGNATIUS is just the reverse: he clips the wings of the will long before the joyous scenes of Nature's freedom tempt it to soar. He begins with abasement—humiliation—complete subjection—degradation—and ends with (the certain result) "perfect obedience." This he ensures by never-ending practice; of this he is convinced before he says to the trembling novice "Proceed!" and this, finally, he secures by a vow, pronounced freely, fervently, in the presence of his representative and a witness, to the eternal God! If I am asked what is the essential characteristic of a Jesuit in the estimation of his superiors—the characteristic which alone gives value to every virtue or talent—without which characteristic in its most unscrupulous, in its blindest extravagance, the society disowns, discards him—I say that characteristic is perfect obedience. This is the very soul of the society—the heart—the main-spring—the fulcrum—the foundation—the royal *bank* of the society

which is always *solvent*, however large, sudden, or unexpected, the demand may be! In his superior the Jesuit "lives, moves, and has his being"—the will of the superior is to him the will of GOD.

We rose at five or half-past, I forget which. The brother porter (of whose office more anon) walked from curtain to curtain, which he scratched, uttering the words "Deo gratias!" "thanks be to GOD!" to which every novice replied, "Deo gratias!" and rose instantly. As soon as he was out of bed he pulled the upper sheets over the foot of the bed, and, "collecting himself," that is thinking of GOD, or making some pious ejaculations, he dressed himself as speedily as possible, but still with the utmost decorum, without bustle or noise. When completely dressed, and not before, he emerged from his cell. One after another we filed down to the back regions of the house where there was a pump. This was done calmly, leisurely, piously, for we walked in prayer. We proceeded then to the lavatory, washed, and returned to our cells to brush our hair. We had not much to brush. "Hyacinthine locks" were out of the question—few retained more than an inch or two—but still we brushed the stubble, and brushed it well, for there was "merit" in every action when performed by holy obedience.

The reader must bear in mind that not one word but the "Deo gratias" has been spoken, and nothing has been seen but what was immediately before the eyes. We walked with looks prone to the earth; no one durst raise his eyes from the ground, "for the custody of the eyes" was never relaxed except during recreation-hours, and even then "much might be done" in the spirit of the rule.

Twenty minutes or half an hour, I forget which, elapsed from the time of rising—the clock gave its notice—the brother porter rang thrice successively—we marched into the chapel. After a short prayer in silence, the porter read the "points" of the meditation. We meditated kneeling, standing, sitting, and kneeling again, for the space of an hour.

Then the master entered, said a short prayer, and proceeded to dress for mass before a table beside the altar. Mass commenced, we joined "in spirit" in the "Sacrifice."

As soon as mass was ended we rose with down-cast eyes, head inclined a little, not much, hands joined on our breast, and walked decorously to our cells.

If the Jesuits were asked to produce a book which contained their *recognised* morality, "Christian Perfection," by RODRIGUEZ, would be the book selected. Accordingly it is put into the hands of the novices. I relished the book exceedingly; my half hour before breakfast always passed agreeably.

Our breakfast consisted of oatmeal porridge, with milk and bread. Grace was said in Latin. We ate in silence and recollection, and with downcast eyes. The porter alone was exempt from this restriction, for he had to see that others did their duty. When all had finished he rose—we did the same—grace was said—we followed him to the dormitory.

A minute or two elapsed and the bell rang. It called us to the chapel for a lecture on the rules of the Novitiate. Each novice had a little book called "The Summary." "The summary" is written in

Latin, and contains about thirty rules, extracted from the "Constitutions," for the guidance of the novices. We had to get these rules by heart; but some how or other I could never say them well. I have penanced myself over and over again for this defalcation; have tried every means, but could never succeed. I always stammered and broke down. This was very annoying to me. My memory is naturally very quick and tenacious. I easily learnt and retain to the present time the "Odes of Horace;" but the rules of "The Summary" have not left a vestige behind as far as the Latin construction is concerned: though the duties involved I shall for ever remember: I learnt them by *practice*.

The lectures read to us were composed by one Father PLOWDEN, formerly master of the novices at Hodder. They were remarkably well written, always well arranged, luminous, full of vigour, and not unfrequently facetious. I enjoyed these lectures. And yet, strange to say, it was the lecture which referred to the downfall of the society, and the charges brought against it, that first shook my resolution to become a Jesuit. I shall never forget the impression made on my mind by the concentrated ferocity with which the character of an English priest who had written against the society was assailed. In reading the passage the meek father of the novices seemed to tremble at the words of wrath.

After the lecture we assembled in groups of three or four, in the dormitory, for the purpose of repeating as much of it as we could remember, making notes upon a slate; for on a subsequent day we had to appear in the chapel to be questioned on the sense and spirit of the rule as explained in the former lecture. I think a quarter of an hour was the time allotted to this rehearsal. At its expiry the porter went to the end of the dormitory, and cried out "Deo gratias!" Every voice was stopped: it was the order "to make our beds!"

Our beds were comfortable, though of coarse materials. The bedstead was so constructed as to turn on a hinge; so that, after making the bed, we strapped the lower part and turned the bedstead up, securing it with a belt, so as to leave more room in our little cells. I say *cells*, but the Jesuits are not *monks*; they scorn the very notion. A wooden partition, which did not reach the ceiling, divided the dormitory into compartments, as I have said before, giving to each novice about as much space as a passenger has in a packet-ship for his berth. Each compartment contained a small desk (*without a lock*, of course) and a chair. A crucifix was suspended over the desk, and I *think* there was a pot containing "holy water." In the desk were our books, papers, discipline or whip, chain, &c. I say *our*, but I am wrong; *meum* and *tuum* were to be totally forgotten. A quarter of an hour was allowed for making beds. Then came "manual works." These were divided into *in-door* and *out-of-door* works. When there was no *lecture*, an hour for each division—on other occasions, half an hour.

In-door manual works consisted in all the functions of domestic economy. You went to the porter, and said "Deo gratias!" He replied, "Sweep the dormitory, clean knives, clean shoes, sweep the re-creation room, sweep up the hearth, dust the chairs," &c.

Sometimes the "Deo gratias" would be answered by, "Go to Brother So-and-So, in the refectory." Brother So-and-So would then order you to sweep the room, or set the benches, or lay the cloths, or plates, or knives and forks; and when he had nothing more for you to do, he would answer your "Deo gratias!" by another "Deo gratias!" and you went again to the porter.

