CASTE.

An Address delivered in the Wesleyan Mission Chapel, Madras, at the Monthly Missionary Prayer Meeting, January 4, 1844.

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In consequence of very strong opinions recently put forth in a Madras publication, respecting Caste in the church, and the sentiments still entertained by some Christians as to its character and toleration; also the determined adherence of numerous Native members, to this system, in the various duties of life; and the solemn fact, that next to the love of sin, Caste is the great barrier in India betwixt the pagans and Christ: I have thought it advisable to call your attention to this difficult and trying subject, and I do this the more readily, because I possess the opinions of thirty-three missionaries, collected by myself several years ago; for it appears to me that such decided protests, against a measure fraught with so much discussion, dissension, and dereliction of duty, may be profitable to those who are in doubts, and serve to confirm us in our principles, which we believe to be in harmony with the word of God.

And to bring my plan more distinctly to your view, I purpose first, to consider the probable origin of Caste; secondly, its true spirit,—it is religious and civil; thirdly, its existence and character amongst the Native Christians; fourthly, the reasons
which induced me, in 1828, to refer to my reverend brethren; and lastly, the extracts from their several protests.

I. As to the origin of Caste, we are sometimes taken to the fabulous stories, and numerous conceits of priests and others; declaring that the Brahmns came from the mouth of the deity, to read, to teach, to pray; that the Cshetriyas were from his arms, to fight, and govern; that the Vaisyas were from the belly, to be employed in agriculture, and trade, and to furnish the necessaries of life; that the Sudras were from the feet, to labour, to serve, and travel; so that the divine sanction is here clearly asserted, for the various divisions of men, leading the poor Hindus to conclude, that as they were thus created, so they must ever remain. We think, however, that this wonderful institution of India may be traced to a more probable source, merging in the wisdom and craft of man, as is seen in the account of its rise, in the Kings Solen, Searen, and Pandian, who were ably assisted by Katche-veerappen, the counsellor of the latter, to carry out its various ramifications amongst the people. At all events there is something more rational in this relation than the former.

We are not, however, convinced that all the tyrannical notions ascribed to the human inventors of this classification of men, can be received as correct; for we think it probable that in the first instance, there was strong reference to the full, the due, and constant provision for all kinds of artizans and labourers; so that in every emergency, there might be a supply of the required workmen, to meet the various wants of the realm. And we think it likely there would be another, though perhaps sequent thought, namely, that by fixing each person in his manual profession, there would be greater perfection secured in the several works of art; for the children, not being allowed to adopt any other calling, would naturally, from the first dawning of thought, associate themselves with their fathers' pursuits, and try to emulate each other in gaining the greatest reward. Just so the parents themselves would on the due development in their offspring of muscle and mind, take advantage of their aid, and in early life accustom them to use those implements, or tools, which were never to be laid aside, but by sickness or
the grave. Nor was it forgotten to assign to those who followed a given occupation, a fixed locality, so that by sending to their quarters, some might always be found to supply the public need, and also secure greater peace amongst themselves; for if they had allowed to reside there, rivals in rank, however slight the difference might be, still there would have been interminable broils, which never could have been removed or allayed, except by the sovereign power. It is also probable the originators of this arrangement would look forward to the perpetuity of each trade, so that they might feel assured that those most needful members of the state would never become extinct; for in such a rude age it is not to be supposed that men understood the relative importance of their different callings, and therefore they might be tempted to leave their own for others, which were more respectable, lucrative, or easy. Then again at that period, and in that reign, there could scarcely have been those known motives for competition, as when men are perfectly free; and when all have an equal opportunity for making the best of their skill and power, and have the certainty of being allowed to retain what they justly acquire; leading us also to another supposition, that it was not then perceived, that any overplus in the workmen, or the produce, would compel men, by an unseen, unwritten law, to adopt other modes of living; and therefore the legislators determined to place each person in that caste and calling, in which he should ever remain.

And looking at the present numerical state of the several castes, in their ratio to each other, we cannot help seeing an argument for the supposed original number needed for every trade; because in the first aggregates, reference would be made to the various duties of life, and to the required supplies; for it is absurd to suppose there would be the same proportion of men assigned to those callings, where few hands were needed, as to such where the demand was the greatest—for instance the rulers would not in the beginning appoint as many to be barbers, as cultivators; or potters, as carpenters, and masons. Hence we see at this distant period, the quota bears an exact relation to what we believe to have been the case in ancient times, as those occupations least in request would have the fewest workmen; so they show at this date how nature has maintained the original order.
But though we may give credit to the early sovereigns, and others, for having had a reference to the mechanical and agricultural wants of the kingdom, in their arrangement of castes and professions, yet we cannot persuade ourselves that men of such sagacity would not also perceive, that in the rival combinations and claims, materials would be formed for a more easy governing of the whole, as they would keep each other in abeyance, and thus be the willing instruments of the monarch’s will. We may rely upon it the subjugation of one caste to another was looked upon as congenial to the public peace; for the question was not in that day, whether the pacific principle should be founded upon equal civil and religious privileges, but on the fictious, the unjust claims of family and birth; apart from all those reasons, which alone can entitle men in civilized and Christian lands to the pre-eminence and distinctions which confer station, wealth and fame. The oriental rulers resolved, if possible, to keep their subjects like statues from the chisel of the sculptor, fixed in their own positions; they made fetters for the body, mind and spirit, showing they preferred the submission of the slave, to the obedience of the free, and in this way have they crippled the genius of the people, carving and shaping it to the directions and dimensions of known laws; so that the beautiful and useful productions which spring from the minds of free men, never adorn and bless these lands.

The sciences, the learning, the professions, the callings, the implements, and instruments of antiquity, are deemed all that men require, producing that fixedness of intellect so common amongst the Hindús, making it like something from a mould, or as wax from the seal, retaining its first and faithful impression.

II. Would however that we could stop here, but we must proceed to examine this enormous evil, not only in its hold on the body and its condition, the mind and its attainments, but with reference to its presumptuous claims on the soul, over which God alone can exercise the prerogative to prescribe laws. It is true that some argue, or rather assert, that caste is merely, or principally civil in its requirements; and the excellent Bishop Heber wished to know whether the people insisted on it as a religious or as merely a civil distinction; for it appears there were
those who wished to possess his mind with the latter idea, whereas nothing can be more evident than that this baneful domination is, if possible, far more religious than civil in its genuine character and results, holding in a giant's grasp the devotions of its victims, as to objects to be worshipped, as to times, localities, and modes; showing most clearly it demands rule over that immortal part, which God only has the right to govern. And that we may not be accused of putting forth asseverations only, we proceed to the proof, by challenging successful contradiction, as to the alleged moral impurity of all contact with the Parriah, involving, should it unhappily take place, religious ceremonies to make the tainted clean.

We ask with confidence in a negative to our question, what Brahmin would perform sacred rites for the Parriah, for those of the reprobate race; no one would presume to do this in the face of penalties, which refer to both worlds. No, no, the religious ban is fixed upon these doomed ones never to be removed, except by some power foreign to its own creation.

We know that the higher castes, including also some of the Soodras, may at certain times enter the temples, and there perform what they consider to be their most potent devotions, and present their surest offerings; for they feel by their proximity to the gods, in most familiar intercourse with them; but will the Parriah, or millions of others in the low castes, dare to go into such a place? O no, that step would be at the peril of their lives, and to such a degree is the force of this moral proscription, that their gifts cannot be received, nor touched, by consecrated hands, excepting silver or gold; for should that be there, then the holy Brahmin may take it without dismay.

Nay these despised ones may not erect sacred edifices to the gods of the high castes, but in their own degraded quarters they may build small places to devils—such as Ayennar, to Poodary, Marry Amman and Durga; and they may have one of their own number who is not a priest to officiate for them; but they must not even enter there, no not in that which they themselves have made, and devoted to demons, and their offerings must be prepared in the rear of the building, showing to us how perfect, how binding is this system for the soul.

And the Gentoo laws decide that should a man of the Sudras
or other low castes "read the Shasters to a Brahmin or a Vai-
syan, the magistrate shall heat some bitter oil, and pour it into
the offender's mouth; and should he even listen to the Vedas,
then the oil shall be heated as before, and poured into his ears,
and arzees and wax shall be melted together and the orifice of
his ear shall be stopped up,"* so that this spiritual criminal,
who has cheated the divine Brahmin, who has intruded into the
holy and only succession from the gods, is to have his throat
and ears scalded with boiling oil; and if he hear the Shasters,
then the orifice must be filled up with cement, to produce deaf-
ness, so that he may never again defile such sacred themes, exhi-
biting to us what is the true character of religious intolerance,
whether in Christian or in pagan lands.

But such is the sanctity of the Brahmin, who assuredly
descended from the gods, and such is the desecrating character
of the Sudras, that should the latter by accident or design sit
down on the carpet of the former, and thus contaminate the
materials, then "the magistrate having thrust a hot iron into his
person and branded him, shall banish him the kingdom; (or to
be more lenient) shall cut off the offending part,"† a law suffi-
ciently savage to indicate its origin; for whenever the sanctions
of religion are pressed into the service of crime, there is a
fearful increase of ferocity, from an idea of doing God's service
by extinguishing evil, and asserting his claims, whether the
offence may have arisen from polluting those places dedicated
to His service, or defiling the consecrated persons who are His
sole agents to men. And it matters not whether the principle
be found in the creed of the Brahmin, or the Pontiff, it is an
insult to God, and an oppression to man.

But see again this lordly, this predominant claim in the fol-
lowing law: "If a Brahmin hath purchased a Sudra, or even if
he hath not purchased him, he may cause him to perform
service."‡ Nor can it ever be allowed, for a low caste to go
near the house of a priest, for the approximation or touch
would infect the pure habitation, so that none but the holy hands
of the occupiers could by numerous ceremonies remove the evil.
Yes and should any of the discarded race hear the voice of the

* Halhed, 296. † Halhed, 234. ‡ 162.
divine personage, who came from the gods, when at his prayers, the spotless mind would be infected, a truth which none but infidels, or low castes can deny. Nay more, should the place be seen, where the food is prepared, it would instantly become impure, and another locality must be found. And when the last offices have to be performed for the corpse of a priest, though the Parriahs are the universal sextons, with reference to the grave, or the funeral pile, yet here such is the holiness of the dead body, they must not be employed, lest the spirit should be injured ("for it is still in its house") and men of the same order only can attend to the sacred obsequies.

I might go on multiplying instances to show, that the low castes are believed to be religiously impure, and that they by contact, or even through the eyes, and the ears, offend the immaculate Brahmin, or temple, or ceremony, but I hope sufficient has been advanced to prove that caste is not merely a political or social distinction, as many have strangely declared, but that it is, in the view of the Hindu, most sacred in its claims; but in ours, most unjust in its laws, and cruel in its punishments.

And now I proceed to look at some of its civil enactments, which go to oppress those who are under the ban, for the low castes cannot demand the same laws, the same equality of justice as others, proving that such ordinances could not emanate from God, for he deals with men, not in reference to their rank, but their sins: never allowing mortals to claim any immunity; but with impartial justice treats alike the sovereign or the slave. And in consequence of the irrespective character of the demands of Deity, without any reference to position in life, we see good reason to believe them to be divine, for when men have had to legislate for their fellows, apart from the scriptural code, we always meet with something to assert privilege, some exclusive charter, exempting those who have the franchise from the same degree or kind of punishment, reminding us of the declaration of Solon of Greece, who said, "Laws are like cobwebs, that entangle the weak, but are broken through by the strong;" showing that though there had not been statutes in favour of the great, yet they would not be subject to the same rule. And caste evinces this crying injustice, by treating men, not with reference to their equality in moral responsibility to
the law, but with regard to their distinctions in society, making class, instead of crime, the regulator of chastisement. That these observations are true, and according to the legal decrees of the Hindús, a few extracts will fully prove.

“If a man of superior caste to another should seize and bind him, and should set his foot on him, the magistrate shall fine him 300 puns of couries—but if a man of superior caste to another should seize and bind him, and should set his foot on him, the magistrate shall fine him 50 puns of couries;”* thus asserting that the crime of the inferior bears a ratio of six times the magnitude to the former, though the offence in both had precisely the same character.

“If a man of inferior caste to another should throw upon his body dust, sand, or clay, or cow-dung, or any thing of the same kind, or strike him with his hand or foot—then the magistrate shall fine him 30 puns of couries. But if a man of superior caste should throw upon his body dust, sand, or clay, or cow-dung, or any thing of the same kind, or strike him with his hand, or foot, the magistrate shall fine him five puns of couries.”† Teaching that the crime of the former is in criminality six degrees greater than the latter, though in nature they were just the same.

“If a man of inferior caste to another should cast upon his body tears or phlegm, or the paring of the nails, or the gum of his eyes, or the wax of his ears, or spittle, or the refuse of his victuals, the magistrate shall fine him 100 puns of couries. But if a man of superior caste to another should cast upon his body tears or phlegm, or the paring of the nails, or the gum of his eyes, or the wax of his ears, or spittle, or the refuse of his victuals, the magistrate shall fine him 20 puns of couries;”‡ indicating five times the turpitude in the man of low degree.

“If a man of inferior caste to another is prepared to assault him with a stone, or with a piece of iron, or wood, the magistrate shall fine him 750 puns of couries. But if a man of superior caste to another is prepared to assault him with a stone, or with a piece of iron, or wood, the magistrate shall fine him 125 puns of couries,”§ directing that a man of the lower orders shall be merced for the same transgression six times more than the former.

“If a man of inferior caste to another, who is well skilled in any profession, should say to him by way of setting forth his own excellence, you have in fact no skill whatever; in that case the magistrate shall fine him 400 puns of couries. But if a man of superior caste to another, well skilled in any profession, should say to him by way of

* Halbed, 227. † 218. ‡ 220. § 224. 233. 234.
setting forth his own excellence, you have no skill whatever; in that case the magistrate shall fine him 100 purs of couries." Thus the criminality of him who is of lower grade in society, is considered to be four degrees greater than that of the person of the privileged order.

"Nay should one of the subordinate caste have the presumption to walk by the side of a superior, or sit, or sleep on the same carpet, the magistrate shall take a fine from him, according to the extent of his ability," so that the greater his property, the greater will be the mulct for his boldness, giving a license to the arbitrator, which will not be refused.

"Nor can any of these proscribed creatures, by right enter a palan­keen, they cannot dress except in a particular way, wearing the cloth above the knee, and the females having their bosoms uncovered. They must all walk with lowly step, when near superiors, and put their hands together as in adoration, when they speak, and keep at a respectful distance. Though dying of thirst, they must not draw water from the wells, or tanks of the other orders, they cannot have schools—they were born in ignorance and impurity—and so they must die."

But I might go on for pages, with extracts and details, to illustrate this most flagrant system. I might offend the ear of the Christian with the grossest quotations from their laws, all dreadfully indicative of the low state of public morals, and of the same kind of preferences; but I will not desecrate this place, I will not insult the virtuous mind, but pass on, leaving you to give your own verdict and say, whether you know anything like this

Chain, of hellish strength,
Binding the mortal,
Mental, deathless, man.

