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CIVILIZATION IN CONNECTION WITH CHRISTIAN MISSIONS.

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The course which a missionary adopts in prosecuting his work must be decided very much by the view which he takes of the great object to be accomplished. If he aims exclusively at being the instrument of immediately converting as many souls as possible to the Christian faith, he will devote himself wholly to what is more strictly termed preaching the Gospel; while, if his object is to have the Christian system embraced most intelligently by a people, most fully developed, and most permanently established, he may not confine himself so exclusively to that one kind of labour. Doubtless both these objects ought to be embraced in the plans of the intelligent missionary. He should take into view both the immediate and the ultimate results of his labours—those which are to be seen principally in the individuals whom he may directly instruct, and those which are to affect the community for which he labours for coming ages; and while he will endeavour assiduously to turn men on every hand to Christ, he will deem it worthy of no small portion of his time and labour to prepare the people intelligently and firmly to sustain the institutions of the Gospel by their own unaided efforts.

But in prosecuting this latter object the missionary finds himself opposed by many and great difficulties, varying in kind and amount according to the intellectual and social condition
of the people among whom he is placed. Sometimes he finds bands of wandering savages, with no written language, no intellectual or moral culture, no property, and no acquaintance with the arts of life. Before they can become intelligent Christian men, duly appreciate and steadily sustain Christian institutions, and be prepared to act their part in building up and defending the kingdom of Christ, they have every thing to learn. All their habits of thinking and acting are to be changed. In other communities, the condition and character may be less degraded, and the changes to be effected may be less and different in kind; but still, in all unevangelized communities, as they are to be found at the present time, the changes required, before Christianity can be regarded as established on an independent and permanent basis must be great.

But how are these changes to be brought about? How are these communities to be taught all that they need to know?

Is there a spirit of enterprise and a capacity for invention and self-improvement inherent in the human mind, in all conditions of it, from which these changes will result? What evidence is there of this? Who can point out any advance of this kind, without foreign aid, amongst the North American Indians, or the islanders of the Pacific or Indian Oceans? The inhabitants of Central America and nearly all the nations of Asia and Northern Africa have unquestionably degenerated during the last twelve centuries. In endeavouring to account for the highly improved social and intellectual condition of these nations in ancient times, it is not the least rational hypothesis to attribute it to the special providence of God, adopting a course which should more effectually and variously develop the human character, and subject tribes and nations to a probation which would show how, under the most favourable external circumstances, they will, without the special divine influences which accompany Christianity, sink down into ignorance and degeneracy. We can hardly look anywhere without seeing that a people may be so degraded that enterprise, invention and self-improvement, if they exist at all, are scarcely perceptible. These are most conspicuous, in their variety and power, in connection with the highest advancement in the arts and intellectual cultivation. Where most needed, they are least operative.
To start, and till after a degraded people has risen far, there must be foreign aid.

Will the simple unfolding of Christian truth in a benighted community, even when made by the Spirit, effectual to conversion, work out the desired changes in the intellectual and social condition of a people? It will doubtless do more than anything else to rouse the dormant mind to activity and vigour. It will render it more pliable and docile, and will prepare it to appreciate the proposed good, and patiently to endure the labour of obtaining it. To prepare the way for introducing every improvement in the intellectual and social condition of a people, there is nothing like Christianity; and to the highest advancement in these, it is doubtless essential. What it would do for a nation of savages, if kept in contact with their minds, in all its purity and power, for a series of generations, we cannot tell. But Christianity does not, of itself, teach the Hawaiian to make an alphabet, or to invent a press, or to establish a system of schools. It does not teach the Pawnee or Flat Heads to construct a plough, or to make an axe, or to weave a garment.

As far as possible is this from falling in with the theory of some, that the christianizing process should be subsequent to the civilizing; and that Christianity is too spiritual and full of mystery for the dull heathen mind. In its spirituality, in its purity, in its uncompromising morals, let it be taught to the very dullest and lowest, with all that is startling and all that is melting in it. If this does not begin the process of renovation, nothing else will. Under what other auspices, or with what else for an impelling motive, has any direct effort ever been made to instruct and elevate a degraded community? But while Christian truth, enforced by the Spirit, does that for a heathen community which is incomparably the most important, it does not accomplish all which is needed, or even all that seems to be requisite to its own most perfect development in the Christian life.

Will not intercourse with more cultivated nations furnish the unenlightened communities of the earth with all the means which they need for improving their intellectual and social condition? This method is slow in its operation; and in connection with its tardiness, the multitude of corrupting and
wasting influences which attend it, render it almost anything else than a method of preservation and improvement. It is, at best, a matter of self-interest, with nothing benevolent or conservative about it, as the present sparse and despoiled inhabitants of many a once fertile and populous country bear testimony. Where is the heathen country, whose native population, within the last four centuries, has, according to any Christian estimate, been essentially benefited in this manner?

Can any reliance for meliorating the intellectual and social condition of the unenlightened nations of the earth be placed on the efforts of philanthropists and those friends of human improvement generally, who do not appreciate the peculiar benefits conferred by the Gospel? To cut off all dependence on these, it is enough to ask, what have they accomplished in times past? and what is the ground and hope for the future?

Whatever, then, is to be done, directly or indirectly, to introduce literature and science and the arts of civilized life among the uncultivated nations of the earth, must be done mainly by men possessed of the Christian spirit, and probably in connection with their attempts to inculcate Christian truth, and establish Christian institutions.

In the estimation of missionaries among some recently heathen communities, the questions, what they shall do for the people on these points; and how shall they do it most speedily and effectually? are assuming no small importance. Such questions bear most directly upon two other important inquiries—When will the missionary work among a newly evangelized people be so far accomplished that they may be left without foreign aid? and What is to be the character and influence of the Christianity established after foreign labourers shall have retired?

In whatever manner it may be accounted for, the fact can hardly be questioned, that the Christian system has in no age or nation been maintained for a long period in its purity and power among a people ignorant and uncivilized. The apostles propagated Christianity among the most civilized communities then extant. Still the intellectual and social condition of those nations was by no means adapted to the best development and the permanent purity and influence of the Christian system. And hence, almost immediately on the withdrawal of its divinely
inspired teachers and guardians, the system became corrupted and enfeebled; and in this adulterated form was propagated among the more uncultivated nations, becoming less and less like itself, as the nations which embraced it, were otherwise less enlightened and improved. This Christianity was indeed incomparably better than the paganism which it supplanted, though oftentimes modified by and commingled with it. The Christianity, the intellectual condition of the people, and their civilization were of a low order; but they continued at about the same stage, one with the other, through the dark ages, and the progress in them all became accelerated simultaneously at the contemporaneous revival of religion and letters in the 15th and 16th centuries. In all the nations of Europe, embracing all periods since the end of the 2d century, it may probably be said with truth, that the Christianity of those nations has, at its introduction or soon afterwards, been modified to correspond with the state of intellectual and social improvement in which the mass of the people were; and has been pure and effective, or corrupted into superstition and error, according as the people were enlightened and civilized, or ignorant and unimproved. Nothing in the history of the past leads us to suppose that Christianity, sustained only by those influences with which God ordinarily attends it, will long remain among a people destitute of general education, unacquainted with the arts of civilized life, and uncultivated in their domestic habits, without being corrupted in its doctrines and forms, and let down in its standard of morals. What more probable cause can be assigned for the speedy and great degeneracy in the early Asiatic churches, than the condition of those communities in these respects? What better result could be hoped for from any people where modern missions have been established, if foreign teachers should be now removed? And when shall we be sure of any better issue of all our labours and expenditures among these nations, unless more effectual measures are adopted to improve their intellectual and social condition? After all that has been done, there remains between the religion of these newly formed churches, and their social condition and habits and their knowledge and modes of thinking on almost all other subjects, a strange incongruity, which cannot be permanent. The religion
must come down to the social and intellectual condition; or this must be elevated into correspondence with the religion. Every day that the incongruity lasts, is, without the constant care of the missionary, perilous to the purity of the system.

With this view of the subject, the question arises, What may the Christian missionary, consistently with his character and commission, do to promote the intellectual and social condition of a heathen community?

1. He may do whatever will cause Christian truth to be most speedily disseminated and most intelligently embraced. If the people to whom he is sent need schools, he may establish and teach them; if they need school-books, he may make them; he may introduce the press and all the facilities connected with it, and keep them in vigorous operation. These and other similar means have a two-fold bearing on the rapid propagation and correct understanding of the gospel message; by giving, in addition to hearing the voice of the preacher, ability to read the word of God and other books where that message is unfolded; and by employing the mind, before unaccustomed to such exercise, on intellectual and moral subjects, and thereby enabling it the more readily and correctly to apprehend the truths heard or read.

2. The missionary may do what will bring the people most speedily and steadily under the influence of the means of grace. Here he may be called to depart much further from the simple work of preaching. If he goes to unsettled and roaming tribes, like most of the American Indians, and many in Africa, Asia, and some of the islands, he has a great and difficult work to perform at the outset. No effective system of education can be introduced and established; nothing like the stated preaching or other ordinances of the Gospel are likely to be enjoyed, nor the Bible to be possessed and read, nor devotional habits cultivated, nor any high attainments in Christian character made, till this habit of life is changed. But these wanderers neither know how to live, nor do they possess the means of living in any other manner. The missionary may, therefore, be called to aid them in providing agricultural utensils and in learning how to use them; in constructing comfortable dwellings; how to make decent and
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comfortable clothing; and, in short, how to supply their own wants while living in permanent settlements. Without all this, his missionary work cannot be accomplished. No adequate human agency, to enlighten and reform, can be made to bear upon such a people with sufficient constancy and power. Much less could it be hoped that any such instrumentality, even if it were introduced, could be made permanent.

3. The missionary may labour to reform what in the habits and condition of a people tends to immorality. Of nearly all the domestic habits of unevangelized nations, it may be said, that they are adapted to a corrupt state of morals and nearly inconsistent with any other. Idleness prevails almost universally, and where there is idleness there is vice. This idleness with the heathen is a habit, a mode of life, hereditary and inveterate, not to be cured by a few reproofs or incidental influences. A well-devised, systematic course of measures may be requisite, varying according to circumstances. To bring an idle, lounging people to be habitually employed, whether the employment be profitable or not, whether to supply real or fancied wants, greatly augments their happiness and provides one of the best safeguards against temptation and sin. It is sometimes said, that the fewer artificial wants a people have the happier and the more virtuous they are. If true at all, this must be true with very many limitations. The reverse is much better entitled to the rank of a general truth, if the wants included are not dictated by the lower appetites of our natures. If there were nothing but the necessities of life, or even the narrower classes of comforts, to be provided, half the world would be idlers, exhibiting the vices and the debasement of idlers.

No little importance is to be attached to decency in dress and to cleanliness, to which most heathen nations are strangers. The habits opposed to them are of a strongly immoral tendency. A taste for dress and personal comeliness, even if it be not very refined, has an important bearing on morals, and should therefore be cultivated. To aid a people in this may be a part of a missionary's work.

The internal arrangements of almost every heathen dwelling are such as to be wholly inconsistent with domestic purity and
refinement. So of family order. How few are the heathen communities where all the members of a household daily assemble around the same table, at the same hours, to receive their food and hold that intercourse which binds the members of a Christian family together in harmony and love?

Many other things in the habits and condition of heathen and other unevangelised communities might be specified, which, if they remain, will injuriously, if not fatally, affect the results of Christian instruction. These require the attention of the missionary, and may often call for much labour and counsel, which would not otherwise be demanded of a pastor or evangelist.

4. Those measures which promote the purity and permanent influence of Christianity in a nation, fall within the sphere of a missionary's labours. Converts from paganism are, from the nature of the case, and must for some time continue to be, in a state of pupilage. Their knowledge, even of the Christian doctrines and duties, is very limited and imperfect; and they are so unaccustomed to independent, conscientious moral action, and so incompetent to found and conduct institutions for their own intellectual improvement, that, notwithstanding all the efforts which can be made in their behalf, they must remain, for no short time, morally, in their minority. Still the aim and effort should be to teach them as soon as practicable to bear these responsibilities. The missionary's work is not finished till this point is attained.

Bearing on the permanent establishment and purity of Christianity in a nation, and next in time and importance to the faithful exhibition of the law and gospel of God, is the introduction of a good system of common school education. Teach all to read, and put a Bible in every house, and a foundation is laid for intelligent piety, and a barrier erected against false teachers and prevailing error. Without this—or, as a substitute, a measure of divine influence surpassing any thing ever yet bestowed on a community—general religious knowledge, or enlightened and well directed piety, or steadfastness and purity in doctrine, are not to be hoped for. Nor does education have this favourable bearing while it is limited to the mere rudiments of knowledge. It must not be admitted for a moment, that the highest
cultivation of the human mind can be otherwise than favourable to the most perfect development of Christian piety. Literature and science, in their most elevated walks, expand and strengthen the mind, and fit it to act most steadily and to the best effect on all subjects. The more knowledge there is of God and of his works diffused among the people, the less danger will there be of superstition, or imposture, or fanaticism, or errors of any kind in doctrine or practice. Where do we find the most freedom from these?—in communities most ignorant and uncultivated, or in those where education is most universal and carried furthest? How much has modern science and learning done in the countries of Europe to dispel superstition and error, even on religious subjects?

A similar course of remark might be pursued with reference to all the useful arts and inventions, to trade, commerce and manufactures; which, by creating or increasing the means of living comfortably, and furnishing the basis of property, lead directly and powerfully, when religious instruction is duly inculcated, to give stability and permanency to Christianity and Christian institutions. The opinion that poverty, insecurity of person or rights, or adversity of any kind, is as a condition, favourable to the spread and vigorous growth of Christian piety or Christian institutions, if correct at all, is so only to a limited extent and in peculiar circumstances, as the history of all Christian nations renders abundantly evident. Where does Christianity flourish best, in Great Britain and the United States; or in Spain, Portugal and Austria?

Who will dare to say that it is not as much a part of God's plan, that science, and literature, and the fine arts, and all the useful inventions for facilitating labour and intercourse, shall be carried to their highest point, and that the human mind shall know all which it is capable of knowing, and discover all which it is capable of discovering, here in this world, as it is that the Gospel shall be everywhere preached and everywhere triumphant?—Not as a substitute for the Gospel—not supplemental to it; but as something subordinate to it, and yet contributing to that fullest development of its principles and results for which we look in these latter days of promise.

In short, the Christian missionary must sustain the character...
of a true lover of his race, and must feel for and endeavour to relieve, those to whom he ministers, from all the evils which combine to constitute their state of intellectual and social depression, and to confer on them whatever is conducive to their improvement and welfare. In doing this, he will be sustained by the example of his Master and Lord. How large a part of his miracles were wrought to relieve the temporal wants and distresses of the people, and how many of his parables manifested the tenderest sympathy for the poor and afflicted! Where are the heathen to look for sympathy and effectual relief, if not to those who bear the Christian name?

