On Education, as a Branch of Missionary Operations.

BY THE REV. B. RICE.

To every missionary, the question whether or not the means which he is employing in the prosecution of his work amongst the heathen are in accordance with the will of God, is one of great importance. Unless he is able conscientiously to answer in the affirmative, he can have no ground to expect the divine benediction to accompany his efforts. It becomes, therefore, the imperative duty of all those who labour in the mission field anxiously and prayerfully to examine this question with reference to the course which they are themselves pursuing, lest, on the one hand, they should mis-spend their time and strength by devoting them to unworthy objects, or, on the other, either entirely neglect, or but feebly prosecute, methods of usefulness which might, had they been properly attended to, have yielded much fruit.

A discussion has arisen in the pages of this periodical in regard to Education as a Branch of Missionary Operations. On one side it has been argued that "missionaries, in spending a considerable portion of time and strength, and the funds of their respective societies, in establishing and conducting schools, have been engaged in other work than that to which God has called them, and that, therefore, he has, in a great degree, withheld from them his blessing." (Vol. i. p. 187.)
On the other, it has been maintained that, "if the season of youth is allowed to pass by unimproved, an advantage has been lost which can never be wholly regained, and ground given to the enemy which it will cost much to recover." (Vol. i. p. 424.) To determine which of these statements is correct is evidently a matter of great practical importance. If the former be true, let every missionary immediately shut up his schools, and deeply humble himself before God that he ever established them, and thus hindered the descent of the Divine blessing upon his labours. If the latter, then let him pursue the work of Christian education with redoubled energy, cherishing the fullest assurance that "in due season he will reap, if he faint not."

The writer would at once avow his conviction that the last mentioned is the course which ought to be followed. The more he considers the question the more is he convinced of the propriety of occupying a portion of his time, as a missionary to the heathen, in establishing and conducting schools for the instruction of the rising generation. And it is because he feels that this important means of usefulness has been unduly depreciated in several communications which have appeared upon the subject in the pages of the "Instructor" that he is now induced to take up his pen in defence of what he deems a legitimate and promising branch of missionary labour.

Let him not, however, be misunderstood. He does not hold the sentiment that "education should usurp the place of a preached gospel." It is necessary distinctly to mention this, as the brother whose communications are here referred to, has, (unintentionally no doubt,) misrepresented the views of those from whom he differs. "My objection," he says, (Instructor for November, 1844,) "lies not against education, but against substituting education for a preached gospel." What missionary would advocate such a course as this? Certainly it is not the writer's intention to do so. He yields to none in the importance which he attaches to the proclamation of the "great salvation" in the way which is technically called "preaching." But he is far from thinking that this is the only way in which it is the duty of a missionary to make known "the truth as it is in Jesus."
It is remarkable that while our brother is severe in his censure of those missionaries who combine the education of the young with a preached gospel, and thinks that the blessing of God is withheld from them on this account, he yet makes a special exception in favour of those who do confine themselves almost exclusively to education. He says, (vol. ii. p. 322,) "Every thinking person will perceive at a glance that these remarks apply not to our brethren of the Free Scotch Church, or to any who are similarly engaged. The cases are widely different. They come out expressly for the purposes of education, and in following out their principles, and in doing their proper work, God gives them his blessing." But how is this? Are not our brethren of the Free Scotch Church Missionaries? If so, and if the establishing and conducting of schools be a work to which God has not called missionaries, and if on account of the partial attention which some of them give to this branch of labour, God withholds from them his blessing, how are the circumstances so entirely changed in the case of our brethren from Scotland as that they are "doing their proper work and receiving the Divine blessing" in avowedly giving their undivided energies to this object? To us it appears that by making the admission alluded to, brother Cryer has placed himself in the dilemma either of denying our brethren of the Free Church of Scotland to be missionaries, or of yielding the point in debate by allowing that missionaries may devote themselves to the education of youth, and yet be doing their proper work.

But to proceed to the consideration of the question before us. "Is it, or is it not the duty of a missionary to the heathen to devote a portion of his time and attention to the instruction of the young, in connection with the public proclamation of the gospel to adults?" We believe that it is, for the following reasons:

1. The instruction of the young is necessary, if a missionary would adequately fulfil the great commission with which he has been entrusted by his Lord.

That commission has reference to "every creature." If we interpret the Saviour's command in the light which his own
example sheds upon it, we cannot doubt that it included children. For He, in the days of his flesh, always evinced a tender interest in the welfare even of the "little ones," and declared it to be his will that they also should be taught to come to him for his blessing, since that blessing is as necessary for them, as for those of riper years. "Suffer little children," said He, "to come unto me and forbid them not, for of such is the kingdom of heaven." But how shall heathen children come to the Saviour unless they are led? How shall they believe in Him of whom they have not heard? And how shall they hear except they are taught?

"Very true," it may be replied by our brother who argues for the exclusive preaching system, "I also would have the gospel made known to all classes by no means excluding children." (Instructor, May, 1845, p. 283.) But we would ask, how is a thorough acquaintance with the truth to be imparted to children, except through the medium of schools? Is the knowledge of Christianity which we may chance to impart to a few boys and girls in our ordinary street preaching, or by an occasional conversation, to be considered a sufficient communication to them of the gospel of Christ? We think not. Their minds can only be properly reached, and adequately instructed by means of education.

It is evident that the ministers of Christ in Britain, and other Christian countries, consider this to be the case; for not content with their stated public addresses to old and young in the "great congregation," are they not found taking an active part in aiding the operations of public educational institutions—visiting and examining infant and day schools—catechizing Sabbath scholars—and instructing Bible classes? "But the cases are widely different" it has been said. "For in England Christianity is not only introduced but established, and the youth are now the bona fide property of the church." (Instructor, May, 1845, p. 281.) So then, according to this mode of argument, it is not the duty of Christian ministers to care for the souls of any of the young except such as are bona fide the property of the church, by being born in a country where Christianity has been already introduced and established? Carry
out this principle a little further, and there is an end to all missionary operations. For inasmuch as Christianity has not yet been introduced and established in heathen lands, the souls of its inhabitants are not the property of the church, and therefore may be left to perish. We thought that, in a spiritual point of view, every man, woman, and child on the face of the globe was the property of the church, and that it was the duty of that church and its ministers to seek the everlasting welfare of all, irrespective of the place of their birth or their external circumstances.

"Were I in England at the present time," says our brother, "no one would cheer on the great educational movement more than I." And yet he declares it to be his conviction that, in establishing and conducting schools in India, missionaries have been engaged in other work than that to which God has called them. How to reconcile these two sentiments together, we cannot tell. If in England—highly favoured England—where the light of truth shines with so much clearness, and where, from the first dawn of intelligence, the young of all ranks drink, or may drink, of the streams of knowledge, which are flowing so copiously around them, a minister of the gospel would cheer on the great educational movement, "much more" (we should expect him to say) "in India—unhappy India—whose teeming population is wandering amidst the darkness of heathenism, and where ignorance, superstition, and vice, are debasing and ruining, for time and eternity, the souls of perishing multitudes of interesting youth, as well as of more aged transgressors, I will with increased zeal, devote myself to the delightful work of seeking to enlighten, elevate, and save young as well as old, that thus I may be instrumental in redeeming immortal spirits from death, and of hiding a multitude of sins."

2. Attention to the instruction of the young will be the means of raising up a reading population.

This is an age in which much may be accomplished by means of the press. But without a reading population the press may as well cease its operations. Our power to do good by the distribution of Scriptures and Tracts, increases as the number
of readers multiplies. Now the proportion of good readers to the whole community, although on the advance, is still very small, and amongst many who can read, tolerably well, the common writing hand, there are but few who understand print without considerable difficulty. But let any of our books be given to a lad who has passed through the upper classes in a mission school, and he will read it with fluency.

Though we were to admit, (which however, we are unable to do) that "the proportion of persons who can read in India is far greater than it was in England before the multiplication of Sabbath schools" (vide Instructor, May, 1845, p. 280); yet this would furnish no argument in favour of neglecting the education of the young in this country, but rather the reverse. For, why was it thought necessary to commence and multiply Sabbath schools in England? On account of the lamentable ignorance which extensively prevailed. And for the very same reason we would establish and multiply schools in India. And has not the progress of true religion in Britain been greatly aided by the attention given to Sabbath school instruction? Since then, we have already realized to some extent, and still anticipate in an increased degree, similar results from missionary educational institutions, which are in fact, in the mode in which they are usually conducted, a species of Sabbath schools, we advocate their establishment and multiplication also.

3. Through the medium of schools, a great deal of scriptural truth is lodged in minds most susceptible of impression from the instruction which they receive.

Youth is the spring time of human existence. The seed which is then sown in the mind will, infallibly, produce its appropriate fruit in riper years. Let a child be instructed in the truth, and there is ground to hope that when he arrives at maturity he will love and practise that truth. Let him be left in a state of ignorance, or trained up in the path of error, and the probability is that he will continue to prefer darkness to light, and pursue to the end of his days, the way in which he has been led. "It is a matter of fact that a much greater proportion of persons who have received an education in which religious in-
struction has been mingled in the mental discipline, do actually become the subjects of religion, than of a similar number of those brought up in ignorance and profligacy. Here then is practical evidence that while early discipline must disclaim any absolute power to produce this effect, there is, nevertheless, such a constitution of things that it infallibly will, as an instrumental cause, in many instances, lead to it.*

No one can have observed the countenances of a class of intelligent Native children, when seriously addressed at a school examination, on the things which belong to their everlasting peace, and have listened to their replies when questioned on the lessons which they have been taught, without being convinced that a favourable impression has been produced upon their minds. It is in the nature of things impossible that the boys and girls, thus instructed and impressed, can grow up as inveterate heathen as their parents. The idea which the people themselves entertain upon this subject may be gathered from an observation made by one of them to the writer's colleague, "you spoil our children."

Let the following remarks of an American missionary in Ceylon be also taken as an illustration of the truth of the argument which is here employed in favour of mission schools. "In September last I made inquiries after the girls who formerly studied in the Native free schools in Manepy, and who in our Sunday school and Bible classes belonged to the first and second classes. My object was to see whether they had forgotten to read, had lost their books, or were more open to conviction than others of their standing. The result was that I found forty-four. Twenty-eight can now read well, the other sixteen indifferently. Twenty-four are married, and the others, according to the notions of this people, are too old to appear away from home. All are favourably disposed towards the Christian religion. The thought that twenty-four heads of families, mothers, who have the Bible, or parts of it, and can read it to their children, are favourably disposed towards us, and towards Christianity—many of whom have been once or twice under

very serious religious impressions, is to me a very encouraging one, and the bearing which this fact has on the future spread of the gospel in Manepy is full of hope."

4. The instruction of the young is a means of doing good to adults.

Every one knows that the way to a parent's heart is to show kindness to his child. And we have often been gratified at witnessing the friendly feelings which were entertained towards the missionary, and the favourable impression which had evidently been created in reference to his work, amongst the immediate connections of the children in whose welfare he had taken an interest. Again, truth taught in the schools is repeated abroad. Children are never accustomed to repress their feelings, or conceal their knowledge. They will speak of that which they have learned at school. And we have even known boys argue with their friends and neighbours in support of Christianity. Many have thus heard the gospel whose ears its truths might otherwise have never reached, and they have heard that gospel too from lips, and in a manner, least likely to arouse prejudice, and well calculated to produce a favourable impression. Tracts and portions of Scripture given as rewards are read at home. The writer has often been asked by intelligent boys in the schools under his charge for books for this express purpose. The stated examinations of the schools also afford most important opportunities of communicating a knowledge of divine truth to the old as well as the young. In general many of the heathen are present on these occasions, who often appear much interested. The kind of instruction which is then imparted, especially that which the majority of the adult population in this country require, and there can be no doubt that a well conducted school examination is, to the hearers, one of the best sermons that can be preached. School-rooms are likewise good preaching stations for the missionary, as he can there declare the gospel with more freedom from interruption than in the open streets. It should be remembered too, that, a school established

in the midst of the heathen, stands as a silent monument to the truth amongst them. Passers by sometimes stop and inquire what is doing there—listen to the lessons which the children are repeating—or examine the books which they are reading, and thus attention is directed to the word of God—a partial acquaintance with the doctrines and precepts of Christianity is obtained, and some are led to a further examination of the subject. Several times have we been applied to by persons requesting to be furnished with books such as those read in a certain school, which the applicant has visited.

5. Attention to school instruction is indispensably necessary, if the missionary would train up a class of well educated men to become teachers of others.  

“Certainly it ought to be an object with every minister to secure a succession of faithful men. As far as this rests with him, however, he will select them from men already converted to God, and men whom he thinks have gifts and graces for the work. But it by no means follows that he must have raised them up from mission schools.”—Letter of the Rev. T. Cryer, Instructor, May, 1845, p. 280.

Undoubtedly a missionary should select his assistants from men who have been converted to God, and men whom he thinks have gifts and graces for the work. But gifts and graces alone are not sufficient to make a man an efficient teacher of others. Unquestionably such an individual may be useful, but not to the same extent as one who possesses a larger amount of knowledge. And if such knowledge has to be imparted from the commencement, after a man has arrived at adult age, he will make but little progress compared with what he would have done had he received a Christian education in his youth. Suppose then that from among the number of those trained up in mission schools, there should be found any “converted to God, and possessing gifts and graces for the ministerial work,” would not our brother himself prefer them to those who had passed their early days under the uncontrolled influence of heathen ignorance and superstition? Might he not, other things being equal, reasonably expect, to see
such men become better qualified helpers than those who had received all their instruction late in life?

6. There are special reasons why, in India, the Christian education of the young should not be neglected.

(1.) In this country, probably more than in any other, the people need to be taught to think rationally.

Under the influence of a system—the very master-piece of Satan’s devices for enslaving the human mind—which has prevailed for ages, and exercised its baneful influence over successive generations, the inhabitants of this land have had their thoughts and reasonings, on almost every subject within the range of human knowledge, fearfully perverted, so that well-established facts are called in question by them—the most self-evident principles are denied—and statements shocking to the moral sense of mankind are firmly maintained to be true. This gross perversion of the understanding has stupified the consciences of the people. And it is this which renders it so difficult for the missionary to bring the declarations of Scripture and reason to bear with any degree of force upon their minds. Of Hindus it may emphatically be said that “their senseless hearts are darkened, professing themselves to be wise they have become fools.” Now, as a means of overcoming the hindrance which thus exists to the progress of truth, too high a value cannot be set upon schools conducted upon the European method, and on Christian principles. Here the young are not merely instructed in the elements of true religion and general knowledge, but are taught to think rationally, and reason correctly, upon the subjects brought before them. And as the natural result of this early training they grow up with consciences more enlightened, and minds more open to conviction than the generation which preceded them.

(2.) Such are the false notions on almost every subject connected with religious truth, which have previous possession of the minds of this people, that a great part of a missionary’s addresses to promiscuous audiences in the streets, however clearly expressed, fail to be correctly understood, and thus do
not produce that impression which they are calculated to make. Schools raise up intelligent hearers of the gospel.