I know where our laws have force, there is some amelioration, but it must be confessed that the British Government has (perhaps without intention) fostered this baneful domination, in the dispensing of its numerous offices; for in the thousands of situations filled by Natives, we seldom or ever find the Pariah, or the low caste man. No, no, whatever may be his talents or virtues, he must not pollute such a place, the Tamil managers will see to that, and though the robber, and the murderer, under our sway, whatever be his caste, will meet with the same law;
yet let civil offences be the subject of decision, with reference to the infringement of caste, let the inferior claim his equality in looks, expressions, actions, let him touch him of purer blood, let him by accident or design defile some locality, and will that not be an element of thought in the sentence of the magistrate? No doubt it will: he cannot avoid it. Caste is as impolitic as it is unjust; it keeps up more than any other thing the want of cordiality betwixt the rulers and the ruled; it feeds the evil, the vain prejudices of the people; it cherishes nationalities so exclusive, so abhorrent, in the feelings of the high caste man, that he deems all of Christian birth as most impure, most loathsome in his sight, and were it not for gain or fame, never, never would he associate with the white Parriah of a foreign realm.

III. And now I turn to caste, as it has been allowed, and is still held by numerous Christians; and ask can any thing noble, generous, or good come from such a source? as well might we expect to "gather grapes of thorns, or figs of thistles," or to vary the words of a Poet, inquire—

Honey from silk worms, who can gather?
Or silk from the yellow bee,
And flowers may live in wintry weather;
Sooner than Christ in thee.

Yet how many professing to be members of the church of Christ, insist on the retention of this as a privilege and a right, telling us and others, it is a mere civil distinction analogous to rank and birth in other lands; but we shall soon see how well they have attempted to carry out the malevolent principles we have been looking at; and shall thus enable candid and Christian men to judge for themselves, as to whether an institution so deadly can be adopted by the followers of Christ.

The hideous features of the system under paganism are scarcely softened by Christianity; for it is here also sacred as well as civil. At Cannangoody, near Tanjore, there is a church for Parriahs, and at less than half a mile distance, another for the high castes, each having separate catechists, who cannot interchange services; and a missionary once having officiated at the respectable sanctuary, was afterwards requested
to proceed to the other by the despised worshippers. Whence is this derived? clearly from what we have been investigating, and kept up by similar motives, to prevent the great moral contagion.

See again in all the churches, till the decided Bishop Wilson interfered, they had distinct places for the Parriahs and others—they were never allowed to pollute the holy locality of the privileged orders, though they might be superior to them in learning, wealth, and virtue—and there they crouched in the prescribed quarter, bowing before that God and Saviour, who "hath made of one blood all the nations of men," with whom "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond and free; but Christ is all, and in all."

Nay worse than this, in one place there were two sacramental cups, one for the high, the other for the low—and when a good and learned clergyman endeavoured to remove one of them, these "Caste Christians" declared, if accomplished they would not again partake of the ordinance. See here how they evinced their hostility against the Spirit of Jesus see they would divide Christ even in his most affecting ordinance, that which more than any thing else shows forth His love for wretched man. And surely nothing but the idea taken from the old institution could have created such rampant intolerance as this.

And though the above instance is the only one to my knowledge—where there has been such a manifestation of the principle—yet in nearly all cases, there has been a distinction in approaching the table of the Lord, for those semi-heathens, who retained their privilege!—invariably went first, and if any, not of their degree, happened to mix amongst them, kneeling around the place; such was the character of their piety, they would instantly arise and leave, because one of the fouler sort had mingled with them, showing forth the rank, the feculent source of their disdain.

The fact is we presume beyond all contradiction—that the catechists of caste will not, if possible, reside near their brethren of the discarded race, for fear of being made impure. And this was exemplified not very long ago, in a Tanjore Native missionary, who started insuperable difficulties to the living
with his spiritual charge, lest he should be polluted, and actually preferred remaining amongst the heathen.*

And this virulent spirit was displayed on another occasion by a catechist, who was requested by my friend the Rev. Mr. Hlaubroe, to receive a moonshee into his house, until he could procure another for him; but because the man had taken food under the roof of the European pastor, he was considered to have lost caste, in fact to have become a Parriah, though he had formerly been a Guru of great distinction among the heathen; thus the person who had left all for Christ, and who had enjoyed so much consideration amongst his own people, was now rejected by a Native teacher, who actually wrote a petition to a senior minister, to be protected against such an indignity.

The high caste catechists do not, will not, go into the houses of the Parriah Christians, and when they visit them, they stand outside, and talk at a distance. It will not avail for any to assert, that there have been some exceptions, that such men have gone inside, on special occasions; we maintain that the general rule is not to do it, and I know a Native minister, who though so liberal as to allow his Parriah catechist to enter his house, to report what he has done, he will never permit him to be seated in his presence.

Neither will the caste Christians, who are out of office, go into the houses of inferiors, in the church, and thus do they acknowledge the validity of that which comes from pagan authority. And as they will not associate with others in their houses, neither will they allow them to come into theirs; and should a poor thirsty Parriah follower of the Lord Jesus apply to one of the same creed, but of a different caste, he will have to remain in the street, and the water will be poured into his hands, from which he must drink; but on no account will he be permitted to touch the vessel, as that would assuredly make it impure. How well therefore has Bishop Wilson said of this atrocity, it cuts "asunder the bonds of human friendship on the one hand, and prevents those of Christian love on the other."

Yes and Bishop Heber himself, at an early period of his ministry, declared that caste is "a system which tends more

* Madras Missionary Register.
than any thing else the devil has yet invented to destroy the feelings of general benevolence, and to make ninth-tenths of mankind the hopeless slaves of the remainder."

To such an extent do the Native Christians carry their ridiculous and sinful prejudices, they will not allow the brother of low degree to see the place, or the utensils of cooking, nor will they be seen by such unclean creatures when they take their food, proving most strongly, they retain the great antagonist principles of the old dispensation.

As for marriages betwixt the parties thus belonging to one church, and professedly to one Saviour, such a thing has scarcely ever been heard of; for it matters not what may be the pretensions, the acquirements, or piety, or even predilections and suitability of the sexes, if one should belong to the inferior grade, it must never take place, for caste gives its veto in this as in other cases, and must prevail.

But it would occupy too much time to trace this subtle foe in all its windings, and we hope sufficient has been said to expose its true character, both amongst the heathen and pseudo Christians. That the early missionaries understood its nature, we can scarcely doubt; but they hoped to increase the respectability of the church, by allowing it and probably had the expectation of one day being able to expurge it from the members. They had however given admission to an evil spirit—not so soon to be ejected—hence we see, that though it has in many places been driven from religious ordinances, it clings tenaciously to all it can grasp, and still call its own; and never, never will it quit its hold till a more powerful principle shall be allowed to occupy its place—a principle, which owns heaven as its origin and its end, can alone triumph over this masterpiece of Satan and of man.

Had the first messengers of the cross not tampered with this system, had they avoided the invitation to come into the Christian fold, and retain caste, we believe the church would have been much purer, happier, and more effective in the world; for to promise, that the heathen distinction should not be injured, gave the people to see that Christianity in that respect was

* Vol. 3. 355.
little better than their own institutions: and therefore it would lead them rather to despise, than approve that, which they knew must be contrary to (if they had read or heard it,) the word of God.

Amongst the pagans themselves, we believe, there is no obstacle (next to the love of sin) so formidable to the reception of Christianity as caste. They may give up their idols, cease to be seen in or near the temples, they may forsake all heathen ceremonies, and the marks of idolatry, may refuse all support to any of its votaries, they may read the Scriptures, (as many do) they may regularly engage in private devotion in the name of Jesus Christ, they may come to the house of God, may enter the church, and receive its sacraments, and do many other things; yet this system, this institution, they will not surrender. Caste is the great curse of India, both in things sacred and profane, and never, until its blighting influence shall be destroyed, will the people be free to enjoy civil and religious privileges; and therefore those who set themselves in array against it, in all or any of its relations, are conferring a boon which looks to both worlds; they are contributing towards an emancipation, not inferior to that of the Negro, who so long in vain lifted up his chains to Britain, and inquired, "am I not a man and a brother?"

IV. But I proceed to notice the reasons which induced me in 1828 to refer to my reverend brethren, and here it appears proper to say, that in north Ceylon we had suffered much from the retention of this monstrous evil in the church, and were compelled to bow down to this vassalage, or assert the purity, the dignity, the benevolence of the Gospel of Christ; for some would not take the sacrament at the same time, place and mode, for fear of impurity; they would not sit together on the same bench, they retained many heathen customs (as do those of India) both with reference to funerals, marriages, and all the affairs of life—and therefore I thought it right to appeal to the different missionaries, to know their views; and though in the first instance I acted on my own responsibility, I was subsequently requested by several devoted men in the sacred office, belonging to different churches, to pursue the subject, as appears
from the following minutes written at the time by a beloved clergyman who is now no more.

"B—August 14, 1828. Resolved, that Brother Roberts be requested respectfully to solicit the opinions of his brethren in the south of the Island (Ceylon) on the subject of Caste and Heathenish customs, with reference to Native Christians."

SECOND EXTRACT.

"Resolved, that Brother Roberts be requested to forward to Dr. Carey, to be submitted to the Archdeacon of Calcutta (Corrie), the views which he has obtained on the subject of Caste from missionaries of other districts."

In accordance with the above recommendation, I did so write to the Venerable Carey, and received a decided and valuable reply, which will shortly be read to you; and he says, "I waited on Archdeacon Corrie with your letters, nearly a month ago, when he told me he would write his sentiments, and send them to me; this he has not yet done." The silence however of the Archdeacon did not excite surprise, for Bishop Heber was still undecided, and we think it not improbable, that his faithful colleague might also have some doubts. But the papers were kept amongst the ecclesiastical records of Calcutta, as the excellent Bishop Turner, on his visit to Jaffna, told me he had read them, and fully approved of what we had done, adding his deep concern at the fact of there being two sacramental cups, at T, and declaring at the same time his face should never be seen at that place, until one of them was removed.

And now before I call your attention to the testimonies of the missionaries, I must crave your thoughts to the rules, or prohibitions, sent to each brother (for it was needful to have some statement,) on which the opinions were requested.

I. All attention to caste, so as to exclude any person from religious ordinances—at the same time, place, and mode—such as by sitting together in the house of God, or approaching the Lord's Table.*

* At the time of writing this, I erroneously thought it would, if attended to, annul the evil in civil as well as religious duties.
II. The observance of any heathenish ceremony—whether as it respects marriage, the birth of a child, death, merchandise, or any other circumstance whatever.

III. The regarding lucky, or unlucky days in reference to a journey, the transaction of business, or any other purpose.

IV. To avoid paying respect or reverence, in thought, word, or deed, to any of the gods of the heathen.

V. Any attention to augury, or omens, whether arising from dreams, animals, birds, or any other creature, or circumstance.

VI. The using or wearing of charms.

VII. The consulting of soothsayers.

VIII. Attending heathen or Roman Catholic ceremonies, or contributing to their support.

IX. Polygamy; or divorce, except for adultery.

X. Unlawful contracts, or bribery.

And now, lastly, I come to the extracts; the first of which I shall read, is by two church missionaries, one of whom, my beloved friend, the Rev. Joseph Knight, has gone to his rest.

"Having carefully examined the above prohibitions, we are fully of opinion, that in order to the establishment of Christianity, and the progress of true piety among the Natives of India, they are in substance absolutely necessary; and that every Christian missionary or teacher should enjoin and enforce their practice on his Native flock. From the strong tendency which we painfully witness even in those professing the Protestant faith to adhere to the baneful principle of caste, and to join in the practices of their heathen neighbours and relatives, we conceive that till such decisive measures are adopted and acted upon, the Divine blessing cannot be expected to rest upon the efforts made, nor Christianity extensively to prevail."

The next is by six esteemed missionaries in Jaffna, from the United States, the Rev. Messrs. Meigs, Poor, Winslow, Spaulding, Scudder, and Woodward; of whom, the latter, an amiable and devoted missionary, has ceased from his labours.

"We agree with our brethren of the Church Mission in the opinion above expressed, that to promote in the best manner the interests of Christianity among the Natives of Ceylon and India, prohibitions against idolatry and heathenish practices, in substance such as those specified, should be anxiously and strenuously insisted upon by every Christian missionary."
"A residence in Ceylon of from eight to twelve years, with opportunity of observation by one or more of us in visits to Madras, Bombay, Calcutta, and other parts of India, where heathenism prevails, has confirmed us in the opinion that an enlightened but uncompromising opposition to caste, and to every principle and practice even remotely connected with idolatry, is imperatively demanded, of all who labour to establish Christianity in the strongholds of our great enemy."

And now I have the pleasure to quote the opinion of that most zealous and successful missionary, the Rev. Mr. Rhenius, who has joined the church above; his long and interesting letter is dated Palamecottah, and I select that which is relevant to our purpose.

"I have found caste, both in theory and practice, to be diametrically opposed to the Gospel, which inculcates love, humility, and union; whereas caste teaches the contrary. It is a fact in those entire congregations where caste is allowed, the spirit of the Gospel does not enter, whereas in those from which it is excluded, we see the fruits of the Gospel spirit. The old congregations of T— V— and T— afford proof to the former; their condition in point of Christian character is most lamentable, owing I really believe to the circumstance of retaining caste; and the congregations of P. and N. give proofs to the contrary. The settled rule in every congregation should be No Caste."

The next is from the Rev. B. Clough, Colombo, of the Wesleyan Mission, who had been 14 years in the country.

"Considering all that has been urged on caste, as being only a civil or political distinction, I am bound also as a Christian to look at its religious influence, on all the relations of life; and here I must confess, that in addition to what I have seen of its baneful effects among the heathen, I have witnessed quite enough in the Native Christians to induce me to record my sentiments, that it is the duty of Christians to discourage its recognition in the church."

The Rev. C. Mault, of the London Mission, Nagercoil, writes:

"Caste must be entirely renounced, for it is a noxious plant, by the side of which the graces cannot grow, for facts demonstrate that where it has been allowed, Christianity has never flourished. After a residence of nearly nine years in India, and the principal part of the time in the south of Travancore, where Native congregations have..."
existed for many years, I am decidedly of opinion that the state of the people renders it necessary that regulations such as those now sent for Native Christians, should be enjoined.”

The Rev. B. Schmid, of the Church Mission, Satankullam, replies:

“I fully approve of the prohibitions for Native Christians, and of the remarks made by Brother Rhenius; for during a residence of nearly 11 years, partly in Madras, and partly in Tinnevelly, I am convinced of the truth of the observations on caste. This is a mere invention of the ancestors of the Hindús, and directly opposed to the spirit of the Gospel; and until Natives shall have consented to this, I think it is the duty of all missionaries, to establish the closest union amongst themselves, in order to put it down in all its bearings, by fervent prayers, unwearied watchfulness and unshaken fidelity.”

The Rev. John McKenny, Wesleyan Missionary, Galle, says,

“I have been upwards of 12 years in India, and have directed much of my attention to the subject of caste, and am fully of opinion that it is altogether contrary to the nature and principles of the Gospel of Christ, and therefore ought not to be admitted into the Christian church.”

The Rev. D. Schreivogel, of Trichinopoly, who has finished his work, testifies as follows:

“I have for many years been convinced of the necessity of conducting a congregation on similar principles to those you have sent, and have endeavoured to act upon them, at Tranquebar; but I am sorry to say in vain, and have therefore been induced to leave that mission where I have laboured 23 years.”