Nor should the missionary feel that while doing this, he is descending from his high calling. Whatever conduces to human happiness and welfare, or is adapted to elevate men, intellectually or socially as well as morally, is Christian in its character, and deserving the attention of a Christian missionary. Still he should never forget that his first and great object is to bring the heathen to know and love God, and that the most valuable end to be subserved by other things is to cause the blessings of the Gospel to be more fully possessed and enjoyed. It would be a fatal mistake, if he should adopt such a course as should, in the estimation of unevangelized communities, cast the great interests of the soul into the back ground, and attach more importance to their rising in the scale of civilization than to their obeying the Gospel.

A single remark may be made on the contrast, in one respect, between the circumstances in which the apostles and modern missionaries have propagated the Gospel. In respect to systems of education, or means of intellectual and social improvement, or the arts of life, the apostles possessed no advantage over those whom they sought to interest and save; while the modern missionary goes forth from the most enlightened and civilized portions of the human race to introduce the Gospel among the most benighted. In regard to intellectual and social cultivation, and a knowledge of the useful arts, he possesses an almost immeasurable superiority. Does not this superiority impose an obligation? Does it not increase the work which modern Christian communities are called upon to perform for the unevangelized nations? and if they do all that is incumbent on them, does it not give the
heathen nations of these days an advantage for rapidly improving their condition, not possessed by those of former ages? Why, with such spiritual and providential blessings as we cannot doubt God is ready to bestow, should not barbarous nations advance as much in one century as the nations of modern Europe did in twelve? Heretofore the nations have been left to struggle on, now advancing a little, as peculiar efforts of genius or specially favourable events in Divine Providence gave an impulse, and now retrograding under adverse influences; some of them, on the whole, gradually gaining, till they have arrived at their present stage of light and improvement, while others have scarcely changed their position or have actually gone backward into deeper darkness. But, in these days, why should not Christian nations make all the channels of intercourse with their benighted brethren and neighbours, channels through which shall flow in upon them all the intellectual, social and religious blessings which the most highly favoured enjoy? How unfaithful a representative of God's benevolence have Christian communities in past times been, sitting quietly by the side of the suffering nations in apathy and inaction! How like what they ought to be would they seem, when rising up and entering systematically on the work of regenerating the nations!

Great as the work before us is, we must not falter or despair of ultimate and complete success. In some fields, where Christianity had her whole work to do, a good beginning has been made; and from year to year, as the missionary drops his line to the very depths of human depravity and debasement, at whatever point upon it he now finds the people, in respect to knowledge, or morals, or the arts of life, such may he say is the measure of what Christianity, directly or indirectly, has done for them. And in future years, as he shall look back and re-trace the streams of improvement to their beginnings, he will think how he approached those shores with doubt and misgiving. He will think of the first sermon, the first convert, the first press, the first book, the first school, and the dawning of intellectual and social improvement—little rills indeed, but multiplying and combining into broader streams, until a tide of piety, and intelligence, and social improvement, and all that adorns and blesses man flows over the land. As he sees
how a little one has become a thousand, and the least of all seeds has grown into a tree, and calls to mind the feeble instrumentality employed, and the vast difficulties surmounted, his whole heart will be told in one sentence, and that will be, Lo, what has God wrought!—Report A. B. C. F. M.

SPIRIT OF THE VERNACULAR PRESS.

In a former number, August, 1843, we noticed briefly the vernacular newspapers devoted to the advancement of education and true religion in different parts of India, which had been commenced within three years, and were then still in existence. These, the Morning Star in Jaffna, the Dnyanodaya at Ahmednuggur, the Aurora at Madras, and a Burmese newspaper at Moulmein, are all holding on their way; and one has since been added, the Gnanodayam at Vizagapatam.

The importance of these little journals as a medium for sending out light and truth, is greater from the fact that the number of vernacular prints devoted to the support of Hinduism is increasing. We do not object to such increase. If they are conducted with ability and any regard to truth, they will do some good. The Native mind may be roused by them in part from its apathy. This will be a real benefit, though the direction it may take at first may be wrong. Once in motion, there will be hope in many cases, of progress in the right way subsequently, which there cannot be while it is at rest.

We propose to make a few extracts from the Native newspapers conducted by Hindus, and from one or two of the vernacular prints on the side of Christianity, that the spirit of this Press may be better understood.


Remarks before the Charak.

"The last day of the month of Chaitra is at hand. Where are our good friends the Pádrí sâhebs now? Does not the din of drums, great and small, pierce their ears, while the charak sannyásis, with
The month of Chaitra has come to an end, and not a drop of rain has yet fallen on the ground—people fear to go out of doors during the day on account of the heat—but the charak sannyasis, regardless of the head-splitting sunshine, stroll about in the streets, leaping and dancing to the sound of the drums, clapping their hands, and making their salams to every liquor shop which they pass on their way! These poor people are to this day bereft of understanding. On Wednesday evening their whole bodies will be streaming with blood, and thus besmeared with gore will they be suspended to the charak-tree, and made to swing around it. The Pádri sáhebs witnessed these things on the last day of the year 49, (viz. twelve months ago,) have they forgotten them in the course of one year? if they should have forgotten them, as matters belonging only to a land which is foreign to them, we cannot forget them, for they concern our own native country; we therefore now remind them of these things. Let the Pádri be prepared to act in accordance with the requirements of the Christians' holy Scriptures!

"What will the Calcutta Police do this year, with respect to the charak? We suppose all they will do will be to prohibit the sannyasis from parading the streets, within the boundaries of the city, after having been pierced, &c. at Kálighát. What more can they do? They have already removed the sacrificing forks and swinging trees from the Honorable Company's public roads, and in doing this they effected a great deal; but they did not put a stop to sacrificing, nor in any way frighten the charak devotees. It is the duty therefore of the police to bring these things to the notice of him who sits in the third story of Government House, with his telescope in hand directed towards the country of Lahore. Lord Bentinck, by the suppression of satis (suttees) acquired great fame in Parliament and in every capital of Europe. Does not Lord Ellenborough desire to obtain fame? What pernicious custom is there in the whole earth equal to that of the charak abomination? by abolishing this custom, he would infallibly become worthy of fame. His eyes are bent towards the far distant countries of Lahore, &c., does he not observe what the charak sannyasis are doing, under the influence of intoxication, in the city of Calcutta? It is therefore our earnest request, that the Bara Sáheb will for once be a spectator of this charak custom. It is not one of the common evils of this country: and by putting a stop to it he might with justice boast of having rooted out one at least of the savage customs of India, before he returned to his native land. We therefore pray His Excellency the Governor General to open one of the windows to the East of Government House, on the morning of Thursday next, and to look out.—Bháskar, 9th April.
Observations after the Charak.

"We rejoice greatly to say, that there is at length a prospect of our long cherished wish being gratified. May the commencement which has now been made prove a favourable omen of success!

"We refer to the following fact: this year there has been no piercing with arrows practised by the sannyásis at Kálighát, the judge and the magistrate of the 24-parganás having gone thither in person, and prohibited the observance of this horrid custom. There has not therefore been the same amount of blood visible this year on the persons of the sannyásis as in former years. We suppose our noble Governor must have given the judge and magistrate some hint on the subject, acting on which they mustered courage to put a stop to the arrow piercing at Kálighát; but, be this as it may, we offer these gentlemen our thanks—by their acting thus, they have laid the people of this country under a lasting obligation. What we now want is, that the Governor Báhádur should enact some strict regulation on this subject, rendering all who shall hereafter shed blood, by perforating the body with large iron spikes, bamboo skewers, &c. &c., liable to condign punishment. This custom is a leprous spot on the otherwise fair form of the English administration in this country; the Government by subjecting the disease to the regimen of law, will meet with the approbation of civilized men in all countries; and all the parts of India where the custom now prevails, will be delivered from unnecessary shedding of blood.

"While writing on this subject, we have just heard that a sannyási fell from the charak tree in Chásádhopá-párá, the rope having given way. He was taken to the hospital, but his life is despaired of. Also three of the performers at Kánsúripárá have died."—Bháskar, 16th April.

This is writing to good purpose, and if our Native brethren of the quill would often propose, as humane an end in writing, and employ their knowledge of Hindu customs in exposing what is cruel and abominable, and their influence over Hindu society by stirring it up to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure"—then the Native press would be indeed a blessing to the land. Would that there were any at Madras sufficiently enlightened to see the abomination of this Charak-

* A writer in the Prabháïcar states that on the first three days of this present month of Baisakh, viz., those immediately succeeding the festival, more people died, than during the whole of the preceding month.
poojah, now being celebrated in this city and vicinity, and sufficiently humane to seek its extirpation. But though there is in Madras at least one Native newspaper of some respectability, the Tasabumani, it is far behind those either at Calcutta or Bombay in every thing like a truth-loving and truth-expounding spirit. As to the tracts, whether in defence of Hinduism or in opposition to Christianity, which have from time to time appeared from another press, they are scarcely deserving the least notice. We have hardly seen the least attempt at sound argument, or the examination of any subject by right reason; but on the one hand the most inflated paeans on Hinduism, and on the other the most scurrilous abuse of Christianity.

2. The Madras Native Press.

The following is a specimen taken from one of the tracts, the translation of which has been published in the Record of July 2.

*The Padri's Secrets Disclosed.*

"A few years ago, Luther, who formerly belonged to your ancient religion, viz. the Roman Catholic religion, violated the chastity of simple and innocent virgins; therefore all (the Catholics) degraded him and excommunicated him from that faith, notwithstanding this he became like a man who was knocked down and kicked about, and yet would exclaim, 'there is no dust upon my mustachios,' and he founded a corrupt religion in the place of the ancient one, namely, the fraudulent religion of Protestantism, which you have embraced and still profess. He, having seen and heard that all (the Catholics) were enraged at this, and that they abused him as a ravisher of virgins, and a traitor to his Lord, and with many such vile epithets, was tormented in mind, was disgusted with himself, and found that he was ruined because he hated all men. He therefore tore out his own tongue, wallowed and rolled about in a privy, and whilst his excrements were actually gushing out of his mouth, perished (like a wretch). Though you are fully aware of this, yet as men give the name of 'good snake' to a cruel and poisonous snake, so you give the name of 'true religion' to the religion which that sinner fabricated, and you joyfully take up that book, and boldly go forth (to teach it to others). O ye deceitful Padris, like the man who celebrates the sacrifice of a horse in a deserted town, should not
all the people wonder at your coming to put a cap (on the head of
any one) and thus blindfold him in a town densely inhabited?"

_Exposure of the Padri's Deceit._

"O Brethren of the six denominations belonging to the honourable
society of the four Vathams in the great city of Madras. Oh the unci­
vilized and deceitful Padris, who cut up and devour flesh, though
they show a fine field of learning to the tender calves, viz. our young
lads, who unwarily go to their schools, yet they give them that cur­
sed Bible to suck, which the false Padris themselves use, they wean
them from their own mother's milk, they scold them till they stare as
frightfully as the devil, they give them an entertainment, they bewitch
them with medicine, they sprinkle them with magic dust, and finally,
these desperate sinners, in order to cast them unawares into a horrible
well, take the sacrament (with them). Therefore I, Umabathi Moo­
deliar, beseech you to beware in future of this injustice (to yourselves
and children) and not to think that it will be time enough for you to
weep for your children when they are dead (through the poison of
Christianity) and before they have waded through that wearisome
Bible, prevent the loss of your children whilst they are yet alive (by
removing them from Christian schools). The great poem which des­
cribes the government of the city of Imaw (speaks thus); 'while
those who belong to the six sects, the Siva, Vishnu, &c., continued
steadfast in their profession during the three golden yugas of Kir­
atham, Tirèthum and Tuvabarum, and, according to prescribed rules,
applied to their foreheads the sacred white ashes, and the sacred
namum, and pronounced with fervent piety the names only of Sun­
garăa, Siva Sivāa, and Arihri, Govintha, Thamotharāa; and whilst
therefore they remained as inhabitants of the cool, blissful and splen­
did Caiyilai (of Siva) and Yeigunthum (of Vishnu), which are (known
as) Salogum (or being with God) Sameebum (or being near God)
Saroobum (or being like God) and Sayutchum (or being identical­
ly one with God); whilst all were thus following their respective
religions and enjoying their heavens, the benevolent king (of hell)
when he saw that no one entered his city, and that it had become
thereby desolate, was grieved at heart. He therefore, accompanied
by a man from his army of infantry, mounted a black buffalo, took in
his hand a cruel trident, went to the place of Siva, and then wor­
shipping the lotus-like feet of Nanthi who stands and rules in the
presence of the supreme (Siva) who has an eye in his forehead, said
to him ‘show me favour and acquaint Siva of my arrival.’ The
divine Nanthi, having accordingly acquainted Siva, introduced him
into the presence of the god. Then (the god of hell) placing under
the golden feet of the Supreme who has an eye in his forehead, his
hand-rope, club, glittering trident, and every thing else (he had
brought with him) and standing with supplicating hands said: 'Be-
cause the inhabitants of the sea girt would repeat the names of the
three (gods) and thereby enter the white Kayilai (of Siva) and the
Veigunthum (of Vishnu) and that no one consequently comes to my
city, what is the good of my remaining there familiar only with my
timely messengers. There is nothing for me to do there. I have
therefore come here and now wait your pleasure. I have seen your
greatness.' Siva having listened to this complaint of Marali, related
the whole to Māāl (or Vishnu) who thus replied. 'It is certainly
an excellent thing that the inhabitants of the sea girt would not
suffer the torments of hell; nevertheless, as there are alternate days
and nights, as well as the opposite qualities of virtue and vice, it
would be well, in like manner, to establish heaven and hell.' Hear­
ing these words of Vishnu, Siva asked, 'is it advisable to deliver im­
mortal souls into the hand of Marali?' Vishnu replied it is advisable;
then said Siva do that which you consider necessary. Vishnu then
said to Marali, in order that all might come into your city, give to the
Virgin Mary in the town of Bethlehem a valiant man from your army
to be her son, then that valiant man will become Jesus Christ, and
will continually revile the government enjoined on the Jews by their
Bible, on which account they will crucify that Jesus and put him to
death. Moreover call that dead man God and by means of those base
slaves who call themselves, Church Mission, Wesleyans, London Mis­
son, and American Mission, take away the inhabitants of the earth.
If you make your appointed agents become vile Padrīs under the
designation of the above four societies, if you prevent the Vishnu­
nites and others (from following their respective religions) and if in ad­
dition to this you teach false doctrines and forbid the people to pro­
nounce the names of Siva, then all the inhabitants of the earth will
come to your city, and your reign will thereby be prosperous. * * *
After this Siva says, 'It is my intention to plunder the city and bring
back all its inhabitants.' In the beginning I assumed twenty-five jour­
nies; in one of these I appeared as Umabathi, afterwards in Tallai,
as Sivagama Umabathi, and Sivachari, but now I have joyfully given
to Umabathi, who lives at Saithapuram and who is the chief among
the members of the four Vathams, in the city of Madras, grace that he
might show (to others) the way of righteousness; that he might crown
the doctrines of the four Vathams, (by his public profession of them)
that he might render heaven secure (to all of the orthodox creed);
that his piety, majesty and thought might never in the least diminish:
that his character might be free from aspersion; that he might be
incessant in paying his homage (to me); that he might live long
in the world; that he might send forth (to the world) his publica­
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tions; and that he might establish for ever (my) full praise in the world.”