Speak to a purely heathen man, one who has heard little or nothing of Christianity before, respecting God, and he will understand you to mean Vishnu or Siva. Tell him that God is a spirit, and he will consider you to teach the doctrine that his own spirit is a part of the Deity. Bring home to his mind the solemn fact that he is a sinner, and he will suppose you intend to intimate, that, for the wickedness committed in some former birth, he has been doomed by fate to the manifestation of evil dispositions, and the endurance of poverty and suffering in the present life; urge him to seek forgiveness of sin, and he will think of performing some act of merit, by giving alms, or doing penance, or going on a long pilgrimage to Benares or some other sacred shrine. Make known to him the joyful fact that "Jesus Christ came into the world to save sinners," and Jesus is to him some new and unknown Divinity. Assure him that the world can never satisfy the cravings of an immortal mind, that it is "vanity of vanities, all vanity," and he replies, "yes, it is all maya," or an illusion, practised upon us by God. Bid him seek after true happiness, and the terms which we are obliged to employ in the Native languages to express this thought, suggest to him the idea that he should seek after good fortune, or wealth. Address him on the subject of hell, and he thinks of suffering many transmigrations; of heaven, and his thoughts recur to Vycoontu, or Koidasu, or absorption into the Supreme Spirit. But while a purely heathen man would, in all probability, thus grossly misinterpret the most simple address that could be made to him on spiritual subjects, speak to one who has, in early life received instruction in an ordinary mission day school, and he will, most likely, correctly understand all that is said, and feel, in some degree, impressed by it.

(3.) In India, there exists a corrupt literature which it would be a great advantage, as soon as possible, to displace and supersede.

Hinduism is taught in books which are regarded by the mass of the people as peculiarly sacred. So long as these books
continue to be extensively read, and superstitiously venerated, the sources of thought and feeling will continue to be poisoned. The best and speediest mode of casting these remains of the dark ages into the shade, is to preoccupy the minds of the rising generation with something better. Great is the truth, and it will prevail over all the forms of error by which it may be opposed. He who has drunk at the fountain of true knowledge will not be likely to recur with satisfaction to the polluted streams of ignorance and falsehood. His mind will be elevated, and his taste refined, so that he will have no relish for any thing but pure truth. This he will fail to find in the Hindu Shasters, which, as a natural consequence, will sink into contempt, and be consigned to everlasting oblivion.

7. Peculiar facilities exist in India for overturning error, and disseminating truth by means of the education of the young, which, if this important branch of missionary labour were unattended to, would be entirely lost.

It is remarkable that, in this land, the Native priesthood itself, although interested in the support of their own false system, will yet consent to have their children instructed in a knowledge of the gospel, and to be themselves employed in teaching that gospel to the young. Is it not a fact that Brahmins, who are determined opponents of the progress of Christianity, will yet send their sons (and in some cases, their daughters) to receive instruction in mission schools? And is it not equally true that they will themselves, for an adequate remuneration, undertake the office of teachers in such schools, and thus become the means of instilling the contents of the Bible into the youthful mind? And are these facilities for the more extensive dissemination of scriptural knowledge to be neglected by us? Surely not. Rather let us avail ourselves of them to the utmost extent. We shall thus lower the influence of the priesthood, by making it manifest that we are so far their superiors in knowledge, that they are glad to have their own children instructed by us. We shall, at the same time, gain an influence in their families which we might otherwise have found it difficult to obtain. And by employing them as instruments (when we can obtain no better)
in the work of tuition, we shall become the means of raising the mental and moral condition of the mass of the people, through the agency of the very men, whom they regard as their spiritual guides, and who would otherwise be engaged in teaching them error.

8. Much good has actually been accomplished by means of schools.

(1.) Education has already been the means of effecting, in the thoughts and feelings of such of the rising generation as have enjoyed its advantages, a considerable change favourable to the progress of the truth.

On this subject we shall quote the language of a judicious observer and impartial recorder of the progress of events in this country, we mean the editor of the "Friend of India." So long ago as the year 1842, when referring to the gradually declining splendour, with which one of the principal heathen festivals had been celebrated for several years past, he makes the following remarks: "One of our Native contemporaries ascribes the decay of these festivals to the impoverishment of the great families by litigation. But this is by no means the prominent cause. We must look to other causes for the gradual desuetude of these shows, than to the decay of family wealth. And these will be easily and satisfactorily found. There is the steady progress of enlightened views in the minds of the rising generation, strengthened in some institutions by religious principle. These liberal views unfit the mind for the absurdities of Hinduism, and gradually prepare the way for its prostration. The trammels of caste are irksome to the alumni of our public seminaries, and the institutions of their religion appear ridiculous to men brought up in European habits of thought. When a dozen of the venerable heads of houses in Calcutta are numbered with the dead, and their influential places are filled with men trained up under the new regime, the outward observances of Hinduism will experience a rude shock. Even as it is, their heirs cannot be restrained from anti-Hindu habits, in the very saloons consecrated by the presence of the idol. The influence of the principles they have imbibed, is already beginning
to be felt in the circles over which they are destined to pre­side, and those who live 20 years longer in this country must be prepared to see greater changes than any which have yet been witnessed."—Friend of India, October 27, 1842.

(2.) That schools have produced an extensive impression in favour of Christianity, is evident from the violent opposition which has been at times excited in the public mind against them, and the means which have been taken to prevent the results anticipated from them.

It will be in the recollection of many of the readers of the "Instructor" that in September, 1842, a paper was issued against Christianity by certain influential Natives at Madras, of which the following is an extract. These (mletchas, or) infidels who worship an impostor that rode upon an ass, who suffered death upon the cross, and was buried, have come to India, and have established missions of different names, such as the American, the Baptist, the London, the Wesleyan, and the Church Missions. Thinking to teach the low caste people with the high caste indiscriminately, they have opened schools in almost all towns, and tempt and compel the children of high caste to attend the schools, and thus corrupt their young minds by all sorts of insinuations. The vulgar, beast-like padres have thus jumped upon our fields and are ruining our plants, the children. Thus within the last 40 years the padres seized and teazed 700,000 souls of our community, plunged them into the illegal pit of their religion, and disfigured their faces. Securing them thus in the desert of thick darkness called Protestantism, they turn upon us with all their insinuations, to deceive us and our children. To encounter their attempts in this, as well as to oblige them to run back to their own country without a remnant to be seen here, we look up on our mighty vows of discussion, and shooting at them with arrows of different kinds. To accomplish this more fully, we have opened a room in Salay Street, called the room for preaching the Sidhantas, or Shasters of the Hindu religion. In this room 200 young men shall be taught in Tamil Grammar, Arithmetic, Poetical works, Shasters attached to the Siva and Vishnu sects, objections to the Christian religion, &c. The
preaching shall be performed every Friday. If all men of our community who desire to see religion flourish would subscribe their names to this paper, both as donors and subscribers, and pay the amount monthly, their fame shall be recognized strongly throughout the seven worlds, and retained in memory as long as the sun and moon continue their existence." We do not know whether the school here referred to as commenced in Salay Street still exists, but there is, at the present moment, a large and flourishing establishment of a similar kind at Bangalore, where about 200 boys are daily instructed in the Hindu sacred writings and literature, with a view to oppose the progress of the gospel by means of Christian schools.

Similar opposition has also been manifested in other parts of India. Is it not evident from this that mission schools are silently working the downfall of Hinduism? Would the apathetic Hindus be thus aroused to stand up in defence of their own system, if they were not conscious that it had been extensively undermined, and unless they began to tremble for its very existence?

(3.) Souls have been converted by means of schools.

Vernacular—English—and Boarding Schools, have each been instrumental in gathering some from amongst the heathen into the fold of Christ. The interesting cases of conversion which have taken place in connection with English schools at Madras, Calcutta, Bombay, and Mangalore, are known to all. That boarding schools have produced the same result to a very considerable extent none, who have any acquaintance with the subject, will deny. "The Native church in Jaffna, so far as human instrumentality is concerned, is the offspring of the school establishments in the district, more especially of the mission boarding schools." Says Mr. Poor the same remark may be made in reference to the Canarese church at Bangalore, with which the writer is personally acquainted. And in regard to vernacular day schools, we extract the following striking statement from the Report of the American Mission Seminary, Ceylon, for 1839: "To leave theory and supposition let us come to facts. The following are a few of many, and these hastily collected. The whole number of church members is 58. Of
these, 49 are from the Native free schools. Of these 49, one-seventh trace their convictions and first permanent impressions to the time when they were in the schools. Of those not from the Native free schools, a majority were from our central English schools. Except those who studied in the Seminary at Batticotta, almost all our Native assistants were formerly schoolmasters, and are indebted to the Native free schools for their knowledge and hopes of salvation. The following statistics will show the truth of this remark.

At Tillipally, of 40 Church Members, 31
At Manepy, of 42 do. do. 30
At Oodooville, of 57 do. do. 31
At Batticotta, of 43 do. do. 32
At Panditeripo, of 17 do. do. 5

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Of those teachers who are now employed in our village schools:

At Tillipally, of 29 Teachers, 16
At Oodooville, of 12 do. do. 8
At Manepy, of 23 do. do. 9
At Batticotta, of 33 do. do. 22
At Panditeripo, of 10 do. do. 5

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To this may be added, in reference to the same subject, the following encouraging statement from the Seventeenth Report of the Madras District of the London Missionary Society, just published. It is from the pen of the Brethren, Gordon and Dawson, stationed at Chicaeole: "The Telugu day school continues to go on very well, and we have reason to believe that some of the boys are thinking seriously about their souls, especially three, who have, for some time past, expressed their wish to be baptized, and actually came to us the other day with the resolution to break caste, and join themselves to Christ; but as they are of tender age, and under the authority of their parents, we thought it better to defer their cases for the present, exhorting and encouraging them steadfastly to adhere to their resolution till God should make their way clear for them."
It would be interesting, had we room, to mention their general behaviour, how they warn their parents against their idolatrous practices, and refuse to join in them. Their parents cannot help being ashamed of their conduct before their own children.**

These are interesting facts, and no doubt others might be found, of a similar nature, had the writer time to collect them. These, however, may suffice to show that God has honoured, and is still honouring, schools as means of advancing the interests of the Redeemer’s kingdom. How then can it be maintained that “missionaries are mis-spending their time and strength, and the funds of their respective societies, and depriving themselves of the enjoyment of the divine blessing upon their labours by the establishing and conducting of schools?” By what are we to judge that God is with us? Is it not from the fact that He causes his work to prosper in our hands? When then we see such evident token of His approbation in connection with the efforts of his servants in the instruction of the young, let us “thank God” for the amount of good which he has already enabled us to accomplish by this means, and “take courage” to persevere, with increased diligence, in the same course for the future.

(To be continued.)

THE DRAFT ACT.

**Whatever ye would that men should do to you, do ye even so to them.**

What a happy world this might be, if all were animated by the spirit of this divine precept! How evidently does it bear upon its front the impress of its heavenly origin. We need not wonder at the cold reception with which it meets in this selfish world; for it aims a deadly blow at every species of tyranny

* Let this fact be observed in connection with the foregoing remarks under No. 4.
—so congenial to the flesh—while it assumes that every man has certain rights and privileges, certain just claims which he may righteously vindicate, and privileges of which he may not allow himself to be divested; it requires him to respect the right of others; and forbids him—fallen and inveterately selfish as his whole history has shewn him to be—forbids him to regulate his behaviour towards others by his conception of their due, until he has, in imagination, changed places with them, and thus, regarding it in his neighbour or opponent, have formed an impartial judgment of his own conduct. Men however, far from adopting such a righteous mode of regulating their intercourse with each other, have contented themselves with the simple selfish reflection: This will interfere with my rights as I apprehend them, and it must therefore be opposed; or, this is advantageous to me and must be obtained, for who has a right to meddle with my rights? Very true: no one can possess such a right. Right can never be opposed to right, a "great right can never require the perpetration of even a little wrong." But then the grand question is, what are your rights? and what are your neighbour's? If you claim the right of always being supreme judge in all cases wherein you may be a party, others may, with an equal show of reason, claim the same; and so we shall at once arrive at the ancient prescriptive rule, more ancient than any precept of the Vedas, that "might makes right."

These thoughts have been suggested by the statements put forth by the Hindus of Madras, with reference to certain clauses of the Draft Act recently issued by the Law Commissioners, and published by order of the Governor in Council. The clauses of the Act to which they object are the following:

"XI. Provided always that no Hindu or Mohammedan, shall, in consequence of any thing in this Act contained, by renouncing the Hindu or Mohammedan religion, lose any rights or property, or deprive any other person of any rights or property.

"XII. And it is hereby enacted that so much of the Hindu and Mohammedan law as inflicts forfeiture of rights or property, upon any party renouncing, or who has been excluded from
the communion of either of these religions, shall cease to be enforced as law in the Courts of the East India Company.”

Now, a plain honest man, who has been accustomed to think that others have rights as well as himself, would be sadly puzzled to say what insult or outrage is here offered to any one’s person or religion; and yet we are told that a deadly blow is hereby aimed “at the religion and opinions which the Charter requires the Governor General in Council to protect.” The XII. clause is characterized, “as a palpable invasion of their ancient rights, a direct attack upon their religion, and a peremptory subversion of their ancestral and inalienable law!” It would surely be uncharitable for Britons to speak harshly of the conduct of the Hindus on this occasion. We ought to remember that two centuries have not yet elapsed since our fathers enjoined uniformity in religion, i.e. compliance with their religious views and forms—“under all civil pains, even to fines, imprisonment, bondage, and death.” Well, the battle of religious liberty was fought and won in Britain, and under the same mighty leader, the Lord of Hosts, whose cause it really is, we are prepared to renew the contest in India, not doubting that the result shall eventually be the same. Let our weapons be His truth, and we shall prevail.

“Its look hath power to scatter light,
Its touch to sever chains:
And tyrants tremble on their thrones,
And bigotry complains.”

But what is this religion? and what the deadly blow aimed at it? Has the Governor General taken it upon him to decide what is true, and what not, among the various conflicting statements of the Hindu Sástra, or to enforce a ritual grounded on his peculiar views? Has he desecrated any temple? Has he interfered with any man’s liberty of conscience? Has he prepared to do any thing to make the Hindu feel that he is a loser by adhering to the religion of his fathers, or a gainer by abandoning it? No such thing. It has simply been proposed that no one be henceforth subjected to civil pains, for the non-performance of ceremonies which he believes and knows
to belong to an abominable superstition: and this proposal is affirmed to be an invasion of "the religion and law, the rights and authorities of Hindu fathers, and masters of families!!" Let us then for a moment glance at this strange jumble of rights, law, and religion.

In the Manavadharma s'ástra (Institutes of Manu) it is written: "The son of a Brahmi redeems from sin, if he perform virtuous acts, ten ancestors, ten descendants, and himself the twenty-first person."