The porter would then, perhaps, order you to go to another brother. This brother, on hearing the "Deo gratias!" might order you to go and fetch the "tub;" or perhaps he would go with you, as it required two persons to lift it. This tub was set ready by the lay-brother at the kitchen door. You carried the tub to the back region of the house, and then you washed, and wiped the utensils there deposited; and then you scrubbed the *sedilia*, swept out the adjacent localities, made all neat and tidy, and returned the tub aforesaid to where you found it. This part of manual works was considered the most trying to pride; and, consequently, it was not ordered to new novices. For my part, I often longed for the order, in my fervour; and when it was vouchsafed me, I was rather grieved to think that perhaps the companion selected for me was chosen in order to diminish my repugnance—which certainly did not exist. At all events, my companion was a son of Lord ———, a Catholic nobleman. I may mention that at the time of which I am speaking there were in the Novitiate, besides the gentleman just alluded to, the son of a baronet, and two near relatives of another Roman Catholic nobleman. Before I left I think we numbered about twenty novices in all.

Other occupations consisted in dusting the books, cleaning out the chapel, polishing plate, &c. &c.—in a word, every domestic work was performed by the novices, excepting cooking, which was, however, in the hands of a lay-brother, and an assistant who was a lay-novice.

When the appointed hour was passed, we were ordered into the garden. Here we were sent to dig potatoes or root up weeds—to pick fruit, or sweep away dry leaves, or to clean the walks.

The reader must remember that all the works I have described were carried on in perfect silence—the eyes fixed on what was before you, and, indeed, never raised on any account whatever whilst walking through any part of the house on any occasion whatever.

When the time was very nearly expired, on giving the porter the "Deo gratias," he said "Deo gratias," which meant that he had nothing more for you to do. You then went and washed your hands, put on your cassock and slippers—for slippers were worn in the house to favour silence—and remained in your cell for the next order.

This time the "Deo gratias" meant "study"—which lasted an hour. The term is apt to mislead: no profane study is allowed in the Novitiate. The "study" of the Novitiate is asceticism, spirituality. But then this was acquired through the medium of the languages with which the novices were acquainted; the languages were "kept up," nothing was to be lost in the Novitiate except individuality or self-will—whereas much was to be acquired. For instance, I was ordered to read a little German, Italian, and Spanish daily, though only for a quarter of an hour.

The subjects for "study" were appointed by the superior. It might be the lives (in Latin) of eminent Jesuits who suffered "martyrdom" in Holland, in England, and in Japan; or it might consist in translating from St. Cyprian or Bernard, or the confessions of St. AUGUSTINE. The discourses of BERNARD on the Canticles were appointed to me, and they certainly well accorded with the glowing enthusiasm which filled my soul with "love divine." It was during this hour that we wrote letters to our friends, concerning which I shall speak in its proper place. These, of course, were necessarily *sermons* in their way. During this hour we wrote our short discourses to be preached to our brother novices—for we had sermons of this sort, I think, twice or thrice a week. In a word, the hour was industriously employed in the manner prescribed by the superior. Had you been permitted to enter the dormitory during that hour, you would never imagine that every cell contained an active, intelligent, thoughtful soul engaged in a mighty struggle, without a doubt of victory; and yet it was intent on one grand consummation, namely, to die to itself in order to live in perfect obedience. I need not say that the stillness of the tomb prevailed on all sides; and if ever my thoughts wandered, the sound of the wind, or of the rushing waters of the stream below when the wintry torrents gave it voice, seemed an admonition as it were of the eternal trumpet that has yet to proclaim "Awake, O dead!" But I must not anticipate my visions and my dreams. I had enough, Heaven knows! I shall hereafter narrate one or two; and the reader will then believe me when I say that I wonder at no recital of the kind in times of old or times present.

About twenty minutes before dinner, the "Deo gratias" was given out by the porter. We went and washed, and at the sound of the bell we said (to ourselves) what Roman Catholics call the "Angelus." It consists of three sentences and three Ave Marias in memory of the Annunciation of the Virgin MARY. We then went to chapel.

The reader may perhaps fancy that we have not had much time for sinning; but he is mistaken: we went to chapel for the examination of conscience. We remained kneeling during this quarter of an hour.

It may be asked what we examined our consciences to find? I will state a few novice-sins, and the result of this proceeding will render the matter perfectly intelligible. Suppose a novice walked rather hurriedly—it was a fault. If he contradicted his brother in conversation—it was a fault. If he failed in the custody of the eyes—it was a fault. It might happen that he spoke more to one than another—it was a fault. He laughed too loudly—that was a fault. In fine, he has not "done his best" in every public duty—this is a fault. These are sins; but every novice has some particular *failing*, which he has determined more or less fervently to vanquish; here, then, is an interesting battle for fight. I will copy from my diary at Hodder five resolutions, made on the "day of St. STANISLAUS:"—"1. To do everything in the best manner. 2. Never to go to public duties with dirty shoes. 3. To keep my room in order. 4. To conform to the will of others. 5. To do nothing extra without the consent of the superior. JESUS! MARY! STANISLAUS!" Every novice kept a small piece of paper (one is still

in my possession), ruled with seven lines, for every day in the week, and he made dots on the lines, accordingly as he broke his resolution. The number should, of course, diminish on the lines with the days of the week.

Had you been in the chapel during this examination, you would have wondered why some of the novices left their places, went into the superior's room, one by one, returning after the lapse of a second or two. The superior stood in his room, the novice knelt before him and said:—"Holy father! I have done such and such a thing, for which I beg permission to perform such and such a penance." The superior gave leave if he thought proper, or commuted the penance into something else more or less severe. It must be remembered that only public faults could be thus proclaimed; but, of course, with permission, public expiation of a *private* fault might be made.

The clock struck—we went to the refectory. We stood around—not all—for the novices who had gone into the superior's room were now kneeling on the floor, with their arms outstretched at full length in the form of a cross. The superior said grace—those who were standing took their seats, and those who were kneeling began their "public confession."

As there were penitents every day, the novices were divided into three companies for that purpose, five or six in each company doing penance in rotation on the appointed day.

Kneeling as I have described, and the superior standing in his place, the first penitent would stoop, kiss the floor, and confess, as follows:—

"Holy Father! I acknowledge my fault in having neglected the custody of eyes on one or two occasions, for which fault holy obedience enjoins me to do penance."

