A

PERSONAL NARRATIVE

OF RESIDENCE

AS A MISSIONARY

IN CEYLON

AND

SOUTHERN HINDOOSTAN,

WITH

STATEMENTS RESPECTING THOSE COUNTRIES AND THE OPERATIONS OF MISSIONARIES THERE.

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ADVERTISEMENT.

ENLIGHTENED and liberal views of Christian education require that knowledge, respecting the moral condition of the world, should be widely diffused.

From various sources, especially the interesting "Memoir of Mrs. Winslow," have the history and details of the Ceylon Mission been made known to the Christian public. The writer of this little work has studiously avoided passing over the ground occupied by that accurate and popular volume. In a few cases, it was necessary to state, briefly, some of the facts which it contains, in order to preserve the continuity of his own remarks.

Early in the year 1833, the Report of the Committee on Foreign Missions of the Society of Inquiry, at Princeton, was printed by that society; and, to a limited degree, was circulated. As that report was written by the writer of this book, he has felt at liberty to

borrow a few passages from it. In all they amount to no more than two or three pages. To a much larger degree has the writer incorporated with this work many thoughts and facts, taken from sermons preached by him, after his return from India. Some of his readers may recognize such passages.

An intelligent reader may observe, that the educational system pursued by the American missionaries in Ceylon and Madura is, virtually, the same as the Sunday-school system of Christendom. Many of the principles stated in the sixth chapter, will vindicate Sunday-school operations at home as well as the mission schools of India.

J. R. E.

Savannah, Ga., May, 1844.

PERSONAL NARRATIVE,

&c.

CHAPTER I.

Voyage from America to Ceylon.

In the summer of 1833, having, together with Mrs. E., left my native place, Philadelphia, we proceeded to Boston, and, after some months, embarked at Salem for Colombo, in Ceylon, in the Shepherdess, commanded by Captain Andrew Ward. Mr. and Mrs. Minor were our fellow-passengers.

On Tuesday, the 29th of October, 1833, we went to sea. We had an unusually good run off the coast, which means that the wind howled and whistled night and day, and hurried us violently over the entire breadth of the Gulf Stream. After three or four days the gale abated, and we reached a calmer sea. The heavens became clear, the breezes mild. On previous occasions, during short voyages, I had not suffered from sea-sickness, but this time, in common with my fellow-passengers, I endured this distressing malady for some days.

The kind attentions of the captain much alleviated our situation. At length, one by one, we gradually recovered our former strength and spirits.

For some time little occurred to vary our course of life, except getting sick and well. Our chief occupation was reading. Sea-sickness unfits the mind for serious studies. When the worst is over the head is light for some time; and the bustle of a ship is unfavourable to the recovery of command over the mind. Books which entertain whilst they instruct are fitted to this state. Amongst others, we had the Life of the late "Queen of Holland, Hortense Beauharnais," and the "Journal of a Nobleman at the Congress of Vienna." Seldom has the worthlessness of earthly grandeur appeared more manifest than when reading these interesting works. The question continually arose, *Where* are now those luxurious, splendid, powerful beings of whom I read?—those chief captains and mighty men—those nobles and princes. They were alive when I commenced existence, but many of them are already in eternity. Did they die as they seem to have lived? The death of one is described in the "Journal of a Nobleman." He was a prince, a general, a distinguished writer, crowned with the two fold laurels of war and li erature. His dying conversation is narrated. Nothing was said of Jesus; nothing of repentance for sin; nor of a hope of seeing God.

He talked of morality, of his friends, of dying because he could not help it; and then he died. We may not follow him to eternity, nor pronounce his final sentence. Whatever was his individual destiny we may fear that some, whose earthly course was equally brilliant, have been lost for ever. It is fearful to think of an immortal soul passing from saloons and marbles, rich paintings, silken drapery and affectionate friends to dwell for ever in the burning lake; from earthly joy and voluptuous splendour to the bitter agonies of the second death.

On the eleventh day after sailing, the current of the sea came obliquely from the north-east. When the waves encountered those caused by the plunging of the ship, the spray dashed to some height in beautiful profusion. The sunlight refracted in this spray produced rainbows which instantly bathed the blue water in hues of red, yellow and violet. This transient glory soon faded, for only the "things which are not seen" are permanent. Two days afterwards some flying-fishes were visible. On many succeeding days these little animals afforded us much amusement. Sometimes they scudded over the water, like birds, for fifty yards or more. Several flew on board at night, and were taken. One was as large as a herring; the fins, which supply the place of wings, were six inches long.

At two o'clock, on the morning of the 17th

of November, I was called out of bed to see "the ocean on fire." There was not so much of a fiery appearance as I had expected, from the accounts of this phenomenon given by voyagers. The sea was bright, like a vast field of snow, with a full moon shining on it. The spray and foam, caused by the velocity of the ship, or by the breaking of the distant waves, were like white fire. I was told that this appearance, though not so bright as it is sometimes, was a fair specimen of this phosphorescence of the sea. It is very common for the ocean to be luminous where it is agitated by the passing of a ship, but I never before saw its whole surface thus lighted up.

Within a few degrees of the equator, we were delayed by calms. The sun shone with a sickly light and close heat. Our ship rocked idly on the slowly swelling sea, making little progress for hours together. Much of the sky was covered with clouds; these frequently being along the horizon, as in the thunder-storms of a summer's afternoon. At intervals the sky was overcast. A squall came up, with rain and wind. We were driven rapidly forward for three or four hours, and then a calm again. One day, when quietly seated in the round-house, or cabin on deck, whilst the violent rain was beating in at the only door we had open, the captain suddenly called us to come and see a sight. We hurried out, and saw a large flock of birds hovering over something in the

ocean. Presently the head of an enormous grampus rose above the water. He was lazily swallowing the little fishes which swam into his expanded jaws. He soon went under water, but several times afterwards re-appeared. Two fin-back whales were near, occasionally rising and blowing up a cloud of spray. Several dolphins had been swimming around our vessel, the day before, but they would not bite at the hooks thrown out. Their fins seemed to be blue; their tails of a gold colour; their bodies, purple, green and blue. These colours were lost when they came very near the surface. If those who traverse the mighty deep are denied the diversified scenery of the land, there is much compensation in the beauty of the waves and their silent inhabitants. Our Creator has impressed upon the ocean some of the grandest visible exhibitions of his power and wisdom.

On the 29th of November, at sunset, we passed the rock or island of St. Paul, near the equator. It is a mere rock, without verdure or human inhabitants. Multitudes of sea-birds reside there. With our glasses we saw them very plainly. Occasionally the sea dashed, in a magnificent surf, over this rock. There is another island of the same name in the Indian Ocean.

Ten days afterwards we passed between the islands of Trinidad and Martin le Vas, off the coast of Brazil. The latter island was

distant and scarcely discernible. It is a small rock. Trinidad is about two or three miles long, and consists of vast and varied piles of rock, which rise with a steep acclivity from the sea to the height of more than one thousand feet. A bay runs in to the south-east, and there, it is said, is some soil bearing a few plants, which derive their nourishment from the air rather than the barren earth. The only inhabitants are wild goats and hogs. How they find food amongst the naked precipices I know not. Romantic cascades of pure water fall over the rocks, which are interesting from their bold outline, massive structure and variety of light and shade, precipice and ravine. Formerly this island was a place of banishment for criminals from Brazil. I almost expected to see some human form clambering over the huge rocks which lay near the water's edge; but this was a vain expectation.

The 16th of December was broken in upon by various incidents. A ship, which was in sight on the preceding afternoon, was this morning a few miles to windward. She proved to be the "Monsoon," of Boston. A shoal of dolphins came along side. Four of them were caught. Each was larger than a large shad. Along the back was a blue fin. Their side-fins were blue. The rest of the body silvery grey. They exhibited less than usual of the celebrated beauty of the dying dolphin.

Their only change of colour was from silver grey to bright blue. At sunset an immense range of clouds swept over the west in parallel bars of crimson and purple, red, orange, pink and every shade of yellow. These were, in some places, so parted as to exhibit stripes of blue and green behind. The sea swelled in dark leaden waves, except where it shone with light reflected from above. The young moon was present to witness the splendid retinue of clouds around the dying day. The ship we had spoken in the morning was near, rising and falling with the sea, having every sail spread to the breeze. Sunsets without clouds never equal such as this. I have seen pure tropical skies, glowing at sunset with all colours blended, but these have not equalled the richness of radiant clouds such as those just described. On some other occasions I have seen the clouds heaped up like vast rocks of bronze. Sometimes they had a lustre more like that of pearls than I remember ever to have seen before in the sky.

Through the voyage religious exercises were kept up. Every morning we had prayers, attended by the officers and passengers. Every evening the crew was collected for prayers, and sometimes, on these occasions, addresses were made. On Sundays we had a regular meeting for worship, in the afternoon, besides morning and evening prayers. The monthly concert of prayer for Foreign Missions, and

that for Sunday Schools were attended in the cabin by the passengers and captain. The monthly concert of prayer for seamen, on the evening of the third Monday of each month, was attended by all the crew, who showed more interest in it than in any other of our meetings. When we conversed with the sailors, individually, on the subject of religion, they generally assented to what was said, but were not often much impressed by it. Occasionally some appeared to feel, but showed no marks of being much in earnest. Captain Ward and the ship's cook were professors of religion—members of the Baptist church.

As we advanced to the high southern latitudes, after crossing the equator, the weather became much cooler. On the 21st of December the air was quite cool. White and wintry clouds overspread the sky. The sea was rough, and was covered, far and wide, with foam, which looked like snow-drifts. It seemed like a day late in autumn, just before the snow begins to fall. The waves rushed savagely, yet playfully; the ship plunged; sea-birds flew to and fro over "the world of waters." Mist rested on the distant horizon. Meanwhile I was quietly seated in the round-house looking through the open door at the small drops of rain which filled the air, but which were not sufficient to wet the deck. The smoke was blown fitfully about as it rose from the "gallery" or kitchen; the goat had found a sheltered

spot, and there she lay, chewing the cud, and waiting to be milked.

The coldness of the weather surprised me when we reached the 40th degree of southern latitude. It was then December, which, in the south temperate zone, corresponds with June in North America. The thermometer ranged from 55° to 60°, but it seemed much colder, probably because we had been so recently in the torrid zone. Every reader of Cook's Voyages will recollect the two servants of Sir Joseph Banks, who were frozen to death on Terra del Fuego in January, the very middle of summer in the southern hemisphere. Captain Wallis speaks of the same part of the year as "cold, gloomy, and tempestuous." Admiral Byron says, that the southern summers are like the English winters. No very satisfactory cause has ever been assigned for this state of things.

We saw many whale-ships and several whales. At dusk, on the 28th of December, we passed a ship, in which the crew were melting down a whale, taken shortly before. A large fire on the deck was so guarded as to prevent its communicating with the timbers. Over this was an immense caldron. At a little distance the vessel seemed to be in flames. The dark forms of the sailors moved through the strong red glare, which shone brightly on part of the ship and rigging, leaving the rest in obscurity.

On the 20th of December, at about 9 or 10 o'clock, in the morning, we passed the island of Tristan d'Acunha, about half way between the Cape of Good Hope and Cape Horn. This island is a mountain, eight thousand feet high. When we passed, its giant summit was wrapped in clouds. Wreaths of vapour curled round such parts of the acclivity as were visible, and reminded me of the Blue Mountains of Pennsylvania in a rainy day. A few English settlers inhabit this island, and Captain Ward had resolved to stop for a few hours that we might land. There was so much mist as to make delay unsafe, we therefore sailed on.

On the 30th of December, we passed the Cape of Good Hope, but were out of sight of land. A few days afterwards we had a gale, though not a violent one. This gale was a novelty to me, for though we experienced one more severe when crossing the Gulf Stream, I was then too sea-sick to look at it. I had desired to see a storm at sea, and when it came, I still more wished for calm weather. Yet it was grand whilst it lasted, and notwithstanding the inconveniences inseparable from a gale, I enjoyed it much at times. The phrase "mountain waves" seemed not very extravagant, for the impression made on the mind is of a vast and mountainous character, although I saw not one wave higher than thirty feet. Until closely examined they seemed higher than this, which arose from the want of some-

thing with which to compare them. In a subsequent voyage I have seen some of the most furious winter storms which ever vex the dangerous sea to the south of the African continent, but I never estimated the highest waves at more than thirty feet. Indeed, I am not certain that they were so high as even this. I also tried to estimate the length of the waves in their rise and fall. At one time, as the ship rushed down one in a straight course, it seemed to be twice or thrice her length from its summit to the rise of the wave before her. The appearance of the sea in ordinary times gives no idea of it in a gale. During storms at sea, I have felt in some degree the stupendous grandeur of the miracle which our Saviour wrought when he spoke to the raging waves and they were calm. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the voice of many waters, yea, than the mighty waves of the sea."

We, of course, noticed with much interest the well-known constellation of the Southern Cross and the Magellan clouds. These last are three in number. Two of them are bright spots, like the most luminous parts of the Milky Way; the third is dark, and below the others. These spots revolve with the stars. The bright ones are, probably, like the Milky Way, formed by the light of many distant stars grouped together.

One night, when the lightning played quickly and vividly from a heavy bank of clouds before us, the watch on deck said that they saw a ship right ahead. The captain brought a small looking-glass and inspected in it the reflected image of the horizon. He said that this reflection was, at night, far more distinct than a direct view. I tried the experiment, and found the horizon quite clear in the looking-glass, though indistinct otherwise. We could not see the ship reported by the watch. The captain told us that one night, when cruizing in a privateer, they had followed a vessel by this means for hours.

On the 11th January, 1834, when east of the Cape, we had a good view of a whale near at hand. Four or five were in sight, and one swam very near the stern of the ship. Seven days after this we were becalmed. To vary the monotony of the time, we embarked in the smallest of the ship's boats, and were rowed to some distance from the vessel, around her, and then back again. Whilst taking this excursion on the bosom of the remote southern ocean, we captured a "Portuguese man-of-war" with a tin basin. Of these we had seen many hundreds. They look like the large blue leaf of a blossom, fixed as a sail on another similar leaf, from which fibres hang down into the sea. When examined, out of the water, the edges of the flat membrane were partially transparent. When we were again safely on board all things went on

as before. A calm prevailed for some days. The glassy ocean almost invited us to walk on its apparently solid blue expanse. The unmitigated sun shone fiercely from the sky. It is part of the blessedness of those who have gone to their rest, that "the sun shall not light on them, nor any heat." Those who, by faith in Jesus Christ, are heirs of that eternal glory, may well endure the evils of heat and cold, of sorrow and disappointment, until they reach the place where the Lamb, which is in the midst of the throne, shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.

Near the Cape of Good Hope we saw many large albatrosses, on the wing, for successive hours. When resting on the water they looked like very large geese. Other sea-birds, which belong to that region, such as Mother Cary's chickens, boobies, noddies, and silver-wings, came about us. One evening, four or five beautiful birds of a fawn colour, resembling doves, flitted about the main-yard, occasionally lighting on it. We saw but one shark and one "devil fish," but caught neither.

On the evening of the 16th of February, we knew that we were near Ceylon. When we went on deck early next morning, we saw it but a few miles distant. It was a magnificent scene. Range above range of mountains rose sublimely above a broad belt of palms and other trees. A beach of clean white sand re-

ceived the surf of the sea. Many houses were partially concealed by the trees, from amongst which there occasionally ascended a thin column of smoke. When I looked from the land to the Gulf of Manaar, which lies between Ceylon and Hindoostan, I was somewhat reminded of the aspect of the Delaware and Chesapeake Bays. The native fishing boats in the Gulf of Manaar, when seen at a distance, bore some resemblance to the small craft which I have seen on those waters. Probably the likeness arose as much from my desire to see something that looked like home as from any other cause. As we sailed along the coast, coming opposite to one blue hill after another, all I had ever known of Ceylon came before my mind. I knew not then how to make allowances for the vivid descriptions which I had read of this island. It is beautiful, though it does not surpass, or even equal, much that we can see in our own western world. With the scenery of Ceylon my thoughts associated what I knew of its history. Before my eyes were places where kings had reigned and deeds been transacted, of which I had read as I would read an eastern romance. Many events of violence and blood have had this island as their theatre. Her mountains have witnessed the array of ferocious war; her valleys have heard the cry of despair, the moans of men dying in the wild contests of barbaric princes. Not all the pearls in her seas, nor the spicy treasures of

her gardens of cinnamon, nor all the enchantment of this isle of beauty, could soften human passions or redeem the inhabitants from iniquity and anguish. But we may hope that her day of regeneration will soon dawn. The "pearl of great price" shall redeem her captivity; the prayers of saints shall rise like incense before the throne of God, and offered there by the great High Priest, shall avail for her salvation.

Through the morning the natives came in canoes with oranges, shaddocks, and plantains, for sale. Most of them could speak a little broken English. Towards evening the wind freshened and we went rapidly on our course. About two o'clock on the morning of the 18th, I went on deck and asked the officer on watch where we were. He pointed to a bright light and replied, "That is Colombo light-house." As the day dawned we stood in for the shore. From the anchorage we saw but few houses. The others were concealed by the ramparts of the fortress and by a profusion of trees to the north of the fort. About half past seven o'clock on the morning of the 18th of February, 1834, we anchored off Colombo, having been sixteen weeks at sea. Soon afterwards several of us went on shore. We landed at a dusty space between the custom-house buildings and the water's edge. A multitude of almost naked natives made this place discordant with their chattering and noise. The inner harbour was

filled with native vessels. The crews seemed to be talking together vehemently and without cessation. I was not sorry to leave this deafening rabble. We passed the gates in the solid ramparts and crossed a green square inclosed between the walls on one side and some neat buildings, used as government offices, on the other. Passing down a wide street we arrived at the counting-house of I. R., an Irish gentleman, residing as a merchant in Colombo. He was not there, but we sat down and waited till a palanquin could be procured, in which I went to Cotta, where the English Church Missionary Society has a station.

When I visited Colombo for the second time, nine years after my first arrival there, I found a large building called the "Rest House," fitted up as a tolerable hotel for strangers. Palanquins were then almost entirely out of use, and various vehicles, some of which were quite English in their fashion, were very common. There has been a great influx of British subjects in Ceylon within the last few years, and more are still going there, whilst I write these lines in 1843. Owing to this, it is almost as impossible to describe the state of things in Ceylon as in America. Changes and improvements are rapidly carried on by the British residents, who come to this Island as planters of coffee, sugar, cotton, &c. It is probable that before long Ceylon will be so changed, as

to bear a close resemblance to the English West Indian Islands.

The European part of Colombo was founded by the Portuguese in the year 1518. There had been a Singalese town at that place which, so early as the year 1375, appears from native records to have been of importance, and to have been frequented by trading vessels from various eastern nations. It consists of a fortress about a mile in circumference, and a large native town adjoining it. The interior of the fort is intersected by several streets, some of which are wide. None of the houses are more than two stories high. Many are but one story. They are generally roofed with tiles, and have verandahs extending in front. In some cases there are small gardens between the verandahs and the street. Besides the fort, which is inhabited by Europeans, there is a large "Pettah," or native town. Many very neat European residences are scattered through the environs of Colombo, to the distance of one or two miles. The Pettah, or native town, very much resembles other East Indian cities. Its streets are generally narrow, and crowded with men, women, and children, quarrelling, laughing, crying, talking. Most of the houses are one story high. Many are built of unburnt clay. They are either tiled or covered with palm leaves. Some parts of the native town are very superior to the ordinary streets of an Indian city. These are the parts

inhabited by "Burghers," or descendants of Europeans, born and educated in Ceylon. The burghers are chiefly of Dutch descent, and so far as their means allow, they retain their European habits. Such parts of Colombo as are inhabited by them, have quite a civilized appearance. Altogether, the population of the fort and outside town is estimated at fifty thousand.

CHAPTER II.

Voyage from Colombo to Jaffnapatam.—Brief Description and Historical Sketch of Jaffna.

IMMEDIATELY after leaving Colombo, I passed through the cinnamon gardens, and, like most others who have seen them, was extremely disappointed in their appearance. Imagine a great plain covered with bushes like our mountain laurel; the soil sandy, apparently with short half-withered grass between the bushes. This is the general aspect of the cinnamon gardens. Many European residences have been built on spots cleared away amongst these gardens, so that now there is less than formerly of a wild character belonging to them. Very much of the cinnamon grows on what is called Slave Island, which is part of the plain to the East of Colombo, encompassed by a long, narrow piece of water called the "Lake." This lake improves the beauty of the vicinity of Colombo very much, for there are many neat residences on its borders, in the style of villas; it winds like a river with cocoa-nut trees, and tufts of bamboos overhanging its waters. Though of considerable length, it is not more than fifty or sixty yards wide in any

place that I have seen: indeed it is more properly a river than a lake. Going to Cotta from Colombo you pass the south gate of the latter, and leave to the left the sea, which foams in a heavy surf over the rocks near shore. Pursuing a broad smooth road, which the British rulers keep in good order, as they do all of the roads they make in Ceylon, you come to a bridge over the narrow lake.—Crossing this you are on Slave Island. At first the road runs through a disagreeable neighbourhood. Native houses line it on each side like a dirty East Indian village. Pariah dogs in abundance run after you, barking and showing every symptom of a wish to bite; but they run away if you shake a stick. As in other native streets, this part of the road is crowded with people—lazy, dirty Singalese. Children are screaming, boys playing, horses and carriages of Europeans continually passing. In a few minutes you pass these houses, and reach the wild looking cinnamon bushes, and the neat houses of European residents scattered here and there. Amongst the cinnamon bushes are trees, fifteen or twenty feet in height. At one place the lake winds so as to be again seen with many lotus flowers on its surface. Occasionally very beautiful flowers are seen among the grass and bushes. Leaving the cinnamon gardens you come to rice fields, which, when I first saw them, took me back in imagination to those I had seen in Georgia and South Caro-

lina, though the mode of culture is very different. Having crossed a bridge over a small stream, I came within the precints of Cotta. Huts and some good native houses line the road, overhung by cocoa-nut, and other trees. On reaching the premises of the English Church Mission, I was received with great kindness by the Rev. Mr. Lambrick. In the afternoon, this gentleman returned with me to Colombo to have the rest of the party conveyed to Cotta, where we were hospitably entertained until we completed our arrangements for proceeding to Jaffna.

The mission buildings at Cotta are beautifully situated on a plain which, on one side slopes down to a river, here expanded to a very small lake. The farther borders of this miniature lake are rice fields, which looked like flat meadows, with the calm waters laving their margin. The still life of this picture was varied by the natives at work on the fields. A dense forest seemed to exclude the busy world in other directions, though many native inhabitants live at no great distance.

The kind exertions of Captain Ward procured us a passage from Colombo to Manaar in the government barque "Wellington," captain Frywer. She was about to sail on a cruize to watch the pearl banks, and suppress smuggling. On the 25th of February we left Cotta, with a warm remembrance of the kindness we had received from the estimable mem-

bers of the mission families there. The sunshine of piety, intelligence and refined taste and manners was diffused through the place. We left such friends with regret. After dark we went on board the Wellington. Captain Ward, and the Rev. Messrs. Selkirk and Marsh of Cotta, accompanied us. They left us before Captain Frywer came on board. I stood for a while alone on the quarter-deck. The moon was up, and lighted the sea and shore indistinctly. The ship which had borne us to Ceylon was under weigh, conspicuous by the cloud of canvass which swelled before the rising breeze. From the land came a confused murmur, a hum of the distant population who dwelt amidst the dusky groves of cocoa-nut trees, and the low roofed structures near the water. At intervals, far-off screams and shouts from the native town, rose above the low murmuring of the universal voices. The fortress was dark and silent. Nothing could be seen of it except the beacon fire, and the custom-house which stands on the top of one part of the fortifications. The light fell so softly on all that was white of this building, that I could have fancied it a Grecian temple, had I never seen it except by moonlight. Before midnight we sailed. At noon, the next day, we anchored off the mouth of Chilaw river. Captain F., Mr. Minor and myself, went in a boat up the river to the town of Chilaw. We doubled a high bank, which forms a barrier between the

sea and the river, which for a while runs almost parallel with the shore. Ascending the river, we had on our right hand this high sandy bank with coarse grass growing on it. The other bank was covered with trees extending even to the water. The stream gradually declined from the sea, and ran now directly into the country. Both shores became level, and their graceful windings were adorned with luxuriant vegetation. In some places the trees opened, and gave the view of a native road which ran between them. Verdant Islands were the only interruptions to the wide surface of the river. Deep solitude prevailed amidst the close tangled trees. In many places a sunbeam could scarcely break through the leaves. These recesses, dark even at noon, were fit haunts for venemous reptiles and alligators. We saw none of these, but many a sweet and unknown flower was there, and large birds, some blue, some white, walked securely where they could find room. When we came in sight of the town of Chilaw, the river ran straight for one or two miles, and then swept round a hill of sand, which looked at a distance like a ploughed field. We landed on the shore opposite the town, and walked to a cluster of large, well-built houses.

In the verandah of one of these we saw a crowd of natives standing round a man with a paper in his hand;—he was selling something to the others. We were then taken to another

building, and there were left by Captain Frywer. A Singalese servant soon came, and said in English that Mr. —— would be happy to see us. From the hasty foreign pronunciation, we could not catch the name, and were not a little surprised to receive such a message in a place which we supposed was inhabited only by half-barbarian Singalese. We followed the servant along a covered walk to the farthest house. Crossing a verandah we were shown into a parlour which opened into another. Both rooms were furnished in the Anglo-oriental style. The carved and polished black ebony frames of the chairs, and other articles of furniture, the white sofas, the bookcases filled with well-bound volumes appeared to great advantage in the airy apartments. A young lady was seated on one of the sofas in the farthest room employed, as I afterwards perceived, in copying music. She rose and invited us into that room. After a short general conversation, she remarked that Mr. ——— had for some days expected to see us. We failed in catching from her the name of the master of the mansion, and were left to wonder what she could mean. Every thing was matter of surprise; thus to find indications of education and refinement near an obscure pagan town, up that silent river, was strange; but it was stranger still to hear that we had been expected, when our landing at all was a matter of mere accident. Two other ladies now en-

tered. To one, who seemed to be the mistress of the mansion, I mentioned our names. In the course of conversation the mystery was cleared up. We were in the house of J. N. M——, Esq., the collector and district Judge of Chilaw, and an old friend of the missionaries in Jaffna. I had seen him in Colombo, and he had misunderstood me to say, that we intended to go to Jaffna by the way of Chilaw. Accident had, in part, converted his mistake into reality. At the time of our visit he was unwell. After a while we took our leave, and crossed the river to the town of Chilaw, where we found Captain Frywer. We walked through the town, which is built amidst a large grove of cocoa-nut trees. Most of the streets are regular, clean, and about ten feet wide. The houses stand close together, and are mere mud cottages thatched with leaves and grass. Some of the streets were winding, and not more than two or three feet wide. Houses were scattered loosely amongst the trees near the river. Tired with wandering, I sat down on a log in the shade, and wrote part of this narrative with my lead pencil, resting my paper on my hat.