From the Rev. J. C. F. Winckler, I had the following answer:

“I delight most heartily in the thought that now by one and another, missionaries are beginning openly to agree, as to the principles on which Christianity ought to be introduced, and kept aloof from all the baneful idolatrous practices—particularly caste; which proves the stronghold and bulwark of the enemy. I therefore join heart and hand with my brethren to act according to the rules laid down, and to exert myself to the utmost, to induce others to do so.”
From my beloved friend, the deceased Rev. L. Haubroe, who came out with me in 1819, I had the following answer:

"I consider the prohibitions you have sent as perfectly consistent with the spirit of the Gospel, and absolutely necessary for the discipline of Christian congregations established in the midst of the heathen.

"With reference to the special practice of our Native congregations, to erect pandals at their marriages, or to invite friends to a dinner, I believe no one ought to object; but with the erection of pandals, are connected heathenish rites, which are owned to be so by Native Christians, as well as by the heathen—these ought not to be con­nived at."

The Rev. R. S. Hardey, Wesleyan Missionary, Colombo, (author of Notices of the Holy Land) writes,

"The principle of caste I consider so much at variance with the spirit of the Gospel, as to render it impossible where its authority is acknowledged, the exercise of many of the most beautiful virtues of our holy religion."

From the Rev. D. J. Gogerly, of the same Society, it is declared,

"I regard the distinction of caste, both in its principles and operations, as directly opposed to vital godliness, and consequently inadmissible into the church of Christ."

The next testimony is signed by four American Missionaries in Bombay.

"One of us has been in B. and its vicinity for ten years, another about seven; and two of us have recently arrived in the country. It is our united opinion that the prohibitions are highly important and even indispensable."

From the Rev. Andrew Armour, Chaplain, Colombo, who had been 30 years in India, but who is now with God, we have this reply:

"I agree cordially with you on the great subject, that it is high time that caste and all heathenish customs should be taken from the house of God; deeply sensible also, that what you add is no less necessary, that much wisdom, much strength of mind, and above all divine grace, must be had in order to succeed."
The Rev. W. Bridgell, Wesleyan Missionary, Korngalle, states,

"I perfectly agree with a writer of respectable authority in considering the institution of caste, as the most formidable engine that was ever invented for perpetuating the subjugation of men, so that as a friend to humanity only, I should feel myself bound to protest against and oppose it; but in particular as a Christian, I deem it my obvious and imperative duty wholly to discountenance it, conceiving it to be utterly repugnant to all the principles and the whole spirit of Christianity. He who is prepared to support the system of caste is in my judgment neither a true friend of man, nor a consistent follower of Christ."

The Rev. S. Allen, Colombo, of the same Society, replies, that,

"During a residence of more than nine years in Ceylon, I have had many opportunities of witnessing the influence of caste on the minds of the Natives; and I firmly believe it is altogether opposed to the spirit of Christianity, and it appears to me that its utter and speedy extinction cannot but be desired by every minister of Christ."

The Rev. W. Mitchell, Church Missionary, Bombay, writes,

"It appears to me, that for every newly formed Indian church, there should be prohibitions similar to those proposed by Mr. Roberts; and I conceive that the order, peace, and ultimate existence of churches may be deemed likely to depend upon a strict adherence to such rules."

From the Rev. R. Stroop, Wesleyan Missionary, Colombo, who has entered into his rest, we have this statement:

"From my own personal observation, during a four years' residence in Ceylon, I am decidedly of opinion that caste is directly opposed to the spirit of Christianity, and consequently ought to be discouraged in every possible way."

The Rev. Messrs. William and Alexander Fyvie, Surat, of the London Missionary Society, state,

"One of us having lived among the heathen in the province of Guzrath for about thirteen years, and the other for nearly six years, it is our opinion that the foregoing prohibitions are highly expedient, and that they ought in substance to be adopted and acted upon with-
out the least compromise by all ministers and missionaries who are
labouring to promote the cause of Christ."

The Rev. P. Percival, Wesleyan Missionary, Jaffna, says,

"That prohibitions of the nature proposed are necessary is my full
conviction, so far as I can judge from my short acquaintance with the
peculiarities of this heathen people."

And the Rev. J. George, of the same Society, Trincomalee,

"I am aware of the liability and even proneness of the members of
the church to adhere to heathenish practices and superstitions, and
thinking the prohibitions proposed to be quite in point, I cordially
approve of them."

Our next witness is the great and good Dr. Carey, and
I may here say, a copy of this letter was requested to be pub­
lished in his life; but I was then on a missionary tour, and af­
terwards neglected to send it.

"SERAMPORE, May 25, 1828.

"I consider all the things you have mentioned as the abominations
of heathenism, and that none of them ought to be tolerated in a
Christian church. At the same time I observe that we, from the
beginning of the mission, considered opposition to heathenism in all
those forms to be absolutely necessary, to the establishment of Chris­
tian churches, and have uniformly acted upon that principle. We
therefore have met with very little trouble from this quarter. The
evils exist in Bengal in all their power, but it is distinctly understood
by all Native members of our churches that none of them would be
allowed in the church of Christ. There is, therefore, no effort made
to introduce or support such practices, and no distinction of rank,
on account of caste, exists among us. Those who were formerly
Brahmins, and those who were of inferior caste, are on a perfect
level, and intermarry with each other without thinking of any dis­
tinction. We have much to try us arising from the Native corrup­
tion of the heart, wrought by the temptations which every way sur­
round us; but we have had comparatively no difficulty from the
quarters which occasion you so much, owing I believe to the decided
principles upon which we have acted from the first. Be assured my
dear brother, that I and all my brethren here feel a lively interest
in every thing done by our brethren, of every denomination, in any
place for the purpose of promoting that sacred cause for which the
Redeemer shed his blood."
CASTE.

To this valuable testimony, Professor Mach adds in a postscript,
"I completely concur in all that Dr. Carey has here stated."

And now, my dear brethren, having looked at caste in its origin—in its true spirit that being sacred and civil—at its existence and character amongst the Native Christians, at the reasons which induced me in 1828 to appeal to those reverend brethren, and having given their several protests, I ask, can we innocently wink at such a despotism as this; can we be silent or inactive at the daring attempt to unite Christ and Belial; can we become parties to the toleration of a system which enlists religion, and law, and custom, to oppress mankind? Can we consent to such a domination, which goes to trample on every right, sacred or civil; which crushes every kindly feeling, which cramps genius, sets at defiance all the precepts and example of Christ? We cannot, we will not, but will place ourselves in array against this atrocious confederacy, which impugns the benignity of God, limits the sympathies of the Redeemer, and makes man the moral, the mental oppressor of his race. We cannot, I submit, give licence to the smallest amount of this evil, either in domestic or religious life; for just as well might we plead for some minute sin, with the hope of one day ejecting it. Allow it the least privilege, and it will soon have the greatest, until it shall deform and demolish that spiritual temple, in which Jesus delights to dwell. Nor must we supinely sit, looking at its hitherto successful attempts to resist the approach of Christ amongst the Native heathen. No, we must be more aggressive on this stronghold of Satan, we must in every place witness against it; and show that even Government itself is nurturing a tremendous evil, that through its heathen managers it is beguiled into a course which obstructs the progress of civilization, which keeps in repulsion our kindlier feelings, which creates and nurses distinctions, the most alien to all the cordialities of life; and which more than any other thing makes the distance so immense betwixt the governed and the governors. Brethren, let us write and speak, not as those who feel timid lest something should start up to nullify our arguments, some undiscovered beauty to captivate our minds; it is evil, only evil, and that continually,
and therefore we must let the influence of our tongues and pens be heard or read everywhere. Let us attack this strong man armed, who keeps his goods in peace, and though he may rage, and imagine a vain thing, we shall succeed.

And think not, my friends, that the efforts have been fruitless, for the testimonies I have read to you have produced good results; through these the devoted Bishop Turner was greatly moved in his spirit to claim for Christ and His church their due and unalienable rights; through these we believe Bishop Wilson was partly led to take such decisive measures immediately on his arrival in this country; for we know the documents were amongst the archives of the church in Calcutta; the protests of the missionaries have had their weight in England, they have been repeatedly read and quoted to some of the most learned, most pious men of the land, and I must at least specify one instance. Circumstances, which though interesting to myself, might not be so to you, introduced me to the notice and presence of the pious Archbishop of Canterbury in his palace at Lambeth; and never shall I forget the demeanour of that meek, that exalted Prelate. In the course of conversation, I endeavoured to lead his Grace to the state of things in the Eastern Mission, especially to the existence of caste in the church, and mentioned the documents I had, all testifying against the evil. He was much interested, and I offered to let him have copies, which he accepted with pleasure, and said they should be sent to Calcutta. I furnished a transcript of the correspondence, and have the fullest reason to believe he gave the whole his solemn consideration, and dispatched it as referred to. Thus, though the missionary testimonies would not be received by Bishop Wilson (from Lambeth) until after he had written his most Christian letter of July 5th, 1833; still we cannot doubt, that coming through such a channel, they would strengthen him in his noble career. I therefore repeat, that the uncompromising opposition of the thirty-three witnesses, did good service to our cause in England, as well as in India.

I conclude, my dear brethren, and hope our hearts, and eyes, and ears, will ever be open to our duty: for “heaven and earth shall pass away,” but His words “shall not pass away.” “The mountain of the Lord’s house shall be established in the top of
the mountains, and shall be exalted above the hills; and all nations shall flow into it," then shall the terrible evil we have been complaining of be removed, for "they shall not hurt nor destroy, in all my holy mountain." "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." "The cow and the bear," shall feed together, "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den," the leopard and the kid shall sleep in the same lair, the turtle-dove and the eagle shall perch on the same spray, and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isaiah xi.

AN ARTICLE OF THE CHRISTIAN CASTEMAN'S IMPLIED CREED.

As our heathenish forefathers in the dark ages of ignorance and oppression established a rule, that more than a quarter of the nation, consisting of the poorer class, to whom they gave the appellation of Parriahs, should be held in degradation and contempt from generation to generation; and precluded from the common and natural right of man—of raising and improving their condition—though by industry, learning and good behaviour, entitled to respect and promotion—I believe, therefore, that it is right to say, that this distinction of caste is consistent with Christianity; and that it is necessary and correct for a Christian to maintain these notions, and to act in conformity with them.

By the same rule, if a Parriah enters the house of a Soodra, he defiles the furniture, vessels, clothes, or whatever he may touch, and they would require to be purified by washing. I believe therefore that it is right that a Parriah should not be allowed to enter, though he be a catechist, or priest, as it would bring disgrace on the family; and every act of charity or humanity must be denied a Parriah, if it interfere with the rules of caste.

I believe that a congregation of Soodras cannot receive a Parriah teacher, however qualified, pious, respectable or well behaved he may be, and however approved by the missionary; and a Soodra is preferable, even without the above mentioned qualities: and it is a Soodra's duty to live and die out of the pale of the Christian church, and without the benefit of Christian instruction and ordinances, rather than receive the instruction of a Parriah.

This line of conduct I believe to be right, and accordingly I will keep aloof from the Parriahs, and treat them as persons with whom I can have no intercourse, not even in the house of God; and will rather not go to the Lord's Supper, if I may not receive it exclusively with the Soodras. I will also rather be deprived of all the means of grace, than receive them from a Parriah (though a regularly appointed priest) and forego the approbation of the heathen.

I will and direct, that after my spirit has quit this body, my ashes shall not be mingled with the ashes of the low caste, nor defiled by such a mixture: and that if my body cannot lie amongst those of my own caste, in a Christian burial-ground, it shall be deposited amongst the heathen.
INTERESTING NOTICES.

From Rev. J. Perkins' "Residence in Persia among the Nestorians."

MOHAMMEDAN FATALISM.

About midnight, we were surprised by another fire. It was at Tophana, some distance from us, but the wind was strong, and in a direction to bring it directly to our dwelling. Mr. Goodell, Mrs. Perkins and myself went to the scene. Three or four houses only had taken fire when we reached the spot; but in these it raged most terribly. Nothing could exceed the distressing nature of the scenes presented. Families driven houseless into the streets in a stormy winter night, and mothers, in one or two instances, crying out in agony that their children were devoured in the flames. The fire rapidly advanced, the flames leaping from house to house, and sparks and light pieces of boards on fire at length fell in heavy showers around our dwelling. The old Galata ditch and wall which lay between us and the course of the conflagration, were our only succour, and these for some time proved a very doubtful security. Thousands on thousands collected and gazed upon the appalling spectacle. The sober Turks, in good consistency with their fatalist doctrines, merely stroked down their long beards and repeated their pious ejaculations—God is great—there is no God but God, and Mohammed is his prophet—What is to be, must be—Wonderful!—Let the will of God be done, etc.—No one, who has not witnessed similar scenes in Constantinople, can conceive the inefficiency of the firemen on such occasions. Engineers often stand and keep their men from work, stipulating with the owners of particular houses, for a given sum, before they will lift a hand to render assistance. The only alternative for the suffering owners is to stand still and see their dwellings burn down, or pay enormous sums to the mercenary harpies for their tardy, and perhaps ineffectual efforts to save them.

This fire continued, with terrible destruction, until it reached the vacant space made by a former great fire, and had, in fact, no more to burn. Nothing could surpass the awful sublimity of these scenes of devastation, especially in that dark and stormy night. With some of the missionaries, I lingered about it till near 5 o'clock, when it began to subside. I then retired, heartily weary of a residence in Constantinople.

In the afternoon of the following day I went again, with Mr. No. 9.
Goodell, to the scene of the fire. Multitudes were among the smoking ruins, picking out from the ashes small incombustible articles. On inquiry, we found that several women, as well as children, had been consumed. We inquired of some Turks who sat near us digging out earthen pipe-bowls, of the value of five paras—a half cent each—whether the bones of those who perished, had been found: and with an impatient shrug of the shoulders, and shake of the head, they replied, “How do we know?”—as much as to say, “don’t hinder us with such unimportant questions”—and went on with their work, digging out pipe-bowls! So little is human life valued in the Turkish capital.

ILLUSTRATION OF THE PARABLE OF THE PRODIGAL SON.

We rode six hours, our way being mostly level, and pitched our tent near a small Armenian village. Just before evening, an interesting incident occurred among the villagers. A filthy, strolling fellow came from the east, and “when he was yet a great way off,” a company ran from the village, and “fell on his neck and kissed him” and an aged female uttered so shrill and plaintive a cry, that I inquired, with concern, what could be the cause of her distress; and, to my surprise, was told that it was only a cry of joy; for this her “son had been dead, and was alive again; he had been lost, and was found.” The young man had wandered away with the Russians, when they invaded this part of Turkey, and had now, for the first time, come back. The return of the prodigal to his father’s house, in the parable of our Lord, was vividly illustrated by this simple unrestrained gush of parental affection in the oriental mother.

INFLUENCE OF CHRISTIANITY AND COMMERCE UPON THE ASIATICS.

