RELIC WORSHIP.
An address delivered in the Scotch Church, May 4.

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When we consider what Popery is now attempting to do in all parts of the earth, when we look at her resources, at her true character as bearing on the destinies of men in both worlds; when we view also her restless ambition, her increasing allies both in, and from the English Church, produced principally by the Oxford heresy; when we behold her bold assumptions in India, her new College in Negapatam commenced in January last, under the avowed direction of the pestiferous Jesuits, and the liberal, the loving! announcement which they have made in their prospectus published in this city, namely, that "Protestant children are received in the establishment, and no Catholic duties are enforced upon them;"* we feel it to be our imperative duty and privilege too, once more, to bear our humble testimony against this the most deadly of all heresies; and to carry out a principle which we have already endeavoured to elucidate, in order to prove that Roman Catholicism, and Paganism, in their leading ceremonies, are essentially one.

Therefore we solicit your attention—

I. To the immense importance attached to Relics amongst the Heathen, in various ages and regions.

* See Madras Commercial Advertiser, February 2, 1846,
II. To the same, if not superior importance, placed on Relics by the Papists.

1. We know from proofs the most irrefragable that the heathen in ancient times and remote nations believed that the bones, and weapons, and apparel, and utensils which once belonged to a departed hero, or saint, retained and could impart virtue to those who were so fortunate as to see or touch them. How the superstition originated we know not, but feel assured that in the Sacred Scriptures, the only and the eternal rule of faith—we have not a single instance of any adoration having ever been paid to such objects; and it is supposed that the secret interment of Moses was to prevent the Israelites from imitating the pagans who offered divine honors to their distinguished warriors and seers. And the Jesuit S. Barrados himself says, “it is the common opinion of Lyra, Abulensis, Cajetan, and others, that the sepulchre was hid lest the Israelites, who were inclined to the worship of idols, should worship Moses as God. For they say when the devil would for that reason have shown the grave and the body of Moses to the Israelites, St. Michael hindered; and this was the contention spoken of in Jude.”* So numerous are our sources of information as to this kind of devotion offered to the creature instead of the Creator, that the difficulty is how to select; but believing as we do that Asia was the great parent of this, and a thousand other terrible evils, we turn first to the system of Buddhism which once so greatly prevailed in India, and which still extends its giant arms over Tartary, and Thibet, and Siam, and China, and Birmah, and Ceylon and Japan.

2. Listen, if you please, to some brief extracts from the legends of the Oriental pagans, to exhibit their fervid zeal in the adoration of relics. There was the king Kawentisse† who constructed a sacred building of a conical form, in which he placed some of the bones of the divine Budhu; and having assembled thousands of priests, he caused the ten great

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† I am principally indebted to the translations edited by Upham from the Maha Vansi, &c. &c. which I here abridge.
heroes to swear before the relics—that after his demise, they would not intermeddle in the affairs of the realm, shewing that he believed that oaths taken in such a place would be most binding on those he wished to secure. Then there was also the monarch Dootooa-Munni, who resolved to erect a most magnificent edifice for holy purposes, being convinced from ancient predictions he was the person especially appointed for that duty. The height of the building was to be 160 feet, and the adjoining house for the priests, to be of nine stories. So anxious was the king that it should be after a divine model, he sent men into the other world, who brought a drawing of the palace of Vee Rany. But the materials for such an undertaking could not be easily collected, and therefore the gods had compassion on him, and caused immense quantities of bricks to be made, which were discovered by a hunter and reported to the king. The work was now commenced with great delight; and on the day when the foundation stone had to be laid, numerous preparations were made to do ample honour to the auspicious event. The nobles and the priests were convened; viands were prepared for the indigent; the sovereign put on his royal robes, and accompanied by a splendid retinue went to the favoured spot. No sooner was the stone let down in its place than the hermit Ka-Munni put incense on it, and the priest Soo-Mana offered the sacred flowers. With unexampled vigour the whole went on, and so great was the merit of those who laboured, that a female who was engaged, having died, instantly became a goddess, and was seen by a priest—who heard her say she had gained glory through working at the Dagoba.

When the stupendous edifice was finished, there was an indispensable requisite still wanting, respecting which grave consultations had to be held, and mighty efforts to be made; for without the relics of the heavenly Budhu all would be in vain. To the satisfaction of those concerned, the mighty Sonutera Swamy undertook the solemn duty of procuring the blessed remains—which he knew had been divided into eight parts, all of which had been applied to sacred purposes except those in the other world. Like a water-fowl Sonutera dived
into the depths below, and soon reached the other regions, where after numerous difficulties he procured all he required. The people were now filled with ecstacy as the splendid fabric was about to be consecrated. The god Brahma held an umbrella of state over the relics, and multitudes of devils stood ready to defend—spirits presented offerings of flowers—female deities held the lamps—musicians played innumerable tunes and thousands in the hall of dancing moved to the sound of music, and made exclamations of the greatest joy. The enraptured monarch then came forward with the relics on his head, offering incense and flowers, and as he was going in gorgeous procession three times round the temple—to the amazement of all present the relics, of themselves, arose to a great height, and assumed the form of Budhu their original owner; and after performing matchless miracles they descended again into the golden box on the head of the king. He was now transported with joy, and proceeded to the place of deposit, and put the box on a golden seat; after which he washed his hands in perfumed water, and once more took hold of the relics, thinking within himself, should these have to continue here 5,000 years, may they again assume the form of the god, when to the astonishment of all again they saw the deity. The royal devotee then divested himself of his jewels and offered them, which example was followed by the queens, and noblemen of every degree. The monarch having feasted the multitudes for the space of seven days, ordered the relics to be enclosed in their place, at which the attendant spirits exclaimed, May the fragrant water of this temple never dry up; may the flowers never wither; may the golden offerings never diminish; and may the lamps never cease to burn. Soon after that the pious sovereign became aware that he must shortly leave the world, and therefore had himself taken to the holy place, where a chariot came for him, and having thrown on it four garlands of flowers, he vanished out of sight.

But there was the Potentate Para-kia-ma-bahoo who was more opulent in this kind of wealth than Dootooaga-Munni, for he had a large repository of relics which he kept in a place hewn out of the solid rock. And as to Patisse, another of
princely birth, he procured the true cup of Budhu, out of which the saint used to drink, and it was now full of his bones. He therefore erected a temple to receive them, and when they were deposited in the place, the city was decorated like the heavenly world. Arrayed in his state attire, accompanied by his people, he went to the spot, and just as the august ceremonies were about to be concluded, the relics ascended and shone like the sun, after which they descended on the royal head, and were put into the appointed recess.

But the tooth of Budhu was believed to be more valuable than all other relics; and if we are to credit historians, it has been a great traveller, and has passed through many adventures. Arnoldus Montanus, who wrote his celebrated account of China in the 16th century, tells us the tooth was bequeathed by a saint in the celestial empire to the king of Ceylon, who was wonderfully enamoured of it; but by some strange chance this roving relic has been in Kalinga Desum, and in Bengal; but was afterwards seized in Ceylon by the profane Portuguese, and is now in the custody of the British Government in Kandy, where it is visited by pilgrims from Birmah and other countries every year.

There were also the jaw bones of the illustrious Budhu, which were most replete, nay, redundant with virtue for all the ills of life; and for these, another of the royal race built a magnificent Dagoba, and in consequence gained immortal fame. As to the hair of the saint, it was of infinite value, and was granted at the earnest request of another, who placed it in a vessel of gold and offered to it perfumes and flowers.

And the begging dish of the heavenly one was deemed a most glorious palladium, being kept in several boxes of the precious metals, and greatly adored. His drinking cups also proved an invaluable treasure, and when the king Wiera-bahoo
put them in the holy place, a feast was proclaimed which con­tinued for three months.*

Nay, there was the identical robe or tunic, which Budhu had worn in his lifetime; and no doubt was as genuine as that which is now being exhibited, by the Romanists at Treves in Germany, as having belonged to our Saviour, and was every way as beneficial to those who saw it.

3. But in the Empire of China also relic worship is much esteemed, and Arnoldus Montanus† informs us, that when the holy Sekia died, his body was put on the funeral pile, and so great was the reverence for the calcined bones, they were eagerly gathered up and given to the people of the earth, to the spirits of heaven, and to the dragons of the sea.

4. Turning to Siam we see the same superstition most rife and vigorous, and it is strange to say, that in the first instance we are indebted for this information to some Jesuits, who sailed to that country in 1680. They inform us, that when the great Sage, Somono Kodom, died, his body was consumed on the pile, and the bones that remained were sent some to Pegu, and others to Siam, and what was very extraordinary! the relics sometimes shone forth with peculiar brightness. The hair also of this holy being was preserved, and was full of heavenly virtue, and had many pilgrims to visit it, as well as other objects.‡ There is also the testimony of Crawfurd,§ who visited Siam in 1821, just 141 years after the Jesuits, who says he went to see a temple which contained a relic of Gautama; the actual impression of the saint's foot—kept in a small building on the top of an artificial mound, under which are many dark winding passages, calling to our recollection the subterraneous paths so often found under the religious houses of the Roman Catholics.

5. Amongst the Birmans also we meet with the same revolting superstition; for these idolaters worship with great apparent devotion the mortal remains of a departed saint; and Crawfurd tells us, that near the village of Makwe he saw a temple of Gautama, which had in it what is believed to have been the real bed once used by the divinity, and the building is called

* Maha Wansi. † Page 576. ‡ Voyage to Siam, 1688. § Vol. I. page 204.
the temple of the "emerald bed."* In the city of Ava the king makes many offerings to several temples because they are "the depositories of relics." But the most famous place our traveller saw was "the Dagon Pagoda," because it contained eight of the true hairs of Gautama!

6. But for a moment we must glance at the Hindus, who burn the dead, and gather up with much ceremony the fragments of the bones, in order that they may deposit them in some sacred place; and every anniversary of the event will witness solemn ceremonies to propitiate the manes, and to quiet the minds of the survivors. In ancient and in modern times many have been canonized, either through some extraordinary feats, or reputation; or large sums of money bequeathed to purchase lands, to dig tanks, or to build a temple.

7. And as to the Mohammedans we need only refer to the numerous tombs of their saints, or santons, scattered over the east, which are visited with the most ardent devotion from remote regions. Let a man only go to Mecca and Medina, let it be reported of him that he has performed some great austerities; and though he should have been guilty of enormous crimes, and have had to pay the last penalty of the law, yet his body will be highly honoured—as in the case of those who engaged in the mutiny at Bangalore, and who were shot from the cannon's mouth; but the people tried to gather up the fragments of flesh and bones to keep as relics in their houses.

The great attachment of the Mussaulmen therefore to this kind of idolatry may be seen in their splendid Mausoleums, and in the toilsome pilgrimages made to the tomb of the Prophet, where guards have to be constantly kept to prevent the populace from carrying off the relics; showing us most clearly that the superstition we are referring to, whether under this or that domination, is still the same.†

8. But we crave your thoughts to other days—to ancient Egypt, and its deity Osiris, who when a mortal, was murdered by his brother Typhon; but the mangled remains were after-

† "Some of the relics of the garments of the celebrated Nanoc, the Saint of the Seiks, are kept with profound veneration near Lahore."
wards recovered by Isis, and she resolving to render all honour to her deceased husband, had as many statues of wax made as there were pieces of his body, and a small portion of the flesh or a bone was put into each statue. After which she summoned the priests of the different deities in her dominions, and gave to each, one of the images, imposing on them at the same time a solemn oath to keep secret this mark of her favour; and she enjoined them to establish a form of worship, and to pay divine honours to the deceased king. How well they attended to the injunction of Isis, let the mythology of Egypt—its Pyramids, its literature, tell; showing to us an amount of devotion, which nothing but a belief in the divinity of Osiris could have inspired. Indeed he was afterwards called the "King of the Gods," and the inhabitants of the Thebaid used to swear by his remains."

9. Nor must we forget in our narration the Palladium of Troy, which was believed to have been made of the bones of the murdered Pelops; respecting whom it is recorded, that Ceres having by a fatal mistake eaten a part of his shoulder, Jupiter afterwards restored him to life, and gave him a new shoulder made of ivory, which had such virtue as to remove every disease; and Virgil himself affirms, that the Palladium at one time being desecrated, started into life, and flashed with its eyes, for

"Scarce to the camp the sacred image came,
When from her eyes she flashed a living flame;
A briny sweat bedewed her limbs around:
And thrice she sprung indignant from the ground."\+

The preservation of the ill-fated city was thought to be involved in the possession of the divine relic; but Ulysses and Diomedes carried it away, and the place was taken.

There was also Polydore, the son of Priam, who was assassinated and buried privately, but on his grave grew a myrtle tree, which dropped blood when Aeneas attempted to pluck it, and the offender says—

"Amazed, I shook with horror and affright,
My blood all curdled at the dreadful sight."

† Virg. Æn. II. v. 166.
‡ Virg. Æn. III. 21.
But Æneas and his companions afterwards erected a tumulus to his memory, and also two altars on which to sacrifice.

"Thus did they pay the rites to Polydore,
And raised a mighty tomb amid the shore:
Next to his ghost, adorned with cypress boughs
And sable wreaths, two solemn altars rose."

Nay, so common was it for the heathen to have their temples and the remains of their sacred persons together, that the Fathers of the Church during the three first centuries, called such places out of contempt sepulchres; and Cicilius, who advocated the pagan cause, complained of this insolence in the Christians.*

10. See again the half-savage Nasamones, a people of Libya, who generally lived by plunder, when they took their most solemn oaths they went and placed their hands on the tombs of their saints.

11. Then there was Theseus, whose bones received such distinguished honour in Athens; for the mere finding of them was a miracle of no common order, and had it not been for the interference of Apollo, who gave commandment to gather them together, and also for an eagle which showed to Cimon the spot where they were deposited, they might have remained undisturbed until this day. But after they were found they were conveyed into the honoured city, and received by the people with acclamations, sacrifices, and processions, and subsequently had a temple, and festivals, and games, dedicated to their glory.

12. There was also Hector, of whom you have read in early years, and perhaps some in this way have had their young hearts inspired with martial glory. Of him it is said,

> Whose "snowy bones his friends and brothers place,
> With tears collected, in a golden vase."

And such was the value attached to his relics—that the Thebans in after years vaunted that they had been promised by the Oracle undisturbed felicity so long as they retained the hero's remains.

* Pol. Octav. c. x. in Mussar. † Pope's Homer, Iliad xxxiv. 1006.
13. But proud imperial pagan Rome could also boast of the precious relics, and ashes, and bones, of warriors and seers. She kept with religious care the curved staff of Romulus, with which he marked out the limits of the city, and by which he divined through the flights of birds. This staff was afterwards consecrated on Mount Palatine, and is said to have performed wonderful miracles; and when the city was taken, it was found "that it had preserved itself" unconsumed in fire! Romulus himself was numbered amongst the divinities, and had a regular priest appointed to offer sacrifices to his name.

And the last instance I shall mention among the heathen is Alexander the Great; for after his death Ælian tells us, fierce conflicts ensued as to where his body should be kept; for Aristander, his valued soothsayer, had declared that it had been revealed to him, that wherever his remains should be deposited, there would be true peace, and good fortune to the people.*

II. [†With these examples before us, I think we are now prepared to consider the same superstition which exists in what is called Catholic, or Papal Rome: and we shall soon see, that in the number and boasted virtue of her relics, she far outvies all the pagans who have ever lived.