Doubtless therefore, the memorialists are right where they say that the father, according to Hindu notions, owes his liberation from put, to the due performance of the sraddha by his sons; but then, what an immense accumulation of merit there must be somewhere! One man "redeems ten ancestors and ten descendants," and "himself," and yet his son may inherit his property only on condition that he re-perform all the redemptive ceremonies! But here—though the Hindu will of course object to any arguments being drawn from our firm belief—aye certain knowledge—that such a hell no where exists save in his own disordered brains, or as one of the countless lies which form the staple of his s'ástra—one cannot help noticing by the way how strangely inconsistent such opinions are with the line of argument which the devotee of the s'ástra is ever ready to oppose to the truth of the Holy Bible. No one who has ever invited his attention to the divinely inspired doctrines of the latter, can soon forget the air of haughty scorn with which he repelled the benevolent effort, with the question, how can that religion be true which teaches that an offence of one has involved all mankind in sin and misery; or that the righteousness of one is a sufficient ground of another's justification? And yet they unblushingly and "unequivocally" declare in the face of open day, that a father's deliverance from the "hell called put" is made to depend on the performance of certain ceremonies by his own sinful sons, after his death!! How hard it is to organize and carry out a self-consistent attack on the truth! There are, however, many circumstances mentioned by Manu which vitiate the good offices of

* Chap. iii. 37.
the son—such as the ceremonies being witnessed by a town-
boar, a cock or a dog, &c.: ought he not then, if his right of
inheritance depend on "benefits conferred on his father," to
show that the benefits have been conferred, and that his father is
actually freed from puṣṭ? Every Hindu knows that labha, covet­
ousness, is one of the six great enemies of virtue (arishadguna),
and tends greatly to darken the understanding and pervert the
judgment in all cases where the decision is likely to affect
worldly interests. An outcast, or one who does not perform
the śraddha is not the only person incapable, according to Hindu
law, of inheriting property. “Whoever procures his subsistance
by an unwarrantable business or profession,” is by the ordina­
tions of the pandits equally incapacitated for inheritance. Now
what says Manu on this head:

"Service for hire is named sevavritti, or dog-living, and of
course a Brahman must by all means avoid it.”—Chap. iv. 6.

Has this law then—which is just as much a part of Hinduism
as that which would rob a Christian convert of his just rights—
been hitherto respected in the administration of the laws of suc­
cession and inheritance? Have all Brahmans who hold lucra­
tive situations, and thus subsist by "dog-living," been disinher­
ited? When we see the Hindus beginning at home, and there
contending zealously for the integrity of their rights and duties,
"sanctioned by their sacred books," we may believe them to be
actuated by really conscientious motives, when they follow the
Christian convert out of their camp, and in contravention of
his natural and inalienable rights, seek to transfer his patrimony,
nay all his property “whether personal or self-acquired” into
their own pockets. But even should their zeal embrace every
instance of departure from the dogmas of the s’āstra, we dare
not allow that they may—even for conscience sake—encroach
upon another man’s rights. If the integrity of their religion be
inconsistent with another man’s obligation, and consequent right,
to embrace and follow the truth wherever he may find it, then
they must change their religion. There is no help for it. We
will not deal with them, as they and most other enemies of Chris­
tianity deal with it. The favourite mode of attack with such is,
to open a battery in the abuses that have crept into the church;
and, having successfully assailed the inventions of men which
have too often, alas! been allowed to disfigure it, to raise a
shout of triumph as if Christianity itself had felt the power of
their wrath. Such tactics must ever be disowned by the truth;
but, in the present instance, we have no temptation to have
recourse to them. While we can at all times triumphantly ap­
peal to the Christian rule of faith and practice, and, fearless of
contradiction, affirm that in proportion as it is practically carried
out, in any country under heaven, God is honoured and man
blest: we must regard Hinduism, as dishonouring to God, and
ruinous to the happiness of man, just in proportion as it is pre­
served and practised in its "integrity." The wretched sati did
not ascend the funeral pile of her husband, deluded by any cor­
rupt form of Hinduism, for thus it is written in the sacred Veda:
"The wife who commits herself to the flames with her husband's
corpse, as the snake-catcher forcibly drags the serpent from his
earth, so bearing her husband (from hell) with him, she shall
enjoy heavenly bliss."*

Again, it is "part and parcel" of the Hindu religion, that,
though a Brahman should be guilty of the foulest murder, he may
not be put to death; for thus sung the oracle Manu, the son
of Brahma—"Never shall the king slay a Brahman, though con­
victed of all possible crimes; let him banish the offender from
his realm, but with all his property secure, and his body un­
hurt."† But, and mark it, O ye Sudras, who may be lending
your influence to perpetuate such monstrous laws—if a Brah­
man kill a Sudra, the penance is the same with that whereby
he expiates the sin of having intentionally slain a cat, a dog, a
frog, a lizard, an owl or a crow:‡ such enormities, homicide
and cemicide, may be fully expiated by the observance of a
partial fast for one month! Such are specimens of genuine
Hinduism. It matters not that some portions of it may be
less vile, not so detestable as this; the memorialists stand up
for the integrity of it; and herein they are consistent. For it is
all divine, or all a forgery. If one part of it may be dispensed
with, so may another; and so must ultimately every vestige

* Colebrooke's Essays, page 116. † Manu, Chap. viii. 380. ‡ Chap. xi. 132.
of it which is found to be at variance with the common weal. The criminal code has long been abolished, and the civil must ere long share the same fate in every case where it stands between the meanest peasant, and the enjoyment of his just and lawful rights. "An outrage to religion" indeed! But where is religion outraged? He who may without let or hindrance follow the dictates of his conscience? or his who, for so doing, must be despoiled of his goods? Was ever such a thing heard of; that a nation should come before its Rulers and coolly petition them to outrage their own religion, and make it a crime for any one to embrace it! "An outrage to religion!" Yes if that religion inculcate the doctrine that man may lord it over the conscience of his fellow-man; but not, if it be granted that God alone is Lord of the conscience. If Hinduism allow to every man the right of acting according to his moral obligations, his knowledge of truth and righteousness, the proposed law will in no way interfere with it: but if it be incompatible with religious liberty, if Hinduism oblige a man under penalties to act contrary to his convictions of truth and righteousness, it is a nuisance and ought to be removed. It is the magistrate's duty to protect the lives, the liberties, and the property of his subjects, on whatever pretence they may be attacked. One man's conscience can never be another man's rule of duty; nor, consequently, a lawful ground of inflicting punishment upon him. O when will the Hindus learn righteousness. When will they forsake their lying vanities, and receive that gospel which, in love to God, lays the foundation of love to man; and under whose benign influence "mercy and truth meet together, righteousness and peace embrace each other." O Lord, speedily remove whatever hinders the arrival of that happy day.

J. H.

Vizagapatam, May 17, 1845.
Social Excellence.

An extensive survey of human nature discloses no fact more plainly than this: that not only the highest degrees of excellence are rarely if ever reached, but that the acquisition of any one trait of character, to a remarkable extent, is ordinarily made only by consenting to forego other, perhaps equally valuable traits. The man of courage and boldness, who is qualified to be foremost in whatsoever mighty movement the state of the times in which he lives may demand, is wont to be deficient in the more fascinating and ingratiating virtues. His boldness is apt to degenerate into fierceness and intolerance. While on the other hand, they who win the affectionate regard of all who know them, by their mild benevolence and generous self-forgetfulness, are apt to be found deficient, at such times as require the exhibition of uncompromising decision and energy.

No human character, except that of the man Christ Jesus, has manifested every variety of goodness. We admire the tender feeling which he showed at the grave of Lazarus. We gaze at him with not less admiration, when he boldly expelled the sellers of beasts and the exchangers of money from the temple court; or when, with unmitigated severity, he upbraided the covetous and self-righteous Pharisees. His temper was eminently mild and amiable, but he was not timid nor pusillanimous. His decision had no mixture of obstinacy. His piety had no tincture of superstition, moroseness nor austerity. The love which he bore to his Father, never interfered with his love to men. His character commands applause, as combining the richest intellectual qualities, and the rarest moral endowments, with those milder features, which fit one to conciliate love.

This last quality of the Redeemer has often been with me a topic of thought—the union which he exhibited, of intellectual and moral, with, what may be denominated, social excellence. Very infrequent, however, are the cases in which this union has been shown by others. "Rarely if ever," writes an eminent poet, in his biography of a brother poet, "have men of the
highest order of genius, shown themselves fitted for the calm affections and comforts of domestic life." Yet is it refreshing and improving to study those characters, in which has appeared a union of the finest social qualities with mental gifts, not perhaps of the highest class, but by no means contemptible. By these qualities, every circle in which the individual moves, is delighted and benefited. The friend once gained, is never lost. The benignant influence which his moral qualities enable him to exert, is not checked by an accompanying moroseness of aspect, by that haughty contempt for the uneducated and rude, which the consciousness of intellectual superiority so often breeds, or by those long periods of taciturnity and abstracted thought, and those frequent manifestations of irritability, in which men of genius are apt to indulge.

I cannot think, at this moment, of a better example of this eminently desirable union, than Wilberforce. His warmest admirers, I suppose, do not claim for him the possession of such powers of mind as belonged to many of his cotemporaries. The effect of his speeches, though often very powerful, is to be ascribed to other causes than the mental acumen and depth, or the extent of political knowledge, which they display. I do not mean to decry his intellectual character, but I am sure it would be wrong to speak of his mind as remarkably vigorous or well-disciplined. But who would lament the want of intellectual eminence, if it must be gained by the sacrifice of such traits as belonged to Wilberforce. Who that saw him in his retirement, and took notice of the sunny gladness of heart which he showed—and which nothing can beget, so well as a life spent like his in doing good and diffusing joy—could wish it to be exchanged for those more pungent and extatic sensations which some splendid achievement excites, but which must be succeeded so rapidly by corroding anxiety, by bitter apprehensions of subsequent mortifying failures, or by that languid depression, which views the faintest exertion of body or mind as nearly impracticable, while yet the necessity of strenuous labour is keenly felt? Or who that mingled with Wilberforce in society, and observed the delighted smile with which his presence clothed every countenance, and how readily the lessons of
wisdom which he dropped are caught up, and how powerfully they are enforced by the pure example of him who utters them, could ask that he should convert himself into the mere statesman or orator. In society, Wilberforce realized the meaning of his own words: “There is no such firm ground on which to fix the foundation of perpetual cheerfulness, as to have been grave to good purpose.” Madame de Stael thus sketches his appearance in society: “His eyes, though small and singularly set, beamed with the expression of acute intelligence and of comprehension quick as lightning, blended with that of cordial kindness and warmth of heart. A peculiar sweetness and playfulness marked his whole manner. There was not a single handsome feature; there was scarcely one that was not in itself plain; but the mingled emanations of imagination and intellect, of benevolence and vivacity, diffused over his countenance a sort of sunny radiance, which acted, irresistibly, as a sort of powerful magnet on the hearts of all who approached him.”

Another instance of a similar kind, though of an individual who had faults from which Wilberforce was free, and gifts of which he was destitute, is Sir James Mackintosh. Sir Walter Scott might be named as a third. Yet one has to mourn, in both these eminent persons, the want of that religious gravity and earnestness, which Wilberforce so justly says, is the only solid foundation of permanent cheerfulness. A better instance than either of these, because his mind was irradiated with the beams of heavenly light, is Legh Richmond. His name is linked with Wilberforce’s by a sacred association. In those qualities which beget love, he was hardly excelled even by his father in the gospel. I have just come from looking at some engraved views of the Isle of Wight. A conspicuous object was the village and church of Brading. I was enchanted by the loveliness of the scenery; nor could I help thinking how emblematic it was of the character of his mind, whose pen has so eloquently depicted it, in the Young Cottager, and the Dairyman’s Daughter. It has no bold nor rugged features. There are no vallies into which it makes one dizzy to look down, nor heights which one’s eye cannot measure. Yet is it such scenery as the eye does not soon tire of gazing at. The breezes which
play among its forests, and the streams which water its fields, are healthful and sparkling, and the products of the soil may be safely and freely eaten. The mind of Mr. Richmond had qualities of which these natural features are fit emblems. He astonished no one by the depth of his views, or the acuteness of his distinctions, or the splendour of his imaginations. Yet was every one interested and improved by the correctness of his ideas, by the attractive dress in which he clothed them, and by their wisdom and truthfulness. But as the possessor of an affectionate, though by no means a weak and effeminate temper, by which he gained every heart, and spread, wherever he was, a healthful religious cheerfulness, we most admire him. Men were drawn to him, as Hall was drawn to Mackintosh, because they could not help it.

We may not justly complain of the conditions of our being, because they are not favourable to every description of excellence. Nor is it well to strive after universal excellence, for the labour will doubtless be unsuccessful. Carefully should we weed out every fault, but not weary ourselves in the effort to acquire incompatible qualities. Yet for him who ministers at the altar, the social excellence, which I have tried to describe, is a quality worthy to be coveted. It is not posthumous celebrity and the admiration of those who are not familiar with him, nor indeed the admiration of any one, for which he should be anxious. It is those qualities, rather, which win the regard of those with whom he daily mingles, which deepen and widen his present influence, and help him to impress his own serious and godly character on his generation, that he should culture most sedulously.
REVIEW.

History of the Great Reformation of the Sixteenth Century, in Germany, Switzerland, &c.

BY J. H. MERLE D’AUBIGNE.


(CoNcluded.)

We now come to one of the most momentous scenes in the drama of the Reformation, and one in which the character of Luther appeared in more than even its usual strength and sublimity; or rather, in which he had, perhaps, a more than usual degree of divine power resting upon him. This was his appearance at Worms, before the assembled Diet of the empire. It has been well observed in a valuable periodical concerning this event, "To all Protestants it must be perpetually interesting. Since the time when St. Paul justified his doctrine before King Agrippa, no human being has cut so simple, so noble, and therefore so sublime a figure, as did Luther at the Diet of Worms."*

The Pope’s Nuncio, Aleander, and those acting with him, had no desire to see Luther at Worms. He had already been condemned and excommunicated by the Pope, and their only object was to have the sentence executed. The young Emperor, Charles V., however, was in difficulty. On the one hand he wished to please the Pope, that he might secure the aid of the Holy Father in his ambitious designs; and on the other he was unwilling to displease the Elector Frederic, to whom in a measure he owed the imperial crown. He was sensible, also, that it would be impolitic to commence his reign with a bloody persecution, such as he foresaw would follow a strict compliance with the Pope’s demands. He resolved to give

* Blackwood’s Magazine, 1836.
Luther an opportunity to answer for himself before the Diet, and for this end wrote to the Elector to bring him, with the assurance that he should be protected from all violence. But the Elector was too sensible how little this assurance might avail against the machinations of the Papists, and he felt that taking Luther to Worms might probably be conducting him to the scaffold. He therefore wrote to the Emperor humbly declining the undertaking.

The Reformer himself did not partake of the fears of his friends. His health was very weak but this he heeded not.

"'If I cannot perform the journey to Worms as a man in good health,' said he in his answer to the Elector, 'I will be carried thither in a litter. For since the Emperor has summoned me, I can regard it only as the call of God. If they intend to use violence against me, as they probably do—for assuredly it is with no view of gaining information that they require me to appear before them—I commit the matter into the hands of God. He still lives and reigns who preserved the three Israelites in the fiery furnace. If it be not His will to save me, my life is little worth. Let us only take care that the gospel be not exposed to the insults of the ungodly, and let us shed our blood in its defence rather than allow them to triumph. Who shall say whether my life or my death would contribute most to the salvation of my brethren? It is not for us to decide. Let us only pray God that our young Emperor may not begin his reign by imbruing his hands in my blood. I would rather perish by the sword of Rome. You remember the judgments with which the Emperor Sigismund was visited after the murder of John Huss. Expect any thing from me but flight or recantation.* Fly I cannot, still less can I recant.'"