The Tract, entitled the Dairyman’s Daughter, was dropped, some years ago, by the Rev. Wm. Goodell, in the town of Nicomedia, as he was travelling through the place, where he knew nobody, and was known to no one. The little Tract was read; and, under the Divine blessing on the humble instrumentality, it was made the means of effecting a change so wonderful, in that benighted place, that when Nicomedia was visited, several years afterward, by another member of the mission at the Turkish capital, a considerable number of enlightened, spiritual Christians were found there, who had never before met with a missionary. And now Nicomedia itself has become a radiant point, from which the light of truth is rapidly emanating in different directions, to aid in illumining that Mohammedan empire.
The mission stations at Broosa, Trebizond and Erzroom, are also rekindling the lamps of Christianity which had gone out, and the truth is beginning to radiate from them also, as centres, to disperse the deep darkness of surrounding regions. Many of the Armenian Christians are merchants—eminently a locomotive people, found in all parts of the world; those of different and distant regions always having, at the same time, much intercourse with each other. This characteristic is highly favourable to the rapid and extensive diffusion of religious influence in connexion with the labours of the missionaries.

These are encouraging aspects in the Providence of God, affecting, at the present time, the general cause of truth in the East, which give to the revival of religion, now in progress among the oriental churches, a peculiar interest and importance,—aspects, which indicate another branch of the divine working, but running parallel with the missionary enterprise, and tending to the same grand consummation, the conversion of the world.

To the extension of the power of steam, since our mission was commenced, by which the distance is almost annihilated, between Europe—and indeed between America—and the remote parts of the Black Sea, I have already alluded. The influence of this extension of steam-power is amazing, in preparing the way for the spread of the Gospel, by bringing different and distant nations into near and familiar proximity, and thus breaking down their national and sectional prejudices, and in the intercommunication and rapid diffusion of light and general intelligence.

Beyond the shores of that distant sea, the steamer even cannot push its way. It cannot scale those lofty mountains, whose snow-capped summits pierce and peer above the clouds. But ever sleepless, restless, advancing commerce can, and does, cross those mountains. And though it cannot level them, it can smooth the way over them. When I went to Persia, about nine years ago, 13,000 caravan horses and mules were accustomed to pass annually on the route which we travelled between Trebizond and Erzroom; i.e. that number of loads was then the annual aggregate of caravan travel. But on our return the number had doubled,—26,000 instead of 13,000, as the English consul at Trebizond informed me, now annually traveling that same route. And the adamantine ledges of the rocky passes had evidently been worn down and smoothed, and the road essentially improved, in the interval, by the incessant attrition of the hoofs of beasts of burden, in so vast an amount of travel,—so much so, that rude wheel-carriages are beginning to take the place of the backs of animals, as the vehicles of merchandise, over a part of the way, and the prospect is, that they will at length be able to run the whole of that formidable route.
But how much more important an effect of this rapid increase of commerce, in that direction, is the tide of light and civilization, which it is rolling into the dark empires beyond those mountains! By these mighty strides the earth, in the language of Scripture, is verily helping the woman;—in other words, the hand of the Lord, in controlling and directing the current of secular adventure and enterprise, is opening the way, for the introduction and triumph of the Gospel, in all the world, but particularly in western and central Asia, in a manner too wonderful to be comprehended, or hardly believed, except by the astonishing beholders who personally observe the surprising phenomena!

Not that this flood of commerce, which is thus rolling eastward, is entirely unalloyed. The vicious influence of civilized nations, like the frogs of Egypt, is everywhere. In the heart of Turkey, the missionary sees the children of peasants, playing briskly with European cards, where not one child in perhaps ten thousand knows a letter of any language. And New England Rum is still almost the only commercial representative with which our Christian, Protestant country, has ever yet honored the markets of distant, benighted, Mohammedan Persia! But the overruling hand of the Lord can, and does, cause the good greatly to preponderate over the evil. The swelling tide of trade and adventure, on which this liquid poison and demoralizing practices steal their passage, pours into the east far more light than darkness; far more blessings than curses; and with all its attendant evils, commerce is rapidly hastening the day, when holiness to the Lord shall be written on all the bells of its caravan horses. And is it by a mere figure, that the extending rail-roads of Europe and America—a mode of communication which is destined to pervade the world—points us to the predicted period, when "every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made strait, and the rough ways shall be made smooth; and all flesh shall see the salvation of God?"—a moral consummation, which, as matter of fact, who can doubt that these rail-roads are rapidly hastening!
I am writing within sight of St. Peter's dome—in the very heart of the eternal city. I saw it first from the hills around it, sleeping in all the quietness of a lovely spring morning. A blue haze rested over it, out of which dimly rose the dome of St. Peter's. As I approached it, the magnificent ruins on either side uttered in impressive language, that I was in the presence of the "Niobe of nations." But as I entered the city, I experienced a feeling of uneasiness. Our carriage was passing slowly along crowded streets, and in the midst of houses. True, there were fountains of various designs, and here and there a tall obelisk; but these I had seen elsewhere. I wanted to look out and see Rome. I felt confined, restrained. I wanted a looking-off place, where I could take in all at once. If I could only have had St. Peter's, the Coliseum, the Forum, the Capitoline hills, and a few other objects, before me together for ten minutes only, I should have been comparatively satisfied. But to stand on ground that made my feet grow hot under me, and yet see nothing but dwelling-houses, and streets, and fashionable strollers, was too much for my patience. But I was forced to bear it, and consent to see Rome by piecemeal—hunting out from shops and merchandise, the crumbling fragments of the past.

My first walk was to St. Peter's—my second to the Coliseum. I crossed the Tiber on a bridge whose top was lined with marble statues, and found myself in front of a huge, singular-shaped structure, which I was told was the Mausoleum of Adrian. I scarcely gave it a look, but hurried on to St. Peter's. As I stood in the open space before it, I was disappointed—but not as many others have been. It was more than I expected. The nice proportion of the whole, detracts from the grandeur in the view of most who see it for the first time. But it was not the church, simply, that struck me with astonishment. It was the area in which it stands—the colonnades running up to it—the "tout ensemble," that surprised me. Before me rose an Egyptian obelisk, a hundred and thirty feet high; on either side, two beautiful fountains were throwing their foam into the air. Still farther back, in the form of a semi-circle, rose the magnificent colonnades of two hundred and eighty-six Doric columns, going up majestically to the church in the centre—the whole 61 Paris
feet high—and on the entablature, a balustrade of a hundred and ninety-two statues.

It is impossible to describe this church—or more properly, Basilica. The steps that lead up to it are noble, and the persons ascending and descending them, appear like dwarfs when viewed from the centre of the area. The cloisters at the end of the colonnades are magnificent, being each 360 feet long. The vestibule, into which they lead is magnificent, being 460 feet long, and from 37 to 60 feet high. The Corinthian columns in front of it are magnificent, being nearly 90 feet high, and more than 8 feet in diameter.—Indeed, you want but one word in entering this church—"magnificent." After you have entered it, you do not want even that—you wish to keep silent. It is vain to speak of the columns, paintings, statues and marble that enclose you. As I stood midway between the entrance-door and the Tribuna, (which are more than 600 feet apart,) I wondered not at the awe which this church inspired. It seemed as if the artists of the world had been assembled together at the time of its construction, and bid to dream their most gorgeous dreams, and when they waked they found them embodied in this temple.

I did not attempt to scan things in detail. I strolled up and down the rich marble floor, or stood gazing up to its lofty dome; and then passing down amid its columns, would turn to gaze again. It seems as if art, in one of her most profligate moods, had suddenly squandered her entire fortune here. Although the whole seems gigantic, the particular portions do not appear so large, from the admirable proportion that is everywhere maintained. Indeed, you are surprised when you are told, that from the pavement on which you stand to the head of the Deity painted in the lantern, it is 393 feet; and that the circumference of each of the four pillars that support the cupola, is nearly 200 feet.

It stands over the bones of St. Peter*—a mausoleum greater than Adrian's, and rivals even the pyramids of Egypt. And however heartless and corrupt the religion of Rome may have become, and however empty and frivolous the pompous ceremonies of St. Peter's may be, still—standing as it does in the very circus of Nero, that scourgé of the church—what a bitter sarcasm and glorious triumph does it utter over that bye-word of his race. Peter and Nero both have stood in that circus—Peter a condemned criminal, and Nero the mocking emperor. They have both passed away; but every bell from that lofty edifice, rings out its victorious note for the martyred apos-

* This may be questioned, as the legend of Peter's visit to Rome and martyrdom there, rests only on the traditions of the Romish Church.—Eds. of the M. C. L.
tle, over the hated and bloody wretch that made the Christians' groans his pastime.

This church, first built by Constantine, fell into decay, and was not erected into its present perfection and greatness until the pontificate of Paul V., or rather Pius V., who built the new sacristy. In the year 1694, it was supposed to have cost 4,700,000 Roman crowns, and much more has been expended on it since.

As I came out of this stupendous edifice, I walked down one of the semi-circular colonnades, between the centre rows of which was sufficient space for carriages to pass, and emerged once more into the area, and stood before the obelisk. That, too, although transported from Heliopolis by Caligula, and erected there by Nero to adorn his circus, now bears on its top the triumphant cross. On every thing the persecutors reared to commemorate their greatness, now stands in silent triumph the mysterious symbol they swore to wipe from the earth, or retain only as one of their trophies. This obelisk, by the way, is quite a curiosity. It is one entire block, and the only one that is so now in Rome. It was cut out of the quarries of Syene, and stood in Heliopolis. An enormous vessel conveyed it to Rome, and it was dedicated by Caligula to Aquitus and Liberius. The height of the whole obelisk, from the ground to the top of the cross, is a little over 130 feet; the single piece of granite is 80 feet in length. It was erected as it now stands by Sextus V. Forty-one machines were contrived to raise it out of the earth in which it lay buried, and although their united power was made to act at once upon it, it took eight days to lift it from the sand and dirt in which it was imbedded. Eight hundred men, and one hundred and sixty donkeys, moved the machine. The distance from where it lay to the place on which it now stands was only about sixty rods, yet it required four months to transport it that distance. One would think that the difficulty encountered in moving it at all would have deterred them from making the attempt to raise it 20 or 30 feet above the ground, and set it upright on its pedestal. But Fontana, who had charge of the whole matter, was not to be disheartened. He constructed a machine of 52 powers, which by appointed signals was made to act simultaneously. It is said, however, that one single circumstance very nearly upset the whole scheme, as fine theories are often overthrown by some little practical difficulty. He had calculated every thing to a nicety, except the stretching of the ropes. Nevertheless, the ropes would stretch, and so much more than he expected, that it was impossible to lift the immense block sufficiently high to be placed on the pedestal. In this dilemma, the theorist was at a stand, but a practical man relieved the practical difficulty. A sailor in the crowd immediately discovered what was wanting, and, although it was
AN EXAMPLE OF MORAL COURAGE.

Among the most interesting characters in the early history of the church, was Basil, called the Great, to distinguish him from another of the same name. It was his lot to live under the reign of Valens, who had espoused the interests of Arianism, and secured to that sect most of the bishops and ministers of the churches—some by promises, and some by threats. But Basil was not so pliant. We translate from Osiander, an interesting passage in his history, which we have not read in English.

The Emperor Valens sent a certain messenger by the name of Demosthenes, a bold and furious man, to Basil with threats, to secure his submission to Arianism. Basil laughed at the raving man, and among other things, said—"Your thoughts are upon mere birds' food; you do not digest the divine doctrines." After Demosthenes, another prefect was sent by the name of Modestus, who commenced with Basil in bland discourse, advising him to yield to the times, nor bring so many churches into danger by his subtle doctrines, nor to spurn the offered favours and friendship of the Emperor. Basil replied, that such discourse was fit for children, who were fond of play-things of that kind—that the friendship of the Emperor, connected with impiety was destructive, and neither to be sought nor desired. Then the messenger changed his tone, and with a loud voice threatened exile, tortures, and death. Basil replied—"The earth is the

strictly forbidden to speak a word, cried out, "wet the ropes." It was immediately done, and the huge block went up. When it swung to its proper height, it was placed, amid the shoutings of the multitude and the firing of cannon, in its appropriate place. It rests on the backs of four lions, without any cement, preserved from falling by its own weight.

As I turned to my lodgings, I again passed the Mausoleum of Adrian; but I had seen enough for one day, and as I turned back a moment on the banks of the Tiber, and in the light of the setting sun, saw both it and the dome of St. Peter. I thought of the little white tomb-stones in our own humble grave-yards, and how little difference the last trumpet would make in both. The Mausoleum of Adrian will rend as soon as the green turf of the peasant boy in a New England burying ground.
Lord's and the fulness thereof. But what can your tortures do upon me, since my body is now next to nothing, and I carry about bones without flesh? Nor do I fear to die, that I may return to my Creator. And what more desirable can happen to me, than to be liberated from this prison of my body?" To threats of taking away his property, he replied that he had no property, except his threadbare garments and a few books.

When the prefect reported these things to the Emperor, he remitted a little his threats and violence. But not long after, he became angry, and rushed into the church with an attendant, to drag Basil out, but when he saw Basil nothing terrified, performing his duties with zeal, he offered no violence, but pretended to join in the worship. When he approached the altar, he was seized with a sudden vertigo and trembling through his whole frame, and would have fallen but for the help of a deacon, who caught him and held him up. He was then carried into the vestry, and in a friendly manner conferred with Basil upon religion. Great hopes of his conversion were then indulged; but by wicked counsellors he was soon brought back to impiety, and formed the purpose of sending Basil into exile. But striking providences again arrested his purpose.

Soon after, the Emperor's son became suddenly and dangerously sick. The Emperor sought the prayers of Basil. Basil came, and told him that he would renounce his errors, and have his son baptized by an orthodox minister, there was good hope that the child would recover; but otherwise he would not. This advice Valens would not follow, but had his child baptized by an Arian, and the child died.

Afterwards Eusebius, the prefect of Pontus, arraigned Basil on an allegation of crime, and threatened to inflict lashes on his naked body, and tear out his liver. Basil replied—"I would be glad if you would do it soon; for if you take out my liver, which, you may see from the state of my health, has made all my members weak and sickly, you will liberate my whole body at once from its pain." But from fear of the people, the prefect declined the operation.

BRAHMINEICAL HUMBUG.

I have lately been reading a very amusing work, from the pen, I believe, of a Bombay Civilian, entitled the "Memoirs of a Brahmin," exposing some of the trickeries of those highly accomplished deceivers, in furtherance of their designs on the purses of their disciples.

