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THE  
CALCUTTA  
CHRISTIAN OBSERVER.

MAY, 1846.

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

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1846.

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## FUNDAMENTAL RULES.

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

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

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

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

May 4th, at the Lal Bazar Chapel.

June 1st, Circular Road Chapel.

July 6th, at the Union Chapel.

} Service to commence at  $\frac{1}{2}$  past 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 Bible Society's House, at 9 o'clock in the morning.

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NEW SERIES, VOL. VII. No. 77.—OLD SERIES, VOL. XV. No. 168.

MAY, 1846.

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I.—*The Progress of the Truth.*

Elaborate works have been written, and many sermons have been preached of late years, to develop the progress of evil, and to mark the correspondence between the signs of the present time, and those signs of His approach which our Lord predicted to his first disciples. During the French Revolution and the wars that followed it, and during the convulsion of nations in the middle of the seventeenth century, many similar productions issued from the press, or were read from the pulpit. The decay of vital godliness, as observed in particular places; contemporaneous wars and rumours of war; the running of many to and fro and the increase of knowledge; the increase of sedition; the love of change;—these and other similar things were remarked in each of these periods, and have been remarked by many in these later days, as certain tokens of rapidly approaching judgments, and of the Lord's second coming. We doubt not that good was done by these warnings. It is well that men should be bid to notice those events which are calculated to humble them, and which prevent their resting in confident and presumptuous assurance of future "peace and safety." But, on the other hand, there is much danger of much mischief being done, even by the best-intentioned men, when their minds are much fixed on the evil around them. They are very likely to overlook much of the good that is going on; they are likely too, to discourage others who are working cheerfully and hopefully in their Master's service. We fear also, that they too frequently fail to render to the Lord his full revenue of praise, for the blessing which He sends on the labours of His faithful people. Let us then endeavour to estimate aright the signs of the present times, and to mark accurately those things which should excite our admiring wonder and our grateful thanks-

givings, as well as those which bid us not be high-minded but fear.

We will begin with some secular subjects : and first we say that the popular literature of the world at large, has greatly improved within the last half century, and is still improving.

We say "of the world at large," and this expression reminds us to premise a few remarks, on the mode of correctly testing the progress of Society. A great mistake is often committed by limiting our views to particular places. It may be quite true that religion is dying away in a certain church or city, but it may be prospering mightily at the same time elsewhere. We may be told, for instance, of the lamentably low state of religious feeling in England in the reign of Queen Anne, and we admit much that may be said on that subject ; but then we ask for a wider survey to be made, and for a consideration of the contemporaneous state of things in Scotland, New England, and elsewhere ; and we think we may very safely say, that there is evidence of a great improvement in the religious state of the world at large in that reign. Tillotson and his followers may have preached very meagre divinity in the preceding reign ; Jeremy Taylor and Bishop Bull may have been unsafe guides in the times of Charles the second ; Addison and his associates may have been exceedingly unsound teachers of morals in the reigns of Queen Anne and George the first ; and yet these may have been the most popular writers of their day. But, let it be remembered, that while much that was unsound was preached at Whitehall, or published in the *Spectator*, Bunyan and Baxter, Matthew Henry and Howe, and hundreds of others, kept alive the flame of true piety in England, and had able successors in Watts and Doddridge, so that even in those which appear as the worst of England's Protestant times, there must have been much true piety. To this consideration let another be added, namely, that while the extent of the evil in England in those days may at first be over-estimated, the extent of the good elsewhere may altogether be overlooked, and so an entirely wrong conception of the state of the world, as a whole, may be formed and entertained. For let us not forget, that though there may be much to deplore in England from 1660 to 1750, when the revival there was most rapidly advancing, yet that those ninety years witnessed mighty struggles for the truth and noble manifestations of its power in other countries. They witnessed the Missionary labours among the Indians of Eliot and Brainerd ; the devotion of Pascal, Nicole, and the Port-royalists, and the trials and constancy of the Hugonots in France. In Scotland they saw the hardy covenanters suffering the loss of all things for conscience sake ; and martyrs like Mackail

and Brown of Priesthill; and a succession of eminent pastors and writers like Fleming, Boston, Maclaurin, and the Erskines. They saw also the growth of piety and the extension of God's kingdom in the North of Ireland; and in America, the name of Jonathan Edwards alone, and the records of revivals there, with the history of that great man's life, are enough to remind us, that however cold the affections of Protestants elsewhere had become, there was much to rejoice in, among those whom oppression had driven from England to the New World. Those ninety years saw Swartz sail from Denmark for India, and Franke build his Orphan House at Halle; and these were proofs that genuine piety flourished still on the continent of Europe. And what other ninety years in the history of the world can produce such an array of Christian authors? Let the honored names we have already mentioned—Jonathan Edwards and Bunyan; Boston and Baxter; Howe and Maclaurin; Henry and Doddridge; Pascal and Watts,—be well remembered, and then, to these let the amazing list be added of Owen and Beveridge, Leighton and Alleine, Charnock and Hopkins, Flavel and Gurnal, Haliburton and Bates, Romaine and Venn, Hervey, and Toplady, and Erskine, and who then will speak of the period to which we have referred, as eminently dark and dead? It may have been so as respects particular classes of men, or particular sections of the Church, or particular places; but can it be fairly viewed and *fully* considered, without appearing as fraught with tokens that the leaven of the gospel was working powerfully in it, towards the leavening of the whole lump?

Thus much we here premise, because we should otherwise be misunderstood. We are endeavouring to prove that the Gospel has recently advanced and is advancing, and we are not confining ourselves to the minor question, whether here or there, in such and such particular places, it has temporarily advanced or retrograded. We fully admit that the love of the truth may wax cold in many places, while it is flourishing in others; and that it is necessary in viewing the aggregate of evidences of the progress or decline of the kingdom of God on the earth, to consider the painful case of those places where there has been a decline; but then, on the other hand, we ask that exclusive attention be not fixed on this or that gloomy spot, while the light of Gospel truth is beaming over the hills and valleys of whole nations elsewhere. The revealed fact, that certain of the seven Churches lost their first love and ceased to do their first works, by no means proves that the progress of the Gospel in the world at large, ceased at that time. We know the contrary to have been the case. We know that the Gospel went forth conquering and to conquer, at the very time when certain Churches

were falling away; and that it was mighty to the pulling down of strongholds, in great cities and districts, contemporaneously with the gradual decline of piety in Laodicea. Bearing in mind then, the necessity of viewing events in the aggregate as well as in detail, let us recur to our first proposition that the popular literature of the world at large, has greatly improved in the last half century. It would require but little care to make the truth of this manifest. Let us briefly examine some of the proofs that may be adduced.

Who were the popular writers fifty years ago? In France Voltaire, Diderot, and Rosseau, and in England, Hume, Paine, and Belsham were as prominent as any. And the literature of these two countries affected the literature of all other countries. It was fashionable to be sceptical. The men of science were presumed to be infidels; the men of oriental learning took it for granted that their Sanscrit stores would disprove the Mosaic history. Now let it be conceded that in some respects we have not made much advance, and that it is not an exchange to justify boasting, if the flimsy fashionable novels of the present day have usurped the place of the heroics of the Della Cruscan School, and the melodramatic romances of Mrs. Radcliffe; and let it also be admitted that with all their superior refinement, there is nothing much more valuable in those novels of Sir Walter Scott and Mrs. Edgeworth which are now so generally read, than there was in Tom Jones, Sir Charles Grandison, and such other favorite tales of fifty years ago; and that the present generation gains little if it reads Byron, Southey, and even Wordsworth, instead of reading the favorite poetical authors of our parents and grandparents, Pope, Swift, and Darwin; yet after all, much remains to be told that is encouraging. Few works now are so popular as works of Christian Biography. Few authors are more popular now, than Foster, Robert Hall, Chalmers, and Abercrombie. Few poets are so much read now as Cowper; few poems are better known than Pollock's course of time. It is no little thing that our most popular works on physical science are not by Dr. Priestley, but by Sir David Brewster or Mrs. Somerville. It is abundantly evident that religion was promoted, rather than insulted, by the researches of Cuvier, while professed sceptics, for the most part, were the philosophers of fifty years ago. Nor let us forget, the great and important efforts which have been made of late years to prepare better books for the instruction of the young, and to supplant the foolish degrading folly of Little Red Riding Hood, Blue Beard, and Jack the Giant Killer, by admirable little works based on scripture, and adapted to infant understandings, like "Jane Taylor's Nursery Rhyme," "Line upon Line," "The peep of Day," &c. And

so with other larger educational works. Arnold's History of Rome, alone is sufficient to tell us of a vast change in the early training of the mind in great schools. Even the literature of the Theatre has witnessed an improvement. About fifty years ago no comedy was more popular than the Hypocrite, in which religion was publicly mocked, and at the performance of which, a blasphemous sermon put into the mouth of Mawworm was commonly encored. Yet not even at the Theatre, now-a-days, would such things be tolerated. It is true we have theatres still, and so we have gaming houses, but we have not such open profanity in the former as once prevailed; nor in the other have we such scenes as were witnessed in the last century, when a Lord Byron killed a Mr. Chawoth in a drunken scuffle, and a Mr. Fox, the leader of a great party in parliament, spent days and nights in uninterrupted play. Public opinion is improved, and has been brought to bear on these places. It is true that there is much, very much, to deplore in them still. They lead to the ruin, temporal and eternal, of thousands. But they are not as bad as they were. Colman and Morton fifty years ago were improvements on Gay, and great improvements on Wycherley; and so now, it is idle to deny that Sheridan Knowles and Sergeant Talfourd are improvements on Colman and Morton.

Let it not be said that we have selected fifty years ago, as a period peculiarly favorable, above all others, for the exhibition of our comparison. If we go back about fifty years more, we find Bishop Butler declaring in his preface to his Analogy, that it was then deemed the mark of a sensible man, to be a sceptic. These were days when Bishop Rundle was charged by some of his colleagues with being a Deist; Bishops Hoadly and Law, and Archdeacon Blackburn were Socinians; and some of the leading men in the Church, like Samuel Clarke and Whiston were Arians; and it appeared to be no one's business and in no one's power, to correct the evil. The king lived in adultery at Court, and the whole tone of popular literature was worthy of this example of libertinism and scandal. Bolingbroke was the most popular author on politics, and Chesterfield was the leader of fashion. Sunday card parties; the supremacy, at watering places, of such degraded persons as Beau Nash; frequent duels; a bribed House of Commons; and a loaded pension list for court favorites were suitable appendages of such a generation. Who then can wonder that Oxford expelled Wesley's friends for holding prayer-meetings, that Whitfield preached in public at the peril of his life, and that true piety was almost universally denounced as absolute frenzy and fanaticism? At the end of fifty years things appeared to be greatly improved, and we maintain that since then, things have improved still more.

But these observations, so far, refer chiefly to England. We have not space to say much on other countries. We shall not entirely overlook them ere we close, but we cannot attempt to do more on this wide and interesting subject than to mark a few leading facts, and supply materials for thought. We turn then to another point, and affirm that the course of political legislation for the last 50 years has been eminently beneficial. The claims of philanthropy have been regarded in the improvement of prisons and prison discipline; in the abolition of the slave trade and slavery; in the permission granted to send Missionaries to India; in the measures taken to mitigate the severity of the criminal code; in the encouragement afforded to the education of the lower classes; and in the regulations adopted to protect the young who may be employed as labourers in mines and factories. The cause of public morals was nearly concerned in the reformation proposed by Mr. Burke, which was in part effected by Mr. Pitt, and has since been vigorously carried on by others, for the reform of the financial system. Sinecures and pensions tended to produce corruption; and actually did produce, and then cloke and conceal it. The interests of religion were not a little affected by the penal laws, and other restrictions on Toleration. But these have, for the most part, been abolished. In all these respects, the current of political legislation has been beneficial. Much more we might say on this subject, but not without the risk of touching on controverted points of modern politics, and therefore we forbear. We proceed to another and very interesting topic,—the increase of Religious and Benevolent undertakings. But here it is needless to say much, for the very names of Bible and Tract Societies, of District Visiting Societies, of Missionary Societies, of Societies to benefit Seamen and Country Labourers, for the conversion of the Jews and to promote education, and of City Missions, speak more strongly than all our words. Within the last fifty years, how many tens of thousands of pounds, have been spent by means of these Societies, in the wisest and the most useful way! How many good men have been drawn together, in them and by them! How many souls have been turned through these agencies from darkness to light, and from the power of Satan unto God!

But yet further: we may say that there has been a decided and extensive revival of religion in Great Britain within the last fifty years. There was a time, somewhat more than fifty years ago, when Mr. Romaine said, that he knew but eight Evangelical clergymen in all England. There was a great improvement ere the eighteenth century; but there has been a far greater improvement since, for it is said now, that there are three

thousand such men in the Establishment. And among Evangelical Dissenters there are now nearly eight thousand Chapels, in England alone; and few, we believe, who know anything of the matter, will deny that the gospel is faithfully and effectually preached in most of them. Matthew Henry and Doddridge have indeed long since left us; but Jay and Bunting, Sherman and Angel James, Vaughan and Joseph Gurney, labour in their stead. What if it be true that Popery is active and that semi-popery is making progress and developing its fruit in the Establishment? Doubtless this is to be deplored; but the activity of Satan speaks of his alarm;—the days of apathy are over, and he seeks now to pervert the gospel which he knows is now heard and read and exemplified in every country and town. The progress of the truth has been accompanied, as it ever will be, and ever has been, by many manifestations of evil, but it should be remembered, that it is the very property of light to make darkness manifest, and that the development of the Anti-Christian spirit of many, and of some systems and churches, has been caused by the very circumstance that light is shining around them, and has revealed their once hidden evil. It is very true, as Mr. Bickersteth and other writers on the signs of the times say, that newspapers now have very large circulations, and in many cases exercise a most pernicious influence; but this again, we think, shows chiefly that the public mind is more active than it was, and that there are more readers. If the gospel be preached now, as we believe it is, by ten men in the room of every one who preached it fifty years ago; if a score of children now (as we apprehend is the case), receive a pious education, in the room of every single child that received such an education fifty years ago; if within the last fifty years there have been distributed in England, (as is known to be the fact) some millions of Bibles, and many millions of the best kind of Christian books and tracts; and if the liberality of Christians have so far increased (as all must acknowledge) that hundreds of thousands of pounds are now annually contributed to Religious Societies;—we then must say, that however active the enemy may be, we feel certain that there has been a great and remarkable improvement in Society, and that there is every reasonable human prospect of an improvement still greater and still more remarkable.

But then, on the other hand, we know that it is common to reply to representations of this kind, by assertions that these are days of much profession, and that amidst this profession, there is very little real vital piety. We regret to hear such depreciation of the manifestations of God's grace around us. We live in an age of greater religious activity than some of

our fathers saw, but the same spirit works in us that worked in them. We may be certain that they saw an end of perfection in each other, as we do now, in whatever circle we may move. There was unwatchfulness in former days; there were degrees of Christian experience and maturity; there were varieties of temper, and differences of gifts. Let any one read through Baxter's Life and Times, or even Lady Huntingdon's Life and Times, and he will see that there were many Christian professors in olden time, as we see now, who greatly fell short in many things; and let us not, while we read such works and hear of a few eminently holy characters, think too lightly of many around us who have like precious faith, but who may happen to differ from ancient worthies in some particular points. We have no Vanderkemp and no Brainerd now, but the grave has not long closed on Williams in the South Seas, Morrison in China, and Yates in India; and Judson and Gutzlaff and Moffatt, and many more, will, we may hope, leave behind them no inferior fame. In thinking of these things we require discrimination and care. We must not paint every thing that is past in gorgeous colours, and all around us in gloom and shade; we must not think some things good merely because they are old, nor other things worthless merely because they are new. We must not undervalue present mercies, for this is the spirit of ingratitude and discontent, and will lead afterwards to deep shame and sorrow. Let us beware of imitating the Israelites, who murmured against Moses while he lived, and never knew his value to them, or paid him suitable respect and honor, till he was removed from them to the rest which remains for the people of God.

We refrain from adding more on this part of our subject, because it is not well to speak as freely as we should be compelled to do, if we proceeded, about living characters. Nothing is required to enable us to form a correct judgment respecting their relative merits but an enlarged and careful consideration of the state of former days, and the condition of present affairs, together with the thankful recognition of real usefulness wherever we discover it.

We will conclude this hasty glance at this interesting subject, with a reference to the state of things *out* of England. We at once admit that Popery is active, that there are discouragements on all sides, and that the love of many has waxed cold. But on the other side, we ask, if Scotland be not now vastly more blessed than she was fifty years ago, when moderatism exerted such fearful power? Is not the gospel preached in these days in Ireland with great success, and is it not true that fifty years ago it was scarcely preached there at all? Was not

Switzerland sinking into infidelity and socinianism, and has there not been there, of late years, a marked and extensive revival? Was not Protestantism well nigh unknown in France fifty years ago, and is it not now advancing marvellously? Behold Holland stirring herself; Belgium and Germany promoting the circulation of the Scriptures; islands of the South Seas evangelized; China opened to Christian Missions; America, Great Britain, and Germany, sending hundreds of Missionaries to heathen lands; the British Colonies, (once nearly entirely neglected,) now the field of many important Christian enterprises: the Bible translated into many additional languages, and circulated, together with Christian books and tracts, in Africa and Asia, and America and Europe, to whole districts which never before heard the message of reconciliation. Be it, that Missions have not been as greatly blessed, and have not been as stable in some countries as we hoped, or in any countries as we desired; but is it not true that much good has been done among the Jews; that many thousands of heathens have been saved; that evangelized negroes in the West Indies, and converted cannibals in the South Seas, have formed Christian Churches, and that fifty years ago no such things as these were known?

But here we pause. We presume not to prophecy about the future. Remarkable times are coming, but the particulars of them we cannot tell. The powers of evil will, we believe, become more active in proportion as the Church more and more grows in faith, love, and fruitfulness. As Popery's dying hour approaches, her efforts to gain increased political power may be more and more successful. The Church of God may have to encounter times of persecution, to sift out the hypocrites and to illustrate the grace of the devoted. Her efforts to spread the truth may be augmented, and she may be far more prosperous than ever; or the great adversary may for a time prevail, and be permitted to arrest her course of well-doing. We will not speak confidently on these points. We ask only for the dispassionate consideration of **FACTS**, and then for a reply to these questions. Has not the truth advanced? Is it not advancing now? The future is with God. Whatever be our preconceived opinions let us answer thankfully and candidly, and let us strive earnestly that the gospel, if it may be so, may spread abroad more rapidly than at present. Duty is ours, events are God's. Blessed be his name, we well may encourage ourselves in Him, for He has done great things for us already, and has told us that our labour shall not be in vain. The whole earth at last shall be filled with His glory, and then, we who have sown, and they who reap, shall rejoice together.

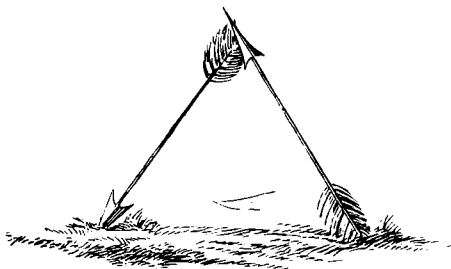
Were we to enter on the points which may be suggested by these remarks, we should have to undertake a task for which we have no leisure. We might be called upon for instance, to compare the present times with the early days of the Puritans, or with the primitive ages; and not with the state of things fifty years ago. But we refrain from touching on these subjects. We entertain a clear opinion on them, and believe that Christianity has been always advancing, and that there are records enough in history to shew, (if regard be had to the world at large and not to particular sections and churches,) that Christianity has never at any time since the death of Christ, been in a lower state on earth, than it was at any preceding time. We admit that it has advanced more rapidly at one time than at another; and that it has advanced in a more notorious manner at some periods than at others. But the main fact is, we think, clearly demonstrable. This, however, is not the subject of the preceding article, and we ask our friends to note this. We speak of a progress *in the last fifty years*. If this be acknowledged, whatever may be the opinions regarding preceding or future periods, we ask for a cordial concurrence of praise for this great mercy. In recognition of this manifestation of goodness, let us join in praising God; and may no theories about future events, prevent us from uniting too, in fervent prayer, that the means now used by the Church at large, to spread abroad a knowledge of the Redeemer, may be signally and universally successful. This was the spirit of David. Many evils he must have seen impending over Israel, but his eye was chiefly fixed on the certain and promised glories which awaited his beloved Zion under the government of her prefigured King. And this thrilling anticipation, therefore, overcame all fear of intermediate dangers and intervening woes. With a clearer view than he had, of an eternal and glorious dominion, may we all heartily join in his inspired prayer and praise, &c., in reference to the "King's Son." "He shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be an handful of corn in the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen. The prayers of David the son of Jesse are ended!"

## II.—Aborigines of India.

(Concluded from page 280.)

*Courts of Justice.*—The Pancháyat court of judicature, which exists to the present day in many of the native independent states, and with a few modifications, also in some provinces subjected to the British, is found in every Pahári village, composed of five aged, able and upright men, appointed by the chief, to whom a fee is presented by the complainant for summoning them together.

*Oaths.*—“The usual mode of making oath is to plant two arrows in the ground thus :—



The person swearing taking the blade of one and the feather of the other between his finger and thumb. On solemn occasions, however, salt is put on the blade of a sabre, and after the words of the oath are repeated, the blade being placed on the under lip of the person sworn, the salt is washed into his mouth by him who administers the oath.”\*

*Ordeals.*—Though ordeals at the present day command not even the belief of children, our forefathers regarded them with pious reverence as the ordained means of heaven to point out the innocent and guilty ; indeed, they can be traced in the bloody pages of the annals of nearly every country, and appear to be the last relics of the dark ages that educated and christianized nations abandon. They are now producing among these mountaineers the horrid evils with which a few centuries ago they afflicted Europe.

Three kinds of ordeals are used by them, in each of which they place implicit faith and religiously submit to its decisions. “One is called *Satane*, and is as follows :—A place large enough for a man to sit in is brushed and washed, in the middle of which a small branch of the bale-tree is planted, and a person sits opposite to it, another supplies him with a few grains of rice, on a bale-leaf, some of which he throws on the branch, the remainder he is to eat, the person who gave to him repeating that he is to swallow it in the names of all the inhabitants of the village ; in which, should the sinner be, it is believed God will make him throw up the rice ; should this happen, he is next to eat some in the names of families, and again in the name of all the individuals who compose that on which the *Satane* proof falls.

\* Bishop Heber's Journal, vol. i. p. 213.

Another is called Cherreen, and is thus :—a stone is suspended to a string, which, it is believed, will be tossed to and fro on the name of the village, family, and offender ; the third is called Gobereen, and is of a more serious nature than the two former. A pot with some cowdung, oil, and water, is put on the fire ; when boiling, a ring is thrown in ; each person approaches to take out the ring, calling on God to protect him if innocent, and to burn him if guilty : on this trial, it is believed, the innocent will escape unhurt in taking out the ring, and that the guilty person will be surely burned without being able to put his hand in the pot, as the mixture, it is said, will boil up to meet his hand.”\*

To discover the innocence or guilt of suspected persons, recourse is had to one or all three of the ordeals as the court may determine.