The Elector, however, had formed his resolution before this letter reached him, and he commenced his journey without Luther. In the mean time intelligence that the heretic was to appear at Worms had created the greatest alarm among the adherents of the Pope, and they pressed upon the Emperor so strongly the absurdity and danger of allowing a man under sentence of excommunication to appear and defend himself, that he changed his resolution and countermanded the

* Omi a die me præsumas præter fugam et palinodium (L. Fpp. i. 536.)
order for Luther to appear. Even this was not enough for the Nuncio. He was bent on obtaining a sentence of condemnation from the Diet. But many of the Princes were not prepared to give their assent to this without granting the accused a hearing. Some of them also felt that it was a proper time to seek a remedy for many grievances in the church. Among these was Duke George of Saxony, an enemy of Luther. A few days after an eloquent and impressive address of Aleander, the Pope's Nuncio, which lasted for three hours, and in which, as the representative of the head of the church, he had called upon the princes to extirpate the heresy root and branch, and affirmed that there was enough in the errors of Luther to warrant the burning of a hundred thousand heretics, Duke George suddenly stood up in the assembly, and spoke greatly to the astonishment of those who knew his hostility to the Reformer, against many of the abuses and corruptions of the church with as much severity as Luther himself.

"Shops for indulgences opened, said he, in every street and square of our cities; shops of Saint Anthony, of the Holy Ghost, of Saint Hubert, of Saint Vincent, and I know not how many more; societies contracting at Rome for the privilege of setting up this trade—then purchasing from their bishop the right of exposing their merchandise to sale; and finally to meet all this outlay of money, squeezing and draining the last coin out of the poor man's purse; indulgences which ought to be granted only with a view to the salvation of souls, and procured only by prayer and fasting and works of charity—sold for a price; the officials of the bishops oppressing men of low degree with penances for blasphemy, or adultery, or drunkenness, or profanation of this or that festival—but never addressing so much as a rebuke to ecclesiastics who are guilty of the same crimes—penances so devised as to betray the penitent into a repetition of his offence, in order that more money may be exacted from him:* these are but a few of the abuses which cry out on Rome for redress."

The Duke's speech produced a great sensation. Other members of the Diet brought forward other grievances. Even the ecclesiastical princes supported these complaints.†

* Sondern dass er es bald wieder begehe und mehr Geld erlegen müsse. (Archives of Weimar.—Seckend. p. 328.)
† Seckend. Vorrede von Prick.
"We have a Pontiff," said they, 'who is occupied only with pleasure and the chase; the church preferment of Germany is bestowed at Rome on gunners, falconers, valets, ass-drivers, grooms, guardsmen, and other people of the same stamp, ignorant, inexperienced, and strangers to our nation.'

"The Diet nominated a committee to draw up a list of grievances; the enumeration extended to a hundred and one. A deputation composed of secular and ecclesiastical princes presented this report to the Emperor, with an earnest request that he would do them right in the matter—conformably to the engagement he had contracted on his elevation to the throne.

"Charles could not be insensible to the remonstrances of the Imperial Diet. Neither the Nuncio nor the Emperor had anticipated them. The latter immediately withdrew the edict which commanded Luther's writings to be committed to the flames in every part of the empire, and issued in its stead a provisional order that all copies of those writings should be delivered into the hands of the magistrates."

But this was not enough. The Diet demanded Luther's presence, while the Nuncio steadfastly resisted his being summoned.

The Emperor formed a resolution to cite Luther, but without giving him a safe conduct. This the Elector of Saxony firmly resisted; and after a long debate in the Diet it was decided, as the only method of quieting men's minds and preventing an outbreak, that not only the Emperor, but the Elector of Saxony, Duke George, and the Landgrave of Hesse, through whose territories he must pass, should severally grant a safe conduct.

"Thus was the purpose of God fulfilled. It was his will that this light, which he had kindled in the world, should be set upon a hill; and emperor, kings and princes, were all busily employed—though they knew it not—in executing what He had appointed. It is an easy thing with Him to raise the meanest to dignity. An act of His power, operating through successive years, suffices to lead the offspring of a Saxon peasant from the lowly cottage of his childhood, to that imperial hall in which assembled sovereigns awaited his...
coming. In His presence none are either small or great, and when He wills it, Charles and Luther meet on the same level."

But will Luther obey the summons? His best friends knowing the danger, notwithstanding all the safeguards, were in doubt on this point. We have in a letter from him, given in the Autobiography before quoted, some of his cogitations, and those of his friends on this question.

"The little city of Wittemberg," says Luther, 'was in the utmost consternation when the imperial summons arrived, directed to be served upon me by Ulric Pappenheim and Gaspar Sturm, messengers from the Emperor. Apprehensive for my safety, my beloved fellow-citizens crowded to my residence, and would have dissuaded me from entertaining the idea for a moment of thus wilfully putting myself into the hands of my enemies. They besought me to recollect that I lived for them as well as for myself; that my life was of more importance to them than that of a thousand popes; that I would be seized by my adversaries, and be sacrificed to their vengeance. They reminded me of those holy martyrs, Huss and Jerome, whose safe-conducts had been violated without scruple; and that I should not trust to the veracity or honour of the papists, who, according to their custom, would violate every promise, however sacred, when the reputation of their Babylon (Rome) was involved. I heard my beloved friends in all their remonstrances; and while I admitted the truth of what they advanced, I nevertheless resolved to obey the Emperor's mandate, and appear before that great assembly of dukes, barons, counts, knights, and other noblemen, both temporal and spiritual. 'I am called,' I said to them; 'it is decreed and ordered that I proceed to Worms, in the name of the Lord Jesus Christ; and thither I shall go, if there were as many devils in that city as there are tiles on its houses. Were I to refuse, my enemies would not only triumph, but ascribe my conduct to cowardice, and that I was not able to maintain what I had so often asserted. Fear in my case would only be a suggestion of Satan, who, apprehending the approaching ruin of his kingdom, was anxious to avoid a public defeat before such a great and illustrious assembly as that of Worms.'"

His progress to Worms is thus described by Cochlaeus, or Cock, one of his bitter enemies.

"A chariot was prepared for him in the form of a closed litter, that he might be completely protected from the weather. Around
him were many learned persons, the prévôt Justus Jonas, Doctor Schurf, the theologian Amsdorf, &c. Wherever he passed, there was a vast concourse of people. In the hotels were exhibited good cheer, joyous libations, and even music. Luther himself, to draw all eyes towards him, performed on the harp like a second Orpheus. Although the safe-conduct of the Emperor restrained him from preaching on his rout, he could not resist delivering a sermon in his favourite town of Erfurt, on the day of Quasimodo (during Lent), and it was printed."

Another writer gives the following account of Luther's personal appearance:

"Martin is of a middling stature. Cares and studies have reduced him so thin, that one might count all the bones in his body. He is, however, in the prime of life and vigour of his age; his voice is clear and piercing. Powerful in his doctrines, admirable in his knowledge of the scriptures, he can recite almost all its verses one after the other. He is so well acquainted with the Hebrew and Greek languages, that he is competent to judge and compare all the translations of the Bible. He is never at a loss, and has at his disposal a world of thoughts and words. He is agreeable and easy in conversation; there is nothing harsh or austere in his air; he even allows himself to enjoy the pleasures of life. In society he is gay, pleasant, unembarrassed, and preserves a perfect serenity of countenance, notwithstanding the atrocious menaces of his enemies. It is difficult to believe that this enterprising man could undertake such great things without the divine protection. The only fault which the world alleges against him is, that he is most bitter in his replies to his adversaries, and that he does not recoil before every outrageous expression."

Among those who had come out to meet Luther at Erfurt, or Erfurth, was a young man of twenty-eight years of age, named Justus Jonas.

"Jonas, after studying the law at Erfurth, had been elected rector of the University in 1519. Receiving the light of the gospel, which was then beaming forth in all directions, he had conceived the wish to devote himself to sacred learning. 'I think,' said Erasmus, in writing to him, 'that God has chosen you as his instrument to make known to others the glory of his Son Jesus.'* The thoughts of Jonas

* Velut organum quoddam electum ad illustrandam filii sui Jesu gloriam. (Erasmi Epp. v. 27.)
were all turned toward Luther at Wittemberg. Some years before, when he was yet a student of law, his enterprising spirit had led him in company with a few friends, to make a journey on foot through forests infested by thieves, and across a country ravaged by the plague, in order to visit Erasmus, who was then at Brussels. And shall he not brave dangers of another kind to accompany the Reformer to Worms? He entreated Luther to allow him to join him, and Luther consented. This was the first meeting of the two doctors, who were destined to pass their whole lives in labouring together for the revival of the church. Divine Providence was assembling around Luther men who were destined to be the lights of Germany: Melancthon, Amsdorff, Bugenhagen, Jonas. After his return from Worms, Jonas was elected provost of the church of Wittemberg, and doctor of divinity. Jonas, continued Luther, is a man whose continued life on this earth is worth any purchase. No preacher had more power of captivating his hearers. Pomeranus is exegetical, said Melancthon; I am a logician,—Jonas is the preacher. Words flow beautifully from his lips, and his eloquence is full of energy. But Luther excels in all. It appears that about this time a friend of Luther's childhood, and also one of his brothers joined him in his route.

Luther took his departure from Erfurth, and passed through Gotha where he again preached, notwithstanding the interdict from the Emperor. Myconius adds, that, after the sermon, when the congregation were leaving, the devil detached from the pediment of the church some stones that had not moved for two hundred years!

At Eisenach the Reformer was suddenly taken ill, but being bled and receiving other attention from his friends immediately, he was able to resume his journey on the following morning.

"Every where as he passed, the people of the country flocked round him. His progress resembled a triumph. Men contemplated with interest the bold man who was going to present himself bare-headed before the Emperor and the Empire. A dense crowd accompanied his steps, discoursing with him, 'Ah,' said some, 'there are
plenty of cardinals and bishops at Worms! . . . You will be burnt alive, and your body reduced to ashes, as they did with John Huss.' But nothing daunted the monk. 'Though they should kindle a fire, whose flame should reach from Worms to Wittemberg, and rise up to heaven, I would go through it in the name of the Lord, and stand before them—I would enter the jaws of the behemoth, break his teeth, and confess the Lord Jesus Christ.'*  

When tidings of Luther's approach reached Worms, the partisans of the Pope and the political advisers of the Emperor were alike anxious to prevent his entrance. Once at Worms, and he might disconcert all their plans. How to stop the monk was the question. They did not dare attempt force, but they resorted to stratagem, both by way of professing a desire to make a compromise, and thus keeping him employed until his safe conduct should expire, and by working on the fears of his friends—that they might interpose and stop his journey. They induced the Knight Sickengen, who had formerly offered Luther an asylum in his castle, and Bucer, a chaplain of the Elector Palatine, then residing with the Knight at Ebernburg about ten leagues from Worms, to invite Luther thither, for a conference with Glapio, the Emperor's confessor, who could arrange every thing.  

"Luther had reached Oppenheim. In three days his safe conduct would be void. A troop of horsemen were seen approaching, and soon he recognized the same Bucer with whom he had held such intimate conversations at Heidelberg.† 'These horsemen belong to Francis Sickengen,' said Bucer after the first greetings. 'He has sent me to conduct you to his fortress.‡ The Emperor's confessor desires a conference with you. His influence with Charles is unbounded; everything may yet be arranged; but have nothing to do with Aleander.' Jonas, Amsdorff, Schurf, knew not what to think. Bucer urged him: but Luther never faltered. 'I shall go on,' answered he, 'and if the Emperor's confessor has any thing to say to me, he will find me at Worms. I repair to the place of summons.'  

"In the meanwhile Spalatin himself began to be disturbed with apprehensions. Situate in the midst of enemies of the Reformation,
he heard it said on all sides that the heretic's safe-conduct would be disregarded. His friendship took the alarm. At the moment when Luther was approaching the city, a servant met him and delivered him a message from the chaplain: 'Abstain from entering Worms.' And this from Spalatin himself, the Elector's confidential adviser! Luther, still unshaken, turned his eyes on the messenger, and answered, 'Go tell your master, that though there should be as many devils at Worms, as there are tiles on its roofs, I would enter it.' At no time had the grandeur of Luther's spirit been more evidenced. The messenger re-entered Worms, and delivered the astounding declaration, 'I was then intrepid,' said Luther, (a few days before his death,) 'I feared nothing. God can give this boldness to man. I know not whether now I should have so much liberty and joy.' 'When our cause is good,' adds his disciple Mathesius, 'the heart expands and gives courage and energy to the evangelist and the soldier.'

"At last, on the morning of the 16th April, Luther discovered the walls of the ancient city. The procession made its way with difficulty through the people. At last the herald of the Empire stopped before the hotel of the Knights of Rhodes. It was there that Frederic of Thun, and Philip Feilitsch, two counsellors of the Elector, and Ulric Pappenheim, the Marshal of the Empire, had taken up their abode. Luther alighted from his waggon, and as he set foot on the ground, exclaimed, 'God will be my defence.' 'I entered Worms,' said he, at a later period, 'in an open cart and in a monk's frock. And every one came out into the streets, desiring to see friar Martin.'

The Emperor immediately convoked his council, and though there was not wanting advice to disregard the safe conduct, as the Pope required them to do, and to treat Luther as John Huss had been treated, it was agreed that he should be heard on the afternoon of the following day, 17th April, at four o'clock. He was, therefore, about to appear for Jesus Christ before this most august assemblage. Encouragements there were from men, but he looked not to them for strength.

"'He who, attacked by the enemy, holds up the buckler of Faith,' said he one day, 'is like Perseus presenting the head of the Gorgon.'

* Wenn so viel Teufel zu Worms wären, als Ziegel auf den Dächern noch wollt Ich hinzu. (L. Opp. (L.) xvii. 587.)
† So wachst das Herz im Leibe ... (Math. p. 24.)
‡ Deus stabit pro me. (Pallavicini, l. 114.)
§ L. Opp. xvii. 587.
Whoever looks upon it is struck dead. It is thus that we should hold up the Son of God against the snares of the devil. On the morning of this 17th April, he was for a few minutes in deep exercise of mind. God's face seemed to be veiled, and his faith forsook him; his enemies seemed to multiply before him, and his imagination was overcome by the aspect of his dangers. His soul was like a ship driven by a violent tempest, rocked from side to side—one moment plunged in the abyss, and the next carried up to heaven. In that hour of bitter trial—when he drank of the cup of Christ—an hour which to him was as the garden of Gethsemane, he threw himself with his face upon the earth, and uttered those broken cries, which we cannot understand, without entering, in thought, into the anguish of those deeps from whence they rose to God.

When the Marshal of the Empire came to conduct him into the royal presence, Luther was calm. God had heard his prayers. It was with great difficulty, and by going through gardens and back ways, on account of the immense crowd, covering not only the pavements but roofs of the houses, that they were enabled to reach the place where the Diet was assembled. All the recesses around the Town Hall were filled—there being more than five thousand spectators—German, Italian, Spanish, and of other nations.