When Captain F. had completed his business with the natives we commenced our return to the ship. As night came on we reached the mouth of the river. The wind had risen, and was driving the sea so that it broke in a dangerous manner over the bar

which lies off the entrance. In a few minutes the boat was amidst the breakers. The sea several times dashed over her whole length, wetting us from head to foot, and partly filling her with water. To make matters worse, darkness came on rapidly, as it always does in tropical latitudes. It was a dismal termination to a day of pleasant adventure. The ship was a mile and a half from the shore, but the skill of our rowers, and, above all, the protection of that kind Providence, which had already led us from beyond the setting sun, enabled us to get on board in safety. There was more of peril in this return to the vessel than there had been in all our voyage from America to Ceylon.

In the course of February the 28th, we sailed over the Pearl banks. Their appearance was precisely the same as that of all other shoals at the depth of several fathoms below the surface of the sea. At the proper season for fishing for the pearls a great multitude assemble on the shore near the banks. Many small houses are erected to afford them a temporary shelter. At certain hours the fleet of boats leaves the shore. Each diver fastens a large stone to one of his feet. By means of this he descends to the bottom. In the course of a minute or two he fills a basket with all that he can lay his hands on; and then is drawn up by a rope. The productiveness of this fishery has of late declined in amount,

owing, it is said, to the temporary exhaustion occasioned by taking too many of the young oysters. When the season for fishing ends, the place is deserted by the thousands who were assembled. Captain Frywer told me that the diving bell had been unsuccessfully tried in this fishery.

To the north-west of the Pearl banks we could distinctly see "Adam's bridge," so called by the Moors. The Hindoos know it as "Rama's bridge," and say it was made by their famous demigod, Rama, when he invaded Ceylon with a countless army of monkeys, to war with Ravanen, a monstrous giant, whose palace was so lofty that the sun at noon day passed beneath its lofty domes. It is, in reality, a chain of sand-banks, with a reef of rocks on the outside; extending from Manaar, across the gulf of the same name, to the shores of Hindoostan. In many places the sand was above the water. We anchored off the island of Manaar, in the afternoon, and went with the captain, in his boat, to the town. A narrow arm of the sea divides Manaar from the main island of Ceylon. A square fort of stone stands on its margin, and commands the channel, which is not navigable except for small vessels. In the days of the Dutch, Manaar was an important place. Some centuries before the Europeans came to Ceylon, it is said to have been a place of very great importance. It was then the *depot* for the commerce which

the Arabians carried on with the nations which live along the sea of Bengal. There is reason to believe that some of the ships of Solomon were in the habit of trading between the ports of the Red Sea and Manaar. As we approached the fort, in our boat, I saw men who seemed to be walking on the branch of the sea, between Manaar and Ceylon. Captain F., noticing the perplexity with which I looked at them, remarked that much of the water is so shallow, at times, as scarcely to cover the feet of those walking in it. A path has been marked through this shallow water by means of sticks placed in the ground. The channel for vessels interrupts this path, and small boats are used to cross this part. On landing we walked towards a large white house, partly concealed by trees. It was then inhabited by the government agent and judge for Manaar, J. W. H——, Esq. He very kindly invited us to make his house our home, until we could proceed to Jaffna. The Wellington was not to sail any further.

The 2d of March was Sunday. A small congregation was collected in the chapel of the dismantled fort. A native catechist, appointed and paid by the island government, usually officiates there, on Sundays, to a little handful of Christians, who are chiefly burghers of Dutch descent. A young Tamulian, who filled one of the offices connected with the district court, I think, and who had been

educated at Batticotta, offered to act as my interpreter. Not having, as yet, learned one word of the language, I accepted his offer. The floor of the chapel was partly paved with tomb-stones. I stood beside a black slab, carved with armorial bearings. It covered all that remained on earth of a former Dutch commandant in Jaffnapatam. The grey-headed catechist, arrayed in a decent white surplice and band, was near me. A few burghers who held petty offices connected with the revenue and judicial departments, with some almost naked Hindoos, and a few children, composed my audience. I took for a text the tombs beneath my feet, and preached of death and a judgment to come, and of Him who is the resurrection and the life.

On the 3d of March we sailed in a dhoney, or native boat, from Manaar to Jaffnapatam. Our heavy baggage filled one dhoney, and we occupied another. The distance was sixty or seventy miles, in sight of land all the way. Our dhoney was an open boat, about thirty feet long, and seven or eight wide. Strong sticks had been placed, like rafters, over one end of the boat. Palmyra leaves were laid thickly on these, and confined with coarse native mats, tied down over all. Thus we had a shelter from the burning sun by day, and the damp air by night. In the bottom of the boat Palmyra leaves had been laid. On these were a few of our smaller boxes, and some

boards. Thus we had a savage sort of cabin, eight feet long, and so high as to admit of our sitting, but not standing, upright.

Two days and one night sufficed for our voyage. The night was wretched, for I had a head-ache, and four of us were uncomfortably confined in a narrow cabin. We were kept awake by the loud talking of the native boatmen. After sunset, on the next day, we arrived at Jaffnapatam. Our dhoney ran on a mud bank, but we were seen by the Rev. Mr. George, of the English Wesleyan mission, who kindly sent a small boat to bring us on shore, and then took us to his house. Early the next morning we found Mr. and Mrs. Hutchings, who had come from Oodooville to meet us. With them we went to Oodooville, where, in the evening, we saw nearly all the members of the American mission. Late at night Mrs. E. and I proceeded with Dr. Ward to Batticotta.

The most northern parts of the main island of Ceylon, together with several small contiguous islands, constitute the "northern district of Ceylon." At present the most important part of this district is the largest of these detached islands, to which, in conformity with the ancient native practice, the name of Jaffna is frequently given. The name of Jaffna belongs now only to the town which is the capital of the northern district; but as the old kingdom of Jaffna embraced the group of islands to the north of

Ceylon, the largest of them still, in popular use, retains the same appellation. This island, or province of Jaffna, is somewhat triangular in its form, and, with the adjacent islets, may contain three hundred and fifty or four hundred square miles. Its greatest length is not more than fifty-five miles, and its greatest breadth little more than twenty. From the rest of Ceylon it is severed by an arm of the sea which varies in breadth from one to ten miles, and is quite shallow in many places. Jaffna is densely inhabited, and well cultivated. The inhabitants are chiefly of Tamul or Hindoo origin, though there are also descendants of the Dutch and Portuguese. Since the year 1840, several Englishmen have settled in the eastern parts of the island as planters. They cultivate cotton, sugar, and other tropical productions. If they are successful others will follow their example, and it may be that they will reduce to cultivation the Wannee, or northern part of the main island of Ceylon, which now is almost a wilderness. Any considerable number of foreigners, settling here, as planters, will very much change the whole face of things. Throughout Ceylon change is in progress, but it is impossible to foresee whether it will, in the end, amount to very much.

The chief occupation of the people of Jaffna is agriculture; very much of their work is done with the hoe, though ploughs, drawn by bullocks, are common. The carpenters and

blacksmiths have much skill, though their tools are coarse. Cotton cloth is made, though more is imported from the coast of Hindoostan. The climate is better than in many parts of India.

Jaffna has few natural advantages. Lying on a dead level, in no place elevated more than a few yards above the sea, it gives little promise of romantic scenery. With all its disadvantages it is very interesting. Its dense population has cultivated many parts until they blossom as the rose. Luxuriant vegetation, the picturesque effect of blended trees and gardens, flowers, roads, cottages, fields of rice, temples and waste places; the exquisite elasticity and clearness of the atmosphere; the purity of the deep blue sky; the flood of light poured by the sun over this, his own, region; the varied birds; the richly painted insects; the groups of men working in the fields or about the habitations, constitute a beautiful scene of life and wild gracefulness. Jaffna is not so filled with beauty that it is impossible to avoid seeing it. One who will not search out the scenery, or who has no real taste for it, might pass along the highway for years and see nothing but a common-place, flat, well cultivated country. But if any one will seize the hours of closing or dawning day, and explore the recesses of the groves and villages, he will find much to delight his mind in the beauty of the works of God.

Jaffna consists, chiefly, of villages, amidst trees, with large tracts of cultivated land intervening. As you approach it from the sea, you behold merely the low shore covered with trees. When you land, and pass through the country, the roads run either between rice fields, which extend for a thousand or two of acres, or else amongst villages which stand together like a vast forest city. Each house is in a *compound*, or enclosure, shaded by many palmyra and cocoanut, or tamarind and Jack trees. The compounds are guarded by hedges or fences of cocoanut or palmyra leaves, which sometimes are very neat. The houses are low, with mud walls, generally, and thatched with ollas or palmyra leaves. Smaller roads branch off at right angles from the main ones. In winding your way through these you see the best aspect of Jaffna. As you pass along there is a considerable variety in the trees and gardens around the houses. Sometimes a breath of delicate fragrance comes from a bush, or from some little wilderness of flowers. Birds flit around, scarcely disturbed by your presence. An occasional squirrel darts across the path from one hedge to another. When you have passed through the village you come to rice fields, waving like a rich lawn or a sea of verdure. Beyond are other villages with their dark trees and their debased inhabitants.

The town of Jaffnapatam lies on the margin

of the narrow arm of sea, which divides the island of Jaffna from the northern coast of the Wannee. The streets are thirty or forty feet wide, well paved and clean; they cross each other at right angles. The houses are of brick or stone, roofed with tiles, and having verandahs in front. They are plastered with lime, and white-washed. Though but one story high, some are large. Jaffna was the place in which the Dutch resided when they retired from business, and did not wish to return to Holland, as was often the case. Hence this town has much of an Indo-European appearance. The inhabitants are chiefly English, or the descendants of the Dutch and Portuguese. Such of these as receive comfortable support from the custom-house, or other government establishments, live very respectably; and the streets look well as you pass through them at night, when the windows and doors are open, and the rooms lighted by lamps protected from the wind by glass shades. Jaffnapatam has decayed much in wealth, though the province of Jaffna is improving. Near the town is a regularly constructed fort. Often when crossing the grassy plain between the fort and the town, I have been reminded by the latter, of the appearance of Savannah in Georgia, when approached from the pine woods on the south. The English Wesleyans occupy the town of Jaffna as a missionary station.

The ordinary mode of travelling in Jaffna

is in light vehicles, known by the general name of "Bandies," or on horseback. Palanquins are falling into disuse, amongst the Europeans. Some of the roads are good, having been recently made. The English deserve credit for the good roads and bridges which they construct in their Indian possessions. A stage coach was started just before I left Ceylon in 1843, to run from Jaffna to Chavagocherry, for the benefit of the planters who live beyond the latter place.

Little is known of the history of Jaffna, except so far as it belongs to that of the whole of Ceylon. Mr. Poor once gave me a copy of an inscription on a rock in the south of Ceylon. It was sent by a British officer to Batticotta for translation. This inscription corresponds with what I could learn of the traditionary history of Jaffna, though it is filled with monstrous absurdities and anachronisms. So far as I could understand the truth of the story, it is as follows:

During the numerous wars between the kings of Madura and Ceylon, it once occurred that a king of Madura placed on the throne of Ceylon, a younger branch of the royal family of that island. This king of Ceylon was much attached to a minstrel, celebrated for his performance on a kind of lyre, called *Yarlpaanum*. The musician persuaded his master to cede the island of Jaffna to a younger son of the king of Madura. Jaffna was then little culti-

vated, and was called by a name signifying "Sand-hill." The musician changed this to Yarlpaanum, the name of his instrument. This name is still retained by the natives. Europeans have made the word "Jaffna" out of it. The efforts of the musician led to a great improvement in the cultivation of this region. Emigrants came there from continental Hindoostan, so that now the Hindoo race has completely excluded the Singalese from the whole of Jaffna. These emigrants gave to many places the names of those where they had resided in Hindoostan. This Tamul kingdom seems to have subsisted, until it was destroyed by the Portuguese.

When the Portuguese conquered Jaffna they attempted to bring over the natives to the Roman Catholic faith, and succeeded in some parts of the province. The Dutch made equal or greater attempts to proselyte, when they became masters of Ceylon. They repaired and enlarged the churches erected by the Portuguese, and ordained that no native should hold any valuable office, unless he became a Christian. Nothing more was needed to convert great multitudes, who repeated the Lord's prayer and the apostles' creed, and then were baptized. Of two hundred and seventy thousand inhabitants of Jaffna, one hundred and fifty thousand professed to be Christians. Hundreds of thousands more in other parts of Ceylon made the same profession. The Dutch

clergy, not pretending to the right to give or sell absolutions, or to say masses for souls in purgatory; and destitute of the tremendous power of auricular confession, had but one mode in which to secure their converts. This was to fill their minds with Bible truth, and then watch and pray until the power of the Holy Ghost made them Christians indeed. Unfortunately this was not their course. To baptize, to preach cold sermons to an inattentive audience, and to hear little boys and girls say a short catechism which they did not comprehend, was almost all that they did, so far as I have been able to learn. Outwardly, the people professed Christianity. At home, and in private, they retained their heathenish rites and observances. When the English became masters, and removed the restrictions on idolatry imposed by the Dutch, most of the people of Jaffna went back to the open profession of the religion of their forefathers. In other parts of Ceylon, there are still some thousands who retain the Christian name; but the greater part of these continue to practise heathenish rites. When at Cotta, Mr. Lambrick told me of a man who had professed to him to be a "Christian of the Budhist religion." He was only a specimen of a large body of similar Christians, who have descended from the half-way converts of the Dutch. The English Wesleyans, and the Church of England have missionaries in the province of Jaffna, as well

as the American Board of Commissioners for Foreign Missions. With the proceedings of their own missionaries, the American churches have, in various ways, been made acquainted. In the year 1816, the Rev. Messrs. Poor, Meigs, Richards and Warren landed at Colombo, and, soon afterwards, proceeded to Jaffna. Tillipally and Batticotta were the *first stations established by them.* Since then, the number of missionaries has been augmented, and the operations of the mission very much enlarged. In a subsequent chapter, there will be some attempt to develope and explain the principles upon which their operations have been based.

CHAPTER III.

Historical Notice of Ceylon.—Origin of Eastern Idolatry.

For a long while nothing was known to Europeans with certainty respecting the early history of Ceylon. Clouds of oriental fable obscured it. Even now, we know not with certainty how or from whence the aborigines came. Some European writers on Ceylon have confused its history, by supposing that the first king was a native instead of an emigrant from another country. The Singalese accounts show that he came from a distance, perhaps from Bengal. According to popular Singalese stories, the people on both sides of the Ganges were originally without laws, decency, or agriculture, living in woods and caves. One morning, whilst some of these people were looking at the rising sun, a glorious being emerged from that luminary. Those who saw hastened to him, and were informed, that he was a child of the sun, who had come to reign over them. He reduced them to civilized order and died, leaving many sons,

amongst whom his dominions were divided. One of his descendants was Vigea, or Wejaya, from whom the sovereigns of Ceylon sprang. The immediate ancestors of this monarch were peculiarly favoured with strange adventures.

His great-grandfather was warned by the astrologers, that his daughter would be taken away by a lion. He shut her up in a strong, well-guarded apartment. The princess, not liking this, escaped to a terrace, and from thence descended to the street. She joined some foreign merchants who were returning home. On their journey, as they passed through a thick wood, a lion darted out and carried off the princess, who became his wife, and bore him a son and a daughter. When these children grew up and learned their mother's history they escaped with her to the country of her birth, where her brother then reigned, and were well received by him. The lion pursued the fugitives and wasted all their country in the fury of his disappointment. The king offered half his dominions to the man who should slay him. This was done by the lion's son, whose father made no resistance. Half of the uncle's kingdom was given as the reward of this parricide. He married his sister, and took the name of Singheba, or lion-tailed. His son was Vigea, or Wejaya, who founded the Cingalese kingdom. This young prince had seven hundred followers. Becoming turbulent, he and they were expelled from his fa-

ther's dominions.* They reached Ceylon and took the name of Singhali, or lion race, from which comes the name Cingalese. These seven hundred men seem to have obtained wives from Madura.

Leaving fables, of which the one just narrated is a specimen, we can ascertain much of the history of Ceylon with accuracy. In the year 1827, Mr. Turnour, one of the higher officers of the English government in the island, procured from a Cingalese chief-priest a copy of the Maha Wanse, the principal historical record in Ceylon. This history is authentic. Its narrative commences 543 years before the Christian era, and was compiled from state documents by a high-priest, who lived about five hundred years after the birth of our Saviour. Various writers continued it by command of the kings of Ceylon, and thus it has been brought down to the close of the 18th century. Thus we have a state history of the island from times contemporary with Daniel the prophet, and Cyrus, to the beginning of the present century. In 1833, Mr. Turnour published an abstract of this work in the Ceylon Almanac. More than seventy pages of the Appendix to the Almanac for that year are filled with this article.

* Asiatic Researches, Vol. VII. p. 32, &c. and 419; also, Philalethes p. 18—22. This last work is commonly called "Knox's Ceylon," because the narrative of Captain Knox is bound with it.

From this abstract of the Maha Wanse, *as* well as from other sources, it appears that the above-mentioned Vigea, or Wejaya, was the son of a king in the north of India, who fled from his father's dominions with seven hundred followers, and in the year 543 before the Christian era, landed in Ceylon. Before this time there were in this island some savage inhabitants, probably the progenitors of the Veddahs, who are a barbarous tribe, inhabiting the interior forests of Ceylon. Oftentimes they live only in caves and under trees, and eat monkies, or any other wild animals they can slay. They are entirely distinct from the other races in Ceylon. Wejaya established himself as king in this island, which appears to have taken the name of Singhalla, or the lion island, from him and his followers.

The tenth successor of Wejaya, named Singaheba Comarro, made the city of Anooraadhapoora his capital. There occurred many changes of dynasty in this kingdom, which, for a time, embraced the greater part, if not all, of Ceylon. It soon attained considerable power. Anooraadhapoora was, for a long while, the chief city. It stood about two-thirds of the way from the south to the north in the middle of the island. After awhile the original royal race ceased to reign. Other dynasties followed, and were in their turn deposed. Sometimes a minister seized the throne of a weak or dead monarch; sometimes a co

lateral branch of the family displaced the lineal heirs. Rebellion or foreign invasion sometimes made or unmade kings. A few of the more interesting points of history alone need be mentioned.

A king, who reigned 306 years before the Christian era, and who was contemporary with Alexander the Great, is said to have introduced the doctrine of Budhu into Ceylon. Probably all that he did was to introduce the modern modification of Budhism which Guatema taught in upper India. However this may be, the king of Ceylon, in 306 B. C., sent to the king of some part of India, which probably was Maghada, on the Ganges, who sent his son Mihindoo, his daughter, and many other priests, who orally propagated, or revived the religion of Budhu. These princely missionaries brought with them the *Bo* tree, a jaw-bone of Budhu, and a cap full of other relics. The chief queen of Ceylon, Anoola, and many inferior wives of the king, assumed the priesthood.

Anoola, the royal priestess just mentioned, fearing lest the king's brother should interfere with the succession of her own son to the crown, sent him some poisoned fruit. Her son was with his uncle when the fatal present arrived. Ignorant of the poison, he ate some and died, thus giving warning to his uncle, who escaped the danger, and at last reigned in his brother's stead. About 270 or 280 years

before the Christian era, there was a great inundation of the coast by the sea at Kellania. Six hundred and forty villages, four hundred and seventy of which were inhabited by pearl divers, are said to have been submerged. Protracted wars ensued through the succeeding century with the Tamulians from the southern parts of Hindoostan. These invaders were expelled by Dootoogaimoonoo, who ascended the throne 164 before the Christian era. He enlarged and beautified Anooraadhapoora, which, for two hundred and fifty years before, had been the capital of Ceylon. He erected there two dagobas, or pyramidal temples, each one hundred and twenty cubits high; also, the "brazen palace" for the priests. This structure is said to have been one hundred and twenty cubits high, and the same in length and breadth. It stood on a basement formed by sixteen hundred stone pillars, which still remain in forty parallel rows, each containing forty pillars. The palace erected on these pillars is said to have been nine stories high, containing a thousand rooms, and to have been covered with plates of brass. One of the dagobas still remaining at the site of this city was estimated by Lieutenant Skinner at two hundred and sixty-nine feet in height; another at two hundred and thirty feet. This last is said to have been at first four hundred and five feet high. The walls of the city enclosed a square of sixteen miles on each side. Traces

of one of these walls are still to be seen to the length of seven miles. About eight miles from the centre of this great city was a mountain, which either was included within the walls or formed part of them. Lieut. S. computed that the materials used in one of the dagobas would have formed a wall twelve feet high, two feet thick, and ninety-seven miles in length!

Anooraadhapoora has long since been in ruins. There is a small space cleared in the depth of an immense jungle or forest. A few miserable huts stand there. This is Anooraadhapoora. The columns of the brazen palace are hidden in the dense forest; the prostrate ruins of other majestic buildings are overgrown with bushes; the immense dagobas rise far above the trees, but must be closely approached to be seen. Some of the ruins are sculptured with well-wrought figures of animals, but it is dangerous to explore too far, because of the serpents which lurk amongst the bushes and broken stones. This queen amongst the southern oriental cities lies ruined in solitude. Myriads of busy men once thronged the streets which now are buried amongst the trees. The ten thousand voices of business, of pleasure, of authority, of joy and of sorrow, are exchanged for the wind sighing through the branches, for the roaring of wild elephants or the horrid hissing of enormous snakes. Reason and religious thought may see inscribed on all these mouldering ruins, "Even from everlasting to ever-

lasting thou art God. Thou turnest man to destruction. Thou carriest them away as with a flood. They are as a sleep. In the morning they are like grass which groweth up, in the evening it is cut down and withereth. So teach us to number our days, that we may apply our hearts unto wisdom."

The sovereign who erected the most splendid buildings in Anooraadhapoora excluded his son from the throne for marrying a beautiful woman of inferior rank. Some time after his death seven Tamul chiefs invaded the island and, for a season, threw every thing into anarchy. The doctrines of Budhism were reduced to writing two hundred and seventeen years, ten months and ten days after they were taught in Ceylon by Mihindoo. Three hundred years afterwards, that is, A. D. 200, a great schism arose in consequence of the introduction of Brahminism by Wytooliya, a Brahmin, from Hindoostan. A solemn inquisition was instituted respecting this doctrine, which resulted in burning the books, not the bodies, of the heretics.

A. D. 238 there was a famine in Ceylon, which was ascribed to "the red-eyed demon." A *devil dance* was instituted to appease him. It was subsequently ordained, that every division of ten villages should have a medical practitioner, an astrologer, a devil dancer, and a preacher of the Budhist tenets. Towards the close of the third century the Brahminical dissenters again became formidable, and threat-

ened the overthrow of the established religion, but the danger was at last suppressed.

Since A. D. 300 there has been a gradual decline of the power and wealth of Ceylon, varied by seasons of transient splendour. Most of the great edifices, tanks and other works, which still remain in ruins, were probably completed at, or before, this period.

Some of the tanks, or reservoirs of water, for agricultural purposes, constructed by the ancient kings of Ceylon, were immense. At one place two hills are joined together by a parapet an hundred and fifty feet in breadth at the base, and thirty in the summit. At another tank an embankment was made of stones, each twelve or fourteen feet long, and thick in proportion, well compacted together. The tank of Minere is an artificial lake, fifteen or twenty miles in circumference. Its waters are kept in by a wall a quarter of a mile long, and about sixty feet wide at top, apparently composed of stones of moderate size.

The old kings of Ceylon constructed many canals, some even a hundred miles long; but these were imperfect for want of locks and aqueducts. Bridges of considerable length were also constructed by them. In 1679, Captain Knox found remains of a stone bridge over one river. Much more recently Captain Forbes found the stone pier of a bridge projecting into the rapid stream of the Kalawa Oya. In the rocks which form the bed of the

river, he saw distinctly holes to receive the pillars on which the timbers of the bridge rested. The pier was made of stones from eight to fourteen feet long. He remarks that these stones, and many other large ones, elsewhere, bear evident marks of having been split with wedges, and shaped into form with chisels; and says, "Thus we find the natives of Ceylon, two thousand years ago, used those expedients for procuring large granite pillars, and shaping their ornaments, which have only been introduced into Britain in the nineteenth century."

The tanks in the northern part of the main island of Ceylon have fallen to decay. This, with the removal of the seat of government from Anooraadhapoora to Kandy, has depopulated these regions. Vestiges of an immense former population are found, where for centuries interminable forests have overgrown the country.

About A. D. 495, a king of Ceylon fortified himself at Colombo. This is the first mention we have of that place. It was more than a thousand years afterwards that the Portuguese settled there. Knox, who was a captive in Ceylon between A. D. 1660 and 1680, says, that the Cingalese name of the place was Colaambo, from a tree so called. The Portuguese pronounced this Colombo, in compliment to Columbus.

During the sixth century the poet Panditta

Kaalidaas (whom Mr. Turnour tells us not to confound with the Shakspeare of the East, Rishi Kaalidaas) came to Ceylon. The king wrote some unfinished verses on the walls of the house of a courtezan, much celebrated for her beauty, promising a reward to whoever should complete them. Kaalidaas did it and was secretly murdered by the lady, who desired to secure the reward for herself. When the murder was discovered it is said that the king, in anguish of mind, threw himself on the funeral pile of the poet.

In the eleventh century foreigners had for a while an ascendancy on the island. They were probably Tamulians from the Coromandel coast of Hindoostan. A century afterwards the king of Ceylon equipped a fleet of several hundred vessels, and is said to have carried his victorious arms even to Cambodia. Subsequently he conquered part of the Tamul provinces on the coast of Hindoostan. A. D. 1219, a Tamul invader repaid this visit, and conquered all Ceylon, making terrible devastations. Forty or fifty years elapsed before his successors were driven away by the Cingalese.