This penance was probably a *De profundis* for the souls in purgatory—that is, he repeated to himself the 130th Psalm, kneeling where he was, with outstretched arms.

The second penitent would say:—

"Holy Father! I acknowledge my fault in talking too loud during recreation, for which, &c. &c."

He probably had to say the "Miserere" or 51st Psalm.

When the psalm was concluded the penitent kissed the floor again, rose and went to his place at the table.

The third penitent would say:—

"Holy Father! I acknowledge my fault in having been too positive in maintaining my opinion, for which fault, &c. &c."

His penance was, perhaps, to rise after having dined, with his can in his hand; he then went to a brother, knelt before him, and presented his can to be filled; he drank the drink of humiliation, kneeling.

A fourth would say:—

"Holy Father! I acknowledge my fault in having spoken somewhat sharply to a brother, for which fault, &c. &c."

He went to the brother and kissed his feet.

The fifth might be the *porter*. He might say:—

"Holy Father! I acknowledge my faults in having neglected several

duties, and in scandalising my brothers by my worldly remarks in conversation, for which faults, &c. &c."

He stooped, kissed the floor, rose, and, proceeding from brother to brother, he kissed the feet of *all*, the superior included.

This penance affected me very much when I first witnessed it, which occurred during my retreat.

Sometimes the penitent would eat his dinner *kneeling* at a small table placed for the purpose in the middle of the refectory.

On one occasion a novice prostrated himself at the threshold of the door, crying to each brother as he stepped over him, "Pray for me, brother!" This penance occurred but *once* in my year. It was during the awful time of the "thirty days' retreat;" and the penitent was—*myself*.

Of course we dined in silence; but a rule of the summary enjoins that "whilst the body is refreshed, the soul, too, may have its food." Accordingly we had a reader. The first thing read was the "Roman Martyrology," that is, the notice of the saint for the day; then followed the "Fasti Societatis Jesu," giving the commemoration of the saint of the society, or eminent member, for the day. If there was no "Brief" to be read, the reader proceeded with the work in hand.

The work in hand was, of course, appointed by the superior, and always spiritual, or directly in accordance with the scope and aim of the Novitiate. When I first went to the Novitiate, the work was the one alluded to in the first article, as "Hints on Etiquette." I regret that I can neither remember the name of the book nor of the author. Every sentence was an axiom on politeness, and in accordance with the most rigid opinions on that subject. It was written by a German, and in Latin. I need not state that the "Martyrology" and "Fasti" were also in Latin. Among the works read in the Refectory during my year, I may mention the "History of the Church of Japan," detailing the exploits of XAVIER and his companions; "Christian Perfection," by RODRIGUEZ; "Difference between Temporal and Eternal," a truly awful affair; "The Lives of the Saints," by ALBAN BUTLER.

After dinner we went to the chapel for a few minutes, this being a visit to the "blessed Sacrament;" for I need not say that the "holy elements" were constantly kept on the tabernacle of the altar.

This visit ended, we walked demurely to the recreation-room.

I fancy I hear the reader exclaim, "At last!" but we have not done with prayer and recollection as yet. As soon as the novice entered he knelt down and said an Ave Maria, to place himself under the protection of the Virgin.

If the weather permitted we adjourned to the garden, where we paced up and down the walks, chatting on "professional topics," pleasantly, quietly—entertaining each other by what we had read, and stimulating the spirit by original thoughts expressed in the glowing words of sincerity; for I cannot imagine it possible for a man to be a hypocrite in the Novitiate. I judge from myself. It requires an overwhelming fervour and determination to conquer human nature in order to submit to the Novitiate for two long years without intermission. And who is the man that can play the hypocrite in the midst of so many rules and regulations, goading him on every side, in the midst of so many eyes

that have him in charge, ay, that have his immortal soul in charge, for which they have to answer according to the "spirit of IGNATIUS?"

An hour was allowed for recreation. At its expiry the bell summoned us to the chapel for another visit to the "blessed Sacrament." It was now two o'clock. "Manual works" began our afternoon duties. These lasted only one hour, half an hour in the house and half an hour in the garden. Any work left unfinished in the morning had then to be completed; for it must be remembered that, as soon as the bell rang, whatever you were doing must be instantly relinquished, or you committed a fault against holy obedience. In-door work in the afternoon consisted chiefly in preparing the Refectory for supper; out-of-door work as usual.

The remaining hours before supper were employed in reading, writing, rehearsing the Rosary, &c.

The Rosary is a devotion to the Virgin, consisting of one hundred and fifty Ave Marias, ten Pater Nosters, and the Credo, with a Meditation during the rehearsal on the principal incidents in the life of Christ. This always seemed to me rather strange; for I could never comprehend how one could pray to God or the Virgin whilst thinking of something else. I used to say the prayers, and then meditate for a few minutes.

During this portion of the day the novice might be sent for by the superior to be "advised" to be "lectured," or "questioned," on his spiritual progress. Or he might go to the superior with his "difficulties," after asking leave of the brother porter to leave the dormitory; for no one could leave the room without permission. The novice scratched the curtain, the porter whispered "come in!" and you stated your wish which was always granted.

Towards six o'clock (when we supped) the porter went to the end of the dormitory, and sang out "Deo gratias!" This meant that you had to go to your brother monitor. Of this personage I shall speak in the proper place.

This duty ended, we retired to our rooms, and after the lapse of a few minutes the bell rang for supper.

During supper we were read, as during dinner, excepting the "Martyrology" and "Fasti."

I may mention that there were two novices appointed by turns to wait at table. They wore a long white apron as a badge of their office during the performance of their functions.

Our dinner was always plentiful and substantial. Supper consisted either of sliced meat or rice puddings, crowned with preserves, and milk. We had beer and water to drink. Most of the novices drank water, but the jug of beer was always there. By long standing the beer sometimes got sour; in that state I have drunk it for "mortification." I cannot say whether it was *always* drunk with the same intention.

I must here state, that we were enjoined to satisfy our appetite—no mortifications were allowed in this matter. The superior once said to me, "Brother—, you do not eat enough—you require all you get to preserve your strength for the duties of the Novitiate: 'tis hard work, and nature must be supported."