These extracts contain comparatively favourable specimens of the material, texture, and colouring, of these redoubtable productions of “Umabathai Moodelliar, chief among the members of the four Vathams in the city of Madras,” to whom, by his own account, “Siva, the supreme luminary, who has his tuft of hair adorned by the cold moon” has given grace that he might show to others the way of righteousness.

We have heard of an inspiration from beneath as well as from above, and if it be by the “grace” of Sivan that Umabathai Moodelliar, chief, &c. pours forth his effusions, that “supreme luminary” must we think be in the lower rather than the upper regions; of which indeed there is evidence in the Puranans. We advise our Native friends to look to this.

3. The Dnyanodaya, Ahmednuggur.

“A new periodical in Mahratta has appeared in Bombay, called the Oopadesch Chundrika, or moon-light of instruction, with a sight of which we have been favoured by a friend. It is a monthly publication of 16 pages vo. and lithographed in good style on fine paper. In the preface the Editor, Morabhat Dandekur, informs his readers, that there is great need of such a paper for the defence of their holy religion, and that it is his design to give Hindus a knowledge of their own religion, and to confute the arguments brought by Christians against it; and he thinks that in this way the missionaries can be put down, but that no other means will be of any avail.

“He adds, that any letter sent by a Hindu, if written in accordance with the Hindu Shastras, will be published, but the letters of missionaries will not be admitted into the paper. In regard to this, the Editor is certainly at liberty to do as he pleases. If he is afraid of the letters of the missionaries, or if he thinks that after he has endeavoured to refute their arguments, his refutation will not stand if he allows them an opportunity of replying, he is at liberty to adopt that course which he thinks for his own advantage, and no one will find fault with him for doing so. And if he will exhibit the Hindu religion in its true character, we shall regard him in some respects as an assistant in accomplishing the work which we propose to ourselves to do; for we hope that when Hindus become well acquainted with their own religion they will lose all confidence in it.

“He says, that according to the Hindu scriptures, God is one and
invisible, and that the common opinion among Hindus that there are many gods, is without foundation. He proves the falsity of this opinion in the following lucid manner. 'It is indeed true that in the Hindu Shastras thirty-three kotee (crores of) gods are mentioned, but in this place the term kotee is not a numeral, but means kind, or highest, or chief, and therefore the thirty-three kotee gods mean the thirty-three principal gods. In the Oopanishads also, thirty-three hundreds and thirty-three thousand gods are spoken of, but it is said that the gods are only thirty-three in number. Among these there are six superior ones, and thus by a gradual progression we arrive at the one supreme God, Lord of all. Those gods are not to be regarded as the supreme God, but are superior to men being more virtuous, and inhabitants of heaven.' He also remarks that 'Indra is the king of all the gods, and that by the performance of a hundred sacrifices, the rank of Indra may be attained; and that crores (ten millions) of Indras have thus arisen and disappeared.' He said before that God is the sovereign of all the gods, and here he says that Indra is the king of all the gods. From this it would appear that Indra is the supreme god, and that crores of such gods have arisen and disappeared; and if the Editor of the Oopadesh Chundrika will perform a hundred sacrifices he will attain the same rank. He thus proves that there are not only thirty-three crores of gods, but there are crores of kings of gods, that is of supreme gods. From this specimen our readers will perceive how much light may be expected to enter the minds of the poor ignorant Hindus from this 'moon-light' instruction. If the Editor will listen to us, we beg that he would tell us the names of his principal gods, for it is certainly of great importance to know who these gods are. Are Vishnu, Brumha and Mahadeo among them? Are Ram and Krishna, are Khundoba and Mhusoba reckoned among the number?'

We add the following notice of the second number of this Native Magazine from the Dnyanodaya of March.

"We have just received the second No. of the Oopadesh Chundrika. The first four pages are occupied with letters from Poona and Nas-sick in regard to receiving Shreeput Sheshadree into caste. As we are not in possession of Bramha-dnyan (the divine knowledge of Bra-mins,) we are unable to comprehend the connection between the penance mentioned and his becoming pure. But we were amused to see the different views expressed in these letters, and had we space, we would transfer them entire into our columns for the benefit of our readers.

"In the second article, the Editor endeavours to enlighten the Hin-
The purport of his argument is to this effect, that there is only one God, but that he has received different names according to his different modes of operation, and the different places and forms, in which he has manifested himself. The Editor thus shows that Vishnu, Shiva, and Bramha-deva are one being. We do not know how the Hindus will receive this doctrine, but if we are to believe the Puranas, Shiva and Bramha-deva will never agree to be called one. They do not always live upon good terms with each other. Shiva once even cursed Brumha-deva who is still suffering disgrace in consequence.

"We are disposed to think rather favourably of the Editor's ideas of caste. The Hindus generally believe that Brahmans sprang from Bramha's mouth, soldiers from his shoulders, merchants from his thighs, and Shoodras from his feet. But the Editor says that God created originally one individual from whom sprang the whole race of man, and that division into castes has resulted from the different occupations in which men engaged.

"The Editor of the Chundrika attempts to show the meaning of the Geeta is that God loves all children alike, but his affections towards them change as their characters are developed. We should think this doctrine opposed to the ideas entertained by Hindus respecting former births, and to the doctrine that we receive in this birth according to the merits or demerits of the former.

"Another improper sentiment was pointed out in the Geeta by Mr. Nesbit, viz. 'That we should not forsake our own religion even though it is bad.' The Editor of the Chundrika thinks the author of the review did not give the proper interpretation of the word dhurm (religion.) He then proceeds to define it himself and says, 'it is that which a man must necessarily perform in consequence of the particular state in which he is placed.' We are somewhat amused at his definition, as it would appear from this, that religion consisted in eating, drinking, sleeping, &c. But surely Hindus have some higher ideas of religion than this. And it would appear that this is not the meaning of the Editor himself, for he afterwards shows religion to be synonymous with profession or trade, and makes out the meaning of the Geeta to be, that no one should forsake his trade and engage in another.

"We disclaim all intention of entering into a discussion with the Editor on these matters, but merely wish to give a general view of the contents of the paper. The discussion of the subject properly belongs to the author of the review of the Bhuguwud-geeta, and for us to enter into another man's labours would be in the opinion of the Editor of the Chundrika forsaking one's religion, which we have no intention of doing."
The following is taken from the Prubhakur.

"The Brahmans in Bombay have split into two parties, one of which maintains that Shreeput Sheshadree should be received into caste in accordance with the provisions of the Shastras, while the other party oppose his reception on the ground that no one who has been thus defiled was ever before restored to the privileges of caste. The party first mentioned embraces all the great Shastrees as well as learned and intelligent householders, while ignorant foolish Bhutts who know nothing of the Shastras but what they have learned by rote, belong to the other. The intelligent of other castes too maintain that the first party are in the right while some old ignorant people adhere to the other side. A Subba or assembly of the Bhutts took place last Sunday (February 18th) when it was resolved that inasmuch as some were labouring to restore Shreeput to the privileges of caste, this they regarded as very improper, because there was no usage whatever for such a course, and that therefore they would neither eat nor drink nor have any intercourse with those of the opposite party until the Brahmans of Benares should purify the boy."

From this it appears that the bigoted Brahmans have excommunicated the liberals. We look forward to the result of this collision with great interest.

The Editor of the Prubhakur afterwards makes some remarks in reference to his opponents, which it seems to have occurred to him, apply equally well to all Hindus.

"In view of this whole matter, we have no hesitation in saying that these people have no religion whatever, but regard all long established customs as the Hindu religion. When the Musulman taboot takes place, they will wear the coloured cords round the wrist and celebrate the taboot with them, because such is the custom; they will worship at the feet of Peers (Mohammedan saints,) because such is the custom; and were it not that the English have been so short a time in India, they would go and worship in their churches; but this too will soon be the custom. Even now they offer their coco-nuts and make vows before the statues of gentlemen in the Fort, regarding this as in accordance with the Hindu religion, because such has been the custom for several years past. They do not comply with the requisitions of the Shastras, because such is not the custom. On the contrary they heap abuse on the Shastras and those who composed them, and regard custom as of the first importance. Any one can easily see whether such people have any religion or not. People of other religions pay regard to their Shastras, and call those infidels, who speak against them or against those who composed them, or who
do not conform to them in their conduct; but not so among Hindus. Here custom is regarded as the chief thing. Brahmins will perform a ceremony taught in the Vedas, in the house of a Goa woman, because such is the custom. Fools do not understand what a changeable thing custom is, not perceiving that if we all begin to follow a certain course, that will soon become custom.

"While writing this article, we learn that two different reports are prevailing in town which we mention below. Our readers will easily perceive how much truth there is in them, and what ignorance prevails among the Hindus.

"Some are reporting that all the missionaries have contributed 5000 Rupees, and given it as a bribe to the Bhutts to induce them to oppose the reception of Shreeput Sheshadree into caste, and thus prepare the way for his return to the missionaries; and that on this account the Bhutts have raised all this trouble to render futile the efforts of others to restore him.

"The other report is of a contrary tenor to that just mentioned, and is to this effect that the Government having a desire to render impure all the Hindus at once, in order to accomplish this object, have given 2000 Rupees, which the three principal persons of the party favouring Shreeput have received and divided among themselves, promising to do their utmost to restore him to caste, the consequence of which will be that all the Hindus will be at once defiled."

On account of the importance of the subject, in its different bearings, we give a condensed notice of the transactions connected with this Brahmin youth, from a late number of the Dnyanodaya.

THE BRAHMIN CONTROVERSY.

"The recent difficulties among the Brahmins of Bombay, form a new era in the history of Hinduism on this side of India. We see in them the collision of light with darkness, or rather the efforts of darkness to resist the ingress of even the faintest light. The point of controversy between the two parties is not indeed one which exhibits a great advance of light even in the party appropriating to itself the title of learned and liberal, but it has given rise to a severe and unexpected collision, such as was probably never before experienced in the Hindu community of Bombay, and has in this way been the occasion of bringing to view the deep bigotry and moral darkness of the great majority of the Bombay Brahmins, the proper representatives of the same class throughout the Mahratta country; and also shows the amount of progress towards right principles, of that small class of Natives who have had peculiar opportunities of inter-
course with Europeans, and of becoming acquainted with the elements of European science, and the character of the Christian religion.

"A poor boy who had long listened to the exhibition of the principles of Christianity, and whose elder brother had already embraced those principles in his heart and life, was led to see that there was no salvation in Hinduism, and desires to be received into the Christian church. Until sufficient evidence is given that he has indeed believed on Jesus Christ as the only Saviour, the missionaries to whom he applies, wisely decline receiving him, but allow him to come and reside with his brother at their house, in accordance with his earnest request. To signify his determination utterly to abandon Hinduism and to make himself abhorred among his own people, he partakes of that abomination in the eyes of all Hindus, the flesh of the cow, and hopes that henceforth no efforts will be made to remove him from the society of Christians which he has chosen.

"In the mean time Brahmins begin to think that they have now an opportunity of obtaining a great triumph over the missionaries, and thus injuring their influence and prospects. The poor boy is yet a minor and by the laws, according to which justice is administered in Bombay, he is under the authority of his parent. The father petitions the Supreme Court and obtains possession of his child. Now comes the difficulty. What shall be done with the boy? By all the laws of Hinduism he has become ceremonially defiled by intercourse with Europeans, and no pure Hindu can have intercourse with him. —He must live alone, he must eat his bread apart, he must not defile his own father's house by his presence, in short he must live a solitary exile in the midst of his friends. 'But he may be cleansed,' say some. 'No,' say others, 'he is incapable of being purified, he has had intercourse with foreigners, he has eaten the abomination of all Hindus; and should he be received again into caste, he will defile us all, and the whole race of Brahmins will then become as much outcaste as the veriest infidel.' 'Why so,' reply the first, 'he is a mere boy, and in consequence of his youth and ignorance has fallen into sins of which he now sincerely repents. 'But no,' say the bigots, 'we will never consent to this. There is no precedent whatever for receiving any one, be he great or small, back into caste, after being thus defiled.' 'But,' say the other party, 'we do not ask what is custom or precedent. We look at the Shastras and find in them authority for what we do, and this is enough. We are determined to be guided by the Shastras, and shall not be diverted from our purpose by the prating of a set of blind bigots, who know no other rule than custom, whose very religion consists in following the practices of those who have gone before them, and who would even worship the Christian's God if such were only the custom.'
'Thus the controversy proceeds, one party wishing to obtain a triumph over the missionaries, and for this object doing their utmost to receive the boy back into caste, and thus establish a principle which they hope will present a serious obstacle to the efforts made to extend the Christian religion; and the other party on the contrary labouring to prevent his reception; fearing the least taint to European touch, so fatal in their view to the spotless white of Brahminical purity, and evidently wishing in their hearts that the poor boy had never been recovered out of the hands of the missionaries, rather than that he should be the occasion of bringing that taint upon them;—both parties influenced apparently by no love of truth and righteousness, but driven on by passion, and each determined to pursue that course which, according to their respective views, will most promote the interests of Hinduism and injure Christianity.

"But the controversy does not stop here. The party in favour of receiving the boy, write to the principal Brahmins of the country to obtain their opinions as to the propriety of cleansing him. These opinions are found to be favourable. The boy may be sent to Benares, and after performing the prescribed ceremonies, may be purified and restored to all the privileges of caste. The Brahmins of Poona and Nassick, and the successor of the renowned Shankaracharya himself, all give their opinions in favour of the boy being purified. The letters containing these opinions are read in a great meeting of Brahmins at Bombay, and published in the principal orthodox paper for the information of the community. The boy accordingly commences the performance of the required ceremonies and sets off for Benares—and every thing seems to be tending to the desired result.

"In the mean time the other party are not silent spectators of these movements. They also have a variety of means at their disposal by which they hope to accomplish their ends. Brahmins are well skilled in the art of moral coercion. This will appear from what follows:—A few weeks ago, on the first day of the Hindu year, when an annual present is made in Bombay to all Brahmin priests who apply, it was determined by those who had charge of the distribution and who it appears were opposed to the reception of the boy into caste, that no one should be admitted to a participation of that charity, but those who would sign a paper denouncing the conduct of the opposite party. This was one argument, and proved a very forcible one, as many new signatures were obtained even of those who had before declared their adherence to the other side:—but this was not all. The party opposed to the reception of the boy excommunicated their opponents, refusing to eat with them, until they abandoned their object and received purification. As a consequence of this, on an occasion of a great entertainment given to all the Brahmins of Bombay,
no guests were allowed to enter unless they would agree to the same
humiliating condition as mentioned above; some who had found their
way in and had seated themselves at table and were just commencing
to partake of the good things provided, were rudely forced up and
thrust out with every indignity, because they were known or suspect-
ed to belong to the opposite party. Indeed some most respectable
and learned Brahmins and who stand high both in the Native and
European community, we understand, received such treatment from
their brethren, who thus endeavoured to convince them that they
regarded them as too much under the influence of European notions
to promote the best good of Hindus. This second argument seems
to have convinced a few other Brahmins who had hitherto favoured
the reception of the boy, that they had espoused the wrong side and
they now gave in their adherence to the bigots.