1. At what time this most loathsome practice was introduced into the Church of Rome we know not, but suppose it must have been in the latter end of the third, or in the beginning of the fourth century: for Constantine himself is said to have brought the bones of Andrew, Luke and Timothy, into Constantinople; and we know his mother Helena was a great zealot in this terrible departure from the Gospel of Christ.‡ Chrysostom, who died A. D. 407, declaimed with much fervour on the wondrous blessings derived from relics; and says, with reference to the two martyrs Bernice and Prosdoce, "let us

* Hist. L. xii. c. 64. in Mussard.
† Those parts enclosed between brackets were not delivered when the address was given, as there was not time.
‡ Middleton, P. S. 103.
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all full down before their relics—let us embrace their coffins, for these may have some power since the bones have so much.” And in an homily he adds, “that not only their bones, but their tombs and urns overflowed with benedictions.”*

2. But Augustine, who departed this life in 430, speaks strongly against the abominable traffic carried on in relics, and also repudiates the worship of them; declaring at the same time, There are idle monks, who at the instigation of Satan rob the graves of martyrs and others for gain; and adds, That we ought not to be as the pagans who worship dead men, because in their lifetime they obliged the world with temporal benefits, and therefore had temples dedicated to their memories and were adored as gods.† And Theodosius the Great, who received the purple in 379, made an express law, that no one should disinter the dead, neither be allowed to buy or sell the relics of the martyrs.‡ We see, therefore, that this tremendous leaven began at a comparatively early age to work in the church, and soon attracted the attention of the rulers both civil and ecclesiastical; but the evil had gained its initiative, and had taken fast hold of its votaries, who had themselves been but recently reclaimed from the same thing in heathenism; and, therefore, henceforth we find the spiritual guides trying in every possible way to regulate and direct the mania; for it was found to be most profitable for the coffers of the church, and conducive to priestly power among the people.

3. And now the ghostly advocates of the heresy began to inquire for reasons apologetic, differing from those furnished by paganism, and endeavoured in every possible way to palliate the crime by dilating on the wondrous benefits conferred on mankind. Nay, such were the difficulties of the Romish priests to show cause why they had adopted relic worship, they actually referred to 2 Kings xiii. 21., where mention is made of a dead man being restored to life by touching the corpse of Elisha; a miracle which was worked

‡ Cod. Th. Lib. 9 Tit. 7. De Sepulchris Violatis, Bingham, 10, 110.
by the Almighty to confirm the people in the belief of what
the Prophet had foretold; and also to inspire courage into
Joash their king, who was suffering from the incursions of
his enemies. But before we can allow that divine transaction
to give any countenance to the enormous proceedings of
Popery, we must have complete equality betwixt the saints
she has made, and those from Jehovah; betwixt idolaters
and the Prophet of the Lord. O yes, we must have proof
of their pseudo saints having received the mantle of their
authority from some one, who like Elijah, went to heaven
without dying; proof also that they each restored a dead
child to life as Elisha; that they also divided a river (as was
Jordan) with a mantle, and caused iron to swim, and multipli­
ed the widow's oil. Yes, and they must prove that after the
miracle of restoring to life the dead body, that Elisha's bones
also were worshipped: they must in addition show, that the
corpse of the prophet in subsequent years repeated the same
wondrous deed, and that the bodies of other Old and New
Testament saints performed the same things, before we can
look at their doubtful heroes—their precious relics gathered
from their charnel houses, and once belonging to men of
notorious lives. We must have something more than the
certificates of Pontiffs and Cardinals, given conveniently enough
one hundred years after the decease of the created saint;
something more than the childish reason that the sick were
put under the shadow of Peter, and that therefore their old
bones can heal the sick, and raise the dead. They must
prove that Matthew, and Mark, and Luke, and John, and
Paul, and his companions, carried about with them legs, and
arms, and fingers, and toes pilfered from the tomb; yes, and
they must bitterly condemn the conduct of the good Hezekiah,
who "brake in pieces the brazen serpent which Moses had
made," and on which the Israelites had looked after they were
bitten, and were healed. For about 700 years this identical
brazen serpent had been kept as a memorial with great care;
but the people, from an idea that it still retained virtue, and
was a most potent relic, offered incense to it, as the Romanists
do to their relics at this day; but the king destroyed this
object of their idolatry, and "called it Nehushtan, i.e., a piece of brass;" and he is praised in the next verse, for it is said "he trusted in the Lord God of Israel," and not in the serpent which Moses had made.

4. We ask you, therefore, to whom must these sickly apologists go? And you reply to the heathen, amongst whom many of them were still living, and with whom they were now competing for virtue in their dead. We know that Constantine and his mother gave great influence to the superstition, but after their time there was an amazing increase in the ardor of devotees; and men of every rank began to rake among the ashes of the dead. The catacombs also were searched for new treasures for the church, and if any bones were found near to a weapon, or a vessel which appeared to have once had blood in it, they were seized with the utmost avidity, and carried with haste and thanksgivings to the custody of some holy man.

5. To give an inventory of the wealth of the Romish church, in these spoils of the grave, would be altogether impossible; and Heathen China, and Siam, and Birmah, and Tartary, and India, and Ceylon, and Egypt, and Troy, and Libya, and Greece, and Rome, must now hide their diminished heads. Come forward then thou fallen one, thou who hast been, and who art still a dealer in the "bodies and souls of men," let us look for a brief space at thy prodigious stores.]

(To be continued.)

* 2 Kings, xviii. 4, 5.
† Rev. xviii. 13. See Margin.
ON CASTE IN THE CHRISTIAN CHURCH.

BY ONE OF THE EDITORS.

We have been much gratified with the discussion on Caste in some of the late numbers of the Native Herald.

It appears that a Christian friend proposed five questions to be answered by the Native Converts in the Free Church Institution. They were as follows:

"I. Is Caste inseparably connected with Hinduism, or is it not?
"II. Can Caste with truth be called a Civil Distinction, chiefly designed to preserve a family from deterioration by intermarriage with other families.
"III. Do our Native Free Church Brethren regard Caste as part and parcel of idolatry, and of all heathen abominations?
"IV. Is the idea of pollution in the Hindu mind separable from the system of Caste, or not?
"V. Can Caste be compared for a moment with the European distinctions in society?"

The independent replies to these from four of them, Venkataramiah, Rajahgopaul, C. Viswanauthun and Ettirajooloo, have been given.

They unite in a decided and able testimony to the effect—that caste is inseparably connected with Hinduism—that it cannot be called a civil distinction—that the Native Free Church Brethren do regard it as part and parcel of idolatry, and of all heathen abominations—that the idea of pollution is inseparable in the Hindu mind, from the system of caste—and that caste cannot for a moment be compared with the European distinctions in society.

This testimony is the more valuable, as given by those who are not only well acquainted with the subject, but have felt it, having themselves wholly renounced caste. We hope that such of our readers as feel interested in the subject, and have not perused the report of the discussion in the Native Herald, will do so. We do not propose to examine it, or to go at any length into the general subject, which has, before occupied our pages to some extent—but to make a few ex-
tracts on two or three leading points, and to offer some remarks On the existence of Caste in the Christian Church.

We are to be understood as using the word in its limited and technical sense, as indicating Hindu Caste, or what, though adopted by Christians, is similar, and therefore liable to similar objections. Is there Hindu Caste, or what is analogous to it, in the Christian Church?

That caste exists in the older churches of Southern India, is acknowledged on all hands. It is not denied, but gloried in, and contended for; as well as contended against. But, is it Hindu Caste? It in some respects augurs well that this is not admitted. The denial implies that there may be something objectionable in introducing a heathen institution into the church. The controversy, looking at the system not as secular and civil, but religious, and bound up with idolatry—may be said to hinge on this question—Is the Caste contended for, Hindu Caste?

That it is derived from Hinduism there can be no doubt. Its name shows its parentage. It is said, There are distinctions among Christians in other countries; granted, but not such distinctions; and if any contend that they are equally bad, we in the first place deny the assertion, and demand proof; and secondly, we affirm that if any such were countenanced, the evils of caste would on that account be none the less real. The pernicious customs of one country can never be pleaded as an excuse for those of another. Christianity not only allows, but demands the proper observance of civil distinctions. It requires servants to be obedient to their masters, subjects to their rulers, disciples to their teachers, and consequently recognises gradations of rank; but it does not recognise a radical and unchangeable difference by birth between different classes of men, inconsistent with the declaration that God "hath made of one blood all nations of men to dwell upon the earth." If Christians, forgetting their common parentage, make distinctions unauthorised by the Word of God, and bring worldly maxims into the church which lead to improper respect of persons, shall this mistake be pleaded in excuse of caste? We again say, in so far as these dis-
tions are unscriptural, they excuse and can countenance nothing. Sin is sin wherever found. But we wholly repudiate the assumption, that there is, properly speaking, caste among European Christians; that true and intelligent followers of Christ allow any distinctions analogous to caste. The subject is needlessly prejudiced, by assenting to the common remark that there is caste also among Europeans. There may be too much which in some respects resembles caste, in England and other European countries, with reference to those of noble and ignoble birth and rank; but this refers to them as members of society, and not as members of Christ's body; and is also essentially different in its nature from Hindu Caste. The latter is not only a distinction by birth, but is founded on the doctrine of an essentially distinct origin of the different races, which are thus unalterably separated; and the distinction consists not in anything physical, intellectual, or moral, but merely ceremonial—in ceremonial purity and defilement. It is the height of absurdity to compare a soodra and brahmin of India, with a commoner and nobleman of England, not only because a commoner may become a nobleman, while the soodra never can be a brahmin, but because there is no idea of ceremonial defilement from the approach of the commoner to the nobleman, whether in Christian ordinances or in social life. There may not only be personal contact, but they may eat and drink together without any prejudice to the higher from the lower. Here then is a most important distinction, which shows the absurdity of calling deference to civil rank the same as observance of caste. Whenever this deference is introduced into the Christian church, in opposition to the injunction of the Apostle, "in lowliness of mind let each esteem other better than himself," and other similar directions in the statute book, let it be chastised. Let all pride be humbled, and if possible annihilated, but let it have its right name; and let not an essentially heathenish observance, an observance interwoven with Hindu idolatry, take shelter under this general depravity of our nature, and plead indulgence, because in other countries, and even among Christians, the prince and the peasant are not in all respects put upon a level.
We know not how it is, but some have argued as though Hindu Caste was principally a civil distinction, an institution mainly for social and political purposes. Surely they might know, if they know anything of Hinduism, that there is no possibility of separating the social and political in the system from the religious. The rules of caste observance are laid down on the same authority as that which regulates the idolatrous rites at the temples, and we may as well contend that idol-worship is not heathenish, as that caste is not. It has its origin in a lie. The four original castes are said to have sprung from different parts of Bramha's body. Is this falsehood then to be indorsed for the benefit of the Christian church? If it be, the Bible must be abjured; for it distinctly contradicts the Scriptures; and let it be remembered that caste is not something extraneous to religion, like civil laws and customs which, though not recognised in the Scriptures, are not opposed to them, and may be superinduced according to circumstances. Caste is strictly a religious institution, and civil only so far as it affects social and civil relations. With the Hindu, indeed, nearly every action is regulated by his superstitions, and particularly is this the case in what relates to caste. Its loss is the loss of all religious privileges here, and affects the future state of being. How then can it be said to be social or civil? In the Institutes of Menu it is stated—"The brahmin who has a sudra female for his attendant and concubine or wife, shall be excluded from the society of his ancestors and the gods, and descend into the hell kaveva." The Madras Memorialists to Government on the "Draft Act," expressing the universal belief of their countrymen, enter into an argument and say—"That the loss of caste is connected with the vitality of the Hindu religion is proveable from the fact, that the relations of the party coming under its legal penalty, are bound to consider his degradation as a moral death; in token of which the same ceremonies are by them performed on his account as take place on the celebration of obsequies for the dead." There can be no doubt, therefore, as to caste being a religious institution, or as to its idolatrous bearings. It is a main part of the Brahminic or...
Puranic system, and inseparable from it. We are glad here to quote from our young Native friends.

In his reply to the question whether the idea of pollution is connected with caste, Rajahgopaul says—

"The holiness or the impurity associated with caste in the Hindu mind is not only connected with the soul and spirit, but with the physical frame. The sight, the breath, the touch of a pariah are all looked upon by the brahmin, as coming from a putrid corpse, full of noxious and venomous contamination; so that a pariah cannot come near a brahmin, nor touch any victuals or utensils connected with him. And this is true not only in the case of the brahmans, but also of inferior castes. In some of the Native houses pariahs are admitted to do certain low and menial services, and are allowed to enter their houses every day for this purpose. But as soon as the pariah turns his back upon the house, a woman follows him with a pot full of dung and water, which she sprinkles all over the ground where the pariah walked, that the impurity and contamination may be removed from the ground. When a brahmin woman carries water on her head in a pot, where, of course it is seen by pariahs, if the pariah approaches within a certain distance, she immediately throws away the water, and returns back to the well to get it pure and uncontaminated. The idea of impurity arising from breathing, touch and intercourse, is carried to such a height among the brahmans, that in certain cases an individual guilty of such outrages against his caste, is entirely shut out from all its privileges, and is left without any atonement or absolution. Menu says: 'There is no atonement or absolution obtainable for a brahmin, who has drunk the milk of (i.e. been nursed by) a soodrani, or for one who has ever been breathed upon by a soodra woman; much less for one who has been born of such a mother.' And this feeling of pollution is not confined to those of mature years; it is strong even in the young. In the school, even where intercourse among all castes is free, we see the young willingly give up sweatmeats and other things, rather than hurt their caste. I have seen a caste keeping Roman Catholic boy, certainly of a very low caste, whose sweetmeat was touched by a pariah boy, parting with the whole of it, rather than be disgraced by his companions as having contracted impurity."

Etterajooloo also says—

"There are many channels by which impurity is supposed to be carried to the bones and flesh of the higher castes. I will
mention three—sight, touch and taste. First, sight communicates impurity. Here is an example which all the Hindus will be able to understand. It is customary when certain families of the Hindus of good caste go to distant temples, or to countries where there are celebrated idols and temples, to go to a brahmin's house at the place and get food. Many a time we went to a brahmin's at Teeroopathy. He prepared food of which he and his family first partook, and then he gave to us. Whatever was left, he never took it back: all the curries, all the sweetmeats, though we had never touched them, he would not take again. He would not give us the food in the inner part of his house, nor would he give it afterwards to pariahs or people of a lower caste. Because we had seen the food, he considered that our sight had polluted it, and conveyed impurity to it."

On the question whether caste is designed chiefly to preserve a family from deterioration, Venkataramiah, after other remarks, says—

"Whatever criminal intercourse a Hindu may be allowed to have with a woman inferior to him in caste, he will not be permitted to be legally and publicly married to her, and to eat and drink with her, as he would do with a woman equal to him in caste. It is a notorious fact that brahmins, and other natives of high caste, who are looked upon as religious and respectable, are allowed to carry on vile and criminal intercourse with women of lower castes and bad character. And yet they preserve their caste identity, and are allowed to perform those duties and religious ceremonies which are peculiar to their caste. But let a man descend from the height of his caste distinction, and marry a virtuous and faithful woman of a lower caste, and eat and drink with her freely as his equal in caste, and he will call down upon his head the fury of his whole family, and of his whole caste. If a marriage or a festival were to take place in his house, the great majority of his relatives will refuse to join with him, and if he comes to the marriage of another man, he will lose his place, and his privilege of receiving betel and nuts in the order in which he formerly received them. And all this, simply because he has degraded and polluted himself; not with a vile person, but with a virtuous faithful woman of a lower caste. By this we see clearly that the design of caste is not to preserve a family from physical, but from moral and religious deterioration."
Ettrajooloo says—

"We hear them declaring that caste is only a civil distinction. Why then does a Native Catechist or Preacher say that he is superior in station or rank to a Missionary or to the Lord Bishop of Madras, for he refuses to eat with them? How can this be a degradation? How can this lower him in the way of civil distinction? No, it cannot. Then why does he shun to eat with missionaries or a bishop, both of whom stand far higher in civil distinction? Native Christians do not really hold caste as a civil distinction, but as a sentiment which they or their parents brought with them from idolatry—as a portion of Hinduism which clings to this day to their very nature, to their very bones."

We have not room for all the extracts which we could wish to make, but on the point which principally labours—whether caste can be regarded as a civil distinction—we must be allowed to transfer the testimony of these competent witnesses a little more at length; and to add some of their Scriptural appeals to Native Caste Christians.