On the other hand, any "pampering" was instantly checked. When I first went I once or twice used some vinegar. I was checked for this. On another occasion I ate mustard with boiled meat—I was told that this was irregular: nor was I permitted to eat meat without salt and mustard when I took it into my head thus to "mortify" the spirit. The superior, in his admonition, remarked, that in this cold climate such accessories tended to promote digestion. Reasons are not often given to novices, but this worthy gentleman did sometimes kindly explain the why and wherefore to me.

After supper we had another hour of recreation, which was, as before preceded by the "visit," and "Ave Maria" aforesaid. In summer we walked in the garden; in winter we remained at the fireside. I must state that there was also a stove in the dormitory.

The superior sometimes visited us during recreation, and told us such pious news as he thought would interest us.

At eight o'clock the porter rang his bell. We now went to chapel for another examination of conscience, which lasted a quarter of an hour, as before.

Then followed the reading of the "Points" of the meditation for the next morning; the "Litany of the Virgin;" the "Blessing;" the "Kissing of the Relic."

This last duty was performed thus:—The superior held the relic in his right hand, and a small napkin in his left. After presenting it to the lips of one novice he wiped it, and so on. I must say that I never thoroughly conquered my repugnance to "submit" to this kissing; but "Ad majorem Dei gloriam" was my adopted motto—I forgot the act in the intention.

From the chapel we retired to the dormitory. In an instant you might hear all the beds creaking on their hinges, and resuming the horizontal. We got between the sheets as soon as possible, "right tired" in body and mind, and never likely to suffer from want of sleep. A few minutes after the porter came round, scratching at each curtain with his "Deo gratias!" to which each novice echoed, if he had not fallen asleep, which sometimes happened.

If it was a "mortification night" the novices remained sitting in their beds, waiting for the tinkling of a small bell, and then each administered to himself, on his back, bared for the purpose, the "discipline," of which more hereafter.

Such is a day's occupation in the Novitiate—not *every* day's occupation, but one that may serve as a sample. Other duties of the Novitiate required deviations from this "order of the day."

I think the reader will readily agree with me that if Eugene Sue intended his terrible "Moroc" to typify the Society of the Jesuits, the idea of that "tamer of wild beasts" was well imagined. One must either break down in the Novitiate, or break forth a being of another world. Le Sage intimates that a monk should be more or less than a man; and I will add that a Jesuit should be a—Jesuit. Perhaps by the time we part the reader may be enabled to form some distinct, definite idea of this wonderful being.

CUI BONO, OR WHAT'S THE GOOD OF IT?

The details of a day's occupation in the Novitiate have produced, I doubt not, various effects on my readers. Some have smiled, others have laughed, some have shuddered, others have been indignant. Not a few, I trust, have penetrated beneath the rippling surface, and have caught a glimpse, as it were, of the "hidden things" that lie at the bottom. All have asked "Cui bono?"

I shall now endeavour to answer the question.

One striking fact must, however, have surprised the reader. He must have exclaimed: "What! no mention of the BIBLE among the books set before men studying Christian perfection?"

I answer, *None!* We did not read the Bible, or, if any did so, they did it privately and by special permission. But, in point of fact, why should a Roman Catholic read the Bible? By so doing, he only exposes himself to temptation against the faith: he may "wrest the scripture to his own perdition." But all "proximate occasions" of sin must be avoided—the Bible is such to him—therefore the Bible should be avoided! Observe, the Roman Catholics do not admit this matter-of-fact argumentation—not they, indeed! They will tell you to read, of course, but beware of interpreting contrary to the promulgated doctrines!

Of what use, then, are the scriptures to these men? For the study of the priest, who will take care to read and explain them to his congregation.

Besides, they are necessary in order to prove that the "Church" is the church; and then, the "church" returns the favour by proving that the scriptures are the scriptures—as beautiful a "vicious circle" as was ever circumscribed by the compasses of sophistry!

For my part, I read the Bible when a boy, I read it when at ——— College. Roman Catholics are not forbidden to read the Bible; only a discretion is used in the permission to read—such is the distinction, which answers the important end in view, viz., subjection to the infallible Popedom.

I return to the question. The scope and end of all the training in the Novitiate were—to teach the meaning and practice of the Three Vows, which were to be made at the end of two years' probation. Its aim was to lay a deep, broad foundation, whereon the "society" would build, as it thought most expedient, ostensibly "for the greater glory of God," but virtually, effectually, infallibly for its own advancement. This is not an unfair assertion. I conclude thus from facts. Is not a devoted life-and-death love of the society considered the first sign of a true vocation to it? Is not this love cherished, fostered, stimulated by every motive human and divine? It may be objected that such characteristics must be more or less common to the members of every association, and are essential to its existence. I admit the objection, and affirm that it only renders my assertion more probable. Further, if my impressions in the Novitiate be worthy of attention, I say that every conversation in which the concerns of the society were discussed, tended to plant and water this conviction in my mind. It was always

“ what we (the society or Jesuits) have done—what we are doing—what we will do.” Every man strove to render himself acceptable to the society—the sample, the pattern being given, every man knew the number of stitches and shades requisite to knit together the “ coat of many colours,” which adorns the favourite son of *IGNATIUS*.

All this is perfectly natural. It is human nature and this is all I contend for. I affirm that these human motives weld the Jesuits together, and the divine motives are, as it were, the bellows in the hands of the clever “ superiors,” wherewith the passive metal of the society is rendered malleable, porous, and ductile.

But is there no understanding in the first instance as to the precise position that a man might expect to fill in the society? Expect! why a Tractarian might as well expect, in becoming a Roman Catholic, to become Pope! No, no; a Jesuit can expect nothing, as far as his individual ambition is concerned. He must consider himself perfectly worthless, till the voice of God, that is of his superior, shall call him forth from penance to power, from prayer to politics, from obscurity to renown. But from his birth in the Novitiate, to his death in the society, all that he is permitted to think himself is, that he is only a too-fortunate fellow-labourer in the Society of Jesus. Meanwhile, he must patiently gnaw like the beaver—he must float down the felled trunk like the beaver—he must gather and carry mud like the beaver—and he must “ lend a hand” to build up the dam and the habitation like the beaver; but he must be content with his allotted nook, his “ *angulus terræ*,” in the absolute monarchy wherein his lot is cast. If not, he must put forth his ambitious claims, like the clever Pope of old, in the celestial form and figure of consummate wisdom, unapproachable tact, discretion, and humility, such as to deceive *LUCIFER* himself.