*Breaches of decorum.*—If, while passing by, a man accidentally touch with his foot a person who is sitting or lying asleep at the road side, he is compelled to give him a rupee, and the judges a hog ; but if the offence was committed in a state of intoxication he is allowed to escape with a much less heavy fine ; a single fowl to the complainant is all that is required.

During daylight if a drunken man vomit on a person he is fined a rupee and a turban ; but if at night, when owing to the darkness it was impossible to see the individual, no punishment is inflicted.

A man detecting a woman sitting on his bed is authorized by the law to demand from her a fowl, with whose purifying blood he sprinkles it ; for a similar breach of decorum she likewise can enforce the same fine, but, on a due acknowledgment of the offence, instead of sacrificing the bird it is customary for her to return it.

If during the period of impurity a female touch a man, even with her garment, she defiles him and is obliged to give him a fowl to kill and sprinkle himself with its blood, if her husband in the days of separation sit on the couch of a chief the same fine is levied, and if he eat with his neighbours he is required, as an atonement for his crime, to give them a feast.

*Payment of Loans.*—A man who has borrowed kosorane or takallo seed, and after the expiration of several years still refuses to settle the account, on the loan being proved in the court, he is compelled to pay to the lender three rupees for every seer he received, and all the expenses of the trial.

*Destroying property*—The penalty for setting fire to a forest, houses, or grain, whether by accident or design, is entire reparation for the damage sustained, but if the loss of property be too great for the offender and his family to meet, the order for compensation is not enforced.

*Theft.*—A person convicted of taking away grain is sentenced to pay the price of the quantity stolen, and likewise a heavy fine, the amount of which is regulated by the extent of the theft.

The penalty for stealing cloth is six rupees, a turban and a hog, but at the prayer of the culprit the money is often reduced to one-sixth of the sum.

\* Col. Shaw, Asiatic Researches, vol iv. pp. 73, 74.

An orphan destitute of both property and friends for either of the above crimes is ordered to restore the stolen goods, and in lieu of paying a fine to receive a flogging.

*Striking.*—Giving a blow which draws blood subjects the striker to a pecuniary fine, but the matter is often settled by the assaulter paying the expenses of the trial and furnishing a hog, a little of whose blood is poured on the wound to avert a similar misfortune. A feast is made of the pig's flesh, in partaking of which the parties generally lose all remembrance of their quarrel and again become friends.

*Killing a Dog.*—For killing a hunting dog, an animal of great use to the Paháris and held in high estimation, a man is fined ten or twelve rupees.

*Killing a Cat.*—“The penalty for killing a cat is whimsical : a person guilty of it must collect all the children of the village and distribute salt among them, that he may avert divine vengeance.”\*

*Fornication.*—Fornication, which appears to be a crime seldom committed, is punished by a fine of a hog and a goat, which are sacrificed where the parties transgressed, who are sprinked with the blood of the animals to wash away their guilt and bring down forgiveness from the gods.

*Adultery.*—The sin of adultery is expiated much in the same way, but being deemed a more heinous offence the male culprit is fined twenty or thirty rupees.

*Incest.*—A man convicted of having held incestuous intercourse with his mother is sentenced to give a hog to the judges for a feast, and a rupee to the informant. This sin, confounding and destroying all relations in life, breaking the dearest ties, and annihilating the instincts and laws of nature ;—turning home into a brothel, is regarded by most nations as one of the grossest in the catalogue of crime and severely punished. Its being so lightly fined by the Paháris speaks but little for their sense of propriety, delicacy and purity.

*Murder.*—The punishment of murder is death, it may, however, be remitted by the kinsmen of the deceased, or commuted for the price of blood, which is about two hundred rupees. Strange to tell, the family sometimes seek compensation for the children which the dead man, had he lived, might have begotten, and the court adjudges the sum to be awarded, which seldom exceeds sixty rupees, but varies in amount with the age and constitution of the deceased and other things relating to the propagation of the species.

*Witchcraft.*—Like many other nations and tribes, the Paháris are great believers in witchcraft. Disappointed hopes of amorous swains and maidens, personal and domestic affliction, the death of cattle and failure of the crops, and every other calamity with which they are visited, are often attributed to the withering influence of dealers in the black art. The persons they suspect are ugly, shrivelled, decrepit creatures, bending under the infirmities of age, and rendered peevish and cross by the multitude of their bodily ailments. Objects, we might suppose, rather to be pitied than feared.

After the Cherreen and Satane ordeals have been consulted, five

\* Col. Shaw, Asiatic Researches, vol. iv. p. 94.

men not immaturely born or in any respect disqualified to officiate at the ceremony, proceed before day-light to some wild and solitary place on the banks of a river, where one of them bathes, and the others make a fire of a particular kind of wood used for the purpose that they have brought with them, into which they put a piece of iron. When red-hot, the man who has washed in the stream places on it, in the name of the suspected person, a little rice, and invokes Birmah, the god of fire, to condemn or acquit as his attribute of justice dictates.

If the grain be not burnt it is an intimation from heaven of the accused's innocence, but if the rice be consumed, which is most likely to be the case, it is a visible and irrefragable proof of guilt.

The instrument is likewise used in the following way. The priest who has bathed stands with one foot in the water and puts the iron to his tongue, and if unaffected by the first and second touch repeats the act nine times, but not more than one application is ever necessary.

He then proceeds to the village, and on coming to the house of the sick person believed to have been bewitched, shows his burnt tongue as an undeniable proof that the individual who has been accused is the real author of the mischief. The unfortunate individual may however appeal to the ordeal again, and send two of her friends to be eye-witnesses of it. In the event of the same decision being given she is commanded to confess her crime, tell who instructed her in the black art, and exorcise from her spell the person she has bewitched.

Should the sick person recover she is allowed to escape with being fined three rupees and a half, of which sum one rupee is assigned to the chief of the village, one to the individual who was afflicted, one to the four men who superintended the process of the ordeal, and eight annas to the priest that officiated; but should the person die it is deemed a capital offence, and, except the friends of the deceased be willing to commute the punishment for the appointed price of blood, the witch suffers death.

Wizards are tried and punished in the same way, and likewise teachers of the black art.

*Hunting.*—“Wild animals of all kinds are extremely abundant, from the jackal to the tiger, and from the deer to the elephant and rhinoceros.”\*

“When a party are assembled to go a hunting, and have arrived at their ground, the Cherreen is held to ascertain which of the party will be most acceptable to the god of hunting, to return thanks for the success they may have; two hen's eggs are given to the person named: this ceremony over, some are stationed at the skirts of the wood, while others scour it to drive the game to them; on their killing either a hog or a deer, the preacher breaks one of the eggs on the tooth of the animal, and throws the contents on its head, at the same time returning thanks to Autgha, the god of hunting; this is observed on the death of all large game: on their return home with their game, the heads, the tails, and flesh on the inside of the loins, being separated, are considered sacred, and women are not allowed to taste of those parts, but the hunters feast on them, and the rest, (one hind

\* Bishop Heber's Journal, vol. i. p. 214.

quarter being first given to the fortunate sportsman for his share,) is equally divided among the party for their families: when the hunters have finished their repast, the one who killed the game sacrifices a fowl to Autgha, the blood of which is shed on the foreteeth of the game, with thanksgivings to the god, and the preacher, having cut up the heart, that the blood of it may fall on his bow and arrow, breaks an egg on it, praying again to Autgha.

Should a woman privately eat of those parts of which they are forbidden to taste, the mountaineers believe that Autgha will be offended, and prevent their having any success in hunting on any future excursion, and if they do not happen to kill some game, the failure is attributed to the above cause, and the Cherreen, or suspending a stone to a string is resorted to to discover the offender, who, on such doubtful proof, is fined a fowl, which being sacrificed to Autgha, the god is thus supposed to be appeased, and will be propitious to them on the next hunting party.

If a hunter goes out alone and wounds some game, and returns for assistance to find and bring it home, those who go with him are entitled to one half.

When it is found that wild boars or other game have been in a cultivated field, the owner leaves a road for the beasts to return, and erects a stage to watch their coming at night: should he wound any he repairs to his village to announce his success, and to beat up for volunteers to assist him in ascertaining which way the game went, that they may know where to find it in the morning; they are directed in this by the groaning of the animal, which cannot run far, the poison which they use on their arrows being of a most subtle nature; yet its being of so fatal and noxious a quality does not prevent their eating the game, after cutting out a large piece of the flesh round the arrow, which is thrown away: I heard an instance of a man's eating that part and dying soon after. A sportsman who goes out alone keeps half of whatever game he kills, the remainder (after the maungy has taken several joints of the chine) is divided among the inhabitants of the village.

A skilful and fortunate sportsman, who gives up all his time to hunting, daily kills more or less: when ten or twelve score heads of game are fallen by his skill it is customary for him to take all the teeth and horns to a convenient place for prayer, and to sacrifice a hog over them to Autgha, the god of hunting, who sometimes favours the huntsman by drawing some game within view of the festival, that he may sally forth to kill it, and whatever his success may be on this occasion, it is considered as an addition to his offering, and accordingly eaten on the same altar; it is to be observed, that every sacrifice to their gods is eaten.

When a hunter wounds game which he cannot find, he returns home to collect his friends to go in search of it: in the interim, should any person or persons pick it up, carry it off and eat it, on detection they will be fined by the judges five rupees, and as many hogs, though the complainants in general let such offenders off on their delivering one rupee and one hog.\*

\* Asiatic Researches, vol. iv. pp. 91—93.

*War and plunder.*—"When a native of one village has a claim on a person belonging to a neighbouring clan, which the latter refuses to satisfy, the injured party invokes the aid of his tribe, who willingly comply; the avengers proceed to the offender's village, plunder and pillage every person whom they can overpower, and carry away the debtor captive. Matters are thus brought to an issue. Arbitrators are appointed, and the captive released, and whatever loss or expense has been incurred on either side falls upon the luckless cause of the dispute. Sometimes, however, the village intended to be plundered receives intelligence of the expedition, and negotiations are set on foot. At other times the charge is denied, and the accused exhorts his chieftain to stand on the defensive, engaging hereafter to prove his innocence or to defray all losses sustained. The village takes arms, every avenue leading into it is guarded, especially at night, when an attack is most dreaded. The invaders, seeing them on the alert, hover about the neighbourhood, harrass them continually by false alarms, and when they are well nigh spent with fatigue and watching, make their approaches, sending one of their number before them to scatter a soporific dust to windward of the village, which it is believed will put every soul within it asleep in less than an hour after dark. In this persuasion they rush to plunder, and commonly succeed, by the suddenness and impetuosity of their attack, in collecting and carrying away considerable booty."\*

"A deadly feud existed, till within the last 40 years, between them and the cultivators of the neighbouring lowlands, they being untamed thieves and murderers, continually making forays, and the Mubammadan Zemindars killing them like mad-dogs or tigers whenever they got them within gun-shot. An excellent young man of the name of Cleveland, judge and magistrate of Boglipore, undertook to remedy this state of things. He rigorously forbade, and promptly punished, all violence from the Zemindars (who were often the aggressors) against the Pahári (mountaineers); he got some of these last to enter his service, and took pains to attach them to him, and to learn their language. He made shooting parties into the mountains, treating kindly all whom he could get to approach him, and established regular bazars at the villages nearest to them, where he encouraged them to bring down for sale game, millet, wax, hides, and honey, all which their hills produce in great abundance. He gave them wheat and barley for seed, and encouraged their cultivation by the assurance that they should not be taxed, and that nobody but their own chiefs should be their Zemindars. And, to please them still further, and at the same time to keep them in effectual order, and to bring them more into contact with their civilized neighbours, he raised a corps of Sepoys from among them, which he stationed at Sieligully, and which enabled him not only to protect the peaceable part of them, but to quell any disturbances which might arise with a body of troops accustomed to mountain warfare."

"The corps consisted originally of 1300 men, who for many years

\* Library of Entertaining Knowledge, Hindoos, vol. ii. pp. 119, 120. See also Colonel Shaw, Asiatic Researches, vol. iv. pp. 84, 85, 86.

were armed with their country weapons, the bow and arrow. And it is an instance of Cleveland's sound judgment and discrimination, that he named for their first native commandant, in opposition to the remonstrances and intreaties of all the Zemindars of the place, a chief named Jowrah, who was the Rob Roy, or, perhaps, more strictly speaking, the Roderic Dhu of the Rájmahals, the most popular of all others among his own countrymen, and the most dreaded by the lowlanders. The choice was fully justified by the event. Jowrah having remained through life a bold, active, and faithful servant to the Company in different enterprises against outlaws, both in the Ramghur hills and his own mountains. After some years the men were armed with muskets instead of bows, and are now in all respects on the same footing with other native regiments, and equally available for general service. It had become a mere rabble, addicted to all sorts of vice and disorder, till Lord Hastings placed them on their present footing. In the first instance he proposed to arm two companies with rifles, but the men disliked the service exceedingly, having a great objection to wear green; they now therefore are fusileers, but trained to light infantry manœuvres, in which they are said to excel. Their numbers, however, are reduced from 1300 to 700, of whom 200 are not genuine mountaineers, but Hindus from the plain,—a mixture which is not found advantageous to the former, and which must, from their superstitions, materially impede the efficiency of the unfettered and unprejudiced Pahári; these last are said to be admirably adapted for soldiers, and to be very fond of the profession. Having no caste, and eating any food indiscriminately, they would be available for foreign service at a shorter notice than any Hindu could be; accustomed to mountains and jungles, they would be extremely valuable on the eastern and northern frontier, as well as on the Nerbuddah and in Berar, and in the possible event of any general insurrection in India, it might be of great political importance to have a force of native troops who prefer (as these do) the English to the Hindus, and whose native country occupies a strong and central place in the British territory,—a sort of little Tyrol.”\*

To induce them to relinquish pillage and slaughter, and use their influence to maintain peace and the authority of the Company in their respective districts, the chiefs and their subordinates were freed from land tax and granted stipends.

13 chiefs received monthly each ten rupees, 30 naibs or deputies three, and 499 manjhis two, which at the end of the year amounted to rupees 14,616.†

This part of Mr. Cleveland's policy, dictated no doubt by the excellent motive which swayed him in all he did, was not characterized by his usual wisdom. Making thieves and murderers a pensioned and privileged class has been productive of good in no country on the face of the globe. It is a gross injustice to honest and unbloody men,

\* Bishop Heber's Journal, vol. i. pp. 195, 196; 206, 207. See also Hamilton's Hindostan, vol. i. pp. 249, 250.

† This was the sum paid in the year 1814. See Hamilton's Hindostan, vol. i. p. 250.

an insult to the majesty of the laws, a confession of the government's weakness, and the way not to eradicate but perpetuate crime. The neighbouring tribes who received none of these immunities, and among whom an impartial administration of justice tempered with mercy was brought home to all offenders, have continued as tranquil, and improved as rapidly both in condition and character as those that were bribed for their good behaviour.

*Cultivation.*—Semi-barbarous, passionately fond of the chase, and preferring to rob the barns of their low-land neighbours to the toil of cultivation, the Paháris formerly suffered much of their land to lie waste. Their only implement of husbandry was a sharpened stake. The means used to strengthen and enrich the soil they never employed, but after the second crop allowed their fields to run fallow five or six years.

Much improvement has, however taken place both in their habits and husbandry. Many have become industrious cultivators and are now surrounded with the comforts of life, the fruits of their own labour.

That part of their country in the vicinity of Boglipore "is fast getting cleared of the heavy jungles which had so long made it almost impenetrable, and most of the hills are now cultivated with Indian corn. In 1836 the skirts of those hills yielded a revenue of about 2500 Rs. per annum, they now yield 27,000 Rupees, and are gradually increasing in importance."\*

*Exports and imports.*—They export from the markets in the plains, wheat, Indian corn, millet, sissamum and rape-seed, game, hides, cotton, wax, honey, bedsteads, indurated clay, timber, fire-wood, and charcoal; and import from the same parts cattle, fish, cloth, rice, oil, spices, salt, bell-metal wares, brass, copper and iron.

*Farm-yard stock.*—Their farm-yard stock consists of milch and draught-cows, goats, swine, and poultry.

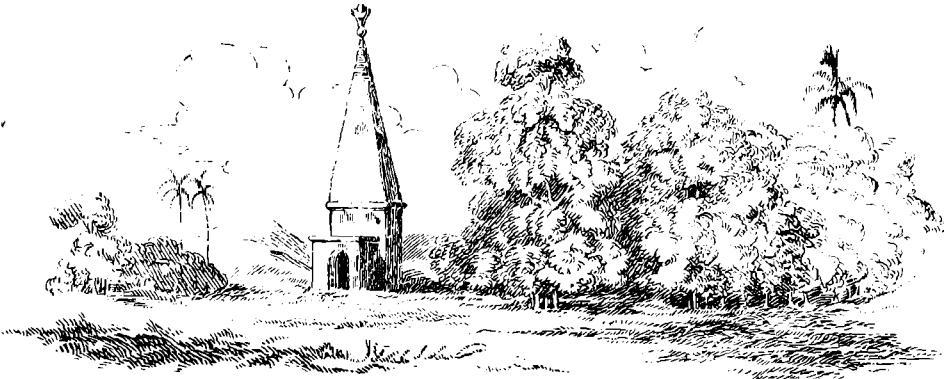
*Education.*—Mr. Cleaveland, who embraced every opportunity to introduce among the Paháris the arts and blessings of civilized life, established a school for the education of both children and adults, which during his time continued to flourish and answer his most sanguine expectations. This good man died in 1784, in the 29th year of his age.

His death was a great calamity to the country, and drew forth from all races and creeds expressions of the deepest sorrow.

The hill-chiefs and the landholders of the plains, who prior to his time had been deadly foes, and waged for generations an exterminating war, united to rear a monument to his memory and endowed it with land to keep it in good repair. Here their descendants still continue to meet together once a year and have a kind of religious festival in honor of his name.

The monument is of the obelisk form, and situated near Goganullah, one stage from Boglipore. The rent of the land with which it is endowed is duly appropriated to the repair of the building. The ground has been let to Government, and is the site of the Boglipore circuit-house, the magistrate's court and dwelling.

\* Calcutta Christian Herald, September 2, 1845, p. 80.



Not only did the people of the adjacent hills and plains deplore the death of Cleveland and appreciate his great talents, united to so much goodness of heart, the Governor General felt and expressed a deep sense of his worth. "Mr. Cleveland," said he, "without bloodshed or the terrors of authority, employing only the means of conciliation, confidence, and benevolence, attempted and accomplished the entire subjection of the lawless and savage inhabitants of the jungleterry of Rájmahal, who had long infested the neighbouring lands by their predatory incursions, inspired them with a taste for the arts of civilized life, and attached them to the British Government by a conquest over their minds, the most permanent as the most rational mode of dominion."\*

The school established by Mr. Cleveland appears to have been greatly neglected by his successors in office, and not to have been brought again into an active and efficient state till 1823. The following year it was visited by Bishop Heber who thus speaks of it.

"The school is adjoining to the lines, and occupies a large and neat bungalow, one room in which is the lodging of the school-master, a very handsome and intelligent half-caste youth, the other, with a large verandah all round, was when I saw it filled with Pahári Sepoys and their sons, who are all taught to read, write and cypher in the Kaithi character, which is that used by the lower classes in this district for their common intercourse, accounts, &c., and differs from the Devanáguree about as much as the written character of Western Europe does from its printed. The reason alleged for giving this character the preference is its utility in common life, but this does not seem a good reason for teaching it only, or even for beginning with it. No increase of knowledge, or enlargement of mind, beyond the power of keeping their accounts and writing a shop-bill can be expected from it, inasmuch as there is no book whatever printed in it, except Mrs. Rowe's spelling-book, and no single Hindu work of any value or antiquity written in it. I urged this to the school-master, who said that, by and by, when they had made some progress in the Kaithi he might teach them the Náguree, but they might, I am convinced, easily learn both together, or if one at

\* Declaration of Warren Hastings, 1784.

a time, then the printed character, as simpler, is to be preferred. In the Kaithi I heard several, both men and boys, read fluently, and I could understand their Hindustáni very well. They are described as quick and intelligent, fond of learning, and valuing themselves on their acquirements."

"At the school I met the present native commandant, one of Mr. Cleveland's surviving pupils, an old man much revered by his countrymen, and who passes a great deal of his time there, being extremely proud of his people, and interested in their improvement. He has also the character of a smart and intelligent soldier. His influence has been very valuable in getting the school together again, much pains have been taken by a Portuguese or two in the neighbourhood to dissuade the Paháris from attending, or sending their children."\*

*Introduction of Christianity.*—This enlightened and pious prelate, who was much interested with what he saw of the Paháris, and deeply solicitous about their conversion to the Christian faith, thought their country presented a very promising field for missionary labour.

"No attempt," says the Bishop, "has yet been made to introduce them to the knowledge of Christianity. The school at Boglipore has scarcely been in activity for more than 18 months, and being supported by Government, it cannot, in conformity with the policy which they pursue, be made a means of conversion. Mr. Corrie is strongly disposed to recommend the establishment of a missionary at Boglipore; but I am myself inclined to prefer sending him immediately (or as soon as he may have gained some knowledge of the Pahári language), into one of the mountain villages. I also would wish to employ some person to accompany the Missionary or School-master, who may instruct the natives in weaving or pottery; and to choose, in either of these capacities, some one who had himself a little knowledge of gardening. Civilization and instruction will thus go hand in hand,—or rather, the one will lead the way to another, and they will think the better of a religion whose professors are seriously active in promoting their temporal interests. The Paháris seem to have no prejudices hostile to Christianity any other than those which men will always have against a system of religion which requires a greater degree of holiness than they find it convenient to practise. The direct exertions of missionaries among them will give no offence either to Hindus or Musalmáns, and a beginning may thus be made to the introduction both of Christianity and civilization, through all the kindred tribes of Gundwara and the Western Bheels, who are, at this moment, in the same habits of rapine and savage anarchy which the Paháris were in before the time of Cleveland."†

On his arrival in Calcutta, the Bishop sent the Rev. T. Christian to labour among the Paháris, a missionary of the society for the Propagation of the Gospel in Foreign parts, from whose journal we shall now proceed to make a few extracts:

*Friday, Nov. 10th, 1826.*—"I left this place (Bindraban) with the intention of visiting some other hills which might promise some thing

\* Bishop Heber's Journal, vol. i. ch. ix. pp. 205, 206, 207, 208.

† Bishop Heber's Journal, vol. i. ch. ix. pp. 214, 215.

better than this ; but the people told me there was yet another place, with less jungle and better water, a quarter of a mile to the west. I went with them, and found a space at the foot of the hill of about an acre, with very few trees, and in view of seven villages ; the most distant not two miles ; this was a little raised, and on one side was bounded by a mountain stream of delicious water, of which I took a drink out of my hand, not having a vessel of any sort with me, and learned how comfortably a poor native can quench his thirst in that simple way. Having satisfied myself with the goodness of the situation, one thing remained, to ascertain how many children each village would send to be instructed. To find out this I desired my servant to stay behind, and go to the several hills to inquire, and return to me to-morrow.