Ettrajooloo says—

"But who are those people that say that caste is a civil distinction? They are Native Christians who are ashamed when they are attacked for retaining this badge of heathenism. On the one hand they shield themselves from the persecution of the heathen by attempting to keep caste and be Christians also; on the other they try to hide themselves from the contempt and reproofs of other Christians who know that caste is heathenish, by professing to keep it only as a civil distinction. Though these Native Christians should declare to a thousand missionaries that the caste which they keep is only a civil distinction, this pretence can never be believed as truth. Lately a marriage took place in the house of a Native Christian. A Native missionary from another place, who does not keep caste, came and sat down with these Native Christians. The moment he sat down, all the caste-keeping Christians rose up and left the house. The reason was plainly this, that they thought they would be polluted if they sat and ate with this Native missionary—a man very superior to them—who had broken his caste. A Catechist, one of those who rose up and left, was cut off from being a Catechist for this very thing. How can Native Christians, in the face of such facts, proclaim that the thing which they call their caste is only a civil distinction?"

"All these pretences are seen through when we look at the feel-
nings respecting caste which Native Christians infuse into their children. How comes it that these children will not touch a pariah, nor water touched by another Christian who has broken his caste, but who was originally of a higher caste? Why do they say that it is a degradation to eat food cooked by a pariah?

"Another reason alleged by Native Christians for keeping caste is, If we break our caste we cannot get proper situations in the public offices. No Christian can go to these public offices and keep faithful to his religion, and for a moment be exempted from persecution. A Christian cannot live in these places without persecution. He always will and must meet with persecution in these places in one shape or another. Is this a reason for their not obeying Christ fully? No, even supposing all the Native Christians were to lose thereby all their situations and wealth. Shadrach, Meshach and Abednego had great situations, and were in high favour, and knew they would lose all if they did not fall down and worship the golden image which Nebuchadnezzar the king had set up. But how did they act? They did not say we will fall down, O king, and worship the image, because we will lose our respect and standing with so great a king. They resisted him even to the fire, and chose to perish in the flames rather than break the commandments of God.

"If Native Christians had a right spirit in them, they would never use such selfish and covetous excuses for keeping caste: 'We will serve both God and idolatry, Christ and the devil, that we may get advantage from both.' It is very wrong to urge this as a reason for not breaking caste. I have heard another reason also—'Are we to degrade ourselves by eating with pariahs?' The former two excuses have their origin in self-righteousness and covetousness, this has its origin in pride. 'Are we, such noble people of India, the pullies, the oilmongers, the shanars and such like, to degrade ourselves by eating with a pariah?' 'Will the governor,' say they, 'eat with his horsekeeper?' This is only a mean evasion; for who are they that cook the governor's food? Are they brahmins, or noblemen's children? By no means, many of the governor's servants are pariahs; and almost all the servants of gentlemen of the civil and military services are pariahs.

"Native Christians ought rather to ask themselves these questions—'Are we, being Christians, to put away all pride, or to act the part of Pharisees, and say to other Christians, stand off for we are holier than you? Are we to crucify our old man, and be humble and self-denying as our Master was, or are we to encourage covetousness, pride, and the love of this world?'
Rajagopaul says, forcibly:

"But then Native Caste Christians will say that they have renounced all that is religious, and hold only what is civil, in caste. If so, they must have discovered strong points and strong marks of civil distinction, so as to be able to overturn all that we have advanced to prove that caste is mainly religious and moral in its character. If they still persist in saying, That they hold only what is civil in caste, we ask them, What is the difference between the civil and the religious aspect of caste which they have discovered? What line of distinction can they draw? In vain do they look to Europe for a parallel. We have shown them the vanity and untenableness of trying to compare caste with the civil institutions of Europe. It belongs to them to prove that it is mainly civil, and that they can cleave to it without the infringement of any Christian principle. We ask what those civil privileges are, which, according to the Hindu laws, they expect to enjoy from keeping caste? Is it a superior seat in their sabhas that they expect, or the first honours at marriages, or ordinary marks of civility from the heathen in consequence of being superior to them in this civil distinction of caste? And will the heathens allow them these things consistently with their views of caste, and with their settled feelings and habits of mind? Certainly not. And why? Because the heathen look on them as so much religiously and morally degraded, that no civil distinction whatever can command their respect. When the Native Christian says that he holds caste as a civil distinction, the heathen mocks him, because he himself believes that caste is divine in its nature—that it is inseparably connected with religious ordinances and ceremonies—that his future destiny depends upon it, his advancement in future births, and his final absorption into Brahm. And though the Native Christian may argue with the heathen and say, Am I not your equal in having a precious soul like you, in sinning against the same God, and in having the same fountain of cleansing? The heathen will reply, No, no: I look on you as morally and religiously degraded; I hold you as an outcast; there is something in your very birth that will destroy my interests in time and my prospects in eternity. The Native Caste Christians and the heathens are thus in collision with each other. The heathens look on a caste Christian as an impure man, and shut him out of their sabhas, they will not receive him as their equal at their marriages, nor offer him the same marks of civility as a proper caste man. So that these caste Christians stand no better with the heathen in these three respects—which are certainly points of
civil distinction—than Native Christians like ourselves who have broken caste.

"Or do caste Christians say that they keep caste as a civil distinction to avoid persecution, and to have more hearty and friendly intercourse with the sworn enemies of Christ, the deadly opponents of his honour, his salvation, and the spread of his Gospel? If they take this ground, we cannot 'bid them God speed.' It is an iniquitous attempt to cause the offence of the cross to cease; it is to lose one of the surest marks of a true Christian, for our Lord and Master has assured all his followers that they must expect persecution: 'In the world,' says he, 'ye shall have tribulation.' 'Marvel not, my brethren, if the world hate you.' 'Ye shall be hated of all men for my name sake.' 'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub how much more shall they call them of his household?' If these Native Christians can escape persecution, their Christianity must be different from that of the primitive Christians, who with all their gentle and inoffensive dispositions, were not able to escape the fury of the heathen, the sword, the wild beasts, and the fire: they will be different from their Lord and Master, who was crucified between two malefactors. It is manifest from the plain statements of the New Testament, that Hindu Christians cannot be without sufferings. How is it possible for them, then, consistently with their faith in the divine authority of the Scriptures, with their belief that all that Christianity says is unerringly true, to defend caste on the ground of avoiding persecution and suffering?

"To come still more closely to the point, and to settle it at once, that caste cannot be held as a civil distinction, and that Native Christians cannot keep it, renouncing all that is moral and religious in it, we would ask, What is the nature of the caste so much boasted of by the Native Christians in Madras and in Southern India generally? How do they observe it? and, what are the distinctions that they make among themselves? It is admitted by all the missionaries that the majority of the Native Christians hitherto, with a few exceptions, have originally been of very low castes, such as shanars, oilmongers, pullies, and pariahs. Now these men, even in the caste that they retain only as a civil distinction, keep up the idea of pollution derived from heathenism; and, like the heathens, if a pariah touch their rice, their water, or their cooking pots, they will throw them away or break them
Neither will they admit as their superior in any respect a pariah, however far above them in wealth, in intellectual attainments, or in the graces and gifts of the Spirit. The idea of pollution in meats and drinks is purely heathenish, and is altogether opposed to Christianity, which teaches us that 'every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer.' How comes it that caste Christians never employ a pariah as their cook or household servant? How many pariah cooks are among the Vepery caste Christians? I know of a caste Christian of Madras, who rather than take a pariah cook and injure his caste dignity, sacrificed a good situation in a neighbouring Zillah, returned to Madras, and still remains unemployed. Had he taken a pariah servant or two with him, instead of caste relations, he might easily have avoided many of the difficulties that befel him.

"If caste be only a civil distinction, how comes it that these caste Christians have the same shrinking feeling connected with their caste as the heathens have? I have seen a caste Christian almost shudder to drink water out of the hands of a Christian missionary? Will any of you Christian youths, Protestant or Roman Catholic, drink water out of the same tumbler with your class-fellow who is a pariah? Will any of you take food which has been tasted by a pariah? Do you not attach impurity to the sight, breath and touch of a pariah, practically and substantially in the same way as the heathen do? In short, is not your caste essentially and actually the same as heathen caste, except that you do not attach it to the visible blocks and stones?

"Can any one now fail to perceive that caste among Native Christians, if not so purely idolatrous, is as much opposed to Christianity as caste among the heathens? To hold caste as Native Christians now hold it, is it not to have fellowship with an unfruitful work of darkness, idolatry, under the cover of caste being a civil distinction?"

"And further, the testimony of Native Christians to the truth and power of the Gospel is greatly, and in many respects, completely neutralized, by the position they take as civil caste Christians. They fail to accomplish one of the great ends for which they are Christians—to testify aggressively to the heathen as Christ's witnesses.

"They tell us that by having caste they can go to heathen marriages and deaths, and that they can associate and have fellowship with the heathen in certain respects and to a certain extent.
But on what Scriptural authority can they do this? The Word of God is the supreme directory, not their will: all the Lord God commandeth us, and that only, we are to obey and do. Does the Native Christian not know that on such occasions the heathens use many idolatrous rites and ceremonies? How then can he stand among them without destroying the tenderness of his own conscience? Can he, or does he, speak for Christ there? Will not such worldly conformity gag his mouth, and prevent him from speaking anything for Christ's honour or truth? We know that on certain occasions the heathens allow Native Christians to hang about the skirts of their heathen abominations. But how? Only as silent spectators—a position that destroys their character as witnesses for Christ, dishonours Christianity and its precepts, and confirms the heathens in their idolatries.

"Until this cloak of caste be thrown away, the Native Church in this country can never be a witnessing and aggressive church. It must continue shackled and gagged, until it takes the attitude of a church which attacks every heathenish principle, precept and practice—especially the principle of caste—which is so interwoven with all that is idolatrous and opposed to God and Christ in this land, that it cannot be destroyed without bringing the whole fabric of idolatry down at once. So long as a Hindu Christian keeps caste in any form, he wants one sure and certain mark of his being a Christian in the eyes of the heathens, and leaves the main parts of heathenism undisturbed."

It will be noticed that these extracts represent caste as having constant reference to ceremonial purity and defilement. Thus the Native Christians will not degrade themselves by eating even with their Bishop; and this, forsooth, is maintaining a civil distinction! There is, we opine, little civil in this; as little as of civility, unless it be a heathen civility. Et-tirajooloo, it appears, when a heathen, on going with his friends to a distant temple, was accustomed to resort to the house of a brahmin for his food. Perhaps our readers may not be aware that this is a common practice for Hindus of good caste, in order probably to avoid all danger of partaking with any of lower caste than themselves. They submit to the indignity of eating at the house of those who would scorn to join with them in the meal, or to use afterwards even the fruits or sweetmeats set before them; and is this to maintain their civil
rank? Is it not evidently that they may steer clear of ceremonial defilement? This is not strange as to the Hindu, but it is passing strange, that Native Christians should do the same thing. Catechists and others have been seen to go for their food to a heathen brahmin's house, in preference to that of a fellow Christian of a little lower caste than themselves; and a Native preacher of the Vellala caste has been known uniformly to decline taking any refreshment at the house of another Native preacher of the fisher caste, brought up in the same school with him where they ate together; and solely on the ground of caste, though they both held the same office. It must require singular ingenuity to discover any analogy between this and paying respect to rank as among Europeans. It may be said, it is the method of maintaining rank in this country; true, and a very bad method it is—even for the heathen—being both superstitious and slavish, keeping society in shackles and chains; but for Christians, wholly inconsistent with that liberty wherewith Christ hath made them free, and that love and union by which all are one in their common head.

It is, however, contended by caste Christians, that they reject the Hindu account of the origin of caste, and pay no regard to it in that light, but as the different families and tribes are arranged under its rules, they take their place in society accordingly, and only observe it as a civil distinction; in other words, though it is religious with the Hindu, it is merely civil with the Christian. This, we believe, is the only ground on which caste is defended, viz., that it is not Hindu Caste, though something like it, because stripped of its religious character.

Perhaps we scarcely need to add to what has been so well expressed on this point in the extracts, but as the controversy turns upon it, we may be allowed even a little repetition. We return then for a moment to the question, Is that Caste, which is fostered in the Native Church, Hindu Caste? We give it as our decided opinion that it is substantially the same. It has the same name—is regulated by the same conditions as to transmission—is divided and subdivided in the same way—and may be lost by the same means, that is by
ceremonial defilement, and not by a course of immoral conduct. Its rules of conduct are the same. The caste Christian can have no more intercourse with those below him than the caste heathen. He observes the same prohibition as to meats and drinks; he cannot have a pariah servant in his house, cannot take water from the hands of a lower caste Christian brother, eat with him, drink with him, live with him, or be buried by his side. He cannot partake of food even with his spiritual pastor, if of a less pure caste—and could not freely associate with the Jewish Prophets or Apostles were they here, or even with the Lord of glory himself were he upon the earth. In all these and other important respects it is identical with heathen caste. Its leading idea is the same—to guard against ceremonial pollution, a pollution communicated by sight, touch, smell, &c., as among Hindu idolaters. What else can be needed to show its identity? The different classes of natives who embrace Christianity in connexion with the churches mentioned, retain their distinctive names as caste-men; and their distinctive badges, by wearing the coodoomy or tuft of hair on the head, by different methods of putting on their garments, and by sitting on different mats, &c., as well as in avoiding a mutual participation in meats and drinks, interchange of visits and intermarriages. Not only has sitting apart from each other during public worship in the house of God been introduced, but different castes have objected to partake from the same cup at the Lord's table; and this, though at Juggernaut all castes mingle promiscuously when in presence of the idol; and in other temples, where the eyes of the god make all pure, the brahmins eat publicly before other castes, as they cannot do in their own houses.

The Romanists have introduced caste fully; and too many Protestants are in practice not very far behind. It is true they have not by this means retained their full standing among the heathen, who consider all that have been baptized to be in a sense defiled. Indeed, pure Hindus ridicule the idea of Christians pretending to retain their caste, and despise them for it; but even Protestants have effectually transferred this
degenerate plant of a strange vine, into the Lord's heritage. They have held on to their former distinctions, which they have introduced with little or no variations into the church, leaving the same as a legacy to their children. The heathen bantling, so long nursed by idolatry, has been adopted by those called Christians, and is carefully cherished as too good to be slain or even left to die. It is thought capable perhaps of being a useful handmaid in civil life, to keep the different parts of the body politic in order. But why not also retain idolatry? Indeed the Romanists do this, substituting only images of the Saviour, and Mary, and the saints, for the heathen idols representing Krishna, Lutchmi, Rama and other gods. They change the name and keep the thing. But in caste, even the name is not changed. Romish priests have professed themselves brahmins of another land, and assumed the brahminical thread and dress. Shall Protestants have any fellowship with such unholy proceedings? Do we not know how the church has ever been corrupted by contact with heathenism? Whence came the doctrine of purgatory, and services and offerings for departed souls—whence penance and the whole superstructure of human merit—whence the celibacy of the clergy, and monkery and nunneries—whence holy places, holy shrines and pilgrimages—whence the use of holy water and holy ashes—whence beads, rosaries, and crucifixes, worn as the Hindus wear the linga—whence processions of the host and saints through the streets and round the churches—whence festivals of the saints—whence lights burning in the temples, and at the head and feet of the corpse at funerals—whence the invocation of saints, the worship of images, prayers in an unknown tongue, ceremonial ablutions and prostrations, and the whole round of bodily exercise and will-worship? All, all from heathenism; and their counterpart may be found to this day among the Hindus. Aye, and you may see processions, and worship, and various ceremonies of the Romanists and Hindus, side by side, and doubt which of the twain—the twins we might almost say—were the more heathenish; and sad it is, we may find among Protestants the pole of fortune erected at a wedding, the water-pots placed for the presiding deities to enter
—with processions and other ceremonies at a marriage, a funeral, &c., so like those of the heathen, that we feel the Hindus must congratulate themselves, and the Prince of the power of the air also rejoice, in the closeness of the imitation. No doubt the various superstitions of any country are slow of removal, and we should not be so much surprised as grieved at these things; and at the use of charms—the observance of lucky or unlucky days and omens—the practice of sorcery and witchcraft—the use of spells and enchantments, and fear of evil spirits. But shall this prevent the most earnest attempts to remove such evils? Shall we shut our eyes to them because they are numerous and great? By no means; we must have no fellowship with the unfruitful works of darkness, but rather reprove them. We must avoid the appearance of evil—"hating even the garment spotted with the flesh."