Luther advanced with difficulty. As he drew near the door which was to admit him to the presence of his judges, he was met by a valiant knight, George Freundsb erg, who, four years afterwards, attended by his followers, couched his lance at the battle of Pavia, and bearing down the left of the French army, drove it into the Tessino, and decided the captivity of the King of France. This old general, seeing Luther pass, touched him on the shoulder, and shaking his head, blanched in many battles, said kindly, 'My poor monk, my poor monk, thou hast a march and a struggle to go through, such as neither I nor many other captains have seen the like in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing! He will not forsake thee!' A noble tribute rendered by martial spirit to the courage of the soul. 'He that ruleth his spirit is greater than he that taketh a city,' was the word of a king.

And now the doors of the hall were thrown open—Luther entered,
and many who formed no part of the Diet gained admission with him. Never had any man appeared before so august an assembly. The Emperor Charles V., whose kingdom extended across both hemispheres—his brother the Archduke Ferdinand—six Electors of the Empire, most of whose successors are now crowned heads—twenty-four dukes, many of them territorial sovereigns, and among whom were some who bore a name in after times held in fear and horror by the nations who accepted the Reformation—(the Duke of Alva and his two sons)—eight margraves—thirty archbishops, bishops, and prelates—seven ambassadors, including those of France and England—the deputies of ten free cities—a number of princes, counts, and barons of rank—the Pope’s Nuncios—in all two hundred persons. Such was the imposing assemblage before which stood Martin Luther.

“His appearance there was of itself a signal victory over the Papacy. The man whom the Pope had condemned stood before a tribunal raised by that very fact above the Pope’s authority. Placed under interdict, and struck out from human fellowship by the Pope—he was cited in respectful terms, and received before the noblest of human auditories.

“Meanwhile the guards made way for Luther. He stepped forward, and found himself in front of the throne of Charles V. All eyes were turned upon him. The confusion was stilled, and there was a profound silence. ‘Say nothing until a question is put to you,’ said the Marshal of the Empire as he quitted him.

“After a moment’s solemn pause, John Eck, the Chancellor of the Archbishop of Treves, and the friend of Aleander, whom we must not confound with the theologian of that name, rose, and in a clear and sonorous accent, first in Latin and then in German, said:

“Martin Luther, his sacred and invincible Majesty has cited you before his throne, acting on the opinion and advice of the States of the Holy Roman Empire, to require you to answer to these questions. First: Do you acknowledge these writings to have been composed by you? At the same time the speaker pointed with his finger to about twenty volumes placed on a table in the centre of the hall, immediately before Luther. ‘I could not guess where they had obtained them,’ said Luther, relating the fact; it was Aleander who had taken the trouble to collect them. ‘Secondly,’ continued the Chancellor, ‘Are you prepared to retract these works, and the propositions contained therein, or do you persist in what you have therein advanced?’

“Luther, without faltering, was about to answer the first question
in the affirmative, when Jerome Schurff, hastily interrupting him, exclaimed aloud, 'Let their titles be read.'

"The Chancellor advancing to the table read the titles. There were in the number several works of a devotional character, and altogether unconnected with the controverted points.

"The enumeration being gone through, Luther spoke as follows, first in Latin, then in German:

"Most gracious Emperor, Princes, and Lords!

"His Imperial Majesty puts to me two questions.

"As to the first, I acknowledge the books, the names of which have been read, to be of my writing; I cannot deny them.

"As to the second, seeing that it is a question which has reference to faith, and the salvation of souls—a question which concerns the word of God, the greatest and most precious treasure of heaven or earth—I should act rashly if I were to answer without reflection. I might say less than the circumstance demands, or more than truth requires, and so sin against that word of Christ,—Whosoever shall deny me before men, him will I deny before my Father who is in heaven. Therefore it is that I most humbly desire his Imperial Majesty to allow me time, that I may answer without offending against the word of God.'"

A delay of one day was granted. Some thought that Luther was about to recant as his language had been respectful, and he had asked for time. But a few minutes after his return from the Diet, he wrote to a friend, "By the help of Jesus Christ, I will not retract a single letter of my writings." Some friendly to him urged him to retract his errors in doctrine, and to adhere to all he had said about the Pope and his court, and he would be safe. But Luther said he cared little for political reformation, if not based on faith.

On the 18th he composed his thoughts. He felt that tranquillity of soul without which man can do nothing truly great. He prayed, he read the word of God, he glanced over his own writings, and endeavoured to give a suitable form to his answer. The same difficulty of proceeding on account of the crowd was experienced as on the preceding day, and the Diet being engaged in deliberation he was obliged to wait two hours hemmed in by the multitude, on every side, pressing to see him. But he was serene, his look was unruffled; he was walking with God. After admittance, and when called upon to speak, he said:
"Most Serene Emperor, and you illustrious Princes and gracious Lords," said Luther, turning towards Charles, and looking round the assembly, 'I this day appear before you in all humility, according to your command, and I implore your Majesty and your august Highnesses, by the mercies of God, to listen with favour to the defence of a cause which I am well assured is just and right. I ask pardon, if by reason of my ignorance, I am wanting in the manners that befit a court; for I have not been brought up in king's palaces—but in the seclusion of a cloister.

"Two questions were yesterday put to me by his Imperial Majesty; the first, whether I was the author of the books whose titles were read; the second, whether I wished to revoke or defend the doctrine I have taught. I answered the first, and I adhere to that answer.

"As to the second, I have composed writings on very different subjects. In some I have discussed Faith and Good Works, in a spirit at once so pure, clear, and Christian, that even my adversaries themselves, far from finding anything to censure, confess that these writings are profitable, and deserve to be perused by devout persons. The Pope's bull, violent as it is—acknowledges this. What then should I be doing if I were now to retract these writings? Wretched man! I alone, of all men living, should be abandoning truths approved by the unanimous voice of friends and enemies, and opposing doctrines that the whole world glories in confessing.

"I have composed, secondly, certain works against Popery, wherein I have attacked such as by false doctrines, irregular lives, and scandalous examples, afflict the Christian world, and ruin the bodies and souls of men. And is not this confirmed by the grief of all who fear God? Is it not manifest that the laws and human doctrines of the Popes entangle, vex, and distress the consciences of the faithful, whilst the crying and endless extortions of Rome engulf the property and wealth of Christendom, and more particularly of this illustrious nation?

"If I were to revoke what I have written on that subject, what should I do ... but strengthen this tyranny, and open a wider door to so many and flagrant impieties? Bearing down all resistance with fresh fury, we should behold these proud men swell, foam, and rage more than ever! And not merely would the yoke which now weighs down Christians be made more grinding by my retraction—it would thereby become, so to speak, lawful—for, by my retraction, it would receive confirmation from your most Serene Majesty, and all the States of the Empire. Great God! I should thus be
like to an infamous cloak, used to hide and cover over every kind of malice and tyranny.

"In the third and last place—I have written some books against private individuals, who had undertaken to defend the tyranny of Rome by destroying the faith. I freely confess that I may have attacked such persons with more violence than was consistent with my profession as an ecclesiastic: I do not think of myself as a saint; but neither can I retract these books, because I should, by so doing, sanction the impieties of my opponents; and they would thence take occasion to crush God's people with still more cruelty.

"Yet, as I am a mere man, and not God, I will defend myself after the example of Jesus Christ, who said: "If I have spoken evil, bear witness against me." (John xviii. 23.) How much more should I, who am but dust and ashes, and so prone to error, desire that every one should bring forward what he can against my doctrine.

"Therefore, most Serene Emperor, and you illustrious Princes, and all, whether high or low, who hear me, I implore you by the mercies of God to prove to me by the writings of the prophets and apostles that I am in error. As soon as I shall be convinced, I will instantly retract all my errors, and will myself be the first to seize my writings, and commit them to the flames."

He added some remarks, to show that he had considered the danger to which he had exposed himself, and by way of warning those, who, by opposing the word of God, might bring ruin upon themselves. He had spoken in German with modesty, yet with much earnestness and resolution, and, by direction, repeated his address in Latin. When he had ceased, the Chancellor of Treves, spokesman of the Diet, said angrily—

"You have not given any answer to the inquiry put to you. You are not to question the decision of the Councils—you are required to return a clear and distinct answer. Will you, or will you not retract?" Luther then answered unhesitatingly: "Since your most Serene Majesty and your High Mightinesses require of me a simple, clear, and direct answer, I will give one,* and it is this: I cannot submit my faith either to the Pope or to the Councils—because it is as clear as noon-day that they have often fallen into error, and even into glaring inconsistency with themselves. If then I am not convinced by proof from Holy Scripture or by cogent reasons; if I am not

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* Dabo illud neque dentatum, neque cornutum. (Ibid. 166.)
satisfied by the very texts that I have cited; and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract any thing: for it cannot be right for a Christian to speak against his conscience.' Then turning a look on that assembly before whom he stood, and which held in its hands his life or death: 'I stand here, and can say no more:—God help me. Amen.'

The assembly were astonished. Several of the Princes could scarcely conceal their admiration. The Emperor said, "the monk speaks with an intrepid heart and unshaken courage." When the assembly had recovered from the impression of Luther's speech, the Chancellor resumed—"If you do not retract, the Emperor and the States of the Empire will proceed to consider how to deal with an obstinate heretic." At these words Luther's friends trembled; but the monk repeated, "May God be my helper; I can retract nothing." This said, Luther withdrew; and the Princes deliberated. A powerful impression had been produced upon them. Luther was again called in and told that he had not spoken with sufficient humility, and that the Emperor commanded him to say yes, or no, whether he meant to affirm all he had written, or retract any part thereof. "I have no other answer to give than that I have already given," said Luther. They understood him. Firm as a rock, the billows of the world had broken harmlessly at his feet. All hope of quelling his spirit had vanished. The Emperor rose, and the whole assembly with him at the same instant. "The Diet will meet again tomorrow morning to hear the decision of the Emperor," said the Chancellor aloud.

The next day, being Friday, the Emperor caused to be read a message written by his own hand, in which he described Luther as led away by his own madness, and expressed his determination, after the example of his ancestors, to put down the impiety at every sacrifice; and concluded by saying—"I am about to dismiss the Augustine Luther, forbidding him to cause the least disturbance among the people. I will then

* Hier stehe ich: Ich kann nicht anders; Gott helfe mir; Amen. (L. Opp. (L.) xvii. 880.)
take measures against him, and his adherents, as open heretics, by excommunication, interdict, and every means necessary to their destruction. I call on the members of the states to comport themselves as faithful Christians."

This address was not well received by all. Charles, young and hasty, had not observed the usual form of asking the opinion of the Diet. Two parties arose, one calling aloud for Luther's death, and another as strenuously insisting that the safe conduct should not be violated. It is said that Charles afterwards regretted not using violence, to strangle the heretic and heresy together. He said, "I was not bound to keep my promise; that heretic had offended a Master greater than I." That Master, however, had shut the Lion's mouth.

Notwithstanding the Emperor was thus incensed, some of the Princes made further efforts at reconciliation, and a private negociation was commenced, by the Archbishop of Treves, who proposed a general council to settle the affairs of the church; but though Luther had once appealed from the Pope to a general council, and though it would be gaining time and deferring probably his own punishment, he would not now give his consent, except on the condition that the council should decide according to the Scriptures! The negociation of course failed; and the Emperor was more indignant than before. On the 25th of April, he ordered Luther to return, in twenty-one days, to the place from which he came; forbidding him to disturb the public peace, on the way, by writing or preaching.

This was followed not long after, when the friends of Luther had left the Diet, by a severe decree, describing him as no other than Satan himself, under the semblance of a man in a monk's hood; ordering his writings to be burned, and his person to be seized, as soon as his safe conduct should expire; and placing under the ban of the Empire all who should receive and aid him, or assist in circulating his books.

Luther was not allowed to return to Wittemberg at that time. As he was proceeding on his way after leaving Eisenach, the village of his fathers, in company with his brother Janes and Amsdorf, when they were just skirting the forest of Thuringen, five horsemen in masks and completely armed, came suddenly
upon them, and seizing Luther, whom they placed on a horse, galloped with him hastily into the thick gloom of the forest. They crossed the country through thicket and wood until they arrived about 11 o'clock at night, at the lofty and isolated castle of Wartburg. Here Luther was conducted into an apartment where he found a Knight's garment and sword. His ecclesiastical robes were taken from him, and he was directed to allow his hair and beard to grow, and to pass by the name of Knight George. This was a successful device of the Elector of Saxony to remove him, for a time, from the impending storm. The hand of God was in it. In this Patmos, Luther not only wrote frequent letters to his friends to encourage them, and tracts for the times; but he translated the New Testament into German, a great and noble work; which being afterwards revised by the help of Melancthon, was printed near the end of 1522; when three presses were constantly employed, and ten thousand sheets struck off every day.

Luther had before this, in the month of March, 1522—after being ten months in his seclusion—returned to Wittemberg. This he did without leave of the Elector, on account of difficulties which had arisen in his absence, through the sometimes intemperate zeal of Carolstadt, and which had been manifested in the breaking of images in the churches, and encouraging other popular outbreaks. As however Leo X. died, and was succeeded for a short time by Adrian, a mild Pontiff, about this time, and the Emperor had been called into Spain, Luther had time to correct these abuses, without disturbance from his distant enemies, and to carry forward in other respects the work of the Reformation.

One of the steps towards this was the abolishing of the Mass—a reform opposed by Frederic, but who then, afflicted by the gout and drawing near his end, yielded to the onward tide. The monasteries were also attacked in Luther's writings, and gradually yielded. Thirteen Augustin monks left their cloisters at one time. Some of them afterwards married. It was after a great conflict that the Reformer brought himself to believe that the marriage of priests was allowable. When at Wartburg, hearing that Feldkirchen, the pastor of Kemberg, had married,
he exclaimed, "Good heaven, will our Wittemberg friends allow wives even to monks." "Ah," said he indignantly, "at least they will not make me to take a wife." This shows that he did not begin his opposition to the Papacy with such an object. He was, however, at length not only convinced that monks and even friars might and ought, generally, to marry; but that it was his own privilege. In June, 1525, he joyfully took to wife Catharine, a liberated nun. Luther had previously put off his monk's habit, and adopted the dress of a secular priest; and Catharine, with eight other nuns, had quitted a convent two years before.

The troubles in Wittemberg at length drove away Carolstadt; but truth made daily progress. After the death of Frederic, his successor John, Elector of Saxony, took a decided stand in favour of the Reformation, and Luther travelled through the country settling the churches according to the new order of worship. The translation of the Old Testament into German was also carried forward rapidly, and Catechisms and Hymns were prepared. With the Elector of Saxony, the Landgrave of Hesse united, and subsequently the Duke of Brandenburg. Some other Princes, Dukes, and Counts, accustomed to gather round the house of Saxony, also entered into the alliance for mutual defence in case of an attack from the enemies of the Reformation, who were becoming constantly more and more violent, and were composed of many powerful Princes, backed by the authority not only of the Pope, but of an Emperor whose rule extended over both hemispheres. This was the state of things at the opening of the Diet at Spiers in 1526, to which period only our author has as yet brought down his history.