*Monday, 13th.*—Gave directions early this morning for moving into the hills, but from the delay in getting coolies to carry such of the baggage as could not be taken on bullocks, it was past two p. m. when we proceeded. We had some difficulty in getting to the end of our journey, from the badness of two of the oxen, and it had been necessary to have left some of the things on the road, had not my pony been able to carry them. We got to the ground about eight o'clock, cleared away the jungle, and pitched the tent. When this was going on, I stood and admired the wildness and interest of the scene before me. The night was a beautiful moon-light, and shewed the mountains on all sides, and from its faint light added to their height. There were low forests on all sides of us. My people busily occupied in setting up the tent, a group of Paháris standing observing them at a short distance, and here and there, among the trees, a group of people sitting round a fire, which with the stillness and serenity of every thing around, presented, such a picture as I have seldom seen.

*Tuesday 14th.*—A number of hill people came this morning to clear away the wood about the tent, and prepare a place for a cottage and school-room. Wood-cutting with them seems an art in which they have made themselves very ready, and it was surprising to observe with what neatness and quickness they levelled trees of half a foot or more in diameter. Afternoon, three chiefs of neighbouring hills came to see me, and I spoke to them about materials for my hut.

*Wednesday 15th*—The chiefs returned to-day to decide about my hut. I spoke to one of them as well as I could in Pahári, and was not a little pleased to find they understood me. How hard I thought to myself, must be the task (as I observed those people sitting on the ground before me) to enlighten and instruct them ; for they seem to have no more of men about them than the form and speech. Yet it is encouraging that He who formed them expects no more than they can render ; and if they are brought to know, and believe in a God and Saviour, according to their power, surely through the mercy of God their souls will be saved alive. They seem very good-natured and united among each other. I have not yet heard them interrupt one another in speaking, but a silence is observed when one expresses himself, and when he has ended another begins. They have a good deal among them of what passes for wit, at which the party join in a hearty laugh. At night sat in the open air, and taught some children

a few letters of the alphabet, and then went and conversed with the watchmen. Poor things ! they seem very simple and heard every thing I said very respectfully on the nature and destination of man. I am afraid they do not understand me, and that this makes them grant every thing.

*Thursday 16th.*—Made a commencement with the children this morning in my tent, they do quite as well as could be expected, or indeed wished. After teaching them a few of their letters, I heard them repeat a few sentences of the Apostles' Creed. They went away quite pleased ; for to shew them how well satisfied I was, each received a biscuit. When I had dismissed them, I went with Chand to see one of the neighbouring hills. When we got there the principal part of the village had assembled round a hog which they had just killed with an arrow, which is the usual mode of killing an animal that is not used in some religious ceremony. I found that they had killed this to have a feast before they commenced collecting the materials for my hut ; which is usual when they set about a new work, that they should all assemble and eat together, and then set about their object with spirit and good-will. They brought me a cot to sit on, and I entered into conversation with them on matters connected with the hills. I observed several horns of buffaloes set up on a wooden frame, which they said were the horns of those animals that had been sacrificed. A rude idol of straw was stuck on the thatch of the manjy's son's house, which they seemed not very willing to acknowledge. It was set on a four-footed thing intended for some of the quadruped species, but which I could not tell, as it resembled nothing I had ever seen, but imagined it was designed for a horse. The image had a sword stuck at the side, and a bow and arrow in its hand. The manjy came from the field while I was talking to the people ; and after speaking about the children learning to read, I was led by degrees to speak of the state of man, the invisible world, and future rewards and punishment. It all seemed new to him, but he did not take much interest, this, perhaps, I have no right to expect at once. He listened to me, and probably now I should look for no more. When passing through the village, I could not help remarking that this was the first time that the truths of revelation had ever been heard there. I wish I knew how to make them believe that they were glad tidings of great joy.

*Friday 17th.*—This morning a number of people came to my tent, whom I amused by shewing them how children are taught to read. When an opportunity offered, I spoke of the condition of man in this life, and what his hopes were with regard to another ; some of them listened to me for some time, but I saw nothing like seriousness marked on the faces of any, which made it very evident that the understanding was not affected, nor the heart bettered, by what I laboured to explain to them.

*Tuesday 21st.*—Left Rájmahal this morning and returned to my people, where I was disappointed at not finding my house begun. My people told me that the hill men made an unusually large demand for the bambus and supporters they were furnishing and that

one of them had required a lease of the jungle that I had paid them for clearing. This mortified me a little, and I expressed myself displeased to my hill man, that his countrymen should still have their doubts about my sincerity; that they should impose upon my easiness, and be blind to their own advantage. I recollected the state of the people, and checked myself. It is in cases like this that the conduct of Christians appears to the best advantage; that they should do good without having it acknowledged, and labour for the improvement of the thankless. I sent for the chiefs, assured them again that I came for their good, and no evil design; calmed apparently any fears they might have entertained; received their further assurance that the cottage should be set about with as little delay as possible.

*Thursday 23d.*—About a hundred hill men assembled to-day to erect my cottage. When they had fastened the posts in the ground, a hog was brought and sacrificed, that the deity might be propitious to the undertaking. The manjy's son, a boy of ten years, was the sacrificer. The hog was brought, tied by its feet, through which a pole was fixed, to the place of sacrifice; a little parched grain was given to it to eat, and a small quantity thrown on the ground; the animal was then held down, and the boy pierced its side with a large knife: as the blood flowed, part of it was sprinkled on the grain, which finished the ceremony. I was curious to know if any thing was done with the grain sprinkled with blood, and asked a manjy to tell me; he said it was let to lie, that the deity would eat it. The people never left their work to look at this, though it was only a few yards from them: nor should I myself have known it was a religious ceremony, had I not been previously told, for it was done with the same indifference that a butcher in England would have slaughtered an animal.

*Friday 24th.*—A number of persons came again to-day, got the roof of my house, and nearly thatched it.

*Monday 27th.*—After breakfast superintended the work, and directed some people in making a table of bambus for my new house. The roof put on the school, and the work of the day performed with spirit. It is quite delightful to see, among so many people, not the slightest indication of displeasure on a single countenance. They do nothing but work and laugh at each other's jokes the live-long day, and seem to have but one heart among them.

*Tuesday 28th.*—The manjy of a neighbouring hill came early this morning to make an excuse for his villagers that they would be unable to attend to assist to-day, from one of them having shot a large deer last night with an arrow, and the rest had gone with him in search of it, for whatever is taken in the field is the common property of the village. As he said the deer was of a species as large as a cow, I asked him to sell me the hide and horns. He said they usually ate the hide, and the horns they consecrated; that as soon as they were severed from the head an offering of Indian corn was made to them, with the blood of a cock: and this was then treasured in their houses. I asked him what this was done for? He said to insure their success in hunting; for if this ceremony was not gone through, they should not be again successful.

‘Why,’ said I, ‘persons among us go out in search of sport, and are successful; they go out the day following, and are successful in like manner, though they never thought of making an offering of the horns should they have killed a deer.’ ‘Tis true’ said he, ‘among you this custom is not observed, but you differ from us, for we dare not omit it.’ ‘This difference,’ said I, ‘Manjy, lies in this, that we are creatures who have lived under different circumstances. The Creator of the world made no difference in our forming, in the disposition of the organs of the body and mind. We had parents in the beginning common to both of us; and whatever difference we now see among various people, they have arisen from the fancies, wills, and conditions of men. Now, even in the design of a sacrifice you seem to have been mistaken. In the beginning a beast was sacrificed for the forfeited life of a man, and we are given to believe was enjoined on posterity; not that this could have been sufficient to have made satisfaction and to avert marked punishment! but it was done, and applied to a sufficient sacrifice that should be made in God’s good time. That sacrifice has been made in the only Son of God, who descended from heaven, took our nature on him, and suffered for us: and now, whoever have full faith in his atoning merit, and afflicted with the burden of their sins, are invited to him, and he will give them rest: he has already taken their sins upon him; they shall be no more remembered, if the recollection of them is accompanied with deep sorrow, and a hearty desire manifested to walk in righteousness, and sin no more. What you now do we and the whole world have done; but we know that it is of no longer avail, that the most precious sacrifice has been made for us, and we are called to put our trust in Him. You are fortunate in the chase; are you thankful for what Providence sends you in this way? Instead of thanking God, you pay divine honours to the horns of the animal you have killed. This I believe to be useless, and what God is not pleased with. Now you are chief of your village; how delightful would it not be to see you leading your people in every thing that was good? Instead, for instance, of your present mode of giving thanks and acknowledging favours, to issue from your house of a morning, call your vassals around you, and then offer up your gratitude to God for them and yourself; thanking him for the protection and blessing of the night passed, and imploring his protection during the day. Thus you would be leading them to happiness and safety, and be regarded by them with respect and reverence.’ ‘Yes,’ said he, ‘it would so: I know we are very ignorant, and should be glad to learn from you, and do what you command us.’ ‘I can command you to nothing,’ said I, ‘I can only recommend; what I recommend, I believe for your happiness; it is all I have to depend on or hope for myself. You had better now go and join your people; but I think you had better omit the sacrifice.’—He went away, and came back again, saying, ‘he met some people from another hill, coming to work, and he thought it was as well not to mind his villagers, but to stop and give his assistance.’

*Thursday 30th.*—My people all very ill to-day with fever; not an efficient man among them; had nobody to cook my dinner; after

sunset went to the top of Boorsey to see two people who were unwell. In descending, the prospect before me was enchanting; to the west a chain of mountains, as far as the eyes could reach, just hanging under the last light of the departed day; the moon, like a silver line, was just visible sinking below the summit of a hill; an immense plain of jungle lay to the south, and on the east Teen Pahar lifting itself alone, like three majestic rocks, from the bosom of the ocean. My spirits were raised by the grandeur of the scene before me, and I pleased myself in singing the praises of Him who causes the desert to smile and make all nature glad before him. I stood and looked at my little cottage and school-room, and, as I gazed, how happy, I thought, I ought to feel myself here in the midst of such tranquillity—envied or hated by none, and envying or hating nobody. Well content I should be, I thought, to renounce the world and the advantages of society, and spend my days in this lone retreat, to teach these children of nature to adore the hand that made them, and prepare a people ready for our God.

*Thursday, Dec. 7th.*—Finished the work, and treated the labourers with a hog; a little displeased at the unreasonableness of a náib in wanting something more the last day than he had received heretofore, as he had all along got more than his work was worth. I let him see I was displeased with his covetousness, and told him how very ill it appeared in him after the manner he had been treated. I had been better pleased with myself could I have overlooked it, for when I wish to seem only half displeased, from my extreme weakness I appear very angry, when it is really not the case. Before he went, that he might not go away dissatisfied, I told him it was not for what he asked that I was displeased, but for the seeming covetousness, which we regarded as a sin, and had received a command to guard our hearts against it.

*Monday 11th.*—Opened school this morning, with but middling encouragement, having only two children attending.

*Tuesday 12th.*—The náib came this morning for some medicine for his child, and gave me an opportunity of pointing out some of the errors they entertain. He did not give much credit apparently to what I said. I spoke to him of the truth of God, the salvation of the world by Jesus Christ, and future rewards and punishments. I fancy he seemed a little struck at this, but it was very transient. He promised before going away to use his influence in getting children to come for instruction. Began to revise my translation of St. Luke after an interval of many days: I think I can find some mistakes, which I hope is an argument that I am getting on a little. Took a walk among the hills in the afternoon, and stopped at the hut of an old man that fell in our way. I called to him; on his appearing found him to be a person who applied to me for medicine for a disease he had been afflicted with for two years. On asking how he did, he said he felt a great deal of pain. I then recommended him to be patient under the hand of God, to regard this sickness as a punishment for his offences, or the promoting of some good end; that all men more or less had their troubles, and were not to look on this life as the place where they were to expect

their happiness ; that we were all travellers in this world, journeying to another country, where we were to be happy or the contrary for ever. I asked him if he ever prayed to God, he said ' yes.' ' I fear,' said I, ' that the worship due to Him is given to those who are no gods, and the prayers given to Ruxey or any other deity are offensive, and not pleasing to him. You should pray to Him who is the Creator of heaven and earth.' ' Very well, sir,' said he, ' how am I to do it ? to make a salam first to heaven, and then to earth ?' I said, ' No, you must pray to God, who is in heaven, and everywhere present ; you must ask him to forgive you your sins, to free you from your present pain, and if it is his pleasure to continue your sufferings in this life, to grant you ease in another.' I spoke to him then about sending his children to learn to read, which he did not much like, however he was at last prevailed on so far as to say he would recommend his son to attend for instructions. Going on a little farther I came to another hill, where there were standing a man, two women, and two children. They brought me a child to look at, who had a large sore on its side ; this is quite common among this people, and there are not less than three children on this hill who have sores of a similar description. It seemed clear of any matter, and I recommended, because I knew no better, that they should keep it clean, and bind it with a piece of clean linen, what I had recommended to the others. I could not help smiling to myself when I recommended this, as it seemed my sovereign remedy, and I thought myself not much unlike the famous doctor who was such an advocate for bleeding and hot water. The mother of the child was very good looking, her features were Grecian, and had a softness and bashfulness of expression that made her appear very interesting ; there was one circumstance in her favour, she was divested of that common and odious ornament, the nose-ring, that the hill women make an indispensable part of their dress, and which is sufficient to deform the most regular set of features in the world.

*Thursday 21st.*—After teaching the little boys, went to see the child of a náib, who was ill. Seeing the man very earnest in all he said, I recommended him to use all his endeavours at getting the best advice for the poor thing, and to leave the success of it to Providence ; that God had given to man the faculty of finding out means to continue the health of the body and remove its pains, but God alone could give life. I recommended him to address his suit to Him who rejected not the broken-hearted ; but when he prayed not to address himself to a senseless stone or a tree, which were not like the Deity, and had no power to help him. I then spoke of the true God, His mercy and His love ; told him how much the world had wandered from Him ; exhorted him with great earnestness to believe ; to repent when he had done amiss ; to return, when he had gone astray ; that he would be received with favour ; and that He who desireth not the death of any, would abundantly pardon. I then spoke of their manner of conciliating the deity, and of their sacrificing to stones, which object of their adoration I saw a few paces from me. This was a tender subject, which will require time to press home with success. He put it off by saying that this was the custom of the hills, and intimated that

it could not be dispensed with. Leaving this village, I went to another called Gunechune; this was small, containing only twelve houses; the people (a few were only at home) less clean and worse-looking in every respect than any I had seen, and scarcely understood a word of Hindustání. The manjy was in the field; his son went to call him, but as he was long in coming I went away without seeing him and walked to another village called Chombdy, a large place containing forty houses. The manjy's son brought me a cot to sit down on, which I did, and talked to the people for about an hour. How much I regret my ignorance of the language! How delightful would it be to walk (as I did this day) from village to village, and declare, in a language that the people could understand, those glad tidings of great joy that were intended for them and for all people.

*Friday 22d.*—The manjy came to see me this morning, I spoke to him of the sacrifice I had witnessed on the hill the other evening, and mentioned that formerly these customs were common to many nations. I read to him in Hindustání (which he understands pretty well) the account given by Moses of the offerings of the first-fruits of the Israelites, but that he might not think theirs were equally good, added, that they had received directions from the most high God for what they observed. I then spoke to him of the world from the creation, the increase and apostacy of man, the destruction of the world, and salvation of Noah; the second increase of mankind, their wickedness, and the fidelity of Abraham among an idolatrous nation; his blessing; a promised Saviour who was manifested when the time had come; His satisfaction for the sins of the world, His command to teach all men, His atonement, and the end of His coming, and invitation to all men to come to Him; the unwillingness of the world to believe this, their fondness and adherence to established customs which were false and useless. I then read to him Acts xxii. from verse 22 to 32. I thought his attention was given to the greater part of what I said, but of this I am not very certain. A knowledge of their language alone can make me able to convey these great truths to their minds with effect. He waited to hear his children say their lesson; he seemed greatly delighted at finding they could repeat their letters. Taught the children to-day the first and second commandments in Pahária.

*Saturday, Jan. 21st, 1827.*—As I was going to teach the children this afternoon, Gooty-Bera-Magy came up to me, and after some common observations turned the conversation to the sacrifice they had celebrated a few days before. I explained to him, as I had often done before, the nature of the institutions of sacrifice, and then shewed him how much he was now called upon to lay their present customs aside, and put his trust on a more sufficient sacrifice, even Jesus Christ our Saviour. He said he felt assured that as soon as the true way of God was perfectly known among them these would be all thrown aside; but as they could not live without some religion, it would not be possible for them to give up their present customs, till they had quite learned others. I said, that in my opinion the wisest way of doing was to put away their evil and useless customs now, and by turning from the vanities they had

walked in, they would be able to seek out a new and better way, and God would be more ready to grant them his assistance to come to him, as soon as they had thrown off their allegiance to their present false gods; that they need not fear taking a bold and resolute step, for though the devil had great power in the world, if God be with them, they need not care who should be against them. At present yours is the religion of devils, they convey no other idea to you than that of terror, whereas our God, who invites you to his service, is love, and so loved the world, that he gave his only son to save it from misery and death eternal. You have not to reproach yourselves, it is true, with being the inventors of your present customs, but you will have to reproach yourselves for keeping to them when you are shewn a better way, the only way that can give you peace here and happiness hereafter. This, said he, will all be, when our children are taught in the ways of God; they will be able to direct us and keep us in mind of our duty, by having the book in which God's will is made known to instruct us from."

Mr. Christian had gained the confidence and affection of the Paháris and was zealously prosecuting his labours among them when that fatal malady, the jungle-fever, put a period to his earthly career. Since the death of this good man, who appears to have been a minister worthy of the primitive age, and whose memory continues to be fondly cherished, no further attempts have been made to evangelize these foresters and mountaineers.

New stations have been formed in different parts of India, and some, humanly speaking, of little promise, but no missionary by either European or American society, has been sent to the Paháris.

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## APPENDIX C.

### *Churning of the Milky Ocean.*

"Hari, the creator of the universe, being thus prayed to by the prostrate divinities, smiled, and thus spake: 'With renovated energy, oh gods, I will restore your strength. Do you act as I enjoin. Let all the gods associated with the Asuras cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for the churning-stick, the serpent Vāsuki for the rope, churn the ocean together for ambrosia, depending upon my aid. To secure the assistance of the Daityas, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them, that by drinking the Amrita that shall be produced from the agitated ocean, they shall become mighty and immortal. I will take care that the enemies of the gods shall not partake of the precious draught, and they shall share in the labour alone.'

"Being thus instructed by the god of gods, the divinities entered into alliance with the demons, and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs, and cast them into the sea of milk, the waters of which

were radiant as the thin and shining clouds of the autumn. They then took the mountain Mandara for the staff; the serpent Vāsuki for the cord; and commenced to churn the ocean for the Amrita. The assembled gods were stationed by Krishna at the tail of the serpent; the Daityas and Dánavas at its head and neck. Scorched by the flames emitted from his inflated hood, the demons were shorn of their glory; whilst the clouds driven towards his tail by the breath of his mouth, refreshed the gods with revivifying showers. In the midst of the milky sea, Hari himself, in the form of a tortoise, served as a pivot for the mountain, as it was whirled around. The holder of the mace and discus was present in other forms amongst the gods and demons, and assisted to drag the monarch of the serpent race; and in another vast body he sat upon the summit of the mountain. With one portion of his energy, unseen by gods or demons, he sustained the serpent king; and with another, infused vigour into the gods.

From the ocean, thus churned by the gods and Dánavas, first arose the cow Surabhi, the fountain of milk and curds, worshipped by the divinities, and beheld by them and their associates with minds disturbed, and eyes glistening with delight. Then, as the holy Siddhas in the sky wondered what this could be, appeared the goddess Váruṇī (the deity of wine), her eyes rolling with intoxication. Next, from the whirlpool of the deep, sprang the celestial Párijáta tree, the delight of the nymphs of heaven, perfuming the world with its blossoms. The troop of Apsarasas, the nymphs of heaven, were then produced, of surprising loveliness, endowed with beauty and with taste. The cool-rayed moon next rose, and was seized by Mahádeva; and then poison was engendered from the sea, of which the snake gods (Nágas) took possession. Dhanwantri, robed in white, and bearing in his hand the cup of Amrita, next came forth: beholding which, the sons of Diti and of Danu, as well as the Munis, were filled with satisfaction and delight. Then seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Srí, radiant with beauty, rose from the waves. The great sages, enraptured, hymned her with the song dedicated to her praise. Viswawasu and other heavenly quiristers sang, and Ghritáchí and other celestial nymphs danced before her, Gangá and other holy streams attended for her ablutions; and the elephants of the skies, taking up their pure waters in vases of gold, poured them over the goddess, the queen of the universal world. The sea of milk in person presented her with a wreath of never-fading flowers; and the artist of the gods (Viswakarma) decorated her person with heavenly ornaments. Thus bathed, attired, and adorned, the goddess, in the view of the celestials, cast herself upon the breast of Hari; and there reclining, turned her eyes upon the deities, who were inspired with rapture by her gaze. Not so the Daityas, who, with Viprechitti at their head, were filled with indignation, as Vishnu turned away from them, and they were abandoned by the goddess of prosperity (Lakshmi.)

The powerful and indignant Daityas then forcibly seized the Amrita-cup that was in the hand of Dhanwantari: but Vishnu, assuming a female form, fascinated and deluded them; and recovering the Amrita from them, delivered it to the gods. Sukra and the other

deities quaffed the ambrosia. The incensed demons grasping their weapons fell upon them; but the gods, into whom the ambrosial draught had infused new vigour, defeated and put their host to flight, and they fled through the regions of space, and plunged into the subterraneous realms of Pátála. The gods thereat greatly rejoiced, did homage to the holder of the discus and mace, and resumed their reign in heaven. The sun shone with renovated splendour, and again discharged his appointed task, and the celestial luminaries again circled, the best of Munis, in their respective orbits. Fire once more blazed aloft, beautiful in splendour; and the minds of all beings were animated by devotion. The three worlds again were rendered happy by prosperity; and Indra, the chief of the gods was restored to power. Seated upon his throne, and once more in heaven, exercising sovereignty over the gods, Sakra thus eulogized the goddess who bears a lotus in her hand:—

“I bow down to *Srí*, the mother of all beings, seated on her lotus throne, with eyes like full-blown lotuses, reclining on the breast of *Vishnu*. Thou art *Siddhi* (superhuman power): thou art *Swadhá* and *Swáhá*: thou art *Ambrosia* (*Sudhá*), the purifier of the universe: thou art evening, night, and dawn: thou art power, faith, intellect; thou art the goddess of letters (*Saraswati*), thou, beautiful goddess, art knowledge of devotion, great knowledge, mystic knowledge and spiritual knowledge; which confers eternal liberation. Thou art the science of reasoning, the three Vedas, the arts and sciences: thou art moral and political science. The world is peopled by thee with pleasing or displeasing forms. Who else than thou, oh goddess, is seated on that person of the god of gods, the wielder of the mace, which is made up of sacrifice, and contemplated by holy ascetics? Abandoned by thee, the three worlds were on the brink of ruin; but they have been re-animated by thee. From thy propitious gaze, oh mighty goddess, men obtain wives, children, dwellings, friends, harvest, wealth. Health and strength, power, victory, happiness, are easy of attainment to those upon whom thou smilest. Thou art the mother of all beings, as the god of gods, *Harí*, is their father; and this world, whether animate or inanimate, is pervaded by thee and *Vishnu*. Oh thou who purifiest all things, forsake not our treasures, our granaries, our dwellings, our dependants, our persons, our wives; abandon not our children, our friends, our lineage, our jewels, oh thou who abidest on the bosom of the god of gods. They whom thou desertest are forsaken by truth, by purity, and goodness, by every amiable and excellent quality; whilst the base and worthless upon whom thou lookest favourably become immediately endowed with all excellent qualifications, with families, and with power. He on whom thy countenance is turned is honourable, amiable, prosperous, wise, and of exalted birth; a hero of irresistible prowess; but all his merits and his advantages are converted into worthlessness from whom, beloved of *Vishnu*, mother of the world, thou avertest thy face. The tongues of *Brahmá* are unequal to celebrate thy excellence. Be propitious to me, oh goddess, lotus-eyed, and never forsake me more.”