In the year 1505 the Portuguese first landed on this island. Since then the native history may be regarded as superseded by the more ample accounts of the Europeans. In the year 1505, Lorenzo d' Almeyda, son of the viceroy of Goa, accidentally touched at Galle, in the south of Ceylon, when cruising for Moorish

vessels, and made a treaty with the chief of that place, who negotiated in the name of his master, the king of Kandy, as the king of Ceylon was then called. In A. D. 1518 an affray took place which led to a war, and this to a treaty, by which the Portuguese were empowered to build a fort at Colombo. Furious wars soon followed this treaty. The king of Jaffnapatam was dethroned in 1591. He had slain six hundred persons whom the Jesuit Missionary, Francis Xavier, had converted. This was avenged by the Portuguese, who thoroughly conquered Jaffna. In the Kandyan provinces they were for a time predominant in influence, but by the close of the sixteenth century they had lost all authority there, and were confined to the coasts of the island.

On the 26th May, 1602, the Dutch admiral, Spilbergen, anchored near Batticaloa with two ships, the Lamb and the Sheep. Soon after he was joined by the Ram. The Dutch formed an alliance with the king of Kandy, and assisted him in his wars with the Portuguese. In A. D. 1658, the Dutch expelled the Portuguese from the island and became masters of Jaffna and the maritime provinces of Ceylon. The Dutch and Singalese turned their arms against each other when their common enemy was conquered. In 1763 the Dutch became masters of Kandy, but, in less than a year, evacuated it. The British, in 1782, took possession of Trincomalee, which they

held for a while and then left the island. During this time Mr. Boyd was sent by them as an ambassador to Kandy. On the 5th of February, 1782, he left Trincomalee.* He describes the country as exhibiting want of industry. Agriculture seemed imperfect, and the huts were clumsily constructed. The road along which he travelled resembled very much "the gravelled ways through the groves common about great houses in England," except that both roads and woods were more rough in Ceylon. On the 12th of February he reached the tank, or artificial lake, of Minere, of which we have already spoken. The scenery there was very fine. A grand variety of hills of vast height, with immense and varied valleys opening amongst them, surrounded the large sheet of water. Many wild fowl were around it. In the afternoon of that day he pitched his tent near a fine tree, through the lower branches of which he had a perspective of an amphitheatre of woods, terminating in a lawn with cattle grazing. When he reached Kandy he found that it was a regular town, with one broad main street; the houses of one story, yet looking as if they had two. The palace was a great stone building, with sixteen stone steps leading to the

* Asiatic Annual Register for 1798-9. Miscellaneous Tracts, p. 9. In a note on p. 34, it is said, that Mr. Boyd's account of his reception at Kandy corresponds with that of the Dutch General Hulst, in 1656.

principal gate. At his first interview with the king, Mr. Boyd passed this door and entered a spacious inner court well paved with broad flat stones. On one side there was an arched way, closed with a large white curtain. When this was removed he saw a long hall covered with a fine carpet. The ceiling was supported by two rows of pillars, adorned with festoons of muslin of different colours. The hall was lighted with lamps hung from the pillars. Large wax candles were at the other end. At that end was an alcove badly lighted. Amidst its obscurity was a large majestic man, very black, magnificently dressed, with a crown on his head, sitting on a high throne. This was the king of Kandy. His attendants sat in the hall amongst the pillars. After some fruitless negotiation, Mr. Boyd returned to Trincomalee.

In 1796 the English conquered the Dutch settlements in Ceylon, and soon afterwards were at war with the Singalese. In January, 1803, General Macdowell took Kandy without resistance. At that time this city consisted of a broad street, two miles long, with smaller streets branching off from it. The houses were generally of clay, thatched. At one end of the street was the royal palace, an immense building of stone and wood, covered with white plaster, and containing some elegant furniture. Kandy stands in a valley, though at a considerable elevation above the level of

the sea. The surrounding scenery is richly varied by wooded and cultivated mountains, villages and streams. When General Macdowell withdrew he left Major Davie in command of the place. The Singalese gathered round the palace where this unfortunate officer was stationed. Sickness and desertion wasted his garrison. At last he capitulated, and his troops were butchered by the perfidious enemy. Major Davie seems to have been kept as a prisoner for some months, when he died by disease.

At the peace of Amiens, in 1803, the Dutch formally ceded their possessions in Ceylon to the English. This colony is subject to the crown of Great Britain, not to the East India Company.

In March, 1814, Eheilapola, the chief adigar of the king of Kandy rebelled against his master, who was a ferocious tyrant. The family of the adigar were seized and put to death; his wife was compelled to pound her infant in a mortar, and then she herself, and the rest of her children, were executed. Eheilapola fled to General Sir Robert Brownrigg, the English governor at Colombo. In vengeance for the protection given by the British to the fugitive, the king slew some of their subjects. English troops marched in irresistible numbers on Kandy. Proclamation was made that they bore arms, not against the Kandian people, but against the king alone. The Kandians

took the hint, and their chief nobles made a treaty with Sir Robert Brownrigg, by which they deposed the king for his violation of all his duties as a sovereign, and ceded the island to Great Britain. Since this singular treaty the English have held complete possession of Ceylon.

The prevailing religion of Ceylon is Budhism, except amongst the Tamulians, who are Hindoos of the Brahminical religion. These two, Brahminism and Budhism, are the leading forms of idolatry. Indeed there is great reason to believe that all the systems of idolatry which now are, or ever were, in the world, belonged originally to one of these two grand divisions. As they both meet in Ceylon, it will be appropriate to make a few remarks upon them.

The researches of Sir William Jones, of Bryant, Faber and others, have, in modern days, cast much light on the real character and history of both Budhism and Brahminism. In Faber's elaborate work on Pagan Idolatry, the results of these investigations are clearly arranged. Without adopting all of this learned writer's views, in their more minute details, I have been convinced that he has, in substance, exhibited the true history of the idolatry of the world. The impression made on my mind, by his work, was the stronger, because I read it in one of the countries whose religion it investigates, and after I had become

familiar with the histories, the temples, and other monuments of the idolatry itself, by all of which his views were strikingly corroborated.

So far as light has been obtained, it is most probable that idolatry commenced about the time of the building of the tower of Babel, or rather somewhat before that event. It is also on the whole probable that the earliest form of idolatry was Budhism; not the modern complicated system known by that name, but a more simple form of error from which artful men have in later days fabricated the superstitions of China, Siam, Burmah, Thibet, Ceylon, and other nations. The Brahminical idolatry was probably made out of the Budhist at or about the time of the building of Babel. Brahminism also was originally more simple than at present. Poets and priests refined it in latter days. The religions of ancient Egypt, Greece, Rome, as well as of Hindoostan, belong to this form of idolatry. There is little ground to doubt that all idolatry took its rise from the invocation of the souls of deceased holy or distinguished men, who were regarded at first, only as mediators between God and man; but who, afterwards, gradually were worshipped as if deities themselves. An overwhelming mass of evidence, collected by the writers above mentioned, shows that the flood in the time of Noah, and the escape of that patriarch with his family in the ark, were con-

spicuously blended with all the early idolatry of the world. It is in fact the basis of the early mythological legends. We are thus enabled to conclude that Noah, and his three sons, as the great fathers of the postdiluvian race of men, were regarded as the great mediators between God and their descendants. Full and striking evidence on this subject may be found in the work of Mr. Faber, above mentioned. Doubtless there was a traditionary knowledge of the doctrine of a divine mediator, as well as of the three persons of the divine existence, which guided the original idolaters in the outlines of some parts of their creed. At an early period was introduced the doctrine of transmigration of souls. After the flood, there was one great father of the human race, and he had three sons. Before the flood also there was one great father, Adam; and he had three sons who were more conspicuous than the rest of his family. Indeed Cain, Abel and Seth, are the only ones of Adam's children who are known to the traditions of Asia since the flood, so far as those traditions are known to us. Here then were two great fathers of all the human race, namely, Adam and Noah. Each of these had three sons, who also were revered as the fathers of the world. Hence it was easy to regard each of these latter as being a reappearance of one of the others. Noah was a reappearance of Adam, and so were their sons of each other. Traditionary

knowledge of the trinity was probably the cause of the additional idea, that the three children of these patriarchs were manifestations of their respective fathers. Thus, by degrees, arose the idea that Noah was Adam reappearing, and that Noah's three sons were a threefold incarnation of Noah. From this doctrine of one great father reappearing in another, came also the idea of a succession of worlds, which is prominent in both the Budhist and Brahminic systems. As the tradition of the flood became corrupted, it was easy to teach and believe that one world had subsisted and been destroyed, and that another had arisen from its ruins, and that this state of things had been taking place through the past eternity, and would for ever continue.

As has been said, the earliest false religion was merely an invocation of the souls of holy or illustrious ancestors, as mediators between God and their sinful children. We have complete evidence that another very early step was to regard the sun, moon, and stars as the dwelling places of these mediators; and, subsequently, as bodies inhabited and vivified by their souls. Thus arose the first form of complete idolatry, which was the worship of heavenly bodies. Error, when once its floodgates were open, rapidly became deeper and wider. Other mediators were added; the ignorant and vulgar soon lost sight of the mediatorial character of these beings, and wor-

shipped them and the heavenly bodies which they were supposed to inhabit, as if they were Gods. It appears, however, that the more learned amongst the heathens never lost sight of the fact that their gods had once been men, though they conformed to the outward popular idolatry. When false religion was well established, the crafty priests and intellectual philosophers added to it what they chose, and the ignorant multitude blindly received their fables or dogmas. Powers and operations of nature were symbolized by means of images. The idea of invisible mediators, or of animated stars, was too refined for the gross ignorance of the multitude. Images were therefore made to represent these beings. After a while these images, if consecrated by the priests, were regarded as animated by the deities represented. In these symbolical representations, we find incessant and striking exhibitions of Noah, the ark, and the history of the deluge. Later refinement of error symbolized rivers, mountains, and the qualities of men, such as wisdom, benevolence, &c.; also imaginary beings, such as Fortune. Thus the system of idolatry became complete.

The patriarchal religion was thus the source which, when corrupted, became idolatry. It has been very well remarked by Faber, that this fact perfectly accounts for the occasional resemblances between Judaism and idolatry. Judaism was the patriarchal religion enlarged

and improved by God. Idolatry was the patriarchal religion debased and corrupted by man. Judaism and idolatry being modifications of the same original system, have naturally some points of similarity. They differ in this, however, that the religion approved by God excluded all images as objects of adoration. The idea of *female* objects of worship belongs exclusively to idolatry, and may be regarded as one of its great distinctive features.

The distinctions of *caste* are perhaps the most striking points of both the Budhist and Brahminical systems, although in some idolatrous countries they have been much less obvious than in others. This institution probably arose along with idolatry. Our information on this subject is not so full as to enable us to state with accuracy and certainty, all the subordinate steps by which caste arose, but the outline of its history seems to be well ascertained. Nimrod, and his brethren of the family of Cush, seem to have obtained a military ascendancy over all, or part of the other inhabitants of the world. The erection of the city of Babel was probably designed to consolidate a kingdom, of which Nimrod and his Cuthite brethren were to be the heads. Had this plan succeeded, the design of God to have the earth peopled in all its regions, would have for a time been frustrated. The tower of Babel was probably, I may perhaps say, certainly, design-

ed for idolatrous worship, just as the pagodas and dagobas of India are. After God had, by miracle, disappointed this rebellious project, the races of men were scattered over the earth. It is probable, though not absolutely certain, that part of the descendants of Shem were either the first inhabitants of Hindoostan and Ceylon, or almost the first. They were probably the progenitors of those now called Hindoos and Singalese, though we cannot say with accuracy who were the ancestors of the Veddahs, and other wild aboriginal tribes of India and its islands. At a very early period, those whom we have reason to believe were the descendants of Shem, came to Hindoostan. So far as has yet been ascertained, they were Budhists and probably agriculturists.

When Nimrod and his Cuthite brethren obtained an ascendancy in power, they constituted a military class or caste, superior to the agricultural mass of people over whom they ruled. As idolatry advanced, the priests monopolized learning, and became superior not only to the multitude, but to the rude kings and warriors who, like the others, were soon enslaved by superstition. These leading classes were afterwards subdivided and arranged differently in different countries. Nobility, as it exists in modern Europe, is a lingering vestige of caste softened and greatly altered by Christianity, and the progress of civilization.

Brahminism arose at a very early period,

possibly even before the building of Babel. It is difficult to say wherein consisted the *original* difference between this system and Budhism. We find two points of difference which it is probable were those, on which the Brahmins dissented from the original Budhists. One was the propriety of destroying life in offering sacrifices to the deity; the other was the worship of a great goddess who represented the great mother of the human race, whether she be regarded as Eve, or Noah's wife, or as both in one. The Budhists, like Cain, sought to appease offended deity by offerings of fruits and flowers without the "shedding of blood." The Brahmins, better remembering the patriarchal view of sacrifices dissented from this mode of worship, and contended that beasts should, sometimes at least, be slain. This was one point of difference. As to the other points the Brahminical systems, whether in Europe or Asia, have rendered prominent homage to a divine mother or queen of heaven, who was not recognized by the Budhists. This queen of heaven or great mother, was originally Eve or Noah's wife. She was symbolized by the earth, the moon, and the ark; and is known to us under various names as Cybele, Juno, Isis, of the Egyptians; Astarte, Diana, of the Ephesians, the Hindoo Parvathi, and others.

The Brahmins were of the family of Cush, the grandson of Ham. They removed from the banks of the Euphrates at a very early

period to Cashgar, or Chasghar, the mountain of Cush, on the north west border of India. Others of the same general race went to Egypt and elsewhere. The Indian Brahmins settled in Cashgar, Cashmere, and other countries near the Indian Caucasus, or Himalaya mountains. Coh-cas or Caucasus signifies, in the old Persian, the mountains of Cush, the progenitor of the Brahmins. Many, if not all, of the ancestors of those who are now the second, or military, or kingly caste of Hindoostan, were probably of the same family as the Brahmins, and accompanied them. By degrees the Brahmins pervaded Hindoostan with their faith, and made themselves masters of the chief wealth and influence in that once rich country. It was not till one or two centuries after the Christian era that they could shake Budhism, in the southern parts of Hindoostan. Finally, they completely triumphed there. We have seen that they made vigorous, though unsuccessful efforts to establish themselves amongst the Singalese. Fragments of the old Budhists still are to be found in southern Hindoostan under the name of Jainas or Samaner. This name Samaner, if pronounced after the continental Hindoo mode of sounding the s, as a j* becomes Jamaner or Germans; the original Germans being descended from the same stock as the Samaner of South India.

* The letter j in the well known word "Rajah," is exactly the same as the s of the name "Samaner."

CHAPTER IV.

Outlines of Brahminism and Budhism.

Both the Brahminical and the Budhist systems exist in different countries under somewhat different aspects. What is now about to be said of these false religions is chiefly applicable to Brahminism as it exists amongst the Tamulians of Ceylon and southern Hindoostan, and to Budhism as it exists amongst the Singalese. A strong family likeness exists between all the modifications of Brahminism as well as of Budhism.

Various recent publications, which are familiar to the Christian public, have delineated the mythology and the dogmas of both these systems, so that it may be assumed that the greater part of those who read these pages have at least a general idea of them. In treating, therefore, first of Brahminism, and afterwards of Budhism, we need not dwell long on such parts as have frequently been treated of in those missionary magazines, and other works, which have of late been so widely circulated.

It is well known, that the chief deity of Brahminism is a being named Brahm, who is re-

presented as being ordinarily in a state of complete repose. From him sprang a triad of gods, namely, Brahma, Vishnoo, and Siva. There are myriads of other gods and goddesses, who, however, are only a sort of superior beings, possessed of supernatural endowments, but not of any infinite attributes. Even the triad Brahma, Vishnoo and Siva, are limited in many respects. Many fables are related of these in the Puranas, or sacred books, but we have no space to attempt an adequate exposition of these.

Besides the popular mythology, there are several systems of philosophy held in great esteem by all classes of Hindoos. These are difficult of access, because the books are carefully guarded, and because they are written in very difficult dialects. Copies of most of them have been procured, and their contents are now pretty well understood by the Europeans and Americans, who have pursued this course of study in India, for missionary or other purposes. The Hindoo philosophy is very acute and abstruse. It rejects idolatry, though it constitutes the highest branch of the system of which idol worship is a part. Some systems of Hindoo philosophy are founded on atheism; others recognize the existence of a supreme God. Amongst the tenets of the Hindoos are pantheism, or the doctrine, that all things are God, and that God is identified with all things. Another is transmigration, or the doctrine that,

after death, the souls of men pass into, and inhabit, other bodies, or that they exist under other forms of being; a man may thus become another man, a beast, a stone, a tree, a devil, or a god, according to circumstances; and this change of being is supposed to go on for ever with all who are not absorbed into supreme deity.

The ordinary religious observances, or duties, inculcated by Brahminism, fall within four grand divisions, viz: 1. Ordinary ceremonies. 2. Good deeds. 3. Meditation. 4. Wisdom. The following sketch of these is taken in part from the "Blind Way," a small work written to expose the absurdities of Hindooism, by Vethanaiacun, a learned native Christian of Tanjore. The outline borrowed from the "Blind Way" I have filled up with explanations drawn from other sources.

The first grand division, or "Ordinary Ceremonies," is subdivided as follows:—

1. Light. That is, lighting the wick of a lamp before an idol. Both in ordinary worship and in paying vows, little lamps are placed before the idols. It is common in Jaffna to make a vow to place in some temple one hundred or a thousand lamps, made of dough, hollowed and filled with ghee. These lights are different from those used to ornament the temples.

2. Sacred places. That is, visiting such

places as Benares on the Ganges, Ramiperam, &c.

3. Bathing in the Ganges or other sacred waters.

4. Sacred ashes. These are rubbed on the forehead, breast, and arms, by the votaries of Siva. Sacred ashes are best made by burning cow-dung and chaff, when the oxen are engaged in treading out the grain and eat straw alone. Some persons wash these ashes in milk and put spices with them.

5. Sacred beads. These are a species of nut, rough on the outside; they are worn or carried strung together. They are used as the Roman Catholics use their beads to regulate the recital of prayers. Sometimes they are carried as amulets for protection.

6. A faithful son. The eldest son performs certain ceremonies on account of a deceased father, as the youngest son does for the mother. Hence the having a son is regarded as auspicious, and as tending to happiness after death.

7. Brahminical descent. That is, paying worship, or respect to a man of Brahminical descent.

8. Puranas. Listening to the Puranas or sacred books, when they are read and interpreted in the temples.

9. Praising sacred names. Repeating verses in praise of gods whose names are mentioned. Ejaculations of the names of gods are also regarded as meritorious. When people

sneeze or gape, these ejaculations are sometimes made.

10. The worship of Siva. This is ordinarily by means of offerings of fruits, rice, flowers, &c.

11. The five sacred letters. These are five Sanscrit letters, resembling in sound ari, o'm, na, ma. These are the life and essence of the vedas, though very few profess to know what these mysterious sounds mean. To repeat them without knowing their meaning is reputed to be very virtuous and efficacious. O'm, or aum, is frequently used instead of all five.

12. The thirty-two deeds of charity.

The above compose the first grand division of Hindoo religious observances, namely, ordinary ceremonies. When a man has gone through all of these he ought to ascend to the next stage, which is good deeds. When any one leaves a lower for a higher stage of religion, he regularly ought to omit all that belongs to a lower grade. In practice, those who are in one grade often attend to the observances of another.

The second grand division, or "Good Deeds," is also sub-divided into twelve parts, as follows:—

1. Feasting. Preparing a great and expensive feast for the gods. It is first offered to the idol and then given to the Brahmins, pandarams or sacred beggars, &c.

2. Sacrifice of fowls, goats, &c. at a temple.

3. A religious journey. That is, a journey to a sacred place. This differs somewhat from visiting a sacred place, inasmuch as one may visit Benares, &c. without journeying, if he resides in its immediate vicinity. This journey must be to some place at a distance.

4. Transportation of food, milk, sugar-candy, or rice, from one temple to another. These offerings are taken in brazen vessels hung on the end of a stick, and the Brahmins allege, that when the idol god accepts the action, the boiling milk put in the vessel at one temple will not grow cold before it reaches the other, though weeks and months should elapse in the interval of transportation. Neither will the boiled food be spoiled. They say, that even if the offerer, under demoniac influence, scatters the milk, the vessel will be full when he arrives at the temple of his destination.

5. The troublesome neck-collar. This is a grate, or frame, of about a cubit square, made of iron bars crossing each other. It is worn on the neck for a time specified by a vow.

6. Fasting. They eat less food than usual and of an inferior quality. Sometimes they abstain entirely for a while.

7. Rolling the body. This is from right to left, after the vehicle of an idol or round a temple.

8. Leaping in fire. This is by devotees on solemn occasions.

9. Piercing with a hook. This is the well-known ceremony of hook-swinging.

10. Bald head. Keeping the head continually shorn.

11. A sacred branding of the body as a mark of being a devotee.

12. Various torments; such as walking on the points of nails fixed in the sandals, &c.

It is to be understood, that a man who aims at going completely through the whole course of observances, so as to obtain at last absorption into the deity, must blend with the foregoing actions the reading of such sacred books as belong to that particular course. He must meditate on those books, with uplifted eyes, and using certain forms of prayer, or rather of incantation, for the prayers of the Hindoos are much more of the nature of incantation than of supplication. Often the priests teach secret forms of prayer to be used by those who do not understand their meaning. Each of the above divisions of duty should be adhered to until the devotee can form in his mind an image of the god such as is appropriate to the stage in which he is. The second stage, that of good deeds, is not to be left until the devotee has power to discern Siva under the obscene symbol of the Lingam. Then he may proceed to the third division or stage, which is "Meditation." This also has a twelve-fold sub-division, as follows:—

1. Celibacy. This is not until after the man has been married, and has nurtured a family of children.

2. An assumed form, or mask. That is, the wild appearance of devotees who are so changed by their austerities as not to be recognised by former acquaintances.

3. Dishevelled hair.

4. Nakedness. Many of the ascetics live in this state.

5. Silence. Devotees often preserve profound silence, speaking only by signs.

6. Sleepless vigilance.

7. Pilgrimage. That is, having no settled residence.

8. Position for meditation. An unmoved position for meditation.

9. Fasting; which in this grade consists in habitually living on the least that can support life.

10. Living on immortal food. In order to live a long life the devotees take certain medicines with religious ceremonies.

11. Dwelling in wildernesses.

12. Austerities. Such as exposure to heat, rain, &c.; living on leaves, herbs; living as a man utterly careless of himself.

In this stage, also, there must be a reading of appropriate sacred books, with meditation on their contents, with prayer or incantations. This must continue till the devotee can see God on the principle of pantheism, as being all

things, and all things as being God. When the devotee has completed the observances of this stage, he ascends to the highest, which is called "Wisdom." This is a state in which all human affections and passions are supposed to be annihilated. The soul purified from earthly hopes, wishes, fears, or joys, becomes absorbed in deity so as to become part of the god of his pantheistic creed. In this stage the devotee must study the rules of his course, which are hidden in books composed in a dialect unknown to the multitude, and even to many of the well-informed. With due meditation he must follow these rules until he reaches the state of perfect absorption in the deity who is all things. There are four stages in this state. The first places the devotee in the condition of a minor deity. In the second stage this minor deity meditates upon a higher one. The third stage has reference to the posture of the devotee during this meditation. The fourth consists in discerning the supreme deity. The soul of the devotee is absorbed so soon as this view is obtained, and from that time onward he is completely identified with the supreme god.

It is not to be supposed that the feelings and visions of devotees, who pursue these courses, are entirely a matter of pretence or deception. Generally they are as much deceived themselves as are the ignorant people who wonder at, and adore them. The effect on the nervous system of living in solitude; macerating the

body by fasting and strange austerities; of exposure to the hot sun, by day, and to the dews by night; of preserving for years an unnatural silence and suppression of all emotion, must be tremendous. It is not wonderful that the brain of such a one should be inhabited by visions of which no ordinary man can form any idea. Forms which no other eye can see, come before him. He hears sounds which only his ear can distinguish. If he escapes madness or idiocy he really becomes so unearthly, in his extravagance, that we may cease to wonder that people, ignorant as the Hindoos, should regard him as being what he professes to have become. The devotee himself is under a delusion so strong that, after a while, all that passes through his wild mind seems to be reality. Borne up by this feeling, and by pride of the most intense power, he endures sufferings, and makes sacrifices, at which humanity shudders.

Besides their regular religious system, of which an abstract has just been given, the Hindoos are much under the power of astrology, which regulates all their movements, especially those of importance. This branch of superstition exercises an immense influence over them. It is intertwined with their political, social, domestic and business operations. Astrology is scarcely, if at all, inferior to idolatry as an obstacle to Christianity. The system which prevails amongst the Tamulians

of southern Hindoostan and Ceylon has been, of late, investigated to a considerable extent, especially by the Rev. H. R. Hoisington, Principal of the Batticotta Seminary. Through his successful exertions the missionaries in Jaffna have been able to publish expositions and refutations of this superstition which have excited much attention amongst the heathen. Previously to this the mass of the people regarded astrological calculations as being unattainable except by those who had some divine influence assisting them. Much has lately been done by Mr. Hoisington and others, to vulgarize the system by explaining it to even the lowest of the people.

It would be impossible to give a full account of the Hindoo astrology within the narrow limits of a few pages, and perhaps it would be equally impossible to give much interest, in popular estimation, to a system involving so much mathematical and astronomical calculation. There are certain rules by which to ascertain whether one or the other of the heavenly bodies will be king of the heavens for the year. Also, which will be prime minister. In like manner they ascertain the leader of the armies, the lord of green vegetables, the lord of grains, the lord of prices, the lord of clouds, the lord of flowers, fruits and spices, the lord of things not edible, as gems, metals, &c. If, in any year, the planet Saturn, for example, is king, rice will be of middling

growth; there will be rain in different places; there will be distress by thieves and sickness; kings will be angry, and, with the exception of rice, young grains will flourish. If the sun is lord of green vegetables, all kinds of green grains will yield but little fruit, and there will be fear in the world. If the moon is lord of grains cows will give much milk; green grains will grow well; white things will be cheap. These may suffice as specimens of their belief as to the influence of heavenly bodies on human affairs.

The degrees of some important things which are to exist in each year are carefully calculated according to the rules of astrology. Thus, in a certain year there were to be fifteen degrees of rain; nine degrees of heat; five of anger; five of sin; thirteen of health, &c. In this computation, eighteen is always the maximum or standard; being the most that the world can endure of these things.

When children are born their horoscopes are calculated. Each horoscope depends on the positions of the heavenly bodies, at the time of birth, in reference to each other, the signs of the zodiac and the twenty-seven lunar mansions, or wives of the moon. These last are sections of the zodiac, which begin with Aries and extend to the end of Pisces. When marriages are contracted it is necessary that the horoscopes of the bride and bridegroom

agree in ten points that the match may be fortunate.