EUGENE SUE'S *RODIN* is quite a misconception: his habitual filth alone is enough to ruin the character: a Jesuit must be clean—clean as a lancet, a dirk, a stiletto, or a tiger's fangs.

Voluntary poverty, perpetual chastity, perfect obedience; these are the three criterions of the professed piety of the Jesuit—these are the bulwarks of his lofty ambition. The pains taken by the trainer, and the determined efforts of the trained, point forward to a boundless reward—universal power immovably based on mind, on conscience—a power whereon the sun shall never set.

During those hours of recreation in the Novitiate, which we were permitted to spend in solitude, I would sometimes take the “ Summary,” skim through the thirty or forty rules it contained, and endeavour to understand my intended profession by seeking out its requirements in the perfect novice.

As I frequently revolved the subject, and as all my thoughts during that probation, particularly towards its conclusion, were strong, serious, never-to-be-forgotten, I have now only to summon them from the “ dark backward, and abysm of time,” and give them words, that they may bear witness. I shall be an impartial interpreter to myself, as it were, of those mystic thoughts, that wild infatuation, strong fanaticism, and with the serious reader I shall strive to profit by the awful lesson.

VOLUNTARY POVERTY.

It was difficult for me to conceive how a man could take a vow to remain poor, or to become poor, and yet possess all that he could rationally desire of the world's comforts. We were decently clad—we would always be so in all likelihood: we were well fed—there was no probability of being starved: we were sheltered—in every region of the globe the society would hereafter possess its “three houses.” What, then, was to be the meaning of the vow which we were to make to God, or rather to the society? It is as follows:—We were taught to believe that we could possess without feeling that we possessed. We used, we did not take. We consumed, not we, but the society in us, and the society was to us as God; for it said to us, “Consider the lilies of the field,” &c. Self-abnegation was the specific which was to effectuate this frame of mind, this sublime “mental reservation.” On this topic I find among my papers, written at Hodder, the following conclusion: “I must divest myself of myself, so as not to desire health more than sickness, riches more than poverty, honour more than ignominy, a long life more than a short one—finally, in all things, singly desiring and choosing those things which rather conduce to the end for which I was created, viz., to glorify God in the Society of Jesus.” Such is the Jesuit's interpretation (as expounded to the novice) of the Beatitude, “Blessed are the poor in spirit!”

That transcendent philosophy, that divine Christianity was held forth to us as perfectly attainable by prayer, practice, and the peculiar grace which we were taught to believe was vouchsafed to him who was called to the society. No ordinary virtue was sufficient in a Jesuit: the name did not suggest a model without expecting a copy faithful to the divine original.

Hence we became menials for His sake; hence we gloried in humiliation; hence we exulted in spirit when thwarted in the dearest wish; hence we would always, in every action however trivial, fervently breathe, “Father, not my will but thine be done!” and hence, the society being the exponent of the will of the Eternal, we would be prepared for any fate whilst in its service, seeing that we must necessarily be indifferent in all things.

No much for the enthusiasm, the fanaticism, of the thing: let us now indulge a few matter-of-fact, common-sense reflections on this very curious topic.

If I remember aright, there was in the lecture which explained the rule enjoining the self-abnegation necessary for this vow, an attempt to show how the society could possess riches whilst each member thereof vowed poverty. I think the argument rested mainly on the necessity of possessing funds in order to carry out one grand object of the society, viz., the education of youth. It is clear that no other excuse or explanation will hold, since, by the distinct engagement of *IGNATIUS*, a Jesuit would expect no *viaticum* or pecuniary support in his “mission;” he was to go forth as an apostle, that is, provided with faith, hope, and charity, to which he was to superadd, “For the Glory of God,” without a thought for the body which heaven would take care how to support.

It is then on educational grounds that the Jesuits excuse themselves from being poor in body as well as in spirit. But then why take the vow at all, if it becomes virtually a dead letter? What! not take the vow! this would never answer. And why not? Because when a novice has money, it is clear that he will have to make it over to somebody before he takes the vow; but surely he would make it over to the society in preference to anybody, therefore the vow is retained. Again, it is by no means clear that these men of piety must absolutely have funds in order to fulfil the engagements which the society has undertaken. They should give their services according to the rule which enjoins every Jesuit "freely to give what he has freely received." From the stipend which the pupils pay, it is clear that a large annual surplus must fall into the coffers of the society. Who owns this money? Not the Jesuits, but the society, they will tell you, and will seem perfectly satisfied with the equivocation. It follows that the vow of "voluntary poverty" is only a by-way of enriching the body and accumulating the funds which may be applied to whatever purpose is thought expedient, labelled and ticketed "To the greater glory of God." When the Jesuits put themselves under some religious association or government, to depend entirely on that association or government for the means of subsistence and education, then they will be consistent in this vow; but then they will be shorn of half their power, and that time will never come. *Aut Cæsar aut nullas* is the motto of those who feel that they were born to command.

PERPETUAL CHASTITY.

We read that ALOYSIUS "received of God so perfect a gift of chastity, that in his whole life he never felt the least temptation either in mind or body against purity, as JEROM PLATUS and Cardinal BELLARMIN assure us from his own mouth." Again:—"He never looked at any woman, kept his eyes strictly guarded, and generally cast down; would never stay with his mother alone in her chamber; and if she sent any message to him by some lady in her company he received it, and gave his answer in a few words, with his eyes shut, and his chamber door only half open. * * * * It was owing to his virginal modesty that he did not know by their faces many ladies among his own relations, with whom he had frequently conversed, and that he was afraid and ashamed to let a servant see so much as his foot uncovered." We read also that, after a visit from the Virgin MARY and JESUS CHRIST, IGNATIUS had all impure images wiped from his heart. Angels came down and "bound the loins" of THOMAS AQUINAS, and thenceforward he was "never annoyed with temptations of the flesh." The reader may consult the "Lives of the Saints" for more examples of such Divine interposition.