We have not time even to glance at the reform in Switzerland, in which Zwingle acted a part, somewhat similar to that of Luther in Germany; nor the commencement of a promising work in France, with the rise of Calvin, who is just brought upon the stage. We must refer our readers to the work itself for these and other most interesting particulars; as we trust that many of them have it in their hands. This might indeed seem to have rendered our copious extracts concerning Germany
and Luther rather unnecessary; but we were anxious to show clearly the origin and first movements of this mighty revolution, and the principles which gave it birth. Even to those who have read the work, we trust that bringing the principal events in review, and looking carefully at their causes, may not be without its use, at a time when some Protestants even affect to doubt whether the Reformation was indeed a blessing, and object to their church being considered a Protestant church. Of one thing we are sure, that no unprejudiced mind can rise from the perusal of D'Aubigné's engrossing and ever fascinating volumes, which have the charm of a work of imagination with the solid value of a true history—laying hold not only of great events in time, but the most important interests of eternity—without being constrained to say, there is here the wonder-working hand of God. We commend the history to the careful and prayerful perusal of all, including even our Roman Catholic friends, the ban of the Pope notwithstanding.

Electro-Magnetic Telegraph.

[This invention, like the application of steam to travelling by land and water, having a tendency, within limits, to annihilate time and space, and bring the ends of the world nearer together, must add something to the facilities for the spread of the gospel. As the practicability of the plan has been tested, we believe, in England on a scale of some extent, and certainly in America between the places mentioned, which are 38 miles apart, at a time of particular political interest, when communications were made and questions asked and answered from that distance in a minute or two, it is the more worthy of attention.]

The scientific facts on which Professor Morse's invention rests, are thus stated by a committee of Congress:

First. That a current of electricity will pass to any distance along a conductor connecting the two poles of a voltaic battery or generator of electricity, and produce visible effects at any desired points on that conductor.

Second. That magnetism is produced in a piece of soft iron
(around which the conductor, in its progress, is made to pass) when
the electric current is permitted to flow, and that the magnetism
ceases when the current of electricity is prevented from flowing.
This current of electricity is produced and destroyed by breaking
and closing the galvanic circuit at the pleasure of the operator of the
telegraph, who in this manner directs and controls the operation of a
simple and compact piece of mechanism, styled the register, which
at the will of the operator at the point of communication, is made to
record, at the point of reception, legible characters on a roll of paper
put in motion at the same time with the writing instrument.

These characters, consisting of dots and horizontal lines, the inventor
has arranged into a conventional alphabet, as follows:

<table>
<thead>
<tr>
<th>ALPHABET</th>
<th>NUMERALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>A - -----</td>
<td>1 - -----</td>
</tr>
<tr>
<td>B ----- -</td>
<td>2 - -----</td>
</tr>
<tr>
<td>C - - - -</td>
<td>3 - -----</td>
</tr>
<tr>
<td>D ----- -</td>
<td>4 - -----</td>
</tr>
<tr>
<td>E - - - -</td>
<td>5 - -----</td>
</tr>
<tr>
<td>F - - - -</td>
<td>6 - -----</td>
</tr>
<tr>
<td>GJ ----- -</td>
<td>7 &amp;c. &amp;c. &amp;c.</td>
</tr>
</tbody>
</table>

The machine which produces the characters, (called a register,) is
moved by a weight like a clock, the slip of paper being wound
about a cylinder, and carried under the style by the operation of
the machinery. The style or pen which makes the marks, is attached
to a piece of iron, resting just above a mass of iron, which
last is instantly rendered a magnet by the transmission of the electric
current.

This current is transmitted by means of protected wires, supported
at suitable distances and at a proper elevation, by posts or spars.
Suppose the operator to be at Washington, and that he wishes
to transmit intelligence to Baltimore. He has before him the two
extremities of the wire, and the means of sending along a current
of the electric fluid. The instant he brings them together, the soft
iron mass in Baltimore becomes a magnet; the iron above is drawn
towards it; and the style to which it is attached, is pressed upon
the paper; and this, being carried forward by the machinery which
is at the same instant by another magnet set in motion, receives
the impression. As soon as the two wires are separated, the soft
iron is no longer a magnet—the iron above is no longer attracted,
and the pen no longer rests upon the paper. By bringing the
wires in contact and instantly separating them, a dot is made; by
keeping them in contact for a little time, a dash; and by the
combination of these two, all the words in the language, and all
the numerals may be written and read.

The manner of operation is given by another hand.

The pen used may be called a three pronged fork, or so many
little pointed steel screws; the ink is electricity. In speaking of
it therefore, you may say that you write with a steel pen and forked
lightning.

The manner of writing is this. The chirographer takes hold
of the loose end of the magnetic wire. He dips this pen in a lit­
tle deposit of mercury or quicksilver, which communicates the
electric spark, and this spark (of chain lightning) passes along the
wire with the speed of thought, possessing a sufficient force to
press the steel points I have alluded to, down upon a strip of
paper made to pass beneath them. The speed of its passage is
indicated by the fact that the very instant the end of the wire is
seen to dip into the quicksilver the little points are pressed to
the paper; in other words, there is no perceptible interval between
its starting upon and return from its trip. It would go round the
globe in one-seventh of a second.

But now to the characters employed in this new scheme of cali­
graphy. It is evident that the mere pressure of the points upon the
paper would produce only dots. But when it is wished to make a
communication, a strip of paper is made to pass along from a roller
under these points. The letters, the words, or the phrases desired
to be expressed, are indicated by the length of the marks, or by the
frequency of the dots made. Thus suppose the letter A to be repre­
sented by the three single dots, the writer dips the point of the wire
in and withdraws it as quickly as possible, so that the points only
strike the paper, and instantly fly back. They thus make, it is obvi­
ous, the least possible impression; that is, only a dot for each point.
But suppose C to be represented by lines half an inch long. The
writer has only to keep the end of the wire in the quicksilver until
the paper has passed along that distance under the points which are
pressing upon it. Of course C is made. It will be perceived that
the usefulness of this system of communication depends in a great
degree upon the efficiency of the plan of stenography devised. For
if the distinctive characters employed were no more complete, nor
comprehensive in their separate significance than the letters of the
alphabet, a person could convey very little information even in a
day.

By means of this Telegraph, 12 to 20 characters, i. e. (in effect)
letters of the alphabet can be transmitted in a minute; or as fast as
a printer could set up the types.—Evangelist.
Science and the Bible Agreed.

The investigations of science are constantly producing evidence to demonstrate the truth of the Scriptures. In the twenty-fourth Psalm, of the earth, it is said, “For he hath founded it upon the seas, and established it upon the floods.” This has sometimes occasioned serious doubt, since the world is a globe, and, so far as is known, is a globe of solid matter surrounded with an atmosphere, so that it seems no way appropriate to say that it is founded upon the seas and established upon the floods.

The following facts may at least turn the mind upon another track, and teach us how little we yet know of the internal structure of the earth, if they do not actually confirm the Scriptures. “It is said that water will boil at the depth of 2,430 yards beneath the surface of the earth. Lead melts at the depth of 8,400 yards. There is red heat at the depth of 7 miles. Gold melts at 21 miles. Cast iron at 74 miles. Soft iron at 97 miles. And at the depth of 100 miles, there is a temperature equal to the greatest artificial heat yet observed; a temperature capable of fusing platina, porcelain, and indeed the hardest substances we are acquainted with. These temperatures show that the earth is fluid at the depth of 100 miles.” So then, estimating the diameter of the earth at 8,000 miles, about 7,900 miles of it are fluid. Well, then, may the inspired Psalmist say of the earth, that is, the surface on which man lives—it is founded upon the seas and established on the floods.—Ibid.

Correspondence.

(We shall be glad to receive any remarks on the subjects mentioned below by our worthy correspondent. We are aware that in this part of India the Brahmins disclaim connection with the swinging feast, and deny that it is enjoined in their Shasters. This we have before mentioned [see Christian Instructor, vol. 1, p. 221] as one reason for the interference of Government to put down such an abomination. But while the Brahmins profess a great horror of some of the more cruel
and bloody rites of Hindu superstition; and while, at the temples dedicated to evil spirits, other castes usually officiate as pujaris; it is certain that Brahmins not only encourage these orgies, but sometimes officiate at the temples where bloody sacrifices are offered to Durga, Kali, and inferior evil spirits. They are, however, if in the small temples, considered as degraded Brahmins, who have been driven, perhaps from poverty, to an office below their proper rank. It is to be borne in mind that, in different parts of India, different theories are held concerning the incarnations and deeds of the same divinities. Their Puranas are full of the most contradictory accounts. The writer of the article on Kali followed, we understand, Bengal authorities. The Brahmins and others here certainly deny that the swinging feast is in honour of Kali, and always state that it is to propitiate Marâ Ammy who sends small-pox, cholera, &c. But Kali herself is an evil incarnation of Durga—as Durga again is a severer form of Parvuti—and they sometimes speak of the various evil spirits, male and female, whom they worship, as being only Siva and Parvuti, under their evil form, of which Viraputteran as an incarnation of Siva, and Kali—as an incarnation of Parvuti—or rather of Durga—are the representatives.]

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—I have been struck by two statements which were made in the number of the Madras Christian Instructor for April, regarding the swinging festivals. The first occurs in the account of the goddess Kalee at the beginning of the number, and is as follows: "The annual feast, known to Europeans as the swinging feast, is celebrated in honour of this goddess." The second is in Mr. Roberts' "address on the Identity of Popery and Paganism," where in speaking of these same festivals he says, "The victim is now elevated in the air, and whirl'd round three times, amidst the songs and prayers of the Brahmins, and the exultations of ten thousand tongues." p. 187.*

The subject of the swinging festivals has been to me for some time one of much interest, and I have been led to seek for information regarding it from many quarters. The account which I have received without variation from both Brahmins and Sudras,

* The term ஷ்ரீந்திஹிரங்கித, i.e., a "Sudra-hierophant" would have been more appropriate as he is the person who performs the service at the festival, nevertheless it must not be inferred, that Brahmins never attend as spectators; nor more "at the annual swinging feast, at Royapetah, a Brahmin takes the god, from the adjoining temple, and places it at a convenient distance, so that the poor victim, on coming opposite to it (as he turns round) may present his hands in worship."
from the learned and the unlearned, has differed greatly from that contained in the passages I have quoted above. They all agree in telling me, 1. That the swinging festivals are in honour of some village goddess or other whose generic title is in Telugu, Amma-wārū; I believe that in Tamil the word is AmmaL There is much obscurity in the accounts regarding these village Ammawārus; but this has been always stated, that they are distinct from the goddesses who are worshipped in the temples, and that they are not the goddesses of the Shastras. Their names are infinite, Paidamma, Bangāramma (“our lady of gold”), Nalikalamma (“our lady of tongues”), Ganganamma (not Gangamma, who is a Brahminical goddess), Dandu Māri, Yelamma, Mātangi, &c.; but in only one case have I heard of the name of a Brahminical goddess being applied to any of them, and in this, Maha Latchmi, it is preceded by the epithet maradi, “little,” to distinguish her from her more honoured sister. 2. That as Brahmins never think of worshipping the village Ammawārus, so they take no share or part in the swinging festival. In the only case where I have yet had an opportunity of witnessing the disgusting scene, the victims were first a sheep, and then a chuckler, whose services were purchased for the occasion for four rupees: the moonsiff of the village who presided, and the executioner, were both of the Kāpu caste, a branch of the Sudras.

I am curious to know how far the information I have gathered on the subject is correct, and also to find out whether any difference of custom exists regarding it in the Telugu country and in the Tamil. I should feel thankful if the authors of the extracts which I have quoted above could kindly verify the facts contained in them: and for the purpose of drawing out further and more accurate information than I possess on the point from some of your readers, I append a few questions upon it. I do not think the investigation of this subject will be devoid either of interest or use to your general readers.

1. Are there any reasons for supposing the village goddesses to be identical with the female deities of the Brahminical mythology?

2. Are there instances of the swinging festival being celebrated in connection with an idol of any goddess which is kept in a Brahminical temple, or in a place where the idol representing the deity who is her husband, resides?

3. Are there instances of Brahmins presiding over, or taking a leading part in the swinging festival?

4. Is there to be found in any of the sacred Brahminical books an account of a swinging festival, or authority for its celebration?
5. Is there any connection between the festival in which people lacerate their bodies and run needles through their tongues, and the swinging festival?

Yours, &c.

Masulipatam.

HENRY W. FOX.

RELIGIOUS INTELLIGENCE.

ROMANISM IN FRANCE OF LATE YEARS.

For some time the popish priests have been speaking much of their revival, their conquests, the wonderful progress they have made in France and in all Europe. To believe their loud boastings, never had the church of Rome a fairer prospect; it is about to subjugate the whole world, and to bring back the days of Gregory VII. and of Innocent III.! Protestantism is but a temporary revolt, an event of no importance! It must fall before the triumphal car of Catholicism, and leave to popes the direction of the future destinies of mankind!

These big phrases, these proud predictions captivate some credulous people. Let us examine then with some attention what is the state of Romanism in France, and what it has done of late years. Our inquiries will have the effect to convince us that the church of Rome has not much cause to boast, and that it has not the elements of strength and durability to render it formidable to the Reformation.

The internal organization of the popish clergy in our country is not much known; it deserves however to be explained, for it presents a singular condition which will sooner or later produce a catastrophe in this church. Since the Concordat which Napoleon concluded with the holy see, and which still subsists, the bishops have possessed almost unlimited power over the inferior ecclesiastics, such as vicars, curates, abbeys, &c. The emperor exacted this, hoping to gain the bishops to his interest, and thus to rule more easily the whole sacerdotal body.

Formerly, according to the canons and usages of Catholicism, the lower order of priests possessed some degree of independence.
The bishop could not remove them at will nor suspend them from office by his sole authority. There was a sort of ecclesiastical tribunal in each diocese, and vicars could not be deposed but after a formal trial. Now, it is not so. All village vicars, who are in number more than thirty thousand in France, have no right, no security. They depend absolutely on the good will of the bishop. He can send them where he pleases, and even depose them, without being obliged to give his reasons. He holds in his hands their destiny. In a word, the bishop is an all-powerful despot, and the poor priests are very slaves.

This state of things produces several important effects: First, most of the bishops have become extremely arrogant and imperious towards their inferiors; they treat them as domestics, and often refuse them even leave to sit down in their presence. Next, this shameful subjection of the inferior clergy prevents many young men of respectability from entering upon the sacerdotal career. What man of any merit would consent to such dependence? Lastly, it is undeniable that a great many vicars and curates, while keeping up, through fear, the appearance of submission, cherish in their hearts deep resentment against the power of the bishops.

Lately these internal discords have appeared in open day. Two respectable priests, the Messrs. Allignol, who have the means of living without the salary of their office, have openly and publicly declared that the present power of the bishops is exorbitant, intolerable, and contrary to ancient ecclesiastical rules. The pamphlet they have published has had a wide circulation throughout France. The bishop, irritated by their plainness, deposed the Messrs. Allignol; but their protest remains, and makes its way. Already some ecclesiastics, also deposed, are publishing a journal for the inferior clergy, in which they vindicate with warmth the rights of the vicars. Public opinion is on their side. Are not here germs of division, which must one day produce, as I said, a catastrophe in Romanism? Is it possible that thirty millions of people can long bear so illegal and degrading a yoke? And how can a church which has in its own bosom such causes of division, boast that it is about to vanquish Protestantism?