The leading elements of astrological calculations consist of the situations of various heavenly bodies; of various divisions of the zodiac; of the phases of the moon; of divisions of time, each corresponding to two lunar days; and of the days of the week. There are gods of the year who, with their riding beasts, dress, weapons, jewels, &c., are ascertained for each year by noting certain points in relation to the preceding year. For example, if a year ends on Thursday, the inferior god for that day will preside over the next year.

These brief statements respecting the Hindoo astrology may suffice to give some general idea of its nature.

There are a great many ceremonies, superstitions, and religious rites prevalent amongst the Hindoos. Ample and accurate accounts of these, as well as of the Hindoo mythology, in its details, may be found in various Missionary and other works professedly treating of modern missionary operations in India.

Besides the errors of Brahminism, Ceylon is also poisoned by those of Budhism. The origin of Budhism, in Ceylon, has been a matter of some doubt. In the Ceylon magazine for September, 1840, are some letters from Mr. Turnour which throw considerable light on some parts of this subject. Mr. Turnour

represents the Brahmins as holding sway in India until the sixth century before the Christian era. This may have been the case, though it does not destroy the probability that a ruder form of Budhism than that which now prevails in Ceylon may have existed before the Brahmins descended from Cashgar to Hindoostan. If, as is highly probable, the Budhist faith was the first in India, then the history of these systems would seem to be as follows. A rude form of Budhism was the original religion of the Hindoos. At some unknown period the Brahmins acquired much power and influence, especially in Northern India. About five or six hundred years before the Christian era there was a man born in Northern Hindoostan, named Gautema. He revived and improved Budhism, and is still worshipped as the last Budhu by the Singalese. Gautema seems to have been the son of a petty prince on the banks of the Ganges. After his death Budhism gradually gained, or, perhaps, regained ground until the fourth century before the Christian era. At that time it was embraced by Asoko, or Piyadassa, the supreme sovereign of Hindoostan. This Asoko was the grandson of Chandragupta, called, by the Greek historians, Sandrocottus, with whom Seleucus, one of the immediate successors of Alexander the Great, made war for a short time. Mihindo, who has already been spoken of as the princely missionary of Budhism in

Ceylon, was the son of this emperor, Asoko. The successor of Asoko relapsed to Brahminism, which, by degrees, pervaded all Hindoostan. In many parts of Hindoostan there are widely scattered monuments bearing inscriptions in the Pali, which is the sacred language of Budhism, as Sanscrit is of Brahminism. Many of these Pali inscriptions have been deciphered, and found to be edicts of Asoko. In some of these inscriptions the names of Antiochus, Antigonus, Ptolemy and others, of Alexander's successors, have been found.

Whether Gautema was the same as Fo of China, or Sommono Codom of Siam, are questions which future researches must decide.

Budhism, as it exists in Ceylon, is a refined and complicated system, bearing affinity to the Budhism of Siam, Burmah and other countries. In the year 1843 I saw at Colombo many Siamese priests, who were the bearers of valuable presents from the king of Siam to the temple of Budhu at Kandy. A very elaborate essay on Budhism, written by a learned Budhist priest of Ceylon, was published in the Ceylon Almanac for 1835. In sketching some of the leading features of this faith, as it now exists in Ceylon, I shall follow the guidance of this priest, who was certainly acquainted with his own religion better than most foreigners can be.

The basis of the whole system is, the prin-

ciple that *existence in any form is a curse.* All manner of misery, decay, pain, evil passion, disappointment, belong to existence. He who now exists as a god, or a happy man, may soon be born in another and wretched form. He may become a brute or a devil. Death does not destroy existence. It only modifies its form and carries on a perpetual circle of transmigration. If virtue predominates, the next birth will be happy; if sin, it will be miserable. It is also a fundamental principle, that a being who exists must continue to exist so long as it possesses passions, ignorance, sense and intensity of feeling.

Scarcely any thing can be imagined more cheerless than such a creed. It converts the whole universe into a dreary prison-house, where all are shut up to endless sorrow, with only the temporary alleviation of a birth in heaven, or in some fortunate state, which will not avert future anguish. To escape from existence is, therefore, the supreme salvation offered by Budhism. Only by this can misery be avoided. This is attained by suppressing feelings, passions and ignorance, which perpetuate existence. By becoming a Budhu deliverance may be attained.

Budhu, Boodh, or whatever other way it be spelled in English, signifies, in the Pali, or sacred language, "Universal Knowledge." Any man in our world, who has passed through all the vicissitudes of existence, may resolve, for

the good of the race, to acquire omnipotence, and become a Budhu. He must spend a long time in aspirations after this state. This period is so long that it might be called an eternity, if any finite time could be so named. At last the character of a Budhu is attained by the performance of transcendant virtues, amongst which are the giving up his wife and children to those who want them as slaves, and, at various periods of his existence, giving away his own flesh, blood, eyes and head, when he can do so meritoriously. An incalculable number of these members must, in the course of his aspirations after the state of a Budhu, be thus sacrificed. He, at length, is born, or exists, in a supremely divine state, and, when that has passed, he selects his place of birth in this world. Having been born in a situation of exalted rank, he passes through a probation of austerities, and of victory over infernal powers. Meditating, afterwards, on the truths necessary to consummate his desires, he attains, by his own intellect, to that perfection of knowledge which surpasses the comprehension of gods and brahmas, and becomes a Budhu in perfection. After he becomes a Budhu he teaches men to practise virtue, especially to avoid avarice and sensuality. His doctrines exist so long as he wills. Gautema, the last Budhu, willed five thousand years as the term of existence for his doctrines. The Budhist priest, from whom this sketch is taken,

seems also to say, that other men, by following the course pointed out by a Budhu, may attain the annihilation which he assumes for himself.

At length the Budhu sees fit to take the grand reward of all his labours,—*absolute annihilation.* So revolting is this idea to the mind of man, that many Europeans have fancied it must mean only perfect quiescence or rest. The Budhist priest whom I have followed as a guide, gives strong evidence against this. He distinctly speaks of "deliverance from existence" as the grand ultimate salvation. He speaks of it as "the reality of destruction." In Ceylon, this annihilation is called Nerewanna. It follows from this, that Budhism is mere Atheism. No well informed Budhist imagines that the object of his supreme adoration actually exists. His highest worship is given to the relics and memory of a man, whom he regards as absolutely annihilated.

Gautema, the last Budhu, is said in the Singalese accounts to have been annihilated 543 years before the Christian era, which was the year when the Singalese came to the island. Wild and splendid fables are narrated respecting his apotheosis. He was thirty years old when he commenced the meditations leading to the perfection of his nature as a Budhu. Sadness came over him at that time, so that nothing could comfort him until he left his father's palace, and retired to the woods. There he

was assailed by devils, but was completely victorious. When alone in the wilderness, and surrounded by great difficulties, a magnificent stool, blazing with diamonds, fell from heaven under a white tree for his use. Devils once attacked him when unarmed, but all the blades of grass and leaves of the trees converted themselves into a shower of weapons against his enemies. The whole story is too long to be inserted. The morality of the Budhist system is, on the whole, mild. Like other systems of mere morality, it has no effect to restrain the evil passions of men. Formed under this religion, the Singalese are indolent, selfish, false and ungrateful. Knox, who so lived for twenty years amongst them as to know them well, says they are very sensual and licentious. Priests are ordained by the high priest jointly with others. They dress in yellow garments, live on charity, and are bound to celibacy. By resigning at a meeting of the priests they may leave their office.

Budhism as it now exists, has become exceedingly refined and complicated, so as to differ greatly from what it originally was. If, as is probable, Budhism arose soon after the flood, it was at first a simple, perhaps a rude system of superstition. The genius of Gautema and other impostors, have made it what we now find it. Mr. Faber very well illustrates the changes which thus take place in popular creeds, by reminding us that the war-

like St. Jago of Spain, clothed in armour and fighting monsters, is beyond all doubt the same as the holy and meek apostle James.

Budhism and Brahminism seem to be different and even hostile creeds, yet they are in some points closely connected with each other, and show a near relationship. Vishnoo, one of the chief gods of the Brahminical Hindoo triad, became Budhu in one of his avatars or incarnations. The well known Hindoo idol Jagan nath, or Jugernaut, is regarded as an appearance of Vishnoo; but he is worshipped by the Budhists, as well as by all sects of Brahminists. Budhu was probably identical originally with even the bloody Moloch of Syria, and the equally sanguinary god worshipped by the Carthagenians, and called Saturn by the Romans. The mode in which Jagan nath, Moloch, and the Carthagenian Saturn were worshipped, did not belong to the Budhist system, but probably the deities themselves did at the first. It is indeed a question not easily solved at present, whether the mild and bloodless worship of the Budhists is not a change introduced in eastern Asia some centuries after the rise of that faith, though at a period which lies before any clear historical records on the subject. The gods whom the Greeks worshipped in their classical ages, without doubt belonged to the Brahminical system, as has been proved by Sir William Jones and others. Notwithstanding this, both the Greeks

and the Romans worshipped Janus, who seems to be identical with Budhu under his name of Jain, from which the continental Budhists, or Jainas of Hindoostan are denominated.

Near Cotta is a temple of Budhu which I visited. It is a low-roofed building, with a verandah standing in a compound, or garden. Outside of the temple-building were clay images of twenty-four gods who are venerated, because when Gautema resolved to become a Budhu they approved of his design. Some of these idols had no feet when I saw them; others had no complete noses, others were otherwise deficient.

The interior of the largest building within the compound was divided into two long parallel rooms, each about fifty feet long, and ten or fifteen broad. The walls were painted with various forms. Amongst these was a strange pyramidical thing representing a tree of fire, with people stuck on the branches. This is the punishment of adulterers in the future world; the consciences of this licentious people thus bearing witness against them. Two doors led from the outer to the inner of these long rooms. When these were unlocked, two greasy brass lamps were lighted, for no windows admitted the light of heaven into this den of idolatry. We then saw a thin veil which partly concealed an immense clay image of Gautema Budhu, lying lengthwise in the room. His head reclined on his hand, and that on a pillow. If

upright, the low-roofed room could not have contained the image, which is said to be forty feet long. It is painted with different colours. A smaller image was seated at one end of the room, with the feet drawn up. Amongst the pictures on the walls, I saw several of a man grasping a female, whose heart he was tearing out with his teeth. Soon there came in a decrepit old woman, with a basket of yellow flowers, to worship the idol. She slowly laid them before the enormous image, and, in a tremulous voice, muttered her prayers. Every thing was in keeping. Ignorant and feeble old age strewed withering flowers before a lifeless idol, half wrapped up in darkness! Leaving this gloomy scene, Mrs. E. and I walked to the shadiest part of the temple compound. There we found the habitations of the priests. Soon afterwards we left the place.

CHAPTER V.

Establishment of the American Mission Schools in Ceylon.—Difficulties opposing the spread of Christianity.

When Messrs. Poor, Meigs, Warren and Richards commenced operations in Jaffna, in 1816, they established schools in which the elements of ordinary education were united with instruction in Christianity. At an early period, boarding schools were in successful operation at the different stations. In the year 1820, the mission was reinforced by the arrival of Messrs. Spaulding, Scudder, Winslow, and Woodward. In 1822, it was resolved to concentrate the boarding schools in a seminary, at Batticotta. Having obtained permission from home, they published an address to the friends of education in India. In this paper, the date of which is 1823, they stated that in all their boarding schools were one hundred and five boys, and twenty eight girls; and that more than twenty boys could read, and in some degree speak English. Mentioning various sciences which they propose to teach, they add that English is now as necessary to a Hindoo, as Latin was in the middle ages to

one who wished to be well informed. They assert also, that a small library of well selected English books, so many as a native might read, would exceed in value "all that is valuable in history, in the arts, in metaphysics, ethics, law, physic and divinity which is found in all the languages of Eastern Asia, living or dead." Giving a sketch of their contemplated plan, they requested pecuniary aid. This call was answered with a liberality characterisic of the British residents in India. Many gentlemen contributed largely to the funds of the missionary college. In the summer of 1823, it was commenced at Batticotta under the care of the Rev. Mr. Poor, through whose efficient and incessant labours the students made rapid advancement.

In the same year a corresponding establishment was located at Oodooville, for the education of females. This institution soon became very useful. Mr. and Mrs. Winslow were the first in whose charge it was placed.

Considerable religious excitement has been manifested on several occasions in these institutions, as well as in schools of inferior grade. Many have in consequence professed conversion to Christianity, and we may hope, that a good proportion of these have been changed in heart. None have been received to communion who were not regarded by the missionaries as regenerated by the Holy Ghost. Of course some were hypocrites, seeking temporary gain;

others were self-deceived. Until the day of judgment we cannot decide with certainty as to some individuals, whether or not they have passed from death unto life. In Christian countries this is often difficult, and is not less so in heathen lands.

Whilst in Ceylon I had ample opportunity to scrutinize these religious excitements, or revivals, and I did so with the caution of one unwilling to be imposed on by the false professions of others. I witnessed several of those seasons. With the subjects of the excitement I have talked in public and in private. I have watched them for years, and have talked about them with their friends and enemies, Christian and heathen. The result was a strong belief that the religious excitements were, in many individuals, an absolute reality, produced by the Spirit of God. Visible appearances and actions must cease to be evidence of mental operations, if the religious revivals at Batticotta and Oodooville were delusive. Truth was, on these occasions, proclaimed, and its power was by many deeply felt. Of so much I am quite certain. Together with this, I have a belief that some, and a hope that many, of those thus excited to a concern for salvation, passed from death unto life.

Compared with the standard of Christian character found in the best churches of Great Britain or America, the great majority of native converts are grievously deficient. What

can be expected from even a sincere convert who had every spring of thought and feeling poisoned in childhood by his parents, his friends, by all whom he ever saw or knew, until he met the foreign teacher of another religion? Lying, fraud, bitterness, revenge, impurity, are the daily characteristics of the heathen. A person educated amidst the lowest haunts of vice in America, and then converted, would have a better opportunity for forming a pure character than the generality of heathen converts. Such a man would, on his conversion, be translated to society, the mass of which acts on principles of morality; the converted heathen cannot be withdrawn from the influence of a whole nation given up to the vilest sins, especially if he must mingle daily with them in order to give them instruction. The sickly native of a marsh may gain some strength if you take him to a salubrious region, but he must continue weak if always exposed to the deadly exhalations of his birthplace. Some few converts from heathenism have been thrown in the midst of extensive and powerful Christian influences. Such are exceptions to these remarks.

Whether schools are appropriate instruments for modern missionaries, is a question which cannot be safely answered without full and accurate acquaintance with facts; and much mature deliberation on those facts. Especially should we be well acquainted with

the obstacles which exist in heathen nations, and with the grand principles of missionary or evangelical action which God has written in his Bible, or manifested by the course of his providence in the past history of his church. Both in Ceylon and in the district of Madura, in southern Hindoostan, I had, through years, a good opportunity of learning the nature of the difficulties opposed to Christianity. Whilst actually contending with those difficulties, no question pressed on my mind with more of interest than this, What do the Bible and the experience of the church show to be the best mode of overcoming such obstacles? In this, and the folllowing chapters, an attempt is made to exhibit the substance of my observations and investigations on these points.

What are the difficulties which oppose the progress of Christianity amongst the people of Ceylon and Hindoostan? In answering this, I will state what I have seen in India, though much that I say will be applicable to other parts of eastern and southern Asia.

A chief difficulty in preaching the gospel in India arises from the limited access which the missionary has to the people. When we think of countries where tens of millions live, it seems as if the difficulty would be to select from this multitude those who might best be instructed; on making trial you would find, that amongst these millions it is often hard to get a fair hearing from any. You may go along the

roads, and through the villages, and speak to hundreds who gather around. They come to stare, because you are a white man, dressed differently from themselves. When curiosity is satisfied they depart. Scarcely a word that you utter will, in many cases, be heard. If they attend sufficiently to find that you are talking about religion, they sometimes show their interest by asking such questions as, What is the colour of sin? or, what is the size of the soul? or else they make absurd objections. If you answer these objections, they seldom permit you to get half way through the reply, but break in with rude vociferation or coarse vulgarity and blasphemy. The more vulgar and insolent, the more will the crowd around encourage them by laughter. A man perfectly master of his temper may sometimes get a hearing; but I have seen missionaries completely borne down by the noise and absurdity. Once, at a meeting held in a school bungalow in Ceylon, I saw one of the most experienced missionaries completely foiled and the meeting broken up by one, who contended, that Christianity could not be true unless all Christians rose from the grave on the third day, as Jesus Christ had done. Absurd as this thought was, it seized on the minds of the audience. Reason was thrown away on them; they interrupted and contradicted all that could be said in reply. I mention this instance as a specimen of many cases equally, or more gross. The mis-

sionary with whom I was in company was an eloquent and highly experienced man, but he was completely silenced by one whose intellect was scarcely above that of an idiot, but who had the sympathies of the brutish audience in his favour. In some places, and at some times, the case is different, and a hearing may be obtained, but generally it is only for a short while that people come to religious meetings if they are restrained from making objections. Individuals come for a few times and then stay away for months or years.

Those who have tried the experiment of street or field preaching to heathen audiences, have frequently felt that it was more likely to do good if they took men singly in their own houses and instructed them in private. Here also great difficulties arise. National custom, in most parts of India, refuses to strangers the privilege of entering the houses of the people. Visitors must talk with them in their verandahs, or in their gate-ways, or in a sort of open outward room, designed for this purpose alone. Thus to visit a man is almost as public as to preach in the streets. Many will be displeased if you go too often. Besides, how many can a man visit in a day in those hot regions? Not more than three or four hours of each day are cool enough to be spent by missionaries of ordinary constitutions in the open air. On some cloudy days they might be abroad for a longer time than this, but, on the

other hand, there are many days of violent rain, or of such prostrating heat, that little or nothing can be done. Sometimes the violent rains lay much of the country under water. I have seen such deluges as gave the appearance of a lake to tracts which extended for miles. The higher ground on which the villages, and many of the trees stood, rose like islands from the water. Even when there are not such floods as these, strong torrents run through channels, which intersect the roads in all directions and prevent travelling. Deducting such days, and also days of sickness or of considerable weakness, which every foreigner may expect in a torrid climate, and further taking into view the days consumed by attending to others who are ill, or by the necessary business meetings of the mission; also, those when the natives are engaged in unusual labour in the fields, we shall find, that under the most favourable circumstances, not more than three weeks in a month can, on an average, be relied on by the most active and vigorous missionary for getting abroad. Very few men will find, that in actual practice, they will be able to spend so much time in visiting from house to house, in an Indian climate, as will average three houses a day for three weeks in a month. Many have attempted to do more than this, and premature death before much, or perhaps any good was effected, or else entire prostration of health and strength, has often

been the rapid result. Allowing, then, three hours a day for such labour, how many could a missionary converse with in a week? Little good could be expected if a man was not seen at least once a week, or if less than twenty minutes or half an hour was allotted to each interview. Including the time required to go from one to another, half an hour would be little enough for each house. At this rate we may visit six houses in a day, or forty-two in a week. Women in India will seldom listen to religious conversation as a thing in which they have a real interest. Taking one house with another you will often find but one person in each with whom you can talk if the houses are isolated. If they are not, as has been said, this mode of instruction has the same disadvantages as field or bazaar preaching. Unless you find men alone your words will not, probably, be felt by them so as to produce an effect. Forty or fifty individuals are, therefore, all that a missionary could talk with in a week, and to each of these he must devote less than half an hour. One million of missionaries would, at this rate, scarcely suffice for Hindoostan and China. Even with a million of active, healthy, devoted men, fluently speaking the languages of those countries, they would not be so well supplied as America now is with her Bible-classes, Sunday-schools, and her myriads of Christian parents exerting a powerful influence over their children. We

may estimate the moral medicine which the continent of Asia requires as equal to the power of at least two millions well-educated, pious, and strong-bodied men. Nothing less than this would obviate the single obstacle arising from the difficulty of access to the people. From the power required to contend successfully with the obstacle, we may estimate its magnitude.

Before speaking of other difficulties, the reader should be reminded that this statement applies only to missionaries who are destitute of schools and well-trained native catechists. By means of these a missionary may very much increase his own moral power. This view relieves the difficulty of evangelizing the world if a proper system of operations is carried on. Of this more hereafter. Other formidable obstacles remain to be mentioned.

One of the chief of these is the malignant and systematic opposition of those who are interested to prevent the spread of Christianity. It were difficult to instruct the immense multitudes of Asia—so ignorant, so inattentive, so careless about future things—even though no opposition was made. But heathenism is defended by many rich and influential men, who fear the loss of their high standing in society should Christianity prevail. They borrow weapons from the missionaries. In Calcutta, Madras, and other cities, they publish newspapers and circulate tracts, the object of which

is, to blaspheme the Bible and vindicate idolatry. Idolatry has its preachers, its tract societies, and its colleges, as well as Christianity. Some idea of the zeal with which Christianity is thus opposed may be had from the following translation of a prospectus of a Hindoo society in Madras, taken from the Madras Athenæum of November 12th, 1842:—

"These infidels, who worship an impostor that rode on an ass, who suffered death on the cross and was buried, have come to India and have established missions of different names, such as the American, the Baptist, the London, the Wesleyan, and the Church Missions. Thinking to teach the low caste people with the high caste indiscriminately, they have opened schools in almost all towns, and tempt and compel children of high caste to attend the schools, and thus corrupt their young minds with all sorts of insinuations. The vulgar, beast-like, padres (missionaries) thus have jumped near our field with their uplifted horns, (tracts,) such as the imperfect "Blind Way," and insults against the three gods Brahma, Vishnoo and Siva, and are ruining our plants, the children. Thus, within the last forty years the padres seized and teased seven hundred thousand souls of our community, plunged them into the illegal pit of their religion, and disfigured their faces, (i. e. by not allowing the mark of idolatry on the forehead.) Securing them thus in desert of blameful Protestantism, they turn

on us with all their insinuations to deceive us and our children. To encounter their attempts in this, *as well as to oblige them to run back to their own country without a remnant to be seen here*, (the italic emphasis is not in the native document,) we took up our mighty bow of discussion, and shooting at them with arrows (tracts) of different kinds, such as "A Check to the Christian Religion," "A Disgust to the Christian Religion," "A Sun to Dispel the Darkness of Christianity," and "Discussions." To accomplish this more fully, we have opened a room in Salay street at Pethniaken Pettah, called the room for preaching the Sithanthams, or Shastra, of the Hindoo religion. In this room two hundred young men shall be taught in Tamul grammar, shastras attached to the Siva and Vishnoo sects, objections to the Christian religion, &c. The preaching shall take place on every Friday."

Amongst remote country villages I have seen men stand with delight around one who entertained them with ludicrous imitations of the mode in which Christians pray. He also made a cross of two small pieces of wood, and excited much laughter by showing how the Saviour died. Nor does their opposition stop short in ridicule. Some have been assassinated, others violently beaten, because they showed a leaning towards Christianity. False accusations before a judge have been brought to ruin others, and have been sustained by the perjury

of just so many witnesses as were necessary. Native collectors of taxes have been instigated to despoil of their goods those who embraced Christianity, and, when resisted, have been sustained by the influence of the rich and powerful in the native community. In these, and innumerable other modes, is the progress of the gospel vigorously opposed, especially in continental Hindoostan.

Experience has shown, that Christian schools of the higher order have a direct tendency to overpower this tremendous obstacle. Contrasts are drawn by the people between those who are devoted to a form of doing good, which they can understand, and those who greedily gain all they can and selfishly enjoy it. European, or American energy, when animated by religious motives, can maintain in India schools of a character far beyond what even Europeans can sustain if they act only from secular influences; and mission-schools are a measureless distance above all that the unassisted Brahmins can maintain. This is felt by most of the people. Even the enemies of Christianity are thus forced either to send their children to Christian schools or else suffer others to go far before them. In general their enmity, or rather the exhibition of it, is suspended whilst we have their children under our care. Considerable good feeling is often the result of the kind intercourse held through years with the missionaries by those who at first were violent opposers.

Self-interest is pacified by the thought, that we are giving to their children an education which, added to their high birth and wealth, will enable them to preserve their standing, even if some Christian influence should act on the country. With the children themselves, the effects are still greater. Conversion, sometimes; friendship and confidence towards ourselves, frequently, are the results with them. Conscience is half, or more than half, awakened, and the young man dares not take part in the blasphemies of his father. Another result is, that a schism is made in the higher ranks. Those whom we educate often feel their superiority, and assert it so as to initiate the others. Divisions thus take place, and the educated sometimes learn to dislike their former faith even more than they do Christianity.

Another very great difficulty in the progress of the truth arises from the literature of these nations. Scarcely can words express adequately its power. The East Indian nations have countless volumes of philosophy and poetry. Much of their philosophy is equal to that of Plato or Aristotle, and some of their poetry vies with that of Homer or Eschylus. As mere matter of tase, I would rather read the Ramayanum than the poems of Ariosto. Even in modern Europe and America, the names of Socrates, Plato, and Aristotle, are held in great respect. We may then imagine how the Hin-

doos regard their own sages, who were not in the least inferior to those of either Greece or Egypt. China, too, has its venerable literature, and so have other nations. Tell a Hindoo of the advancement of Christian nations in arts and sciences. What is all that to him? Can he not glory in a national literature at once fascinating and profound? Tell him of steamers and railroads. He admits that Europeans and Americans are expert mechanics, but what is that to the proud philosophy, the ancient literature, which existed through ages when Europe was inhabited by barbarians? He despises you in his heart when you compare a steam-engine with the works on moral science which he has studied. If you tell of the advancement of western nations in commerce, agriculture, and manufactures, and challenge his respect on these grounds, it is as though you should tell an enthusiastic lover of poetry that the inventor of the power-loom, or the cotton gin, was a genius superior to Shakspeare. You do not mend the matter by speaking of European literature. It is too exact, too true, too little extravagant for his taste. On all important points the thorough-bred Hindoo regards Europeans as far below himself. The unexaggerated tone of the Bible subjects it also to the same inferior estimation as the rest of Christian books.

Leaving the philosophy, and looking at the mythological poems of East Indian nations, we

see another obstacle to their conversion. Popular religion comes to the Hindoos in a form as romantic, gorgeous, and thoroughly adapted to their tastes, as the Waverley novels or the poetry of Byron and Shakspeare are to multitudes in our own country. I have found the fascination of Hindoo poems so strong, that my wonder is that they have not a greater influence over the natives than is the case. Their religious teachers beguile them with stories of gods incarnate amidst scenes of worldly grandeur and voluptuousness, or they describe solitary devotees performing penance amidst mountain deserts, and then, with a deep-coloured fancy, they adorn the various doctrines of their faith with sublime and wildly romantic flights of imagination. To this alluring sytem we have nothing to oppose but the sober, and to them, tasteless realities of truth. Extravagant, and even grotesque, as some parts of the Hindoo Puranas undoubtedly are, they exhibit much literary power. They were written by men of genius, in early ages of the world, when romance ruled the human mind.