These examples were objects of our intense admiration. But who could aspire to such matchless purity? Only those who were "humble, watchful, and obedient." Hence the humiliations to which we were constantly subject—the state of servitude and degradation, corporeal, and mental, which our training was intended to effect. And is the habit of chastity thus to be acquired? This question must be answered in the affirmative; and that such is the case will be evident from this simple axiom, that any of the sentiments being predominant

in the mind, obliterate or *tend* to obliterate, the rest. I am tempted to enlarge on this topic; but the discussion would be out of place, and enough has been said to direct the application of the principle. Doubtless some encountered more difficulties than others; but the awful necessity which was upon all to acquire the mental habit, at least, of this virtue, enhanced our fervour in embracing the infallible means held forth to us, by being to the best of our power humble and obedient. The peculiar views of my philosophy tallied well with many of the regulations of the Novitiate. The infinite variety of occupation I never could sufficiently admire; and in a very short time I felt convinced that the object and scope of all the training were to give to every faculty of the mind, every sentiment of the heart, that peculiar bent which emphatically stamps the Jesuit. In my private interviews with the superior, I frequently expressed my thoughts on this subject with enthusiasm. He listened to me with delight; and he once said, "Brother! the grace to understand these things is not given to all—be thankful for it." In the matter of chastity, particularly, I found in the books assigned to me sufficient to convince me that "love divine" in all its objects—but most to the Virgin and other female saints of the calendar—was but human love, with all its raptures—only it was shorn of its grossness. How have I exulted, how entrancing were my thoughts and feelings, when reading the discourses of BERNARD on the Canticles! particularly the one on the words, "Osculetur me osculo oris sui!" "Let him kiss me with the kisses of his mouth!" Oft have I repeated to my "Brothers" those words of its conclusion—"Show me, O most sweet! O most serene! show me where thou goest to pasture, where thou reposest at midday! My brothers, it is good for us to be here, but behold! the malice of the day calls us away." I got passages by heart—I translated others—and my soul swam, as it were, in an ocean of delights. Easily, then, was the idea of carnal pleasure denied access to a mind which luxuriated, so to speak, in ethereal delights unknown before—for never have I experienced pleasures so intense, complete, absorbing, as that which frequently resulted from spiritual contemplation and meditation in the Novitiate. I had my trials, of course—my diseases, as it were; and a curious dream, which, as it was pronounced good by authority, I shall now relate for the amusement of the reader. I had been troubled during the day with certain thoughts and remembrances which we will call "temptations." I had told my distress thereat to the superior: he consoled me; said it was natural; I must not be disheartened. I fell asleep and dreamt. How keen is the mental vision when the mind, by its strong nervous excitement, seems to be totally independent of the body, which it commands and holds in subjection! I dreamt that I saw in the heavens a beautiful woman, clad in azure, star-bespangled. She looked down upon me benignly, and with her finger pointed to her brow, which was encircled with a luminous band. On that band I read, in my dream, the word ATRERIA; and in my dream, I interpreted the word to myself thus:—"Ateria—a non *trepo* trepido—INTREPIDITY;" and I seemed to hear a voice, which said—"Yes! by intrepidity you shall conquer." I need not say that I awoke in consolation. I told my dream—it was approved—I was happy!

It was this exaltation of sentiment, thus turned into the "proper channel," that enabled me to fall in with the extravagant devotion of the Jesuits to the Virgin MARY; and whilst I prayed to the male saints of the calendar with warmth, I poured forth my soul's languishings to the AGATHAS, THERESAS, PERPETUAS, with rapturous devotion. I "took advice" on this matter, and it only called forth this remark, viz., "that St. THERESA always preferred the advice of holy men to that of holy women." This was meant to keep in check the natural tendency of my heart; but the remark brought to mind the strange sentiment of BALZAC, viz., "That the most malicious man cannot say of women as much evil as they think of themselves." I repeated the words to the father, and he said they were quite true! Still it is curious how the human mind strives to reconcile apparently contradictory feelings; it is an important psychological fact that men prefer female saints for their patronesses, and that women prefer male saints for their patrons.

In this explanation which I have given, it was absolutely necessary to bring myself forward, and only myself: but I may be permitted to give a curious instance of the strong emotions that still, amongst "holy men," goes by the name of "love divine." The verses were repeated to me by a brother novice, and were composed by "St. FRANCIS of Assysium"—the burning translation of ALBAN BUTLER, himself a very exemplary priest, is quite equal to the original:—

“ Into love's furnace I am cast !
 I burn, I languish, pine, and waste ;
 O love divine, how sharp thy dart !
 How deep the wound that galls my heart !
 As wax in fire, so from above
 My smitten soul dissolves in love !
 I live, yet languishing I die,
 Whilst in thy furnace bound I lie.

* * * *

The tree of love its roots have spread
 Deep in my heart, and rears its head.
 Rich are its fruits, they joy dispense,
 Transport the heart and ravish sense.

* * * *

While throbbing pangs I feel, my breast
 Finds love its centre, joy and rest.
 Love's slave, in chains of strong desire
 I'm bound, nor dread edged steel or fire.

* * * *

The hills shall melt, back rivers roll,
 Heavens fall, ere love forsake my soul !
 All creatures love aloud proclaim—
 Heavens, earth, and sea increase my flame—
 Whate'er I see, as mirror bright,
 Reflects my lover to my sight.”

I found the whole ode a splendid piece of sentimentality, and asked the brother to give it me; he said he would, if permitted. Permission from the superior was obtained—he gave me the verses, and I did not read them over many times before they became part and parcel of my heart.

Such direct helps as these, particularly among the philosophical Jesuits, render the habit of chastity comparatively easy. The physi-

ologist will understand me when I say that the chastity referred to is a mental habit.

PERFECT OBEDIENCE.

We heard comparatively little about the vows of poverty and chastity; but every moment of the day we were reminded of that of obedience. If chastity was the crown, and poverty the *robe*, obedience was the head and the body to wear them; it was to be the virtue of the Jesuit. No boundaries, no limits, were set to this virtue—it was infinite space for ever enlarging! It was to extend over body and soul, as if we had “sold them to the devil!” One single example which was held forth to us for a “sign,” will enable the thoughtful reader to apply the principle in all its bearings. It was to show the nature of blind obedience and its reward. A certain holy man was ordered by his superior to water a dry stick set upright in the ground. He obeyed without a question, or a thought of a question—and behold! the stick put forth branches and grew a beautiful tree!