"But this was not all. Those opposed to the reception of the boy
determined to defeat their adversaries with their own weapons. They
wrote to Benares stating all the circumstances connected with his
proposed purification, and have recently obtained letters in reply in
accordance with their own views, declaring that the boy cannot be
purified. An assembly of Brahmins in Bombay was recently called
to hear these letters; and it furnished an occasion for triumph to
those who had thus prevailed. Now they ask their opponents,
'What will you do now? It is decided that the boy can never be
purified. And all those who maintained that he could, must be also
purified before they can be regarded as good caste.' This has caus­
ed a great commotion in Bombay, and we learn from the Dnyansindhoo
of the 6th instant, that many are seriously contemplating, abandoning
their opposition, and returning to the arms of their more benighted
brethren. What the end of this struggle will be remains to be seen.
Most likely, the darkness will triumph. In the mean time those who
are in favour of receiving the boy are not all disposed to submit.
They still hold out, on what grounds will be seen below. As the
Native papers are on this side. Even the 'Ocean of Knowledge'
(Dnyansindhoo) with the feeble degree of light which we have
hitherto supposed it to enjoy on religious subjects, has maintained,
from the first and still maintains the propriety of receiving the boy
back into caste. This very fact speaks volumes as to the character
of the opposite party, their utter darkness and barbarous ignorance.

"The following extract from the Prabhakur of the 28th April, exhib-
ties the opinions of the Editor of that paper on this subject, and also
shows the state of feeling and excitement prevailing among the Native
community of Bombay.

"For a few days past, the Bhutts and their partisans have been
sounding the notes of triumph, with countenances full of gladness.
No such joy was experienced by Brahmins even when Vishnu, having become incarnate as a fish, rescued the Vedas from the hands of Shunkasoor. To exhibit their joy, the Bhutts and their patrons have made great illuminations, causing lamps of clarified butter to be lighted in all the temples. What, do you ask, is the cause of all this joy? why, a letter has come from Benares declaring that Shreeput cannot be received again into caste. We have seen a copy of this letter, which has the signatures of about 50 Bhutts. Among these, however, we do not discover the names of any learned Shastras, nor can it be once supposed that when the signatures of a few obscure Bhutts have been obtained by the distribution of a little money, that their opinion is to be taken as the opinion of all the Hindus resident at Benares. We would therefore remind our opponents of the common proverb, 'Those who laugh much will soon have occasion to cry.' Such is the joy of these Bhutts at the present time, which we have no doubt will soon be followed by a shade over their countenances.

"On receiving the above-mentioned letter, the Bhutts collected an assembly of Brahmins and determined, that as for those who were the principal partisans in favour of receiving Shreeput, they were already excommunicated, but that all others who maintained any connection with them must come within three days and sign the paper of their party, otherwise they would not be allowed to obtain purification by the usual mode of penance (i.e. by taking the five products of the cow). Some more painful rite would be necessary to cleanse them. (We forbear translating what follows as it is too indecent to allow of it.)"

"‘Be it so, what if a letter has come from a few obscure Bhutts of Benares? What have we to do with them? What, are there no Brahmins here as well as in Benares? Are there no learned men here as well as in Benares? In short, Benares can furnish but few as learned Pandits as are to be found in Poona and the Maharashtra country. What need have we then of the opinions of Benares Brahmins, after having obtained those of Pandits here? And no one can for a moment suppose that the decisions of Pandits here are at all shaken by a contrary opinion received from some learned fools at Benares like the Bhutts of Bombay.’"

To these specimens of some of the facts and reasonings brought before the native mind in the vernacular newspapers, we only add an extract from the Poorna Chandroday of Calcutta, as given in the Christian Advocate; to show how a bigoted Hindu can write on the vexed question of depriving a Hindu convert to Christianity of his wife, children, and ancestral property. We have before referred to this case, and have now
merely to say that the wife, being interrogated by an assistant magistrate, who went to her for the purpose, expressed her unwillingness to rejoin her husband as a Christian; and that the courts have decided that the children, a son of four years and a daughter of eight months, should remain with the mother.

The Christian Advocate has laboured, successfully we think, to show from clear precedents in reported cases, that this decision of the magistrates, which refuses the right of a father to his own children, and especially to the son not a mere infant, is contrary to English law. But we must dismiss the subject for the present, and the Native newspapers, with the promised extract.

4. The Poorna Chandrodai.

"The converted Banerjea in his application to the magistrate states that his wife and children, who are willing to live with him, have been forcibly detained by their heathen relatives, and our contemporaries have justly asserted that such a forcible detention is punishable by law. They have suggested to him what means of redress he should resort to. We have heard from a creditable and disinterested source that his wife and children are not willing to join him. Dissatisfied with the conduct of her husband, the unhappy wife will rather live the life of a widow, than see the accursed face of an apostate husband. By what law can the magistrate compel an unwilling Hindu wife, to join her Christian husband. Kissenmohun Banerjea, the pakka Hindu convert, succeeded in recovering his wife by previous inducements; if Kallychurn had such an intention, why did not he infuse into her the knowledge of the new religion he has embraced, taught her to receive it, and follow the footsteps of her lord at a wink. So bitter is her aversion towards the religion of her husband, that should her relatives beat her out from the family, she would prefer the shelter of a poor Hindu cottage, to the abandonment of her religion. This is the natural consequence of unpretended faith in one's own religion, of which Kallychurn and others, whose conversion have brought upon them all persecutions, are living patterns. The Christians, we apprehend, will not give a ready credence to what we have said, until proved by the inquiries of the public functionaries, when she will be called before them to give in her free choice.*

"2ndly. The Christian Editors, specially the Editor of the Friend of India, affirm that Kallychurn has two children, and that a father

* We well knew that the wife would be frightened into compliance with the wishes of her Hindu friends, for a time at least. We are not quite so ignorant of the tricks to which Hindus can resort, as our contemporary imagines.—Ed.
being the lawful guardian of his offspring, has a right to recover them from their Hindu connections, as in every instance of an underage youth, who has expressed a wish to become Christian, the father, with the consent of the Court, has succeeded in objecting and detaining him in the family. Granting the natural rights of fathers over their children while under age, this right is not recognizable in the present case; for in the former instance when a youth manifested a wish to leave his creed and follow a new one, the court, conscious of the immaturity of his judgment, deemed it proper to deliver him up to the parents, but in the present instance the children have retained the religion of the family with which they were born, and discovered no willingness to forsake it; any order to compel them to submit to a change so opposed to their existing state, would be unwarrantable by law.

"Lastly. The missionaries are anxious for restoring to the converted Banerjea his share in the ancestral property. Independent of the objections, which might be raised on the ground of the above mentioned facts, there is one irrefutable. The property in question is neither his self-acquired, nor the acquired estate of his father, but it has descended down from a long line of ancestors. By what principle of jurisprudence can a woman and her infants, who have followed their ancestral creed, be deprived of the only means of their support, and a man, who has forsaken it, and who is ordained to live upon the sweat of his own brow, be left in the full enjoyment of the estate? A still higher and more legal objection remains. The Sect. 9, Reg. VII. 1832, provides that no person should be deprived of his share in the paternal property on the ground of a change of his religion; but if it be ordained for the maintenance of temples, &c., the right to the possession of it would naturally terminate with the abandonment of the religion and the consequent non-performance of the conditions. The converted Banerjea has the same obstacles in his way, for his forefathers left the property dedicated to four temples of Shiva, and the profession of it imposes, of course, the obligation of personal services to the god; the convert, from being the accuser of Shiva, has naturally forfeited every right to the property consecrated to the god. If a reliance upon the former affections of his wife, and a vain hope that she will not forsake her beloved copartner, has led Kallychurn to misunderstand and misrepresent the facts of the case, he is much mistaken in his calculation. He will soon hear from her lips, in the presence of a proper functionary, that a faithful Hindu wife is not willing to live in the company of her apostate husband. We advise our unwary convert to abandon all such false hopes, and instead of losing his time in such humbugs, to devote himself to the pursuit of objects for which he has thus metamorphosed himself."
We proceed to give some extracts illustrating the prepared state of the Karens to receive the Gospel; and the scriptural nature of some of their traditions.

The following purporting to be an unpublished address to the Governor General of India, is from an uneducated Karen:

"Through the goodness of God, my nation, sons of the forest and children of poverty, ought to praise thy nation, the white foreigners exceedingly; and we ought to obey your orders, for the Karens, the sons of the eastern forest, have neither head nor car; they are poor, and scattered every where; are divided in every direction; at the sources of the waters, and in the glens above them. When they fall among the Siamese, the Siamese make them slaves. When they fall among the Burmans, the Burmans make them slaves. So they live on one stream beyond another, and cannot see each other. They have had other things to do rather than visit. The Burmans made them drag boats, cut ratans, collect dammer, seek becs-wax, gather cardamums, strip bark for cordage, clear away cities, pull logs, and weave large mats. Besides this, they demanded of them presents of yams, the bulbo-tubers of arum, ginger, capsicum, flesh, elephant tusks, rhinoceros' horns, and all the various kinds of vegetables that are eaten by the Burmans. The men being employed thus, the women had to labour at home. Sometimes the men were not at home four or five days in two or three months. Further, the young females had to secrete themselves, and affect rudeness, and blacken their faces, for if they did not, the Burman officers would drag them away and make them prostitutes. If any one was reputed handsome, and it came to the ears of the Burman rulers, she was taken away immediately; so that the young females dared not appear openly. Sometimes when a Burman asked, 'Is she a maiden?' the Karens would reply falsely, 'No, she has a husband.' The married women also, that were handsome, had to conceal themselves. The men were compelled by the Burman rulers to guard forts, to act as guides, to kidnap Siamese, and to go from one place to another, till many dropped down dead in the midst of the jungle. Notwithstanding they did all this, they had their arms twisted behind them, were beaten with stripes, boxed with the fist, and pounded with the elbow, days without end."
In the midst of these sufferings, they remembered the ancient sayings of the Elders, and prayed beneath the bushes, though the rains poured upon them, or the mosquitoes, the gnats, the leeches, or the horseflies bit them. The Elders said, 'Children and grandchildren, as to the Karen nation, their God will yet save them.' Hence in their deep afflictions, they prayed, 'If God will save us, let Him save speedily. We can endure these sufferings no longer. Alas! where is God?'

Sometimes the Burmans would kidnap the Karens in Siam and carry them up to Ava, to the presence of the king; and thus separated from father or mother, husband or wife, child or grandchild, they yearned for each other, and many sickened and died on the way, before reaching the monarch's feet. Sometimes the Siamese kidnapped the Karens in Burmah, and subjected them to like treatment. The Karens in Siam knew that those whom the Siamese brought from Burmah were their relatives, and their tears flowed when they saw them; yet they dared not tell the Siamese, or supplicate for them. So those in Burmah, when they saw the Burmans leading away the Karens they had kidnapped in Siam, knew they were their cousins; yet they dared not speak or intreat for them; for if they said they were their relations, or begged for them, death was the immediate consequence. Moreover the Karens dared not dwell near the cities, for the Burmans took away all their rice and paddy, and every thing they had; and carried off their women by force. Hence they went far off, and dwelt on the streamlets and in the gorges of the mountains. After all, the rulers sometimes took their paddy, and in a state of starvation they would eat at random the roots and leaves of the jungle, thus great numbers died. Sometimes the rulers assembled them together near the city, where, having nothing to eat, great numbers died of sickness and starvation. Sometimes they would have to carry rice for soldiers under march, and being unable to cultivate their fields, great numbers died of hunger from this cause. Then those whom the rulers called, if unable to go, either from sickness in their families, or in their own persons, had to give money to the officers that came, and money for the rulers that sent them; and if they had no money, they were compelled to borrow of the Burmans, and thus became their slaves.

Furthermore, the Karens were not permitted to go into the presence of the rulers. They were only allowed to hold a little communication with the Burman that was set over them. At one time, in the days of Diwoon, when the Karens were fast dying off with starvation, and were so employed that they could not cultivate the land, my uncle, who is a chief, determined to go and ask the Governor, to give the Karens liberty to cultivate the land and raise provi-
sions to a small extent; so he went in to Diwoon; but he was thrown into prison immediately. His brethren had no rice to bring him, and they could feed him there only with the stems of wild plantain trees, the male blossoms with their spathes, and the young shoots of bamboos.* * *

"Great Ruler, the ancestors of the Karens charged their posterity thus, 'Children and grandchildren, if the thing come by land, weep; if by water, laugh. It will not come in our days, but it will in yours. If it come first by water, you will be able to take breath; but if first by land, you will not find a spot to dwell in.' Hence when the Karens were in the midst of their intense sufferings, they longed for those that were to come by water, to come first.

"Again, the Elders said, 'When the Karens have cleared the Hornbill city* three times, happiness will arrive.' So when the Burman rulers made them clear it the last time, they said among themselves, 'Now we may suppose happiness is coming, for this completes the third time of clearing the Hornbill city;' and true enough, for before they had finished we heard that the white foreigners had taken Rangoon! Then the Burman rulers made the Karens carry stones and throw them into Tavoy river, that the foreign ships might not be able to come up. They compelled them also to become soldiers, and to muster, each one with a bow and quiver, and as they had no guns, every one had to arm himself also with a cudgel; for the Burmans said that when the foreigners got on land, they would be unable to walk, and might be beaten to death with sticks. When however the news came that the foreigners had entered the mouth of Tavoy river, the Karens let themselves down over the wall of the city by night, and fled into the jungles. Then the Karens all ran and secreted themselves, both men and women, and children; cooking food only when the smoke could be concealed by the clouds and vapours; for they were apprehensive that if the Burmans were overcome, they would fly also, and trace them by the smoke. Some of the men in the city were unable to get away, and remained till it was taken; and some that fled were unable to find their families, they having previously secreted themselves. In a little more than ten days however, we heard that the foreigners had taken possession, and that those, who wished to go to the city, had liberty. Then the Karens rejoiced and said, 'Now happiness has arrived. The thing has come by water. Now we may take breath;' and those that were concealed returned to their homes with their wives and little ones.

* The site of an old city, near Tavoy, which the Karens were called in to clear occasionally, when the trees grew up over it.
It appears that although the Karens had no written language, they had various popular songs and traditions which evince a Scripture origin.

**God, Eternal.**

"God is unchangeable, eternal,
He was in the beginning of the world;
God is endless and eternal,
He existed in the beginning of the world.
God is truly unchangeable and eternal,
He existed in ancient time, at the beginning of the world.
The life of God is endless;
A succession of worlds does not measure his existence,
Two successions of worlds do not measure his existence.
God is perfect in every meritorious attribute,
And dies not in succession on succession of worlds."

Similar specimens of rude poetry describing other attributes of God are given—most of which we must omit, and confine ourselves principally to their more curious traditions.