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but there is nothing to be found therein at all to be compared with the practices of one of these holy men, now at this Presidency, who is levying contributions on an unusually grand scale! This person, who calls himself a "great Swami," travels in princely state, with a suwaree of 10 elephants, 50 camels, 100 horses, 500 bullocks, and of course a proportionate number of attendants! He is said to be Guru to the Rajah of Mysore, who allows him 80 rupees per diem for his expenses! And at Nellore alone he managed to sack about 30,000 rupees! On approaching Madras, the Swami sent forward one of his disciples to procure permission for his suwaree to enter the Presidency, but this was at first refused, by reason of its extent and numbers, though subsequently granted to himself and a portion of his people. On his arrival he intimated to certain of his disciples that he expected that three of the most wealthy in public employ, Nursing Rao, Anunta Charee, and Beemchena Charee, as also the widow of the late Rajah Rung Rao, would fork out to the tune of ten thousand rupees each, whilst a contribution of four months' pay would be sufficient for subordinates to offer! The above parties, however, very wisely declined, and the others would only promise to the extent of one month's pay, at which impudent proposal, the Swami took offence and mounting his elephant, took likewise his departure! For what, however, were these contributions to be made, you will very naturally ask, and what benefits were the donors to receive in return for them? Why the especial benefit of the Guru's blessing and prayers to be sure, and a certain passport to heaven, in the shape of a branding on the breast, with the Guru's own sacred seal, made burning hot, and its impression stamped indelibly on the cuticle, for which favour a separate fee of one rupee is exacted! The importance of this ceremony was not, however, to be lost for such a trifle, and a deputation followed the Guru to a certain coivil, where by dint of presents and prayers his holiness was induced to return; the whole of the parties consenting to contribute four months' allowances! Here is a pretty specimen of the impositions practised by the crafty Brahmins on their ignorant disciples, and the implicit faith that the latter place in the holiness of their teachers!—Communicated.—United Service Gazette, January 5.
We have much pleasure in informing our readers that the independence of the king of the Sandwich Islands has been re-established by Admiral Thomas, of H. M. S. Dublin. We quote the following from his proclamation, which breathes the language of the Christian and the philosopher:

"The Commander in Chief confidently hopes that this act of restoration to the free exercise of his sovereign authority, will be received by the King of the Sandwich Islands as a most powerful and convincing proof, not only of the responsibility he is under to render immediate reparation for real wrongs committed upon British subjects or their property, but also of the importance which attaches to the maintenance of those friendly and reciprocally advantageous relations which have for so many years subsisted between the two nations; and he further hopes that neither His Majesty nor his successors will ever forget that to the illustrious circumnavigator Captain Cook as the first discoverer, the inhabitants of the Sandwich Islands owe their admission into the great family of Civilized Man, and from the lips of Vancouver, (another Englishman) Kamehameha I. heard mention for the first time of the true God, which ultimately led to the abrogation of a false worship, idolatry and human sacrifices; and by the well-directed energies, the ceaseless perseverance of the American Missionaries to the establishment of a religion, pure and undefiled, accompanied by the advantages of instruction and civilization, the which combined and duly cultivated, bring in their train security of life and property, social order, mental and moral improvement, internal prosperity, and the respect as well as good-will of other nations more advanced in the knowledge of the pure faith, and the science of good government.

Blessings and advantages of this nature the Government of Great Britain is desirous of increasing and promoting among the inhabitants of the Sandwich Islands by every honorable and praise-worthy means in its power; and thus to enlist the sympathies of the Sovereign and his ministers on the side of justice, which is the basis of all society and the surest bond of all commerce.

Given on board Her Britannic Majesty's Ship Dublin, at Honolulu, Island of Oahu, this thirty-first day of July, in the year of our Lord one thousand eight hundred and forty-three.

(Signed) Richard Thomas."

The not less pleasing task devolves upon us to announce also that the British crown has restored the independence of Tahiti, and deter-
mined to defend inviolate the rights of the Queen and liberties of her subjects. "England," we may yet and truly say, "with all thy faults we love thee still; the refuge of the oppressed, the friend and shelterer of the persecuted."

The accompanying is Captain Nicholas' proclamation, and it is every way worthy a British naval officer and the country he serves:

"To the principal British Residents, and all other British Subjects in the Islands of Tahiti and Morea.


Gentlemen,—It has become my duty to acquaint the subjects of H. B. M. now residing in the dominions of the Queen of Tahiti, that I have received instructions to cause them to seek for whatever justice they may require, from the officers of their own sovereign in this island, or through the established courts of law of the Queen Pomare, and that they are not to attend any summons, as jurors, nor to hold themselves subject to any regulations, or jurisdiction of any sort from the French authorities, temporarily established here under the style of a Provisional Government, nor from any officer of France, be his rank or station whatever it may, until the decision of the Queen of England regarding Tahiti is known.

Although determined in the rigid fulfilment of the orders that I have received to enforce this regulation, should it unhappily become necessary, yet I shall continue to do my best to preserve a good understanding with the officers of the French Navy stationed here, and sincerely trust that nothing will arise to disturb the harmony which has heretofore subsisted between the subjects of our respective nations.

I deem it proper that I should here observe to you that I feel quite assured that England seeks not—desires not—to maintain in any shape a paramount influence in these Islands, but while she repudiates such an intention and declares, as she has so repeatedly done, in reply to the several solicitations of the successive Sovereigns of Tahiti, to become its permanent Protector; that although she will not assume any preponderating power over its Government; yet, Great Britain is, I am equally assured, determined that no other nation shall possess a greater influence or authority in these states than that, which from her long and intimate connexion with them, she claims as her natural right to exercise.

More than all do I believe myself to be authorised to state, that it is the determination of the Queen of England to preserve the sovereignty of Tahiti independent and free.

I have the honour to be, Gentlemen,

Yours, with every consideration,

(Signed) J. Toup Nicholas, Commodore."
From the Edinburgh Witness of November 11th, we extract the following striking remarks on the progress of infidelity in Scotland, occasioned by the trial of Thomas Patterson, a vender of infidel and obscene works. It appears that on the day following the trial of Patterson, Henry Robinson was also tried, convicted and sentenced to twelve months' imprisonment, for a similar offence. Surely it is time for the people of God to be instant in prayer for the preservation of his truth upon the earth.

"On Wednesday last, the Atheist Patterson, known among his brother Atheists as the man Patterson, from, we believe, some of his writings, in which he designates himself, with fearful truth, as "the Man Patterson versus God," was tried at the High Court of Justiciary for vending blasphemous publications, and sentenced on the following day to fifteen months' imprisonment.

"Prosecutions of this kind have been comparatively rare in Scotland; but it is not improbable that, during that downward course of the country, now so palpably begun—they may be of much more frequent occurrence than hitherto. Persons best acquainted with the state of opinion among the working classes in our manufacturing towns, are decided in the belief that at no previous period was our humbler population so deeply infected by theoretic infidelity as at the present time. The numerous and ever growing class, broke loose from religion—the tens and hundreds of thousands in our cities connected with no communion of Christians, and who attend no church, have not returned to that state of blank ignorance regarding the first principles of religious belief in which the earlier missionaries found the Hottentots. Their irreligion has taken, on the contrary, not a negative, but a positive form. They are infidels, knowing what infidelity is; and writings such as those for the retailing of which Patterson has been sentenced to imprisonment, form, in consequence, no inconsiderable portion of their literature. There is an existing demand for such writings, and we may expect, therefore, to find trials like that of Wednesday last increasing in frequency in Scotland, until either a period arrive in judgment when the power to try and pass sentence shall be transferred from our Law Courts to the atheistical party, or until our rulers, instead of labouring futilely, like unskilful quacks, to remove a mere symptom, shall set themselves in right earnest to deal with the deep-seated disease in which the symptom originates.

"The dependence of the character of infidelity in Britain on that of the various classes to which, in various periods, it has addressed itself, is a not
uncurious subject of observation. We find it coloured with the hues of almost every party, and bearing the style and tone of every grade of society. At well nigh its first appearance, we see it curiously associated, as in Lord Herbert of Cherbury, with the high-toned feelings and romantic enthusiasm of the chivalric age. We recognise in the English nobleman a conscientious Don Quixote, who rejects Christianity that he may be all the more a knight. He lived in the times of *Euphuisme* and Sir Philip Sidney. Little more than an age passes,—the chivalric element has evaporated, notwithstanding the efforts of Deism to give it new tone and body; and we find infidelity in Hobbes wearing an entirely opposite aspect. The unsolid generosity of infidel romance has given place to the matter-of-fact solidity of infidel selfishness. A philosopher, for such he was,—too much an unbeliever to credit the existence of divine rights of any kind,—stands up on infidel ground, to show that kings have a divine right to misgovern their subjects, and subjects no right whatever to resist them; and that persecution is a duty in the Civil Magistrate, seeing that it is the part of the Civil Magistrate to say what men should believe regarding God, and after what forms they should worship Him. As the age of Lord Herbert had been that of Lyly and Sir Philip, the age of Hobbes was that of the Charleses,—the cavaliers and the persecutors. And hence the tone of his infidelity. The age which immediately succeeded the Revolution had its infidels,—Whig and Tory,—its Tindals and its Bolingbrokes; but they at least agreed in this, that, addressing themselves to the polite and educated few who then composed the reading public, their style of thinking was ingenious, and their mode of address gentlemanly. The great infidel age of Britain followed after,—the age of its Humes and its Kameses, of its Adam Smiths and its Gibbons,—an age in which, perhaps, the preponderating portion of its educated intellect was tainted,—the last age certainly, in which infidelity was philosophic and polite. Up till this time there had existed a firmament, to borrow Jeffrey's image, which had separated the waters above from the waters below,—a dividing firmament, composed in England of the ignorance of the people, and in Scotland of their religion. In England the masses were not infected, for there existed no medium of infection. The reading public was a thing apart from them,—a sort of head of metal, or a non-conducting body of clay. In Scotland the masses were not infected, for they had carried with them a preservative against infection,—an amulet of wondrous virtue, under whose protecting influences they had walked through the poisoned atmosphere unharmed. They had had their own special teachers and writers of a far different school from that of Kames or Hume,—their evangelical clergy; and so long as these were the leading and legislating, not the overborne and protesting church party of the country, the people had been preserved. The evangelistic element had proved a thorough corrective of the atheistic miasma. But in the age of Hume, the leading clergy of Scotland caught the infection. The salt lost its savour, and wherewithal were the masses to be salted?

"A strange and sudden change took place in the infidel literature of the
country. From the days of Hobbes down to the days of Hume, infidelity had been becoming more and more polished and polite. It partook of the general improvement in manners, and the growing taste and delicacy of literary composition. Hume himself, as he is one of the ablest, is also one of the least offensive and most gentlemanly of infidels. But how sudden the change! The infidel platform was at once let down, as if in judgment, to the level of the masses. Thomas Paine stood forth as the coarse, vulgar, vigorous infidel of the people;—they drank largely of the unrectified, intoxicating atheism with which he supplied them; and the polite pupils of Gibbon and Hume, startled into sobriety by the fierce and threatening gambols of these their new associates in unbelief, were content, in utter hypocrisy, to profess themselves believers, and to recognise, as a specific against the general madness, the very evangelism which they had hitherto hated and despised.

"The first French Revolution taught our upper classes its dreadful lesson, and for a time at least they did not forget it. Coarse as the infidelity of Paine was, it was delicacy itself compared with that of the lower French people. The part acted by Paine in France was illustrative of the fact. It was a comparatively creditable part;—he was an advocate of humanity in its Convention,—nay, he nearly lost his life from the opposition which he gave to the grosser outrages of the party dominant at the time. He was no admirer of the terrible excesses of the sans culottes. The cry, "An aristocrat! A la lanterne!" was no favourite with him. He had no sympathy with the cannibals who stuck human entrails on poles, and paraded them through the streets, or cut the heart of a titled victim into pieces, and wore the bits at their button-holes. And the British pupils and cotemporaries of Paine in this respect at least resembled himself. The original groundwork of their character as Britons was not to be altogether obliterated in one generation. But infidelity among the people has no such tendency to improve in polish and politeness as that which it manifested in the upper walks of society. The masses in Britain,—especially in Scotland,—have been sinking fearfully during the present century; and in proportion as their general condition has been waxing worse, their tastes have been deteriorating. There are a greater number of individuals in Glasgow in the present day, who attend no place of worship, than composed thirty years ago the entire population of the city. Among this numerous class, the rite of marriage, through the influence of practical Socialism, is fast passing into extinction, and almost universal concubinage prevails. Their only religion is a mean unintellectual infidelity, that arrives at its findings, not by any operation of mind, but simply through the blind force of the propensities. And it is to this class, sunk to the low level of the fiercer Atheists of the first French Revolution, that the man Patterson addresses himself in his writings, and for whom he retails his pernicious wares. Now, as in the days of Hobbes and Lord Herbert, do we find infidelity accommodating its character to the classes which it addresses. The staple of Patterson's shop was found to consist of obscenities the most broadly disgusting, and blasphemies the most audacious-
ly profane,—obscenities covered by no such veil of refinement as mere good taste, however divorced from the moral sense, might of itself demand,—and blasphemies that, without a shadow of intellectual ingenuity, audaciously defy the heavens and curse God.

"It did certainly seem a noticeable event that, at a great religious meeting, assembled in the capital of Scotland to sympathize with a victim of Papal persecution in a foreign land, the course of business should have been interrupted and eventually broken off by an outburst of open atheism. It was something new in this country,—an event without precedent; and we confess we were much struck with it in its character as such. When before, in Scotland, on any occasion, did a society of atheists come forward at a great public meeting, assembled for a religious object, and pertinaciously demand a hearing in defence of their atheism? The incident, we say, stands alone. Not long previous to the disruption,—at a time when Puseyism was playing some of its wilder pranks, and enunciating some of its more monstrous dogmas,—we chanced to meet in one of our walks with a venerable minister of the Scottish Church, for these many years past a devoted student of prophecy, and whose writings on the subject are known far beyond the limits of the British empire. In the course of conversation we referred to the strange absurdities, and no less strange assumptions, of Puseyism, as altogether extraordinary for the time. Perhaps not extraordinary for the time, was the reply. If this indeed be the time in which the unclean spirits like frogs are to come abroad, we should not be greatly surprised at their croaking. "It is but the croaking of the frogs." We were aware that the good and venerable author of the remark, in common with almost every judicious expounder of prophecy, deemed the present time that indicated in the Apocalypse by the sixth vial, when the waters of the Turkish Euphrates gradually dry up, and unclean spirits, like frogs, proceed "from the mouth of the dragon, and of the beast, and of the false prophet," to gather the world and its kings to the great and final battle. And for weeks after, his reply continued to ring in our ears,—"It is but the croaking of the frogs." We could not help reverting to it when the atheism of Edinburgh broke in upon the great religious meeting, gathered to sympathize with the persecuted Dr. Keliey, and interrupted its deliberations. Surely this, too, we said, is but the ominous croaking of the frogs. Miserable in themselves,—mere unclean frogs, toothless and stingless, and horrid but from the enveloping slime,—they are yet adequately performing their appointed work of judgment, in gathering their own formidable section to the coming battle. There are terrible instruments of vengeance in the country. If God avert not the omen, we may yet see human entrails paraded on poles through our streets, and slices of aristocratic hearts dangling at button-holes.

"There is both wisdom and humanity in the law through which the infamous Patterson has been consigned to prison;—humanity in behalf of the masses,—wisdom in the mode of protecting them; for there is in atheism none of that elasticity of positive belief, that, as it were, gathers strength from compression, and becomes more vigorous and formidable, the more authority
attempts to restrain it. Why then speak of this unquestionably legal style of dealing with gross and impudent infidelity, as but a kind of quackery after all,—as a prescription directed against a mere symptom, when the deeply seated disease in which the symptom originates is left untouched? Just because in present circumstances such is its character. The mass of infidelity which will demand such writers and such booksellers as Patterson, is not now to create among us; it exists already; it is every day increasing; and there is nothing done to lessen or put it down. On the contrary, those who struggled hardest to put it down by the only efficient means, are in the course of being put down themselves. There exists a large demand for the wares of Patterson; and that demand must and will be supplied. An end may be, by possibility, put to the open trade; but till the demand ceases there will be no end put to the smuggling.

THE PUSEYITE CONTROVERSY.

The following account is taken in part from the Edinburgh Witness.