True, we read that “for no reason in the world, for the pleasure of no man, was any evil to be done;” but were we to judge what was evil? Did the holy man referred to, judge what was absurd, useless? The will of the superior is “as it were the will of God,” and were we to question His morality? If “there was a way which seemeth good unto man but leadeth unto death,” there might also be a way which seemeth evil unto a man but which leadeth unto life!

Now, then, for the cardinal points, the north, south, east, and west of this mighty argument! Consider the fact of twenty thousand men thus obedient to the will of one man, the general of the society. From the highest official next in succession, the provincials in their respective countries in every region of the world, the masters of colleges, the professed, the simple socii, the lay-brothers, down to the aspirant novice, all ready, eager to obey the will of this one man, without a question or a thought of a question—as God himself! Consider the possibility of this man being bought over or bribed, or from himself possessed of some “Napoleonic idea,” to bring all his forces to act on any given point, all his forces of intellect, eloquence, secret influence of the confessional, in a word all the arts human and divine at his command, I ask, who shall resist this man? It is not a question whether such has been or will be the case, but whether such might not be the case? To say that there would be some honest, worthy, men among them, who might question the morality of the mandate, is quite beside the question; the majority must always yield a blind obedience, for this is essential to the very existence of the society. The love for the society has been shown to exist to an unlimited extent, all desire its advancement and prosperity. Each member, therefore, is satisfied that every mandate of the general will tend to those grand objects of desire; and consequently, as his temporal welfare depends on the temporal welfare of the society, his own individual interest is involved in blind obedience; for it is not to be supposed that the inculcation of a splendid “indifference to all things” has anything to do with the prosperous condition of the society, to that, indeed, the Jesuit must not be indifferent.—*Britannia*.

Missionary and Religious Intelligence.

1.—DEATH OF THE REV. W. JONES, M. A.

It is with regret we announce the removal of another of the ablest and most zealous defenders of the truth in Britain. Mr. Jones was no ordinary man.

“Died, January 21, at his house, Frederick-street, Gray’s-in-road, in his 84th year, and deeply regretted by his numerous friends, William Jones, M. A., author of the “History of the Waldenses,” “Lectures on Ecclesiastical History,” “The Apocalypse,” &c. &c. Mr. Jones was a staunch Nonconformist, who acted, under all circumstances, up to his principles, having embraced those views which he deemed consonant to the New Testament, he consistently adhered to them throughout life. It may be said of him, “that he never faltered in the worst, nor ever wearied in the best times.”—*Nonconformist*.

We recently announced the formation in England of a mission to the Loo Choo Islands. A friend writing from Hong Kong, Jan. 30, says: “Dr. Betelheim, on his way to the Loo Choo Islands, has just arrived.”—*C.C.A.*

2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Circular Road Chapel, on Monday evening, the 2d of March. The address was delivered by the Rev. T. Boaz. Subject—Missionary trials in India.

The speaker, after some remarks on the ministerial office and its trials generally, briefly touched upon the following trials peculiar to the missionary work in India. 1. The actual state, moral and religious, of the people, compared with the views entertained of them in Christian lands. We have scarcely any standard in Christian countries by which we can form a correct estimate of the depths and tortuosities of heathen degradation. It must be seen and experienced in all the details of life to be comprehended. The feeling induced by it must ever be in the mind of a newly arrived missionary “can these dry bones live?” The spirit is not only stirred but agonized when it sees

“Human nature sunk in shame
And scandals poured on Jesu’s name.”

2. The language—difficulty of attainment, and length of time ere it can be spoken even by those most apt in the acquisition of languages. 3. The climate—preventing those devoted personal labours in which men can engage in more genial climates. 4. The habits of the people, in thought, modes of living, food and domestic customs. 5. The position of the missionary as a foreigner;—from climate, constitution and habits he is compelled to live comparatively at a distance from the native Churches; houses cannot be obtained in healthy positions. This prevents that close and personal intercourse between the pastor and people essential to real success. 6. The general character of the native Christian—their character as good as we have any right to expect. It is to be feared we look for too much from them because they have been heathens—why should we expect them to be more consistent than the members of our more favored churches. On the contrary, the fact that they have been heathens, and still live in an heathen atmosphere, should lead us to expect much infirmity of character amongst them, and such there is, and it is a great trial to a good missionary. 7. The absence of sympathy on the part of Christians with the missionary in his work. They

respect him personally—of this he has to make no complaint. How little real intelligent sympathy is there with him in that for which he is alone in India, and for which he chiefly lives—missionary labour. Perhaps, by many he is esteemed for every thing but that which constitutes the burden of his heart and life. 8. The inconsistencies of professing Christians—This is thrown in his teeth in the prosecution of his labours both amongst the heathen and in his native Christian circle. “Physician” (applied to European nominal Christians) they say, “Physician, heal thyself. Go to your own brethren and make them what Christians ought to be.”

The devotional services were conducted by the Rev. Messrs. J. Macdonald and G. Pearce.

On a previous occasion we suspected the Christian public might have been celebrating the Moharam. This they could not be on the present occasion, for it is past. It is a fact, that wherever the substance of our Christian fellow-citizens may have been, the *shadow* was most certainly at the United Monthly Missionary Prayer Meeting.—*Ibid.*

3.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 4th of March. The address was delivered by the Rev. T. Boaz. Subject—The primitive Church—its missionary character,—the source and strength of its missionary spirit and conduct traceable to its deep scriptural, heart-felt and intelligent belief of the doctrines of grace. The attendance was very cheering.—*Ibid.*

4.—JUVENILE MISSIONARY MEETING AT THE UNION CHAPEL.

A most interesting meeting of the Juvenile members of the Bengal Auxiliary to the London Society was held at the Union Chapel, on Friday evening, the 6th of March. The Collectors, together with their friends, amounting to 60 or 70, were invited to the Union Chapel House. The collections, amounting to Co.'s Rs. 190 were handed in, after which all the company adjourned to the vestry of the Chapel, where they were suitably addressed by the Rev. Messrs. Lacroix and Boaz. It was quite pleasing to witness the zeal of the young people in so good a cause, and the evident manner in which they enjoyed the arrangements of the evening. We should be happy to hear of similar meetings of the young all over the country. It is good and wise for youth “betimes to serve the Lord.”—*Ibid.*

5.—THE ANNUAL MEETING OF THE PARENTAL ACADEMIC INSTITUTION

Was held on Thursday evening, the 19th of March. The Rev. A. Duff, D. D., presided. The meeting commenced with prayer by the Rev. J. F. Osborne.