**God, Omnipresent.**

"O my children and grandchildren! the earth is the treading place of the feet of God, and heaven is the place where he sits. He sees all things, and we are manifest to Him.

"God is not far off. He is among us. He has only separated himself from us, by a single thickness of white. Children! it is because men are not upright, that they do not see God."

**His Countenance shines.**

"The face of God is said to shine continually like the rays of the sun; and the wicked dare not look straight at Him."

**His Glory enlightens Heaven.**

"There can be no night in heaven, there can be no darkness; for the rays of God enlighten it continually like the sun."

**He cannot look on Iniquity.**

"On those that use obscene language or swear, or commit fornication, or drink, or kill, the righteous one in heaven cannot look. Avoid wickedness, for the righteous one in heaven cannot look upon it."

**He created Heaven and Earth.**

"God created heaven and earth. The creation of heaven and earth was finished."
The Sun, Moon, and Stars.

"He created the sun, he created the moon, he created the stars. The creation of the sun, the moon and the stars was finished."

Man.

"He created again (creating) man. And of what did he create man? He created man at first from the earth. The creation of man was finished."

Woman.

"He created a woman. How did he create a woman? He took a rib out of the man, and created again (creating) a woman. The creation of woman was finished."

Life.

"He created again (creating) life. How did he create life? Father God said, In respect to my son and daughter, I love them. I will give them my great life. He took a little piece of his life, breathed into the nostrils of the two persons, and they came to life, and were real human beings. The creation of man was finished."

Food, Quadrupeds, and Birds.

"He created again (creating) food and drink. He created rice, he created water, he created fire, he created cows, he created elephants, he created birds. The creation of animals was finished."

Eden.

"Father God said, my son and daughter, father will make and give you a garden. In the garden are seven different kinds of trees; bearing seven different kinds of fruits; among the seven, one tree is not good to eat. Eat not of its fruits. If you eat you will become old, you will die. Eat not. All I have created I give to you. Eat and drink with care. Once in seven days I will visit you. All I have commanded you, observe and do. Forget me not. Pray to me every morning and night."

The Temptation and Fall.

"Afterwards Satan came and said, 'Why are you here?' 'Our Father God, put us here,' they replied. 'What do you eat here?' Satan inquired. 'Our Father God, created food and drink for us; food without end.' Satan said, 'show me your food.' And they went, with Satan following behind them, to show him. On arriving at the garden, they showed him the fruits, saying, 'this is sweet, this is sour, this is bitter, this is astringent, this is savory, this is fiery; but this tree we know not whether it is sour or sweet. Our Father God
said to us, 'Eat not the fruit of this tree; if you eat you will die. We eat not, and do not know whether it be sour, or sweet.' 'Not so, O my children,' Satan replied; 'the heart of your Father God is not with you; this is the richest and sweetest, it is richer than the others, sweeter than the others, and not merely richer and sweeter; but if you eat it, you will possess miraculous powers; you will be able to ascend into heaven, and descend into the earth, you will be able to fly. The heart of your God is not with you. This desirable thing he has not given you. My heart is not like the heart of your God. He is not honest. He is envious. I am honest. I am not envious. I love you and tell you the whole. Your Father God, does not love you, he did not tell you the whole. If you do not believe me, do not eat it. Let each one eat carefully, a single fruit, then you will know.' The man replied, 'Our Father God,' said to us, 'eat not the fruit of this tree, and we eat it not.' Thus saying, he rose up and went away. But the woman listened to Satan, and thinking what he said rather proper, remained. Satan deceived her completely, and she said to him, 'if we eat, shall we indeed be able to fly?' 'My son and daughter,' Satan replied, 'I persuade you because I love you.' The woman took one of the fruit and ate. And Satan, laughing, said, 'my daughter, you listen to me well; now go, give the fruit to your husband, and say to him, I have eaten the fruit; it is exceedingly rich. If he does not eat, deceive him, that he may eat.' The woman, doing as Satan told her, went and coaxed her husband, till she won him over to her own mind, and he took the fruit from the hand of his wife and eat. When he had eaten, she went to Satan, and said, 'my husband has eaten the fruit.' On hearing that, he laughed exceedingly, and said, 'now you have listened to me, very good, my son and daughter.'"

The Curse.

"The day after they had eaten, early in the morning, God visited them; but they did not (as they had been wont to do) follow him, singing praises. He approached them and said, why have you eaten the fruit of the tree that I commanded you not to eat? They did not dare to reply, and God cursed them. 'Now you have not observed what I commanded you,' he said; 'the fruit that is not good to eat, I told you not to eat; but you have not listened, and have eaten, therefore you shall become old, you shall be sick, and you shall die.'"

Origin of Sacrifices to Demons.

"After this one of their children became very sick, and the man and his wife said to each other, we did not observe God's command,
'Of the fruit of the tree eat not,' but we ate. Now what shall we do? God has cast us off; we cannot tell what to do. We must go and see Satan, and ask him. They arose and went to him. 'O Satan,' they said, 'God commanded us, eat not of that fruit.' Thou saydest, eat, and we hearkened to thy words, and ate. Now our child is sick, what wilt thou say? What wilt thou devise? Satan replied, 'to your Father God you did not hearken, you hearkened to me, now that you have hearkened unto me, bearken unto me to the end.'"

Tree of Life and Tree of Death.

"O children and grandchildren! in the beginning, God, to try man, whether he would, or would not observe his commands, created the tree of death and the tree of life, saying, concerning the tree of death, 'eat not of it.' He wished to see whether man believed. Not believing, he ate of the fruit of the tree of death, and the tree of life God hid. Because the tree of life has been hidden, men have died ever since that time."

Satan.

"Satan is known by several names, among which the most common are Kuplaw, the deceiver, from his deceiving the first man and woman, and Yaw-kaw, the neck-trodden, from the belief that man will ultimately tread on his neck, or overcome him. The Karens believe that he was formerly a holy being in heaven, but that he disobeyed God, and was driven from heaven."

"Satan in ancient times was righteous,  
But he transgressed the commands of God;  
Satan in ancient times was holy,  
But he departed from the love of God,  
And God drove him away,  
He deceived the daughter and son of God,  
And God drove you away;  
For you deceived the daughter and son of God."

"O children and grandchildren! though we were to kill Satan, he would not die; but when the time of our salvation comes, God will kill him. Because that time has not yet arrived, he still exists."

Deluge.

"Indirect allusions to this are occasionally found in their fabulous stories. For instance, 'it thundered, tempests followed; it rained three days and three nights, and the waters covered all the mountains.' Again, Anciently, when the earth was deluged with water, two brothers finding themselves in a difficulty got on a raft. The
waters rose and rose till they reached to heaven; when seeing a mango tree hanging down, the younger brother climbed upon it and ate; but the waters suddenly falling, left him in the tree."

**Resurrection.**

"The astronomical systems of all the nations around the Karens, teach, that the sun, moon, and stars revolve round a great north mountain, in planes parallel with the surface of the earth; while the Karens retain the old idea, that the heavenly bodies go round the earth, descending under and arising about it. Under the earth, they suppose, that there is another world, where people go at death. It is enlightened by the same heavenly bodies as the earth; but its days and nights are the reverse of ours, the sun rising there when he sets here. It is regarded as an intermediate state, where all the dead go, and where the inhabitants are employed much as the inhabitants of the earth, corresponding to the Jewish idea of Sheol.

"Connected with this subject, the Karens have an obscure notion of a final resurrection. One of their old prophecies says,

"'O children and grandchildren! you think the earth large. The earth is not so large as the entada-bean! When the time arrives, people will be more numerous than the leaves of the trees, and those, who are now unseen will then be brought to view. O my children, there will not be a hiding place for a single thing on earth.'

"The Karens explain this by saying, that the earth is as large as a bean when compared with the whole of God's works. Concerning the numerous people that are to appear, they confess their ignorance, but think that the inhabitants of Hades are intended, whom God will cause to come up on the earth.

"Another statement is, that after the world is burnt up, God will come and raise men to life again. When 'the lazy shall become dogs, but the industrious, men.'"

We take our leave of this little book, assured that our readers will agree with us in thinking that there is something very remarkable in the coincidence of Karen tradition with Scripture history; and in the success which it has pleased God to give his Gospel among a despised and degraded people.
SECOND LETTER FROM CAPE TOWN.

Religious Intelligence.

SECOND LETTER FROM CAPE TOWN.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

My Dear Friends,—I have now seen most of the schools and missionary institutions in Cape Town, and can give you my impressions of them in a general way. The duty and advantages of communicating religious instruction to the young, both of the rich and of the poor, are well understood at the Cape—better I think than I have observed anywhere else. As a consequence of this there are numerous free schools, and these schools are numerously attended. Indeed one has difficulty in conceiving how so many children can be collected in any given locality as are to be met with in some of the schools. This I think is among the first things that will strike a stranger as he proceeds from one school to another—the teeming fulness of them—the vast numbers that are receiving instruction. His second observation will probably be, the great mixture of tribes and classes. You have every variety of dress and every variety of feature and complexion. On every form you see one or two of the woolly-headed Negroes,—whose history if it could be related would be harrowing to the feelings. They have mostly been rescued from slave-ships—captured by British cruisers on the coast of Africa and brought in to the Cape to be broken up. The hulls of three such ships are now pointed out on the beach which were brought in about a year ago, and contained each about 400 slaves. These 1,200 or so many of them as survived, have been apprenticed for a certain number of years to families willing to receive and educate them for the work and service they may eventually render. Many of them are too young to tell their own tale, and others have forgotten it before they can acquire sufficient Dutch or English to enable them to do so. One poor girl, in the family where I resided, did nothing but cry for the first month or two, and expressed her apprehensions that her white masters intended to eat her.

Beside the woolly-headed Negro, you may see a European boy of Dutch or English extraction, whose ancestors came to the colony perhaps 100 years ago, and whose complexion is as fair and ruddy as that of any boy at home—showing that there is nothing in the
climate of the Cape to darken the complexion. Perhaps you may be told to your surprise that the boy or girl whose countenance you have been admiring was once a slave, and owes his or her emancipation to the compensation act. This has once or twice happened to myself; and although slavery should be equally revolting whoever is the victim of it, yet the idea of children so like my own being bought and sold and treated otherwise like cattle, brought its horrors more home to me. Well may every British Christian glory in that act, and be grateful to the Author of all good counsels for it.

The standard of education as to progress and advancement is not high. The Dutch language is that chiefly used in the schools, though in all of them English has been introduced and is being introduced more and more. As regards advancement and mental training, our best schools in Madras are greatly a-head of any thing I have seen here. But the infant school system so universally introduced here, is a feature in modern education altogether wanting in Madras; and when exhibited to advantage, as is the case here, is a most interesting feature, and would I am confident take remarkably with the Natives of India. But without a teacher of great benevolence and good sense, and trained to the system, it could not be exhibited to advantage.

A third observation which a stranger especially from Madras would not fail to make, is the liberality of Government towards education, as shown not only by its direct efforts to establish and maintain schools under its own superintendence, but indirectly by the assistance it is ready to extend to the friends of education generally, and especially to the conductors of missionary institutions. I have before me a list furnished by Dr. Innes, the able superintendent of education under Government, of the sums granted annually to the different educational institutions in Cape Town, exclusive of what is given to other parts of the colony, showing an aggregate of £1252 6s.—nearly the half of this sum is granted to missionary schools, viz. £ 70 to the Luthern minister for the school under his care—£ 75 to the Scotch schools—£ 75 to the South Africa institutions—£ 75 to the Wesleyan schools. The missionary institutions in Cape Town alone receive aid from Government to the extent of £512 annually, and this without being required to make the slightest compromise of their principles or peculiarities. These sums are granted by Government simply on the principle that the bodies receiving them are seeking the good of its subjects, and are in a position to do this more effectually than Government itself could do. I may as well state here, that the annual expenditure of Government for education throughout the colony amounts to something more than £6,600. The whole annual revenue of the colony is only £160,000;
a sum, if I mistake not, considerably less than the pay of the Tanjore Collectorate alone; and yet this poor Government is expending more out of its poor income for the education of the people than is expended by the Madras Government out of the collected revenues of the whole Presidency. Were I to point out to you the number receiving education, or in other words the judgment and discretion with which this sum is managed, the contrast with Madras would become still more remarkable and still more disgraceful to our Eastern Rulers. And this I may do on another occasion, showing especially how the religious question has been treated here. Meanwhile I shall content myself with merely stating the educational statistics of Cape Town, which will both illustrate this point and some of the foregoing remarks. The population of Cape Town, including all classes, both the white population and the coloured, is 21,840. And the number of boys and girls under instruction in the week-day schools, inclusive of Sunday schools and evening classes, is 3402 (three thousand four hundred and two). This is a result full of promise to South Africa, especially when we take into account the kind of instruction communicated—and which all parties here agree as alone fit to be communicated to the rising generation, but of this, as I said, hereafter.

We have read this Report with unfeigned satisfaction and pleasure. It records the efforts made by six missionaries and their wives, during the past year, for the dissemination of Divine truth among the inhabitants of one of the largest and most prosperous districts of this Presidency. When the American missionaries commenced their labours ten years ago in the Zillah of Madura, not an European Christian teacher resided within the bounds of that collectorate. From a few schools superintended by a Native catechist, emanated all the Christian instruction enjoyed by 1,500,000 souls. The change that, with the Divine blessing, has since been effected, is seen in the “Statement” before us, a brief analysis of which we will now present.

The mission has six stations, each of which we will briefly notice in the order presented in the Report.
1. Sevagunga.

REV. H. CHERRY—MRS. CHERRY, (since deceased.)

An English Boarding School of 30 boys, four of whom have been received into church communion. Twelve Free Schools, containing 400 children. A Girls' Day School, with 24 pupils under the immediate superintendence of Mrs. Cherry. A church of 21 members. Three religious services on each Sabbath, and two during the week. Bible and Tract distribution daily, engaged the attention of the resident missionary and his assistants. A church edifice has been erected, and an Evangelical Society for supporting a Catechist in a neighbouring village, and a Temperance Society, have been in active operation. Among the Roman Catholic villages at the east of the station, 40 families have professed to renounce Romanism, and have asked for schools and Christian teachers.

2. Tirupuwanum.

REV. C. F. MUZZY—MRS. MUZZY.

In connection with this station the following system of means has been in progress. Free Schools 20, with about 500 scholars. Girls' Day School, with 50 pupils, superintended by Mrs. Muzzy. Class of Monitors and Preparandi, with 22 pupils pursuing their studies at the Mission House. Boarding School, with 41 boys, three of whom were admitted to the church, and four others were candidates. Four religious exercises on each Sabbath, and four during the week. A church of 14 members, (ten received since the Report was published.) Extensive Bible and Tract distribution and visiting of neighbouring villages. A neat church edifice has been erected, as also a small chapel, a catechist's house, &c. in an adjoining village near, where 106 persons have put themselves under Christian instruction.

3. Madura City—East Station.

REV. N. M. CRANE—MRS. CRANE.

Attention has been given during the year to a Female Boarding School of 28 scholars. All of whom are most carefully kept aloof from all heathen influences. Ten Native Free Schools with 300 boys. A Preparandi class of nine pupils. Preaching on the Sabbath, and daily distribution of Bibles and Tracts.