Being thus praised, the gratified *Srí*, abiding in all creatures, and

heard by all beings, replied to the god of a hundred rites (Satakratu) ; " I am pleased, monarch of the gods, by thine adoration, demand from me what thou desirest ; I have come to fulfill thy wishes." " If, goddess," replied Indra, " thou wilt grant my prayers ; if I am worthy of thy bounty, be this my first request, that the three worlds may never again be deprived of thy presence. My second application, daughter of ocean, is, that thou wilt not forsake him who shall celebrate thy praises in the words I have addressed to thee." " I will not abandon" the goddess answered, " the three worlds again : this thy first boon is granted ; for I am gratified by thy praises ; and further, I will never turn my face away from that mortal who morning and evening shall repeat the hymn with which thou hast addressed me." The Vishnu Purána, Book i. ch. 9. pp. 75—80.

#### MOUNT MANDARA.

" The south side of this hill presents on the approach to it a singular appearance, consisting of a range of five distinct hills rising one above the other, till they are terminated by the summit of Mandara, which is of an oval form, and very much resembles the Gola at Patna : the summit is surrounded by a stone mut or pagoda called Musooden Mut, whither the idols that are seen in the plain below, at a mut of the same name, are carried at the annual pújás, two in each year, to be worshipped in the temple. At the south foot of the hill is a spacious talow, called by the natives Poupthur, the descent to which is by a stone staircase of seven steps, each step being fourteen feet in length by one and a half in breadth. Near this flight of steps are great quantities of broken stones of different dimensions, mutilated idols, fragments of pillars, and other irregular masses. The circumference of the talow, as measured by a perambulator, is four furlongs forty yards. Three sides of it are covered with trees and jungle ; the fourth embraces the south-eastern base of the mountain, which is cut away in a sloping direction.

A stone channel or watercourse, formed from a natural fissure in the rock, runs in a direction from north-west to south-east, along the centre of the hill, which it divides into two parts. The sides of this channel are very steep, and formed of hard black rock, having a coal-like appearance resembling the crater of a volcano ; the channel itself is deep and hollow. From this channel, in the rainy season, a torrent of water pours down, and is discharged into the tank in the plain below. It is called by the natives Putulkundurú and perfectly answers to the description of that place, as detailed in the account given by the learned Wilford in the Asiatic Researches ; though he has applied the circumstances to the neighbourhood of Rájmahal, and the Mootee-jhorna or pearl cascade at that place.

The mountain Mandara, though in its general features barren and rugged, is yet occasionally interspersed with trees and jungle growing out of the fissures on its rocky base and sides.

The ascent to Mandara is by a winding road or staircase cut in the rock, with landing places of rock at intervals. Near the first staircase is a small stone image of the bull Nanda, not badly executed : the

head is broken. About three hundred yards from the foot of the hill is a heap of ruins, apparently the remains of a small temple. Adjoining to this the second staircase, consisting of sixty-seven steps, continues the ascent. All these stairs are excavated from the rock, three feet seven inches in length and one foot eight inches in breadth. On the right hand of the second flight is a colossal figure of Mahá Kálí cut in the rock. The goddess is bestriding a demon, whom she has subdued in combat: she is armed with a battle-axe in one hand and a sword in the other, and has three faces and ten arms, with a málá or necklace of human skulls.

A short distance from this place, continuing the ascent, you meet with a sight extremely beautiful: a natural cascade, which issuing from the spring called Sítá Kund, flows over the black and rugged surface of the rock and discharges itself into the Puttul handura, or channel below, from whence it is conveyed to the talow of Poupthur at the foot of the mountain. From this place you ascend the third range of stairs, being a flight of thirty-nine steps, and presently after the fourth, which has one hundred and one steps, and then a fifth of thirty-five steps; the whole forming, as it were, a magnificent natural ladder.

In our road up we observed many images and fragments of stone lying scattered on each side of the way, the latter appearing to be the remains of small temples, to be visited by the pilgrims in progressive ascent to that on the summit. From the last landing-place the Cheer Nullah on the left bore east, the river Chundun on the right west, the mountain Mandara being in the centre between the two. From hence you proceed up the sixth range of stairs, eleven in number, when turning round a corner to the north-west you come to a beautiful enclosure of mango trees, and behold the cistern called Sítá Kund, or well of Sítá, being a square enclosure faced on three sides with large stone, the scarp of the rock forming the fourth, and containing sweet and transparent water. This water, issuing from apertures in the rock, flows down the side of the mountain, and is finally discharged into the talow at the bottom, and from the brightness of its appearance it may truly be called a motí-jhorná, or pearl-dropping spring. Here the scenery is romantic and picturesque, the green and flourishing trees forming a most remarkable contrast to the black and barren rock near which they grow.

A short distance from Sítá Kund is another well or cistern, called Sunkur Kund, of a triangular shape, cut between two parts of the rock, which divides at this place. On the side of this cistern future travellers may recognize a figure of Sunkur cut in the rock. Close to Sunkur Kund commences the seventh series of stairs, consisting of twenty-three steps, after passing which you come to the well or cistern called Lukshmun Kund, or well of Lukshmun. This is situated in a nook of the rock to the eastward; beyond which, by an ascent of thirty-seven steps, you are conducted to the summit of the mountain and the Musoodun Mut (or temple) dedicated to Mahádeva. The Puttul Kunduru, or channel, so frequently mentioned, runs along the north-west side of this temple, and preserves the same features as at the bottom of the mountain, viz., a deep rugged channel of coal-black

rock, of volcanic appearance. Here a magnificent prospect bursts upon the view ; the whole range of hills in the Jungleterry extending from south-east to north-west, the Chundun river and its numerous arms or nullahs, and the dark and impervious forests stretching towards the south, as far as the eye can reach, altogether form a picture that at once contributes to warm the imagination and to elevate the mind. Though we viewed the prospect to disadvantage, the weather being hazy, yet the coup-d'œil made an impression on our minds that will not be easily eradicated. Descending from the summit we returned to Sunkur Kund, and from thence proceeded to view some figures cut in the rock on the north-west side of the hill : their appearance was singular. After descending a range of sixteen steps, we entered the rocky bed of a watercourse, extending along the side of the mountain, and presently reached an assemblage of projecting rocks that overhung us. In the centre of this assemblage was a huge and hideous figure, or rather its head only, for the body does not appear below the neck : it is of larger dimensions than life, cut out of the rock, which has been hollowed on both sides for the purpose, and a flight of stone steps lead up to it from the channel below. The native pandits who inhabit the mountain, as likewise some pandits whom we brought from the Musoodun Mut, in the plain below, informed me that the figure was a demon, and was called in their Purānas by the name of Mudhu Ruksha. It is stated in the Markandiya Purāna, that this demon was produced on the mountain Mandara, from the ears of the God Vishnu, at the creation of the world, and having shortly after his birth attempted the life of Brahma, or the creating power, was, together with another demon, punished for his presumption, and driven from the world above to the depths below.\* The figure now seen was cut to represent this occurrence, but by whom I could not learn. Near the figure of the demon is another large figure cut in the rock, called by the natives Vamun ; it is connected with one of the Hindu avatārs, or incarnations of the divinity, which is named from the dwarf, whose form Vishnu had assumed. Another figure, lower down the rock, is also to be seen, called Narasingha.

About twenty yards eastward of Mudhu Ruksha is an excavation in the rocks, forming one of the Kunds, or cisterns, which abound in this singular mountain : † it is called Akās Gangā (or sky river). In

\* Does not this passage bear a striking analogy to the circumstance of the punishment of Satan and his angels, as described in the words of our immortal Milton ?

“ Him the Almighty Power

“ Hurl'd headlong flaming from th' ethereal sky

“ With hideous ruin and combustion down

“ To bottomless perdition, there to dwell

“ In adamantinè chains and penal fire,

“ Who durst defy th' Omnipotent to arms.”

*Parad. Lost*, Book 1, line 45.

† The following are the names of the Kunds (or cisterns) that adorn this singular mountain :—

1 Gumbhirah Kund.	5 Kálí Kund.	9 Suraj Kund.
2 Kichera Kund.	6 Sitá Kund.	10 Náth Kund.
3 Hom Kund.	7 Akás Gangá.	11 Sunkur Kund.
4 Lushmun Kund.	8 Kamalá Kund.	12 Poupour Kund.

it is a perpetual spring of clear and sweet water, but of shallow depth. The natives affirm that it is never dry, but that if it be completely emptied it will fill again of itself: a curious circumstance, if correct; for the bed of the nearest river must be at least a thousand feet from the place where the cistern is found. The name is emphatic, meaning in Sanscrit "sky river." Near this cistern is a cave on the side of a rock, in which a faqir constantly resides.

It may be better imagined than described, what an appearance the collected waters of these respective reservoirs, when overflowed at the period of the solstitial rains, must present to the view, traversing the sides of the mountain in all directions, dashing with a violence totally irresistible, over the surface of the rocky declivities and other parts, until their final discharge into the Poupour, and other receptacles in the plain below." †

### III.—*Detached critical Remarks upon some passages of Scripture.*

The following observations are intended as a contribution towards the literal interpretation of certain verses which are somewhat difficult. The writer is by no means sure that he has not been anticipated in his views by earlier commentators; he can however affirm with truthfulness that he is not aware of having borrowed them from others, and that so far they are original. Whether they are correct he must leave others to judge. Should they meet with acceptance, the series may perhaps be continued in a future number.

#### I.

2 Tim. ii. 15. ὀρθοτομοῦντα τὸν λόγον τῆς πίστεως.

"Rightly dividing the word of truth."

The difficulty here lies in the word ὀρθοτομοῦντα. The commonly received version suggests the image of a steward rightly dividing food among his master's household. But a steward is not appropriately called a *workman* (ἐργάτης,) neither does τέμνω mean to *divide* in the sense of to *distribute*, though it may mean to *divide* in the sense of to *sever*. This rendering therefore is manifestly inaccurate.

Another interpretation is based upon the phrase ὀρθοτομεῖν ὁδόν, to *cut a straight road*; and is to this effect, 'a workman able to make a straight road for the progress of the gospel.' But this ellipsis is too harsh, so that the interpretation based upon it must be rejected, however great the authorities which may lend it their support.

The word ἐργάτης, *workman*, often means a journey-man labourer. The use of this term appears to have reminded Paul

\* Francklin's Palibothra, part ii. pp. 14-24.

of the trade of a tent-maker, at which he used to work ; and it is but natural to explain *ὀρθοτομεῖν* in accordance with this association of ideas.

According to its etymology this verb can only mean, either *to cut straight*, or *to cut aright*. The latter meaning suggests an idea which seems most appropriate. A workman employed by a tent-maker would be a valuable man, according to the degree of skill with which he would be able to cut out the skins or other materials so as at once to give them the right form and to secure economy. There are many trades in which skill in cutting out is considered a qualification of the highest value.

A workman employed by the Lord Jesus Christ must look upon the word of truth as the material entrusted to him, *to be cut out aright*. The ideas implied in the simile are, skill in giving it the right form ; skill in giving it a suitable form ; and skill in making the most of it.

## II.

Hebrews xiii. 20. τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου.

“The great shepherd of the sheep through the blood of the everlasting covenant.”

Here the difficulty lies in the preposition *ἐν*, which supplying the place of the Hebrew *בְּ* has, in the New Testament, a number of meanings foreign to the classical language.

Here it appears to mean *with*, in the sense of dressed with, accoutred with, or adorned with, as for example in 1 Cor. iv. 21. “Shall I come unto you *with* a rod?” ἐν ῥάβδῳ.

The words ἐν αἵματι διαθήκης αἰωνίου, “with the blood of the everlasting covenant,” may be construed with *great* ; so that the sense would be, “the great Shepherd of the sheep,—great because he has the blood of the everlasting covenant.” Or they may be construed with the noun ; so that the sense would simply be, “the great Shepherd who has the blood,” &c. Or they may be construed with the verb *brought again* ; so that it would be, “he brought him back, having the blood,” &c. Probably the second mode of construing is the best, because the simplest. The third, however, is most in accordance with the genius of the Greek language, and derives strong support from the parallel passage ch. ix. 12. “By (with) his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

It is interesting to compare the following passages of Ezekiel : xxxiv. 23, 25. I will set up one shepherd over them, and he shall feed them. . . And I will make with them a covenant of peace.

xxvii. 24, 26. They all shall have one shepherd. . . Moreover I will make a covenant of peace with them ; it shall be an everlasting covenant with them.

There can be little doubt that the author of the Epistle to the Hebrews alluded to these prophecies when he spoke of the great Shepherd of the sheep with the blood of the everlasting covenant.

### III.

James iv. 5. Ἡ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει ; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατακισσεν ἐν ἡμῖν ; μείζονα δὲ δίδωσι χάριν.

The following appears to be the most correct translation of this difficult passage :

“ Or do you think that the Scripture speaketh unprofitably ? Does the Spirit that hath taken up his abode in us, love us to our loss ? Nay, he rather bestows larger bounty.”

In justification of this rendering the following remarks are offered :

1. The passage of scripture referred to is contained, but not quoted, in the preceding words : “ Know ye not that the friendship of the world is enmity with God ? ” The phrase *know ye not ?* indicates that this principle could not be new to the persons addressed by the apostle. It is certainly not very easy to point out the precise passage to which allusion is made. Probably it is Matt. vi. 24. “ No man can serve two masters ; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.” It is true that the word *scripture* in the New Testament generally refers to the Old Testament : but this does not prove that the gospel of Matthew cannot be meant here. That gospel was written probably more than 30 years before the epistle of James, and was intended for the same class of readers. And the Apostle Peter, when speaking of the epistles of Paul, says that there are some things in them hard to be understood, which they that are unlearned and unstable wrest, as they do also *the other scriptures*. If the epistles of Paul are numbered among the scriptures by Peter, then the gospel of Matthew may also be termed scripture by James ; the comparison being greatly in favor of this gospel, which was written some twenty years earlier than any of the epistles of Paul.

2. The word κενῶς we render by *unprofitably*. It is generally considered as equal to μάτην, *in vain*. It appears most probable that the apostle asks, ‘ Do you mean to say that to bow to the authority of the word of God is an unprofitable or losing business ? ’

The question whether *κενῶς* can mean unprofitably, is one that must be settled by the *usus loquendi*; and after all much must be left to taste. The following passage, however, appears to bear out the view here taken of it: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not *in vain* (*κενός*) in the Lord." 1 Cor. xv. 58. They could not possibly know whether their labour would be successful or not, but they knew that they should not be *losers* by it in the Lord, in other words that to themselves at least it would not prove *unprofitable*.

3. "The Spirit that hath taken up his abode in us," must mean the Holy Spirit. To explain it of the depraved nature of man is to run counter to the uniform phraseology of scripture.

4. Ἐπιποθεῖ we translate *loves*, supplying *us*, which however is not absolutely necessary. The word ἐπιποθεῖν is one which invariably describes ardent longing or tender affection. It is believed that not one example can be adduced to show that it is ever used by itself in a bad sense. One passage will suffice to show its real import. "My brethren dearly beloved and *longed for*." Phil. iv. 1.

5. πρὸς φθόνον. These words we render, *with a leaning towards stinginess*, so as to begrudge us any advantages which we might obtain. That φθόνος can have this meaning is evident from its derivative ἀφθονία, *abundance*, the result of bountiful liberality.

The question put by the apostle would then be: "Is the love of the Holy Spirit blended with a desire to deprive us of happiness?"

Daily experience shows that selfish love too often deprives its object of happiness. Many a foolish mother has out of sheer selfish affection prevented her son from leaving her and entering on a career of prosperity. But the love of the Holy Spirit is not of this description. Although he requires those whom he loves to keep aloof from the world, they are not losers; for he bestows upon them blessings far greater than the world can give.

This verse derives much light from a passage in Micah, which James evidently had in view; but one word of which is sadly mistranslated in the version usually received. It is the following: "O thou that art named the house of Jacob, is the Spirit of the Lord *cross tempered*?\* Are these his doings? Do not my words do good to (or profit) him that walketh uprightly?" Micah ii. 7.

This parallel passage appears to remove all further doubts respecting the interpretation of the one we have now considered.

J. W.

\* The received version has *straitened*. But this rendering is quite erroneous.

IV.—*The Jesuits.*

(Continued from page 296.)

VII.—ECONOMICS OF THE NOVITIATE—THE MASTER MINISTER,  
MONITORS.

The day's occupation has doubtless given the reader an idea of the training pursued in the Novitiate. In that article I have alluded to many matters on which I have now to enlarge.

It was a common axiom with us that he who went through his novitiate with perfect satisfaction to his superiors, would give the best proof of a true vocation to the society. It is in the Novitiate that the Jesuit learns the fundamental principles of his art: in after life he has but to apply or enlarge on those principles—all, of course, in accordance with the direction of holy obedience; for I need not say that a *carte blanche* in the portfolio of a Jesuit sent out on his "mission," is quite out of the question. He can do nothing without the "permission of his superiors."

Every *ordinary* duty, then, which he has afterwards to perform has its representative in the Novitiate. This will appear in the sequel. The novice studies to learn these duties—meanwhile the superior studies the novice—hence the terms novitiate and probation are synonymous. To speak anatomically, his mentality is dissected from his cranium down to the metatarsal bones, the keen scalpel laying open every viscus, every organ and the judgment thereon being deliberately weighed and recorded, as if only a dead body was on the table. But I forget—IGNATIUS, on his death-bed, enjoined every Jesuit to be in the hands of his superior, *perinde ac cadaver, just like a carcass.*

The character, attainments, qualifications of every Jesuit are thoroughly known to his superior—not only to his superior, but to the general himself, though constantly resident in Rome. This must not be understood as a mere general idea as to these attainments, qualifications, and character: but a real, certain knowledge, resulting from repeated tests on a thousand different occasions. The ages, attainments, character, country, and I think, "form and figure," of every member, even in the Novitiate, are annually, immediately after the "manifestation of conscience," sent to the general at Rome, by the various provincials from every part of the world where the society is, as in England, established.

Besides, in these annual reports, the state of religion, prospects of the society, &c. &c., in the respective countries, are given with the same precision. Letters also, in Latin occasionally pass between the novices of one country and those of another. The latter, of course, are only intended to unite the confraternity more closely together, and as such they are "part of the system." We wrote one to the *Roman* novices whilst I was at Hodder; and having had much to do with the Latin construction (the *matter* was furnished by the novices of the second year), I can answer for some of the *hopes* therein fervently breathed, as bearing the fruit of fulfilment in these days of Tractarian conversion. If our JOSHUAS only could go forth to smite AMALEK, we could stand

on the top of the hill, and hold up our hands in prayer for victory against the "heretics," whose land we piously coveted; for it was a "good land, that beyond Jordan, that goodly mountain, and Lebanon!" For this consummation we prayed daily—for this all Roman Catholics pray daily—and they will pray till they enter the promised Canaan, and "mass be sung in Westminster Abbey!"

Novices are sometimes *interchanged*: thus an Englishman might be sent to the Roman Novitiate—some of the Jesuits at Stonyhurst passed their novitiate at Rome. The utility of this is obvious. Foreign languages are acquired without loss of time: not that the languages are grammatically studied in such circumstances—but most assuredly a facility of expression is therein acquired; and we may rest assured that the person thus selected to go abroad is perfectly qualified to make the most of his opportunity. No men "seize occasion by the forelock" with such a resolute grip as the Jesuits.

From all that I have said it is clear that the selection of a Jesuit to work in any given "vineyard," whether by the provincial or by the mighty general, is, on most occasions, an easy matter.

It may be thought that this general training, to which all are subjected alike, would necessarily produce a similarity in the characters of all. I answer, a similarity, but no more; and yet—"facies non omnibus una, Nec diversa tamen, qualem decet esse sororum." The training is intended eminently to effect a habit of perfect obedience—for strange to say, perfection in this "virtue" is considered a preservative against every crime which would disqualify a *Jesuit*.

But the Jesuits are more philosophical than other ascetics. They do not strive to change nature, but only to direct it from one object of appetite to another. Thus they endeavour to sanctify, so to speak, ambition into what they call apostolic fervour; thus IGNATIUS, from a warrior, aspired to be a saint. I remember reading in the Novitiate—I think in a Latin life of XAVIER—some very striking remarks on this subject, the conclusions whereof may be enunciated as follows: viz., that the characters of men were all wisely ordained for some purpose—that they were not to be radically altered—indeed, that was impossible—but only directed into a proper channel, so as to sail prosperously down the stream of Grace, which leads each to the same ends by different means. There is something worthy of consideration in that exposition of Jesuits-ethics; and though liable to extravagant abuse, it is perhaps a good principle whereon to build a rational and religious system of education.

In effect, whatever is altered in a man's mentality by the Jesuits, his *ruling passion* is not virtually changed; it is held in check—it is trained—it is purified—sublimated according to their notions—but it is still there—*coiled up* as an everlasting mainspring which is wound up at stated times by Holy Obedience, and keeps the whole system in accurate movement, whether laid by, like the chronometer after a voyage, in one of the "Three Houses," or when, like the chronometer, again hung on gimbals in the cabin of the ship tempest-tossed on the waste of waters, he is set adrift to work his way in the latitude and longitude of a heretic-world.

The same principle is applied to genius, talents, and their predilections—the whole history of literature in every language attests this fact—the Jesuits know their wants, they have the means to supply them, and they shape their course accordingly.

What are the means taken to discover the real character of the novice?

I have spoken of my “general confession” on entering upon my probation; but there are other means still to be mentioned—and these, the most important of all. To show how such means are applied, I shall now draw a sketch of the various functionaries in the Novitiate, and describe their respective functions in operation.

It must be evident that the master of the novices fills an important office in the society. Very peculiar tact and discernment are required in the man whose duty it is to discover all that is in the heart within, and at the same time render all that is unpleasant without bearable, at least, if not sweet and palatable. From the immense importance attached to obedience, the reader must not conclude that perfection in this quality is absolutely “the one thing necessary,” though, assuredly, like charity, it “covers a multitude of sins.” There are other qualifications which are certainly essential in a Jesuit. All these qualifications constitute what is called a vocation to the Society of Jesus. These the master of the novices has to discover, and *two entire years* are allowed him for this investigation. Other religious confraternities require but one year for probation before the vows are taken. This simple fact alone declares something of no small importance in the eyes of the philosopher; and all will be convinced that the qualifications required must be both extraordinary and difficult to be discovered. If I may be permitted to express by a single word what the spirit of IGNATIUS requires in his novice, I say it is *malleability*. The master of the novices once said to me, “I have every reason to hope for the best because you are so *amenable*—in this sense, that you are easily led by the heart.” This forced and peculiar meaning which he gave to the word has stamped it on my mind as a philological curiosity. It is then a nature which is easily worked that is required in the novice destined to become a Jesuit—a gentle, confiding, candid, ingenuous heart, which, like the clear still water over pure white sand, reflects the thoughts unspoken, but still well shadowed, or the will expressed, of his superior, as truthfully and as beautifully imaged as the pictured heavens with passing clouds, momentary gleams, shade mingling with light, towers and battlements, a cottage and a church, a prison and a palace, trees and sign-posts, cattle and labourers, children and birds of passage, the straight and the crooked, the hurried, the slow—there on that still mirror of the lake which takes every impression without a murmur, and asks not why nor wherefore!