From the report we gathered that the institution is in a healthy state—means have been adopted for procuring a rector from Europe. A rumour has been industriously bruited abroad that the Catholic principle of the Parental had been changed. This the report positively denied. The chairman further corroborated this fact.

The meeting, which was not so numerously attended as in some previous years, was addressed by the Rev. Messrs. Duff, Boaz, Smith, Osborne, and other friends to the institution.

We were gratified to find the Parental so vigorous and promising.—*Ibid.*

6.—NEW SCHOOL AT BALLIGANJ.

On Monday, the 2d of March, a new branch school, connected with the London Society's Central Institution at Bhawanipur, was opened at Balliganj. Several of the missionaries of the London Society and other friends were present. The Rev. A. F. Lacroix addressed the pupils and their relatives on the subject of education, and the importance of diligence in the pursuit of knowledge. The number of pupils on the list is about 190. The school originated with, and has been built by, our esteemed fellow-citizen A. Grant, Esq. of Balliganj.—*Ibid.*

7.—LIABILITY OF COMMITTEEMEN.

The subject of individual responsibility on the part of members of Committees of Societies or Companies is, we have reason to apprehend, doubtful with some. The following case establishes the fact that every member of a Committee is liable for the debts contracted by the society to which he is attached during the period of his connection with such Society. The case to which we allude is *Barrett versus Burdett*, tried in January last before Mr. Baron Alderson in the Court of Exchequer; reported in the *John Bull* of the 21st January, 1846, and extracted into the *Calcutta Star* of March 24, 1846.

Mr. Burdett was a member of a provisional committee of one of the Railway companies. He had dissolved his connection with the society. The Company failed—an action was entered against him by Barrett, a stationer, to recover the amount due to him for stationary provided to the Company. Burdett being a man of substance was laid hold of by the suffering creditor. After a lengthened and able discussion Mr. Baron Alderson said—

"Gentlemen of the Jury, there is not the least doubt about the matter. The defendant is responsible. He was responsible *as soon as he became a member of the provisional committee*. There can be no doubt about it. When a man becomes a member of a provisional committee, from that moment he is liable—he is liable for the contracts of the company, and the man who enters into those contracts for the company stands in the position of the agent of the committee. All liabilities prior to the 16th of October the defendant is free from, but all those contracted subsequently to that date he is liable to." The Jury then returned a verdict for the plaintiff—Damages, £119. 10s.

Such a decision ought to induce caution in joining companies or other public institutions, and also excite watchfulness over their ways and means.—*Ibid.*

8.—THE AGRA MISSIONARY SOCIETY

Held its sixth annual meeting at the Union Chapel, Agra, on Thursday evening, the 12th instant. The services of the evening were opened with singing and prayer by the Rev. J. Ranken of the American Presbyterian Mission, after which the Rev. James Wilson of the same mission was called to the chair. The chairman in his opening speech expressed much satisfaction and pleasure in meeting his brethren of other denominations on the broad ground of Christianity, and recommended the union of christians in the great and noble work of evangelizing the heathen.

The following resolutions were moved and seconded after the report had been read:

I.—That the report be printed and published for the information of friends and supporters.

II.—That this meeting express their fervent gratitude to God for having enabled his servants to continue their work of faith and labour of love during another year notwithstanding the difficulties they have had to encounter.

III.—That this meeting feels the necessity of more earnest prayer for the divine blessing on the labours of the society, that the word of the Lord may have free course and be glorified.

IV.—That this meeting desires to bid all "God speed" who are engaged in the same cause with this society, and who are zealously labouring for the advancement of the Redeemer's kingdom.

V.—That the following gentlemen compose the Committee and office-bearers of the society for the present year, with power to add to their number, and that any three of them be empowered to transact the business of the society :

Committee.

Rev. J. Wilson,	Messrs. W. Crawford,
Rev. J. Ranken,	A. R. Gordon,
Rev. A. B. Lish,	T. Bailey,
Messrs. E. G. Fraser,	C. C. Fink,
W. Johnson,	J. H. Penn.

Secretary.

Rev. A. B. Lish.

Cash Secretary.

Mr. T. Bailey.

Treasurers.

Agra and U. S. Bank.

The thanks of the meeting having been given to the chairman, a hymn was sung and the meeting broke up after the benediction had been pronounced.

On the evening of the following Sabbath the secretary preached the annual sermon at the same place from 2 Cor. viii. 9. The collection after the sermon amounted to 300 Rs. The attendance on both occasions was large.

Contributions to the Society will be thankfully received if forwarded either to the Rev. T. Boaz, Calcutta, or to the Secretary direct.—*Ibid.*

9.—BOMBAY—THE ANNUAL EXAMINATION OF THE ELPHINSTONE INSTITUTION,

Took place on Saturday the 17th Feb. at 12 o'clock noon. The Honorable the Governor filled the Chair at the commencement of the proceedings, but left at an early period, being called away, it was supposed, in consequence of the arrival of a despatch from the seat of war. He did not leave however without expressing his gratification at the part of the examination which he heard, and complimented the Native gentlemen, in particular, who were present on their continued countenance and support of the institution. The Hon. Mr. Reid, Member of Council, subsequently took the chair, supported by Sir Erskine Perry, and the Ven. the Archdeacon, and surrounded by Sir Jamssetjee Jeejeebhoy, Sir Robert Oliver, Juggonath Sunkersett, Esq., C. J. Erskine, Esq., Private Secretary to the Governor, Dr. McLennan, Dr. Glen, Dr. Stovell, R. W. Crawford, Esq., and a considerable number of officers and other gentlemen. The subjects on which the pupils were examined were only Mechanics, English and Native literature, and writing. Mr. Harkness (who, we believe, in consequence of changes which have taken, or are about to take place, is now Rector of the Institution) principally conducted the examination. At the end of the proceedings a number of prizes (in books) were distributed according to an arrangement made by the teachers beforehand. The attendance of pupils was large—we should think to the number of 500 at least.—*Gentleman's Gazette, February 10.*

ACKNOWLEDGMENTS.

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March 28th, 1846.

J. WENGER, *Acting Secy.*

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Donations to the fund can be forwarded to the Editors or Printer of the *Observer*.

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.

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Baptist Mission Press, March 4, 1846.

J. TUOMAS