4. Madura City—West Station.

REV. R. O. DWIGHT, (since deceased)—MRS. DWIGHT.

The following operations were in progress during the year. Twenty-seven Native Free Schools, containing 1000 pupils. Central
School, of 75 youths, who are pursuing a classical or higher course in Tamil. Tracts and Bibles given gratuitously, and sold at two places of deposit, and the usual Sabbath exercises. Since the death of Mr. Dwight, Mr. Cherry has occupied this station.

5. Tirumungulum.
REV. W. TRACY, A. M.—MRS. TRACY.

The Report acquaints us with the following departments of missionary labour at this station. Native Free Schools, 11, with almost 400 pupils. Boarding School, with 33 boys. Seminary, with 26 pupils, five of whom have been admitted to church communion. Native Church, with 13 members. Religious services, three on the Sabbath and four during the week. About 2000 portions of the Scriptures and upwards of 6000 Tracts have been put in circulation during the year.

6. Dindigul.
REV. J. J. LAWRENCE, A. M.—MRS. LAWRENCE.

We notice at this station, Free Schools, 21, (since increased to 38) with 700 scholars. Boys' Boarding School, with 40 pupils. Girls' Boarding School, with 23 scholars. Preparandi class, five in attendance. Religious services, three on the Sabbath, and ten in course of the week. Church communicants, 41. Two villages have placed themselves under Christian instruction. Early in January Mr. A. North, formerly of the American Mission at Singapore, joined that station. His wife died of cholera a few days after reaching Madura.

SUMMARY.

Average number of attendance on the public exercises of the Sabbath at the different stations of the mission, one thousand five hundred; whole number of church members, eighty-eight, not including the missionaries or their wives; number admitted during the year, forty-three, being one less than half; so that it has pleased God to encourage the missionaries greatly, if we compare this accession with that of any one or of all the past years of the mission. Whole number of boys in the boarding schools and seminary, 165; in the free schools, (of which there have been 113) more than 3,000; of girls in the boarding schools, 52; in the day schools, 80; in Madura city, free schools, 100; and probably about 20 in the other free schools. The attendance of the girls in most of the free schools is very fluctuating and precarious, but sufficiently marked and real, to prove clearly that the prejudices of the community on this point are gradually
giving way. Whole number of families who have joined the mis-

The concluding remarks of the Report are so correct in the sentiment
conveyed and so well expressed, that we cannot deny ourselves the
pleasure of giving them to our readers entire. There are three classes
of persons to whom we specially commend them—those who object
to “missionary schools”—those who would employ only Christian
teachers (preferring to have none rather than to employ Heathen men)
—and to those who ask why are there so few communicants in the
churches of this mission.

"With regard to the work itself, of modern missions, there seems
now to be but one opinion—and this is, that it may not be omitted
without contravening the will of the Most High, and neglecting the
prime interests of the human family.

"The various details of this noblest of all enterprises, as they are
necessarily diverse, may still belong to the region of experiment.
Such, some consider the free school system to be. Of its adaptedness
however to prepare the way for an intelligent reception of the Gos-
pel, there is scarce room for doubt. Amongst a people whose ideas
from infancy have ever included all literature and science within the
pale of religion, and set apart the teachers even of the first elements
of knowledge, to a sacred connexion with the priest, or theologian, it
would be a violation of those impressions which lie at the foundation
of all religious education, not to employ the schoolmaster to teach
religion. There is however a difficulty here also; for the relative
importance of different kinds of truth is lost sight of, and there is as
much regard and sacredness attached to the idea that twice two is
four, as to the momentous truth that there is but one living and true
God. This difficulty is overcome by the course pursued in our
schools; first, directly by our personal teaching of the difference be-
tween revealed and self-evident truth, and secondly by the subsidiary
influence which the acquisition even of natural or self-evident truths
has on the mind, in disciplining and fitting it for distinguishing be-
tween truth and error in morals.

"We very much doubt whether there can be a child selected from
our schools, after six months' or a year's training, who will admit
(e. g.) the existence of more gods than one, or who will reject this
first element of all correct knowledge in religion. This advantage
may have been gained, simply by the repetition of the first com-
mandment of the decalogue, and its very brief explanation which is
one of the first lessons in the course; and there may be very little of
mental action beyond that of mere memory. It is however a truth,
an eternal, unbending truth, lodged in the immortal mind, and sauc-
tioned by the very nature of that mind, though welcomed it may not be. The heathen schoolmaster must either teach this element, and teach it truly, faithfully and correctly, or lose his pay. Having done this, he will, it may be, out of revenge for the injury he supposes himself to have been inflicting on his own system, teach one of the absurdities of heathenism, perhaps ten such, and gratified parents may look on, and approve the song or lesson in favour of their own and their fathers' errors, and revile 'the New King which is brought to their ears;' though of this we have no evidence. Where then is the hope of benevolence? We answer—in that truth, lodged in that mind, and watched over by Him who made the mind, who gave the truth, and who has said, 'Go, teach.' But why not let Christian teachers do this work? Because they are not to be had, and because if they were, they would not be received: two insurmountable difficulties. Shall we then sow no wheat because we know there will be tares? Shall we refuse to let Satan cast out Satan; and if he will do it, hesitate to pay him for it? Still we would prefer a more excellent way, could it be found. And we ought to abandon this, if it prevent the missionary from preaching. This it does not; but is one of the most direct auxiliaries in furnishing both place and audience. 'Blessed are they who sow beside all waters.' When there shall be a practicability of introducing all the unobjectionable instrumentalities of the western church, there will be great guilt in not doing so—or it may be, in allowing as now, heathen men to be our agents—but if in this spiritual husbandry we can as yet only adopt the oriental mode, ought we not to do this at least, and 'send forth thither the feet of the ox and the ass.' Our Jaffna brethren have lived to see such modifications of public sentiment in their fields, that they can say to the people, we will have select schools only, and masters of our own choice—and so they do—which also is an incontrovertible evidence of the efficacy of their labours; notwithstanding the sad trials they have experienced where their hopes were brightest.

"If after 10 years' labour and three or four generations of graduating learners in our free schools, and an expenditure of 30,000 Rs. in this one department, we may see the ten hundred thousand of Madura district looking to Madura seminary, for their most talented and most influential men, and in ten years more may find that influence so pervading the community, that all offices of trust feel it, and every family know its refining tendency, can there be any doubt as to the propriety of our still continuing the free schools, and of selecting from them the choicest youth to enjoy the advantages of the higher course. Even at our present rate of labour or extent of action in this department, we shall have turned out in 15 more years 20,000 youths, each from something like a three years' course; and if one in a hundred
RELIGIOUS INTELLIGENCE.

be received into and carried through the full course, we shall have 200 men of capacity for good or for evil, far surpassing any who now bless their native land. Look again at their 19,800 acquaintances, once their school-mates, whose heathenism has yielded much, if not entirely to the attack made while in the free schools. They will be ready hearers of the word, or if they only hear to oppose, that very opposition will add to the diffusion of the knowledge of that most blessed of all names—the name which 'is as ointment poured forth.'

"With regard to our boarding schools and the seminary, we already see the importance of making them select, and have taken some decided measures to this end. The less promising are suffered to leave; the contumacious are dismissed; and the hopeful made to feel, at least in some measure, that their connexion with us is one of no small moment, and their progress and deportment the criterion for continuance.

"In our several churches, we find an addition of forty-three communicants. There are two cases of discipline. The whole number of church members is less than 100—and of these many are connected by letter from churches in Jaffna, so that a greater accession from papacy and paganism has been made during this year now past than during the whole previous existence of the mission.

"An interesting feature in this year's history of the mission is, the application from communities, villages or hamlets, to be received and acknowledged as Christians. These applications have occasioned us no small solicitude. The desire of the people to be recognized at once, as no longer heathens or Roman Catholics, but Christians and Protestants, has been gratifying, and opened the way for something like the commencement of a systematic course of instruction; while their extreme ignorance and our other cares intervening to hinder instruction, and a fitness for a compliance with their wish, is disheartening; and we see wanderers on the verge of the fold about to be carried back again into the wilderness of heathenism. What shall we do with such cases—they ask for baptism; but they are most distressedly ignorant—they ask for the Lord's Supper; but our views of meetness for admission to that ordinance totally preclude a hearty welcome to this solemn feast; as American missionaries we can admit none to the ordinance of baptism (except infants) or to the Lord's Supper whom we do not think have truly passed from death unto life—while their solicitude and their grief at the prospect of death by cholera, which has cut down some of their number since they were recognized as ours, gives us a deep and strong desire to afford them all the aid which the precious Gospel brings to alarmed and wounded spirits.

"We feel that we are imperiously called upon by these indications
of Providence, both to redouble our own diligence to work while the
day lasts, and to urge our fellow Christians to join us in supplicating
the Lord of the harvest that He will send forth more labourers into
the harvest."

We cannot believe that any of our readers who love the Lord in
sincerity and truth, will withhold from this mission their sympathy
and prayers.

VISIT TO CONJEVERAM AT THE GREAT ANNUAL FESTIVAL,
IN MAY, 1844.

BY THE REV. MESSRS. LEITCH AND LEWIS.

(Continued from page 97.)

In the evening we walked out to the largest temple in great Conjeve-
ram dedicated to Siva, and called Ehamburuni, which means, omni-
presence. The tower is the highest in this place, and loftier than any
building of Native construction in Madras or its wide vicinity. We
were permitted to ascend it. Its height is about 200 feet. On reaching
the top amongst other names written on the walls, we were pleas­
ed in observing the names of Messrs. Tyerman and Bennet.

We counted 14 similar towers but of smaller dimensions, while
looking from the one on which we stood. The walls are very strong,
but within there was nothing but poverty and filth. From the tower
we had a view not only of the surrounding country but also of every­
thing within the great wall of the temple. Within it we observed
two tanks and several gardens which were but imperfectly cultivated.
There was a second enclosure built of mud, which formed the sacred
place. But within the outer enclosure there is a munda pam or porch,
which our conductor said had a thousand pillars. On proceeding
there and counting them we found the number very far short of this,
and he then admitted that it was so. And yet this thousand pillared
munda pam is celebrated throughout the country. Of the crowds who
flock to Conjeveram few perhaps trouble themselves to inspect it, and
of those who visit it, many would find it too much trouble to count
them. The few who know how the matter really stands, join in the
gross deception. How truly awful is the degradation of this people.

In this temple which is the second in importance in a city regarded
as the chief seat of Hinduism throughout an extensive and popu-
laus country, we find no traces of refinement, not the vestige of a
school or college for educating the young, no books, no collection of manuscripts, and no pictures or statues, but those of the most abominable and debasing kind. Hinduism as a system of religion, and as practically displayed at the present day in its effects on the people, is wicked without refinement, superstitious without any elevating enthusiasm, mentally and physically debasing without any counteracting benefits. Have they ingenuity? it is like the rank weed of a jungle. Have they patience? it is the apathy of the vilest slaves. Such a state is only what was to be expected. Millions living together in one country for centuries corrupting one another, has produced a degradation almost unexampled in the history of our race.

But they are men, they are immortal beings. The Gospel has displayed its power amongst them. There are instances of redeemed and sanctified Natives whose conduct is not only becoming the Gospel, but whose mental powers are of a high order. The Native languages are copious, expressive and exact. Many of them are now impregnated with Gospel truth. There is unrestricted access to all the people. India is decidedly the best field the world presents to the Christian church, just because in some respects it is the most difficult. Let not the friends of the Redeemer then grow weary in well-doing for India. Let them not stint her supplies for the purpose of entering upon other ground. Let each one awake, and availing himself of the present golden opportunity—for free access to this people may not last long—make a fresh effort by doing some thing he has never yet done to sow the incorruptible seed on the sunny plains of British India. "My word shall not return unto me void," saith the Lord.

Sunday, 2d June.—As some of the people were a little troublesome yesterday, we thought it more consistent with the sacredness of the Sabbath, to remain quiet. A few persons came evidently for no other purpose but to give trouble and to dispute. We sent them away, saying, you may come to-morrow. In the evening the idol was carried through the streets—preceded by many lights and the discharge of an immense number of rockets, and occasionally of a gun. Immediately before the idol there were carried two blue lights of exceeding brilliancy.

Monday, 3d June.—The car was drawn to-day. It passed the place where we were stationed to observe it about 8, A. M., drawn by means of four immense cables, each of which was about 200 yards long. There were on the lowest calculation 5,000 persons of all ranks and ages drawing it. They all seemed to do it willingly; we observed no compulsion from Government peons or any other party. It rose about 50 or 60 feet in height, and its decorations were of a very ordinary description. In front were the representations of four
horses with reins resting in the hand of the figure of a man. It had fine massive wheels and moved on slowly; the elephants preceding it frequently returned to meet it, and then again moved on in front. The driver of the first elephant came quite close to where we were standing and asked a gift—but we declined to give any, for it would have been regarded as an offering to the idol. The car passed within a few yards of us, and as it passed the people raised a great shout. We stood in front of the Collector's Cutcherry. Several priests were elevated beside the idol, fanning it.

All that we have seen of this feast is childish and paltry in the extreme. To a spectator who could forget that it is a religious solemnity, it might appear externally like the playful amusements of children. But when we reflect that it embodies all that they know of God, develops all their hopes for eternity, and provides the only food for their immortal souls, we mourn for them in bitterness of spirit.

When we returned to the bungalow we were visited again by some of those who came yesterday. They came with a most determined air, and seemed resolved to have an opportunity of venting, in our presence, their enmity against us and our cause. The principal speaker is the author of the tract formerly alluded to, and we know him to be connected with the Native society established some time ago to oppose the Gospel, which sends forth its agents through the country to confront the missionaries. As we perceived that their object was not to promote the truth but discussion, not to obtain information but a victory over us, we acted accordingly. Their chief roan was accompanied by 10 or 12 immediate adherents, the bodily presence of some of whom was far superior to that of the generality of Hindus. On being seated he was requested to say all that he had to say, and then an answer would be given. This he did not like—for his object obviously was to provoke a hot dispute. Finding that he could not tempt us to vain squabbling, he commenced in right good earnest. First the tract was read and descanted upon—and as the people had now gathered in considerable numbers, he began to hold forth and continued to speak with the greatest energy and volubility. When we attempted to say a word, it only served to stimulate his flagging zeal. Our only policy was patience. His party was strong and backed by so many of the people that they were evidently watching their opportunity to take advantage of the least appearance of our being disconcerted. If we had lost our temper, they would have obtained the victory. If we had made a trial of who could speak the loudest, we should most certainly have been worsted. Besides we were not ambitious of victory in such a contest. If we had attempted to put an end to his audacious impertinence by force, not having the wherewithal to do so, we should only have drawn their
violence, which it required very little to excite, upon ourselves and assistants. He continued to disgorge in our presence all the abomina-tions of his evil heart, during the space of three hours and a half. His long harangue was made up of lies, blasphemies, irony and wit; there was no argument, nor fear of God, nor love to man. It was the overflowing of an infidel and wicked heart. Towards the end when he was evidently spent, we gave him to understand, that he had acted a very improper part and warned him of the consequences. After this, deeply chagrined and perhaps somewhat afraid, he took his departure without allowing us the least opportunity to reply, and the people followed him. Such is the temper of those who have come that we have declined distributing any books to-day. During the whole of the afternoon one of his company continued to address the people exactly in front of the gate of the bungalow, evidently for the two-fold purpose of exciting the people and annoying us.