So long as the Hindoos continue ignorant, their mysterious philosophy and alluring poetry will be to the Prince of Darkness as a strong citadel. The "strong man armed" keeps himself in peace in this fortress, but if true learning can be introduced, this very literature may be made the most powerful instrument for destroying the idolatry which it

now so well protects. The Puranas are filled with outrageous errors in astronomy, history and geography. Could geography be correctly taught to the Hindoos, this alone would be as fatal to their idolatry as it would be to Christianity to prove that there never was such a country as Judea, or such a city as Jerusalem, or that Moses lived after Paul and Peter. Accurate geographical, astronomical and historical knowledge in Hindoostan would, like an earthquake, swallow up the very ground on which its religion stands. Scientific and historical knowledge tend directly to disabuse the minds of the superstitious Hindoos. This mode of acting despoils Hindooism of a formidable defence, and converts it into a tremendous instrument for its destruction.

Similar to the effect produced on the Hindoos, by their literature, is that arising from the barbaric pageantry of their religious worship. Stupendous temples are ornamented with the utmost profusion of towers, images, columns, long colonnades, magnificent reservoirs for water, and deep recesses, where the golden idols are enshrined. At night, ten thousand lamps illuminate these enormous buildings. Gateways of burnished brass, or of polished stones, sparkle in the light of these lamps at the further end of long avenues. Music, well suited to Hindoo taste, continually rises on the air, like the martial music of an oriental army. Religious processions are often

connected with exhibitions of fire-works, some of which are brilliant. In these processions the jewels of the idol are exposed to view. Rubies, sapphires, emeralds, gems of all hues, with silver and gold, flashing in the light of the sun, or of midnight torches, are displayed to the gaze of the multitude. As a substitute for this visible splendour we offer a religion of self-denial, which hides its glories in the eternal world. The weapons of the Brahmin are the allurements of sense. Ours refer to things which no eye has seen, nor ear heard, and which the unregenerated soul of man never imagined. Powerful and fatal has hitherto been the enchantment which enslaves the minds of these idolaters.

Other obstacles to the spread of Christianity exist in the East Indian nations; but what has been said will give an idea of the difficulties of this task. We may, in passing, remember the moral, social and domestic condition of these nations, which has arisen, partly from their idolatry, and partly from political causes. India was governed for ages by ruthless despots. Almost all of the Hindoo rajahs and Mohammedan princes were capricious and bloody tyrants. Their chains have entered the very souls of the people. Political degradation has made the Hindoos and other Eastern Asiatics a race of consummate liars and hypocrites. In a more savage state of society these effects of tyranny might have been less

strongly marked. Where wealth, luxury and the artificial grades of society are little known, there is, comparatively, little temptation to fawn and crawl before superiors, or to lie and cheat for gain. In India there has been just enough civilization to encourage deceit, avarice, pride and slavish debasement. A sense of personal honour and dignity exists just strong enough to excite insolent pride or ludicrous vanity, but not to restrain any form of meanness.

CHAPTER VI.

Mode of Overcoming the Chief Obstacles to the Conversion of the Heathens of Hindoostan.

HAVING thus looked at the obstacles opposed to Christianity in India and similar nations, we proceed to inquire what principles of action, taught in the Bible and by the experience of the church, are applicable to such a state of things; and we may first look at the example of the apostles.

Many Christians have misunderstood the causes of apostolic success, and have erred respecting modern missionary operations. Stress has been laid on what Paul says to the Corinthians as to the simplicity with which he preached the gospel, without mixture of worldly philosophy. It has been inferred from this, that the apostles were greatly successful because they resorted to no other means than preaching the gospel, and, with faith, trusting in the Lord to give his blessing. From this it has been further concluded that modern missionaries have only to preach and pray in faith; and that schools and human science are instruments foreign to their work. After exa-

mination of this subject it has seemed to me that the Bible not only does not contain such an idea, but that it does not even permit it. The success of Paul, and other apostles, was greatly owing to their miraculous power. So he expressly informs us in the very passage to which reference has been made. "My speech and my preaching was not with enticing words of man's wisdom, *but in demonstration of the Spirit and of power.*" In other words: My speech and my wisdom were not in that artificial style which fascinates you Corinthians, but with the exhibition of the miraculous power and knowledge given by the Spirit of God. Paul only disavows that he sustains the gospel by means of scholastic rhetoric, or of that miserable philosophy which Origen, Ammonius Sacca, and others, so soon introduced to corrupt Christianity. It is just as if a modern missionary in Hindoostan should assert that he does not conform to the doctrines of the Hindoo sages in order to make the gospel more acceptable to them. Paul says expressly, however, that he did rely on the demonstration, or exhibition, of the "*power*" which he had received. This is, beyond doubt, his miraculous power. Equally, or still more, explicit is the fifteenth chapter of the Epistle to the Romans. In this we are told, that the Gentiles became obedient to the faith "*through mighty signs and wonders, by the power of the Spirit of God,* so that from Jerusalem and

round about to Illyricum, I have fully preached the gospel of Christ." The entire history of the Acts of the Apostles agrees with this. How often do we allude to the day of Pentecost, as a day of great spiritual triumph. But was there nothing more than that Peter preached a sermon, and, as a consequence, three thousand men were converted? The Bible tells us, that a stupendous miracle was first wrought, and then Peter preached and was successful. So when he and John healed the lame man at the gate of the temple, and preached to the multitude, hundreds, perhaps thousands, were then converted, but not till they were first convinced, *by miracle*, that the apostles were sent by God. These two sermons were the most successful on record, and the text of each was a miracle wrought in the sight of the congregation. The conversion of the governor of Cyprus was in connection with Paul's striking the opposing sorcerer with blindness. If any one doubts that the wonderful success of the apostles was very much owing to their miraculous powers, let him read the book of the Acts and the apostolic epistles, in reference to this point. Doubt will, probably, cease after such an examination.

Besides the fact, that the apostles worked miracles, was another, of, perhaps, equal importance. They found large bodies of people, in many places, who received the Jewish prophetic books as true. Some were, probably,

pious, as Jews, before they met with the apostles. At Berea the people searched the Scriptures daily, to ascertain the truth of Christianity, before they were converted by Paul. Those who were converted on the day of Pentecost, are called "devout men," before they heard Peter preach. Paul and his associates do not seem to have had much success except where they found candid, friendly congregations.

Experience and reason show that Christian education has a powerful effect in changing a heathen people from violent opposition so that they shall be friendly and candid. Instead of utter carelessness they are, by this means, led to inquire, as the Bereans did, into the truth of the religion of Jesus Christ. Thus the effects of education are similar to those produced by the apostolic miracles, as may be seen from the following comparison of the mode in which they both act on the human mind.

Neither miracles nor scientific education can change the hearts of men. Each of them tends to break down the barriers which fence out the truth, and thus to prepare the way for that reception of truth which, by God's blessing, can convert the soul. To blow up the walls of a fortress will not, of itself, secure the surrender of the place; but it removes obstacles which prevent assailants from coming sword in hand to take it. No part of the Bi-

ble teaches that God gives saving grace to men whilst blinded by education and prejudice. Directly the reverse is stated. God says, with great solemnity, that he will not convert and heal those who obstinately continue having their eyes closed, so that they will not see; having their ears heavy, so that they will not hear; and whose hearts are hardened, so that they neither will nor can understand. Prejudice and error must be removed before God gives regenerating grace. The question is not as to what God can do, but as to what he probably will do. Our blessed Saviour and his apostles were very far from resting satisfied with the mere preaching of the gospel. They healed the sick and fed the hungry. These are as much secular acts as superintending a mission school. It is true, the apostles did their secular work miraculously, and modern missionaries do theirs in the natural way. The secular work, by which the apostles prepared their hearers for the truth, needed to be done rapidly if done at all. Ferocious enemies would have quenched early Christianity in the blood of its disciples had its teachers not done by miracle that preliminary work which ordinarily is the most laborious. We have not the same powers, nor do we need them. Schools, where religion and science are taught together, especially those of a high grade, are very efficacious to conciliate the prejudiced, awaken the careless, subdue the obstinate and convince

the skeptical. They are thus excellent substitutes for miraculous power. But to teach history and geography is a very secular employment for an evangelist. Not more so, however, than to heal the sick was for an apostle. It were hard to say why the instructing a Chinese or Hindoo youth is more a secular work than curing a fever or feeding five thousand men with loaves and fishes. Education is a more laborious and expensive process than the performing of miracles, and for this very reason, amongst others, the Lord seems to have selected it in modern times. He thus tries and improves the faith, the patience and liberality of his church.

When the world is converted, every thing that takes place will occur because there was a reason why it should be. In not a single instance will He who created the mind violate the rules given to it by himself. Countries, where there is no learned, well-organized priesthood of a false religion, but where all external things favour the introduction of truth, are those where Christianity will make rapid progress, because, in such countries it can spread rapidly, without violating the nature and powers of the mind. When an utter barbarian and a highly educated man come into close intercourse, the barbarous mind cannot choose but feel the superiority of the other. Hence, when missionaries go to the islands of the Pacific, they are, in general, rapidly suc-

cessful. On the other hand, when a man has been deeply educated in a system of plausible error, he will not readily feel the superiority of another who has been equally educated in truth. Miracles, or schools, seem necessary to meet this latter case. For a modern evangelist to relinquish the power of religious education and the printing press, and rely only on the power of truth, were as unreasonable as for Paul or John to have abstained from miracles, that they might rely on the power of truth alone. God gave them that power; he gives to us another; and neither we nor they are at liberty to neglect, or reject, his good gifts.

Education is a legitimate instrument for the conversion of heathens only in connection with vigorous efforts in the way of public preaching. Not only are the children to be preached to, whilst in the schools, but they are to be followed through life. In their own houses, after they have become heads of families, they are to be visited, and urged to read the Scriptures, and other Christian books. The school bungalow should be the village church. Congregations may be collected there, and tracts and Bibles distributed, better than at most other places. The school system, when judiciously managed, is a powerful means to the missionary abroad, as a preacher, and open his way, in the best manner, to the very heart of the community. When on a visit to

Mr. Poor, at Madura, in 1841, he took me to see his school-children, and remarked, "I need to have thirty schools, *because I have the privilege of being entirely devoted to the work of preaching to the mass of the people.*" I have seen the same idea in a communication sent by him to America, but it is so forcible and true as to merit repetition.

We have seen that one of the chief difficulties in the way of a missionary to Hindoostan consists in his not being able to command a regular and attentive congregation, before whom he can bring the truths of Christianity with sufficient frequency. It may be well to see how this difficulty is overcome by means of schools. Not only would thirty schools give to a missionary a thousand or fifteen hundred children, upon whose minds he might act, from day to day, but they would also give him a thousand or fifteen hundred adults—in some cases, as many as four or five thousand adults —over whom he may personally, and, by means of native assistants, exercise a considerable degree of regular religious influence.

Our common schools are generally taught in a sort of shed, supported by posts, and covered with palmyra leaves. These "school bungalows" are the places where we chiefly carry on the operations designed to affect the mass of the adult community. We go to them at night. It is the regular duty of the schoolmaster to go round to the fathers, brothers,

mothers and other relatives of our scholars, and invite, or press them to come to the meeting. The school bungalows are lighted up by lanterns. Sometimes torches are fastened to the posts which support the leafy roof. The upper part of these torches are composed of cocoa-nut shells, filled with oil, and having a ball of cotton rags burning like a large wick. Occasionally the school-master brings from his own house a large, oriental-looking brass lamp, with four or six small wicks. The strong light illuminates the humble shed, and shines beyond it on the plantains and cocoa-nut trees, which wave in the night breezes all around. The elder children belonging to the school, assemble first. They sit in regular rows, directly in front of the place where the missionary stands. Ten or twenty adults are seated behind, and, at intervals of a few minutes, others come—sometimes one by one—sometimes five or ten together. They are the fathers, or other near relations, of the scholars, or, in many instances, those who in former days were scholars themselves, and who have grown up and become heads of families. The last are the most intelligent, most candid, and best behaved hearers we can find. As the people slowly assemble we examine the children on their Christian lessons. An intelligent boy is called on to rise and repeat the ten commandments, or to narrate some story from the Bible; or else, half-a-dozen are questioned

on the catechism. About eight o'clock in the evening, or a little earlier, the audience has assembled. From thirty to a hundred adults generally attend regular services of prayer; reading the Scriptures and preaching then follow. In this way, and in this way only, can we bring masses of the adult population under regular instruction.

A well-regulated school system answers another great end, and will, eventually, remove another great difficulty in the way of the conversion of the heathens. Allusion has been made to the immense multitude of teachers, needed for the hundreds of millions of people in Asia, Africa, and other regions. By means of schools these may be raised up from amongst the people themselves. Schools give the missionary a congregation for himself, whilst they call into existence a large body of assistants, and, ultimately, will create a native ministry of far greater value than foreigners can ever be. Missionaries are, at the best, strange plants in an uncongenial soil. If the sun shines on them by day, or the damp winds blow on them by night, they droop and wither away. In order to live at all they must avoid exposure, and this is a great impediment to their work. Worse than this, is their isolation amongst the people. A great gulf is between them and their auditors. Never, or very rarely, is a missionary received by the heathens with *sympathy*, as if one of themselves. Much of

his time is expended in acquiring the language of the people. After all his efforts he will generally speak it as a foreigner. Under these circumstances the sooner an efficient native agency can be trained, the better. Thorough education is necessary for such agents. If a minister in London, or New York, needs learning, one in Madras, or Calcutta, has, at least, the same need.

But we must not hope too much, nor demand too much, from a native agency, in its commencement. There is no spiritual alchemy by which an idolater can at once be transmuted into an apostle. Even conversion does not eradicate the evils which impede their usefulness. Some of the worst of these evils are overcome by slow degrees. Many sincere Christians receive light very slowly. A higher amount of labour will, probably, be required to train converts to usefulness than is necessary for their conversion itself. Some, but not many, exceptions to these remarks may be found. In the hands of a judicious and active missionary, native agents may be of immense value. Left to themselves, without constant superintendence and instruction, most of them will be useless, and some injurious, to the cause of Christianity. Native agents will not be fit to sustain, by themselves, missionary operations in Hindoostan, until several generations have been trained, each better than the preceding; nor, probably, until the labours of foreign-

ers have collected a body of native Christians, who may watch and encourage their teachers far better than missionaries can.

The principles of apostolic action, before adverted to, coincide with the experience of modern missionaries, and vindicate the use of other means than preaching for the conversion of the heathen. We learn the same lesson from the second great era in the history of the church—that of her reformation. This event was very much aided by the educational light which had been diffused through several preceding centuries. Had Martin Luther appeared in the time of the first crusade, would he have been the reformer of nations? He would have been fastened to the stake before his accents had died from the ears of his first congregation. A mighty preparatory reformation was effected before he made his appearance. Commerce; schools; some sort of genuine science and literature; the establishment of printing-presses; the efforts of premature "witnesses for the truth," such as Wicklif, Savanarola, John Huss, Jerome of Prague, had prepared men for the introduction of Scriptural Christianity. What would have been beyond the limits of moral possibility in the days of Gregory the Seventh, was rapidly accomplished in those of the tenth Leo. If a few hundred men, precisely such as modern missionaries, had, in the tenth century, established in Europe a system of schools and other operations, exactly

similar to those now established in Ceylon and Hindoostan, and had they been continually succeeded by other men, engaged in the same work, Luther would have lived two or three hundred years too late. The religious schools, tracts, Scriptures, and preaching of his predecessors, would have completed the reformation long before he was born. If Luther was, in point of fact, so much aided by effects previously produced by monkish schools and ecclesiastical universities, by Saracenic light from Spain and the Euphrates, by the indirect influence of merchants and the free-trading cities, and by the doctrines of previous, though unsuccessful reformers, how much more may we hope from the systematic and direct energy of modern missionary schools.

How long these preparatory efforts must continue before final success is gained, must be determined by the circumstances of each nation, considered by itself. From the first some good fruits may be expected every where; but, taking into view the stupendous obstacles presented by some false religions, it were unreasonable to expect their subversion within a thousand years, unless there is a large increase of the means of assailing them. Twenty or forty years might be sufficient for Hindoostan, if the churches in England and America did the utmost that they could for her; and each of those years might be marked by distinguished local revivals of religion until

the time came for the complete national reception of Christianity.

The conversion of the world is an arduous work. So arduous, that only the power of God can accomplish it. But we have no reason to suppose that God will exert his power until we do our part in faith and patience. "Ye have need of patience, that, AFTER YE HAVE DONE THE WILL OF GOD, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Suppose that a voice from heaven should command the church of Christ in this land to dig down those enormous ranges of mountains which divide our Atlantic states from the central region of the Union; to fill up the valleys between their precipices, and make the whole an unbroken plain. If the church was disposed to obey this command, she would need to cultivate both faith and patience. Fancy a band of men entering on such a work without adequately understanding its extent, and with spirits disposed to become impatient. On the map the mountains seem small. Judging from pictures and the plans of engineers, the work does not appear to them to be very great. But when they strike their pickaxes on the solid granite of the Alleghanies, they might expect their iron implements to shiver before the rocks would yield. When, at a great expense of time and strength, one large fragment was broken off; when they looked over the stupendous remain-

ing precipices; or, from a lofty peak, saw the long mountain ranges fading in the distant sky; when they remembered that other cliffs, vast and solid as those they saw, were far beyond the reach of light, we should scarcely be surprised if some, in their impatient despair, resolved to lay aside their tools and wait till an earthquake should do the work instead of themselves. The church of Christ *has* received a command exactly similar to this—substituting spiritual for material things. She has been directed to break down the mountains of sin and misery which defy heaven and and overshadow the world. The gulfs of human ignorance must be filled up; valleys must be exalted; mountains and hills brought low, until a highway for our God be made straight in the desert. Without intelligent and patient faith the church cannot perform her duty, or receive the blessing of her Divine Head.

With all of its new-born activity, the church is still deficient in that enduring patience which arises from enlightened faith. Of mere impulse; of restless desire to work; of romantic fancy; of a tendency to be excited by interesting stories, or by great visible success, there is not much deficiency. But many are impatient to see the end before the work has fully commenced. Efforts are made, and money given under the influence of animal excitement. Pathetic narratives impel to action. But when the dark and cloudy day over-

spreads the sky; when long-continued and expensive efforts seem ineffectual, then some appear to repent of having spent time and money on a work so hopeless as that of labouring together with God for the salvation of the world. Money and time seem thrown away when given to God with nothing in return but his promise, that in due time they shall produce fruit. With this spirit we may labour for ever and scarcely advance beyond where we now are. The distinguishing characteristic of that faith which leads to victory, is an inflexible continuance in well-doing; and this, whether we float on a tide of success, or whether we battle with storms and head-winds, with difficulties on every hand.

Individuals there are, who, in substance, have this necessary spirit. Some act from fixed principle, and differ entirely from those who give so much, and do so much, and hope to enjoy the remainder in quiet. Some feel that Christ has created and redeemed them, and that, soul and body, they are bought with a price. They inquire mainly as to duty, and not as to visible results. Acting from principle, they are not easily discouraged. Such men give money or labour for charitable or religious purposes, not to buy heaven for themselves or others, but to sustain the great system of means by which the Almighty carries on his plans in this world. Their intentions are right, their execution of those designs is

vigorous, and results are left with God. However such a man is baffled or disappointed, he again and again attempts what his judgment and his Bible tell him is duty. He resists that concealed pride which, pretending a desire for eminent usefulness, is satisfied only with *that* mode of doing good which obtains human applause, or gratifies human indolence. Were all Christians such as this, twenty years would probably not elapse before the red-cross banner of the Redeemer would float in glory over half the earth, and, in less than fifty years, nothing be known of superstition but the name and the ruined altars.

If it is asked, how far the work preparatory to conversion has been carried in Ceylon and other parts of India? it may be replied, that considerable progress has been made, but it is impossible to say how much. Perhaps more than any one imagines. The few gleams on the sky are not to be mistaken for the dawn, but they show that the day of the Lord approaches. When it comes we may hope that its increase will be rapid. Twilight is of brief continuance in Hindoostan. It soon yields to the sun which pours its light over the fields and gardens, through the leafy avenues of the banians and along the palms and flowering trees, gilding the rough, brown bark, and diffusing gladness every where. So we may trust, that the blackness of moral night will be

dispelled when the day-spring from on high comes with its excessive brightness.

Having seen the difficulties which arise from the circumstances of heathen nations to prevent their conversion, and the mode of overcoming those difficulties, it will be appropriate to remember, that by far the greatest obstacle arises from the deficiencies of Christians themselves. The coldness, impatience, unbelief and unholiness of Christians, impede the progress of the gospel far more than burning suns, insalubrious climates, or the strength of well-defended systems of paganism. Worldly-mindedness, indolence, sectarian contention, whether amongst churches, or the missionaries whom they send forth, will always be found fatal to success.

> "Have we not tracked the felon home, and found
> His birth-place, and his dam?"

When the churches ask why more has not been done by their missionaries? it will be fair to ask, in return, Have *you* prayed for them with the faith which God requires? Have you believed the promises, and pleaded them before the Lord, with the earnestness and perseverance appropriate to the great object for which you prayed? Have you given money to this and other religious purposes to the extent of your ability? Has your influence been exercised over your sons, brothers, friends, acquaintances, such as are fit, to induce them

to embark personally in the work? Have you solemnly inquired whether you ought not to go yourself; and has your decision of that question been an honest one? If this inquiry was neglected until circumstances disabled you from the work, have you repented of this neglect; are you habitually humbled on account of it when your mind dwells on the condition of the heathen world? If these questions are all satisfactorily answered, still it is to be asked, Have you subdued sectarianism and religious jealousy, so that the success of *your* missionary, *your* denomination, *your* peculiar views of truth would not be a matter of unholy rejoicing over your less successful brother? If here, also, you stand the trial, you are entitled to an answer to the question, why so little has hitherto been done towards converting the world? It is, because so few professed disciples of Christ have your holy and devoted spirit.

CHAPTER VII.

Journey from Jaffna to Madura—Description and History of Madura.

After residing in Jaffna for nearly a year, I removed with my family to join Mr. and Mrs. Todd at Madura, in southern Hindoostan. After thirteen months of residence in Madura, it was thought expedient that we should occupy Ramnad, an ancient city, the seat of a petty prince, situated about eighty miles in a south-easterly course from Madura. Before we left Madura the health of Mrs. E. had begun to sink under the intense heat of continental India. A few months spent at Ramnad were so injurious to her, that in July, 1836, we were obliged to return to Jaffna, which we found comparatively salubrious. In the year 1841, we again went to Madura, in hopes that a visit there in the cool season might, from the change of air, have some effect in arresting the progress of her disorder. Although we failed in gaining this end, we found considerable pleasure in marking the progress of improvement through the preceding five years. From Sivagunga to the mountains of Dindigal, I found the field quite open for missionary ac-

tion, and highly interesting operations were in progress. Through the whole of this visit I met with excellent opportunities for doing the work of an evangelist.

When we first went to the Madura district it was almost entirely a moral waste. On the 9th February, 1835, we left Jaffnapatam in a small native vessel, or dhoney, which we had seen nearly a year before at Manaar. She was then being painted. The artists were rubbing the black paint on her sides with their hands. After we got on board of her at Jaffnapatam, we found that the tindal, or master, had, in perfection, the Hindoo *vis inertiæ*, or habit of remaining where he happened to find himself, without any violent desire for locomotion. Talking would have no effect, therefore, I did not talk, but gave him the Gospels, in Tamul. He folded his feet under him, and read for one or two hours with apparent interest. Next morning we sailed. Before reaching the open sea, we passed between two low, sandy islands, covered with bushes. On one of them, at the water's edge, stood an almost naked, savage-looking man; on the other were some huts.

About five in the afternoon we came in sight of Hindoostan. So dispiriting is sea-sickness, that, for an hour after this, I lay still in the dark, narrow cabin, without energy to go on deck and gaze on the far-famed continent, which, for the first time, was within my sight. At last I clambered up the little ladder, and

saw a low coast, though not so very flat as the north of Ceylon. There were many cocoa-nut and other trees. Amongst them I saw, with my glass, a neat-looking village. Before sunrise next morning we were sailing down the coast to Tondy. Except a white cupola, which was part of a temple, on a little eminence, there was nothing worthy of notice on the shore. Before eight o'clock we were off Tondy, and there found a man of Portuguese descent, who had come from Madura to meet us, by Mr. Todd's direction. But for him we should have been at a perfect loss in the midst of the tumultuous crowd on the beach. Johannes, the Portuguese man, took us to a "choultry," or "rest-house;" which corresponds to the caravansaries of western Asia. In the afternoon came on the operation of having my boxes of clothes, books, tracts, &c. taken from the dhoney and packed in ox-carts, or bandies, as they are called there. With all the aid which Johannes could give, it was a terrible piece of business. A cloud of natives hung around. The confusion of tongues, and of every thing else; the necessity of looking at twenty things at once, and of directing twenty coolies, each of whom acted as he saw fit; the exhaustion produced by the miserable sea-voyage, and the heat of the afternoon sun, gave me a tolerably good idea of the mode of doing business with heathens. The little boys stared at me as a monster. It was to them just what it would

be to the boys in some secluded American village were a Brahmin and his family, in their native costume, to arrive unexpectedly. In the course of the day a solemn incident took place. A pilgrim, going to the great temple at Ramisseram, had been taken sick, and was placed on a verandah outside of the choultry. In a short time he died. When I first saw him he was too far gone to understand any thing that I could say.

Next morning we walked through Tondy. It is a town of three or four thousand inhabitants, most of whom seemed to be Mohammedans; the houses were generally of clay, one story high, thatched with leaves; the streets were from eight to fifteen feet wide. In Jaffna the villages are buried in the depth of many and various trees; in Tondy, as in most towns I have seen in Hindoostan, the houses are close together. An old man led us to the Mahommedan mosque; within the outer wall of which was a school. Ten or twelve boys were reading in a large book, with red covers, written in Arabic, or Persic letters; I did not minutely look to see which of the two; but suppose it was the Koran which they were learning to chant, without understanding the meaning of the words.