"The Puseyite controversy has been extended to America, and amongst the Episcopalian Protestants of the United States; it is at this moment exciting an interest which is all but incredible, especially when the essential Popery of the system is taken into consideration. The circumstances which have given rise to this excitement are detailed at great length in a communication published in the London Times of the 15th instant, and signed 'A Genevese Traveller.' The following is the substance of the narrative referred to.

"It appears that a Mr.-Arthur Carey presented himself to the Bishop of New York (Onderdonk) on the 30th of June last for Ordination, and objections having been made to his admission to clerical orders, the following admissions on his part were not only proved, but acknowledged by the party accused.

1. "That he might possibly, in the event of rejection, attach himself to the Church of Rome, though not without pain and difficulty, while he could receive all the decrees of the Council of Trent, the damnatory clauses excepted.

2. "That no points of faith were involved in the controversy between the Protestant and Romish churches.

3. "That he was not sure whether the Romish doctrine of transubstantiation, as latterly taught, was not identical with the real presence maintained by the Episcopal church, and accordingly he was not prepared to oppose it on the ground of physical impossibility.

4. "That he did not object to the doctrine of purgatory, as defined by the Council of Trent; his belief being that souls after death grow in grace, and may be benefited by the prayers of the faithful.
5. "That it was doubtful whether the Anglican or Romish church were the more pure,—that in some respects the one had the advantage, and in different respects the other.

6. "That half communion was a mere affair of discipline, by no means essential to the validity of the sacramental ordinance.

7. "That although good may have resulted from it, the Reformation from Popery was an unjustifiable act.

8. "That he was not prepared to deny the inspiration of the Apocryphal books.

9. "That the Thirty-nine Articles were subscribed by no one except with mental reservations.

"If these propositions be not virtually Popery, we know not what is; and yet the result of the investigation has been, that the Bishop of New York, supported by six out of eight of his clergy, resolved to ordain Mr. Carey! Two of the Presbyters in attendance, viz. Messrs. Smith and Anthon, protested against the contemplated ordination, and immediately after rose from their seats and left the church. The doctrines put forward by Mr. Carey are strictly those of the celebrated Tract No. 90; but are these doctrines to be tolerated in any church professing the principles of the Reformation? A schism in the American church is consequently anticipated, as its really Protestant members seem determined to refuse submission to the introduction of Popery, under an assumed designation, and they would be traitors to the cause of truth did they not take measures for the liberation of their ecclesiastical character from a stigma so monstrous."

"The New York Episcopal Convention was held shortly after, when the case of Mr. Carey, and various other topics involving the interests of Protestantism, came before them. The following is an abstract of the proceedings of this body:

"The first business of the Convention was the annual charge of the Bishop, touching upon the joint authority of Scripture and tradition in matters of doctrine and practice; to the latter of which he assigned no limits as to time. He then adverted to the Reformation, which he regarded as a great event and for which we have abundant reason to be thankful, though by no means free from evils, which some might think so great as to counterbalance all its benefits. It went too far,—it did too much,—and in pronouncing Rome Antichrist, assumed a position towards that church which was not justifiable by Scripture. The residue of the charge was devoted mainly to the consideration of the Papal church. In the view of Bishop Onderdonk, this church, however corrupt, is not to be indiscriminately denounced, or treated as if it had not much sound doctrine yet remaining, mingled with the mass of its superstitions. We are to esteem it so far as it retains Catholic truth, and not reject a doctrine merely because it is held by the Papal communion. The great object of a churchman should be, to bring back the church to its sound, healthy, primitive state, as it existed before the corruptions of Rome had vitiated its purity.

"The next day, after some preliminary matters were disposed of, Bishop
Onderdonk read his annual address, which embraced a record of his ecclesiastical performances throughout the year. The encouraging aspect of things at West Point, under the culture of that servant of the church, who spends not a little of the time purchased by the people of the United States, in preaching transubstantiation and the kindred dogmas of Puseyism, was rejoicingly alluded to; as also the Theological Seminary in the city of New York, so full of Puseyism as to have excited the complaints of churchmen in all quarters. The chief labour of the address was, however, to explain the ordination of young Carey. On entering upon this exciting topic, the Bishop had every ear. He treated the matter very gingerly, vindicating himself in the most cautious way.

"He justified his proceeding to ordain Mr. Carey, after these gentlemen had entered their protest, on several grounds. First, granting that they had a right to protest at all, they did not do it in strict accordance with the Rubric, which rules that 'the people' shall have the right to offer objections to any proposed candidate, at the time of ordination, and the people only. The Bishop thought that the Presbyters, especially when clad in full canonicals, as they were, did not belong to 'the people.' They were therefore, precluded from all protest at that time, as they were supposed to be acquainted with the candidate, and to have made their objections, if they had any, before. The learned Bishop did not answer the question, which every looker-on naturally asks, what should the Presbyters do, if all their previous protests and opposition were disregarded, and treated with contempt as those of Dr. Smith and Anthon were? If they cannot protest at the time of ordination, and it does them no good to protest before,—their rights, so far from being enlarged by their political exaltation, are abridged; and a layman is much better off, as respects his rights as a churchman, than a clergyman.

"The Bishop asserted, that not only did those Presbyters err in the manner of protesting, but they had no right to protest at all, either before or at the time! By the very constitution of the church, prerogatives given to the different orders of the clergy are complete, inalienable, and independent. They involve no responsibility to each other in their peculiar spheres. The Bishop's business is to ordain; and in the discharge of it he is to act according to his own judgment, and on his own responsibility. If he errs he is impeachable; but while in possession of his full powers, he has a right to ordain a man against the united protest of all his Presbyters! This is a stretch of ecclesiastical despotism, for the exercise of which the Bishop will find himself several centuries too late.

"The publication of 'The Statement,' by Drs. Smith and Anthon, (a circular published by these gentlemen in vindication of their conduct) then came in for a severe rebuke. The unholy, unchurchlike, inconvenient turbulent act of appealing to the public, in a matter which ought to have been shut up in the church, the awkward position in which it places the peaceful, united one church,—the controversy which it awakened in religious and secular circles, and, above all, he might have added, the deep and annoying rebuke which that public, so appealed to has administered to his attempt to
unprotestantise the Episcopal church—these are among the mischievous results of that publication. The public is not a tribunal to which the church is amenable! a position more easily taken than maintained. The remainder of the address being a calendar of Diocesan exploits, was of no interest, except a complaint of his inadequate salary, which was too small to allow him to reside in town.

"The first trial of strength between the two parties, was in the election of committees of the several societies and agencies belonging to the church, which was done by ballot. The result was a pretty decided majority in favour of the Puseyites: not one of the other party have been elected, even for courtesy’s sake. Drs. Smith and Anthon headed one ticket, the advisers of Mr. Carey the other. Of the 117 clergymen present, ninety-two voted the Puseyite ticket, and thus expressed themselves favourable to the conduct of the Bishop in ordaining Mr. Carey, and in condemnation of Drs. Smith and Anthon. The vote of the laity was almost universally the other way."

We have not room to detail at any length the proceedings in Convention which proved very stormy. One of the leading lay members after much effort, in which he was warmly opposed by Bishop Onderdonk, who presided, succeeded in introducing the following resolutions.

"First, That inasmuch as the Bishop had given a construction to the Rubric different from that which was put upon it by many of the Presbyters and the laity, he moved that the delegates to the General Convention be instructed to bring the question before that body, with a request that they would pass a canon explanatory of the Rubric referred to. And secondly, that in consequence of the serious and lamentable disagreement between the parties at the private examination of Mr. Carey, the same delegates be instructed to ask the General Convention to pass a canon, requiring all such examinations in future to be taken in writing—the parties calling for it having a right to be present and take part in the examination."

These resolutions were proposed by Judge Oakley, and supported with great power, clearness and effect, by John Dun, Esq., they were opposed by David B. Ogden, Esq., and others. John Anthon, Esq., a brother of Dr. A., was among those who supported the resolutions. He severely rebuked the Puseyites, stating that the Clergymen who had opposed the ordination of Mr. Carey had acted under advice, and that in his opinion the ordination was a farce.

This brought up a Puseyite clergyman, Dr. Wainwright, who spoke under extreme excitement, if not utter loss of temper. Mr. Anthon replied, and hurled back the abuse which he had lavishly distributed, in a very spirited manner; exclaiming with a look a warrantable surprise,

"Tantæra ira in cælestibus animis?"

Of which his interpretation would be, can such anger dwell in reverend minds?

The question on adopting the resolutions was then put by orders. Of the clergy ninety-seven voted in the negative, and eighteen in the affirmative. Of the laity forty laymen, seven in the negative, and thirty-seven in the affir-
mative. So the Puseyites carried the day by a large majority, and shut out all appeal to the General Convention, where they would no doubt have shared a very different fate.

The following reference to the above mentioned events is from a New York Newspaper.

"We have abstained from noticing the recent difficulty in our church in the hope that it would be unnecessary, and the belief that the advocates of Romanism were so few in number, that the people would compel them to recant their errors or leave the church. But when we see it announced that Bishop Doane, of New Jersey, has issued a manifesto, declaring his "unwavering confidence in Doctor Pusey's faithfulness to the standards of his church, and his integrity as a Catholic churchman;" when we perceive the churchmen of this city boldly sustaining and defending the creed put forth by Mr. Carey; when we find Messrs. Berriem, McVikar, Seabury, Price, Higbee and Haight, willing to admit to Holy Orders in our church one who declares his full faith in the creed of Pius IV.; and when our own Bishop assumes the responsibility of ordaining one, who in his presence and under his own signature, deliberately avows the belief, that the reformation from Rome was an unjustifiable act, we cannot but feel that a separation of these distinguished men and their followers from the great body of the church, has become inevitable.

"So far as Bishop Doane's manifesto is concerned, it will be without effect where he is known. He is a very good, but a very weak man; and his late visit to England and the attentions he received there, have turned his head. His view of Oxford with its thousand priests and high church government, and his vision of Romish supremacy, have translated and distracted his mind to such an extent, that those who knew him before his departure for England can scarce discover in him now any of the peculiar traits by which he was heretofore known. His sincerity is unquestioned by all; but his error consists in imagining that he lives in the fifteenth instead of the nineteenth century.

"Not so, however, with our own Bishop. He is a strong minded, clear headed man; and the people of his Diocese will hold him to a strict accountability for his acts. Mr. Carey virtually declared himself a Roman Catholic in sentiment and belief—one, who if refused orders in our church, would probably go into the Church of Rome; who believed the great reformation an unjustifiable act, a believer in Purgatory, and in prayers and masses for the dead; one who saw no difference in points of faith between the Romish and the Protestant Episcopal Church; a believer in transubstantiation; an advocate for prayers to the saints; a supporter of the decrees of the Council of Trent; and one who declares his faith in the creed of Pius IV. yet, notwithstanding all this, he admitted him by virtue of his prerogative of Bishop, to the holy rite of ordination! That he had a right so to do, there can be no doubt, but that his doing it was a great abuse of his prerogative, and very clearly proves that he holds to the same Romish doctrines as Mr. Carey, is equally apparent."
"Now, far be it from us to question the faith of Mr. Carey or the Bishop. They have a perfect right to adopt the faith and the practices of Rome, and it is their duty to do so if their consciences tell them that she is right. And the same remark is applicable to the distinguished priests who sustain the Bishop and Mr. Carey in this matter. But the question for the Protestant Episcopalians of this Diocese to determine is, whether we will be governed by one calling himself an Episcopal Bishop, but who by his decisions and acts, subscribes to all the tenets of the Romish Church, and admits to holy orders among us, one who solemnly declares the reformation from Rome an unjustifiable act? The same question is to be decided by the congregations of the Reverend gentlemen who sustain the Bishop; and we cannot doubt but they will decide wisely, that no one but a Protestant priest is qualified to preach and administer the sacraments to a Protestant people. How this question is to be brought to an issue, and when and where we are not prepared to say; but we do say in the fullest conviction of its truth and importance, that if this question be not brought to a solemn issue soon, and if it be not decided by the people of our church in favour of the Protestant religion and against Rome, Bishop Onderdonk, Mr. Carey and his supporters, the Protestant Episcopal Church in the United States must, and should materially suffer in the estimation of Protestant Christians throughout the land. As yet, thank God, Puseyism or Romanism, so far as is known is confined exclusively to three Bishops and a few of the clergy. The laity as yet, are to a man, Protestants; and now, while this is still the case—now, when the poison has not as yet found its way among the people—now we say, is the time for every Protestant Episcopalian in the Diocese, to separate themselves from those who have repudiated the religion which they are solemnly pledged to sustain. There are those among us who honestly and conscientiously preach forbearance, and endeavour to hush up this matter. The good of the church, as they think, demands such a course. But this we deny. The poison as yet is confined to Bishops and Priests. They, and they only, are to be benefited by a return to the bosom of the church of Rome; and now while the people are uncontaminated, and neither the Bishop nor Priest has made a convert among them—now is the time to lop off this dangerous excrescence and restore the Protestant and Episcopal Church to its purity."

A religious Newspaper in Philadelphia, the Episcopal Recorder, contains the following judicious remarks on the controversy.

"We cannot refrain from saying, that neither the cause of 'truth,' nor 'peace,' is likely to be promoted by the introduction, into our American church, of the novelties of doctrine and of church decorations imported from Oxford. Alas! we often look back to the days of our early ministry, and sigh to witness the change that has, in many respects, come over our Zion. There were questions then that divided in sentiment, the members of our communion—as we suppose there will continue to be, as long as we remain in this sinful state—as long as so much frailty, error, and imperfection,
clinging to the best and holiest of men. But then our body presented a far more united and compact phalanx than at present. We were then far more disposed to agree to disagree on certain points, and 'as far as we had attained, to walk by the same rule, to mind the same thing.' But, alas! since this Tractarian avalanche has fallen upon us, our ranks seem sadly broken and mutilated, and we know not whereunto this matter will grow. One thing we clearly see, that it is the path of duty to stand boldly forth in defence of Christian verity, and to oppose, with all our might, anti-Christian error, in whatever places, or by whatever person it is exhibited—and in thus defending the truth, we feel that we shall in no respect act inconsistently with true Christian humility and Christian love."

FREE CHURCH GENERAL ASSEMBLY'S SCHOOL, MADRAS.

The Public Examination of this efficient Educational Establishment took place on the evening of the 9th instant, A. F. Bruce, Esq., presiding. The audience was large, and it was pleasing to notice many respectable young Natives among those assembled, of whom not a few were formerly members of the school. The accounts of the proceedings on the occasion, already given in the local newspapers, have been so full, that we need do little more than express our gratification at the attainments exhibited by such of the pupils as had opportunity of showing what they had learned. There were three classes in the Native languages—Tamil, Telugu and Hindustani,—which were briefly examined in some portion of Scripture History, and appeared well for their standing. These form a department of the Establishment lately added, to prepare the lads by a proper training in the Scriptures in their own languages, to enter more profitably upon the study of English. This is an important step; not only as regards the Scripture knowledge thus conveyed, but in its bearings on the Institution.

The danger in teaching English only, is, that the pupils, though they may have some knowledge of their Native tongue, and a general idea of the meaning of what they learn in English, will not so thoroughly master either language as to be able to think clearly on religious subjects—much less to translatel freely from one language to the other, and to communicate forcibly to their countrymen even what they have really learned.