We rejoice that such scenes occur. The apathy of the people paralyses us. We shall rejoice if many will print tracts, distribute them, and discuss the question openly with us. The people will in this manner be roused, and though on some occasions, as on the present, they may by physical force prevent their statements from being answered just at the time they are advanced; our patience under such circumstances is strong proof of the righteousness of our cause—and we shall have abundant opportunities hereafter both verbally and in writing to expose their falsehoods, refute their charges, and substantiate the truth of what we affirm. We hail these things as symptoms of coming prosperity.

At 3 o'clock on Tuesday morning we commenced our journey home-wards. In passing through the streets we found many people astir, and a good number of bazars open. The sides of the streets and open verandahs were full of people buried in deep sleep. On approaching the place where the car is generally kept, we saw many hundreds sunk in sleep lying in the open street around it; our approach did not disturb a single individual, and it was not without difficulty we found our way through the mass of human bodies without passing over some of them. The car had after the labour of the day been brought back to its former position in the early part of the night, and the sleepers must have been those who were chiefly engaged in that service. It seemed as if on reaching this place, they had been so completely fa-tigued with the exertions they had made, as to have sunk into repose without moving from the spot. The huge ropes were stretched along the street, and their whole length was occupied as a pillow, not too hard, for the aching heads of the deluded multitude. A few young men were seated before the car engaged in chanting. How awful to think that the Lord may come to judgment at such an hour, and find
many thus ill-prepared to meet him. It was like a field of the dead; the scene of Satan's triumph.

Tuesday, 4th June—Wallajahad.—This is a rising ground commanding a view of the surrounding country on all sides. It was formerly a small cantonment, but the greater part of the troops have been removed, and the barracks are lying in ruins. There is also a Native village called (Qewqew or Qewwrwmar) Siyapuram, of very little consequence; the place on the whole looked like Bangalore in miniature. Formerly the Gospel was very frequently preached here, both in English and Tamil. A Tamil church had even been formed, but on inquiry during our stay we could not find a single Protestant Native Christian. Several made application for books which led to various conversations. There are a good number of Roman Catholics, who are superintended by a resident catechist. Many could read; this being the result of former missionary efforts, and especially of the liberality of a pious officer who has been long resident at the station, and who by establishing schools and supporting catechists has done a great deal for the best interests of this people. In the evening we walked into the village, conversed with some silversmiths, and then went to the village school, supported by the Natives themselves. We addressed the people and distributed a few tracts. The Papists have no school, though they have many followers here. On returning to the bungalow we were followed by many individuals seeking books. One aged man stated in answer to our inquiry, that he formerly possessed a complete New Testament, the gift of the Rev. Mr. Cryer, but at the command of the priest had taken and shewn it to him, and that he had retained it, peremptorily refusing to give it back. We endeavoured to convince him of the folly, the sin, the impiety of such weakness in giving up the word of God. As he acknowledged the truth of what we said, and seemed ashamed of himself for what he had done, we gave him a single Gospel, exhorting him to be steadfast and to fear not man, but God.

Wednesday, 5th June—Chingleput.—In the evening we walked to the fort and ascended a tower built in the centre, from which we had an extensive view of the surrounding country. From this point the prospect is more pleasant and interesting than perhaps may be seen elsewhere in the Carnatic. The fort is entirely of Native construction and in a very indifferent state of repair. From the fort we went to the village, which is of considerable extent. The people we encountered in one of the best streets were profoundly ignorant, and unusually careless. They seemed to have no desire whatever to receive books. As we stood before an idol temple, we put a few questions respecting the objects we saw, but received no definite answers; while our statements, even the most pointed and awakening, seemed
to fall as water on the ground. In returning by another street, we addressed ourselves to an old man, from whom we expected a little attention; he proved a hardened infidel. By whatever truth we attempted to approach him, he turned away its point and found refuge in atheism. From whatever source our appeal was drawn, it fell upon a heart, as dark and insensitive as Satan could desire. O Lord! when will thy word become as a hammer and as a fire, in the hearts of this people.

BRIEF JOURNAL OF THE REV. F. D. W. WARD, M. A., ON THE SAME OCCASION.

Leaving Madras on the afternoon of May 28th, I reached Conjeveram on the following morning at 10 o’clock. I should have arrived earlier had not the road been obstructed by the multitude of vehicles conveying the immense companies to this high festival. While passing these hundreds and thousands of my fellow-men, I could not but reflect how the objects that they had in view appeared to the Christian missionary, as both were going up to this metropolis of error and sin. They were going to engage in that which he deemed the highest dishonour a human being can cast upon the Creator, to take part in a service which they vainly imagine will secure the Divine favour and blessing, but which he felt as certain would expose them to the righteous displeasure of Him who has said “Thou shalt not make unto thee any graven image—ye shall not bow down to them nor worship them.” Going the same way, the view of the two parties how different! They were intending to serve the prince of the power of the air, the spirit that worketh in the children of disobedience, he (professedly, and as he would fain hope sincerely) to serve Him who is God over all blessed for ever. How different in their motives—objects—hopes—aims? “Not unto us, not unto us, but unto thy name be all the glory.”

I found the bungalow unoccupied, none of the friends whom I expected to meet having arrived. I was soon visited by a number of young men from the English school, under the care of the Free Church of Scotland, whom I met with when here about two months since. After a few moments’ conversation I dismissed them, in order to gain a little rest and be prepared for the labour and fatigue of the afternoon. When the heat of the day was over, I called my assistants, and sending two of them with a basket of Tracts in one direction, went, accompanied by another, to an opposite part of the town.
I had taken the precaution of placing my books in a bandy, in the rear of which I walked with a guard of six palanquin bearers. This course I deemed prudent from a remembrance of what had lately occurred at Nellore; and from the certainty, as I was informed ere leaving Madras, that I should meet with a boisterous reception, if not be placed in circumstances of danger. But in this respect I was most agreeably and, I trust, gratefully disappointed. For three hours I moved through the streets of the town—stopping at short intervals—to speak to the assembled multitude and give them the Scriptures and religious books—but in no instance was there the least disturbance or annoyance, but at all times respectful attention and a listening ear. In one street a man came to me, habited in the yellow garb of a pilgrim, and begged that I would pass through a neighbouring street and supply its residents. I felt no inclination to comply with his request, being apprehensive lest he was leading me into a snare. But such was his earnestness and apparent sincerity, that I at length yielded to his wishes and followed his guidance. We passed into a long wide street well lined with spacious well constructed dwellings. Each house sent forth its two or more to see me, who upon receiving the book I gave, and hearing the word of advice with which I always accompanied the gift, returned a polite expression of thanks and retired. I at length stopped before a large building and immediately a chair was brought out, and I was requested to be seated, while it was signified that they would sit down and hear what I had to say. My fears were somewhat awakened, for I apprehended a debate with some wily Brahmin in which I cared not to engage. But not so. I declined the honour of the chair, telling them that by standing I should be better heard and seen by all. About two hundred people were at that time collected around me, and for the space of half an hour I preached the truths of the Gospel to as attentive an audience as I have ever had the privilege of addressing in any time or place. Not a whisper of disapprobation—not an attempt at interruption—not a smile of derision. I felt that "God was in that place." When I had finished what I had to say, I gave Tracts, &c. to those who could read and who wanted them, and passed on. Thus I went from street to street and house to house, till the exhaustion of all my stores of books, my own fatigue and approaching evening induced me to return to the bungalow. I did so with, I hope, a grateful heart. During my seven years' residence in India, I have given much time to tours among villages and to street preaching, but never did I spend a more satisfactory and a more agreeable afternoon in any heathen village than I did there. I gave to the people hundreds of Tracts and portions of the Bible, and preached to multitudes of my fellow-men the glad tidings of Christ, the "way, the truth and the life." I could
retain and pray with a feeling bordering upon almost certainty that a blessing would follow the seed thus scattered abroad. The two assistants soon returned bringing a favourable report of the reception they had met with in the parts of the town they had visited. We were all occupied till the darkness of night came on with receiving visitors at the bungalow.

Just before we retired to rest, Mr. Mills, assistant missionary of the Baptist Mission at Nellore, arrived. For six years in succession he has been at this festival. I closely observed him and his assistant during the next day, and was greatly pleased with their mode of procedure. They were occupied during the most of the time from morning to evening in preaching to companies of persons whom they invited into their room, or whom they met on the verandah. Mr. M. is retiring and modest but, as far as I could see, well adapted for the important work to which he devotes his time—that of going from village to village declaring the Gospel of Christ.

On the morning of the 29th while I was engaged in receiving calls from the many who, having heard of my arrival on the preceding day, were coming in companies to the bungalow, the Rev. Messrs. Leitch and Lewis from Madras arrived. Truly pleasant was it to be joined by these fellow-labourers in the cause of the Redeemer, and I shall long remember the day we passed together. As it was not desirable to have two places of distribution in the same building, and as I had the whole room to myself during the preceding day, I closed my doors and allowed the newly arrived brethren to occupy the entire ground. I spent the morning in talking with groups at the gate and in listening to discussions between the heathen and my assistants. I had every reason to be satisfied with my assistants. They were faithful and laborious. They knew how to meet the attacks made upon the Christian faith, and they shrunk not from a full declaration of their own sentiments and an avowal of what they thought of Hinduism. I spent a part of the afternoon in passing through a long and densely crowded street, accompanied by the brethren mentioned and all our assistants. A multitude thronged around us, but there was no outcry—no disturbance—no mob.

An incident occurred that I cannot forget. While in the densest part of the street, a Brahmin seated in the verandah of his house sent me word that he wished to speak to me. As I approached him he said that he wanted a book. I handed a copy of the "Blind Way," naming at the same time its title. "Blind Way, Blind Way—what is it?" This I knew to be but a question to provoke me into a controversy, I replied thus, "were I to travel in that direction (pointing opposite from the Presidency,) should I reach Madras?" "By no means," was the reply; "well then that is the blind way to Madras."
He understood it and I began its application ere he renewed the attack. "Your religion is the blind way to heaven. They who act according to it, instead of reaching that happy world, will enter the world of woe. Leave it now, ere it be too late." Thus I continued for about five minutes, speaking with a degree of ease and boldness that made me feel on reflection that "as my day was, so was my strength." The company around was attentive, but the querist very uneasy. I then thanked him for calling me and returned to the company. We reached the bungalow after much exposure and some alarms, but no disaster. A multitude followed us.

I was obliged to return to Madras the next morning, which I did, leaving the other brethren to carry on the work aggressive and defensive. I could not, upon reflection of all that occurred, but thank Him who had sent me to that place. I felt that my Master had been with me, and that though the "heathen raged," (which they did the evening I left, and more I learnt afterwards) God would be glorified. I distributed personally and through my assistants great numbers of single Gospels and Tracts, and preached many sermons. Some seed may, I would hope, be found to have fallen on good ground, but "my work is with the Lord"—it is safe. Some Tracts were torn to pieces, a rare occurrence so far as my observation went; but the figure of one shot killing while thousands are ineffective, though trite, is a significant figure relative to Tracts. I am not, I will not be discouraged. Let God be glorified.

A BACKSLIDER RETURNED.

Our valued brethren of the Free Scotch Church have had their hearts gladdened by the return of a prodigal, in the person of Ramanoojooloo, one of their earliest and best informed pupils, author of a prize Essay on Woman, who was baptized by the Rev. J. Anderson, a little more than two years ago, and left the missionaries two or three days after, being overcome by the entreaties and tears of his mother and other female friends. He left, promising, and it is believed, intending to return, saying, "I must go with my mother to comfort her. I will go and come back in two days." "In vain was he earnestly warned of his danger, from the word of God with tears and entreaties, by the missionaries, and the first three converts. His heart had given way, and in the evening of that day, 12th July, he left the Mission House. From the time of his departure, and especially after he fell down before the idol at Triplicane, the hand of God was heavy upon him, and his arrows pierced him sore. The reports that reached them from time to time of his misery and desolation, pierced and grieved the hearts of the missionaries and converts, and constrained them to pray for him, though they hardly knew how to pray; his case appeared so desperate. More than a year ago, the missionary who baptized him had an interview with him until midnight, in the house of a Native Christian,
when he expressed his purpose of coming back to the Church of Christ along with his wife, whom some time before he had begun to instruct in the first principles of Christianity. But when told that he must do so as an apostate, before he had a right scriptural warrant to come, and could be re-admitted into the church, his pride, as he now acknowledges, stood in the way, and kept him back. Still the indignation of the God whom he had forsaken pressed his spirit sore, and would not let him escape. He complained of the worm within, and of thorns in his back and sides, and of a constant fear in his heart."

The missionaries state that their mouths were filled with praises and that they felt their unbelief rebuked, when on Friday the 12th ultimo, just two years after his apostasy, he returned accompanied by his wife “humbly to confess his sin, and again to take upon him Christ’s yoke.”

It appears that in consequence of its being the anniversary of his apostasy, and the missionaries having that day heard of the death at Calcutta of a friend interested in the mission, they had been led to think, and speak, and pray more than usual concerning the prodigal, and even to write a letter to him, which was scarcely despatched when he himself appeared; and not alone but with his wife. That evening he wrote a letter to his mother, and also to his father-in-law, stating his return and the reasons of it, which were published in all the newspapers.

The next day, after an address to the advanced youths of the institution, by Venkataramiah, one of the converts, from Isaiah lvii. 18, “I have seen his ways and will heal him,” Mr. Anderson publicly questioned Ramanoojooloo, so as to elicit a statement of his feelings during his apostasy, and of the reasons of his return. He was also affectionately addressed in an appropriate manner, and at some length by each of the four Native converts.

On the following day, in presence of the usual Sabbath congregation, after a statement of his case by Mr. Anderson, Ramanoojooloo came forward, and in answer to various questions, confessed his sad apostasy from Christ, his having lied in denying that he had been baptized and broken caste, and his having been “led like an ox to the pagoda”—where he had fallen at the feet of the idol. The latter confession he made sobbing and weeping much. He also stated that, after this, he had been very stupid and dull and miserable; but in December following had again begun to read the word of God, and sometimes to try to pray, yet had no peace; and that fearing to die in that state, he had now returned looking upon his apostasy with mourning and shame, but encouraged by the promises of God and trusting in his mercy through Christ.

He further mentioned that he was accompanied by his wife, who had come voluntarily, and had with him broken caste by eating what Europeans eat.