We left Tondy about five o'clock on the afternoon of the 12th of February, and travelled till after midnight by the light of an almost full moon. For some distance the ground undulated slightly, and was miserably

barren. We reached a village shaded by large trees, at about ten o'clock. Near it was a sheet of water. Some of the houses looked like haystacks, others were common thatched mud cottages. Being doubtful as to the road, which could scarcely be traced on the plain, the driver of our bullocks awakened the sleeping villagers and inquired of them. After midnight we stopped to sleep in a barren plain, with not a house in sight.

The road over which we passed was sandy and scarcely distinguished from the plain around. Many places reminded us of a badly cultivated and extensive farm at home, late in autumn, after every thing, except straggling stalks, has been cleared from the fields. Several small villages, at a distance, resembled the groups of cattle-sheds, corn-houses, haystacks, &c., which may be seen about the barn-yard of an American farm. But there was nothing to correspond to the barn itself, or to the farm house. In some places trees were scattered like an orchard. Near the villages was a little cultivation; the rest of the country was a waste, with a few bushes and half grown palmyra trees, here and there.

About twenty or thirty miles from the sea, the country improves. Between the villages are large tracts, where rice and cotton are cultivated. Approaching Sivagunga, which is about forty miles from the sea, there is a considerable improvement, both in the scenery and

the water. There is some undulation in the ground, and I observed much red soil, resembling that which is so rich near Tillipally, in Ceylon. Before coming to Sivagunga, and beyond it, there is much wilderness, overgrown with bushes and low trees. When, in 1841, we approached this town, along the then unfinished road, constructed by the government, from Madura to Tondy, we found this wilderness much cut away. These cleared places were under cultivation, and brought to mind the newly cleared settlements of my native land—especially in the sea-coast counties of South Carolina and Georgia.

In our journey we came to some solitary trees, out of sight of any village or house, beneath which were ten earthen-ware horses, as large as life, with hideous little men, of stone, or clay, mounted on them. Fragments of others were around. Similar collections of horses and men, under trees, are frequently to be seen, but those I then saw had the advantage of novelty to my mind. I know not how to describe my feelings at the unexpected appearance of this array. It was an unnatural vestige of the idolatrous human mind, in the midst of a wilderness, reminding me of the magic talismans of oriental fiction. I felt as though I had found one of the secret haunts of evil spirits, or of those who dealt with them.

The night before we reached Sivagunga we

passed through part of the wilderness, or jungle, near that town. About nine o'clock in the evening the bullock bandy stopped at a somewhat cleared place, and, getting out, I saw, with surprise, the lofty pyramid of a large temple, rising in the light of the full moon, to the height of one hundred and fifty feet, or more. The entire surface of this pyramid, or pagoda, as it would be popularly termed by Europeans, is fretted with pilasters, cornices and other raised work. A gate-way, thirty feet high, like that of some cathedrals of the middle ages, gave entrance to the interior buildings, which were surrounded by a high stone wall. Close to the larger pyramid was a smaller one, similar in construction. All the great pagodas, or temples, in Southern Hindoostan, which I have seen, or heard described, are of this general construction. A high stone wall surrounds an enclosed space, which is sometimes ten acres in extent. Inside of this wall are the various buildings used for religious worship. These are seldom more than twenty or thirty feet in height, and are of various dimensions, number and magnificence, according to the greatness of the pagoda. One or more pyramids, sometimes six or eight, rise to a height of from forty to two hundred feet. They are of brick, plastered over, and highly ornamented. Most of the temples are on a much smaller scale. In Jaffna the temples are generally quite insignificant, being

only structures of one or two rooms, with a low cupola; though near Jaffnapatam, Tillipally, Nellore and elsewhere, there are some on a large scale, but none to compare with the great pagodas of Hindoostan.

Arriving at this great Kaliar coil, or temple of Kali, and wondering that there should be so great a building in such a jungle, we went to sleep at a bungalow near the base of the greater pyramid. Next morning, before day, we walked, by moon-light, to see a great tank near the temple. Its extent was, perhaps, eight or ten acres, and it was about twelve or fifteen feet in depth. Little water was in it. The sides were built with stone; but the whole seemed to be neglected, and, in some measure, decayed. On two sides, which were exposed to the light of the moon, I counted eighteen large and broad flights of stone steps, descending to the bottom of the tank. On the two other sides there were, probably, as many more.

About sun-rise we proceeded on our journey, for a few miles through the jungle, which repeatedly reminded me of the tracts of young wood-land I had seen at home, with unfenced roads running through them. Before ten o'clock in the morning, we arrived at Sivagunga. As we approached this town, we found the houses grouped like clusters of hay-stacks, or small straw-thatched cottages. Paths led from one group to another, under the shade

of old trees. Further on we found the town more closely and regularly built. We rested for the day, in a miserable bungalow, near the palace of the zemindar, or petty prince, of Sivagunga. This palace consists of four or five houses, two or three stories high, enclosed by a high stone wall. These buildings were plastered; some yellow, some white, but all seemed dingy and carelessly kept. Our bungalow was on the edge of a large tank, fifteen feet deep, the stone walls of which were, in many places, broken down. Soft mud, and muddy water, covered the bottom. Some fine trees shaded part of its borders. In the tank people washed their clothes, others their bodies, and others drank from the same filthy pool. Many varieties of costume, and no costume at all, were visible. An elephant went down a broad flight of stone steps, to drink, and we saw a camel walking slowly, with his keeper, amongst the trees on the further side. A young man was pointed out as a near relation of the zemindar. Except a gold chain about his neck, and a decided air and step of superiority, there was nothing to mark his lineage.

On that evening we proceeded for two or three miles, to a small rest-house, near a tank, full of water. On our way we passed two elephants. As the next day was the Sabbath we remained at this rest-house. On Sunday Mrs. E. was quite ill, but recovered as rapidly as she was attacked. This occupied my at-

tention through most of the Sabbath. About noon I heard a voice near the rest-house, and, looking out, I saw a laden camel, held with a bridle by a man. It stood under a tree, eating the leaves. Another was lying down in the shade. I thought of a picture of Eliezer of Damascus, with Abraham's camels, though, I suppose, the ignorant Hindoo before me was a radically different being, in his moral character, from the trust-worthy steward of Abraham's household.

When we visited Sivagunga, five years afterwards, we found Mr. and Mrs. Cherry at the mission-house, which had been built close by the town, in the interval between our two visits. Instead of finding only a rude, heathenish town, we were received by our warm-hearted associates in the missionary work. When Sunday came, at the period of our second visit, many children, and others, were collected to hear the preaching of the gospel. Before we reached his house, in passing through the town, I was accosted by one or two boys, who were under Mr. Cherry's influence, and whose conversation was entirely different from the unmixed heathenism which marked all that I had seen or heard so few years before. Whilst staying with Mr. Cherry, at Sivagunga, I went with him to a place of idolatrous worship, which females and children, equally with men, would frequent on the feast days of the idols. Images and carved work were ex-

posed to public view. Amongst others were some unutterably and atrociously indecent. What I then saw I may not violate propriety by even obscurely describing; but no lower depths of impurity is left for those whose minds could conceive, or whose hands could form such abominations. Two of my colleagues, in Ceylon, once visited a temple near Panditeripo. As usual, the car on which the idol is placed, to be drawn in procession, stood close by. The figures cut on the car were of such revolting indecency, that one missionary exclaimed to the other, "No human mind could have originated such thoughts as these. Satan, himself, must have made this car." If we may judge the Hindoos by the images in their temples, or by the histories of their gods, they have long since sunk to depths of impurity, beyond which the human mind cannot go. Evil has exhausted itself in defiling even the religion of these nations.

From Sivagunga to Madura the cultivation of the country was manifestly superior to that near the coast. Villages were more numerous. Walls of clay, four or five feet high, separated the fields from each other. The increasing beauty of the country was heightened by a distant view of a girdle of lofty mountains. Various ranges, at greater or less distance, rose with immense precipices and piles of naked rocks. Many people were travelling on

the roads, and all things bore marks of the vicinity of a considerable half-barbarous city.

Madura contained, when I was there, about thirty or forty thousand inhabitants; its circuit is more than three miles. Such a population could not be compressed in such a space if the houses were not small. Most are built of dried clay, one story high. They are covered with straw, leaves or tiles. Some are of plastered brick. A few are good dwellings, compared with ordinary native houses. The chief streets are wide and regular. Madura was guarded by a double wall, with seventy-two towers or bastions, which have embrasures for cannons. It is said to have been built by Trimul Niac, in the seventeenth century. To this monarch are also attributed the more magnificent parts of the great buildings which remain in Madura. Outside of the walls was a dry ditch, sixty or eighty feet wide. It is the policy of the British rulers of Hindoostan to dismantle the fortresses, except a few of the strongest, which they keep well garrisoned. This prevents the natives from having strong holds in case of sudden revolt. Not wishing to wound the prejudices of the people by suddenly destroying these ancient monuments of their former independence, they break down the walls by degrees, under various pretences. When I was at Madura, in 1841, the work of demolition was in progress. Part of the wall was broken down, to make

way for a road to enter the city. Advantage was taken of the ravages produced by cholera, to break down much more by way of ventilating the city more thoroughly.

Around Madura the country is well cultivated. To the distance of a mile, or more, the principal roads, leading to the city, are planted, on both sides, with magnificent trees, chiefly banians. This admirable plan of converting roads into wide shady avenues was begun by native princes, but has been continued by some of the British functionaries. I was told that Mr. Blackburne, the collector of Madura, had caused nearly half a million trees to be planted along the roads, in his district, in the course of a few years. At the distance of a few miles from Madura city are some bare hills; several of them are craggy rocks, rising abruptly from the plain. Further off are lofty mountains. During part of the year the Vigea river rushes with a torrent from the mountain rains. In other months the channel is a bed of sand, with a rivulet in its centre. Scraping the sand away, to the depth of a foot or two, you find good water. During the dry season this river, in fact, flows beneath the sand instead of above it. This prevents evaporation, and supplies the city with better water than is in most of the wells. I have noticed a similar provision for the supply of plants with moisture in India. The heat of the sun speedily hardens the upper crust of the soil,

so that the rays cannot penetrate below this solid surface. Thus the heat itself produces a defence for the earth below from its own power. At a few inches below the burnt surface you find enough moisture to keep plants alive.

The great temple of Meen Aatche is the distinctive feature of Madura. Next to this is the partly-ruined palace of Trimul Niac and his great choultry.

Considering by whom the temple of Meen Aatche was built, it is wonderful and stupendous. To give the details of its plan would be tiresome and inadequate. In general it may be described as a quadrangular structure, about eight hundred feet in length, and six hundred and sixty or seventy in breadth. These dimensions I ascertained by pacing two sides of the outer wall. Four towers, or pyramids, rise, one on each side; they are fifty or sixty feet wide at the base, and from one hundred and fifty to one hundred and eighty feet in height, solidly built of brick, plastered over. The entire exterior of these great piles is covered with images of human and superhuman creatures, wrought in plaster; many of the former as large as, or larger than life. Each pyramid is rough with images of men, women, animals, and nondescript things, standing in bold relief. These towers rise in nine or ten stories. They constitute part of the enclosing wall of the temple. This wall is of

stone, about twenty-five feet high. Within the outer wall are other pyramids, smaller than the four great ones. Majestic gateways, thirty feet high, open through the larger towers, as an entrance to the temple. The more common entrance is along a wide colonnade, occupied as a bazaar. Passing through either of the portals, you find a labyrinth of porticoes, colonnades, open courts, a tank, a small garden, long dark rooms, and deep shrines far beyond these rooms. In these obscure, but solemn recesses, the statues of the goddess and her husband are kept. The entire number of columns is said to be ten thousand. One room alone contains a thousand pillars. I tested the accuracy of this last statement by counting them, and found more than were alleged. These columns are wrought with figures of gods, men and grotesque animals. One is composed of fourteen small shafts, distinct from each other, except where they are united at the base; the work was cut out of a single stone. Several pillars, cut from a single stone, are thirty feet high. It is, I suppose, no exaggeration to say, that the figures of human, brute, and nondescript beings, some of them colossal, are to be computed by hundreds of thousands. Any single part of the temple might easily be made, but the profusion of work makes it wonderful.

Near the temple is a great choultry, built by Trimul Niac. On the whole, this is the most

finished piece of Asiatic architecture that I ever saw. It is a long portico of stone, the roof sustained by several rows of highly-wrought columns. Fourteen columns surround a place which popular tradition says was designed for the king's throne when he administered justice. These fourteen columns are of a hard, black stone, resembling black marble, and are very highly polished.

The temple and worship of Meen Aatche give strong attestation to the idea mentioned in a former chapter, that idolatry had originally a reference to the universal deluge, and that the great female deity of the Brahminical religions was the great mother of mankind, whether Eve or Noah's wife, symbolized by the ark or by something else connected with the flood. Meen Aatche was a daughter of Pandion, who is reputed as the founder of the Pandian kingdom, of which Madura was the capital. Whether Pandion and Meen Aatche were real or fabulous beings, cannot certainly be said in the present state of our knowledge. Probably they were both real and fabulous. Meen Aatche was probably at first a mere human princess, whom the flattery of the Brahmins represented as an incarnation of the great goddess, or wife of Siva, who is worshipped in different forms, as Parvathi, Kali, &c. She is at first a human being, in whom the goddess becomes incarnate, and she is the wife of Siva.

A striking allusion to the diluvian origin of the goddess with whom the princess was identified, is to be found in her name. Meen is the common Tamul word for *fish*. Aatche has been derived, by some, from a word which means *eye;* but it may much better be identified with one of the common words for *mother*. Meen Aatche is, therefore, the fish mother, or the mother who was a fish. Nothing is more certain than that the fish entered largely into the mythologies of Asia, and in such a connection as to lead us with much probability to the ark. Dagon, of the Philistines, was half fish and half man. So is Vishnoo represented in his fish avatar, or incarnation. Those who wish full proof that the fish refers to the ark, and that both fish and ark symbolized the great mother of the deluge, will find it in the works of the learned writers named, in this connection, in a former chapter. We thus find in the name of Meen Aatche a meaning, which naturally turns our thoughts to the ark and the deluge.

When her great annual festival arrives, one of the ceremonies is very striking. About a mile from Madura, to the east, is a magnificent tank, built round with stone. In the centre is an island, on which stands a small pyramidical pagoda. We learn, from the writings of the Brahmins, that each of these temple pyramids is a representation of their sacred mountain Maha Meru. I might, did space admit, pro-

ceed to show a high probability, that the Mount Meru corresponds with both Ararat and the site of the garden of Eden. Waiving this, I shall simply assume, what no one can reasonably doubt, that the pagoda in the great tank refers to a mountain. On the days of the great festival, Meen Aatche, with her husband Siva, float for some time upon a raft on the waters of the tank, and, at last, land in safety at the mountain, or symbolical pagoda, which rises above the waters.

These are but specimens of many facts which may be collected from the ancient and modern mythologies of Europe and Asia, and which intimate that much of idolatry has reference to the deluge and to the family of Noah.

Another point of interest may be observed in the northern pyramid of the great temple. Three of the vast pyramids are of unquestionable Hindoo architecture, and resemble those which are built as memorials of the sacred mountain Meru. The pyramid on the north is entirely different; it is in the style of architecture which anciently existed on the banks of the Euphrates. One square story rises over the other, in the fashion of steps, gradually diminishing towards the top. The summit looks as if the work had been terminated before the entire height had been attained. So obvious is this appearance, that there is a popular story, that before this tower was completed European enemies came and arrested the work.

All the historical evidence I had access to is at variance with this tradition. The tower was left in its present state long before there was any European invasion, and closely resembles the common pictures of the Tower of Babel. These pictures are indeed conjectural in a great degree, but they are founded on what we know of early Chaldee architecture. The unfinished top of the pagoda is certainly not at variance with the idea of this being a memorial of the confusion of Babel, which was the greatest event in the history of idolatry and of the world, after the universal flood.

The old palace of the kings of Madura bears greater marks of architectural skill than even the great temple. Originally it covered several acres. Part of it is entirely ruined, and part still in a state of considerable preservation. Entering through a small door on the northern side, we came to a magnificent room, about one hundred and fifty feet long, sixty wide, and the same in height. The roof is supported by heavy stone pillars with pointed arches, resembling the Gothic. It has been conjectured by some, that this style of building was brought into Hindoostan by Mohammedan emigrants. More probably, what we call Gothic architecture was of Indian origin. In another room is a dome eighty feet high, and sixty in span. Massive pillars, pointed arches, bas-reliefs, and paintings on the ceiling, indicate the wealth and tase of the monarch who

built this residence. This room opened on an inner court-yard, surrounded by columns and verandahs. A narrow stairway of brick ascends to the terraced roof. The domes and cupolas, which rise twenty or thirty feet above the roof, interrupt its uniformity. Galleries, built inside of the domes, connect one part with another. From the terraced roof there is a fine view of the city and adjacent country. Instead of the dust and mean houses seen as you pass through the town below, there seems to be a great grove of trees with houses interspersed. The trees grow in the inner courts, and are not visible, except when you look down from an elevation; they were so numerous as to give a verdant character to the whole city. On the south and east were well-cultivated fields, bounded by thick plantations of cocoa-nut trees, and by the rows of banians, along the high-ways. To the north and west were barren hills and distant ranges of mountains. Beneath my feet were the old palace and thronged city. On the right was the softness of a summer-day scene; fields, groves, and villages. To the left was the savage grandeur of the mountains.

About five miles to the south-east of Madura is a hill, or rather a mass of craggy rocks, called Secunder Mali; that is, Alexander's Mount. It has been said, that the Hindoos believe that Alexander the Great, whom they name Secunder, was buried there. The Mo-

hammedans have such an idea, and the people in the neighbourhood of the mountain have, in a degree, adopted some of the current stories. In point of fact, the Secunder buried on the summit of the hill, was a Mohammedan fakir who, before he took a religious turn, was probably a general in southern Hindoostan. On several occasions I have visited this place. The entire height is about four hundred feet, but there is a gloomy vastness in its naked rocks, which makes its aspect quite impressive. We at first ascended a rugged path, which was continued by stone steps, built by the superstition of former days, to assist devotees in their progress to the sacred summit. Half way up we came to a little plain, where a few trees grow in the scanty earth. Beneath them is a grave ten feet long, constructed in the Mohammedan style, before which two men were reciting prayers. As they drew near, reverently to take some earth from the grave, we asked who was buried there? One said it was a man seventy feet long. When it was replied, that the grave was too short for such a giant, he said that he was only forty feet long. Mrs. E. persisted in showing that even a man forty feet high could not lie in a grave of ten feet. Finally he said that he knew nothing about it. We left him and pursued the steep ascent, chiefly by means of steps cut in the rock. Soon we gained the top, where is a small mosque. A fragrant mimosa, in flower, and

one or two other trees, grew near it. Lemon-grass was profusely scattered amongst the rocks. At the door of the mosque sat a fierce-looking Mohammedan, with a long black beard, and a green cloth about his waist. Near him was an unsheathed, crooked dagger. Close by were some miserable-looking wretches. The black-bearded man was a physician, held in great reputation by some of the people. Most of the others were sick persons, who had brought the little money which they possessed, and had clambered up the hill to be cured. We saw a specimen of his practice. He sternly called a young woman; when she came near he struck her violently with a rattan over the breast and head. Then he fixed his eye on her's. The poor creature met his glance with a steady look, but when her eye winked once, he again struck her violently. She then swallowed medicine which he gave her. Her husband took a similar dose, and then the physician asked roughly if she felt well? She timidly answered, yes; and was ordered to go away by the medical man. She prostrated herself before the mosque and retired. A few similar cases followed, and then the ferocious doctor sat down to smoke his hookah. Mr. Todd and I conversed with him. We asked if he thought that God would never bring him into judgment for imposing on the people. He replied, that he was acting by the command of Allah, who directed him to heal diseases by

the power of Mohammed. He added, that he could bring a dead man to life. When challenged to work this miracle on the dead man in the giant's grave below us, he said, that two years were required for the operation. Reasoning with him was useless. After again warning him of the anger of God, which he might expect for his falsehoods, we conversed with his patients, trying to convince them of the folly of listening to such a man. They only replied, that Mohammed would certainly save them. After this collision we gave up all expectation of seeing the interior of the mosque, or of the cave at the farther end, in which are the two tombs of Secunder and of Lukman, who is said to have been his physician and prime minister. Without entering the mosque I looked through the open door, but saw nothing remarkable within. Mr. Todd, who on a former occasion, had been in the mosque though not in the cave, told me that neither contained any thing of interest. He had looked into the cave as I did into the mosque.

We turned from the deceiver and his victims to look at the wild assemblage of mountains to the west and north. Some rose in solid ribs of rock, which in one place seemed shattered by convulsions of nature, so as to resemble the ruined stone edifices of giants. Amongst these hills were broad plains well cultivated, with villages half concealed by trees. Bright sheets of water gleamed from

the tanks. Clouds had come down on some of the mountains, partly shrouding them. A pure breeze refreshed the upper region where we stood, and with regret we remembered that as the day advanced the power of the sun would increase, and that we still had to clamber over the rocks.

The summit of the hill is consecrated by Mohammedan superstition. On the farther side, about one third of the way down, is a place held sacred by the Hindoos. We went thither along a narrow path on the side of the mount. Our road was overhung by the brow of the hill which projected in a ledge of rock sixty or eighty feet thick, casting on our pathway such a gloom as superstition loves. We came to a small temple near some water, which fills a large crevice in the rock. The Hindoos say that this water is unfathomable, and that it comes from the Ganges. Its more probable source is the acclivity of some neighbouring hill, from whence it flows under ground and rises here. Close by was a perpendicular precipice, two or three hundred feet high. Devotees used to sacrifice themselves by rolling over this place. Now, the British prohibit these bloody modes of worship. In the water were fishes accustomed to come when called. After staying awhile here we descended.

Mr. Todd had collected some of the native traditions respecting Alexander's mount, and from him I learned them. They say that about

a century ago, one of the Mohammedan governors of Madura caused the mosque to be erected. Secunder had lived, and was buried in the cave. He was a king and prophet, who had gained possession of the whole world. When he became proud, the supreme being sent a vast number of ants, who carried so much food as was required for all the men and beasts in his army. Secunder in amazement, asked whence they procured so much food. The ants replied that these were the remains of the stores of another Secunder, who was far greater than he. When the monarch heard this, he was so mortified that he relinquished the world, and came to this mount. Driving away an old hermit whom he found in the cave, he lived, died, and was buried there. Mohammedans add that this Secunder was the son of Darius; that he was born for the purpose of subduing giants who had steel tongues, and who could swallow men and mountains. He conquered and confined them in a fortress west of Mecca. These giants now subsist by licking the walls of the fort which are of gold, silver, iron, &c. These walls have the power of self-restoration from day to day. Eventually they will break loose, and swallow the earth and all things therein.

It is also said that Secunder's mother came to his grave, and twice called out his name. He answered, "This is my place of repose, why do you disturb me? Rather go and do

good to the living. Make a great feast, and invite all persons who have lost no relation by death." She prepared the feast, and published the invitation. None accepted, all had lost some relative. She returned to the grave, and told this to Secunder. He replied, "Death is the lot of all, feel no grief for me."

Near to the grave of Secunder in the cavern, is another said to be that of his physician and prime minister, Lukman. The Mohammedans say that he invented gunpowder. A scorpion drove away a snake from his hole in the mount. The reptile complained to Secunder. When the king doubted his power to restore the habitation to the lawful owner, the serpent became enraged, and threatened to swallow up men, mountains, every thing, if his demand was not granted. Secunder, in alarm, went to Lukman who invented gunpowder, and by this means the invading scorpion was driven away.

When examined as to the water in the crevice, the Hindoos said that one of their gods opened an underground communication between the rock and the Ganges, for the convenience of a hermit who wished to bathe in the sacred water. After death, this hermit became the presiding deity of the place. The fishes were created expressly to live in the water. They add, that if any one boils the fishes they turn into blood. On the sides of the mount are a number of large holes; in one of them a devotee is said to have lived. The

other holes are inhabited by vultures and other large birds. The story is, that, whilst a hot wind prevails in April, the rocks grow soft. At the same time the beaks of the birds begin to sweat. When they perceive the sweat, they go to the rocks where they make holes, and in them build their nests.

On many accounts these popular traditions are worthy of attention. They give some light as to the texture of Hindoo minds, and the degree of their knowledge. Learned investigators of ancient times frequently derive great benefit from some of apparently the wildest legends. Comparing one with another, truth is sometimes found lurking behind the most improbable disguises. To a greater degree than is generally supposed, popular traditions may have a basis of historical truth. Collecting many together, and noting wherein they agree, and where one corrects another, we may trace real facts through symbolical representations. Many points may be ascertained by which to elucidate, or confirm regular history, or to fill up chasms in its narrative. Could any one take time to learn a great number of east Indian traditions, such as the preceding, and to extract their real meaning, some important points might be established in the former history of Hindoostan, or perhaps of Arabia, from whence the Mohammedans originally came.

The contrast between Sivagunga at our first,

and our second visits has already been noticed. Proceeding from thence to Tirupoovanam, where Mr. Crane was then stationed, I found in 1841 as great a change from former times. In the year 1835, I once went to Tirupoovanam from Madura to preach, distribute tracts, &c. At night I slept in my bullock bandy, which stood in one of the streets. In the day time I found shelter from the heat of the sun under the shade of trees. When I preached, my audience was a crowd of Hindoos and Mohammedans collected in the streets. During our second visit, I found a well-instructed congregation chiefly drawn from Mr. Crane's schools, and every other facility for prosecuting the labours of an evangelist. At Madura itself, I found the same advancement. In 1835 I found a little school formed by Mr. Todd, for such boys as wished to learn English, and a few other schools scattered here and there. In 1841, I went with Mr. Poor to see a collection of the larger children in his schools, which then contained a thousand scholars. These larger children were assembled weekly by Mr. Poor, and examined on their Christian lessons. The place in which they met was a building which, during my first visit, had been appropriated to the reception of all kinds of filth. Mr. Poor obtained the use of it from the collector, had it cleaned thoroughly, and white-washed. In its purified state, with its hundreds of children regularly instructed in the

truths of Christianity, it was, I hope, an apt emblem of what is to take place in the whole city. As such an emblem, Mr. Poor exhibited it to the collector when he first took him to see it, after permission to occupy it had been obtained.

As I had taken charge of the original English school on my first arrival at Madura, I felt considerable interest in that which Mr. Ward had under his care in 1841. It happened that I had important business in Jaffna, at a time when the situation of my family prevented my going there. Mr. Ward went in my stead, and left me for some weeks in charge of his schools. I thus had a better chance of seeing the great improvement which had taken place, than could have fallen to the lot of a mere visiter. Boys who belonged to the most heathenish families were as familiar with the narrative of the gospels, as many well-trained Sunday-school scholars are at home. It is possible that the seed thus sown may not at once produce visible fruits; but the human mind and truth must change their nature, before they can be so brought in contact without some valuable results. Whilst I was at Madura, Mr. Poor returned to Jaffna, and Mr. Dwight* took charge of his system of schools.