True, popish opinions have of late attracted increased attention. The churches are better filled than formerly, the number of communicants is greater; societies under the patronage of the clergy have been multiplied. The Romish journals make much noise about this revival. But is it not a mere phantom which vanishes before close examination?
The important point to mention, is that this revival lacks almost entirely the essential ingredient in a religious movement, namely, *doctrinal character*. All that it has produced, books, periodical papers, pastoral letters of bishops, sermons, is light and frivolous, not only on the fundamental doctrines of Christianity, (which does not surprise us,) but even on the doctrines of the Romish church. The priests seem to have applied themselves to build up the *exterior* of the edifice, not the interior. It is no longer the Catholicism of St. Bernard, nor of Bossuet, nor of Pascal, nor of Fenelon, nor of any great Romish theologian; it is something external, with nothing but the name of religion.

Think you, for example, that the priests speak often of *purgatory*, or of *transubstantiation*, or of the *judgments of God* on the enemies of the pope? Not at all. Perhaps they say a few words to the children who attend their catechetical instructions, but in their sermons, they dare not. They speak still less of the cross of Christ, and of the necessity of conversion in order to be saved. Of what, then, do they speak? Sometimes of the old gothic cathedrals, the pomp of the Romish ceremonies, sometimes of the Virgin Mary, her miracles, her tenderness for souls, sometimes of politics. To men of letters the priests present a *poetical* religion; to statesmen, a *social* religion; to rich men, to merchants, a *profitable* religion for this life; to the common people, labouring people, ignorant women, a *material* religion. They become all things to all, like the apostle Paul: but with this great difference that Paul would win souls to the Saviour, while the popish preachers labour only to gain *external* members to their church.

This absence of doctrinal principles proves that the revival of popery is, in reality, only a gross fiction. There is more or less agitation upon the surface: but nothing vital. It is a sepulchre newly whitened; which within is full of dead men's bones and all uncleanness. Consciences are not awakened, hearts are not converted. There is, under the appearance of unity, the strangest confusion, the most inextricable chaos (*rudis indigestaque moles*), which can be conceived. All opinions, all systems are heaped together pell-mell in this church. Some are St. Simonians, who think they are Catholics because they go to mass. Others are poets of the school of Lord Byron, who think they have religion, because they have sung upon their romantic lyre the fall of the evil angels, or the gracious smiles of Mary. Others are intriguing, ambitious persons, who hope to mount higher, by attending church. Some one said lately: "In every parish, around the orthodox church, are twenty little schismatical flocks. . . . A general disorder
prevails; each one preaches, not the kingdom of God, but the kingdom of his individual self and of his pride."

When a religious community has so completely lost its doctrinal character, what influence can it exert? What maintained Romanism in former ages, is that, under numerous and grave errors, it preserved some fragments of revealed truth. It contained something of the gospel; all the salt had not lost its savor. But what a sad decline! what neglect of fundamental doctrines! what truckling to infidelity! Ah! far from boasting, the Romish church ought to feel her abasement, her feebleness, and be ashamed to look in the face those who believe in the gospel of Christ!

Another fact which serves to characterise the Romanism of our day is, that the priests are, in general, very deficient in learning and intelligence. They spring mostly from the lower classes of the people, and receive in the seminaries the most meagre education. They know nothing of the natural and physical sciences, astronomy, geology, modern cosmology; or if some are distinguished from their colleagues in this respect, the number is so small that it is hardly worth mentioning. They are no better instructed in the new philosophical or social opinions which circulate in the world. Secluded from their countrymen, as much as if they lived four thousand miles off, it is amusing to hear them reason upon questions which interest most strongly, in our day, the human mind. They commit incredible blunders, confound the most discordant ideas, make the most ridiculous objections, and prove too well that the sceptre of knowledge is now passed into the hands of the laity.

This is a misfortune for religion. When the clergy are inferior, in an intellectual point of view, to men of the liberal profession, scepticism gains ground. The ministers of Christianity should have as much learning as the most enlightened of their flocks, if they desire to maintain worthily the cause of truth. I have the painful conviction that a host of infidels in France, remain in their infidelity only because of the ignorance of the priests. Had they met with ecclesiastics better informed, and capable of discussing with them scientific matters, they would have better studied the Christian revelation. How sad it is that the priests themselves shut the door of the sanctuary to the most intelligent of their cotemporaries, because they are incompetent to the duties they have to discharge!

Observe, besides, that the Romish clergy has not produced with us, for a long time, a single man of genius, not one. I am mistaken: there was one, but he belongs to them no more. Mr. de Lamennais certainly has genius; a profound thinker, a writer of the first order, he possesses the talent of captivating the attention of France. Now,
he attacks popery and rejects the Romish superstitions. As to the
other priests or bishops, they are all men of secondary merit, or even
destitute of capacity. Is it not a sign of the internal feebleness of
Catholicism? Is it not a presage of its ruin? When a church is
prosperous and is really going forward, genius is not wanting to it.
Christians of the first ages reckoned several men of genius; the
Reformation, the same; in the seventeenth century, the Gallican
clergy produced such men. At the present time, not one! Prelates,
preachers, professors, journalists, of the Romish church: everywhere,
among all, a hopeless and incurable inferiority.

They publish numerous works, however. It is calculated that
every year, there issue from Catholic presses about five hundred writ­
ings, more or less voluminous: collections of sermons, lives of saints,
religious poetry, mystical compositions, &c. These books, with some
rare exceptions, are perused by a small circle of readers; they obtain
no place in the national literature.

A few words, first, upon the translators and commentators of the
Bible. The Romanism of our period is very poor in this respect.
A single abbe, Mr. de Genonde, has published a new version of
the Bible in French. It is a wretched work, condemned by the
Catholics themselves. Mr. de Genonde made his translation from
the Latin, and not from the Hebrew text. His great aim is to give
to the Scriptures a fine style, to clothe them in elegant language.
What think you of such a plan? To attempt to make the holy
and unbending word of God fashionable, by well turned and well
rounded periods! It is not a translation; it is a paraphrase, which
deserves in some parts to be called infidel and blasphemous. As
to commentators, our Romish clergy have not published any thing
worthy of notice. A certain abbe Orsini, wrote some notes in a
Bible ornamented with engravings and vignettes for men of the
world; and in order to render, as he says, the volume more por­
table, he has suppressed, on his own authority, the Minor Prophets
and the Revelation! A pretty mode, truly, of treating the Word
of the Lord. Another abbe, Mr. Clement, has published a philo­
sophy of the Bible. It is a mass of incoherent ideas, in which the
author mingles the paradoxes of radicalism with the revelations
of God. It is impossible to fall lower in the scale of sacred cri­
ticism.

The Catholic writers, who treat specially of philosophical ques­
tions, are not superior to the preceding. No deep study, no serious
argument in their books. A bishop, Mr. Bouvier, published a work
in several volumes, entitled, Philosophical Institutes. The book has
had more than six editions. It is a mere imitation of the scholastics
of the dark ages. Mr. Bouvier makes use of a barbarous Latin to express his ideas. He leaves aside all the great problems of the nineteenth century. He examines at length curious and frivolous questions, such as the form and language of the angels, the miracles and sorceries wrought by demons, &c. In morals Mr. Bouvier adopts the *probabilism* and all the maxims of the Jesuits; he teaches a convenient and loose casuistry. In politics, Mr. Bouvier says that it is right to *kill tyrants*, and that if the subjects of a lawful prince rebel, it is proper to call in *armed foreigners* to subdue them! A fine method, truly, of training future priests to discharge their office in France in the nineteenth century! Bishop Bouvier would seem to have slept five hundred years, and all at once waked up to inculcate upon the clergy the obsolete doctrines of Thomas Aquinas and Duns Scotus!

I must not forget the popish writers who have published *defences* of Christianity. Several of them—and in particular Mr. *de la Marne*—take a singular method to prove that Christianity is true. It is no such defence as that of Abbadie, Grotius, Paley, or Chalmers, who show by historical facts, by miracles, by prophecies, by the excellence of its doctrines and morality that the Christian religion is a divine revelation. Mr. *de la Marne* pretends that the principal proof of the truth of Christianity is the *universal tradition of nations*; in other words, that the world has known, from the earliest times, under the guise of fable, all the Christian doctrines. Thus, he establishes the authenticity and divinity of the Bible by the sacred books of the Hindus and the Chinese, and by the mythology of the Greeks and Romans. He maintains that the doctrine of the fall of man is in the fable of Prometheus and of Pandora's box, that the earthly paradise is the reign of Saturn, that the doctrine of the Trinity was taught among the Egyptians, Tartars, Chaldeans, &c.: in a word, that the gospel *reveals nothing new*, but merely recapitulates and repeats the creeds of the human race. Would you ever have imagined such a defence? If the Bible only informed men of what they knew before, why has God spoken? A revelation which reveals nothing, is a palpable contradiction.—*New York Observer.*

*G. de F.*
At Treves, in Germany, the Bishop of the Roman Church has been exhibiting for about nine months a gown, which is said to be one worn by the Lord Jesus Christ when he was upon earth. How the Bishop procured it does not appear. Nevertheless the superstitious views of the lower classes of Roman Catholics in Europe favouring the idea that some wonderful virtue existed in this gown that would impart religious merit to those who visited its shrine, and made offerings there, and the Bishop finding his own interest in promoting such a superstition, the knowledge of it has been spread abroad, and thousands and thousands have flocked there to see the holy garment and obtain the benefit supposed to be derived from it. 800,000 pilgrims are said to have visited it, as long ago as last October.

Some Catholic priests however, in that neighbourhood, being too honest and too conscientious to lend their influence to this deception, refused to accompany their parishioners to see the holy garment, and even persuaded them from undertaking the pilgrimage. One of them, M. Ronge, addressed a public letter to the Bishop of Treves, denouncing the exhibition as an imposition. In consequence of this he was excommunicated. Thereupon M. Ronge addressed a pamphlet to the lower orders of the Roman clergy, calling upon them to unite their exertions with his, in the pulpit and in the confessional, against the Bishop of Rome, in order to found by Council and Synod a national German Catholic church. The Police immediately seized the pamphlet. He has however secured a goodly number of adherents, and in other parts of Germany the secession from the Roman church is constantly extending. The following is the confession of Faith adopted by M. Ronge and his followers.

1. We throw off the allegiance to the Bishop of Rome and his whole establishment.
2. We maintain full liberty of conscience, and contemn every compulsion, falsehood, and hypocrisy.
3. The basis and the contents of the Christian belief are the Bible.
4. The free investigation and interpretation is not to be restrained by external authority.
5. As the essential contents of our faith, we lay down the following symbols: ‘I believe in God the Father, who has created the world by his omnipotent word, and who governs it in wisdom, justice, and love.’
   ‘I believe in Jesus Christ our Saviour, who, by his doctrine, his life,
and death, has saved us from bondage and sin.' 'I believe in the working of the Holy Ghost on earth, a holy universal Christian church, forgiveness of sin, and life everlasting. Amen.'

6. We recognise only two sacraments as instituted by Christ, Baptism and the Lord's Supper.

7. We uphold infant baptism, and receive by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in the doctrines of faith.

8. The Lord's Supper will be distributed to the congregation, as instituted by Christ in both forms. Auricular confession is rejected.

9. We recognise marriage as an institution ordained by God, and therefore to be kept holy by man; we maintain for it the sanction of the church and consider, with regard to the conditions and restrictions applying to it, the laws of the State alone as binding.

10. We believe and confess that Christ is the only Mediator between God and man; and we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priests, and all pilgrimages.

11. We believe that the so-called good works have only value in so far as they are the emanation of Christian sentiments; we reject therefore, all commands of fasting.

12. We believe and confess that it is the first duty of the Christian to manifest his faith by works of Christian love.'"

The latest accounts which we have seen state that the commotion which this new doctrine has produced in Germany and Poland is on the increase. M. Ronge has already been burned in effigy; with as many copies of his manifestoes as could be collected, by fanatical peasants in the vicinity of Coblenz.

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY—MADRAS.—This anniversary, which has always excited a good degree of interest at the Presidency, was deferred this year, on account of the re-construction of the Chapel of the Society, until the 10th ultimo; when a full assemblage testified the continued estimation in which the labours of the Wesleyan Missionaries are held. The Rev. J. Roberts, Superintendent of the district, was in the chair. Well chosen and striking extracts from the Report, made up from the returns of the various stations in the South of India and the Mysore country, were read by the Secretary, the Rev. R. D. Griffith; and appropriate addresses delivered by the Rev. Messrs. Porter, Braidwood, Winsloe, Hamilton, Anderson, Hardey, and Griffith. The tone of the meeting if not highly elevating was decidedly good; and the occasion profitable.

We hoped to favour our readers with an abstract of the Report in the present issue; but have not yet received it. A preparatory sermon
was preached by the Rev. M. Bowie, M. A., Senior Chaplain of the Scotch Kirk, to a crowded assembly, on the preceding Lord's day evening, to much acceptance. May the Great Head of the church grant still increasing prosperity to our valued brethren of this mission.

Examination.—The Annual Public Examination of the Vepery Mission Grammar School was held on the 13th ultimo. We were only able to look in for a short time, and have seen no report of the proceedings; but have no doubt that a school so well situated, with superior accommodations, and most able teachers, afforded a gratifying spectacle to such friends of education as were assembled.

The Native Convert Restore.—We are happy to inform our friends that the Native convert who was carried off by force from the house of the Rev. T. Smith has been given up to the Missionaries by his friends. The writ of Habeas Corpus has been withdrawn.—Cal. Chris. Advocate, May 31.

Another Convert.—We are happy to announce the baptism of another of the pupils of the Free Church Institution. This interesting rite was performed last Sabbath evening by the minister of the Free Church, the Rev. J. Macdonald. This is the fifth young Hindu that has been added to the Free Church community within the last few weeks. The Lord strengthen and keep them.—Ibid.

Still another Convert.—We have the pleasure to announce another addition to the number of converts connected with the Free Church Mission. The last and sixth, within the last few weeks, came voluntarily, last Saturday, to the house of one of the missionaries. He has been absent from the Institution and missionary influence for upwards of two years. He is 23 years of age, and therefore no child. For some time past he has been the teacher of Barrackpore School, and has had to break through not a few strong influences, and to give up good prospects in the direction of heathenism; for conscience sake.—Ibid, June 7.

New Native School.—A numerously attended meeting of the Natives of Calcutta was held last Sabbath day for the purpose of establishing a school from which all missionary influence should be excluded. Several large subscriptions were promised, and it was proposed to commence the Institution immediately. Babu Motec Lal-Seal offered a house for the purpose. The head-master is to have Rupees 250 per month. One speaker very properly asked how it was that the Dharma Sabha was so concerned about the few who have embraced Christianity and thus lost caste, while it winked at and sanctioned
the vast numbers of liberal young gentlemen who violated all the rules of Hindu Society by eating beef and drinking burgundy, and of which their orthodox parents must be aware from the presented bills of D. Wilson and Co.

We suspect if the names of the young gentlemen indulging in such liberal practices were to be printed, the Dharma Sabha would have plenty of work in excommunicating, and reap a large harvest in fines. Hindu parents have more to fear both in their creed and pockets from beef and brandy than from education and Christianity. Let them look to this in time.—Ibid.