If then our position is correct, and Hindu caste is in the Christian church, the fact should be clearly understood; and it being regarded as a part and parcel of heathenism, all proper measures should be taken for its exclusion. As this article is already unintentionally protracted, we must reserve our remarks on this part of the subject to another number. We now only draw attention to it; for we know from long and painful observation, that the difficulties in the way are very great. We are not without sympathy for our Native brethren, exposed to almost every form of temptation, and liable to cruel persecution; we have fellowship in the trials of our brother missionaries in this as in other parts of their warfare; and are aware that where caste has been introduced, great wisdom may be required to remove the evil. But we cannot on this account fold our hands or keep silence, in the hope that this many headed hydra will change its nature from being baptized, and adopted, and cherished in the church; or that it will die of repletion, nor yet that cutting off some of its members will destroy it. No, it must be thrust through and through with the sword of the Spirit, and cast forth "upon the open field," "an abhorring unto all flesh."

Since the above was in type, we have seen in the Madras
Christian Intelligencer, for May, the following letter on Caste, from the excellent Bishop Corrie, to a Native Catechist, dated February 4, 1836.

"Dear Friend—Your letter of the 30th January found me here to-day. I am sorry to find you have not attended to the answers which have been so often given to the points you stand upon. Caste is not as rank in society in any sense. You see what rank is in the army. An officer may rise from the rank of Ensign to that of Commander-in-chief: a private soldier may rise to the rank of officer, and many private soldiers do. A civil servant serves at first as a writer, and may be selected from any class of society, and may one day (as Mr. Lushington) become Governor. In any of these ranks a man may take food, if occasion require, from an inferior; or he may assist with food, and bodily service, if need be, some poor or diseased creature, but loses no rank by so doing.

"How different is all this from caste, which is always one! As to the Lord's Supper, no one who receives it otherwise than with a true penitent heart on account of his sins, and with a lively faith in the Lord Jesus, &c. the Saviour of sinners, can be benefited by receiving it. But those who refuse to receive the Lord's Supper, because an inferior has first partaken of it, refuse the Saviour, because he has become the Saviour of a poor brother first.

"Thus caste sets itself up as a judge of our Saviour himself. His command is, Condescend to men of low caste. Esteem others better than yourself. No, says caste, do not commune with low men; consider yourself of high estimation. Touch not, taste not, handle not. Thus caste condemns the Saviour. Believe me, that in no other part of the world do any who call themselves Christians hold such destructive opinions. These destroy the soul by nourishing pride and self-dependence. In this way also you make the heathen believe that their distinctions are founded in truth and righteousness. If Christians, they argue, hold these distinctions, they must be good.

"No evil can come to Merasdars from obeying the Gospel entirely. They pay the same tax to Government, whether they have caste or no caste. There are so many who profess Christianity, that no society worth keeping is lost. In short, it is only unacquaintance with the true spirit of Christianity, which upholds this fatal delusion. May God the Holy Spirit enlighten your mind, and lead you in the light of everlasting life! I pray for you.

Your sincere friend,

Daniel Madras."

"To T. A. Nyana-prasadem."
EVANGELICAL ALLIANCE.

In our last two Numbers we noticed at some length the measures recently taken to form an Evangelical Alliance, by leading men of the various religious denominations in the United Kingdom, and alluded to some of the obstacles in the way of this attempt. The extracts from the Christian Witness in our last, will show that some of our Independent Brethren, among whom it would seem the first idea of a general Union of Evangelical Christians originated, are inclined to think the attempt a failure. We are glad, therefore, in contradistinction to the strong language of Dr. Campbell, to be able to give a beautiful article from the milder pen of the Rev. John Angell James; and the rather as it contains some facts, not probably known to our readers, of the more remote origin of these movements. The article is from the Evangelical Magazine of March last.

"In the former number of this periodical appeared a calm, dignified, and beautiful paper on the nature, propriety, and prospects of the above-mentioned proposed confederation of Christian brethren, which I am irresistibly impelled to follow up by a succinct history and defence of this attempt at Christian union. The discussion of this momentous and interesting subject is carried on with singular becomingness in the Evangelical Magazine—a work which was commenced as a platform of Christian union and communion, and by the publication of the Missionary Chronicle is still the medium of co-operation between different bodies of professing Christians.

"The history of this attempt to form an Evangelical Alliance will, perhaps, be its best defence and one of its strongest recommendations; and although many of the readers of this periodical are already acquainted with the leading facts of the case, there are multitudes who are not, and to whom, therefore, a short recital of them will prove acceptable. This is the more necessary, as the matter is likely to attract no small share of public attention.

"It is a little remarkable that at a time when the spirit of division was more rife among the different bodies of professing Christians than at almost any former period, a desire after union should simultaneously, and without any conference, arise in the various parts of the world. Pious persons in many parts of the continent of Europe, and in America, as well as in this country, and in Scotland, with-
out consulting with each other, or knowing the state of each other's minds, have had their attention drawn to this subject, and meetings have been held in France, Switzerland, and Germany, to draw the cords of love still tighter round the holders of a common faith.

"The movement in this country seems to have originated with a minister of the Congregational body, who, after suggesting it to his brethren at the Metropolitan Meeting of the Congregational Union in the year 1842, addressed a letter, in the Congregational Magazine, to the Secretaries of that Confederation, which he afterwards printed and sent as a circular to many of the leading ministers of the various Evangelical denominations, from many of whom he received expressions of the most cordial approbation of the scheme. The original proposal was for a Union of Evangelical Protestants, and for Protestant objects, as well as for mutual recognition. The first attempt to carry this project into execution was made by Dr. Leifchild, whose catholic mind and noble heart were the first to notice it, and who called a meeting in Craven Chapel, on new year's morning, 1843, when three ministers of different denominations delivered addresses, and three others presented prayers. It was a solemn and delightful season, the remembrance of which is fragrant in many minds to this hour. Since then Dr. Leifchild has been the enlightened, steady promoter of the object, and published an able and dispassionate pamphlet to explain and recommend it. In the following February a conference of ministers of various denominations was held at the Wesleyan Centenary Hall, to consider if any further, and what steps could be taken to carry on this movement. A committee was appointed, on whom the whole matter was devolved by the Secretaries of the Congregational Union, in whose hands, till then, the business had principally rested, so far as the executive was concerned. The meeting at the Centenary Hall, which was presided over by the venerable Mr. Reece, of the Wesleyan Connexion, was, in the fullest sense of the term, frank, cordial, and harmonious. Dr. Candlish, of the Free Church, who happened to be in London at that time was present, and entered very warmly into the project.

"Under direction of the Committee thus appointed, the great meeting held in Exeter Hall on the first of June following was determined upon, which was looked forward to with such intense interest by the public, that eleven thousand tickets of admission were applied for and distributed. From the very beginning, and at every subsequent step, the people have manifested a most lively concern in the plan; their hearts are ready for it, and if it fail it will be owing to the opposition or lukewarmness of their ministers. This meeting was conducted upon the same arrangement as that at Craven chapel,
only a larger number of ministers were engaged. Addresses were
delivered by the Rev. James Hamilton, of Regents-square, the Rev.
Drs. Alder and Cox, the Rev. Baptist Noel, Isaac Taylor, Esq., and
myself; and prayers presented by the Rev. Messrs Clayton, Mortimer,
Latrobe, and Steane. In the way of business nothing more was
done, except passing some admirable resolutions declaratory of our
common faith and common love: no attempt was made to form a
permanent organization.

"I now advert to a movement which, like a kindred stream, was
destined at a future stage of its progress to unite with that which
was already flowing through our country, but which had a separate
and independent origin. In July, 1843, that is, about a month after
the meeting in Exeter Hall, the Presbyterian bodies in Scotland
held a public meeting in Edinburgh to celebrate the bi-centenary
of the session of the Westminster Assembly of Divines. Much
was said on that occasion upon the subject of Christian union.
These remarks deeply interested the mind and affected the heart
of a gentleman present, by the name of John Henderson, Esq., a
member of the United Secession Church, and a man of great wealth
and benevolence. This devoted follower of the Lamb determined
to set apart a large sum of money to promote, through the medium
of the press, the cause of Christian union. By the advice of some
judicious friends, foremost of whom was Dr. King, of Glasgow, his
own pastor, he promoted at his own cost the publication of a series
of essays on this interesting topic. The well-known volume entitled,
"Essays on Christian Union," was the result. The writers in this
work were, Drs. Chalmers and Candlish, of the Free Church of
Scotland; Drs. Balmer and King, of the United Secession Church;
Dr. A. Symington, of the Reformed Presbyterian; Dr. Struthers, of
the Relief; and Dr. Wardlaw and J. A. James, of the Independent
denomination. It is now to be regretted that the range of denomina-
tions from which the authors were selected had not been wider,
and that the essays had not been shorter to make room for this
increased number of authors, and also that only one of them was
selected from England.

"While my own essay was going through the press, I received
a letter from my friend, Dr. Patton, Presbyterian minister of New
York, suggesting the idea of a Protestant Conference for the whole
world, to be held in London. This letter I printed as an appendix
to my essay, which led to a correspondence between Dr. King and
myself on the subject.

"I must advert to a very distinguished individual connected with
this volume of essays, and indeed with the whole union movement:
No. 6.
I mean Dr. Candlish. This earnest, intelligent, and eloquent minister of the Free Church, had long meditated the subject, and formally proposed the consideration of it, and also a vague and general outline, in the General Assembly of the Free Church. The various Presbyterian bodies in Scotland were thus prepared to consult together on the subject of the General Conference suggested in Dr. Patton's letter. Many meetings and much consultation were held, when, at length, at the earnest recommendation of their English friends, the brethren in the north issued their important circular to the evangelical churches of England, Wales and Ireland, inviting them to a Conference at Liverpool, to consider the desirableness and practicability of the proposed great meeting to be held in London. This circular was signed by more than fifty individuals of seven denominations. Among these are, Drs. Chalmers, Candlish, M'Farlane, and Buchanan, of the Free Church, and the Marquis of Breadalbane and Sir David Brewster; Drs. John Brown, Heugh, and King, of the United Secession; Dr. Symington, of the Reformed Presbyterian; the Rev. Thomas M'Crie, son of the historian, of the Original Secession; Dr. Wardlaw, of the Independents; and the Rev. Messrs Innes and Macleod, of the Baptists. From such a list it is evident that the scheme is rescued from the suspicion and imputation of being the effort of a few weak enthusiasts, wild visionaries, puling sentimentalists, or warm-hearted but weak-headed followers of a mawkish charity, who are prepared to surrender and throw away their principles in pursuit of a bubble, which, though gilded with all the united colours of the rainbow, is a bubble still, that must necessarily dissolve at the slightest touch of sober reason. I know that it is no proof a scheme is wise because wise men are its authors, or good, because good men are its abettors; but when a large number of wise and good men prepare for the consideration of other minds a subject which has impressed their own, it is at any rate a demand upon our attention, especially when it relates to a matter which is acknowledged to be of vast importance, and to belong to ourselves.

"Considerable difficulty was felt by our Scotch friends in determining to whom the letter of invitation to the Liverpool Conference should be sent; and in making their selection, according to the best of their judgment, it is not improbable that some unintentional offence was given. As regards the Congregational body we were represented by delegation, a deputation having been appointed at the Metropolitan Meeting of the Congregational Union last year for that purpose. And here it is proper to remark that this Union, in its collective capacity, has, at several of its meetings, both in
London and in the country, given its deliberate sanction and unanimous recommendation to the project. It is true that the meeting at Liverpool declared itself an assemblage of individuals, and not of delegates, as, indeed, it was impossible to proceed upon any other principle; but this alters not the fact, that our body, as such, approved the scheme without a single dissentient voice, and were even willing to be present, in answer to the Scottish invitation, by representation. This, however, is no longer the case, and it will probably relieve the Union of some solicitude, and many brethren of some fears, to know that all who join the proposed Alliance come into it on the ground of their own personal adhesion, and not through the medium of, and their connexion with, the Congregational Union.

"It is of considerable importance to bear in mind what was the precise object of the Liverpool Conference, for some mis-apprehension prevails on this point. Many imagine that the Alliance is already formed, and that this was done at Liverpool last October. This is altogether a mistake. The Alliance is not yet formed, nor was it, nor could it be the design of the Liverpool Conference, then and there, to set it up, but merely to consider the desirability and practicability of holding a meeting in London to form it. How could we at Liverpool form an association for the world, without having the world's consent? All that has been done, all that can be done, up to the time of the London meeting, is but preliminary and preparatory. What was decided upon at Liverpool last October was, the parties which should be invited to confederate; upon what principle they should be asked to associate; and what objects of co-operation they should embrace; and all these to be submitted for adoption at the London Convention. The parties to be invited are those who hold the common principles of evangelical Protestantism which were mentioned in the last number of this Magazine. The principle of association is, union without compromise or concealment; and the objects, summarily considered, are—the cultivation of brotherly love, and the defence and spread of our common Protestantism, spiritually viewed, and without any relation to politics. No man who went to the Liverpool meeting had settled in his mind that such an Alliance could be formed, no man has settled it yet; but every one went to see whether it was desirable and practicable; and without a dissenting voice the meeting agreed that, instead of stopping in limine, instead of giving up the matter at once, and going home to tell our flocks and the world that we saw no hope of uniting, we would go forward, and trusting in God to carry us through
every difficulty, (and we saw many difficulties before us) we would go on to the greater and ultimate attempt in London.

"Perhaps I may now, with propriety, allude, for a few moments, to the Liverpool Convocation, which never will, never can, never should be forgotten, by a single individual who was happy enough to be present. Of its general character, I may say it was a meeting of brothers, among whom none claimed, and none conceded, supremacy or preeminence; and it was evident that whoever used the word 'brothers,' in application to all around him, spoke it from his heart. It was a meeting eminently characterized by devotion. Not less than eight hours of our time was spent in prayer; and most truly indeed was it said, that no one could tell the Churchman from the Dissenter by their prayers. We were all of one creed upon our knees. A noble, manly, Christian, confessor-like spirit pervaded the assembly. Union, without compromise or concealment, was the watchword. No man betrayed his denomination, nor turned recreant to his principles. We abjured nothing but our prejudices, we renounced nothing but bigotry; we de­throned not truth, but only elevated love to her side; we silenced not the voice of controversy, but only calmed its frowning aspect, softened its tone, mellowed its spirit, and bade it speak the words of charity as well as of faith; and this was at once our boast and our pledge, 'As free, and not using our liberty for a cloak of maliciousness, but as the servants of God.' We did not cring­ingly, and fawningly, and hypocritically shake hands, and say, that our differences were nothing, and would, from that hour, blow them off from our profession as worthless straws or contaminating dust; but we did avow, and we glory in the avowal, that they are nothing in comparison with those greater matters in which we agree. He who charges it upon the proposed 'Alliance,' that it is a conspiracy against the supremacy and majesty of truth, mistakes its design, slanders its character, and neither knows the men who projected it, nor the consultations they held upon it. Neither the old Covenanters, nor the sturdy Independents, nor the confessors of the Free Church, nor the uncompromising Methodists, nor the conscientious Episcopalians, nor the stedfast Baptists, (and some of all these were at Liverpool) are likely to compromise anything. No man went from the meeting less attached to his own peculiar sentiments, but all went away far more attached to many brethren who differed from him in reference to his own cherished opinions. It is not, perhaps, saying too much to affirm, that it was a scene where, beyond most, if not all on earth, charity triumphed without the smallest wound, defeat, or disgrace.
being inflicted on truth. Let no man, therefore, look with suspicion on the projected union, as if, in joining it, he would be asked to give up, or conceal, or be silent upon his own convictions. All we are required to do is, to abandon the zealot, the bigot, the furious sectary; to abjure sarcasm, sneering, caricaturing, misrepresenting; to estimate the relative importance of truths; to treat with candour and courtesy those who differ from us; to mollify and assuage, and not to exasperate and to wound; to handle men's errors with as much tenderness, out of regard to the conscientiousness with which they are held, as the surgeon does the diseased part he is anxious to heal; in short, to leave the matters of controversy to be settled by logic and charity, while the whole train of the irascible passions are ordered off the field of conflict. Who needs be afraid of coming into such an association as this?