* Whilst preparing these pages for the press the writer heard of the death of this most valuable missionary, together with those of Mrs. North and Mrs. Cherry at the same time. All these died of cholera.

Previously to this, he and Mr. Lawrence had broken ground at Dindigal.

Messrs. Muzzey and Tracy at Tirumangalam, and Messrs. Dwight and Lawrence at Dindigal, had commenced operations after we left Madura, in 1836. When we arrived at Madura in 1841, we were at first most hospitably received by Dr. Steele, who was then in the latter stage of a mortal disease, calmly waiting till his Heavenly Father should call him home. Perfectly aware that death was near, and entirely undisturbed by its approach, he continued to perform not only such professional and missionary duties as his strength permitted, but all the offices of friendship and social intercourse, with the cheerfulness of one who felt that, through Jesus Christ, the bitterness of death had already passed away. Leaving his house, we went southward to Tirumangalam. On our journey we passed Secunder Mali, and observed multitudes of monkeys on its precipices. Beyond this the road was shaded by noble banian trees, amongst which also there were many monkeys leaping from branch to branch. Arriving at Mr. Tracy's late in the evening, we staid for some days at his house, and saw in the schools, and the neat place which he had erected for public worship proofs that Christianity had begun its work amongst the people. On our return, as we passed Secunder Mali, I ascended it as high as the grotto of the sacred fishes. As a thunder

storm seemed at hand, and as my eldest child, who accompanied me, was fatigued by clambering over the slippery rocks, we did not go to the mosque and tomb, though the former was distinctly to be seen, but descended to where Mrs. E. waited for us at the foot of the hill.

When at Dindigal, Mr. Lawrence only was stationed there. This place is romantically situated amongst mountains. Some of the bare granite peaks rise at least two thousand feet above the road, which runs round their base. At a distance are the Pylney mountains, estimated at eight thousand feet of height. The most conspicuous feature of Dindigal is a rock three or four hundred feet high crowned by a strong fortress, which Tippo Saib either built or greatly strengthened. From this rock is a noble view of Dindigal, and the country, and mountains around.

The history of Madura is much intermingled with fable. Recently considerable efforts have been made under the patronage of the Madras government to collect native manuscripts on this, as well as other subjects. Some of the more valuable of these have been published, but they do not afford many interesting details. The most valuable of these have been selected and published by Professor Wilson, of Oxford University. From his publication, chiefly, the following sketch is taken.

At first the provinces on the Coromandel coast of the southern peninsula, from the Go-

davery to the cape Comorin, were an immense forest or thicket. Against the aboriginal inhabitants of this region, as well as of Ceylon, Rama warred successfully. When this prince, who seems to have come from northern Hindoostan, died, he was worshipped as a demi-god. Many pilgrims visited the scenes of his triumphs. Some of these cleared and occupied considerable tracts in that neighbourhood. Thus arose the Pandian kingdom. An adventurer, named Pandion, or Pandya, became a prince, and gave his name to this region. Possibly, the organization of this kingdom took place five or six hundred years before the Christian era, though before that time some kind of rude government may have subsisted there.

For ages the Pandian kings resided at Kurkhi, probably the place now called Kilakarai, on the Coromandel coast.

It once happened that a merchant, journeying, lost his way in the forest. As he tried to discover his path he found an ancient temple, dedicated to Siva and to Durga, in the form of Meen Aatche. This temple, the story says, had been erected by the god Indra, whilst doing penance for the murder of Vritrasura, who was both a demon and a Brahmin. The merchant worshipped Siva at this temple, and was directed by him, in vision, to inform the rajah of his discovery, and of the will of Siva, that he should build a city on the spot. A si-

milar command was given, in vision, to the rajah, whose name was Kulasekhara. He went to the designated place, cleared away the forest, rebuilt the temple in a very magnificent manner, and also erected a splendid palace for himself. A city was built, and when it was completed, the legend says, that a shower of nectareous dew descended from heaven. From this last event the name of Madura, or the sweet, was given to the city.

The successor of Kulasekhara was Malaya Dhwaja, who was exceedingly devoted to the tutelary deities of the place. In consequence of which, Meen Aatche became incarnate, as the daughter of that prince, and succeeded him under the name of Mumulai Tadataki. She was a warlike queen, and is said to have conquered all the Hindoo peninsula, and even to have invaded northern Hindoostan. Here she was opposed by the god Siva, who overcame her in battle, but, like some more earthly conquerors, was himself subdued by the power of beauty. He liberated his victorious captive, and followed her to Madura, where he married her, and, in a human form of great beauty, reigned there as Sundera Pandyan. After a reign of some thousands of years, the god and goddess returned to heaven, leaving their kingdom to their son, Wugra Pandyan.

Professor Wilson conjectures, probably with truth, that Sundera Pandyan, and Mulai Todataki, established, or revived the Siba faith in

their dominions, bringing it from northern Hindoostan. The flattery of priests could easily deify either, or both of them.

About the time of the Christian era the Pandian kingdom and Madura were conspicuous. Ptolemy, the geographer, speaks of the kingdom as "the region of Pandion," and of the city, by the name of "Modura."

At one time the Pandian kingdom extended from the river Godavery to cape Comorin. There were many changes of dynasty in this kingdom. Sometimes its boundaries were extended, sometimes they were curtailed.

At Madura there are sculptured forms of men with pigs' heads. These individuals are said to have been ministers of state. If we regard the similitude under which they are represented as emblematical of their characters, it is probably very appropriate. Ancient legends give a more respectable origin to their peculiarity of form; which is as follows:—

A rich farmer, near Madura, had twelve sons. These persons once chased wild hogs in the forest, until they broke in on a sage, who, in a solitary place, was pursuing the meditations by which Hindoo saints acquire a divine character. Enraged at their interference, the saint cursed them, and declared that they should, in their next transmigration, be born as hogs. This vengeance, for an accidental annoyance, is not a bad specimen of what Hindoos mean when they talk of the ho-

liness of their devotees. The unfortunate hunters humbled themselves before the angry saint, who softened his imprecation so as to make the curse lead to a blessing. When the parties were born as hogs, the parents were soon slain by the king of Madura, and the twelve youthful pigs were taken under the special care of Meen Aatche and her husband, Siva, who then was known as Choka Nayaka. The goddess was their nurse; the god their tutor. Under these celestial guardians the young pigs became deeply versed in literature and science. Their bodies became human—all, except the head—and, in due time, they became ministers of state in the Pandian kingdom.

After these events, about five hundred years of confused, imperfect history follow. The close of this period seems to correspond with the second century of the Christian era, or thereabouts. At that time Vamsa Sekhara became king of Madura. By a strange confusion in chronology, this prince is spoken of in one of the native historical records as the first prince who reigned over the Pandian country after the universal deluge. It seems probable, or certain, that Vamsa Sekhara was the founder of some of the most ancient buildings and walls in the city of Madura. He also instituted a college at Madura, which became very distinguished for the cultivation of Tamil literature. There were, at first, forty-eight professors in this ancient seat of learning.

The god Siva was said to have taken his place amongst them as the forty-ninth. It appears probable, from some wild legends, that, soon after this college was established, there was a quarrel between the professors and the priests of Siva. At length this dispute terminated, and Siva presented to the college a miraculous diamond bench, which extended itself for the reception of such as were fit to be associated with the professors, but repelled such as were unqualified. Professor Wilson suggests that this story of the diamond bench intimated that "the learned corporation of Madura resembled learned bodies in other countries, and maintained as strict a monopoly, as they possibly could, of literary reputation."

Connected with the early history of Tamil literature is the name of the sage Agastya, who has the highest reputation amongst the ancient philosophers of southern Hindoostan. He was distinguished for his literary and scientific efforts as well as for his sanctity and miraculous power. At a very early period in the history of Hindoostan he emigrated from the north to the southern part. Probably the actions and writings of several individuals, having one name, were imputed to the most ancient and distinguished of them all.

Somewhere about the eighth or ninth centuries of the Christian era—perhaps at an earlier date—the Madura college was destroyed. Native legends give the following account of

this event. A priest of the Pariah caste, which is almost the lowest in Hindoostan, named Tiruvalavar, wrote a book of moral sentences, called the Kural. Bringing this work in his hand, he claimed a seat amongst the high caste professors of the college. These sages were much incensed at his presumption, but the king compelled them to suffer the book to be brought to the ordeal of the diamond bench. The professors placed themselves so as to occupy all the bench. Tiruvalavar brought his book forward, to place it on the bench, which immediately extended itself to receive it, and at the same time overthrew all the professors from their seats. The mortified sages went in a body to a neighbouring pool, and drowned themselves. After this the college fell to ruin.

It is a highly probable conjecture, made by Professor Wilson, that the professors of the college had given an undue prominence to the study of Sanscrit literature, whilst they neglected the Tamil. Tiruvalavar, though a man of low birth, yet, being eminent for talent and learning, undertook to restore the study of Tamil, and was successful, owing to the assistance given by the king. The success of Tiruvalavar caused the college to fall into disrepute, and soon led to its entire subversion. His poem of the Kural still continues to be the chief classical work on ethics amongst the Tamuler.

About the ninth century vigorous attempts were made by the Budhists to establish themselves in the Pandian kingdom. They were defeated, in consequence, it is said, of a trial made by the Brahmins and Budhists, in which both parties wrote their respective verses of prayer, or incantation, on leaves, and threw them into a river, to see which would float against the stream. The Brahminic verse is alleged to have ascended the current until Siva, in the form of an old man, appeared and took it out. After this the Budhists were much persecuted.

By degrees the power of the ancient princes of Madura wasted away. The kingdoms of Tanjore and Mysore gained a temporary ascendency in the southern regions of Hindoostan, and, when their power declined, many of the inferior princes and nobles established themselves as independent chieftains. Great confusion ensued, which was much increased during the fourteenth century, by invasions of the Mohammedans from Northern Hindoostan. For nearly three centuries the southern part of the Hindoo peninsula was divided between many petty princes, who, with their subjects, lived chiefly by hunting and robbery. At length a race of monarchs, called Nayaks, reigned in Madura, and restored some part of its former supremacy. The most distinguished of these Nayaks was Tirumalli, who ascended the throne about the year 1620 or 1625. He

reigned for a long time, and the great buildings now remaining in Madura were either erected or much improved by him.

At length the Mohammedan nabob of Arcot reduced all that remained of the Pandian kingdom to the condition of a mere tributary state. When the British gradually extended their power over the Carnatic they became masters of Madura and the region belonging to it. It is now nothing more than one of the provinces of their vast empire in Hindoostan.

CHAPTER VIII.

Moral Character of the Hindoos.

PROPER efforts for the conversion of the heathens will never be made unless their moral character is properly understood. Most people have a vague idea that many, or most of the heathens are to be saved, because they have never heard of Christ. It should, however, be remembered that tens of millions of them *have* heard of Christ, and have rejected him and his holy gospel. Whether they have heard or not, they are to be judged for the sins which they commit against the light of their own consciences. What these sins are, it may be useful to inquire. I shall speak chiefly in reference to the people whom I have known the best.

Perhaps the most prominent sin of the heathen nations is *lying*. By tens of millions, and by hundreds of millions they are a race of almost universal liars. Their education as liars begins in early childhood. Lying threats and promises are the chief means by which Hindoo mothers manage their children. As the little ones grow older, they are employed to tell falsehoods to aid the mother in keeping quiet

those who are younger still. If a child of four or six years cries from pain or fretfulness, an elder brother or sister is taught to go out of doors, and then come in a hurry saying, for example, that a tiger or a bear stands close by. Then the mother threatens to give the crying child to the wild beast. Another common mode of domestic discipline in Jaffna, and probably throughout India, is to conceal an elder child in some dark corner of the house, that he may utter strange noises. The mother tells the younger ones that this is the voice of a devil, who will take them if they disobey. Lessons of falsehood given in early life are so common, as thoroughly to form the national character. The man continues as the child begins. Habitual lying and treachery so prevail that all important business is expected to involve more or less, except in a few cases regulated by national custom. Men expect their friends to perjure themselves in courts of law, when asked so to do, just as we expect our friends to do common acts of kindness. I have made inquiry on this subject from those who were charged with the administration of justice in India; their replies have uniformly confirmed my own observations, which led me to believe that out of a million heathens, you could scarcely find one who was not in grain, a thorough-bred liar. Falsehood is taught in social and domestic life, and their very religion makes them liars. In their sacred books,

their gods are represented as compounds of every kind of abominable wickedness. Lying is one of their chief attributes. The principal gods are described as deceivers, both in words and actions, whenever it suits their purpose. Deception is made as familiar to the people as the atmosphere they breathe. Their temples of religion, their schools, the arrangements of families, the course of business, are the means of teaching and encouraging falsehood.

Notwithstanding the darkness of their minds, they know that lying is sinful. Hardened as they are, I never met with one who did not admit that falsehood was wrong, when questioned on the subject. The greatest liars complain, if lies are told against their own interests. Knowing what is right, they choose to do wrong; and the book of God says that "ALL LIARS shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Another prevalent form of wickedness is impurity of action and language. This subject cannot be exposed in its disgusting particulars; nor do I wish to allude to it, except in connection with the religion of the Hindoos. Their books, their worship, especially that of Siva, the images in the temples are one mass of obscenity. A common term in Tamil for a prostitute is "handmaiden of the gods;" so intimately is the temple service connected with impurity. Some few facts in this connection,

have already been stated in the narrative of our visit to Sivagunga.

Dishonesty and its root, covetousness, are intense and almost universal in India. There is a deep meaning in our Saviour's assertion, that the Gentiles ask "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" Law suits frequently occur. Families are continually distracted by the overwhelming avarice of all their members. Sons quarrel with fathers, and brothers with each other, in the fierce struggle where each tries to secure all for himself.

Owing to the dishonest selfishness of the people, the improvement of Hindoostan is greatly retarded. There would, for example, be a vast increase to the wealth of that country could rail-roads be introduced. If they constructed such roads, the iron rails would probably be torn up and stolen on the first dark night. To gain a rupee, men would destroy public works, which cost many thousands. Agriculture also is thus impeded. Men in Jaffna cultivate only so much as they can watch continually. If a farmer should not watch his crop all night, and every night as it ripens, it would be cut down and carried off before morning. So when palmyra fruits ripen, you may see all night the watch fires of those who guard the trees, and hear their occasional wild shoutings, which warn robbers that they are awake.

It has been asserted that the languages of Hindoostan contain no word expressing *gratitude*. This is not correct. They have a word for gratitude, but the thing itself is scarcely seen amongst them. Within narrow limits they have gratitude; but it is seldom active for any length of time. Much more common is the blackest ingratitude. If, when pestilence rages, you go to the houses of the people and give them medicines and food; if at the risk of your life you nurse them and their children till they recover; one of the chief impressions which by these means you make is that, since you are so kind, they may hope to obtain further benefits. If you hope to receive assistance from them without paying for it, or if you employ them in the hope that gratitude will make them faithful to your interests, they will often take advantage of your confidence to rob, or overreach you the more effectually.

Should I charge the heathens with all possible crimes, I could not exceed the accusations of the Bible. A dismal list of crimes is imputed to the heathens by the Holy Ghost, in the first chapter of the Epistle to the Romans. He says that they are filled "with all unrighteousness, fornication, wickedness, covetousness, maliciousness;" that they are "full of envy, murder, debate, deceit, malignity;" that they are "whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without un-

derstanding, covenant-breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them." I have read this tremendous catalogue to assemblies of Hindoos, showing from facts, which both they and I knew, that each of these sins belongs in a high degree to their national character. The testimony of God is most clear and true, respecting the thorough corruption of heathen nations. I have asked the heathens themselves whether the crimes enumerated by the apostle were not their national characteristics. Never, that I remember, did I fail to hear them confess that such was the case.

But there are those who tell a different story. After residing for years as merchants, travellers, soldiers in heathen lands, when they return home, assert that there is much virtue amongst the heathens. Many describe them as more excellent than Christian nations. Before I went to India, I heard an individual who had been much amongst heathens say, that they had no crimes at all, except those which they had acquired from Christians. Probably these vindicators of heathen virtue are fewer now than formerly; but there are still so many that their assertions should be noticed. Error should not exist unrebuked, when it is easy to answer and expose it.

It were uncharitable to suppose that the assertions alluded to are made only from bad feeling. In many cases, aversion to Christianity is the ground work of the high estimate formed of heathen virtue. But many who thus talk, really believe what they say; they really believe that they have seen virtuous and estimable heathens; they cite instances in which they regard the heathens as having manifested sincere, though perhaps, mistaken piety.

A man may live in India, or the Sandwich Islands for fifty years, and not penetrate beneath the surface of society. Few who reside as men of business in heathen lands understand the language or literature of the people. At the utmost they can only talk about their meals, or the distance of one town from another, or the transactions of ordinary business. Many have lived twenty or forty years in India as merchants, civilians or soldiers, and have never spoken to the natives, except on such subjects as have been just mentioned. Perhaps they never once entered a native house, or read one of their books. Many live for years in heathen countries, and speak a little of their language, who do not know a letter of the native alphabet. Europeans or Americans in India, and probably in all other heathen countries, either associate together, or live in seclusion. They hold no intercourse with the natives, except in the way of ordinary business. Such men as these with such

opportunities for observation, come back as eye witnesses of heathen virtues. Others who have lived beneath the surface of Pagan society, who have mastered their languages till they can converse familiarly on all subjects, who have studied their books, and for years lived amongst them, visiting them at their own homes, acquiring much of their confidence, and tracing the minute workings of their minds; such persons can but smile or wonder, at the blundering statements of others who scarcely ever spoke to a native, except their own servants. I have known European gentlemen connected with the civil, military, or judicial establishments of India, who were acquainted with the workings of native mind and character; but I never met with one such who was so wild as to talk of the virtues or innocence of the natives, except where occasionally they praised one as a rare exception. Indeed I remember but one instance of a well-informed Englishman saying of even a single heathen, that he was trustworthy. In that case, the heathen was finally condemned by that very gentleman, as a judge, to pay a fine of seventy thousand rupees; so enormous was the fraudulent iniquity at last detected in the only heathen, that I ever heard called an honest man, by an English resident versed in the native character.

No one can rightly estimate the conduct of a Hindoo, who does not know that one of the

first questions that arises when he approaches you is, how he may make gain out of you? Generally, they dare not use force, nor is there often a chance for it; therefore, they fawn, and crawl, and flatter, and conceal their real feelings with amazing skill. Even if he sees no immediate opportunity of profiting by you, he will cringe and bow. Thus a universal habit is formed. But the man who is so gentle, so innocent, so disinterested, when he has a general hope of getting benefit from you, would be savage and terrible as a tiger were you in his power, and could he by force get any advantage from you. This is illustrated by the professional murderers and robbers, called Thugs. The Thugs rob and murder as a mode of religious worship. With a devout and scrupulous attention to religious rites, they waylay solitary travellers and strangle them. Some who have been convicted as the bloodiest of these ruffians, are in common life remarkable for apparent gentleness and beneficence. A foreigner who accidentally met them in their own villages, would be pleased with their mild deportment. Perhaps he would also remark their religious devotion. Such is the outward appearance of men who secretly follow a system of robbery and murder, perhaps the most fiendish that ever existed on earth. By way of seeing how a superficial traveller may mistake the moral character of heathens, let us suppose that some rich Euro-

pean, journeying with many servants, and having fire arms in his palanquin, loses his way in the forest by night, and comes to a place where two of these Thugs are eating their evening meal over the fresh grave of one whom, an hour before, they had murdered, robbed, and buried. In many cases the strongly-protected traveller would be kindly received by such miscreants. It would exactly agree with their character, if they gave their well guarded visiter the rice prepared for their own supper, and should refuse compensation. The general habit of the Hindoos to please all superiors, their wide-spread feeling that every and any rich man may at some future time befriend them, would suffice to make them kind even to a stranger, if he seemed a man of wealth and influence. When such a traveller left these hospitable murderers, and returned to his own land, he might describe his night adventure; how he was lost in the jungle, how the beneficent natives relieved him, giving all their rice; how disinterestedly they refused payment. Then might follow the wish that Christians would imitate heathen virtues, rather than disturb their simple minds by the dogmas of a new faith. It is within the natural course of things that a European, who did not wish to misrepresent, but who knew only so much of the Hindoos as travellers generally know, might form and express such ideas in respect to men, who had just been

guilty of a murder so atrocious, that only a devil, or a thorough-bred idolater, could engage in it.

A Hindoo is not disinterested when he does a kindness with no visible motive of gain. I have, in India, received expressions of respect and kindness from those whom I met as a transient visiter at their distant village, whom it seemed probable I would never meet again. In the end, I have found that from the first a plan was laid to get some advantage from me, or from others through me. For centuries the Europeans have visited heathen countries as conquerors or as wealthy traders. Hence arises the idea in the natives, when they meet a white man, that they may possibly get some worldly advantage from him. They may sell him something, or be aided in many other ways. Long after you have forgotten them, they will come and remind you of such a time when you saw them, and beg your influence to aid them in their schemes. Frequently they gain their ends. Many Europeans, resident in India, act from caprice, lending their influence to such natives as accidentally please them. Hence the indiscriminate manner in which the natives try to conciliate. Often they gain nothing; at other times they gain much. A large part of what seem to be virtues amongst the Hindoos, arises from a selfish hope of worldly gain. The disinterested gratitude of the Hindoos, and other heathens, their

amiability, their blameless simplicity of heart, have no better foundation than the ignorance of superficial travellers or the falsehoods of infidels.

Still more of ignorance is manifested by those who talk of the *piety* of the heathens. Respectable men, who have visited India, but who knew nothing of its religious systems, sometimes speak as if the Hindoos feared God; as if they worshipped him, and tried to do what they supposed he desired. Knowledge of the Hindoo system, and of its effects upon heathen minds, would show that their religious feelings have two sources. One source is arrogant and disgusting pride; the other is superstition, more mean and crawling than the lowest forms of ignorance amongst ourselves. One part of the Hindoo, and some other systems teach, that by certain actions or circumstances, men can acquire merit which shall be rewarded in a future state of existence. This is very different from piety. Religious Hindoos, of the higher grade, aim not to please their gods, but to equal them. Affectionate gratitude to their Creator and Preserver is far from their minds. The Brahmin, or Buddhist devotee, hopes to become independent of the gods; to become a god like them; to be their superior. If the religious feeling of Hindoostan or Ceylon is piety, then the feelings of Adam and Eve, when they ate the forbidden fruit and hoped to become as gods, was piety.

The essence of the higher branches of Hindooism is pride, impiety, and blasphemy. Just as a man advances in such religion, so much does he resemble Satan. Their religious ceremonies are designed to extort benefits from their gods. The efficacy of their mysterious prayers is supposed to be such, that the gods must give certain good things, whether they will or not. "Father, thy will be done," is, of all imaginable sentiments, one most opposite to the spirit of Hindoo prayer. Men who know nothing of their religious system, see them praying for hours, and then tell us how pious was such and such a man that they knew at Calcutta and Madras. The prayers and other religious rites of devout Hindoos, resemble the incantations of a magician rather than the supplications of a child of God.

The other part of their religious devotion is equally distant from real piety. Many of the gods of the heathens are really devils; their character is that of fiends of darkness. The people worship them through fear. A Hindoo is sometimes influenced by fear of his gods, but it is a fear without love. It is a fear which sometimes leads them to curse the very demons whom they worship. Gladly would the Hindoos believe that some of these gods had been destroyed. When an idolater fears and obeys the being whom he calls god, there is as much piety in this as when a very ignorant person amongst us fears that he will be

bewitched, or that the devil will carry him away if he does some act. But this passes off for real piety with the superficial strangers. When the Hindoo talks of God, the stranger thinks that he means our Heavenly Father, when all the while the idolater probably means a devil. To know this, we must be familiar with their books, customs, feelings, and language, as few foreigners are. Truth is not discovered by a few inquiries, but by thoroughly examining their habits of thought and life.

Sometimes you may see amongst heathens the working of natural instincts, which in some degree appear amiable. But these amiable instincts are not very common, and seldom resist the force of ordinary temptation. Hindoo servants are often, to some extent, attached to their masters; but there are very few, if any, who would not cheat those masters if a good chance offered. Their honesty and kindness reach to certain limits. A slight approach to virtue in one direction is invariably coupled in other directions with deep criminality.

Hindoos sometimes profess to *love* one or the other of their gods. In order to see what they meant, passages have been cited from their own Puranas, in which the god they profess to love is represented as fraudulent, cruel, or licentious. The question has been asked, how *can* you possibly love such a being? When questioned closely as to the

grounds of their love for such iniquitous gods, they express the belief, that Siva, or Canderswamy, or whichever one it was, has given some temporal good, and might be expected to give more. Their love to their gods resolves itself into a feeling about as exalted as that which a man has for a useful horse or cow, or for a tree from which he expects to gather fruit. Moral attributes are not assigned as the ground of affection, except so far as they are involved in the kindness shown to themselves individually. A few cases seem to be more spiritual than these; nor could one, not acquainted with the religious systems of the Hindoos, detect the gross meaning which lurks beneath a tolerably orthodox form of words. A Hindoo of the higher grade may talk just as a Christian does of seeing and adoring God in the works of nature. So far, however, is he from piety, that his real meaning is either downright atheism, or is separated from it only by a thin barrier of metaphysical refinement. He sees and admires God in the trees, the clouds, the light, the mountains, and the fields. That is, he regards all of these things *as God*. The tree is God, so is the river, and all things. The created universe is part of his deity; or in other words, his piety consists in the absolute exclusion of the Creator as distinct from the creation. His love of God is the same thing as that which European athe-

ists feel when wrapped in adoration of "nature."

A Hindoo will show a very laudable abhorrence of *sin*. His European admirer accepts this as proof of moral sensibilities, not knowing that the leading thought of the idolater is *misfortune*. One who, constrained by irresistible fate, tells a lie and thus secures punishment in a future birth, is a sinner. So is one who is born blind. Misfortune is sin, and the worst part of sin is its misfortune. The sentiment attributed to a distinguished, but unprincipled modern statesman, "It is worse than a crime, it is a *blunder*," accords well with the spirit of Hindoo ethics. Evil consequences to themselves are the chief, if not the only evil they ever see in their own sins. Foreigners, unacquainted with the Hindoo languages and literature, may feel tolerably secure of being perfectly in error when they attempt, by their own observations, to estimate moral subjects amongst them.