It must be difficult to find such a nature; approximations, therefore, must satisfy where perfection cannot be found. Here the tact and discernment of the master are constantly required.

Again he must be a man of great patience and natural kindness of disposition, to bear with all the little afflictions which the novices must give him, in spite of themselves. Doubts and fears, bitterness and sad-

ness, come upon them at times, and often they rush to him for aid and consolation. But if too many of these crotchets molest the mind, in other words, if a novice is "too scrupulous" he will not do for the society. When at Hodder, one of the novices disappeared rather unexpectedly—I say unexpectedly, because he was with us at night, and we only missed him at recreation. I asked a novice of the second year why Brother —— had left? The answer was to the following effect, and nearly in the very words: "Brother —— was too scrupulous: men of strong minds are wanted: when holy obedience has spoken, all doubts and difficulties should vanish." I confess that I was pained for the departure of our friend, who was truly an amiable young man; and I was by no means satisfied with the cause. How the report was put into circulation, or whether my informant was correct, I know not: but I have many reasons, in my own experience, for taking his words in their literal and fullest sense, as developing a fundamental principle of the system in question. To show that few other considerations, if any, will induce the Jesuits to deviate from the model on which all their men must be fashioned as to their essentials at least, I may state that the gentleman who left under the circumstances mentioned was the son of a baronet.

It is the father of the novices who has to scrutinize, advise, and pass judgment on these secret matters. He heard the sacramental confessions of the novices every Saturday, preparatory to our communion on the following day. If any particular saint's days occurred during the week, we went to communion without going to confession, a fervent act of contrition being considered sufficient. Besides this sacramental confession, he would send for every novice once a week, in order to have a private conversation with him as to his spiritual progress. These interviews were always interesting to me, and they were frequently prolonged beyond the time which was allowed to others. Indeed, these were the only occasions on which I could fully express the thoughts that occurred to me during meditation. We often had very animated conversations on all the topics connected with a spiritual life; and it was most gratifying to observe the pleasure which beamed on his countenance at observing the total change which had taken place in me, in the short space of a few months.

Again, the master of the novices must be highly gifted in what is called the "discernment of spirits," that is to say, the peculiar influences from within that retard or promote spiritual progress. His conclusions in this matter directed his advice, and the books selected for the study of the novice. As I shall afterwards relate, his discernment on one occasion raised me from the depths of bitterness to exaltation; instantly, suddenly as the lightning-flash that lights up a hemisphere, —I thought the man was inspired.

A mother's gentleness is also requisite to inspire that confidence which has no secrets. In this respect the man selected to guide us at Hodder left nothing to desire; in unbosoming my heart to him I often thought of my mother. Oh! how sweet it was to be thoroughly known, thoroughly understood—even as I was to Him from whom nothing is hid!

The second functionary in the Novitiate is the father minister. When I went to Hodder place there was no father minister; but about six

months after my arrival one was appointed. It would appear that the father minister is nominated somewhat with the same view as the "coadjutors" of the Roman Catholic bishops, or "vicars apostolic" in England, viz., in order to succeed to the higher office in the event of death or other translation. He is a kind of immediate superintendent, is generally, if not always, with the novices, and, consequently, advices and reprimands as he thinks fit and expedient. When I say reprimand, I wish it to be understood that there never was any harshness in the exercise of that function. At all events, the reprehensions applied to try *my* "spirit" were kindly and meekly expressed; a harsh word was never spoken in the Novitiate, though unpremeditated slips of the tongue might to a vigilant conscience occasionally assume the form of uncharitableness; in which case they were duly expiated by a public acknowledgment and penance.

The father minister, then, is an additional instrument of probation—another eye to the omniscient ARGUS, *none* of whose eyes are ever asleep; and it is precisely because no lute with notes melodiously sweet can charm these eyes to repose that this modern ARGUS—the Society of the Jesuits—fears no surprise, lives on, if not for ever.

The father minister at Hodder, at his very first appearance, cast a shadow on my mind and heart. There are natures which are attracted or repel at first sight. An innocent babe will scream at the glance of one man, and sweetly smile at that of another. Surely this voice of nature—this unconquerable instinct—must be oftener right than wrong. At least, such is my idiosyncrasy, and it was unfavourably affected by this Jesuit, the father minister. When I first raised my eyes to his countenance I felt a shock similar to that of electricity, and a foreboding seemed to tell my heart that I could not live with one whom it was impossible for me to esteem and to love. He came at a time, too, when my mind was assailed by doubts as to "my vocation;" and I well remember that at the sight of his features I thought of the front *door* by which I had entered the Novitiate. This may seem strange, preposterous; but there are self-ideas—strong thoughts—sweet and bitter thoughts—that stamp themselves on the mind and memory for ever, to be recalled ever and anon, like the scenes we have witnessed, the events which constitute our history, whereby we have been made happy or wretched. I strove to overcome my repugnance to this man—I confessed it to the superior—I prayed for aid—I tried to *reason* myself out of it; but that *was* the "rock on which I split;" reasoning was the hundred arms of the polypus that entangled and stifled the pious wish whenever it floated within reach on my "little sea of troubles." I shall have to speak of this Jesuit again towards the close of my narrative; but a few words are necessary here, in order to justify my repugnance. Of all the Jesuits whom I met at Stonyhurst, this man seemed the most insincere. I never heard a word from his lips that could edify or inspire devotion—he always seemed tired in body or mind of something that was never to be disclosed. This last remark may apply to the "fathers" generally; and it was to me a matter of wonder how men could have been trained as I was in the Novitiate, and yet be so cold, impassioned on the most vital topics of religion, as I found

them, though, it must be confessed, they brightened considerably on all occasions when the affairs of the society were discussed. Far be it from me to write aught that may wantonly wound the feelings of any one. I denounce the *system*, not the men who were kind to me, except so far as they are inseparable from it. I *pity* them; therefore have I undertaken to attempt a dissection of that system, which, amongst all its other contortions, wrenchings, and twistings of the human heart and mind, renders even the godlike virtue of brotherly love and human kindness suspicious in its manifestations. . . . .

The porter was one of the novices of the second year. He continued in office for some time: there were but three different porters during my year. All the general and particular orders of the superior came through him; and though without any power resulting from his office, he directed, as we have seen, all the movements of the novices during the public works. He was expected to be more watchful over himself, *because* he was porter, in addition to his being a novice of the *second* year, which was itself an influential motive to perfection in all the duties of a novice. He was expected to give an account of all the novices—to report any public infringement of the rules. Whatever was needed by the novices was to be asked from him, whether clothing, shoes, pens, ink, and paper, which were always liberally supplied, in accordance with that part of one of the rules of the Constitutions, which enjoins every Jesuit “freely to give what he has freely received,”—a doctrine which it is difficult to reconcile with the *educational revenue* derived by the Jesuits in most parts of the world. . . . .

The porter was thus, as it were, housekeeper in the establishment. He rose first and went to bed last—after having bolted the outer doors, put out the fire and the lights, and wound up the pious old clock on the stated days. That old clock! I think I hear it now clicking its on-for-ever and contented pulse, as its obedient little ones passed by, but never greeting it with a friendly look. It stood on the landing, opposite the door of the dormitory, close to that of the chapel: we therefore passed it frequently; but if I did not see its face in the first days of my first retreat, I have never seen it—and yet I often think of that good old clock—that venerable old clock!

Every novice had his monitor. Sunday schools and union-schools, and I believe the Methodists (who, by the way, have borrowed a few rules and regulations from IGNATIUS), have made the word monitor quite familiar to the language: but its original philological meaning has not been preserved. The Jesuits, and, I believe, the Methodists, use it pretty much in its strictest sense—certainly it means something in the Novitiate. The monitors were appointed by the superior. At certain times—for these were not perpetual curacies—all the novices were ordered to the Refectory just before “Manual Works:” they stood around, and the porter at the end of the room, with a paper in his hand read off, in Latin, the appointment of all the minor functionaries by name, viz., the waiters for the week, the readers, the monitors reciprocally, and the *porter*, if the will of the superior had put a period to his functional existence,—and that would be the first intimation he would have of the *supersedeas* issued against their exercise. Power over mind

or body, is pleasant to the human heart. We soon habituate ourselves to the possession ; and however unselfish we are, it will be found, if we probe the heart, that we never part with it without some " trifling " reluctance. IGNATIUS knew this—the Jesuits know it ; and so they habituate the novice to this bitterness by times—for no one knows how long he is to discharge any office. As is the porter in the Novitiate, so is the Jesuit everywhere. No handwriting on the wall forewarns him of his fate—with the shriek of the prey-bird, or the stunning crash of the whirlwind, " Othello's occupation's gone ! " The highest are levelled to the lowest, and beneath them—the most glorious plume is snatched from the cap of one to be placed in that of another, unscrupulously, unhesitatingly, suddenly by Holy Obedience :—

"—hinc apicem rapax  
—cum stridore scuto  
Sustulit : hic possuisse gaudet."

The duty of the monitor is to remark any irregularity in the novice whose monitor he happens to be, and to *admonish* him of it at the appointed time. I think this occurred twice a week. As I have said before, the porter gave the signal by his " Deo gratias." The novice then went to his monitor (who should be in his cell in readiness), scratched the curtain, entered as soon as permission was given. With downcast eyes he said " Deo gratias " to his monitor, and the latter mentioned whatever he had observed amiss in his conduct. He concluded with " Deo gratias," which was a dismissal, and then went to his own monitor, if he had not already received his admonition. This was a painful duty to perform—particularly if you had to admonish one considerably older than yourself, as was my case. I fulfilled the duty once and I think but once : I took refuge in that concentration of the heart and mind which strives, at least, to see no evil in others—a consummation to which all may in a great measure attain, if we anatomise our own heart and its suggestions. The novice, when admonished, was expected to receive the admonition with grateful humility, and resolve to avoid the fault admonished : of course no question was asked as to the *when ?* or *why ?* of the time and reason of the objected imperfection—you listened, but never rejoined.

If the monitor had observed nothing he said " Deo gratias."

" To the greater glory of God ! " was the *end* held forth to us, in all that we were taught to think, to feel, to do ; and it was certainly not impossible to console our nettled self-love with " hanc veniam petimusque damusque vicissim"—" we give and take"—sanctifying the worldly motto with an inspiration in " the spirit of holy Father IGNATIUS."

That my mind was constantly " tempted " to think the " fathers " eminently self-seekers, I must frankly state—it was an impression that was never thoroughly overcome ; and the last interview with the provincial, when I made known my determination to leave, *engraved* on my mind what had only been traced or sketched before : it will be given in full in its proper place. Training gives the Jesuit power to do what other men cannot do—as it does to the acrobat, the tumbler, the equestrian : what the latter effect in the brute muscle and limb, the former

display in mind and morals. All have doubtless motives strong enough to rouse the most uncompromising exertion.

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VIII.—GAMES—SPORTS—MISSIONARY DUTIES.

This is a strange combination of topics : it will not, however, appear so very strange at "the end of the chapter." The Jesuits do nothing in vain, at least, without an object ; and their "Philosophy in sport" is as admirably devised as it is, in the long run, perfectly successful. In effect their whole system is a gigantic speculation—a cunning strata-gem—a splendid deceit—a most bewitching artifice. And yet, like the conjurer, it is by natural means that they exhibit supernatural manifestations. Whatever be the mental deficiencies of the Jesuit, like IGNA-TIUS himself, he must have, he has, *tact*—such tact, precisely, as a tiger would acquire were its original cunning modified and *trained* by the patient, wise, discreet elephant. Such a result would evidently be a remarkable phenomenon in zoology ; and such is the Jesuit-mind in psy-chology—nothing more, nothing less—the Jesuits are *terrible* because they are *natural*—we do not habitually fear the devil as much as we do a bad man—and a child can tell you the reason. My admiration of the wonderful *adaptability* of the human mind has been so vastly increased by the study of these men and their system, that I have great pleasure in returning the favour, by enabling others to deal fairly with them, to do them justice, as honest Milton, in "Paradise Lost," seems to have intended by his gorgeous development of Satan and his awful theory. They are conscious of their "cleverness." Perhaps one of the best specimens of *harmless* Jesuits was my old friend the master of the novices at Hodder ; and yet the following incident rather staggered my esteem of the gentleman—it suggested "temptations." The reader shall judge. One day I was ordered to mend a torn leaf of the missal. I required some india-rubber : there was none to be had. I suggested a piece of bread as a substitute. He accordingly led me to the kitchen, seized a loaf, and taking a knife in his hand he cut a slice, not in the usual way, *towards* the breast, but *from* him, observing, "Remember Brother —, *le Jesuit coupe, mais il ne se coup pas*"—"the Jesuit cuts, but he takes care not to cut himself." He smiled—I did the same—but I certainly wished he had forgotten the maxim. At the end of my work, however, he partly did away with the bad impression by delicately praising my work, adding—" *Qui dedit tibi pietatem, dedit et scientiam*,"—"He who gave thee piety, gave thee also knowledge." The latter anecdote certainly shows a delicate perception of the pleasant and beautiful, if the former does not point to an acknowledged and systematic craft : still it seemed to me as if any clergyman would say (in jest, of course—which makes the matter *worse*), "Do as I say, not as I do."

But cool cleverness is essential to a Jesuit—a patient cleverness unit-ed to a soul possessed in patience—whose joy at success is subdued, and whose annoyance at failure has no voice. Means were given to us in the Novitiate to acquire this frame of mind. We played at

backgammon, chess, and draughts. I know not whether dice, and such absorbing a game as chess, are conducive to "holy living;" but I do know that the former, at least, are positively forbidden to the priest by the Council of Trent; and I also know that we found them very useful in curbing the temper, and in giving us numerous opportunities to afflict, mortify, contend, the spirit—the rebellious spirit.

Our times of play were the recreation-days. Although these days came round every week pretty regularly, still they were occasionally stopped; and they were always *announced* by the porter in the usual way, thereby giving us to understand that they did not come as a matter of course.

We also played at football, and here slight ebullitions of temper were sometimes seen: but the repentant brother on his knees in the Refectory, was sure to make ample amends for his misdemeanour.

Recreation superseded manual works and the lecture, so that it lasted about three hours; sometimes in the forenoon, sometimes in the afternoon, when we now and then went out for a walk in the vicinity.

The porter announced the order to that effect. We made ready as expeditiously as possible, by doffing our cassocks and donning our coats and great-coats in winter, putting on thick shoes, and taking our sticks and hats: thus equipped, we walked demurely to the recreation-room, said the usual "Ave Maria" kneeling, and then went and stood in a line opposite the door which opened into the garden—for I must state that we never went through the front-door of the Novitiate except *twice*, once on entering for the first time, and then on departing from the gates of probation. Standing in a line, then, presently the porter appeared, and stood on the steps of the door, with a paper in his hand. This was a list of the different companies into which we were divided—generally a second-year novice was in each company: the novice first named had the company in charge. As each company was named it filed off, the leader rehearsing the litany of the Virgin MARY in Latin, and his companions answering the "Ora pro nobis" in sonorous cadence. As this litany has been mentioned before, I may state, for the information of the reader, that it consists chiefly of eighteen laudatory epithets of the Virgin, as a mother "of the Creator," "of the Saviour," and—"of Divine Grace." Next follow thirteen incongruous and middle-age metaphors or tropes, expressive of certain mystic qualities which Romanticism has ascribed to the "Queen of Heaven." She is then stated to be "the health of the sick," the "refuge of sinners," the "consolatrix of the afflicted," the "aid of Christians;" and the litany winds up with invoking MARY as the queen of angels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and of all the saints.

It is repeated rapidly, and the sound reminds one of that husky guttural note with which the palanquin-bearers of the East supply the place of a pedometer, and kill monotony to their own satisfaction, at least, if not to that of the traveller.

The list was in Latin, the litany was in Latin, and we *talked* Latin for the first hours of recreation, on *all* occasions. To those whose tongues are habitually tied, I doubt not that Hebrew or Chinese would soon be sufficiently mastered as a vehicle of thought when the ordinary locomotive of the mind is forbidden "to run:" few of us found much

difficulty in conversing fluently, particularly as our topics were invariably spiritual or Jesuitico-historical, and of course most, if not all, our reading in the Novitiate was in Latin. Generally the father minister was in one of the companies, and he was often in mine. There were three or four in each company—very seldom only two. The object of this is evident—the conversation of two is much more likely to become irregular than that of three.

We went as much as possible by unfrequented paths—by the river's bank and its beautiful vale or through the meditative woods where the love-notes of the summer-birds oft recalled, to my affliction, that true and real inspiration of heaven—music and song, which, in our solitude, I rarely heard, except in dreams of the night. When we were permitted to go to the church at the college, to be present at high mass on the great festivals the sound of the organ was ravishing, ecstatic: to the sensual, music may be sweet—but to the spiritual, it is divine. A child of the imagination, it is maimed and crippled by grossness.

In our walks we were careful to preserve “custody of eyes”—and we rarely saw the faces of those whom we met: nor shall I ever forget the pang that shot through my frame, when, on passing a stile, I inadvertently raised my eyes and beheld—a handsome woman!

It required some days for me to recover from this shock—and I must say that the superior perfectly convinced me, at last, that “’twas quite natural.” Mark, here, a curious fact. In my contemplations my soul was frequently in company with the beauties of the saints—to the present time I am sometimes reminded of *familiar* faces—but I was happy in those visions. Was it the idea alone that there was no danger in the latter case, and some in the former, that thus changed bliss into misery?

It was during recreation that we were often sent on our missionary duties—particularly on Sundays.

Once for all, I will now state, that considerable relaxations are made in the Novitiate in England. Novices in the Roman Novitiate have, I was told a much harder time of it. I remember one particular instance of its severity was the custom for one of the novices to eat his dinner at the gate with the lowest beggars of Rome who were fed there, apparently in order to give the novices one trial more. By the Constitutions the novice is required to go on a pilgrimage, to attend for the space of a month in some hospital, and to teach the Christian doctrine to the children of the poor. We had only the last duty to perform at Hodder; hereafter, when “mass is sung in Westminster Abbey,” doubtless our English novices will go on a pilgrimage, and attend at some hospital, in their picturesque cassocks, walking demurely, keeping custody of eyes, and working miracles by edification.

The Jesuits have established a school for the poor near the college—the novices instruct the children in the Romish faith. Besides this general collection, we went to various poor families and catechised the little ones who were assembled for the purpose. To judge from the crowds I saw at mass on the first Sunday I spent at the college, the Roman Catholics in the vicinity are very numerous, and, doubtless, are annually increased in numbers, if not in fervour; for the *Catholic* or

*Universal Church* delights in numbers, mere numerical force being an essential "mark of the true church"—it is indeed curious that the Roman Church, like the Roman republic and empire of old, should be satisfied with nothing short of universal power! And it is also a curious fact, that as the tough Germans of old gave the first mighty blow to the latter, so did a tough German of modern times give another such blow to the former—a blow from the effects of which she will never recover, any more than her predecessor in tyranny, injustice, and craft. If tyranny, injustice, craft, by crimes against the mere body of man, called for a mighty and lasting retribution, why should the retribution for similar crimes against his soul be lessened in extent or shortened in duration? . . . . . It cannot be! The men of Rome exult in this "reaction," as they call it, which is making "St. Mary's, at Oscott," a true "*refugium peccatorum*," a refuge of sinners. But, perhaps, from among the very men whose captive chains clank in their triumphal thanksgiving, there will be shot the "*lethalis arundo*," the deadly arrow that will pierce and cling to the side of their "*Mother Church*" in the appointed time. It is not children that they are receiving, but full-grown men, who have been accustomed most pertinaciously "to think for themselves." They began with being reformers, and it must be confessed with some of the boldness of reformers. Will they be content to "change their skins"—to become sheep from having been, as it were, wolves—to smother the cunning and the clever thought, which seems so flattering to one's own vanity, in the cold, dead ashes of papal infallibility? We shall see!

On our return from our walk and missionary duties, we began the litany again, just as we entered the outer gate, and as we walked slow on departing from and returning to the Novitiate, we generally finished before we reached the steps aforesaid. We went to the recreation-room—said the "*Ave Maria*"—deposited our sticks, &c.—put on our cassocks, and, if not otherwise ordered, we might remain in our cells, or walk in the garden. But we generally assembled altogether, on the same days, in the recreation-room, or in the garden for conversation: the porter announced the termination of the hour prescribed for Latin conversation.

For our missionary duties we were directly and indirectly prepared—indirectly, by all our reading; and directly, by the short sermons which every novice in his turn had to compose and deliver; and by a course of Christian doctrine which was read in class. The book was in French, and each novice, when his turn came round, standing at the end of the Recreation-room, translated it into English, as if he were reading an English book. Time was given to prepare for the lecture; and some of the novices, I remember, gave the *viva voce* translation with considerable neatness and elegance. The superior was always present, and he sometimes put questions to the novices on the topic discussed in the book, which was written by a Jesuit.

The morality of the catechism which we read at Hodder was, as far as I remember, that of Roman Catholics in general; nor do I think there was anything read to us from it contrary to the notions of Christians in general on questions of simple morality. I must state that the

passages read were appointed by the superior; and we never had the book on any other occasions but those when we had to read over the passages preparatory to translation. The time given was barely sufficient for the work, much less to read more, even if we would do violence to conscience by reading without permission, which, of course, was contrary to rule.

Our sermons were short discourses—delivered, *viva voce*, in like manner—on the virtues and vices, and texts of Scripture selected by the superior. A short, clever model of the discourse was given to us, to be committed to memory and imitated as closely as possible. Its subject was “Pride,” and we had to rehearse the model before delivering our imitation. We had also to compose and deliver longer sermons after the great retreat—a list of the subjects with the preacher’s name being deposited for inspection on a table in the dormitory. On this table, I may mention, by the way, were a few books, to read which general permission was given. These books were small pious tracts, the only one of which worth mentioning was a life of Segneri, a renowned preacher of the society.

There was a library in the dormitory containing two or three hundred volumes of miscellaneous spirituality, which, however, we were not permitted to read without express leave from the superior; but, as we had to dust these books occasionally, I remember having seen among them a copy of the Bible and the sermons of Bourdaloue.

We delivered our sermons without gesture, keeping custody of eyes, after the manner of the last-named celebrated orator.

A sermon, or the catechism, or a translation from Cyprian, alternated in the afternoons, twice or thrice a week. The sermon was generally criticised by the superior, or the minister when he was appointed, and sometimes keenly—I suppose “to try the spirit.”