"I will make one more allusion to the Liverpool meeting, as proving what we may yet hope to see accomplished. I mean the agreement between seventeen denominations upon the outlines of a doctrinal basis of union. Think of a committee, consisting of fifty persons, representing these numerous and various bodies, sitting to determine such a matter; what would many persons expect but a scene of interminable wrangling, ending in hopeless confusion and discord? Yet that committee was unanimous. Then think of the result of this deliberation carried up to two hundred men, composed of these seventeen denominations, each possessing the liberty to speak, and what could be looked for there, even supposing the committee were unanimous, but endless divisions, and the shivering of the whole to repellant atoms? I confess I trembled when the resolution was put from the chair, especially when the negative was called for. But when it was seen by every anxious eye that not a solitary hand was lifted up against the recommendation of the committee, an involuntary and instantaneous shout of 'Unanimous,' arose from many parts of the room, followed by a rapturous burst of applause. Many burst into tears of joy, and the doxology was sung, as it had not been often sung before in our world. It was a scene in our history on which we shall ever look back with delight, certainly, in this world, perhaps in the next; a season of astonishment and delight which we cannot expect to be often repeated. After that solemn hour we felt as if our chief difficulty was over, and having done this, we could, by God's grace, do everything.

"I must reserve other considerations, and a brief account of our second meeting, for another paper; and in the mean time simply ask the question, 'What right-minded, sound-hearted Christian is
there but must wish that such an effort might be successful? Shall the Congregationalist body, in whose Union this originated, be indifferent, scornful, hostile? Our Baptist brethren, who have been thought by some to cherish the very ultraism of Nonconformity, are coming forward: they had five representatives from London at the late meeting, and the Independents only one. The committee of the Baptist Union has passed and published a unanimous resolution of approval of the scheme. The Methodist body, in all its divisions, enters cordially into the plan. Shall we be the only body out of the pale of the Establishment, alien or opposed to this blessed attempt to exhibit the beauty of Union, and to sound forth the harmonies of love? Shall we change our position, and from being the leaders of the movement, become its antagonists and scorners? Shall we fling away the olive-branch, and grasp only the sword; lower the white flag, which we were the first to unfurl, and hoist the red and black one? I pray, I hope, I believe not."

J. A. James.

AN ACCOUNT OF THE GREAT FEAST HELD AT TRIPATTY, IN THE NORTH ARCOT DISTRICT, MADRAS PRESIDENCY.
BY A NATIVE.
(Concluded from page 235.)

On the sixth day of the festival, the usual sacrifices to the idols are performed in the morning. At 12 o'clock at night the servants of the temple, having embellished the idols with many ornaments, place them on a vehicle in the shape of an elephant; and carry them through the streets with a number of musicians and dancing women. On the same night the chief priest causes a pandal to be erected with leaves and plantain trees, and orders the idols to be brought there. The people assemble at this place, and the musicians and dancing women sing and dance before the assembly. After this is finished, the chief priest distributes many sorts of sweet cakes and food among the people which were presented in sacrifice to the idol. They then return to the temple with a considerable nautch.

On the seventh day, called Rudhãootsûvûm, before day-break, the keepers of the temple, priests and three classes of brahmins, bathe themselves in a fountain on the north side of the hill. Some of the pilgrims in their great haste to see the car here injure them-
selves so as to die. This is considered a very meritorious death, and the person is looked upon as very holy, and as having merited heaven by this act. The servants of the temple come and carry away his body, deck it with various garlands, and then burn it, while musical instruments are playing in honour of the deceased. After this the pilgrims enter the temple with wet clothes and make prayers to the idol. They also put some flower mixed with sugar and milk and a lighted lamp on their heads, as an offering to the deity. Many roll themselves on the ground several times around the temple, and the servants of the idol beat them at the same time with a stick. Though they beat them violently, they still persevere in their act of penance, as it is considered very meritorious. After this the servants of the temple, having brought out the idols, decorate them beautifully, and place them on the great car which is adorned with coloured cloths, plantain trees, &c. Many people sit on the car with beautiful dancing girls. At this time a number of potmakers, having brought a thousand pots of rice, put the whole in front of the car as an offering to the idol, and place a lamp upon the rice. They also sacrifice an hundred sheep near the heap of rice, saying, “Behold the sacrifice.” After this many pilgrims, inhabitants of Tripatty, and numerous other people, draw the car with two large ropes around the village, shouting with a loud voice the names of the god. Govindah, Venketaramiah Govindu, Venketachally Govindu, &c. As soon as the car approaches the house of the Mahuntoo, or renter of the temple, it is affirmed by some and believed by many, that the car will not move, though drawn by the natives with all their might. (This is looked upon as a proof of the power of their God by the superstitious natives.) At this time the Mahuntoo brings a gold plate full of gold mohurs to the amount of 4,000, and presents them to the god, bearing at the same time a large flame of lighted camphor in honour of the idol. He submits his accounts to the deity, and prays him to move further. The great car then moves speedily to the temple by the power of the god (at least so it is believed by many.) At this time the shopkeepers, brahmins, priests, and other classes of the people, throw many sorts of things in front of the car as offerings to the idol; such as plantains, cocoanuts, cakes, betelnuts, at the same time crying out, O Swami, preserve us, accept our offering and accomplish the wishes of our minds. On the same evening the worshippers carry the idols to a small temple and anoint them with water mixed with cocoanut juice, adorn them with jewels, and offer sacrifices to them. They then carry them to the large
temple accompanied with a great multitude, and much shouting, as before, and thus the ceremony closes for the day.

On the eighth day, the whole of the pilgrims, accompanied with the idol, go to the sacred fountain on the hill, and bathe themselves in it, after which they return to the temple.

On the ninth day, the whole of the pilgrims leave the mountain in order to return to their homes. Before they take their departure, they present to the idol various gold and silver ornaments in the shape of heads, noses, eyes, hands, legs, feet, &c., which are presented as a thank-offering to the god for deliverance from disease. The men and women also get their heads shaved before they depart, in consequence of vows made to the god in time of sickness. The pilgrims who journey to Tripatty in order to perform their vows and fulfil their worldly desire, have their minds kept upon their own country by certain priests, who are sent for that purpose. Some journey fasting (taking only one meal a day) others roll themselves all the way from their homes as far as Tripatty. Others have locks put to their mouths that they may not speak on the road, and when they arrive at Tripatty, they bathe themselves in a sacred fountain situated at the side of the hill. Whilst they ascend the hill they call out the different names of the god, and then go to the temple and fulfil their vows.

JOURNAL OF A FEMALE MISSIONARY.

(Continued from page 303.)

Tuesday, 23.—The Captain has been under deep conviction of sin for several days. He told Mr. ——, two or three days ago, that he could not pray, although he had made many attempts. He appeared to be very wretched. His eyes were swollen with weeping. The burden of sin was very dreadful to him, and yet he could see no way of getting rid of it. If money could do it, he would give all he had, was his expression, but he knew that the wealth of the Indies could not purchase peace to his conscience. The simple truths of the Gospel were often set before him in all plainness; and prayer was made, at stated seasons, in our rooms in reference to his case. Yesterday all day we noticed a very pleasant change in his appearance. He said but little to any one, and was much alone, but seemed happy. I sat up late in the evening in my room, and was wondering why Mr. ——, did not
come, as it was our hour for retiring, and he is usually down much earlier. When he did come it was to bring glad tidings. He had been conversing with the Captain, and had learned that prayer was to him no longer a task but a delight. He could now come with the feeling of a child to a father and plead for pardon. He entertained hopes of being accepted through the Lord Jesus Christ. He seemed to be full of peace and joy. I never, I think, felt more affected at any instance of the like kind.

Friday, 26.—Meetings continue to be solemn. Last night we worshipped on deck by the light of the moon. It was a sweet and holy time. The seamen are now always with us at these meetings, everything being arranged for their convenience. No new cases of concern have occurred for some days. Sorrow fills our hearts as we look on those who are still far from God. No outward opposition has appeared, although we have reason to suppose those who are serious have been ridiculed by their shipmates.

Saturday, 27.—We have almost a calm. Are hoping for the trade-winds to assist us on our way. They are usually met with in these latitudes. We continue our twelve o'clock prayer meeting. Captain and Mr. D. are always with us. Meeting also at evening.

Wednesday.—Our evening prayer meeting was on deck. The weather is remarkably pleasant, with a fine moon; and these occasions are embraced by the missionaries to meet on deck, that the sailors may have an opportunity of attending. Two addresses, followed by prayers and singing, occupied us very delightfully for a short time. I noticed more serious and deep feeling on the part of the speakers than usual. They seemed to feel the immense weight of their obligations—and the great worth of the souls before them. Some of the seamen, who had been ridiculing their shipmates, were reproved in a most affectionate manner by general remarks on this sin. All were again and again exhorted to flee to the ark of safety.

Thursday, March 3.—The missionaries met this evening to consult together as to the expediency of setting apart a day of fasting, and appointed to-morrow for this purpose. As the Lord has already been pleased to bless these means, we feel encouraged to come thus before him. He has also said, "Prove me now here-with, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In hope of thus obtaining the promised mercy, we are desirous of coming and bringing all the tithes into the store-house.

Friday.—We met according to appointment, at ten this morning.
(after spending the early part of the morning in private prayer and meditation) for social worship in the cuddy. Prayer was offered by each of the missionaries, that "the Hope of Israel, the Saviour thereof in time of trouble," would no longer be to us as a stranger, or as a way-faring man that turneth aside to tarry for a night, but would take up his abode with us, and that, as we are called by His name, He would not leave us.

Monday.—Yesterday was a peculiarly solemn time. Mr. C. preached in turn from the words, "How shall we escape if we neglect so great salvation." Every word he uttered seemed to come from the heart, and it reached to the hearts of some at least. There was weeping in our midst; but not from the unconverted, as I would gladly have seen. It was from those of whom we have good hope that they have given themselves to God. One in particular of the seamen, a very sensible man, wept almost without ceasing through the exercises. If you could have seen him, dear mother, with his red flannel shirt, clean canvas trowsers, low shoes, such as sailors usually wear, with much ribbon to tie them (a piece of foppery perhaps peculiar to them) his little cotton handkerchief tightly grasped in his hand, applied almost constantly to his eyes, to arrest the gathering tears of joy, how your heart would have warmed towards him. Also towards the others who sat with him, six of them—as we hope all converted men. After sermon Mr. —— added a few words expressing the feelings of his heart in relation to those who are yet halting between two opinions. In the evening we met on the deck. Address by Mr. ——.

To-day has been observed as a day of thanksgiving. It was agreed on some days ago. The first Monday of the month was thought to be a very proper time, as we should then close the day with the monthly prayer meeting. We have been favoured with very fine weather, and all our number are in health; all able to assemble at ten this morning for religious exercises. Every one of the crew was present, through the kindness of the Captain. Exercises conducted by Mr. ——, consisted for the first half hour of alternate prayer and praise. He then addressed us from the words, "What shall I render to the Lord for all his benefits?" in connexion with "Offer unto God thanksgivings." He noticed some of the principal causes we had for gratitude, and gave striking examples from Holy Writ for this duty. He felt much, and the occasion was one of deep interest to all. Two of the other missionaries followed with appropriate and very feeling remarks.

At the 12 o'clock prayer meeting in the cabin, the causes of
gratitude were more particularly mentioned than was perhaps proper when the seamen were present. Our hearts were melted within us, as we thought of all that God has done for us since he brought us out of the land of our fathers. "Not one thing hath failed of all the good things which the Lord our God promised us." Here we can raise our Ebenezer and say, hitherto hath the Lord helped us. I am satisfied with his goodness. I am amply remunerated for all the sorrows of heart I have sustained in my separation from my friends. "Oh, that men would praise the Lord for His goodness, for His wonderful works to the children of men!"

This evening our prayer meeting was on deck, in concert with friends at home and with Christians in all parts of the world. From the far east to the distant west this cloud of incense is arising every month, and a blessing must follow; for God is a hearer of prayer.

Madras, March 24.—I have not written for some days owing to the hurry of preparing to go on shore—and so much time having been taken up in attending different meetings. We have had some delightful seasons on our ship's deck, so deeply interesting as to make me feel quite unwilling to leave; and when I did leave to come on shore, it was like quitting a consecrated home. The Lord was with us, filling our hearts with joy and gladness. The Captain was, by the goodness of God, enabled to come out on the Lord's side before all the ship's company. He appears to have taken a decided stand, and will keep it. The first officer has had most wonderful experience of the goodness of the Lord. I never can describe to you the astonishing change there is in him. His convictions have been most poignant, but the cloud which darkened his mind seems entirely to have cleared away. The last two or three meetings on board the ship were such as I never witnessed, and perhaps never before had an idea of. At our farewell meeting, the first officer gave a most moving address to such of the seamen as were not serious, and prayed as if taught by the Holy Spirit. Words are too feeble to bring the scene before you. There was heard the sound of weeping. Deep sobs spoke the intensity of emotion filling each heart. It did seem as if the Spirit of the Lord filled the place, and that the power of God was present to wound and to heal, to kill and to make alive. When I think of the Captain, first officer, and so many of the seamen having been brought as we trust from darkness to light, I am ready to say, "Truly God is no respecter of persons." He has according to the immutability of his nature exercised the same power and goodness; the same means in the case of one as in that of another. All have felt the burden of sin, and have found a deliverer from it in Jesus.
At the close of the meeting each of the seamen came to us, shook hands, and received the parting exhortation and farewell. After they had left our cabin we had to go through the painful task of bidding adieu to the companions of our long voyage. The dissolution of closely established associations was acutely trying. Although the hope of reaching port had long animated me—and rendered all the difficulties of a sea-voyage light, yet when the event actually arrived—it was attended with far different feelings from what I had anticipated—parting with our missionary friends was like leaving brothers and sisters.

Word being given that all was ready, we were lowered by a chair into the accommodation boat at the side of the ship. Our friends ranged themselves along the quarter-deck, and looking down upon us, sang the last verse of the parting hymn, "They go, and sincere is the glad consecration." It was most touching, but not as much so as the farewell cheers of the poor sailors bursting unexpectedly upon our ears—and which I shall never, never forget. The discordant song of the heathen boat-men next succeeded, accompanied by the quick motion of their numerous paddles, and we were soon swept away from our ship towards the surf, near the shore—passing through which is by no means an agreeable affair.

(To be continued.)

NATIVE CHAPEL NEEDED AT MYSORE.