The number of pupils present from the parent and branch schools, including the vernacular department, was stated to be above 590—and the whole number under instruction, including the branch schools at Conjeeveram and Chingleput, to be not less than 800. The lower English classes were examined in divisions, principally in Genesis and Luke. The system of mutual interrogation, so efficiently adopted in the school, which has always been a model in that respect, had evidently been well followed, even in these classes. The answers of some very little boys were highly
pleasing. The first division of the Triplicane school did great credit to the teacher, Mr. Whitely. The questioning between two small boys, one a Brahmin, and the other an Arabian, was delightful.

When the monitorial class was called up, the Rev. Mr. Anderson made some appropriate and feeling remarks on the shocks which the school had sustained, especially in the withdrawal of the majority of the pupils after the first baptisms, and now recently by the rending in twain of the church which had supported it. He was thankful for the aid rendered by local friends at this crisis, and more thankful for their sympathy and affection. He mentioned that of five who had been baptized in the school, two had gone back to idolatry, but they were not happy. The other three were holding on their way. They were attending, while daily teaching the Scriptures, to the study of Greek and Hebrew, to some extent, and had pursued a course of reading in some of the best writers on practical Christianity. Their desire was to be qualified to preach the Gospel.

The monitorial class was examined in a very satisfactory manner by one of the converts, in a chapter of Romans, and a long conversation was held between another convert and a Mohammedan, in which the latter was hard pressed, not only from having the worst side of the argument, but from being less conversant in English. He endeavoured to make out that the doctrine of substitution in punishment, or punishing one for the sins of another, must be unjust, and that each one ought to be punished for his sins and rewarded for his good deeds.

The Mathematical class was not very fully examined, nor were any of the classes questioned on General History, Geography, Arithmetic or Grammar; it being probably thought that the limited time would be more profitably spent, in showing the progress made in Scripture knowledge, which it is the great business of the school to teach. It was stated in regard to Geometry by the Rev. Mr. Johnston, that some few of the youths had studied, we believe, the whole of Euclid. The lower class was prepared in the first four books, and the little Arabian boy, in this class, went through with rather a difficult problem involving many others.

There were portions of well written essays, in the form of letters, read by the three Christian Converts—prizes distributed, in which the two leading assistant teachers, Mr. Whitely and Mr. Hulten, very deservedly shared, and a congratulatory address from the worthy Chairman; which with a benediction from the Rev. Mr. Braidwood, M. A., closed the interesting proceedings of the evening. May the Institution continue to prosper, as it well deserves to do.

In looking at the workings of mind and thought in these and other Native youths, in different Institutions, and the really striking progress of many in almost all the branches of learning, where not only memory—in which they excel—is exercised, but fixed thought, as in the Mathematics, we cannot but ask what becomes of all the youths that are educated in English
and the elements at least of European science? Where are the hundreds, and in all India the thousands, who within the last twenty-five years have received what may be called a liberal education; and as to many a thorough Christian education? With very few exceptions we hear nothing of them after they leave school. There is apparently no further progress. No master minds are produced among them to bless their countrymen, and what is the cause? Is their education conducted on wrong principles? This certainly cannot be said of all; they are taught to think, and to think and reason on the most important subjects. Why do they not? Why do they as a body sink down again into the mass of the unthinking—unreforming—stationary—apathetic inhabitants of this land? Is it want of motive to exertion? Surely there are motives if they will feel them. Is it climate? but Europeans use their minds to good effect in this climate. Is it then this heathen atmosphere—early bad habits—later pernicious indulgences—and in a word the continued influence (from without at least) even upon those who have embraced Christianity, of this all degrading Hindu idolatry? We should rejoice to see the subject examined by some Christian philosopher, and remedies suggested.

ANNIVERSARIES.

Wesleyan Missionary Society.—The Twenty-fourth Anniversary Meeting of this Society was held at their Chapel in Town, on the evening of Tuesday the 16th January, when a full assembly had the pleasure of listening to an encouraging Report of the last year’s proceedings, and to several appropriate and animating speeches.

The chair was well filled by the Rev. J. Roberts, the superintending minister of the district; who, among other things, stated that he had when in England become acquainted with a pious old Tamulian, in easy circumstances, who was a Native of Madras, and had gone to England in the capacity of a servant. He had sent a large Bible in 1818 to Madras, in testimony of his remembrance of his native place.

The Report was read by the Rev. R. D. Griffith, and the adoption of it moved by the Rev. W. Porter, and seconded by the Rev. P. Batchelor; who both made very stirring speeches, urging the hearers to more sympathy with the perishing heathen.

The second resolution was moved by the Rev. A. Leitch, seconded by the Rev. R. K. Hamilton, and supported by the Rev. T. Cryer, who severally delivered appropriate and able addresses, bearing on the object of the resolution—the necessity of divine influence for any success in the missionary work.

Mr. Cryer spoke of the missionary work as in the language of the resolution, an enterprise; and by a variety of facts from the history of earlier and later missions, showed that it was often a perilous and always should be a self-denying enterprise. But it was not hopeless. A gentleman had said to a missionary in conversation, “it is utterly useless to attempt to convert the Hindus;
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the thing is impossible.” The missionary replied, “with man it is impossible, but with God all things are possible.” “Oh,” said the gentleman, “if you bring God into the question that is another thing.” Mr. C. added, yes, and we do bring God into the question, Father, Son and Holy Ghost.

The third resolution was moved by the Rev. M. Winslow, and seconded by the Rev. E. J. Hardey. It related to the origin and progress of the Wesleyan Missionary Society, of which Mr. W. gave a short account, including the operations of the connexion in North America and in the West Indies, with the present condition of the former in the United States, where there are by the last statement, 906,363 members of Society, and 10,971 preachers. He also mentioned that the Wesleyan Missionary Society reckons, in different parts of the world, 277 principal mission stations and 95,198 church members.

As one instance of their success, Mr. W. alluded to the Veddahs of Ceylon, visited by the chairman in 1823, who was then told by some of them, “we sleep on the tops of the trees—our wives and children sleep on the tops of the trees—we eat roots and fruits, &c.,” but many of these wild men, for such is the meaning of Veddah, are now brought under Christian instruction—two villages of 65 families have been settled by them, two schools formed among them, and more than 90 baptized.

The remaining resolution was moved by the Rev. S. Hardey, and seconded by the Rev. R. D. Griffith, without remark. The meeting was conducted throughout in a good spirit, and the impression upon the audience evidently was that they were called to contemplate the Lord’s work, and not the doings of man.

LONDON MISSIONARY SOCIETY—MADRAS AUXILIARY.

The Anniversary of this Society was held in Davidson Street Chapel on the evening of the 22d ultimo—A. F. Bruce, Esq. in the chair.

After singing, and prayer by the Rev. F. D. W. Ward, of the American Mission, the chairman opened the business of the meeting by alluding very feelingly to the loss which the Society, and the cause of Missions, has sustained in the removal by death of the Rev. John Smith; and with much pathos also to the state of things in Scotland, where the church of his fathers was rent in twain. The respected chairman expressed his opinion that it is a time when every true Christian should choose his side, and contend, but only with all spiritual weapons, for the great principles at stake in the controversy.

After the reading of interesting though brief and detached portions of the report—which will be printed entire—by the Rev. W. Porter, its adoption was moved by the Rev. M. Winslow, of the American Mission, who expressed his hope that it would be read as well as printed, which he feared was not common; and his wish, that, in this reporting age, more would attend the public meetings to hear them read. Mr. W. adverted with satisfaction to the notice in the Report of efforts made by the Native Christians in Madras connected with the society to help themselves, as was evident in a collection raised among them to assist in supporting their
Native Assistant Pastor, a small sum towards the education of their children, and the purchasing at low prices of the Tamil Scriptures and other books. He was also much gratified to know that they were in the habit of observing the *monthly union for prayer*, so extensively observed throughout the Christian world; and which he could wish were better observed by all Christians in Madras.

Mr. W. said, the resolution referred to the duty of submission under the mysterious chastisement of God in the removal of the beloved Missionary who had presided at the last Anniversary. The Lord was indeed calling upon his people to "enter into their chambers and shut their doors," but he was also calling upon them to put on their armour; for the battle with error, corruptions, and even infidelity, must again be fought. Nor should they despond if some, if many soldiers fell in the breach. One after another had, with his bones at least, taken possession of the land for Christ; and the beloved brother now lamented had with others taken possession of the sea, whose "abundance" is also to be given to the Lord. We cannot mourn for him, but for the perishing Natives for whom he laboured; and for whom he had just prepared a Tract addressed to the poor. Mr. W. expressed his conviction that the frequent deaths and removals of missionaries, in which the Society with which he was connected, had recently largely shared—no less than four, two missionaries, and two wives of missionaries, having been cut down within a few days, and three families removed by sickness from the field within a few months—were only for the trial of our faith, as was the case in the death of some, and removal for a time of all the missionaries of this society in its early enterprises in the South Seas, which were afterwards so abundantly blessed; and that the *missionary ark is safe*, upheld by Almighty power.

The Rev. T. Cryer, of the Wesleyan connexion, in seconding the resolution, alluded most touchingly to the trials of missionaries, from which his own heart with others was bleeding, and also to their consolations and hopes. He spoke of Paul’s sufferings, and the crown of glory he has worn for more than 1800 years; and was convinced that the beloved brother whose loss we were called upon to lament, had entered into the same joy and was wearing a similar crown. Such a prospect before a missionary was enough to make him "glory in tribulation also."

Mr. C. was rejoiced to find evidence that, in the assembly then present, as also in a similar one the last week, there was evidence of deep solemnity and of the presence of the Holy Spirit. His remarks were fervent and earnest, but we cannot give a proper outline even of the principal.

The next resolution alluded to the contest to be maintained with error, and especially with what is called *Tractarianism*, was moved by the Rev. R. Johnston, of the Free Church Mission, and seconded by the Rev. S. Hardey.

The latter made no remarks, as the evening was passing. Mr. Johnston spoke at length, and with great earnestness of the importance of contending against all corruptions—of being established in our principles,
founded on the pure word of God,—and of the connexion between the purity of the church at home and purity and success of Missions abroad. He particularly adverted to the controversy in Scotland, and to the progress and nature of Tractarianism, and its lamentable fruits in this land.

The third resolution was moved by the Rev. E. Lewis, and seconded by the Rev. J. Lechler. Mr. Lewis said that as his brother Lechler could make some statements as to the work at his station bearing on the resolution, and as it was late, he should give place to him, and make no remarks.

Mr. Lechler gave a very interesting and encouraging account of his station at Salem, in which district are a million of souls nearly all enemies to the Gospel. He showed by facts that what is often asserted, of the Native Christians being little better than the heathen, was not true of those at that station. They had shown themselves ready to good works. They observed the monthly prayer meeting; had contributed to the Bible and Tract Societies largely for their means, and had established an association for this purpose. They had given something also to the fund for the Rev. J. Smith's family—and formed a Philanthropic Society—raising with some little help 200 rupees—to redeem some of their countrymen held in bondage, and give them the means of maintaining themselves. They were also attentive to the reading of the word, and the other means of grace. One man who could not read, had become earnest in inviting sinners to repentance. Another who had been a guru, and had received much honour, and emolument also, from his countrymen, had become a teacher of Christianity. Even the children in the boarding school had contributed Rupees 50 to benevolent purposes, and principally by denying themselves one meal a week, and by labouring with their hands. The mission has 800 children in the day schools and 225 others—including 40 communicants and 55 children in the boarding school—under Christian instruction. Mr. L.'s address was replete with facts of an important kind, and tending to show that missionaries do not labour in vain.

The remaining resolution, appointing officers, was moved by the Rev. J. Braithwood, of the Free Church Mission, and seconded by the Rev. W. Porter. The former only made a single, but impressive remark, on the importance of the meeting—especially the members of the congregation—sustaining the Committee by their sympathy and prayers. The meeting which was rather long, but generally interesting, was concluded by singing, and the benediction.
BAPTISMS AT MANGALORE.

We are happy to learn that our German brethren, as the early fruits of their English school at Mangalore, have lately baptized three respectable young Natives—one of them a Brahmin of high connections and superior attainments. His baptism was violently opposed by his relations, who after he had taken refuge at the missionary's house, surrounded it and endeavoured to remove him by force; but were prevented by the prompt interference of the authorities. Some of them tried to excite the Moormen to join them in creating a disturbance, by throwing a pig into one of their mosques or tanks, and charging it to the Christians. The young man, however, remained firm in the midst of the excitement, which, after he was baptized, gradually subsided. We understand there are several other youths whose case is hopeful, though the school has been established but a short time.

BAPTISM OF A HINDUSTANI MUNSHI.

From the Oriental Christian Spectator, we learn that a Mohammedan Munshi, about 30 years of age, was baptized on the 11th October, at Porbandar, in Katiawar. He is said to be a man of learning, talent, and excellent address; and has suffered persecution for Christ's sake. A missionary in speaking of his appearance at his examination before baptism, says, “on the matter of Christian doctrine, the reasons why he abandoned Mohammedanism, and received the Gospel, his answers were so decided, distinct and unhesitating, that all who heard were deeply impressed with the belief that the work was the work of God, and deceit impossible. I can scarcely imagine even apostolic days—if we exclude the idea of miraculous powers—capable of affording a more truly affecting yet really simple scene.”

A BOY SENT BACK TO HEATHENISM.—It appears from the public Journals that a sharp intelligent boy of 12 years of age, who had been in the General Assembly's School at Bombay about two years, and wished to remain under the care of the Missionaries with an older brother a teacher in the school—who embraced Christianity in September last—has been obliged to return to his heathen friends against his will, by a decision of the Supreme Court. After he was first detained at home, he went to the school with his brother, and there remained of his own accord; but was brought before the Court, by a Habeas Corpus; and the Court decided that he must at that age be subject to his father. His friends so called—who are in this case his worst enemies—will probably take good care that he is not again brought under Christian influence.

The following extract refers to this decision.—“We mentioned in a former number of the Dnyanodaya, that the younger brother of Narayan Sheshadree had gone with him to the house of the missionary to reside, and that he was desirous of embracing Christianity. His father recently presented a petition to the Supreme Court respecting him, and it was decided that the boy should be given up to his father. The Brahmins are very much rejoiced at this, and say that the Court has this time administered justice impartially. But one great doubt has risen in their minds, whether they shall purify the boy and receive him back into caste, now that he has become defiled by intercourse with foreigners. If they do not receive him back, they fear that the
Hindu religion will suffer double injury. The opinion of the Dnyansindhoo is that it is best to give him purification by penance and receive him. We would ask one question, If the boy is unwilling, will the Brahmins force him to perform penance?—Dnyanodaya, for November.

THE SERAMPOR COLLEGE.

We understand that the Baptist Missionary Society, anxious to carry out the design of the college at Serampore, as far as the training up of young men for usefulness in the church of Christ is concerned, have resolved to send out, as soon as possible, a professor for that Institution. The effort is to be an experiment for a limited period.—Calcutta Christian Advocate.

The following is from a Native Newspaper published at Calcutta.

CONVERSION OF A STUDENT OF THE SANSCRIT COLLEGE.