After this confession and statement, which seems to have been very full and satisfactory, Mr. Anderson affectionately addressing the returned prodigal, said, among other things,—

“Ramanoojooloo, you are one of my oldest scholars. You are one about whom the Christians of this place had many hopes and many fears; you are one whom God gifted with peculiar abilities, and you used them for a time apparently with great power, simplicity and truthfulness against what you believed to be evil;—and it was with great pain that some Christians believed that you ever could act as you have done. You are no common sinner—your sin has entered more deeply into the Native community, to Christ’s dishonour, than any thing which has yet occurred in this mission. We all feel that if it pleases God to pardon your aggravated sin and
apostasy, it will be the greatest act of mercy that we have ever seen in this
country, or indeed all our days; and we will greatly rejoice in it, if it please
God so to do. We are more and more convinced that it is in much affliction,
and with many disappointments, that the Lord will build up a Native church
in this place, by choosing not the little sinners but the greatest sinners,—
marked, and marked for life. And may the Lord grant that your sins being
so great, may be the very reason why the Lord may show his mercy. The
thing that we need is ensamples of His mercy and long-suffering from among
the chief of sinners."

The solemn services were concluded by an appropriate prayer by Mr. John­
stou, and by singing

"Bring forth the fairest robe for him
"The joyful father said," &c.

Want of space has prevented our giving a fuller notice of this interesting
event, which is indeed the less necessary from its having appeared in other
journals. We have seen and conversed with both Ramanoojooloo and his
wife; they seem sincere. If it prove so, even his lamentable fall, by showing
to him more of the depravity of his heart, his weakness and the depths of
Satan; as well as the height and depth and length and breadth of the love of
God, may fit him for the greater usefulness hereafter.

For this we ask the prayers of our readers.

REV. R. D. GRIFFITH'S ADDRESS.

We had hoped to give the address of Mr. Griffith, at the last Monthly Prayer
Meeting, or a part of it, in our present number; but the state of his manu­
script prevented his preparing it; and we took no notes. The subject, "Ido­
latry sustained by Priestcraft," is one of importance to be understood by every
missionary. The discussion of it by Mr. G. evinced much research, with a wide
grasp of thought, and his description of the arts and influence of the
priest­
hood, as found in all religions, arrogating to itself a vicegerency from heaven,
and of its universal greediness of wealth and power, was very impressive.

We are not certain that its origin is to be traced to the divine institution
among the Jews, though that probably gave it special form and prominence.
We find that there were priests before Aaron, as Melchisedee; and as from
the time of the first institution of sacrifices in the garden of Eden immediately af­
ter the fall, there must have been a sacrificer; it is probable that although Cain
and Abel offered each his own sacrifice, yet when men multiplied, the patriarch
of each family or tribe became also a priest. Whatever may have been the
origin of the priesthood, it is certain that its power—as was the case even un­
der a Divine institution—(witness Eli's sons and others)—has always been
liable to abuse. The idea that a certain class of men are mediators with hea­
ven, naturally leads to this.

Among the Hindus, the hereditary priests, the Brahmans, claim a divine de­
tscent and divine homage. The various ways in which their priestcraft is em­
ployed to sustain not only idolatry but the whole system of Hinduism, and its
most debasing, corrupting and enslaving influence, with its almost boundless
power, were very forcibly presented by Mr. G., who very properly urged upon
missionaries the importance of knowing what this power is, and of meeting it
with the whole array of light and truth in public discussions, if practicable, but at least in private teaching, in preaching, and through the press. We confess we think much would be gained if missionaries better understood the enemy they have to deal with, and had more ability to unmask him, and show his deformity; while our dependence no doubt, must be on "the sword of the Spirit, which is the word of God" to slay him, and on the Holy Spirit himself to take possession of the castle of the strong man armed. Prayer therefore, is one method of destroying priestcraft, which is in the power of all.

The Pope in Trouble.—We find it stated in different journals, on the authority of letters from Rome, that the Allied Powers have proposed to the Pope the resignation of his temporal authority. There seems to be no official announcement of any such demand, which is needed to make it very credible; but that it has been made is said to be generally believed at Rome, causing the greatest astonishment and consternation. Solemn services in all the churches and addresses to the Virgin had been commanded. Should it prove true, it must be considered a counter-sign of the times, rather perplexing to those who are expecting Popery to regain her lost secular power in other countries. However this may be, there has been one new thing at Rome—a Missionary Meeting in March, for "the Church and London Missionary Societies," at which twenty-five guineas were collected for each!

Abolishment of Death in Turkey for Renouncing Islamism.—This important event, which must be regarded as a new era in the history of Mohammedanism, giving such a blow to its fanaticism that it may be considered according to prophecy politically dead as a persecuting power, after having existed as such 1260 years, is announced in the following paragraph in an official note of the Reis Effendi, Bifvat Pasha, to the chief interpreters of the British and French ministers at Constantinople—March 21.

"The sublime Porte engages to prevent, by effectual measures, any Christian abjuring Islamism in future from suffering death."—Messenger.

DEDICATION.—A new place of worship was opened, and solemnly set apart for divine service, by our brethren of the American Lutheran Church at Guntoor, on the 30th June. Exercises in English, Telugu, and Tamil.

Ecclesiastical Movements.—The Rev. S. VanHusen and family have returned to Nellore,—his health improved. The Rev. V. D. Coombes, S. P. G. F. P. of Combaconum, is on a visit to Madras with his family for his health. The Rev. W. Taylor, S. P. G. F. P., long at Vepery, and the Rev. J. Guest, at Cuddalore, of the same Society, we understand, exchange stations.

Obituary.

Deaths.—Mrs. Clarkson, of L. M. S., Surat,—Mrs. Menge, C. M. S., Nassick,—and Mrs. Allen, American Mission, Bombay, have all, within a short period, ceased from their labours.

MONTHLY PRAYER MEETING.

The Address at the last meeting, in the Scotch Church, was by the Rev. R. D. Griffith, on "Idolatry sustained by Priestcraft." As briefly noticed.

The meeting on the 5th instant, is to be held at Davidson Street Chapel—Address by the Rev. S. Barlow.
Siva, as a silver coloured man, is sometimes seen with two hands, at others with four, eight, or ten; and with five faces. He has a third eye in his forehead, the corners of which are perpendicular, which is peculiar to him; a crescent or half moon in his hair, or on his forehead, encircling the third eye. He wears ear-rings of snakes, and a collar of skulls. His image is said to be more properly made with five heads and eight hands, in six of which are severally a skull, a deer, fire, an axe, a rosary, and the rod of an elephant driver; while the other two are open, one in the attitude of blessing, and the other of protecting. As Mahādeva, and represented with one head, he has four hands, in one of which he holds a pāsā, or looped cord, the use of which is to extract the souls out of the bodies of men when their time is come, and is a common weapon of Yama, the god of death; a trident (trisʿula) is upheld by the other, and the two other hands are in a position of protection and benediction. As the god of justice, Siva rides on a white bull, the symbol of divine justice, (Manu viii. 16,) and is often seen with the parāshu (battle-axe, in his hand, and the sacred string. On pictures he is often represented as if rubbed over with ashes, and with a blue neck; the epithet of Nila-kanta (blue-necked) was given to him in commemoration of his having drunk the poison which arose from the sea when churned, and which threatened to destroy mankind. But the character in which he is more generally known, and which his followers imitate, is that of the Kapala-bhṛti (skull-bearer). Skanda-Purāṇa makes him describe himself in the following words:—"Parvuti (his bride) must be foolish to practise so severe a penance in order to obtain me, Rudra (one of his 1000 names) a wandering mendicant, who getteth a rag from the dunghill to clothe his nakedness, rides an ox, and carries in his hand an axe and a young deer. He wanders here and there like a madman, dancing with devils in solitary places where corpses are burnt; adorns himself with garlands made of snakes and heads of dead men, and, rubbing himself with ashes, goes about begging with a skull in his hand." This is the account, which Siva gave of himself; and though it did not shake the steady attachment of Parvuti, who, notwithstanding, accepted his hand, it might seem enough to stagger the faith of those who regard him as the supreme god.

In the Hindu Triad he is the destroyer, as Brahma is the creator, and Vishnu the preserver. To destroy, however, is but to new-model, or re-produce. He is, therefore, the re-producer, and his
worshippers contend that he is the supreme god, and that the power of creating, which Bramha has, is derived from him. At the end of each series of the four yugas, Siva drowns, and then re-models the earth; and at the end of each kalpa, he destroys that and all created things upon it by water, and re-produces them. At the end of the series of kalpas, there is a universal destruction by fire, extending to the gods themselves, all being annihilated, or absorbed in the great soul of the universe.*

Another image of Siva, and that more generally worshipped, is the linga, a smooth black stone almost in the form of a sugar-loaf with a projection at the base like the mouth of a spoon. Those of large size and of common stone are seen erected in various places, while small ones are enclosed in silver cases which are tied to the arm or suspended from the neck of the devotees. There are two kinds of black stone lingas in the Hindu temples, one called swayambhoo, the self-existent, the other vaadee, that which has no beginning. There are several stories in the Puranas concerning the origin of the linga (the phallus of the Greeks) but they are too gross to be related. Besides the permanent stone images, the linga is made by squeezing a little clay with the hand and placing it on a leaf or some other seat, when it may be adorned with flowers and worshipped.

A form of Siva which is especially worshipped by the lower orders, who consider him as the destroyer of children, is known under the name of Panchanana. It is a mis-shapen stone, anointed and painted, and then placed under trees. Another form which is still preserved is that of the Kalmaya, the god of forests. He is represented as sitting on a tiger, and carrying a bow and arrows. The wood-cutters worship him to insure protection from wild beasts.

There is still another form in which Siva is worshipped as Mahakala or Bhairava, the god of time and of dread, with three eyes, and clothed in red garments. He is frightful to behold. Great tusks burst through his thick lips. His hair which is stiff and erect gives his face a dreadful aspect. He wears a necklace of human skulls and a large

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* The four yugas comprise a period of 4,320,000 years, called a great yoga, of which 1,000 make a day, and 2,000 a day and night, of Bramha. At the end of 1,000 of their great yugas, or one day of Bramha, this god falls asleep, and the earth sinks into the sea. In this state it remains through a night of Bramha, or another 1,000 great yugas, when Vishnu recovers it from the water, and Bramha awakes and creates men anew. This is done successively through the life of this god, which is 120 years of 360 days each. This is called the kalpa of Bramha; at the end of which he dies, and a new Bramha is created. This kalpa of Bramha is one day in the life of Vishnu, who lives 120 years, each 360 of these inconceivably long days. This forms a kalpa of Vishnu and makes one day, or a small point of time, in the life of the great Satti. At the end of each kalpa of Bramha and Vishnu, the earth is completely destroyed by water, and when the life of Satti ends there will be, it is supposed, a universal destruction by fire, involving all worlds, and all created existences.
turban of his own hair. The fall of the necklace is impeded by numerous snakes which twine round his body.

His consort or Sakti, in this character, is celebrated as the goddess Kali, and receives bloody sacrifices. She has lately become more notorious by the exposure of the homicidal practices of the Thugs, who recognise in her their tutelary divinity.

The consort of Siva in his more pacific character is Parvati or Durga. She was first incarnate as the daughter of Daksha, a giant and king. This Daksha, the son of Brahma, had sixty daughters. The youngest of these, Dakshayani, was given in marriage to Siva. Daksha became enraged when he saw the habits of his son-in-law. A beggar, a person smearing his body with ashes, living where the dead are burned, and wearing a necklace of human sculls, was regarded as a most dishonourable relative. The greatest enmity was, therefore, on both sides cherished. Daksha made a great sacrifice at his own abode, and invited all the rishis, gods, and kings. Dakshayani saw her fifty-nine sisters on their way to the sacrifice, gliding through the air in heavenly cars in company with their husbands, and having their persons adorned with diamonds and jewels. The sight grieved her exceedingly; and the affront done her by her father, she could not brook. She, therefore, said to her husband, “Let us go to the sacrifice with the rest.” “To go without an invitation,” he replied, “is unworthy of the great. Therefore do not think of going even yourself. If you do, you will certainly lose your life.” She could not rest, however, and therefore went without obtaining the consent of her husband. When Daksha looked upon her dirty and beggarly appearance, he abused her exceedingly. Feeling this intolerable, she threw herself into the fire, and was reduced to ashes. When Siva was told by Narada what had happened, he was greatly enraged, and, striking his matted hair on the ground, he produced an enormous giant, who had three eyes, and who, from his great power, was called Virabhadra, and who was commanded to destroy the sacrifice of Daksha. Taking with him every species of devil, ghost, and hobgoblin, Virabhadra destroyed the sacrifice and cut off Daksha’s head. Upon this Brahma and Vishnu came bending as suppliants at the feet of Siva, and at their request he put a goat’s head on Daksha’s body. Dakshayani afterwards became the daughter of Himalaya Parvuta (mountain) from which she is called Parvati, and was given in marriage to Siva.

Of the festivals of Siva, the chief is that called Sivarathri. It lasts

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* The preceding story is related in almost the precise words of the Bhagavata.
three days, which are employed in performing various rites before the linga, which they wash four times. The occasion of this is stated in the Bhavishya Purāṇa. A bird-catcher detained in a forest in a dark night climbed a bilwa-tree, under which was an image of the linga; by shaking the boughs of the trees, the leaves and drops of dew fell upon the image, with which Siva was so much pleased, that he declared the worship of the linga on that night should be received as an act of unbounded merit.

The shape of the temples of Siva does not differ from those of the other gods. The chief entrance into the great temple is by a high massive pyramid, the top of which has generally the form of a crescent; it invariably faces the east. Beyond the gate there is a large court, at the farther extremity of which another gate leads through a pyramid of less height, but of the same form. A small yard separates it from the temple of the idol. In the middle of it there is either a huge bull, or a linga carved in stone, raised on a pedestal, or put under a canopy supported by four pillars. This is the first object of adoration to the visitors, who then pass through a low narrow-door into the inside of the temple. This door is the only passage for light and air, there being no windows. A lamp, which burns night and day, gives a tolerable light. The interior of the building is generally divided into two parts, sometimes into three, the first of which is the most spacious, and is destined to receive the people; the second, or the adytum, in which the idol resides, is much smaller and darker, and generally shut, the door being opened only by the officiating priest, who, with some of his attendants, has alone the right of entering this mysterious place for the purpose of washing the image, and dressing and bringing offerings to it. This part is often built in the shape of a vault, and is so low as to make a prolonged stay in it rather oppressive. The heaven of Siva is on the top of Kailāśa, there his worshippers are admitted to the sports of the inhabitants. For the amusement of his bride he invented the heavenly dance, to which his faithful attendant Nandi plays the musical accompaniment. Before the door lie his vehicle, the white bull, and the tiger on which his consort rides. Though wanting in all the splendours of the Swarga (Sudra's heaven), the abode of Siva, when drawn in the glowing colours of the east, is no less gratifying. From thence he is supposed to bless his worshippers, 'when, with Parvuti on his knees, he, the lord of the world, on whose brow shines the moon throwing its beams over the mount Meru, deigns to allow the Sivas and Asuras (gods and demons) to wear for their frontal ornament the reflection of the radiance of the nails of his feet, and the Gunga, rushing from the top of his head, refreshes the air of his sacred dwelling.'