We beg to call the attention of our readers to the Appeal, on the cover, of our excellent friends and brethren the Rev. E. Campbell and the Rev. M. Coles, Missionaries of the London Society at Mysore. A friend who lately visited that station and spent some days with them, describes their work there as interesting and important in the highest degree. Mysore is the ancient capital of the great country of the same name. It is a walled town, with sixty thousand inhabitants, and is still the residence of the pensioned Rajah. There are few European inhabitants, not more than six or seven families, and a small East Indian population. The language is Canarese. The work of the missionaries is apparent at once, and is truly Apostolic. It consists in the direct preaching of the Gospel to the Natives in their own tongue, and in caring for the education of the young, male and female. Mr. Campbell, who from long habit seems as familiar with Canarese as with English, goes forth morning after morning to do the work of an Evangelist at his different
preaching stations in and around the city, where he may every
day be seen amongst a crowd of Natives beseeching and disputing;
and ever having the seed sown with prayer and supplication and
thanksgiving. Work like this cannot be in vain, unless the promises
of Scripture are vain. Accordingly a Native Church is rising around
them. They report several most hopeful baptisms within the last two
months. There are few Christians there to see and encourage them
in their work, and therefore they must make their Appeal to Chris-
tians at a distance; and we sincerely trust it will not be in vain.—
We shall be happy to receive subscriptions for our Brethren.

**RE-MARRIAGE OF HINDU WIDOWS.**

Perhaps there is no Hindu institution more inimical to public
morals, or to the peace and happiness of society, than the comp-
ulsory celibacy of Hindu widows. If any one had sat down to
devise the most effectual mode of introducing vice and misery into
the family circle, he could scarcely have discovered one more cer-
tain to produce this result than that of forbidding widows, however
young, to marry; and of shutting up all the members of a family,
old and young, to the number of fifty or sixty, within the same
family mansion. We have reason to know, from the frank confes-
sions of many Natives, with whom we have conversed on the sub-
ject, that no reform would give more satisfaction than the abolition
of this unnatural custom. They are, one and all, anxious to be re-
lieved from the constant anxieties which the custody of the widows
of their families entails on them, and from the disgrace to which
they are too often exposed by their transgressions, and which can
be concealed only by the perpetration of crime. But the tyranny
of society constrains them to submit to the torment of their situa-
tions, and even those who are most exposed to its penalties, dare
not move a finger towards their own relief.

**Baboo Mootee Lall Seel,** the reigning Rothschild of Calcutta,
has long had it at heart to procure the abolition of this custom.
Some year or two ago he is known to have offered a premium
of 10,000 rupees, or a thousand pounds sterling, to any one who
would brave the authority of custom, and venture to marry a
widow. During this period not one man of respectable lineage,
however beggarly his means, has been found to come forward and
claim the bonus. We now learn that at the last meeting of the
Dharma Subha, the orthodox conclave of Calcutta, the concen-
trated essence of Hindu bigotry, he brought forward a petition which he had drawn up to Government, entreating that all legal obstacles to the marriage of Hindu widows might be removed, and every encouragement given to the practice. We are told that the Subha, true to its original character, treated the proposal with a degree of contempt bordering on insolence; and resolutely determined that no such representation should receive its sanction. Some of its members, who move in the higher walks of Native society, are reported to have said, that though they would never sign an address which should lead to the re-marriage of Hindu widows, they were ready to subscribe a petition for leave to burn up a thousand widows a year, and that this was the especial object for which the Subha was established. Among the most virulent of the opponents were the pundits, or spiritual guides of this conclave. The contemptuous rejection of this petition may serve to show us that Hinduism is unchanged, and unchangeable; unimproved, and unimprovable. This hereditary priesthood have had the direction of the public mind for twenty centuries, and in their hands it has been becoming more and more contracted and debased. There appears, after all, to have been something frank, liberal, and even noble in the original institutions which the brahmins introduced with their creed into this land. Women were taught to read; and widows were allowed to marry. Men engaged in maritime expeditions, and spread the faith of the Vedas to the Golden Chersonesus. But every thing is now stunted and contemptible. And this, the last and most deteriorated age of Hinduism, is brought at once into contact and rivalry with the highest civilization the world has ever seen; the darkness that can be felt is confronted with the blaze of modern light: and the contest cannot be long doubtful. At the same time that we read of the disgusting assertion of some of the Hindu gentlemen of Calcutta, that they were ready to use every effort for the restoration of the bloody rite of Suttee, we were favoured with a commentary on Bacon's Essays by another Hindu, a scholar and a gentleman; and we could not avoid thinking how increasingly palpable are the contrasts presented in Hindu society.—Friend of India, May 7.
Correspondence.

THE EVANGELICAL ALLIANCE.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Gentlemen—Permit me to offer a few observations on an article contained in the last issue of your Journal, headed “The Evangelical Alliance.” With our blessed Lord, in the case of one who followed not him, but yet cast out devils in his name, we would not forbid or embarrass you in what you consider your good work: nay, the utmost we are bound to do from this divine example, is simply “forbid him not.” But when you employ hard words because churchmen happen not to view things just under the precise aspect that you do, and who are therefore unwilling to identify themselves with a scheme, which, not to allude to the evils it is likely to produce, and its absolutely unreal character, can be but of temporary duration, and in this respect, calculated to injure the cause of Christ’s Gospel; it ill becomes those striving for what they term Christian Union, and inconsistent with that specious liberality, which they are certainly professing in theory. Can, for example, the following paragraph, extracted from the article under notice, be calculated to conciliate differing parties, and compromise existing variations in doctrine and discipline? “On the other hand, will churchmen cleave to the Jigment of Apostolic succession, so as to deny that any are ministers of Christ who have not been Episcopally ordained,” page 29.

Is it candid, I ask gentlemen, is it fair, is it honest to allude to a doctrine held by every member of the English Church as a “Figment,” and that in an article professing unbounded charity and Christian liberty? Not one single member of the Anglican communion can deny that this is her doctrine—and her constant practice is a confirmation of this statement. Else wherefore exclude from her pulpits all Dissenters of every class and kind? Wherefore re-ordain all such ministers who desire to exercise the priestly office within her pale? Nay, is she not more courteous to Rome in this respect? If you contend for such an alliance under the conviction that it is calculated to produce permanent real good, I would offer no impediment to your exertions in carrying out such views. But if, on the other hand, you condemn all who are unable to coincide with your own personal convictions, you have assumed a false position, and arrogate something very like exclusive infallibility! For myself I cannot believe that any Dissenter is able to divest himself wholly of his own peculiar prejudices in doctrinal questions. Every
statement must be tinged with the character of his religious views—and when we further know that we, as churchmen, are courteously denominated "Semi-Papists," and are an object of dissent and condemnation by the whole body of separatists, it would be unreasonable to expect us to join in this unreal movement. I would select one more passage, the allusion which it contains being too striking, not to be felt as a gross insult to the English Church.

"Will Dissenters forego all the benefits of Union that they may be more free to attack the connection between Church and State; to labour in the overthrow of all establishments, and will they refuse fellowship with any one who will not come out and be separate." Here is too evident allusion to the passage in Scripture which exhorts all the true followers of God to come out from "the mystery of iniquity," which persecuteth God's Saints, and be separate from her. Indirectly, but most certainly is the English Church intimated to be such in the passage I have quoted from your Magazine. I leave it, gentlemen, with you to say will this promote the Evangelical Alliance, or foster feelings of good-will, forbearance and charity!

Your obedient servant,

May 10, 1846. C.

Remarks.

We have no hesitation in giving place to the above strictures on an article in our last, being willing to have whatever we write fairly examined. We shall, however, be excused, we trust, for omitting a paragraph not affecting ourselves, but another, and having reference to a public address. When that address shall appear in full in our pages, it will there also be open to criticism; but it would not be fair to the speaker to mix up his name previously with our supposed errors.

As to the points noticed, we feel disposed to do little more than disclaim all intention of giving offence to any class of Evangelical Christians, or needless rebuke to any individual. To begin with the minor particular. Our correspondent thinks that we offer "a gross insult to the English Church," when we inquire, "Will Dissenters forego all the benefits of Union that they may be more free to attack the connexion between Church and State? &c. and refuse all fellowship with any one who will not come out and be separate." It is scarcely necessary to say we here only ask, Will a certain class of Dissenters continue to urge their particular views—not ours—as to the necessity of entire separation between Church and State, and make this a condition of union. Not only is this expressive of the views of others rather than our own, but it embraces the Church of Scotland, as well as that of England, and the latter only as a State Church.
Of course there could be no insult intended to the Church of England, as we do not write against ourselves.

But the “head and front of our offending” is calling the Apostolic succession a “figment.” We are not fond of “hard words,” and do not delight in calling names, but if we would speak out, as seemed necessary, in stating the obstacles to the Evangelical Alliance—we could not give it a softer appellation and speak the truth. Let it be remembered, that those who in this sense “cleave to Apostolic succession, so as to deny that any are ministers of Christ who have not been Episcopally ordained,” unchurch the greater part of the Protestant world. Either they are wrong, or all the churches without priests thus ordained are wrong. One party or the other, are trusting to a shadow and not a substance, to a figment and not a reality. Standing as we do on those doctrines of the Reformation, in which all Evangelical Protestants are substantially agreed, we can have no hesitation in saying, when called to speak, which of the two we think are cleaving to a figment.

We might have said nothing, but it is evident that those who hold these exclusive views of Episcopacy, as being alone of divine right; and claim an actual unbroken descent from the Apostles for themselves, while they deny it to others, are not prepared to unite with any other denomination; and if union with them is to be produced they must change, or all must be brought to embrace their creed. The question then is, will they contend for this doctrine—which we certainly are prepared to prove has no solid foundation in truth—and unchurch all who cannot embrace it? We said, and still say, “if so, then are they less liberal than were Archbishop Usher, Bishop Stillington, Bishop Burnet, and the godly Archbishop Leighton of former days; or Newton, Venn, Berridge, Cecil, and Scott of modern times;” and we might greatly enlarge this cloud of witnesses from the English Church. We did not consider ourselves as attacking that church—which we are bound by promise as well as by inclination to respect—but as taking just the position in regard to this high-churchism which is taken by those who are called low churchmen.

We have yet to learn, and cannot receive the dogma on the authority of our anonymous correspondent, that Apostolic succession, in the sense above stated, is a fundamental doctrine of the English Church; and we are surprised at the assertion that it is “held by every member;” and that “not one single member of the Anglican Communion can deny that this is her doctrine.” We do not know what they can do, in the estimation of our correspondent, but what they have done is matter of record. Facts are stubborn things. We gave a list of witnesses. One of these, Archbishop Usher, says, “I have ever declared my opinion to be, that Episcopus et presbyter, No. 6.
gradu tantum differunt, non ordine, and consequently that in places where Bishops cannot be had, the ordination by Presbyters standeth valid;" and he adds, "were I in Holland, I should receive the blessed Sacrament at the hands of the Dutch, with the like affection, as I should from the hands of the French ministers, were I at Charenton." We might quote largely from others to a similar effect, but will only add the testimony of Bishop White, the father of the Episcopal church in America. His language, in regard to the Episcopacy, is, "I think that it should be sustained, as the government of the church from the time of the Apostles, but without criminating the ministry of other churches, as is the case with the Church of England." He thus renounces for that church the exclusive rights claimed by the advocates of the Apostolic succession.

We cannot admit that the proof given by our correspondent to confirm his assertion is in point. He says, "else, wherefore exclude from her pulpits all Dissenters of every class and kind?" Certainly the rules of a church may confine its ministrations to those of its own communion, without interfering with the rights of others. This has been done by the Presbyterians of the established Church of Scotland, by the Baptists and others; but they do not deny, that there are other ordained ministers. The Apostle Paul could say to the Corinthians, "if I be not an Apostle unto others, yet doubtless I am to you."

But it is asked, "why then re-ordain?" We answer, without mooting the question of its propriety, that any church may require its forms to be observed, in inducting a minister for its own people, without denying the validity of other forms in other churches. But re-ordination has not always been practised. Bishop White, before quoted, in a work prepared with great research, shows, that "in the practice of the Church of England, foreign divines Presbyterially ordained, were not subject to re-ordination;" and quotes Burnet, who in his history of his own times, Anno 1661, says, "That this was the case until the act of uniformity passed soon after the Restoration." It is well known that several Scotch ministers, some of whom were consecrated as Bishops, were not re-ordained.

But how stands it in our own day? Let us hear what the London Christian Observer says, in reviewing a work by a trained soldier of the Oxford school:

"Among the first and most momentous in its consequences, of Mr. Gladstone's deflections from the truth, is the assumption of what is styled Apostolical succession, as absolutely, and under all possible circumstances, necessary to the validity of the ministerial commission. We do not derogate from the importance of the regular transmission of the sacredotal commission; but in what paragraph of the New Testament—in what authenticated document among the
remains of the Apostles—and most assuredly we may add, in what Article or Homily of the Church of England, is it enjoined, asserted, or intimated, that no man, under any possible circumstances can lawfully administer the Christian sacraments, and exercise the Christian ministry, unless in the order of a lineal, Episcopal succession, from some of the Apostles to the individual who conferred his commission upon him? With regard to our own church, its most distinct and pertinent announcement is contained in the Twenty-third Article, which simply declares, that those persons are to be judged as lawfully called to the ministry, who have been chosen and sent by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

In another place, the same respectable church authority says, "Now our readers know the extreme displeasure of the Oxford tract divines at there being nothing about the Apostolical succession in our Articles; and that the validity of the orders of foreign Protestants has ever been acknowledged by our church in the writings of her divines, a few Laudites only excepted."

But we need not enlarge. We are aware—and right sorry to be so—that there is "more courtesy towards Rome in this respect," a courtesy which Rome does not reciprocate; but we are glad to believe, that as the English Church enters her solemn protest against this corrupt communion, multitudes of her most worthy members would more gladly fraternize with those who have the spirit of Christ, though non Episcopal, than with Romanists, who do not bear his image. It is the greater "courtesy towards Rome"—against whose encroachments the Evangelical Alliance would form something of a barrier, that we regret; and it leads us to ask whether an attachment to one of Rome's assumptions, which she yet denies to the English Church—re-ordaining her ministers, re-marrying and re-baptizing her laity—and which in either church is an assumption without proof, shall prevent the real members of Christ's body in that church from having Christian Union with other members of the same mystical but glorious body in other churches.

We conclude with a single extract on the general question of Apostolic succession, as held by high churchmen, claiming descent through Rome.

"The argument of the Archbishop of York, in the British Parliament in 1551, is still unanswerable. Either the Church of Rome is a true and pure church, or false and apostate. If true and pure, then the Anglican Church, being excommunicated by her, and separated from her, is herself false; and has no true or valid succession on which to rely. If on the contrary, the Church of Rome is apostate, then is her succession invalid and worthless, and the Anglican hierarchy, however pure, is equally cut off from any true succession."
Dear Sirs—Having very lately attended a popular festival in the neighbourhood of this town, I send you a few particulars respecting it for insertion in your interesting Periodical, if they should be deemed worthy of notice.

I left home on the night of Wednesday, the 25th March, and arrived at Aukapilly by dawn on the following morning. At a very early hour the people began to collect from all parts, and poured in from all the villages around. In the course of an hour the whole scene had the appearance of a large fair, and the garden in which it was held was quite full. Stalls were erected in different directions for fruits, sweetmeats, toys, toddy, &c. &c. Seeing a crowd of people outside the garden gate, I went out and spoke to them of the folly and sin of such worship, to which the only reply was, that “it was custom.” This prepared us for the labours of the day, the people soon saw who I was, and what I had come for, for I told them I had brought books which would tell them about Jesus Christ. At 10 o’clock the schoolmaster and I went into the garden in which the temple is situated, and standing in front of it I was occupied for some time speaking to numbers who passed by to present their offerings, and in distributing tracts. The object of this people’s worship is a hideous figure very large, made of brick and chunam about six feet high, with four arms; one rests on one knee holding a box for money; another holds an immense sword; a third holds the emblem of Siva; and the fourth a small instrument of music. The goddess has a large bloody mouth, is profusely adorned with jewels, and is altogether a very horrid and disgusting object, quite calculated to inspire the ignorant and superstitious natives with great fear.

About half-past eleven o’clock, the heat having become very great, the poor people sought shelter amongst the trees and hedges around, and hundreds of them came into the compound in which our little mission house is built, to avail themselves of the shade which the house and a wide spreading banyan tree opposite afforded. The verandahs were thronged by men, women and children, of all castes and trades. They were very clamorous for books, the noise and confusion were very great, the heat almost suffocating; still we went on talking, and distributing portions of Scrip-
tures and tracts till four o'clock in the afternoon, by which time I was thoroughly tired. The multitudes had considerably increased.