The Natives of this country supposed that when their children came under the influence of an English education, they became Christians, and that an English education was the fundamental cause of Hindu youths forsaking their religion. A student of the Sanscrit College has now embraced Christianity, and has shown that the supposition of the Hindus was false; and that the mere coming in contact with those who know English inclines their minds to Christianity. In proof of this, a Brahmin youth, named Biprochurn, who was a student of the Sanscrit College, and never saw a letter of English, through conversation with those who had studied it, was led to embrace Christianity in the Mirzapore Church. We hear that his relatives have made many attempts to get him away, but he has once seen the light, and will not enter into darkness again. However that may be, the influence of Christianity has penetrated into the Sanscrit College. Let the Pundits of the institution beware.—Bhaskur.

ATTEMPT OF THE BRAHMINS IN BOMBAY TO RETARD THE SPREAD OF TRUTH.

Since the recent baptism of Narayan, a pupil connected with the General Assembly's Institution, discussions connected with it have been keenly carried on in the Native papers. The Dnyaua-Sindhu, which is the organ of the high Brahminical party, has been especially violent. But in addition to this, the whole matter of conversion and the spread of Christianity has been reviewed in a grand assembly of the Brahminical inhabitants of Bombay convened at one of the chief temples. The following extract from the Frabhakur of 24th September, contains their own statement of the result of their deliberations and determinations.

"On the 14th day of September, 1843, all the Brahmin inhabitants of Bombay met together and passed the following resolutions:—

"Whereas, Christian Missionaries, otherwise called Padris, having come into this country to make known their religion, distribute Christian books, and preach in various ways, to induce the people to embrace their religion, and for this purpose have also established numerous schools; and whereas the children of Hindus attend these schools for instruction, and being ignorant of their own religion, and hearing the missionaries constantly abusing the Hindu religion and praising Christianity, some of them have lost their reason, and forsaking their own good religion, founded on the Vedas, have become Christians; and whereas, should the same course continue to be pursued, others will be con-
ABOLISHMENT OF PRIVATE LOTTERIES.

We are glad to learn that an Act has passed the Legislative Council prohibiting all Lotteries not authorized by Government. We rejoice in this, because we hope it is the beginning of an end of all lotteries.

We recollect the captain of a ship, who on commencing a voyage, gave the strictest orders, under a penalty, that there should be no swearing on board, but by himself; and though he did not begin with a spirit of self-reformation, he was soon ashamed to be found disobeying his own orders. We hope it may be so with the Government of India.

The preamble of the Act states, "that great mischief has been found to result from lotteries," and it is enacted that, "all lotteries not authorized by Government shall from and after the 31st day of March, 1844, be deemed, and are hereby declared common and public nuisances, and against the law." It is something for the Government to avow thus much, and it will be more for them to be consistent. Has "mischief been found to result from lotteries," and will it all be remov-
ed by allowing only those authorized by Government—only their own? Are they “public nuisances,” and is it merely and only because they are so declared? We admit the greater evil of private lotteries—but if adventuring in a lottery is gambling—if every lottery is essentially a gambling concern—if lotteries have been prohibited in the mother country, as immoral, and opposed to Christianity—if all experience has proved them in the best state of society the fruitful source of crime, and as impolitic as they are unchristian, why will a Christian Government, in a heathen land, itself tempt (though it may not allow others to do so) its half enlightened, as well as better informed subjects, to break the commandment of God, which says, “Thou shalt not covet.”

There can be no question that all appeals to chance, or the heathen goddess Fortune, are inconsistent in one who believes in an over-ruling Providence. “The lot is cast into the lap, but the whole disposing thereof is of the Lord.” When an appeal can be made to Him, in a right state of mind, and with a sincere prayer to know and do his will, a lot may be cast; but in other cases, even with the best intentions, it savours of impiety. What then, when it is done professedly with the hope of profiting by the loss of others? If the parties conducting the lottery may and must gain, those who gamble in it may, and as a body must lose. They must lose money, or there would be no profit to the projectors of the lottery. But they lose more—they lose time, they waste precious thought, and sacrifice temper and a good conscience. No one can pretend that any game of chance—for these are to be distinguished from trials of skill—is even harmless, when viewed in its moral influences. A lottery is a great game of chance, in which God cannot be properly acknowledged. Churches may be built, as they have been, by lotteries—it may be proposed, as we regret to say it has been in Madras, and seconded too, to construct a pier in the Madras surf, by aid of a lottery. Government, which ought to be supported, may seek for aid to its revenues by lotteries; but the end will not sanctify the means. Indeed as to Government revenues, the end will be defeated by thus drying up the sources of revenue.

The great argument is, however, in the immutable distinctions of right and wrong, which no human authority can alter. Government may authorize lotteries, may license gambling houses, and tippling houses, and other houses not to be named, and all “for a consideration”—and they may commission privateers in a time of war, to attack and destroy the defenceless upon the ocean—and send, under their broad seal, their captains and armies into unoffending as well as into hostile countries, but all these and “many such like things which they do,” however allowed by the law of nations, and approved of in the courts of earth (as is the murderous duel in a court of honour) will meet a very different adjudication in the High Court of Heaven. The broad seal of no Government can cover the broader brand of the King of kings, upon all that is against his universal law, “whatsoever ye would that men should do unto you, do ye even so to them.”

M.
NEW MISSIONARY SHIP.—The Directors of the London Missionary Society have just published an urgent appeal for a new missionary ship for the South Pacific. After an absence of five years, the _Camden_ has returned to England; and it cannot excite surprise, that in consequence of long and perilous voyages during the whole of that period, she should require very considerable and expensive repairs. At the time the vessel was purchased, she was deemed adequate to the wants of the mission; but the number of European Missionaries having since been increased from twenty-two to forty-three, and the spheres of their labour greatly extended, she is now found too small to accomplish all the important and indispensable objects involved.

FREE PROTESTING CHURCH.—The following is an extract from a letter received by the last Mail regarding the proceedings of the Free Church in Scotland:

"The second General Assembly of the Free Protesting Church was held at Glasgow last week; the remark made by a person who was present at both the first and second meeting was, that the character of the first was great enthusiasm and excitement, but of the second that of calm resolute men, bent on going forward in their work. The adherence of the Missionaries in Calcutta was received a few days before the sitting of the Assembly, that by the Madras Missionaries a few days after, so that all the Missionaries in the three Presidencies as well as the Jewish Missionaries have joined us without a single exception. Dr. Wilson of Bombay is now in Scotland, and was present at the Assembly. Dr. Malan from Geneva was also there, he was prevented from attending the first Assembly, but was present at the last. He made an excellent speech, it was more an exhortation to the Ministers to be faithful, humble, and to take courage; he then turned to the people, and told them not to flatter their pastors, but more to pray for them. He sat down amidst great applause. The Moderator, (I use the language of an eye and ear witness,) Dr. Brown, of Glasgow, then addressed him; the address was delivered in a very earnest and solemn tone, and excited deep interest, particularly towards the close; and at its conclusion Dr. Malan, who was at the further end of the platform, made his way to the Moderator with feelings which was impossible for him to conceal, and grasped his hand—the audience was much affected. It was indeed a most touching scene, to see two servants of Christ who had grown grey in His service, extending to each other the hand of Christian fellowship._Calcutta Christian Advocate._

ECCELESTICAL MOVEMENTS.

_The Rev. F. Balett_ has left Madras to seek a station among the Telugus at the North.

_The Rev. W. Coles and wife, and the Rev. Mr. Schwartz_, arrived December 25th, on the Mary Ann; the former of the London Missionary Society, has proceeded to Mysore; and the latter to Tranquebar, being met here by the _Rev. Mr. Oaks_ of that station.

_The Wesleyan Missionaries have just held their Annual District Meeting at Madras, when the Rev. Mr. Batchelor, from Negapatam, the Rev. Mr. Cryer,_ No. 9.
from Manargoody, and the Rev. J. S. Hardey, from Bangalore, were present, besides the ministers residing in Madras.

Arrived on the 21st instant, by the Duke of Argyll, the Rev. Messrs. Gortick, Pinkney, and Little, of the Wesleyan connexion. Mr. Gortick proceeds, we understand to Goobee in the Mysore country, Mr. Pinkney to Negapatam, and Mr. Little to Manargoody.

The District Committee of the London Missionary Society are holding a meeting at Madras. Besides the Missionaries stationed here, there are present or expected, the Rev. W. B. Addis from Coimbatore, Rev. J. Sewell from Bangalore, Rev. J. Lechler from Salem, and Rev. E. Porter from Vizagapatam.

The Rev. L. Spaulding and wife have left Jaffna for Colombo on their return to America, for a season, on account of Mrs. Spaulding's ill health. They came to India in 1819, and from that time—with no interval of retirement—have been laboriously and successfully employed in the native work at Jaffna. Their absence will be sensibly felt by the mission with which they are connected.

Obituary.

DEATH OF THE REV. SAMUEL DYER.

It is with feelings of deep regret that we have this week to record the death of the Rev. Samuel Dyer, missionary to the Chinese at Singapore. This melancholy event took place at Macao on the 24th of last month. Mr. Dyer had gone with other missionaries of the London Missionary Society to hold a conference at Hongkong in regard to the openings in China. Towards the close of his residence there, the seeds of fever had been introduced into his system; but the disease did not discover itself until after his arrival at Canton. By the assiduous attentions of Drs. Parker and Majoribanks, the fever was reduced; but it left him very weak, and it was only slowly and partially that he regained strength. The only step which appeared as likely to benefit him was to commence his voyage to Singapore. The ship Charlotte, in which he was passenger, touched on its way at Hongkong and Macao, and during that time he regained some degree of vigour; but while detained in Macao roads he had an alarming relapse. He was immediately carried on shore, but though medical assistance was promptly procured and assiduously rendered him, his remaining strength rapidly declined; and on Tuesday morning, the 24th ultimo, his sainted spirit gently took its flight to the bosom of the Saviour he loved. While anticipating speedy dissolution, Mr. Dyer expressed himself delighted with the prospect of being speedily, through sovereign grace, admitted into the presence of his Redeemer, and enjoying, as a saved sinner, the ineffable blessedness of heaven. His funeral took place on the evening of the same day, and now his remains rest in immediate proximity to those of Dr. Morrison and his recently departed son, awaiting together with them the arrival of the joyful morning of the resurrection.

Mr. Dyer was well known as a most amiable, humble, and devoted Christian, and most laborious and zealous missionary. He left England and.
came to the Straits in the year 1827, and during the 16 years which have elapsed since, (with the exception of the time occupied by a short visit to England)—first at Pinang, then at Malacca, and last of all at Singapore, he exerted himself for the furtherance of the Gospel among the Chinese inhabitants of the three settlements. Not contented with the usual course of missionary effort, he applied himself to the compilation of vocabularies of the Chinese language, to the illustration, in various ways, of difficult points in that language,—but principally to the construction of punches and matrices for the casting of two fonts of Chinese Type, a large and a smaller. It was to this last important object that he devoted himself with peculiar energy and success. A great proportion of those Chinese characters which are most usually met with in the classics, and other generally read works, have been cast from punches and matrices prepared by Mr. Dyer; and fonts of this larger size of Type have been sent to various mission stations, and have been universally admitted to be the most correct, and to be the most adapted to Chinese taste of any that have ever been prepared. During the last 18 months constant additions have been made to these, and a new font of a smaller size commenced and vigorously proceeded with, and the appearance of these is equally beautiful with the large. He had accumulated a great mass of experience in regard to this department, in the acquirement of which he showed no small ingenuity, and devoted much manual labour. In carrying on these efforts he was greatly assisted by pecuniary contributions from those who took an interest in the work: but he also contributed largely himself out of his own private funds. When in addition to this it is mentioned that he had constantly the superintendence of a pretty extensive printing and binding establishment, and also of a foundry, in which fonts of Siamese, Malay, and English, as well as of Chinese Types were cast; it will be readily admitted that his life was far from being either an idle or a useless one. These operations were conducted with the greatest regularity and order: and multifarious as they were, they did not hinder him from engaging in direct missionary labours: and his very accurate knowledge of the colloquial dialect which prevails most in the Straits, (the Hok-kien, or Fuh-kien,) enabled him to communicate to the heathen mind those truths of the Gospel on which he placed his own hopes of salvation. His loss will be severely felt, not only by the mission here, and by the society with which he was connected, but by the Christian public at large; especially when we take into account the wide field now opening to the efforts of the Protestant Church in the mighty Empire of China.—Communicated.—Free Press, November 9.

REV. R. O. DWIGHT.

It is with deep concern that we record the death at Madura, by Cholera, on the 8th January, of the Rev. R. O. Dwight, of the American Mission. Mr. Dwight came to India in the beginning of 1836, and has been stationed at Dindigul and Madura from that time. He was one of the most efficient members of the Mission, and it will be difficult to supply his place. He has left a widow and three children. The Lord appears to be teaching his people at least one lesson that he needs the service of none. We shall be glad to receive an Obituary Notice of our deceased brother from some hand able to supply it.
We have also the pain to notice the death of this useful American Missionary, at Mahableshwur Hills on the 30th December, 51 years of age. Mr. G. first left his native land for India in 1817, and, except a short visit at home for his health, has since that time been engaged in the Native work in connexion with the Bombay Mission. For several years past his health has been too poor to allow of his laboured at Bombay, and he has had a station at Mahableshwur, where he has also been constantly engaged, as far as his strength admitted, in translating and revising the Mahratta Scriptures. He was a good man, and wholly devoted to the mission work. He returned to India, 1834, in feeble health and with no prospect but of soon resting here from his labours; but he preferred dying in the field to remaining at home. His life has been unexpectedly prolonged. “His end was peace.” His bereaved widow says, in a letter to us, “He had not a struggle, and as he said, ‘not a fear of death,’ as he had formerly had—that is of the pains of death. As to what would take place after death he never doubted. He had no doubts as to his final salvation by Christ. He said, I covenanted with God through Christ long, long ago to be His for time and His for Eternity, and now I commit my all into His hands. Christ is all, all. The fears of death are all gone, gone. He saw many Natives who wished to see him for the last time, and those he warned most solemnly to believe on Christ, or they would certainly perish. His ruling passion was strong in death, which was to warn impenitent Natives of their danger, and I hope that though dead he yet speaketh.” Help, Lord, for the godly man faileth.

DEATH OF THE REV. J. FOSTER IN ENGLAND.

We regret to announce the death of the Rev. J. Foster, author of the celebrated Essays on “Decision of Character,” &c. &c. Mr. Foster was a man remarkable for comprehensiveness of mind, vastness and variety of thought, combined with deep and intelligent piety. His talents and life were entirely consecrated to his Redeemer.

DEATH OF THE WIVES OF MISSIONARIES.

We have also the mournful task of mentioning the decease of Mrs. Kohlhoff, the wife of the venerable C. F. Kohlhoff, of Tanjore, on the 29th December; and on the 24th January, of Cholera, the wife of the Rev. H. Bower, S. P. G. P. P. At Madura, of Cholera, Mrs. North, lately arrived from Singapore with her husband to join the American Mission at that place, and Mrs. Cherry, wife of the Rev. H. Cherry, of the American Mission, stationed at Shevagunga; cut down in the morning of life, and in the midst of much usefulness.

MISSIONARY PRAYER MEETING.

A VALUABLE address on Caste was delivered, as expected, at the meeting last month, by the Rev. J. Roberts; which we have the pleasure of giving entire in the present number.

The meeting on the 5th instant is to be at the Scotch Church, and an address is expected from the Rev. A. Leitch.