From what I have said the reader will judge what care is taken to prepare the novice for his future functions. Indeed, with the Romish priesthood in general, divinity is not an afterthought—is not a matter left in a great measure to individual piety, honesty, and zeal; but a first necessity, a kind of mother’s milk which is imbibed betimes. Hence the tenacity with which the Romish faith sticks to the mind—a tenacity which gains strength with every year of the mind’s growth. It is a well-concocted system, adapted to suit every weakness of the human mind which it knows how to exalt into the semblance of strength, by argument and example suited to every capacity. The like principle is not less evident in Mahomedanism.

I must not forget to call the reader’s attention to another means of preparation in the Novitiate for the “sacred functions”—I mean meditation. To me it is a matter of wonder that the Jesuits are not all orators—extemporaneous orators. Truly if all meditate according to the plan set down by IGNATIUS they can never lack ideas; but sincerity and earnestness are the founts of eloquence—certainly of sacred eloquence—and, as the word means, it is speech out of oneself.

If I may be permitted to speak of myself, I will say that, when I left the Novitiate, it would have been an easy matter for me to preach a sermon extemporaneously on most of the topics of Christian morality; and

I record the fact with candour and thankfulness, that the habit of meditation acquired in the Novitiate gives me great facility in riveting my mind to any subject suggested by the will or the fancy, and for any length of time, without "distraction."

IX.—EFFECTS OF THE TRAINING—ACCESSION OF FRESH NOVICES  
—THE THIRTY DAYS' RETREAT, ETC.

There are certain hardy bulbous plants in my garden which I have repeatedly removed, even when in full flower, from one bed to another, as fancy directed, for the sake of a pleasing contrast. Despite the wrenching, these plants have flourished as vigorously as ever, after every removal. I feel a kindred affection for these plants. Their hearty acquiescence and submission in every fate, and apparent determination "to do their best" in all circumstances, I cannot help associating and comparing in idea with my own career through life. Perhaps, however, my transplantation to the Jesuit-Novitiate is the one which will outlive in my memory every other: in recalling that period of my life I seem to contemplate another self, distinct from my present individuality. This statement will, I trust, exonerate me from the charge of egotism in speaking of myself with seeming admiration. I wish to contribute a few striking facts to the mysterious science of mind—to psychology—nothing more; and I trust that the reader's candour will not accuse me of vanity in the exposition—I have far higher aims and intentions. In other respects, history furnishes examples similar, if not identical, of such transplantation—among the rest, Alcibiades, the Athenian, leaving the delights of Athens, conformed with the rules and regulations of the ancient Jesuits of Greece, the hard, tough, uncompromising Spartans.

I may, then, describe the effects of Jesuit-training on my mind after six months' probation. To enable the reader to judge of its extent a retrospect is necessary—I must give him an idea of what I was before I underwent the operation.

After spending nearly six years in England—years of intense application and mental industry—I took ship for America. I spent my twenty-first birthday in an island of the Western Archipelago. With the last remnant of a ruined fortune I resumed my travels, visited several of the islands, returned to the United States, crossed the Atlantic once more to France, travelled the Continent, and finally, in the following year, took refuge in London, possessing very little more than hopes to meet "the evil of the day."

From an enthusiastic student I had become as enthusiastic "a man of the world." But in the midst of the whirlpool into whose eddies I unscrupulously ventured, thoughts of my previous "vocation" rose up ever and anon, like the buoyant remnants of a wreck which has gone down, suddenly rising and striking the sides of the forlorn mariner, who dreads their violence more than that of the raging waves. My forlorn condition in London was interpreted, as I have said in the introduction, into a judgment of Heaven against my prevarication—hence my self-love was gratified by this providential character which my poverty assumed; and, as my intentions were honest and honourable, I never gave my poverty a thought as to its having influenced me in the least; be-

sides, the reception of one of the first Jesuits, BOBADILLA, by IGNATIUS himself, was, so far at least, quite identical with mine. Certainly in offering a refuge to merit of every kind, the Jesuits are the most extensive patrons in existence!

The reader's imagination can now easily picture to itself the effects of a sudden introduction to the world from the strict seclusion of a Romish college on a mind, all whose studies had tended to invest it with the keenest sensibility, the most passionate admiration of the beautiful in nature, in art, and, I will add, in woman.

These effects, these *habits*, did they not tempt the mind to cast "a longing lingering look behind" as I journeyed up the winding paths of that, to me, heaven-indicated Sinai? What! a mere "philosopher" this week, mingling in the gay and sad scenes of London's gorgeous wealth and heart-rending penury—and, the next week, a "true believer," humbled, contrite, and yet happy! I answer, even so! Scarcely a week elapsed, and I felt as though all my life had been spent in the Novitiate. Strange as this seems, it admits of an easy explanation. It is simply this:—Sentiments hitherto but superficially excited were now stirred, so to speak, throughout their whole breadth and depth, by the wand of a religion whose handmaid is enthusiasm. It did, indeed, seem "good for me to be there," where my destiny would be evolved for me by the direct interposition of Heaven! Now, it was that which I was seeking, and the clever system which had taken me by the hand pointed to the "everlasting hills," that seemed to my deluded eyes "already near," little thinking that "Alps on Alps" would arise ere the long-desired Pacific of my fate, as to the way-worn traveller in the far-west, would rise to view and hail me to its bosom. In truth, there was poetry in the thoughts that sent me among the Jesuits; there was poetry in the feelings inspired and maintained by their system; and there was poetry in the triumph gained over me. "Brother," said the superior to me, after a friend from — College had visited me, "they come to see the tamed lion!" Had that friend described me as he saw me at Hodder, he might have said:—"His eyes were downcast, his features pale and trembling, his voice was soft, like that of a woman that loves strongly."

After I returned to the world the friend with whom I had corresponded from the Novitiate remarked to me, that from my letters he had feared lest my enthusiastic religion should end in insanity! In concluding this topic I will only add, that I attained in a short time so complete a mastery over mind and heart, that at the slightest thought of evil the vigilant conscience shuddered, as the body starts at the rustling of the leaf, in a solitary walk, suddenly falling.

At length the joyous holiday came—the Feast of IGNATIUS—the novices whose probation was ended took their vows, and fresh aspirants to the blessings of IGNATIUS knocked at the gate. The novices whose second year was ended, took the vows in the morning. The other novices did not know when this ceremony was performed; but, as all the usual occupations of the day were suspended, we saw them depart to the seminary, all apparently glad of the change. I was told by one of them that only the lay-brother—the cook of the establishment—was present, besides the superior, when each novice was admitted to the

room to take his vows. He also said that the object of the vows being taken in private was to guarantee the Jesuit from legal conviction, inasmuch as it is contrary to law to take such vows in England. This was perfectly new to me, and the intelligence was at least unpleasant: it reminded me of the agent in London, who, finding from what I had said to him that I made no secret of my intention to become a Jesuit, cautioned me "not to say any thing about the matter to any one." He gave me no reason for his caution; but I have no doubt now that he alluded to the clause of the act of the 10th Geo. IV., c. 7, "which makes it a misdemeanour in any Jesuit, or member of other religious body described in the act, to admit, or to aid in or consent to the admission of, any person within the United Kingdom, to be a member of such body; and any person admitted or becoming a Jesuit, or member of other such body within the United Kingdom, shall, *upon conviction*, be banished from the United Kingdom for life." It may be questioned whether the law against smuggling is more stringent—but there can be but one opinion as to which is enforced. Verily the act is a thoroughfare, and the Jesuits "drive their coach-and-six through it" with admirable dexterity!

On the same day, as I have said, the fresh novices came from the college at Stonyhurst. I think there were six, two of whom left after a week's probation—all students from the college, averaging in age from seventeen to twenty. These were accompanied by all the "fathers" and students from the seminary; and our little garden was roused from its "sober sadness" by the joyful greetings of many voices exulting at the "harvest home!" and the goodly prospects of the revolving year.

Then it was that we "heard the news" from the four points of the compass—from Rome, Switzerland, France, Germany, Ireland, India, Jamaica, &c. &c.; then it was that we saw the men who *made* "the news" in England; then it was that I had another sight of the provincial and the London agent, whose distinguished air was a study—I would turn back and meet that man fifty times, merely for the pleasure of studying expression. If he ever becomes general of the society the Jesuits will enact exploits for history. Immediately after the accession of fresh novices commenced the grand Retreat of thirty days, or the "Spiritual Exercises" of *IGNATIUS*. The book of the "Spiritual Exercises" is the grand "Inquisition" of the Jesuits. The Jesuits assert that *IGNATIUS* composed that famous book; but the Benedictines affirm that it is copied from the work of a Spanish Benedictine whose name was *CISNEROS*. The question, however, may be settled if the reader can believe what *IGNATIUS* asserts, namely, that he was inspired by the Virgin *MARY* herself in the composition. There may be doubts as to its authorship, but there can be none as to efficacy in the dissection of conscience, if the prescribed "Exercises" are sincerely performed. A retreat in a retreat—for such is the Novitiate—seems unnecessary; but the important changes which *IGNATIUS* intended to effect in his novice required a broad and deep foundation to be laid beforehand, and this is to be done by the thirty days' Retreat and its "Spiritual Exercises."

On the day when it commenced all the novices had "recreation"—all were sent forth to take a long walk in the country round, most of

the usual duties being superseded. In the evening the Retreat commenced with the reading of the "points" of the meditation for the next morning, as I have stated with regard to my first Retreat; indeed, the meditations of that retreat consisted of the most prominent meditations of the "Spiritual Exercises"—as it were, the grand Retreat abridged. There were four meditations daily, with spiritual reading and walking in the garden for relaxation; but during the week we had no intercourse at all with the other novices, who were now beginning their *second* year; they, of course, had made their great Retreat the year before. Silence was the order of the day; during the whole week we spoke to no one but the superior. At the end of each week we had a holiday—a truce, as it were, between the soul and its spiritual enemies. On that day we mixed with the other novices, played at football, or walked in the vicinity. The following is a short analysis of the Spiritual Exercises:—

In the first week we meditated on the end of man, the object for which he was created, the various pursuits which thwart the accomplishment of that object, viz., the pursuit of riches, glory, knowledge, and power. The nature and enormity of sin, its penalties, judgment, hell, were prominent topics of this week's meditations preparatory to the "general confession," which all the fresh novices had to make, myself included, though I had made one only a few months before—in fact, the "Exercises" require a general confession as a part essential of their effects. But, had it not been necessary, I would have requested permission to make mine; for my increased devotion and spirituality discovered during my meditations numerous forgotten "crimes and misdemeanours" when conscience was probed by the searching scrutiny of self-examination. Great, indeed, was my affliction; I shed tears of contrition, and repaired to the confessional for that absolution which would speedily reconcile me to an offended God. I desired to *feel* that I was free from all sin; and I felt so, thanks to that miraculous tribunal! Protestants must walk in absolute uncertainty as to the remission of their sins; but Roman Catholics know, even in this world, that their "sins are forgiven them"—nay, more, even the temporal penalties due to their sins are remitted by "indulgence," and, wonderful to tell! they can even send *one* soul at a time from purgatory to heaven! I hold now in my hand a piece of paper given to me at Hodder, whereon is written a prayer, for the rehearsal of which, after having received the sacrament, a full remission of sin is granted, together with the liberation of one soul from the pains of purgatory—*unius animæ a purgatorii penis liberationem!* The "indulgence" is stated to have been granted by Pius VII.

The second week is passed in meditating on the life of CHRIST, the Incarnation, Nativity, Circumcision, &c. These incidents were to be contemplated as if we were present at the very scene in person, the soul, meanwhile, endeavouring to derive strength in its resolutions of amendment, by the hope of assistance from the fountain of divine grace. It is towards the end of this week that occurs the famous meditation of "the two standards," in which IGNATIUS sanctified his previous warlike notions. We contemplated two camps in battle array—two gener-

als appealing to us, eager to enlist us in his service. In the rear of each general was his respective city or stronghold. One general was JESUS CHRIST, his city Jerusalem; the other was Satan, his city Babylon the Great. The latter displays a splendid banner on which is inscribed his watch-word—"Riches, Honour, Pride!" On the standard of the Redeemer appear the words—"Poverty, Shame, Humility!" "To arms!" is sounded on all sides—we must instantly decide on whose rank we will fight—shall it be with Satan or with CHRIST? . .

Having joined the ranks of the latter, we must learn how to conquer by patience and submission—by non-resistance unto death—these being the arms of the novice, and of every Christian who wishes to enlist under the recruiting flag of IGNATIUS. The third week, therefore, we contemplated the passion of Christ—we walked in the awful procession from the garden of Gethsemane to the hall of Caiphas—to the tribunal of Pilate—we witnessed the hideous flagellation, and seemed to hear the sound of the remorseless lash! and thence we repaired to Calvary to see the end. It was the contemplation which follows the Crucifixion, viz., the lament of the holy women at the burial of Christ—the mother's anguish, the friend's affliction—that I most remember. My eyes filled with tears—thoughts of sincere sadness filled my soul—my sentiments assumed the form of verse, and, when informed of the fact, the superior, at my request, gave me leave to write the verses!—truly if anything can bind the soul irrevocably to a system it is this facile humouring of the mind and temper—this identification of things human with things divine!

The contemplation of divine love concludes the retreat. The perfections of the Creator—the joys of the saints and angels become the subjects of affectionate meditation in the fourth week. The soul has made its choice—its wings are fledged—it soars triumphant to the empyrean of "love divine."

My enthusiasm was raised to the highest pitch during the latter part of this retreat. I could not help speaking from the fulness of my heart to my "Brothers," of the gushing consolations that entranced me with delight. Sometimes I was unconscious of existing in the body—my breast within seemed to glow with a fire that gently warmed but did not consume! I was imprudent enough to speak of my sensations to some of the "Brothers:" the superior sent for me, and mildly reprimanded me for the indiscretion. He said, "Brother, your consolations, if spoken of, may discourage those who have not been thus favoured—but beware! the time of 'dryness' will come! So, moderate your exultation." It came—that time of "dryness," as ascetics call that sterility of thought, that disgust for prayer and meditation and all spiritualities, which must naturally follow intense unremitting application to any pursuit, carnal or spiritual.

V.—*Journal of a Ride into the Interior of Cape Colony.*

(In a letter from a Christian Friend.)

*Wynberg, Cape of Good Hope.*

MY DEAR FRIEND,—I informed you of my arrival at this place by the earliest opportunity which presented itself after leaving the vessel which brought me hither. I have also since told you of my excursion into the interior of the Colony, and of my return from thence ; promising, on the last occasion, to send you a more detailed account of my trip for the benefit of yourself or friends, should you or they be led in the good providence of our gracious God to seek a renewal of health at the Cape. The preparation of this account from the notes I made on the spot, I have reserved for the rainy days of a Cape winter, when in-door work is a matter not of choice but of necessity.

But before I enter on the journey itself, I would make one or two suggestions as to the advisableness of Indian invalids taking such a trip as that from which I have recently returned ; and also as to the mode of travelling through the Colony. I should have been very thankful for a hint or two on the latter point, and had some kind friend given them, I and my horses might have been spared considerable annoyance and inconvenience as we proceeded on our way.

From my own experience and the testimony of others, I am satisfied that travelling is the best thing for an Indian, if he can bear it. There are two modes of travelling, the waggon and the horse. I would strongly recommend the latter to any one who has strength and stamina enough to ride for a few hours every day. The former mode must be adopted where there is a family. Do not be surprized at my talking about taking a family in a waggon. Here it is done constantly, and considering all things, under circumstances of tolerable comfort.

But I must in some measure qualify my *riding* recommendation. If the Invalid looks for his Indian conveniences, comforts, and luxuries ; if he cannot be satisfied with homely, and sometimes very indifferent fare ; if he is determined to find fault with rather a queer bed at times, which will go far to spoil his night's rest ; if he looks for a bowling green road the whole way ; if, in fact, he is not determined to put away grumbling, and to make the best of it, let him stay at home. Some have attempted a country ride, and have started on their way, but have soon returned in perfect disgust, making complaints which clearly evinced that there was something at fault not only without, but also within them ; and shewing how eminently calculated is the Indian life of luxury and ease, to produce a spirit of discontent

when comforts are withdrawn. Others again who have cheerfully met the difficulties and inconveniences of the way, have returned with a good report of all they had seen, and with a measure of health, for which they might have sought in vain in the quiet and retirement of their country villas near Cape Town.

Now as to preparations. Go to Mr. Crichton's, the saddler, and get a pair of saddle bags. If absolutely necessary, get also a valise or small portmanteau, to be buckled on in front of your saddle. You must of course look well to your saddle and saddle-cloth. These are matters of the greatest importance, for unless you have a well-stuffed saddle that fits well, the probability is, that you will gall your horse's back before you have ridden the first week of your journey. As to clothing, go to Mr. Steedman's\* and get a pair of thick cantoon or other good riding trowsers, and a pair of Indian rubber overalls. Take with you a light-coloured riding coat, double-breasted waistcoat, and *white* hat with a veil; this last is a common article of gentleman's apparel in this dusty place. You should have a mackintosh with arm holes, or a great coat, as a protection against the rain. The great coat and overalls can be strapped on the valise. I would recommend, however, that the valise be dispensed with, if possible; as anything heavy on a horse's withers is trying to him, and likely to interfere with his action; and the coat and overalls can be strapped on in front of the saddle. You must take as little linen with you as possible, trusting to washing and buying on the road. You can get a good blue shirt (take blue shirts with you) and a pair of stockings at many places in the interior of the colony; and were I to start on another expedition, shirts and stockings would form a small part of my wardrobe. Do not forget your soap, for you will not meet with much of that in your ride; also a silver mug, which you will find *very* useful.

In regard to your horses, you must of course take two, for yourself and servant; but I would advise a third, to carry the saddle bags. This is a great relief to yourself and horses, for you can ride them on alternate days, putting the saddle bags on the spare horse. This will generally ensure you a fresh horse every day, besides which the relief of a very light weight, instead of a heavy one, every other day, is a great protection to the horse's backs against sores by the rubbing of the saddle. Your servant,

\* You are aware probably that the Cape tradesmen have generally two prices for their articles; one for the colonist, one for the Indian visitor. There are some exceptions; and these exceptions Indians should, for the protection of themselves and fellow-invalids, endeavour to discover and employ. Mr. Steedman is a Christian man, and serves all his customers alike.

who should be a light weight, and able to speak Dutch, will lead the spare horse. You should be particular in never over-riding your horses, especially at the commencement of the day. I would strongly advise the traveller to take the saddle off every two hours, knee-halter the animals, and let them take a roll. You may sometimes take them on for half an hour longer, if you can by so doing reach a good place to procure forage for them; but *never* exceed the first two hours of the morning; be rather within than beyond this time, for the comfort of the rest of your day's ride much depends upon your observance of the advice I have given. Had I only received a hint to this effect before I started, I might have given a much better account of my horses on my return to Cape Town.

Our originally proposed party consisted of W. and R. and myself; but ere our plans could be finally arranged W. A. joined us; R. could not leave town in consequence of the detention of his family who were destined for England; and W. was too unwell, when the time arrived, to proceed on the trip. The number was thus reduced to W. A. and myself, the best number for travelling through the colony on horseback. With more than two there might be sometimes great inconvenience for want of accommodation. A. had one servant, I had two, having taken an additional one to send home with a horse, should I purchase one (as I thought of doing) in the country.

We left Wynberg, a pretty village, about 8 miles from Cape Town, where I was then residing, at 12 o'clock on Friday the 18th April. Crossing the main road, we descended into the "Flats," a low sandy country running between two ranges of mountains, from Table Bay to False Bay. Though flowers and heaths of various kinds cover the "Flats" they have the appearance to the eye of a barren and thirsty land. Here and there, however, farm-steads are to be seen, evincing that in some parts at least they can be rendered productive. At 4 P. M. we reached the Earste River and put up at Mr. Tubb's Hotel, on the eastern side of the Flats, where we got tiffen, eggs and butter good, meat and bread very indifferent, (I enter into particulars for the sake of my friends.) Here we met Captain G. (from Bengal) on his way to Swellendam. At  $\frac{1}{2}$  past 5 we again mounted, and proceeded to the fort of Sir Lowry Cole's Pass, which we reached at  $\frac{1}{4}$  to 8. The road was anything but good, at least to our ideas of roads, at the commencement of our ride, though no doubt we should now have a better opinion of it after all that we have since seen. My horse made a heavy stumble with me when very near the close of our day's ride, by putting his foot into a deep hole. He fell on his head, but recovered himself; and as I did not then apprehend

any bad consequences from it, I thought no more about it. The accident, however, cost me in the end, a very good and serviceable animal. We put up at an inn kept by Mr. Waterman. Here we got excellent fare and accommodation. We saw our horses made comfortable for the night; and after prayers with our servants, a practice which we kept up throughout our ride, we were glad enough to get to our beds. Our first day's ride was something more than 30 miles. This calculation, however, is made with reference to the time we were on horseback, and the slow pace at which we were obliged to ride through the heavy sand. In the colony there is no measuring by miles; but distances are calculated by the hour, allowing about 6 miles an hour on a good road, and less at other times according to the difficulties of the way.

*April 19th.*—We left Mr. Waterman's lodging-house at 7 A. M. and almost immediately ascended the mountain by a road called Sir Lowry's Pass, in consequence of its having been made while Sir Lowry Cole was Governor of the Colony.\* We reached Houw Hoek at  $\frac{1}{4}$  past 10. Here we stopped and got our breakfast, and gave our horses a feed of corn. The fare both for man and horse was very tolerable, and the charges, though not by any means low, were reasonable in comparison to some that were afterwards demanded of us. We left Houw Hoek at  $\frac{1}{2}$  past 1, and arrived at the village of Caledon at 6 P. M. after a long ride of  $4\frac{1}{2}$  hours, which we were told would be accomplished in 3 hours. We put up at the "Baths," the lodging-house of the village, where the accommodations were very damp and dirty.†

Our ride to-day was through a hilly country, lying beneath rugged mountains of sandstone, but more of an undulating character, as we approached Caledon, than that which we passed over in the early part of the day. The ground was covered with shrubs, which are in full bloom in September and the three following months, when the country with its variety of flowers and corn presents a most beautiful appearance, and proclaims the glory of Him whose praise is shewn forth by "mountains and all hills, fruitful trees and all cedars."

*April 20th.*—This being the Sabbath, we rested, and after breakfast, went at 10 o'clock to the village Church, where we

\* The pass is a steep ascent of about 4 miles, cut out of the mountain, and with its deep precipice on the one side, has certainly an appearance of danger. It is, however, one of the main roads to the eastern portions of the Colony, and is constantly traversed both by the Mail, and farmer's waggons in perfect safety. From the pass there is a beautiful view of False Bay and the villages on its coast.

† The Hotel takes its name from its Baths of hot water which runs from a spring in the neighbouring mountain, cold springs from which also supply the wants of the village. The bathing-rooms are kept in very bad order.

were told the service would be conducted at that hour in English. On our questioning our hostess on the subject, she informed us sneeringly that we should have a *Calvinistic* service. On our arrival at the Church, however, we found it closed, and were informed that the English service was held once a fortnight this not being *the* Sunday. The place of worship belongs to the Dutch Reformed Church, in regard to which as it at present exists in this Colony, Backhouse observes, that in it "are to be found ministers who evidently have not learned that which they are appointed to teach." I believe that some of them do look as much after their fleece-bearing sheep as after their spiritual flocks. In Caledon there is a school supported by the Government, but we had no opportunity of seeing it. We had worship with our servants in the morning, and again in the evening, when we considered together the concluding portion of the 5th chapter of 2d Corinthians.