We now thought it time to leave the house, and distribute our books outside, but had hard work to get along. We were fairly driven on by the crowd who eagerly took our books, which we could scarcely prevent them snatching from our hands. At six o'clock we proceeded to the place where the great sacrifice of the day was to be presented; it was a buffalo, and a most horrid, sickening sight it was. Opposite the temple two pieces of wood are planted in the ground, between these the poor animals head is tightly secured, so as to prevent it moving. A man now began haggling away at its throat with a knife until the animal fell dead on the ground; while another rushed forward with a pan, held it beneath the neck of the bleeding beast, and having secured its blood, ran with it into the temple, placed it before the idol and closed the doors. A new pot is always used on these occasions, which being porous, absorbs a good quantity, and they show this diminished quantity the next day to the people, as a proof that the idol has drank of it during the night! The conduct of the people was such that it seemed as if hell had been let loose. When the poor victim was about to be slaughtered, they struck up their horrid, discordant tom-toms; held their sticks high up over their heads in the air, knocked them together, and danced about like so many maniacs. They were all more or less intoxicated, nor were they at all ashamed when we charged them with being so, but said that it was pleasing to Nookalummah, (the name of the goddess.) The closing of the doors of the temple was the signal for the multitudes to disperse; the mass now began to move to their houses, and in the course of an hour or two all were off the ground excepting a few, who probably too much fatigued by the exertions and maddening excitement of the day, chose to remain the whole night. I felt scarcely less fatigued myself from constant employment of the lungs from morning till evening; so after partaking of a little refreshment, and praying for a blessing on the word preached, retired to rest for the night.

On the second day our operations were carried on more quietly. The feast on this day was in a different part of the town, held chiefly in the evening in honour of a woman who is said to have perished on the funeral pile of her husband about 50 years ago. Until four o'clock I was employed in talking to small groups who successively came to the little bungalow; some of these interviews were pleasing, and the people gladly received our books. At four we walked out to the place of concourse, where the same multitudes were again
seen, who again heard our cheering message and received our books. We returned to our little abode by seven o'clock, thankful to God, who had again permitted me to speak in his great and holy name the words of salvation. The road to the place of concourse was lined with beggars of every description, who had come from great distances to see what they could get. Some were lying with their heads and throats completely buried in wet mud; it was difficult to conceive how they breathe; they appeared like so many bodies without heads, others lying with immense stones on their stomachs; others with pots of fire on the same part; one poor creature, by the offer of a few pice, was induced to take off his unnatural load. It is astonishing to think how they can torture themselves for the sake of a little gain; they do not appear to excite the compassion of their fellow-creatures, for after lying all day under the burning rays of a vertical sun, with perspiration streaming from every pore, they appear to realize scarcely enough for one meal; a fact which ought to make many a man blush, who speaks of the "tender mercies of heathenism."

The temple above-mentioned, and surrounding grounds are the property of a wealthy Native family in this town. They are rented every year to some person who makes what profit he can. All who enter the temple have to pay a tax or toll to the man who renting it, and it is said that about ten rupees out of the proceeds are paid to our Government! Those who do not go into the temple with offerings, either because they do not like to go, or cannot part with their money, content themselves with standing near the wall, and bringing a very small chicken about a month old, and throwing this little unfortunate three times up against the wall, they catch it as it descends, then joining the palms of their hands together on their foreheads, make their salaam and retire. Others purchase toddy, and throw against the wall in the same manner, all professing to believe that they have thus propitiated the goddess. Oh that these poor deluded people would listen when told of a more excellent way, and believe in Jesus Christ the great sacrifice presented for the sins of the world!

The number of tracts distributed on the above occasion was upwards of 1,000, and 45 portions of Scripture. They were not given indiscriminately, but as far as could be ascertained, amid such a mass of noisy and clamorous applicants, to those alone who could read and were likely to make a good use of them. Some years ago I attended the same feast, and I did not think the people who came this year were less in number than those I saw then; but it is some consolation to think that thousands who come to this feast come
not to worship, but to see and to be seen. Many of these confessed to me with much apparent sincerity, that these things were wrong; that the religion we teach is the only true one, and that before many years elapse, the people of this land would give up their idols and "serve the only living and true God, and Jesus Christ whom he has sent." O may this happy time prophesied in their own books, and rendered still more certain by the light of God's holy word, soon come! Hasten it O Lord for thy own glory's sake! Amen!

I am, dear Sir,

VIZAGAPATAM, 2
10th April, 1846. 

Yours sincerely,

J. W. G.

A LETTER FROM SIAM.

A semi-annual letter from the American missionaries at Bangkok in Siam, dated in January of the present year, gives some encouragement as to the progress of education in that benighted kingdom.

"About six months since, prince Chau-Fa-Yai one of the head priests among the Siamese, requested one of the brethren of the Siamese department to come to his wat several times a week, as might be convenient, and teach him and some of his pupils the English language, from one to two hours a day, and offered as a recompense for this service an eligible place on his wat-ground for distributing tracts and preaching of the Word. The Brother who performs this labour, has been gratified to find in those whom he thus instructs, a willingness to make use of the Bible, to some extent, in acquiring a knowledge of English, and also hopes, that two or three at least, of those to whom he preaches the Gospel, are the subjects of the awakening influence of the Holy Spirit."

They also mention four day-schools, in which were twenty-six Chinese boys, employed one half their time in learning Christian lessons, and who also attend on divine worship on Sabbath day. To encourage themselves and others, the missionaries notice the following interesting account of the conversions at Siam of two Roman Catholic priests, and the subsequent usefulness of one of them, almost a century ago.

"Not far from the year 1762, Rev. John Kiernander, a Protestant clergyman at Calcutta, received into his employ two persons, Bento de Silvestre, and Manual de Costa, who had been priests of the Church of Rome, but on their arrival at Calcutta, had made a public abjuration of the errors of Popery. Manual de Costa was a Dominican friar, had spent seven years at Goa—had been invested with the office of inquisitor at Diu, on the coast of Guzerat, but was
afterwards sent to Siam. Here he became acquainted with Antonio Rodriguez, a father of the Jesuits, whose mind had been troubled with doubts for some time respecting his own faith. Rodriguez had a solitary Bible in Latin, which he lent to De Costa, who read it with great interest and attention. These two priests had frequent, and fervent conferences together; and the more they examined, the more clearly did they see, that the doctrines of the Reformation were in accordance with the Word of God. Rodriguez at length became so fully convinced of the errors of the Church of Rome, that he withdrew from her communion, and placed himself under the care of the Dutch, who then had a factory established in Siam. The news of this soon reached Goa, from whence came an order to De Costa to deliver up to the Inquisition his bosom friend, and the man who had helped to enlighten his own mind. De Costa refused to obey this order, and pleaded as an excuse for so doing, the power of the Dutch. Rodriguez soon after fell sick, and in his last moments, the Jesuits visited him, and offered to remove his sentence of excommunication, and grant him full absolution, if he would yet return to the bosom of the Church of Rome, and submit to extreme unction, which he refused to do. The Jesuits, however, buried him with great pomp. De Costa now had a difficult part to act; and though the Lord would try him, yet He did not forsake him. The change in his views was suspected by those about him, and one day, as he lay on his bed ill, a friar of the Dominican order, secretly opening his table drawer, found a paper on which was noted many of the errors of the Romish faith. This was sufficient to convict him of heresy, and the Jesuits immediately seized him and put him on board of a vessel bound to Goa. But, through the good providence of God, he made his escape at night, while the vessel was lying off the coast becalmed. He first reached Tranquebar, where he remained a short time, and from thence he proceeded to Calcutta, where he was kindly received, and employed by Kiernander as above stated. The Inquisition soon after sent a Romish priest to Calcutta to menace him, and if possible, to get him once more into their power—well aware that the secrets of their prison-house had been laid open; and that De Costa, if he chose, could make a fearful revelation. But the protection of the English was too powerful to violate; the anathemas of the priest of Goa fell harmless; and De Costa, found in Kiernander a true friend, while he himself continued diligent, and faithful to the last: the number gathered from heathenism and Popery it is said, amounted to two hundred persons."

SPIRIT OF THE NATIVE PRESS.

INCREASE OF NATIVE CHRISTIANS.—By the persevering efforts of the Pádri Sáhebs in many places in the Mofussil, the number of Natives who have been induced to profess the Christian religion is now very considerable. Our Hindu readers will, doubtless, be surprised on learning the details which are here subjoined:

The Christians resident in Agarpara are, 85; in Cutwa, 137; in Káupásdángá, 900; in Krishnagur, 320; in Krishnapore, 100; in Gángrai, 175; in Chittagong, 106; in Chápré, 422; in Jellasaore, 41; in Jánnagar, (Serampore) 190; in Tallygunge, 544; in Thákurpukur, 217; in Dacca, 18; in Tumlook, 111; in Dinagepore, 68; in Nursíkkár Chok, 273; in Barisál, 70; in Búrdwán, 186; in Berhampore, 100; in Balasore, 15; in Barripore, 1321; in Malayápor, 25; in Jessore, 322; in Ratanpore, 858; in Rámmákáhál Chok, 160; in Lákhyántipore, 250; in Sewry, 82; in Serampore, 9; in Sádám-áb, 34; in Solo, 870; and in Haurah, 195; making a total of 8,554 Native Christians in Bengal.*

If the Native Christians go on increasing at the rate they now appear to be, their children and grand-children we suppose will in a short time amount to double their present numbers, and by and by their community will almost exceed calculation. Even as they now stand, were the Pádris to organize their converts into regiments, and placing themselves as commanders at their head, lead them to the banks of the Sutledge, they might easily defeat 10,000 Seik troops, and reap a full mead of honour at the hands of a Christian government. We have seen a good many of these converts, and can testify that they are lusty fellows, who have acquired both vigor of body and bravery of soul by living on snails, periwinkles, ducks, fowls, and other animal food of a strengthening nature, so as to be able occasionally to "make fight" with the Zemindars and their ryots. But this is no time for jokes. What are ye doing, holy Hindu gentlemen, to preserve your faith? see what success has crowned the efforts of the Pádris, as above detailed! and besides the 8,554 Christians there noticed, there are many more in the city of Calcutta itself, who show no disinclination to increase their race by the help of God—while

* The above details are taken (though without acknowledgment) from the statistics of the Native Christian congregations in Bengal, published in the Tract Society's Bengál Almanac for this year. The various congregations in Calcutta, and also three in the Mofussil, viz. Khári, Kádampéra, and Bél-báttá, are omitted, the latter probably through oversight. The Native Protestant community in Bengal, including what our friend the Prabhádar seems to have overlooked a due proportion of children, amounts at the present time to upwards of 9,000 souls.—Ta.

No. 6. Zz
the Páéri Sáhebs are spreading out their schools, as so many snares, wherein many lads will certainly be entrapped. No longer then be you slack in devising means to counteract their measures.

The Tattwa Bodhini paper says, in reference to this subject: "Let our countrymen behold how strong the Christians have become, through their indolence and want of energy. An attempt is now being made to sustain the Hindu religion, and to overthrow the false system of Christianity—let them now then all exert themselves to the utmost to extend and ultimately ensure success to this enterprise."—Prabhákar, 28th February.

THE OREGON TERRITORY.

The following is from the New York Observer, of December 6, 1845. We give it as bearing upon the question of peace or war between the two nations principally engaged in extending Protestant Christianity; and in reference to whom it would seem that all the friends of missions must earnestly pray, "give peace in our times, Oh Lord;" and add the petition, "Scatter thou the people that delight in war."

We are glad to learn from other quarters that the missions to the Indians of Oregon are encouraging, especially in respect to schools; also that slavery is prohibited in the country.

The Hudson Bay Company's bark Carolitz, of Honolulu, brought intelligence from Oregon City to the 28th of July. The Americans have full possession of the country south of the Columbia. Being in the majority, and under a republican constitution, similar to that of Iowa, the Americans in Oregon elect all officers of Government, appoint Judges and administer the laws. The servants of the Hudson Bay Company favour independence, and a number of influential Americans have taken the same side. Parties are said to be very nearly balanced on the question of maintaining a separate government, independent of the United States and England; and if a sufficient number of Americans can be persuaded to join the independents, and turn the scale, it is proposed to issue a declaration of independence, taking in the whole territory in dispute; the Hudson Bay Company to cede the forts and trading posts to the new government. This movement is sustained and justified on the ground of the settlers having occupied and improved a wilderness in which the Hudson Bay Company has been a mere hunter or temporary resident; and over which neither the government of the United States nor England exercises the rights of sovereignty.
The Ship *Toulon*, from New York, having on board a Newspaper Press and out-fit for Oregon City, had arrived; but no date is given. The two sailing packets running between Oregon and the Sandwich Islands cannot accommodate the commerce of the Columbia.

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**CHURCH MISSION—TINNEVELLY.**

We notice that the report of the Society for the last year speaks—as our readers are aware they may well do—in the most thankful terms of the progress of the Gospel in this favoured field. The Rev. E. Sargent reports respecting his district, that "nearly 100 persons have been baptized during the last six months." The Rev. J. T. Tucker writes—"You will be delighted, I am sure, to hear that the remaining twenty-five heathen families in Panneivilei, only a few days ago, gave up their devil-temple, and in a body came and placed themselves under instruction." It appears that many of the Native Christians contribute largely, considering their means, to the erection of their churches. This is a pretty good test of their sincerity. The Rev. G. Pettitt writes—"When the heathen see the Native Christians building a substantial church, they regard the people, and speak of them as quite gone from heathenism." The Rev. J. Thomas says—"The progress of the people in Christian knowledge is gratifying. The Christians are most anxious that their relations should renounce idolatry; and if they do not, the result often is that they entirely separate from them, and form new connexions among the Christians of other villages. I am disposed to speak with more confidence than ever of the state of the people; and I think there are now numerous instances of true conversion to God." The Rev. J. Dewasugayam says—"Tears of gratitude came from my eyes when I observed with what thirst and devotion many of my old and new Communicants come to the Lord's table."—The following is a Summary of the Madras and South India Mission, including Travancore and the station among the Telugus.

| Stations | - | - | - | - | - | 14 |
| Missionaries | - | - | - | - | - | 23 |
| Country-born and Native Missionaries | - | - | - | - | - | 5 |
| Catechists and other Laymen | - | - | - | - | - | 7 |
| Female Teachers | - | - | - | - | - | 2 |
| Native Catechists and Teachers | - | - | - | - | - | 413 |
| Communicants | - | - | - | - | - | 2103 |
| Seminaries | - | - | - | - | - | 5 |
| Seminarists | - | - | - | - | - | 151 |
| Schools | - | - | - | - | - | 196 |
| Scholars—Boys, 4376; Girls, 1081, | - | - | - | - | - | 5457 |
NATIVE CHRISTIANS IN GUJERAT.

We give in English the substance of a Tamil letter to us, dated April 16, 1846, from a Native Christian, apparently from this part of India on a visit at Baroda, in Gujerat, as containing some information, and being interesting from the expression of sympathy, by the little flock there, with Christians in other parts of the country. Let this immense empire, with its swarming millions—brought already under the dominion of a Christian power—be truly subjected to Christ; and her various and now divided castes, and tribes, and nations, will become in an important sense one people; and be bound by new ties to their one government—no longer merely as subjects but fellow-Christians.