LEx Loci.—Our readers doubtless remember that petitions or memorials were presented to the Supreme Government by the Brahma and Dharma Sabhas in Calcutta, and by the Natives at Madras, praying that the claims affecting the loss of property, &c., on change of faith might not pass. To these communications we understand our rulers have forwarded a reply—in substance—that they can only act upon the principles of religious toleration; that it is their duty and object to protect all their subjects in the exercise of the rights of conscience and property, and that the government never have given any pledge to the Hindus to uphold their religion at all, and especially at the expense of the liberty and property of those differing in religious matters. Thus is the chimera of a pledge at length scattered to the winds by the Government itself. For many years have we called for this pledge, but in vain, and now it is declared on the testimony of Government that no such pledge was ever given. The matter to which all have referred when speaking of a pledge is, that Hindus shall be subject to and tried by Hindu Law. This it will be seen is a widely different thing (and perfectly just to Hindus) from depriving a man of his ancestral property because, as the result of inquiry, of education, and conscience, he casts his idols to the winds and embraces a religion bearing on its front the impress of God.

We sincerely rejoice at the position occupied by the Government of India. To God be all the praise.—Ibid.

CHRISTIANITY IN CHINA.—Formerly those who endeavoured to propagate the Christian religion in China endured many sufferings; for, by the law of the empire, they were liable to be seized and imprisoned, and even put to death. We learn from the Pekin Gazette that the Commissioner Keying, having examined the Christian books which have been printed in Chinese, sent them to the Emperor accompanied by a representation in their favour. The books having been carefully examined, the Emperor has decided that their doctrines are good; and directs that the Christian religion be no longer interdicted. One
hindrance to the spread of Christianity in this great country is thus removed; and our desire is that this religion with all its blessings may there speedily prevail.—Dnyanodaya.

Obituary.

Rev. G. Pickance.—We regret to announce the death of the Rev. G. Pickance. He is another added to the list of the victims of cholera. Mr. P. had been about eight years in India. For some years past he filled the office of Principal to the Armenian School in the city. He also officiated, after his connection with the Episcopal Church, as Chaplain to the European Female School, and was for a time the Editor of the Christian Intelligencer. He contemplated leaving India for England at an early date. In one short day all his plans are frustrated—another instance of the frailty of life and the uncertainty of all arrangements. May we be also ready, for, in such an hour as we think not the Master may call us from the scene of probation and responsibility, to that of account and award. Mr. P. was upwards of 45 years of age.—Calcutta Christian Advocate.

Rev. Mr. Stolzenberg.—We regret to announce the death of the Rev. Mr. Stolzenberg, of the Church Mission, at Benares. Mr. S. died of typhus fever. He entered into his rest on Sabbath, April 27. Mr. S. came out to India in connection with Mr. Start's Mission. He joined the Episcopal Church about two years ago.—Ibid.

Death of the Rev. R. Wyman.—We are concerned to state, that this much esteemed member of the American Mission in Ceylon, who went to sea from Madras on the 27th December last, died only 18 days out. His health improved for the first fortnight, but there was then a sudden determination to the head, which caused delirium, and his soul soon took its flight. In his derangement of mind, when asked if he knew who was his best friend, he said with a smile, "Yes, Jesus Christ is still my best friend." He was an able and good man, and, though but a short time in the field, gave promise of much usefulness. His widow was left to pursue her sorrowful passage homewards with the Rev. Mr. Crane and family. All were in comparative health at St. Helena, the beginning of March.

Death of Mrs. Bilderbeck.—We have to add to the sad list of demises that of the wife of the Rev. John Bilderbeck, which took place on the 10th ultimo, at the residence of her mother in Madras. Mr. B. is probably in England, having proceeded thither in February last. He will be called to mourn not only the loss of his beloved companion, but of a promising son a little more than three years old, who died a few days previous; and he needs the sympathizing prayers of his brethren.
"I know thou hast gone."

I know thou hast gone to the house of thy rest,
Then why should my soul be so sad?
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off, in the land of its birth,
The stain it has gathered in this;
And hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of bliss.

I know thou hast gone where thy forehead is starred
With the beauty that dwelt in thy soul;
Where the light of their loveliness cannot be marred,
Nor thy heart be flung back from its goal.
I know thou hast drunk of the Lethe that flows
Through a land where they do not forget.
That sheds over memory only repose,
And takes from it only regret.

In thy far away dwelling, wherever it be,
I believe thou hast visions of mine;
And the love that made all things a music to me,
I have not yet learned to resign.
In the hush of the night, on the waste of the sea,
Or alone, with the breeze on the hill,
I have ever a presence, that whispers of thee,
And my spirit lies down and is still.

My eye must be dark that so long has been dim,
Ere again it may gaze upon thine;
But my heart has revealings of thee and thy home,
In many a token and sign.
I never look up with a vow to the sky,
But a light like thy beauty is there—
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer.

And though, like a mourner that sits by a tomb,
I am wrapt in a mantle of care,
Yet the grief of my bosom, O call it not gloom,
Is not the black grief of despair.
By sorrow revealed, as the stars are by night,
Far off a bright vision appears,
And hope, like a rainbow, a being of light,
Is born, like a rainbow, in tears.
RELIGIOUS INTELLIGENCE.

ECCLESIASTICAL MOVEMENTS.

Calcutta—The Rev. Dr. Yates.—We regret to announce that it has been considered necessary, by his medical advisers, that the Rev. Dr. Yates should proceed to England by the first steamer. Dr. Y. has been for some months an invalid; every means has been tried for his restoration to health without the necessity of leaving India, but in vain; and Dr. Yates, much against his own inclination, has at length acceded to the wishes of his friends, and taken his passage on board the Bentinck to leave on the 3d of June. A special prayer meeting was held last evening by the members of the Circular Road Church, of which place of worship he was long a faithful pastor, to recommend Dr. Y. to the merciful providence of an all-seeing and preserving God, on the voyage, and for his speedy return to India in renovated health, to prosecute with greater vigour that mighty work of translations which Dr. Y. has carried on so successfully for a long period.—Christian Herald.

The Rev. Mr. Johnstone, of the Church Mission, at Benares, is, we regret to learn, advised to proceed to sea for the restoration of health. Mr. J. was appointed to the new College connected with the Mission at Benares. He has only been about 18 months in India.—Calcutta Christian Advocate.

Madras.—The Rev. Mr. Newman, of the Church Mission, lately arrived from England, proceeds to the interesting field of the Society's labours in Tinnevelly. The Rev. John Dewasagayam, of that Mission, is on a visit to Madras with his family for the health of his wife.

The Rev. J. S. Wardlaw, A. M. of the London Mission at Bellary, we regret to say, has proceeded to England by the last steamer, on account of a distressing affection of his eyes. He hopes to return to his chosen field of labour, after a short visit to his native land.

The Rev. F. G. Lugard, A. B. arrived from Vizagapatam on the 25th ultimo, to enter on his appointment as Chaplain at Vepery—in place of the Rev. A. H. Alcock, A. B. recently from England; who was acting.

Metropolitan.—We understand that the Bishop of Madras is appointed, as was expected, to act as Metropolitan Bishop at Calcutta, during the absence of Bishop Wilson, on his visit to England.

MONTHLY MISSIONARY PRAYER MEETING.

The Address at the last Meeting by the Rev. M. Bowie, M. A., we hope hereafter to present to our readers. It was as announced—"On the History of the Moravian Church," &c.

The Meeting on the 7th instant is to be in Davidson Street Chapel—Address by the Rev. J. Braithwood, M. A., "On the Present Opposition of the Hindu Community to Conversions to Christianity and to Christian Converts—how to be Regarded, and by what Means to be Counteracted."
This is the goddess of learning. She is the wife of Brahma and the emblem of his principal creative power. She presides over music. Mr. Ward in his "View of the Hindus" states erroneously that she is the daughter of Brahma and wife of Vishnu. She is usually represented as a white woman in bright white raiment, with garlands of diamonds. She has four hands, in one of which she holds a book which is a part of the Vedas, in another a string of crystals, in another a musical instrument—(sometimes a lute on which she plays) while, of the remaining hand, the tip of the thumb and fore-finger are brought together as in illustrating or demonstrating some truth.

She has various names, as Na-Magul, Mâlākâ, having her abode in the tongue (of Brahma); Vêndâ-Mareyâl, Gâvâyâl, Manamârâ, dwelling in the white lotus; Ulugâ-Mâtha, Antâmârâ, Mother of the world; Vellanîniâl, Gâvâyâl, Manamârâ, resembling crystal; Bhârutre, presiding over words; Bhasha, bestowing the power of speech; Varnâ, Calaymagul, Manamârâ, and Pâmagul, being turned by the curse of a Brahmin into a river of that name. The image of Sarasvati is sometimes painted blue and placed in temples where she is called Nila Sarasvati.

This goddess apparently corresponds with the peaceable or unarmed Minerva of the Greeks and Romans, the inventress of the fine and useful arts, the patroness of science and genius; not the armed Minerva with helmet and spear. Sir William Jones, comparing the gods of Greece, Italy, and India, says—

"Many learned mythologists, with Giraldus at their head, consider the peaceful Minerva as the Isis of Egypt; from whose temple at Sais a wonderful inscription is quoted by Plutarch which has a resemblance to the four Sanscrit verses above exhibited as the text of the Bhagavat.* "I am all that hath been, and is, and shall be;"
and my veil no mortal hath ever removed.' For my part, I have no doubt that the Iswara and Isi of the Hindus, are the Osiris and Isis of the Egyptians; though a distinct essay in the manner of Plutarch would be requisite in order to demonstrate their identity: they mean, I conceive, the powers of nature considered as male and female; and Isis, like the other goddesses, represents the active power of her lord, whose eight forms, under which he becomes visible to man, were thus enumerated by Cālīdāsa near two thousand years ago. 'Water was the first work of the Creator; and fire receives the oblation of clarified butter, as the law ordains: the sacrifice is performed with solemnity: the two lights of heaven distinguish time, the subtile ether, which is the vehicle of sound, pervades the universe; the earth is the natural parent of all increase; and by air all things breathing are animated. May Isa, the power propitiously apparent in these eight forms, bless and sustain you.' The five elements, therefore, as well as the sun and moon, are considered as Isa, or the ruler, from which word Isi may be regularly formed; though Isani be the usual name of his active power, adored as the goddess of nature."

The following is a short description by a Native of the annual worship of Sarasvati in this part of India.

Sarasvati is placed on a splendid seat from the second day of the full-moon in September called Peradamy, (Sgyo)(o) to the tenth day called Navame (sau). During this time, people bathe the idol with ghee, milk, curds, honey, sugar, cocoanut-water, juice of lime, sugar-cane, &c. in a pandal adorned with the leaves of the mango, plantains, and areca-trees, and smeared with cow-dung. At all the sacred places, they ornament her with garlands of flowers, jewels and clothes; place her on a throne, and worship her, uttering mantras, and throwing flowers and rice over the idol, while there is music of drums, hautboys, &c. They worship also the various tools, placing them all with pots on paddy or rice scattered; sometimes dancing-girls play and sing. The idol, the pots and tools are not removed from their place during the nine days.

On the tenth day called Dasamy (SFr) they take the idol and pots round the village in which they live, offering sacrifices of lambs and playing with the tools in their hands, attended with music. Parvuti (Umfla) and Lutchmē (sod) are also worshipped, at the same time, though not with sacrifices. On Navame (sau)
the ninth day, they put new-strings to ola books, clear the rust from their tools, and worship Sarasvati. Children begin to study on the tenth day. These nine days are called Navaratri (नवरात्रि), and the ceremony, Navaratri Puja (नवरात्रि पूजा), and Ayuda Puja (आयुद्ध पूजा).

We conclude with an account from Ward's View of the Hindus of the ceremonies practised in Bengal.

"On the fifth day of the increase of the moon, in Maghū, the worship of this goddess is performed before her image, or a pen, inkstand, and book; the latter articles are supposed to form a proper substitute for the goddess who is called Vagvadīneśī, the eloquent. The image is placed on a table, either at the west or south side of the house. After the officiating Brahmin has read the formulas and presented the offerings, each worshipper whose name has been read in the service takes flowers in his hands, and, repeating a prayer, presents them to the goddess; after which follows gifts to the Brahmins, and a feast.

"Every Hindu who is able to read and write endeavours to celebrate the worship of this goddess: the Raja of Būrdwan is said to expend 15,000 rupees annually at this festival. In every Hindu college, the students keep the festival with great joy; many of them dance naked, and are guilty of every indecency.

"The day after the festival, the image is carried in procession through the town, and then thrown into the river. In passing through the streets of Serampore, at the time of this festival in the year 1806, I was exceedingly shocked at observing among the crowd, who were dancing, playing on music, bearing flags, &c., two or three young men quite naked, the mob triumphing in this shocking insult on public decency. To induce young men to resort to their houses, many prostitutes keep this feast, and connect with it all that low merriment which corrupts the mind and draws the attention of the crowd.*

"On this day the Hindus neither read nor write† though they will do any other secular business. They eat only once during the day, and those who are accustomed to eat fish abstain from it on this day.

* In the year 1808, I saw a group of performers reciting the Ramalayam in the street; and on inquiry I found it was before the door of some prostitutes, who had subscribed to bear the expense. The reason assigned was, that it would be an act of merit, helping them in another world; and would also draw men into whoresom. Offerings are sometimes brought home, and shared by a prostitute with her paramour; like the hazzel, in the book of Proverbs, who is represented as saying to the young man she met in the street, "I have peace-offerings with me; this day have I paid my vows." Prov. vii. 14.

† The only reason I can find for this is, it is the command of the Shastra.
"The Hindus believe, that from this goddess they derive their learning and powers of eloquence* as well as their ability to read and write. Some of those who can neither read nor write, insist upon it, that they ought to worship her, as they derive their powers of speech from her. Others however complain, 'Sarasvati has bestowed nothing on us—why should we perform her worship?'"

We add two specimens of praise to this goddess, one from the Mahabharata and the other from the Tenaveriiardel Puranam, தெனவேற்றிராள்புராணம்.

PRAISE TO SARASVATI.

Who will not worship Sarasvati, who begat the world, who lives always in my pure flower-like heart, whose tuft of hair shines like the dark cloud, whose teeth are white, whose lips are red, whose feet are like the lotus flower, whose breasts are girded about, and who is adorned with grace and sparkling jewels?

Let us worship at the feet of her (Sarasvati) who has her abode in the white-leaved lotus flower, made hollow by bright insects both male and female; that we may be assisted in forming and wearing the garland of song, composed tastefully and sweetly of the four sorts of flowers called words (nouns, verbs, particles and adjectives) and throughout the world—the love of the three-eyed Siva being a connecting cord.

* Of an eloquent man the Hindus say, "Sarasvati sits on his tongue."
† Of this fact they give the example of Ravan, who, when Ram was about to kill him, procured a reprieve by flattering his adversary; but the gods, afraid lest Ravan should be spared, sent Sarasvati into his throat, and caused him to say provoking things to Ram.
The Goddess Sarasvati.

Lithographed for the Maine Hindoo Institution