*April 21st.*—We left Caledon at 10 o'clock, and went on our way to Genadendal. All that I can say of the Caledon Baths is, that our fare there was pretty good. The sleeping apartments are very damp and full of fleas, and the charges for everything exorbitantly high. In our case the proprietor seems to have thought two Indian travellers fair game, and to have charged at a rate to which he could never have subjected a resident of the Colony. We arrived at Genadendal or Grace Valley after a five hour's ride, and put up at the only lodging house in the place, having crossed the river Tonder Einde at no great distance from the village. It is a lovely spot, prettily situated in a valley surrounded by mountains, and its fresh green grass, the first we had seen for some days, was truly a relief to the eye. On our arrival I sent up a note to M. Tentsch, the Superintendent, requesting permission to visit the Mission, which you are probably aware is a Moravian establishment. He was absent in Cape Town, but in a short time one of the Brethren came to us and informed us that Mr. Gysin, one of the Missionaries, would be with us to take us through the premises. Accordingly, in a few minutes Mr. Gysin came to our lodging; he took us first to the burial-ground, a nice retired spot, where, amongst the graves of the Missionaries, were those of Maaweld and Haelbeck, men of God, who had done much for the Mission, and whose memory is greatly revered in this "valley of grace." The graves of the native Christians of the Mission are separate as to males, females and children, distinct portions of the burial ground having been allotted to them. We then passed through the Missionary garden with its hedges of roses, and part of the village, and on our return visited the small mission Library. We then took leave of our guide, and spent the evening in tracing the course

of the main stream which runs through the village. The scenery is perfectly lovely; the deep ravine through which the clear stream runs, the village with its pretty cottages, the rich foliage and verdure of its orchards and gardens, altogether formed a most enchanting sight, and made us feel that had we seen nothing more, we had been amply repaid for our ride to Genadendal. We got a good dinner at our lodging house, of which the delicacies were certainly the delicious cool water from the stream running just in front of the house, and some excellent fruit, after which we went to the Chapel, a spacious building capable of holding 800 persons. It was full when we entered it, the males and females being separated, as in all their devotional exercises. The service was short; it commenced with singing; the officiating missionary then read a discourse in Dutch, after which another hymn concluded the evening's exercise. The singing, about which great pains are evidently taken, and which was accompanied by an organ, was very sweet. Well may we say, in seeing and hearing such things, "What hath God wrought?" What would these heathen have been but for the gospel? Having no hope, and without God in the world as to their condition; savage and cruel in character and disposition; and without any of the comforts of civilized life. Now, they profess the *Truth*, and it is to be hoped, that many of them have been really brought out of darkness into the marvellous light of the glorious gospel of the blessed God. In outward circumstances they appear comfortable; the women are generally neat in their apparel, and the children healthy and well cared for. In walking through the village one sees no appearance of poverty among the settled inhabitants; but, on the contrary, each one seems to have some little stock, such as pigs and poultry, which he can call his own. We concluded the day with our evening devotion, in which the whole family of the lodging house joined us.

*April 22d.*—We were up early and took another walk through the village. After breakfast we visited the Mission in company with Mr. Kolbing, one of the Missionaries. In the library, to which we first went, was the class of youths, consisting of seven, who are under a course of instruction as teachers in the mission schools. After a short examination of these youths, we passed on to the infant school, in which we found 200 children collected and undergoing the usual course of instruction. Then to the girls' school, consisting of 160 scholars; the boys' school has about the same number. In all these places, in addition to the usual course of reading, writing, and cyphering, the whole of the children, commencing with the very youngest in the infant school, are taught singing, and nothing can be sweeter or more touching than their manner of singing their little Dutch hymns.

Before leaving Genadendal I must give you the following short extract from Backhouse's Journal. Backhouse was at the village in October, 1838.

“ The mission at Genadendal is the oldest in South Africa; it was attempted in 1737, but abandoned in 1744, from the unchristian interference of the clergy of the Dutch established church and the government; it was renewed in 1793, and since that period it has been regularly maintained. At the time of our visit there were seven married missionaries with their wives, and an aged widow at this station. The number of inhabitants was 1,500; children in the infant school 150, in the girls' school, 130, in the boys' school 120, in the adult school 169, and in the school of industry, girls 24. The village contained the Mission houses and workshops, and about 260 neatly thatched cottages, of new burnt brick, or mud and gravel, which stand well in this mild climate. It is prettily situated in a cave among mountains, from which several streamlets descend that fertilize the gardens and other grounds. One of these streamlets turns a corn-mill of two pair of stones, a bark mill, &c., and is never dry. Trees grow rapidly here. An oak-beam, 2 feet in diameter, forming the axle of the water-wheel of the bark-mill, was from a tree of only twenty years old! There are many fine oaks with seats fixed under them, in the part of the village in which the Missionaries reside. Vines were trained in front of many of the humble dwellings of the Hottentots, and over trellises projecting from the roofs, and fig trees were growing in their gardens, along with other fruit trees; here the poor and oppressed having found a refuge under the banner of the cross, were literally sitting under their own vines, and their own fig-trees, none making them afraid.”

The number of inhabitants is now about 2,700. The baptized members of the Church are 1,800. Of these, 800 are in full communion, and 600 are children. The first step taken on any person expressing a wish to join the Mission, is to locate him on a small parcel of ground, and to take him under religious instruction. When considered fit he is baptized; the next step to which is that of reception into full communion, when, in the judgment of the Church the candidate may be properly qualified. You will see that the Mission has considerably increased since the time that Backhouse visited it.

We left Genadendal at 10 o'clock, and reached Mrs. Knoblanch's, half way to Swellendam, at  $\frac{1}{2}$  past 4. During the course of this day's ride, my horse became very lame, the result, no doubt, of the fall on the first day of our ride.

*April 23d.*—We left Mrs. Knoblanch's, where the accommodation and fare were very good, and charges moderate, at  $\frac{1}{2}$  past

6. In  $2\frac{1}{2}$  hours we reached the farm of Mr. Twentyman where we got breakfast. We started again at  $\frac{1}{2}$  past 1, and reached Swellendam at  $\frac{1}{4}$  to 7 where we put up at Crouse's Hotel. We travelled the entire day through an undulating country of hill and dale, with a high range of mountains, called the Lange Bergen or Long mountains, at no great distance from us. Swellendam, which is a straggling village of nearly two miles in length with neat white houses and cottages, is prettily situated at the foot of this range. In the evening we were visited by Dr. Robertson, the minister of the place, in connection with the Dutch Reformed Church.

*April 24th.*—After breakfast we visited the Mission School in connection with the Dutch Church, in which were about 100 children, boys and girls. There is also a government School in Swellendam. For the benefit of our Indian friends I would add that there is a government school in almost every place in the Colony where children to the number of 20 or 25 can be gathered together, and that there is no exclusion of the Bible from any one of them. Would that thus it were in India! When will men cease to dishonor God, by practically charging Him with sending a revelation into the world which is calculated to do mischief, and the effects of which he cannot control? And when will Christian men, who profess to acknowledge the Divine precept, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ," cease to countenance a system in which the name of Jesus is by compact and convention completely excluded? In the evening we dined with Dr. Robertson; and there, after dinner, I had a rich treat, in a conversation with an old Hottentot woman, named Katerina. She is one of the very few remaining Hottentots, and can talk the regular Hottentot *click*, though she usually speaks Dutch. She is an eminent Christian, of nearly five score years of age, and it would have cheered your heart to have had a few words from her; such simplicity, and such Christian experience! Her favorite theme is the sufferings of Christ; and when I entered upon this with her, she was all animation. After some conversation, I asked her "And where is Christ now?" "At the right hand of the Father." "Will He come again?" "Yes, He will, to judgment." "And where will Katerina then appear, at his right hand or His left?" You should have seen her bright look of animation, the smile that lighted up her old withered features, as she dropped upon the ground the stick she held in her hand, and replied, with eyes uplifted to heaven, "At His right hand, for His blood is upon me." It was a scene which I shall never forget. The Lord be praised for the grace vouchsafed to this aged saint, and for the strength-

ening and encouragement, which through her he has given to my own soul!

*April 25th.*—We mounted our horses, (the one I rode having been hired for the occasion) at 8 o'clock, and with Dr. Robertson for our guide, started for the Missionary station of Tuurbrak, belonging to the London Missionary Society. We breakfasted with Captain Buchanan, whose house is an hour's ride from Swellendam, having parted a short distance from it, with Dr. Robertson, who was obliged to return to the village. After breakfast we proceeded on our way, and reached Tuurbrak at half-past 12.

The appearance of Tuurbrak, which is situated in a pretty valley, is not so prepossessing as that of Genadendal; the cottages, are neither so good nor kept so clean as those of the latter place. The neighbouring farmers, as well as those about Genadendal, complain that the people on the stations are lazy, and will not work. However this may be at the Tuurbrak station, there are two retail stores at which articles of all kinds are sold, and their proprietors find it to their advantage to remain. One of these shop-keepers told my travelling companion that he had received as much as £15 in one day from the villagers; and Mr. Hulm the Missionary told us that they frequently received £15 or £20 a week. Money must therefore circulate in the village, and this can be procured in no other way than by labour. But whether there may not be some reason for complaint at both places, I do not pretend to state with any degree of certainty. I visited both places as a traveller, and looked upon them both with no more than a passing glance. In regard to the completeness of their internal management and administration I am unable to offer any decided opinion.

The resident population of the village does not exceed 1,000. The number of communicants is 260, and there are about 300 baptized children, the number of girls rather exceeding that of the boys. The school-room is capable of containing 150. The course of instruction is chiefly Dutch, but the more apt scholars are also taught English. Near to the Missionary's house is a pretty simple Church, well suited to the place. The Missionary, Mr. Hulm, a good old servant of the Lord, is, no doubt past his prime, but evidently has his heart in the work. The Lord be with him! We left Tuurbrak during a fall of rain, which continued the remainder of the day, and reached Swellendam thoroughly drenched.

*April 26th.*—I did not feel very well, and we passed a quiet day in Swellendam. Towards night I suffered much from a spasmodic attack, such as I frequently had in India, brought on partly by the wetting of yesterday, but chiefly, I suspect, by the execrable fare we were getting at Mr. Crouse's Hotel.

*April 27th, Sabbath.*—I rose much better this morning, for which a gracious God be praised! The morning service at the Swellendam Church is held in Dutch, which we did not understand. There is also a service in English at 3 o'clock. We attended and heard a truly refreshing sermon from Dr. Robertson on the three last verses of Isaiah, 35th chap. O my dear friend, are we not among the ransomed travellers to Zion? Then let us remember that the highway on which we travel is "The way of holiness." Let us seek to cast away every unclean, every defiling thing. Let us remember that with our *Guide-book* in our hands the way is as plain and clear as the shining of the noon-day sun; and that with our *Leader* and *Commander* to guide and defend us, it is guarded, not indeed from the attacks, but from the prevailing powers of the adversary, who goeth about as a roaring lion, seeking whom he may devour. Let us realize in our own experience that it is a way of happiness and joy, and thus meet the libel of the world, that religion is a melancholy thing. Let us bear in mind the character of the Home to which we are travelling, a Home, where we "shall obtain joy and gladness, and sorrow and sighing shall flee away." That Home is our *Father's* house: in it are the many Mansions which our Elder Brother is gone before to prepare for His ransomed ones. O then, let us keep our eyes fixed upon that home, and meet the things of this world with no more than a pilgrim-look. We are but sojourners here, and here we *must not rest*. It is not for Zionward travellers to take up with the habits and customs of the stranger-land through which they pass; but to press onward, through all its dangers and all its allurements; and to imbibe, in fellowship with their Heavenly Guide, the spirit of the Home that is before them, "the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."

*April 28th.*—Left Swellendam this morning. Before going further, I would strongly advise Indian travellers to Swellendam to avoid Mr. Crouse's Hotel. I never was in a more wretched place as to fare. I am not particular as to what I get to eat and drink, so that it be wholesome; but here every thing was of the worst description, even to the bread, which was as sour as it could well be. The charges, too, are high, so that really the place has not a single recommendation in its favor. To shew you what any one may expect from Mr. Crouse, I will just mention a reply he gave to a friend of mine, on being spoken to about his fare for travellers, the particular subject of remark at the time being the execrable wine that he supplies, "Why, Sir,

I spare no expense in getting the very best wine, no, *not if it costs me sixpence a bottle.*" The wine at "sixpence a bottle" was nothing better than vinegar, and everything else was equally bad. You will find that on our return through Swellendam, we put up at a far better place.

The horse I had been riding not having recovered from his lameness, which evidently proceeded from a severe wrench in the shoulder, I was obliged to leave him behind at Swellendam, in charge of one of my servants. We left this place at a quarter before eight, and rode quietly to Captain Buchanan's, who had kindly invited us to take breakfast with him. We started again at a quarter before eleven, and in two hours reached the farm of Mr. Rector, where we baited our horses, resting for nearly an hour. At a quarter past six we reached Field Cornet Humann's, where we were very hospitably received and kindly treated. A Field Cornet is a Government officer, something like our Indian Deputy Magistrate. It is his place, moreover, to provide horses occasionally for Government business, and to accommodate persons travelling through the country at a moderate charge for the same.

The country through which we passed to-day had more of an interesting character than much of that on the western side of Swellendam. Instead of heath-covered hills, with an occasional rich valley here and there, the whole ride, from a little before getting to Duiven-hok's River to Mr. Humann's was through a country abounding with wild plants and bushes interspersed with trees, which, though certainly not of a large growth, gave a pleasing variety to the scenery, as something different from our previous line of country, and some occasional glimpses of the river from the top of the hill, just before descending to the Field Cornet's were really pretty. We retired early to our beds, which were more clean and comfortable than we had found in some other places of our nightly rest.

*April 29th.*—We got a good cup of coffee, and left Mr. Humann's at a little after seven o'clock. By half-past 9 we reached Mr. Villier's at the small village of Riversdale. The ride between Mr. Humann's and Riversdale is very pretty; the country is full of partridges and the Cape pheasant, which, however, is much more like the guinea fowl. Mr. Villiers gave us excellent fare. I would recommend any friend, when travelling through this colony, to keep for the most part to the bread and butter, tea and coffee and eggs. These are generally very good, with perhaps the exception of the tea and coffee. The latter articles are not always of the best, but in most places we had no reason for complaint. Mr. Villiers was extremely kind and obliging; and would not hear of receiving any remuneration be-

yond the mere price of the forage consumed by our horses.—On the road to Riversdale, we saw two deer, the first we had seen during our ride. We left Riversdale at 12 o'clock, and reached the farm of Mr. Oosthuys at Tiger Fontein about 6. p. m. The ride is called one of four hours; but we lost our way twice; allowing about half an hour, during which we unsaddled our horses and gave them a roll, we were on horseback for five hours and a half from Riversdale to Tiger Fontein. We were kindly received by the farmer and his family, and soon made ourselves comfortable for the night.

*April 30th.*—To my annoyance I found this morning that the horse which my servant rode had been so much galled by the saddle, as to render it impossible for him to proceed, this being the second horse I was obliged to drop on this journey. The only horse procurable in the place was an ill-conditioned creature belonging to Mr. Oosthuys, who, seeing me in a dilemma, asked me £2 to effect an exchange for an animal not worth half the sum I had paid for my horse in Cape Town. The exchange, however, was a matter of necessity, and there was no help for it. We left Tiger Fontein at 7 o'clock, and reached Mr. Bland's warehouse on the Gouritz River, the boundary between the Swellendam and George Districts, at half after 9. Here we got a little breakfast. At 12 o'clock we started afresh, and reached Field Cornet Jan Meyer's farm at Melk Boom at half-past 3 p. m. We were most kindly received and hospitably entertained by the family of the Field Cornet, who was himself absent at George, in attendance upon the Judge, then holding the Sessions at the district Capital. We saw a number of the Raie-buck this day. The country, after passing the Gauritz is much more green and verdant than that of the Swellendam district, and the climate of George was very delightful and bracing. Between the Gauritz and Mr. Meyer's farm, we had a fine view of the sea on the right, in the direction of Mossel Bay. At Melk Boom we bathed in a stream at no great distance from the farm-house, which was very pleasant, but perhaps not very prudent.

*May 1st.*—At Jan Meyer's we got the best beds we had slept in since leaving Cape Town. We left his hospitable dwelling at 7 a. m., and for some distance travelled close to the sea. We intended making for Field Cornet Scholz's; but after an easy ride of nearly four hours, finding a very good spot on the banks of the great Brak River, we unsaddled our horses, and gave them a roll and a graze. There was a small cottage hard by, where we sent for a little fresh water, that in the river being quite salt. To our surprise, we were invited to enter and take some refreshment. The kind people gave us good cheer

of bread, cheese, fresh eggs and coffee, with forage for our horses. After a rest of an hour and a half, we proceeded on our way to George, with much cause to remember our humble and kind hosts on the banks of the great Salt River.—At the distance of six or eight miles before reaching it, we saw the town, which is prettily situated at the foot of a bold mountain range, the lower parts of which are thickly wooded. The country about George, when seen at a little distance, has much the appearance of very extensive pasture lands, the succession of knolls with broad surfaces covered with goats, giving it the appearance of one large plain. When approached, however, the country is found to be intersected by deep glens and ravines, with here and there a pretty mountain stream running through them. We reached George Town at 4 p. m. and found the place quite full in consequence of the assizes being then held. After a few enquiries we got accommodation at the house of a Dutchman of the name of Varkevisser; and in the evening dined with the Judge Mr. Menzies.

[To be continued.]

VI.—*Sixth Circular of the Calcutta Christian School-Book Society: being for the year 1845.*

THE ANNUAL CIRCULAR of the Calcutta Christian School-Book Society appears, on the present occasion, a few months later than usual. Circumstances have led to a change in the Society's financial year, which is henceforth to run from January to December, instead of commencing as formerly with the month of July, and terminating with the month of June. The present Circular therefore embraces the period, from July 1844 to the end of December 1845,—of eighteen months, instead of twelve.

II. For the period thus marked out, the Statement of accounts is as follows:—

INCOME of the Society, derived from Donations and Subscriptions,.....	Rs.	1146	0	0
Ditto, from Sale of Books, &c. ....		4152	7	0
				5298 7 0
OUTLAY.—For printing and purchasing Books, &c. and Depository Agency,.....		6600	11	1
				1302 4 1

To meet this balance there is due to the Society in unpaid bills, Rs. 1900-15-6—for Books sold: but there are also some Bills against the Society from England not yet presented: so that on the whole the In-

come and Outlay for the past eighteen months nearly balance each other. We are sorry to say that considerable difficulty is found in collecting the sums due, in certain quarters, as may be inferred from the fact that of the Rs. 1900 above-mentioned, the larger part has been *long* due. This ought not to be: and it is hoped that this hint will not be lost where it is needed.

III. It may be interesting to our friends to know the number of Books which have been received into the Depository during the period of which we are now rendering an account—as well as of the number sold from the Depository during the same time.—The following is the list:

Books printed, or purchased and received into the Depository, . . . . .	12,960
Books sold in the Depository during the same time, . . . . .	7,503

This does not include Globes and Maps, of which a considerable number have been received and sold during the same period. It is also right to mention that many copies, sometimes the larger proportion, of some of the works printed for the Society, are not received into the Depository at once, but left in sheets, unbound, until required: so that some of these are not included in the above list.

IV. Our List of School-Books has not been enlarged of late by the addition of original works: but one or two useful works have been adopted and placed on the Society's list, since last Circular was issued. The list is as follows:—

LIST OF THE CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY'S PUBLICATIONS.

1. THE FIRST ENGLISH INSTRUCTOR—30 pages—price 1 anna;—contains lessons from the Alphabet onwards to words of one Syllable:—Part I. Miscellaneous:—Part II. Religious.
2. THE SAME IN ANGLO-BENGALI, interlined—pp. 43—price 3 annas.
3. THE SAME IN ANGLO-URDU—ROMAN character, interlined—price 3 annas.
4. THE SAME IN ANGLO-URDU—ARABIC character, interlined—price 3 annas.
5. THE SECOND INSTRUCTOR—English—pp. 40—price 2 annas; a new and enlarged edition;—progressive lessons, chiefly in words of two syllables;—Part I. Miscellaneous—Part II. Christian Truth;—the whole interspersed with Juvenile Poetry—with a note to teachers prefixed.
6. THE SAME INSTRUCTOR is now translated into *Bengali* and published. It is also ready to be printed in ANGLO-URDU, if required.
7. THE BENGALI SPELLING BOOK—or "*Gyánarunoday*"—pp. 46—price 2 annas—a Bengali initiatory work, on a new plan, and adapted for vernacular Schools.
8. THE BENGALI INSTRUCTOR, No. II. or "*Gyánakiranoday*."—Being Part II. of the above—price 4 annas.
9. ENGLISH AND BENGALI SCHOOL DICTIONARY:—By J. Marshman, Esq.—pp. 363—price 1 rupee 4 annas:—this abridged dictionary, published by request of the Society, will be found an excellent Manual for Anglo-Bengali Classes.
10. THE THIRD ENGLISH INSTRUCTOR—pp. 228—price 12 annas—in three parts, interspersed with Christian Poetry: Part I. Miscellaneous lessons. Part II. Abridgment of Scripture History. Part III. Simple extracts on important subjects.
11. THE FOURTH ENGLISH INSTRUCTOR—pp. 293—price 1 Rupee—a compilation of useful extracts in religion, science, and literature—with occasional poetry—in two parts: Part I. Miscellaneous lessons: Part II. A continuous series of Scripture extracts, which may be useful in schools where the Holy Scriptures are not directly admitted.
12. THE SAME in *Bengali*—One half of this Instructor has been translated into Bengali; and is published separately—price 8 annas.

13. **THE POETIC INSTRUCTOR**—pp. 296—price 1 Rupee ; a Miscellany of Poetry, calculated to please and instruct :—and in which care has been taken to exclude whatever is irreligious, and to give it a Christian character and tendency.

14. **MACCULLOCH'S COURSE OF ELEMENTARY READING**, in science, literature and religion ; interspersed with a higher class of Poetical extracts—pp. 362—price 1 Rupee 12 annas. A very popular and valuable School-Book.

15. **MACCULLOCH'S ENGLISH GRAMMAR**—pp. 195, price 12 annas—considered one of the best Grammars now in school use, being minutely explanatory and illustrative.

Also may be had, **LENNIE'S English Grammar**, preferred by some for its greater simplicity for young learners.

16. **THE ARITHMETICAL INSTRUCTOR**—by the Rev. Thomas Smith, General Assembly's Institution, Calcutta—pp. 200, price 12 annas—A work prepared expressly for the use of schools in this country—having Indian tables and references.

17. **THE ELEMENTS OF EUCLID**—six Books—pp. 240—price 1 Rupee 8 annas, cloth—adopted from "Chambers's (Edinburgh) Educational Course."

18. **SOLID GEOMETRY, SPHERICS AND CONIC SECTIONS**—pp. 164—price 1 Rupee 8 annas, cloth—adopted from the same popular "Course."