"With desire to see my brother, who is in Nemajee, I proceeded through Pelham and arrived at Baroda, a city of Gujerat, on 25th of March last. There I was gratified to see a recent mission establishment under Mr. and Mrs. Clarkson, of the London Missionary Society, who came from Surat nearly a year ago; and a considerable number of Native converts amounting to sixty, both young and old, men, women and children. They call themselves believers, in distinction from the idolatrous Roman Catholic, converted by the priests of that denomination from Goa, who had occupied the place sometime before, and who pass under the appellation of Christians. The believers, or the Protestant converts, are all Rajpoots, and by caste Vellalies and Chitties; or in the Gujerat tongue they are called Padadithers and Paniets. Most of them are poor, but of the highest division of the Siva Sect termed Vera Sivas, a sect that entirely abstains from the use of flesh. They have relinquished the distinctions of caste, and eat in common with their brethren who use meat. Whenever they have leisure they collect themselves together and read the word of God, and other useful books for improvement. They instruct their wives also in the Scriptures. They have twelve children between five and eight years of age. These children too, feel themselves to be sinners, and frequently exclaim seriously in their native tongue, Oh! Tharanara, Mana Otharacaro, that is Oh! Saviour, save us. These believers apply themselves very closely to some useful labour during six days of the week, and devote the seventh throughout to the service of God. They are fully convinced that Christ Jesus is the only Saviour of the world, and daily strive to grow better and better. They are very inquisitive and desirous of information about the progress of the Gos-
pel in India and other parts of the world. Mr. Clarkson gave
them some account of the state of religion in Madras and
other places. They then wished me to convey information of the
wonderful works of God towards them, to the converts and their
brethren in Southern India, through some missionary in that quar-
ter. I gave them some particulars about you from what I had
heard from others, though I had no personal acquaintance; and
they requested me to write you a letter in Tamil, and ask the
Tamil Christians to pray for them that God may enable them to
continue to the end in faith and to grow in grace. Sooraja, a
young woman who is a new convert, anxiously requests you all
to ask the Lord to strengthen her in the faith, and sends her kind
regards to all.

“They all unite in Christian love to their fellow-brethren in
Christ Jesus, and to all the Christian Churches.

“Idolatry and superstition are at a very low ebb in this country.
A fortnight ago I accompanied two readers of Mr. Clarkson’s, and
travelled three days journey from Baroda to preach the word of
God. The brethren preached to the people in their own tongue
and I in Hindustani. The people received us as their own priests,
and accommodated us in their houses with all civility. I believe that
Christianity may soon extend around Baroda, as the people when
they hear our preaching, allow all that we say to be true and
worthy to be embraced.”

ARCHBISHOP WHATELY AND THE FREE CHURCH OF SCOTLAND, ANENT
THE “EVANGELICAL ALLIANCE.”—Archbishop Whately, of Dublin, has
not only admonished his clergy against the Evangelical Alliance, but
intimated his intention of removing any curate who should join it.
This has led to a correspondence between the Archbishop and the
Rev. R. W. Kyle, and to the declaration of this clergyman, that if the
prohibition be enforced, it will close his laborious ministry of 25 years
in the Church of England.

The Free Church of Scotland has decided against joining the Alli-
ance as a Church; but left its members to act their discretion as indi-
viduals. “Upwards of sixty ministers and laymen of the Established
Church, and the Wesleyan, Congregational, and other Evangelical
Churches, were admitted corresponding members, at a meeting of the
London Provisional Committee;” among these was his Grace the
Duke of Manchester.

A BRAHMIN BECOME MOHAMMEDAN.—A Brahmin of Madras has recent-
ly become a Mohammedan, throwing of his poitu, shaving his head,
and being circumcised. His friends caused him to be brought before a magistrate, under pretence of his insanity; but could not substantiate the charge. He told them he had left Hinduism for a true religion, and had broken caste by eating beef.

Calcutta: The Prospects of Caste.—A late number of a Calcutta Native paper, in the Native language,—the Purna-Chandrodaya (the Rise of the Full Moon) laments over the many conversions that are taking place from Hinduism to Christianity, and attributes them in a great measure to the restrictions of caste. "The Missionaries," says he, "make no such exertions to convert Mohammedans; because, even after they get them, they are not sure of them—the Koran allowing them to recant, and return to the body of Mohammed's faithful men. Hence their success among Mussalmans has been trifling. Among us, Hindus, it has been frightfully great; and the grand reason we have already hinted at. Our Shastra forbids return to caste. Let the missionaries once fairly get a Hindu; and they have him for ever. This they know; and they therefore strain every nerve to catch all that they can. These things ought not so to be. Our laws ought to admit of a return to caste."

Little does the Full-Moon know that missionaries desire the same happy liberty as he does himself. The case of those who join the Christian Church through hypocrisy, or self-deceit—who prove a disgrace and a burden to Christians—who are separated from their peculiar society and sympathy, and cannot regain those of the world to which, in character and feeling, they still belong—is far more distressing to them than it is to Hindus.—Oriental Chr. Spectator.

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

The Bishop of Madras held an ordination at the Episcopal residence on Tuesday evening, the 14th of April. The Rev. F. Schurr, of the Church Mission was ordained Priest. The Bishop delivered a charge to the newly ordained minister from Col. iv. 17. The clergy in and around Calcutta were present. The Lord's Supper was administered at the close of the service.—Cal. Chr. Observer.
BAPTISM OF A YOUNG HINDU.—On Wednesday evening, the 13th
ultimo, a respectable Native lad, named Ponambalam, said to be about
sixteen years of age, was baptized by the Rev. J. Anderson in the Free
Church Institution. This lad was for about two years in the American
Mission School at Chintadrepettah; and in November, 1844, appeared to
be under serious impressions, and expressed a wish to be baptized. In
consequence of this his friends took him from the school, and from the
missionaries, while he begged with many tears that he might be allowed
to remain. He was thought too young to be kept against the wishes
of his relatives, being then said to be under fourteen. He was carried
to different temples, and at length to Sriungham, near Trichinopoly,
where he was induced, or obliged, to bow down to the idol. The mis­sionaries did not forget him in their prayers, and heard of him at dif­ferent
times, until they learned with satisfaction that he was in the
school of the Scotch Brethren at Chingleput. While there, it appears
he applied to the missionaries on their visits to the school, at two dif­ferent
times, for baptism; and at length left on the seventh April and
came privately to the Parent Institution, where the Brethren have
had the privilege of receiving him into the visible fold of Christ.
His being thus kept while so young and unestablished, or if not
wholly kept from idolatry, his being at length rescued from it, is an
encouragement to all who are labouring in giving Bible instruction
to the young. Some may think it worthy of notice that his mother
and an elder brother—the father being at that time absent—who took
him away against his earnest entreaties, both died within four months
from the time of thus setting their wills against what they were told
appeared to be the will of God.

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

BAPTISM AT THE OLD CHURCH.—A young Hindu was baptized
at the Old Church last Sabbath evening by the Rev. H. Fisher.
The name of the young disciple is Nandalal Mitter. He is engag­
ed in the office of the Superintendent of Marine. The Rev. Mesars
Sandys and Long were, in accordance with the custom of the Episcopal Church, sponsors.—Cal. Chr. Advocate.

Baptisms among the Karens.—Extract of a letter from the Rev. D. J. Brayton, dated January 30, 1846.—"The first half of this month I spent in holding a protracted meeting among the Christians in Tenasserim. General indications there are much more favourable than I have ever seen them before. There was a very special effort made by the opposing party to keep the people away from our meeting, and a devil's feast was got up at the same time; still, notwithstanding all the opposing efforts, a goodly number attended our meeting, and listened most attentively to the truth morning and evening. The Holy Spirit was evidently operating on their hearts, and there were about 30 inquirers; 10 asked for baptism, and eight were received and baptized. After leaving that place I returned to Mergui, and prepared immediately for a tour up the coast to visit the Pgho Christians between Mergui and Tavoy. The place where I now am is about half way between these two towns. I brought my family as far as we could come in the boat, but on account of rocks and rapids, was obliged to leave them some considerable distance down the river. I visited this place for the first time last year, and since that time one family has come over on the Lord's side; the parents and two eldest children of whom, I have had the privilege of baptizing. Thus there is a beginning made here, which I trust will result in much good. This is good evidence that the Spirit is operating on the minds of the people generally in this neighbourhood. At the time of my protracted meeting in Tenasserim, the brethren at Tavoy held one at Martaban, when there were 25 baptized; making in all baptized at Tavoy this season 36. May the time soon come when all these wild jungles shall become vocal with the high praises of redeeming love."

Ecclesiastical Movements.

The Rev. S. B. Munger, of the American Mission at Ahmednuggur, after an absence of some years in his native land, has, we are glad to notice, returned; but we regret to learn that Mrs. Munger was not allowed to recommence her labours in India. She died at sea, and her body was committed to the deep near the Cape of Good Hope.

Our fellow-labourer, the Rev. A. Leitch, has been permitted to greet the return to Madras of his wife and child from England.

Monthly Missionary Prayer Meeting.

Our readers will have the privilege of perusing the Address of the Rev. J. Roberts at the last Meeting. A part of it appears in the present number. The Meeting on the 1st instant is to be at Davidson Street Chapel—Address by the Rev. H. M. Scudder, "On Prayer."
On arriving at the palace, they behold Yama clothed with terror, two-hundred and forty miles in height; his eyes distended like a lake of water, of a purple colour; with rays of glory issuing from his body; his voice is loud as the thunders at the dissolution of the universe; the hairs of his body are each as long as a palm-tree; a flame of fire proceeds from his mouth; the noise of the drawing of his breath is greater than the roaring of a tempest; his teeth are exceedingly long; and his nails like the fan for winnowing corn. In his right hand he holds an iron club; his garment is an animal's skin, and he rides on a terrific buffalo. Chitruguptu also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sounds, terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yama orders the criminals into his presence, and thus addresses them: "Did you not know that I am placed above all, to award happiness to the good, and punishment to the wicked? Knowing this, have you lived in sin? Have you never heard that there are different hells for the punishment of the wicked? Have you never given your minds to religion? To-day, with your own eyes, you shall see the punishment of the wicked. From yoogu to yoogu stay in these hells! You have pleased yourselves in sinful practices: endure now the torments due to these sins. What will weeping avail?"

Though Yama conquers all unaided mortals, he is, as we have seen, exposed to discomfiture when the gods interpose. In a poetical fragment of the Ramayana, of Bodhayanah, he is introduced as contending with Ravanah, the ten-headed giant of Ceylon, who had carried off Sita, the wife of Ramah. Yama first appears before the giant as an aged brahmin, and counsels him in words of kind intreaty not to proceed in the violence he was attempting to offer the beautiful goddess. Ravanah at first listened to the admonition, but at length overcome by his passion, he put Sita into a magic (mesmeric?) sleep, and proceeded to attack the brahmin for his interference.

"More raged the king, and raising high
The trembling spear, with all his force of nerve,
Hindu Idols.

Hurled the unhallowed weapon at his heart.
As from the scaly monster of the flood,
Though thrown with force gigantic, bounds
The pond'rous fragment, from the Muni's breast
So glanced the missile steel; and wond'rous now,
A sudden change o'er all his form took place,
His hermit's vestment shone with plates of gold,
And clasped his manly breast; his time-worn brows
Nodded with clustering plumes; the staff of cane,
Which erst could scarcely prop his tottering frame,
Shone in the sun-beams now a threatening brand.
O'er his broad shoulders rose his ample shield,
And at his side the sable buffalo roared.
Raised to the sky his mighty form appeared,
And at the terrors of his lightning eyes,
The heaven-touched mountains sunk beneath the vales,
Confess'd he shone the potent king of hell.
When on the royal beast's prescriptive haunts
The roaming tiger falls, and sudden sees,
Arous'd to vengeance, all his force prepared,
Aghast he stands—then steeling every nerve,
Rushes to meet the foe, and dares the fight:
Thus Ravanah——
Rude their encounter, terrible and fierce:
Fierce as the shock, when through the middle air,
Rushing impetuous, adverse demons meet,
And while continual thunders shake the earth,
While storms on storms, slow rolling through the sky,
And threatening ruin, terrify the world,
Enwrapt in clouds and musky darkness hurl
The forked lightning. Blows quick following blows,
Resounded through the troubled air, and woke
The echoes of the wood to wildest uproar.
On sounding pinions through the yielding air
When flies the terror of serpent tribes,
From the dark womb of sulphureous cloud;
Sudden the rapid lightning darts, the stroke
With force inevitable to the earth
Head long precipitates the soaring bird,
Mangled and scorched; thus Yama wounded fell.
As in Malaya's sandal-scented groves,
When from the hunter's hand the barbed steel
The spotted monster goads; and writhed with pain,
He tears enraged the blood impurpled ground,
And by the roar of horrid anguish wakes
The echoes of the rocks; thus death's great king
Infuriate raged, and with so loud a voice,
Vengeance denounced upon the tyrant's head,
That, shrinking from their spheres, the planets fled;
And struck with dread, the monster of the waves
Plunged to the lowest regions of the deep,
Where ends Varunah's reign and Hell begins.
And now he lifts on high the ebon mace,
Whose mortal stroke none living can resist;
Which melts the marrow in the aching bones,
And in the livid veins congeals the tide
Of healthful life: which from the jewell'd throne
The powerful monarch levels now in dust,
Or huris the shred-clothed beggar to the grave.
Then had the Lord of Lanes felt its force,
And Ramah's prowess ne'er been known to song:
Then had the dark decrees of fate, inscribed
On living adamant by him, who gave
Specific form to all that here exists,
Been contravened, and gifted Ravanah died
By hands immortal: then had Brahmah's power,
His holy promise, and his destined will,
Alike been ridiculed by gods and men.
The swan-borne god arose;

Brahmah interferes to prevent Yama from slaying Ravanah—to whom, for severe penance, he had granted certain boons—at the instant the latter was expecting only death. The contest was carried on in mid-air, Ravanah being borne in his self-moving chariot.

"The car-borne king, disdainning coward flight,
If flight from rapid death could ought avail.
Thus when from high the falcon stoops to seize
His long beaked prey, the fearless bird reclines
Supine upon the bosom of the air,
Watching the impending stroke and 'gainst the foe
Extends his long bill like a warrior's spear."

The superior god, separating the combatants, allows Ravanah to arouse and carry off Sita to Ceylon, but under a malediction of instant destruction by fire from heaven should he violate her chastity. The interposition of Yama was therefore effectual to its object.

Yama's principal names are Dhurmu-raja, or the holy king. Pitriputre, the lord of the ancients. Sumnoruttee, he who judges impartially. Pretu-rat the lord of the dead. Kukonlee, the destroyer. Shumunu, he who levels all. Untuku he who kills or puts an end to life; and Yama, he who takes out of the world.
CHURNING OF THE SEA.

We have already noticed this legend on p. xi. and in the account of Lutchmi, pp. xxxvi.—xxxviii. The following extract from Mr. Wilkins' translation of the Mahabharat, will show more fully the style in which the whole is described in that most ancient Indian history. It is variously given in other Puranas. It is to be recollected that the gods, who appear here at the tail of the five-headed serpent Vasuki, and the asuras at its head, with this serpent as a rope, are turning mount Mandara, which has been brought by Anuma, king of the serpent race, in the ocean, to stir it up. The mountain is supported by Vishnu in the form of a tortoise, and is covered with forests and inhabitants.

"They now pull forth the serpent's head repeatedly, and as often let it go: while there issued from his mouth, thus violently drawn to and fro by the gods and asuras, a continual stream of fire, and smoke, and wind; which ascending in thick clouds, replete with lightning, it began to rain down upon the heavenly bands, who were already fatigued with their labour; whilst a shower of flowers were shaken from the top of the mountain covering the heads of all, both of the gods and asuras. In the meantime the roaring of the ocean, whilst violently agitated with the whirling of the mountain by the gods and asuras, was like the bellowing of a mighty cloud. Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon. From the violent confiscation of all which, a raging (volcanic?) fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the vivid flash of lightning. The lion and the retreating elephant are overtaken by the devouring flames; and every living being, and every individual object, are consumed in the general conflagration. The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water, poured down by the immortal Indra. And now a hetorogeneous stream of the concocted juice of various trees and plants, ran down into the briny flood. It was from this milk-like stream of juices, produced from those streams, trees, and plants, and a mixture of melted gold, that the gods obtained their immortality."