19. **BRIEF SURVEY OF HISTORY**—By J. C. Marshman, Esq. of Serampore, in two Parts, or Volumes :—Vol. I. From the creation of the world to the Christian era—pp. 240—price 1 Rupee 2 annas. Vol. II. From the Christian era to the time of Charlemagne,—or the year 772—pp. 214—price 1 Rupee 2 annas.

20. **GENERAL HISTORY UPON SCRIPTURAL PRINCIPLES**—translated from the German of the Rev. Dr. Barth, Wirtemberg—pp. 480, with four illustrative historical maps, price 1 Rupee. This is a strictly Christian work, and useful school-book for higher classes of students.

21. **HISTORY OF THE CHRISTIAN CHURCH**, from the beginning to the present times—by the same author—pp. 220—price 12 annas. This little work, consists rather of successive sketches of the different states of the Christian Church, than of mere Annals, recording the endless variety of its circumstances ; and in this respect it is the more adapted for the perusal of native youth.

22. **THE SAME WORK**, translated into *Bengali*—may be used as an advanced school-book in Christian vernacular schools.

23. **MARSHMAN'S HISTORY OF INDIA**, from remote antiquity to the accession of the Mogul dynasty—pp. 231—price 1 Rupee 2 annas.

24. **MARSHMAN'S HISTORY OF BENGAL**—from the earliest time to the year 1835—pp. 293—price 1 Rupee 2 annas.

25. **MANUAL OF GEOGRAPHY**—Prepared for the Society, by the Rev. D. Ewart, contains about 400 pp.—price one Rupee ; full and minute on the geography of INDIA.

26. **GEOGRAPHY in Bengali**—a small manual of the geography of the world, with enlarged details of India—particularly suited for vernacular schools : price 4 annas.

27. **MANUAL OF CHRISTIAN EVIDENCES**—being an abridgement of the first volume of "Horne's Introduction to the Sacred Scriptures"—edited by the Rev. Dr. Hæberlin, and the Rev. W. S. Mackay ; pp. 132, price 12 annas.

28. **LETTERS ON THE EVIDENCES OF CHRISTIANITY** addressed to Hindus—by Philalæthes—(the Rev. J. Campbell, Calcutta,) pp. 180—price 12 annas.—This book, composed expressly for native youth, may prove a good auxiliary to the preceding.

29. **HINDUISM AND CHRISTIANITY CONTRASTED**—by the Rev. G. Mundy, Chinsurah, 2 volumes—pp. 280 and 411—price 1 Rupee 8 annas. This work is now the copyright of the Society, and the remaining copies of the present edition are to be disposed of at the above price.

30. **THE SHORTER CATECHISM**, by the Westminster Assembly of Divines, with Scripture proofs.

31. **HISTORY OF THE JEWS**—Books First and Second—being an abridged History of the Bible, from the Creation, to the dispersion of the Ten Tribes—by H. Carre Tucker, (B. C. S.) Price 8 annas.

32. **THE SAME, in Bengali**—price 8 annas.

33. **NOTES OF THE BOOK OF NATURE**—by the same author—price 6 annas. This work includes in it a course of consecutive readings, in Natural History and Natural Theology, combined :—and is so compiled as to form a continuous composition.

34. BACON'S NOVUM ORGANON—Translated into English by the Rev. T. Smith. Price 6 annas. Book I. Second Edition.

\* \* \* Book II. is a preparation.

35. ABERCROMBIE'S WORKS ON THE MIND—including in one volume "The Intellectual Powers" and "The Moral Feelings"—in cheap form, by permission of the Author and Publishers, under special restrictions: solely for the benefit of Indian youth, and to be sold only by this Society,—price 2 Rupees.

36. EDWARD'S HISTORY OF REDEMPTION—price 1 R.

37. PILGRIM'S PROGRESS—small edition—price 12 annas.

38. MAPS—in sets of six: E. Hemisphere—W. Hemisphere—Europe—Asia—Africa—America:—in sheets, 30 Rupees; or varnished and mounted, at a larger price.

39. GLOBES—Terrestrial and Celestial: 9, 12, and 18 inch sizes—at Rupees 20, Rupees 30, and Rupees 60—a small increase of price on single globes.

40. BIBLES AND NEW TESTAMENTS, when required, will be furnished by the Society's Agent, for the use of Schools, at reduced prices, or gratuitously, according to the Bible Society's terms.

V. We have to regret that our list of subscribers and contributors has not increased of late: so that were it not for the decided advance made in the sale of books, the Society would experience some difficulty in carrying on its operations at its present very low rate of prices. Every proper means has been employed for giving publicity to the Society's operations, and affording an opportunity of contributing to its support. But it must be admitted that there is yet but comparatively little, and most inadequate interest felt in the cause of Christian education for the Natives of this land: and perhaps one of the subordinate advantages of an Institute like this Society is, that it serves as an index or exponent of the existence and progress of the principle which it embodies in its peculiar operations.

LIST OF CONTRIBUTORS BY MONEY OR OTHERWISE TO THE CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY DURING THE PAST YEAR.

Alexander, W. S., Esq.	G. M.	Owen, J. C. Esq.
Alexander, J., Esq.	Grant, A., Esq.	Parker, Rev. J. H.
Alexander, J. W., Esq.	Hæberlin, Rev. Dr. J.	Plowden, G., Esq.
Andrews, H., Esq.	Hawkins, Col.	Powney, Lieut.-Col.
Bedford, Capt.	Johnstone, M., Esq.	Ransom, S., Esq.
Beedle, H., Esq.	Kirby, Lieut.	Reed, C., Esq.
Black, C., Esq.	Lacroix, Rev. A. F.	Remfrey, H., Esq.
Blechynden, R., Esq.	Leckie, C. S., Esq.	Rennie, J., Esq.
Bracken, W., Esq.	Lindeman, P., Esq.	Richards, J., Esq.
Broadhead, F., Esq.	Lowis, J., Esq.	Robertson, D., Esq.
Campbell, Rev., J.	Lowrie, J., Esq.	Rose, R. J., Esq.
Charles, Rev. Dr. J.	Macdonald, Rev. J.	Smith, R., Esq.
Christopher, A., Esq.	Marshall, Capt.	Smith, J. P., Esq.
Congreve, C., Esq.	Maxton, Dr.	Smith, Rev. T.
Currie, F., Esq.	Millett, Hon'ble F., Esq.	Stewart, J. C., Esq.
Denham, Rev. W. H.	Monteith, J., Esq.	Thomas, Rev. J.
Duff, Rev. Dr. A.	Monteith, D., Esq.	Trotter, R., Esq.
Edmonstone, G., Esq.	Moore, H., Esq.	Tucker, A., Esq.
Edmond, E., Esq.	Morley, C., Esq.	Udney, G., Esq.
Evans, Rev. W. W.	Mullens, Rev. J.	Urquhart, J. W., Esq.
Ewart, Rev. D.	N. M.	Voss, Dr. J. G.
Fisher, Rev. H. S.	Nichol, W., Esq.	Wheler, Major.
Forbes, R., Esq.	Nicolson, Dr.	Wylie, M., Esq.
Fraser, A., Esq.		

## VI. THE LAWS OF THE SOCIETY.

I. The name of the Society shall be, the "CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY."

II. The bond of the Society shall be, those grand Christian doctrines in which the Protestant Evangelical Churches are agreed.

III. The special object of the Society shall be, to furnish a supply of Books in the English and Native languages, for promoting education on Christian principles.

IV. Such general School-Books only shall be kept by the Society, as are not inconsistent with the Word of God:—and such religious School-Books only, as are decidedly scriptural.

V. The necessary supply of Books shall be obtained by original composition, republication, or by purchase, as may seem best.

VI. The Society's works shall be sold at the lowest price consistent with pecuniary obligations, and the necessary expense of agency: and the Society shall retain a power, in special cases, to dispose of Books at reduced rates.

VII. The Society shall also be at liberty, if expedient, to use its influence, in any more general form, for the advancement of the grand object, Christian education.

VIII. There shall be a "General Committee" for managing the business of the Society, with a special "Sub-Committee" to superintend the preparation and publishing of Books.

IX. Subscribers, to whatever amount, shall be considered members of the Society.

X. The formation of Local Committees throughout the country shall be solicited and promoted, in order to co-operate with the General Committee in Calcutta.

VII. THE GENERAL COMMITTEE OF MANAGEMENT consists of the following gentlemen:

Boaz, Rev. T.	Hæberlin, Rev. J., D. D.	Roxburgh, Capt.
Byrne, Wale, Esq.	Hawkins, J., Esq.	Sandys, Rev. T.
Campbell, Rev. J.	Long, Rev. J.	Small, Rev. G.
Charles, Rev. Jas., D. D.	Macdonald, Rev. J.	Smith, Rev. T.
Duff, Rev. A., D. D.	Mackay, Rev. W. S.	
Ewart, Rev. D.	Meiklejohn, Rev. W. H.	

Rev. J. Campbell, *Minute Secretary*. Rev. J. Macdonald, *Corresponding Secretary*—to whom Subscriptions may be forwarded.

## SUB-COMMITTEE OF PUBLICATION.

Messrs. Campbell, Ewart, Long, Macdonald, Mackay, Smith, and Drs. Duff and Hæberlin.

## DEPOSITORY AGENTS—Messrs. G. C. Hay and Co.

VIII. The Christian School-Book Society was founded, and has been chiefly supported, by those who desire the conversion of India to the Faith of our Lord Jesus Christ. As its Laws indicate, and as its proceedings manifest, its direct and paramount object is to promote Christian Education amongst the inhabitants of this heathen land; and to furnish all such literary apparatus, as may help on the work of moral and religious training amongst the multitude of Indian youth who are ready to throng every well-conducted Christian school and college. The

friends of the Society view the Hindu like the Briton, as a moral, accountable and immortal being :—as sinful, guilty, condemned and perishing, even as all other men on the face of the earth by nature are— as reclaimable only through the Word and Spirit of God, accompanying whatever means of moral and intellectual training are adapted for that end :—as salvable from sin and hell, and all the spiritual evils which press on fallen man, only through faith in the Gospel of Redemption by Christ Jesus—even as we ourselves are. We do not expect India to be regenerated otherwise than as Britain and other Christian lands have been regenerated—nor heathens to be really blessed otherwise than as Christians have been already blessed. As therefore we would make the youth of India fit to live happily, usefully and well, or as we would enable them to die peacefully, safely, and with the prospect of a glorious Eternity like our own, we feel that we must labour to confer on them this inestimable benefit, that “from childhood they shall know the Scriptures,” and all else that makes *us* to be what we are. We feel that to offer less than this would be, on our part, a compromise of that Commandment, above all human Laws, which says “Thou shalt love thy neighbour as thyself :”—and an unwarranted limitation of that parting charge of our Lord Jesus Christ which said, “Go ye and teach all nations—teaching all things, whatsoever I have commanded you—and lo ! I am with you always, even to the end of the world.” The hope of enjoying *that* presence is an irresistible inducement to proceed : the fear of losing that presence, is more than sufficient to deter us from retrogression under secular influence, as well as from compromise under the workings of a multiform human expediency.—We trust the time is coming when (if the object can be accomplished by no other means) we shall have a CHRISTIAN SCHOOL Society, as well as a *Christian School-Book Society*—and when every important station of this vast country shall have its proper School and School-Master, helping on the high and noble work of educational evangelization :—and meanwhile whether these hopes shall be fulfilled or no, let us continue to labour on in the preparation or selection of all that is needful for present usefulness, and that may be found no less adapted for future more extended operations. We may rest assured that whatever is done “IN THE LORD” is *never done in vain*.

J. MACDONALD, *Corresponding Secretary.*

J. CAMPBELL, *Minute Secretary.*

April, 1846.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We understand that the Rev. Messrs. Mather and Watts of the London Mission, are (D. V.) expected to leave England for India in July next. The former will return to the Society's station at Mirzapur, the latter will proceed to the proposed new station at Almorah.

The Rev. J. Brooks, formerly connected with the General Baptist Mission, at Midnapur, is the pastor of a Church near Manchester. The Rev. W. Morton, formerly of the London Mission, Calcutta, is under medical advice, residing at Ramsgate. Mr. M.'s health has not much improved by his visit to England. It is expected that the Rev. George Mundy, of the London Mission, will (D. V.) return to India in the course of the present year.

### 2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Union Chapel on Monday evening, the 6th of April. The address was delivered by the Rev. A. Duff, D. D. Subject—The moral evil of knowledge without religion. This important principle was set forth in various, to the Christian mind, instructive and startling forms. The devotional services were engaged in by the Rev. Messrs. Mullens and Duff. The attendance was tolerable.

### 3.—THE MISSIONARY PRAYER MEETING CONNECTED WITH THE LONDON MISSIONARY SOCIETY,

Was held at the Union Chapel on Wednesday evening, the 8th of April. The address was delivered by the Rev. T. Boaz. Subject—Death and immortality—incentives to Christian devotedness in the work of the Lord. The devotional services were conducted by the Rev. Messrs. Lacroix and Boaz.

### 4.—A CHRISTIAN BOARDING SCHOOL,

Under the management of an experienced lady, is about to be established at the "bright spot" Dorjeeling. In an early number we shall endeavour to give an outline of the plan of the Institution. In the meantime those interested in the matter can obtain all the information they need on application to the Rev. H. Fisher. We hope the effort may succeed.

We have been favored with the second number of the new Assamese paper, the *Arunoday*. The articles are, General Intelligence; Wreck of the *Letitia*; the Solar System; Shape of the Earth; Martyrdom of Stephen, and Religious Intelligence. Its wood engravings are a Chinese Mandarin, Astronomical figures, and the Martyrdom of Stephen. It affords us great pleasure to put on record the continuance of this first effort at journalism in the valley of Assam.

### 5.—CAWNPORE.

A friend at this station, writing about the Chapel Fund, says:—

"Our congregation has increased so much that we are at present obliged to use an Auction Room as a place of worship. Many are under serious convictions. Pray for us that many may be added to us of such as shall be saved."

The *Englishman* announces the proposed establishment of a tavern, similar to Wilson's and Bodry's, for "Young Bengal," in the heart of the na-

tive town. Our cotemporary says it is to include a chop-house, billiards, skittles, &c.; "it is said that the party who has proposed to open this native 'Wilson's' has bespoken a large indent of brandy—*grog* being mentioned as a favorite drink of Young Bengal."

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The *Hurkaru* announces the formation of a new Society amongst the natives, the object of which is to defend Hinduism against the attacks of the *Bramha Shabhd* or Vedantist party. The meetings of the Society are to be held at the house of the late Bābu Lakhinārāyan Mukerji. The first meeting was held a few days ago. A portion of the *Bhāgavat* was read, music and singing followed. This Society publishes a paper entitled *Nitya Dharma Anuranjikā*.

The so called Vedantists have for some weeks past been preaching in the streets of Calcutta. The burden of their preaching is low infidel objections against Christianity and Missions. Is this all that Vedantism can do for the people? To give them, instead of the Bible, Paine and Carlile as guides in religion? Alas for the people if this is all that a reformed and enlightened Hinduism can do for them. Blind leaders of the blind, both will fall into the ditch.

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We understand the Archbishop of Canterbury has conferred the title of D. D. on the Rev. T. Dealtry, Archdeacon of Calcutta.

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The Directors of the London Missionary Society have, we learn, resolved to establish a station at Almorah. The object of the new station is twofold, to carry the gospel to the hill tribes and to provide a Sanatorium for the Missionaries of the Society in the Upper Provinces.

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The Bishop of Madras held an ordination at the Episcopal residence on Tuesday evening the 14th of April. The Rev. F. Schurr, of the Church Mission was ordained priest. The Bishop delivered a charge to the newly ordained minister from Col. iv. 17. The Clergy in and around Calcutta were present. The Lord's Supper was administered at the close of the service.

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A correspondent of the *Hurkaru* says that a society has been formed by some of the young men connected with the Free Church Institution for the purpose of supporting the poor scholars attending the school.

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For some months past we have regularly received a native newspaper entitled the *Dnyanodaya*, or *Rise of Knowledge*, published by the American Missionaries at Bombay. This is a most praiseworthy publication. It is partly written in the native language and partly in English, the English being a translation of the articles from the Mahratta. The articles are always on interesting and instructive subjects. It is illustrated with wood-cuts and is got up with great care. The Editors are aided in the matter of funds by their Christian friends. This enables them to publish the *Dnyanodaya* at one anna per mensem, which ensures for it a circulation amongst native Christians and real enquirers. Why have we not some such periodical in Calcutta? Native papers conducted by all sects of natives are becoming rife as blackberries. Why have we not in Calcutta some such weekly or monthly organ as the *Dnyanodaya*?

## 6.—ORDINATIONS.

It is with pleasure we announce the ordination of three young men (native Christians) to the work of the ministry by the Free Church Missionaries at Madras. We rejoice at these tokens of God's favour in raising up an indigenous ministry.

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On Sabbath evening, March 29, Bábú John Harí, a member of the Allahabad Mission Church, was ordained a ruling elder in that Church. He had been previously chosen by the Church. Thus the organization of this Church is completed; and the fact is communicated to the public from the belief that all will rejoice to hear of the prosperity and progress of any portion of the Church of Christ.

*Allahabad, 31st March, 1846.*

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## 7.—BOMBAY.—BAPTISM OF NATIVES AT ASTAGAUM.

We are happy to learn that on the 22d and 23d of February, the Rev. Mr. Farrar of the Church Missionary Society baptized seven persons, four men and three women, at Astagaum, a village near Ahmednuggur. One of the men is a *patell* belonging to the place. One is a Wanee who was baptized together with his son, a boy of 12 or 13 years of age. One of the women is of the Sonar caste. One man and two women are of the Mang caste. We understand that the higher caste persons have met with considerable opposition in consequence of their baptism, some of them from members of their own family. We hope they will be sustained under all their trials, and enabled, even unto death, to witness a good confession. We rejoice to see persons of every caste thus coming forward and declaring their belief in Jesus the Saviour.—*Dnyanodaya, March 16.*

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## 8.—MADRAS.—UNITED COMMUNION AT DAVIDSON STREET CHAPEL.

It may be proper here to mention that the Missionary Conference met according to the usual rotation on Monday the 9th March at the Rev. M. Bowie's house, all the members except one who was necessarily detained, but who also fully concurs, being present. It was unanimously agreed that the Members of Conference should take the Communion together along with as many of the members of their respective Congregations and Missions and of other Churches as might be willing, in Davidson Street Chapel on the first sabbath of April (the 5th) the services to commence at seven o'clock in the morning.

The Rev. Messrs. Bowie, Porter, Anderson, Winslow, Roberts, the senior Ministers of the five bodies composing the Conference are each of them to take part in the services; and as this communion is designed for all Christians who may feel at liberty to partake of it together, arrangements are being made with reference to the admission of any Christian brother or sister who may wish to show forth the Lord's death on this occasion. This Communion is not to be Ministerial or Missionary simply: it is designed to be a communion for all the true members of the Body of Christ, who may feel at liberty to unite together.—*Madras Native Herald.*

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## 9.—CAPE OF GOOD HOPE.—DEATH OF THE REV. ERNST SCHOLTZ.

Of the melancholy event by which this young missionary lately lost his life, when just about to enter on his labours, we are enabled to give our

readers the following narrative. The five missionaries of the Berlin Society lately arrived in the Colony, of whom the deceased was one, were travelling up from Port Elizabeth, and had just entered the ceded territory, on their way to the scene of their future labours. Some of their party preceded; and after them came three of the missionaries, Myparth, Scholtz, and Kropf, in a wagon belonging to Mr. Tainton, who with his brother accompanied them. A few miles from Fort Peddie they outspanned for the night, and their men, among whom was Mr. Shepstone's servant, slept round the fire, they themselves remaining in the wagon. About one o'clock, the violent barking of their dogs led them to suppose that a hyena was prowling round them; but on some of their men advancing with a fire-braad, two Kafirs sprung out of the bush and indiscriminately attacked them. Mr. Shepstone's servant was stabbed with an assegai; and on the missionaries, Scholtz and Kropf, opening the curtain behind the wagon, and looking out to ascertain the cause of the noise, the former received an assegai in the stomach. They drew back, and Scholtz pulled out the weapon, and they thought that the wound was not deep. All then was still for half an hour, the men having run to some neighbouring wagons for help; and the missionaries crept together and lay quiet, expecting to be murdered, their prayers unto God being disturbed only by the groans of poor Scholtz. After a time help arrived from the other wagons, but the Kafirs did not return. The body of the servant was found in the bush. They sent off to Fort Peddie for a surgeon, and to inform the Diplomatic Agent; when both came in the morning, with Mr. Davis, the Wesleyan missionary, and a strong body of Fingoes, as police. While the latter were turned out to scour the bush, the surgeon dressed Scholtz's wound, but without giving any intimation of his danger. They then began to move him towards the Missionary Station, where Mr. Davis kindly offered him his house; but his suffering was too great to suffer them to proceed far. He begged them to pray for him, as the intense pain prevented his praying for himself. To Kropf, who sat by him applying remedies to the wound, he spoke of the trouble he was occasioning them; and so, on saying that he was dying, he desired to be remembered to his friends and acquaintances. His lips grew cold, he became unable to swallow; and with an earnest prayer, "Lord, be merciful to me a sinner; Jesus, receive my spirit," he pressed the hands of his brethren and took leave of them with a broken voice. Kropf gave him the parting benediction, "The Lord Jesus be with thee;" and a moment after he expired. They carried his corpse on to the Station, and received great kindness in their affliction from the government officer and others there. Next day, Sunday, the unfortunate servant having been buried in the morning, in the afternoon the corpse of the departed missionary was committed to the grave. Four *Christian Fingoes* bore the coffin; and it was followed by the missionaries present, Mr. Shepstone and the officers at Fort Peddie, 150 adults of the congregation, and 200 of the Sunday School children. The Fingoes sang a Kafir hymn, and Mr. Davis read the English burial service; and, amid the grief and tears of many, the departed brother's body was committed to the dust, in the hope of a joyful resurrection.

—*Cape of Good Hope Christian Magazine.*

## ACKNOWLEDGMENTS.

### FUND FOR THE ERECTION OF A CENTRAL INSTITUTION IN CONNECTION WITH THE LONDON MISSION AT BHAWANIPUR.

Previously acknowledged, . . . . .	Rs. 520	A. Grant, Esq. . . . .	150
A Friend, . . . . .	500	Mrs. A. Grant, . . . . .	100
Hon. F. Millett, Esq., . . . . .	250	J. Lyall, Esq., . . . . .	100
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The Committee of the BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY, offer their sincere thanks to their Christian friends for the prompt manner in which they have responded to the appeal made on behalf of the Mission. They would solicit the aid of those friends who have not as yet forwarded their intended donations. The Parent Society, by the last advices, was indebted to the Treasurer upwards of £17,000. The Bengal Auxiliary, at the commencement of the year, was in debt to the Treasurer upwards of Co.'s Rs. 600.

### BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

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## BAPTIST MISSIONARY SOCIETY.

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

Contributions already acknowledged,.....	Rs.	2005	4	0
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J. THOMAS.

*Baptist Mission Press, April 30, 1846.*

*The REV. A. F. LACROIX begs to acknowledge the receipt of the following sums in aid of the suffering Vaudois pastors :—*

H. T. T., Simla, .....	100	0	0
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