Since the Bible and Christian books have been diffused through heathen nations, there has arisen a very correct mode of speaking, which is utterly foreign to their own system, and is borrowed from Christianity. This prevails to an immense extent in some regions, and shows the progress made by Christianity below the surface of society. I once conversed with an intelligent Hindoo gentleman, who tried to vindicate heathenism. He talked rationally

and correctly on some points. When he had ended, I begged him to tell me in which of the Puranas, or the works of Hindoo sages, the doctrines he had just expressed were to be found. He understood my meaning, and answered only by a smile. He had been giving me Christianity ingeniously clothed with Hindoo drapery, and knew, as well as I did, that his ideas were at variance with real Hindooism.

Take the heathen nations as you may, and in all their aspects they confirm the inspired declarations concerning their state and character. Evil is manifested even in many of what seem to be their moral virtues. The word of God is fearfully explicit as to the natural state of all mankind, and pre-eminently of the heathens: "As it is written, there is none righteous, no not one. There is none that understandeth; there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues have they used deceit, the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes."

If it is asked, what is to be their eternal destiny, let us take our answer from the word of

God: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators nor idolaters, nor the impure, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

"These having not the law are a law unto themselves, which show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

"The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Those who dispute the truth, so clearly expressed in these verses, must settle the question with Him who inspired His apostles to write them.

The Scriptures do not assert that the heathens are to be punished for not believing on a Saviour of whom they never heard; but for deliberate, voluntary, intentional sin; committed against the light of conscience.

CHAPTER IX.

The Establishment of Pure Religion, and the Duty of the Church in that connexion.

Once, when near Dindigal, the question came to me, What will be the aspect of this country when the efforts of missionaries have been completely successful? Behind me were the granite pinnacles of the mountain called Sera Mali, shooting above the hot valley into the cool upper air. Before me was a wide plain broken by low hills, until it was bounded by lofty mountains at a distance. There was little cultivation, but the rich soil was overgrown with bushes or trees, except where an occasional village was surrounded by the fields belonging to its inhabitants. I tried to imagine the whole space filled with a Christian population; with churches, and academies, and comfortable buildings. Even in a waking dream I could see a little of the beauty which might exist, both in the physical and moral world, if Christian refinement and purity were prevalent.

It would add considerable impulse to the missionary zeal of Christians were they ac-

customed to form more definite ideas of what the world will be when converted. Changes will be produced in the physical appearance of the earth as well as in the character of its inhabitants. It is easy, in a general way at least, to imagine what these changes are to be. The effect of a dense population, in improving the natural scenery of Jaffna, destitute as it is of even a hill or a brook, has been mentioned in the second chapter. From this we may see how the whole earth may be beautified. As to moral changes we need but imagine that men and women are as holy as the best whom we know, and we shall perceive an immeasurable improvement in society. There have been individuals in whom the Holy Ghost has wrought such beauty of holiness that the church has looked with wonder, and has glorified God for giving such power unto men. What would the world be if all were holy and ardent like Paul, or had the lamb-like spirit of the beloved John? Even in later times, what holy men and women has the world seen. How strongly have some held their evil tempers in subjection whilst they followed righteousness, peace and joy in the Holy Ghost. Those of whom this world was not worthy, have left us their names and their example. What hinders that, in the day of his power, the blessed Spirit should thus sanctify the whole church, and extend that church till it embraces all the in-

habitants of the world, or at least the vast majority of them?

If we add to this moral improvement those great advances in arts and science which are in progress amongst men, we shall make the picture more complete. We need only suppose that all nations, and every part of each nation, have advanced like the best instructed parts of England, France, or America, and we shall see an improvement in the world too great to be easily understood. The moral and material elements of human society, now existing, if universally extended, in their best forms, would produce, in this world, a glorious picture of peace, of purity, of moral and natural beauty, of charity to man, and of holy love to God, of exquisite social and domestic happiness through lives prolonged by temperance, unwasted by passion, and untroubled by fear of future retribution for sin. But even the best we now see is not the limit of future improvement, especially in the physical world. Science and the mechanic arts will extend their victories. Chemistry may discover powerful and widely-diffused agents, by which even the deserts of Africa may be fertilized. Strange things may be worked out from the earth, the air, the ocean. If we imagine, what we already know, to be universally diffused, in its best forms, we may fancy how beautiful this world will be under the blessed influences of the religion of Christ.

What has been said of the high cultivation of Jaffna is not to be regarded as showing that such is the general aspect of heathen countries. On the contrary, most of them exhibit the effects of the curse pronounced on the earth for Adam's sin. Deserts, thorns and weeds are profusely scattered, as tokens of the indignation of a holy God against the sins of men, for whom the earth exists. Nature seems withered by the iniquity of man; except in the wilderness, and there every thing that can keep man out is exceedingly vigorous. In pagan countries, the very animals are often wasted by the taint that dwells on so much of the land. I mean animals that are of utility; but whatever is naturally cruel, venomous or terrific, acquires the utmost agility and strength. A painful air of decay rests on most of Asia and Africa, and wherever Christianity has no power. The inhabitants are but a scattered handful compared with what most of those countries ought to sustain.

Looking forward to the time when the earth shall be redeemed from its curse, during a thousand, or perhaps three hundred and sixty thousand years, one of the most obvious changes will be in the number of its inhabitants. The capacity of the earth to support inhabitants cannot be estimated. In the days of Hezekiah there were in the kingdom of Judah more than a million men enrolled as fit for war. The entire population of that small kingdom

could not, therefore, have been less than four or five millions. Nor is this statement incredible. I have taken the produce of an acre of the best ground in Jaffna, and have ascertained the exact amount of food produced on it in prosperous years. Then I have taken a family of ten or twelve persons, old and young, and have assigned to each, what would be regarded in Jaffna, as a liberal allowance of food for ordinary persons. I have thus ascertained, that between four and five thousand people might easily live on each square mile of a fertile tropical country, which produced two full crops in each year. This would allow to the kingdom of Judah twice as many inhabitants as the scriptural statements necessarily demand for the time of Hezekiah. Were all the earth as well peopled as was Judea when God blessed that land, because of its pious king, its inhabitants would be about one hundred and fifty times its present number. Probably the productiveness of the earth will be greatly increased by improved agriculture. Add to this, the stores of food drawn from ocean fisheries by the increased ingenuity of man, and there will seem to be no limit to the inhabitants of the earth, when God shall bless them because of his Son, who shall reign as King of kings. Countless multitudes shall live free from the lusts which now burn so fatally over the world. Satan shall be bound, and his dismal apparatus of ruin hurled after him into the bottomless

pit. The smoke of idolatrous sacrifices shall cease to stain the sky. Human life will not be shattered by fierce passions, nor wasted in the pursuit of wealth and power. Nations will not expend their wealth to maintain fleets or armies, or a numerous police. Instead of prisons they will construct canals or improve harbours. Academies and universities shall be built instead of fortresses. Religion and education will remove all that is vulgarizing. Social and political equality will prevail. None will be so low or ignorant as to be removed from the sympathies of the most elevated and intellectual. Some may be richer, others poorer, but none will be coarse or ignorant. There was somewhat of an approach to this state of things in the Jewish commonwealth in its most flourishing days; it will exist in a more decided form when true religion is triumphant in the world.

Amongst these multitudes there will, probably, be continually a prevalence of that state of feeling which marks a pure and scriptural revival of religion. When, at that day, men shall meet together for social intercourse, their conversation and enjoyments will be such that they would not need to be changed or abstained from, were the Lord Jesus Christ himself visibly present on the festive occasion. Equally will this spirit prevail in the transactions of business and domestic life. Children will be trained on Bible principles, and the affection-

ate, spontaneous, propriety of youth will, in the family circle, be beautifully mingled with the unstudied condescension of more experienced age.

Even in the present dark day of spiritual warfare, God sometimes gives to his people a strong sense of eternal things. Sometimes the clouds which shut out heaven are partly scattered, and beyond them we see, by faith, the light of the uncreated glory of God. At such times prayer and praise arise, without effort, from the heart. Sin, in all forms, is detested and avoided, and the child of God seems to have access to the most holy place of the heavenly temple. In the day when religion shall triumph, such high and holy communion with the Father of spirits will, doubtless, be the ordinary privilege of all his children. They will continually have an unclouded assurance of their title to heaven, and a vivid expectation of its holy enjoyments. For "the Lord will comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

The great numbers of mankind who will exist at that day of earth's redemption, must cause a great increase of agricultural cultivation. This will, of itself, clothe the world in all forms of varied beauty. The silver blossoms of so many fruit-trees, the rich harvests

waving on the plains and valleys, the glad voices of the reapers, the interspersed bridges and roads, the cheerful villages, and all else that belongs to human prosperity, will greatly ornament the earth whilst they minister to the comfort of its inhabitants. Commerce, also, will be largely augmented. In northern countries, where land is, comparatively, sterile, handicraft-works and manufactures will, probably, be followed with most success, whilst the exuberant south will invite, more especially, to agriculture. Thus will the fabrics of one part of the world continue to be exchanged for the grains, fruits and spices of another. Cities will rise beside the ocean, or on deep inland rivers, and "Holiness to the Lord" shall be written on them all. When their lofty domes or graceful spires first meet the eye of the traveller, as he crosses the distant hills, he shall know that every dome, and every town, is consecrated, in some manner, to the glory of God. This will be the crowning beauty of it all. As at the present day, so then, shall the merchant stand in his overflowing storehouse, and send his precious merchandise to the ends of the earth. But his object shall be, not as now it too frequently is, to amass wealth, but to glorify God in such ways as that state of society shall admit or demand. There is no reason to suppose that the situation of men in this world will ever be such as to make unnecessary the exercise of those

good feelings which depend for their existence on a difference of condition and a variety of fortune amongst men. Beneficence without pride, on the one hand, and gratitude without degradation, on the other, shall probably continue until the end. Human society will not, in the millennium, stagnate like a pool, of which the surface lies on a dead level. There will, probably, be inequalities and currents, but a holy spirit of charity will make them flow in harmony towards one great end.

If we live and die in the faith and service of Christ, we shall, in all probability, take part in and enjoy the triumph of the church on earth. Whether we hold with some, that the saints are to arise and personally reign on earth during that period, or whether we believe that the millennium is to precede the resurrection of the just, in either case we may, if true believers, expect to have a personal share in the glory of the church on earth. Angels are now sent to this world as ministering spirits, and it would seem strange if those who never were of human birth, should be active agents in the prosperity of the church, whilst apostles, and martyrs, and other spirits of just men, were excluded from the triumph which many of them, in a subordinate sense, bought with their own blood. If, whilst we live, we are found faithful, we need not fear that death before the dawning of the millennium will prevent our having a full share of its joy and glory.

To a certain degree, the church of Christ understands that it is her duty to attempt to evangelize the world. Still, however, there remains much error in theory, and more in practice, on this important subject. The time has been when most Christians were satisfied if they could themselves get into heaven. It is now beginning to be understood, that we have duties to perform to the whole world besides ourselves. But this feeling is neither so extensive nor so enlightened as could be desired.

Some think that Christians ought to confine their efforts to their own country, until it is thoroughly converted; or, they say, we should expend our efforts chiefly at home, whilst a few missionaries may go as pioneers to the heathens, until religion is completely successful at home. There are yet others, who believe that we should take the whole world as our field, and vigorously prosecute efforts to convert the heathen nations, whilst we also aim at the regeneration of our own land.

The argument for concentrating the energies of the church upon home whilst heathen nations are, for the present, comparatively neglected, may, so far as I have heard them, be included within three classes.

The first consists of those reasonings, which present the claims of large destitute regions at home, as if they were stronger than the claims of the heathen world.

Secondly, those which point to home as a field of immediate usefulness. How much better to go through the land as an evangelist, or preside over a large congregation, and be the instrument of converting five hundred, a thousand, or twenty thousand souls, as A, B, and C, have done, rather than waste life and strength on those who will not receive the truth. Those who thus reason say, if the heathens would receive the gospel, we would go by hundreds, and endure hunger, thirst, fatigue, torment, and death; but we will not leave a high probability of converting many souls for an almost equal probability that we shall convert very few.

The third class of arguments admits the duty of doing every thing for the heathen that is consistent with domestic safety, but which intimate fears lest home be injured whilst we attend to foreign nations. This differs from the first class, just mentioned, in having no particular reference to the destitute parts of home, but in presenting the claim of the whole country. The population of America has already increased to colossal dimensions, and within the lifetime of some now living, must be the most gigantic and influential upon earth. A country so important should first be thoroughly secured, then she may evangelize other nations.

There is, indeed, a fourth class of arguments which lurk in the breast of some, though

few are fond of giving them expression. There are those who feel that their accomplishments and talents are too great to be wasted on heathens. They are fitted to shine at home. Others may go to barbarians if they will, but "I pray thee have me excused."

Leaving this latter class of reasoners as entirely unanswerable, we may look briefly at the other three classes.

In many cases it would be sufficient to answer those who talk of destitute regions at home, by asking, whether they have a sincere intention of devoting their personal services for life to such obscure places; or, whether they are, and have been, giving their money with due liberality to the support of religion amongst the "bye-ways and hedges" of society.

To point out destitute regions in America, and from there *alone* to argue against sending men to pagan lands, is as rational as for a minister to say, "In the parish of such a one there are ten or twenty families who entirely neglect religion; therefore, instead of going to the next large town, where there is no preacher at all, it is my duty to try and instruct these ignorant families." There are some in America who are far less favourably situated for religious instruction than others, but there are very few who can be regarded as destitute in any absolute sense. There is no destitution at all which could not easily be supplied by the churches at home, if they were so disposed,

without a particle being abated in their foreign missionary efforts. Bibles, tracts, itinerant preachers, the efforts of private Christians, especially Sunday-school teachers, may supply, in a large degree, very many of the places called destitute; probably all of them. In most of those places there are pious laymen, who, if they would exert themselves, could entirely revolutionize the whole region in a few years. Of this there have been many instances. As to the remaining few, which contain within themselves no good seed at all, let pastors leave their churches for awhile, or let the church officers and other pious laymen go there for a week at a time, or a month; let them give books, and one follow another until there is so much of a fire kindled as will burn on without external aid. This is not an extravagant idea, since it is actually done under circumstances far more difficult than any which America presents. Missionary pastors thus supply destitute places, and frequently with considerable good effect, though their own churches require incessant watching, at least, as much as any in Christian countries. Nor do their churches suffer, *provided theya lso largely co-operate with their pastor in this part of his work.*

More need not be said on this point, for the considerations which belong to the second and third classes of argument bear also on the first. We, may, therefore, pass to the views of those who urge the superior hope of success at home

as a reason for remaining there. Divine Providence has met this class of reasoners by the wonderful events which have taken place in the Sandwich and other Pacific islands. Nor can any one say, even of Hindoostan, that the preparatory work has not advanced so far there as to have brought the inhabitants to the brink of a similar work of grace. It was in Hindoostan that Swartz was the means of bringing many to Christ; and few pastors in America have produced such visibly great results as Rhenius has in Tinnevelly, even in our own days. Nor are there wanting others, some still alive, whose success, in respect to mere numbers, has exceeded that of useful pastors at home.

But it would be injustice to this subject to concede that the statistics of visible success can measure the value of what a missionary may achieve. The work of preparing a people for future conversion is not to be underrated. He who quarried porphyry and marble for the wondrous edifices of Egypt; who cut them into shape and conveyed them to the place of building, did more, perhaps, than the architects who rapidly put together the blocks made ready to their hands. Or take another similitude. Paul sometimes compares things spiritual to things military. Suppose an army of beleaguers encamped against a city. The engineers survey the ground, dig trenches, throw up batteries, and plant cannons in the embrasures. After a

month of engineering and battering a breach is made. In another hour the assailants enter at the point of the bayonet. Does no part of the success belong to the engineer, none to the artillerist? The actual quantity of success gained by the missionary engineer, or pioneer, is often much greater than that of many a veteran minister at home, whose course has been signalized by great usefulness. It is of a different kind; it is not easily appreciated by others; but it is no less conducive to the regeneration of the world.

We may then pass on to the third and most plausible class of views, that which points to the risk of exhausting home by sending away too many to other nations.

We might, in answer, appeal from earth to heaven—from the fears of the church to the command of her Master: "Go ye into ALL THE WORLD and preach the gospel to EVERY CREATURE." "Go teach ALL NATIONS." The church may disobey these commands but she cannot cancel them; they are still in the Bible, and will remain there until the day of judgment. The language of the command certainly expresses the simultaneous evangelizing of all nations. Such was the practical exposition of it given by the conduct of the Apostles.

But is not America part of "all the world" as well as China? If it is ruined by infidels and false religionists, will not the conversion of the heathens be exceedingly retarded? Yes;

no language can too strongly express the importance of saving the young but mighty Republic from those who would poison the springs of her life. But from whence is her salvation to come?

Nothing but extensive and powerful revivals of religion can save any of all the Christian nations under the whole face of heaven. Revivals do not in the least depend on the numbers, wealth, reputation, or worldly power of the church, but entirely on her spirit and tone of piety. Of course I speak now only of human means, not of Divine agency; though the latter is exerted only through the former. When, therefore, we aim at the salvation of America, the question is, how can we advance the spirit of revivals? The answer to this belongs only in part to the subject before us.

When the ministers of Christ are single-minded, aiming at duty without regard to profit, fame or ease; when the reproach, in a few cases too just, even in America, that ministers make their office a means of gaining a comfortable living, is so washed away that malice itself will never think of it; when self-devotion is the ordinary level of Christian feeling; when the power of religion is often written in the blood of martyrs; when so many depart to heathen lands that those who remain shall be alarmed into efforts to educate and bring forward others, lest they themselves should, after a while, be left destitute; when a willing-

ness to take up the cross and feel its weight, is blended with the action of the church; then may we confidently look for a revival of pure religion such as has not been since the first peopling of the land, "so mighty an earthquake and so great."

It is not the number but the character of ministers which leads to revivals. Ten Brainerds would do more to extend the church than a hundred ministers of ordinary stature. Few things have conduced more to the elevation of Christian feeling than the missionary efforts of modern times. The nature of religious sentiment, whether true or false, is such that it becomes the more intense in proportion to the efforts made to extend it. Error is not less malignant when the heresiarch seeks to propagate it through the world. The same principle holds good in respect to truth, which is most vivid when most energetically diffused. We need not go beyond our own country to find facts which sustain these views. There was little effort made for destitute places at home, until foreign missions had excited the feelings of Christians and quickened the pulse of the church. Immediately after the rise of these operations, the new-born vigour of Christians extended to the desolations of home. Even until the present day it has been the case that the churches which do the most for the heathens, are those which also do the most for America. Any one can easily satisfy himself

of this by taking the reports of various religious societies, and seeing that the regions which give most for the heathens are those which give the most for home. Trace the history of these societies, and you will find that energetic efforts made for home have been the direct result of the feeling which was excited and sustained chiefly by missions to the heathens. The same has been the case in England. Both in England and America all efforts to do good at home were on a very inefficient scale, until the churches were pervaded by an impulse which sprang from foreign missions.

These facts are nothing more than might be expected from the principles of Christianity as well as from the nature of the human mind. It is far easier for such minds as ours to sustain through life a spirit of vigorous, concentrated action, than to sustain through five years, or ten, a feeling of half-way activity in the service of God. I do not say that it is easier to make the first effort for entire self-consecration to the service of God, but after it *is* once made, it is far easier to advance in it without relaxing, than to continue fervent for even a few years in schemes of doing good, which leave half our affections entangled in the world. If we intelligently pursue an object which causes us to strain every nerve, to make deep sacrifices, to cease from earthly reliance, and lean only on the power and truth of Almighty God, we shall in such a state of mind be far

more persevering and efficient in all parts of our duty than if we selected only such parts of the immense field as can be cultivated with comparative ease. Let the Church of Christ in this land, intelligently and sincerely put forth every effort for the conversion of the world—not neglecting her duty at home, nor to the remotest tribe of savages. As she pursued this work with inflexible constancy, her hidden energies would be developed. Christians and churches would, from the very operation of their own exalted and arduous labours, form a character of iron determination. Self-sacrifice would be a familiar thought and a common thing. The advocates of falsehood would be resisted by churches which would literally prefer to give up the last farthing of their property and the last drop of their blood rather than that the cause of Christ should be defeated. Who can doubt the salvation of America, if even half of her churches should rise to this height? Who cannot see that the resolution to attempt great things for Christ—even the greatest possible—has a direct and powerful tendency to produce this very vigour of Christian zeal and action? So long as the armies of ancient Rome were flushed by the high ambition of universal conquest, each province of the empire was invincible; when at last a limit was set to the empire, when they aimed only to secure and defend what lay within their own boundaries, their unconquerable spirit was

lost. The ardour, which arose from the determination to be superior to all others, died away, and their legions became weak as those of ordinary nations. Swarms of barbarians, who would have dreaded to encounter the Roman eagle in his career of conquest, took courage when they saw him so changed that he sought only to protect his own nest, and step by step the empire was destroyed. Such will be the downward course of the church, when she ceases from efforts to subdue the whole world; when she has any object inferior to that of placing the crown of universal empire on the head of her Redeemer.

The salvation both of Christian and heathen nations is to take place, not by human might nor power, but by the Spirit of the Lord. We may expect the aid of the Holy Spirit when we most implicitly obey his commands, when we believe in all his promises. A selfish and timorous concern for our own interests, which excludes from our view the interests of others, is not likely to secure the Divine blessing. Such is not the genius of Christianity. We are told on the authority of God himself, that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." In all religious things the higher we aim, the more perfect will be our success. Since the world was created no church has ever been injured by doing too much good to all men, but many a church has

been poisoned and chilled into death by the successful pursuit of outward security and prosperity.

What we need is not increase of strength and wealth, but increase of disposition to use properly the strength and means which we have. Already there are men, money, and influence enough, in the American churches, to evangelize every corner of our own country, whilst we increase a hundred fold our efforts for other nations. It is an idle fear, that so many will ever go to the heathens, as to leave the churches at home without a sufficient number of pastors. Should there be any approach to such a state of things, the effect would be that some thousands of young and middle-aged Christians, now engaged in secular pursuits, would be constrained, by the strong pressure which would arise, to enter on the work of the ministry. There are thousands in the church who might be useful preachers after a few years of preparation. When men feel the necessity for an increase of the clergy, and exert themselves to obtain it, they commonly, or always, have considerable success. Many of the best men now in the American ministry, have entered it through precisely that sort of influence which would be brought to bear on many others, if Christians felt alarmed lest they should be left destitute themselves. Those who embrace the clerical profession through the cogency of argument and the convictions

of conscience, and who make worldly sacrifices in so doing, are not likely to be the least useful.

But there must be pious laymen, and if so many of these are absorbed into the ministry, will not the church lose men whom she needs for secular purposes? Must there not be pious merchants, mechanics, farmers, and professional men?

The church would be deprived of her pious laity, just as the sea-shore is deprived of the wave which recedes to make way for hundreds which roll in afterwards. Each of those who were translated from secular to clerical life, would be the means of converting others to take his place. If every layman who is, or who may become fit to preach the gospel should, from conscientious motives enter the ministry, there would very soon be a great increase in the number of pious merchants, mechanics, farmers, and all other secular classes.

Missionary operations are not likely to diminish in the least, even the numbers of the clergy at home; but it cannot be too strongly felt as has been said, that it is the spirit of the clergy, not their members, which is of most importance. We ourselves are living proofs that a few ministers, of the right spirit, may triumph over whole nations of opposers. Our ancestors howled in the woods of Britain, Gaul, Germany or Sarmatia. Our fathers were victims of a superstition as degrading as that of

the Hindoos. A mighty preparatory work went on amongst them. First they embraced the outward shadow of Christianity. Then literature, and a few rays of divine truth shone, until the gospel at length began to prevail in its purity. If Christianity could blaze upwards through such a mass of evil and falsehood as was heaped over it during the middle ages, surely now, in America, with such immense advantages, and such numbers, so many printing presses, religious schools, colleges, seminaries, Bibles, tracts, ministers, Sunday-school teachers and books, such myriads of church members and of outward friends, she cannot be extinguished through our zeal in doing good. It is true that in Germany, Switzerland and France, the church has received grievous defeats since the Reformation; but this certainly did not arise from sending too many missionaries to the heathen. On the contrary, one continental European church seems to have preserved its purity and strength, chiefly by means of the zeal arising from foreign missionary efforts. No church was more feeble than that of the Moravians at their origin. They went into all the world to preach the gospel to every creature. Their martyr missionaries sleep in the islands of both the Indies; they fell in the wilderness beneath the axe of the savage; they withered in the insalubrious climates of the torrid zone. When one was cut down, others were ready to catch the torch

of truth from his dying hand, and bear it forward. For a century their Greenland mission has, like the northern light, illuminated the bleak regions of the pole, whilst it attracted the gaze of distant nations. Their efforts were more than enough to have exhausted them on the principles of those who fear for America, if she is too active in evangelizing the world; yet they grew and flourished at home as well as abroad. Other churches of Europe had for a long time more important work than that of preaching the gospel to the world. I speak of them as churches, not of illustrious individual exceptions. The fate of many has been, that they drank the enchanted cup of worldly prosperity, and then were transformed from Christians into neologists.

Hundreds of additional missionaries are this day needed for the heathens. Places where their services are now urgently demanded lie wide open. The duty of occupying these fields rests on the individuals who compose the church. Multitudes seem to shuffle off the duty, in the hope that others will make up for their deficiency. Many acknowledge that more ought to go, but hold back expecting others to volunteer. To such, the language of the holy man of old may peradventure be applied. "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; *but thou and thy father's house shall be destroyed.*"

It is sometimes asked, Are we all to become foreign missionaries? We reply, You, the individual who puts the question; are not *all*, nor the ten thousandth part of all, that the church has to rely on. The real question is, "Am I called?" If one man more is needed, and if the church can spare one more, then, thou art the man, unless you can make out a fair case for your individual exemption.

The want of due qualifications is no excuse for declining the work, if those qualifications are attainable. Much less can a young man of education, and who professes piety, shield himself behind the plea that he is engaged in secular pursuits, and therefore cannot be expected to become a missionary. Young merchants, lawyers or physicians, and others, are as much bound to give up their gainful business, as the young minister to relinquish a large salary or pleasing field of labour. Secular men of piety often act and feel almost as if they were a distinct order of human beings from the clergy, so that principles of duty which belong to the latter have no reference to themselves. Sometimes the only difference may be, that the minister has yielded to those dictates of conscience which the layman has resisted and silenced; possibly, in some instances, to his own immortal wo. At all events it is reasonable to ask the professed disciples of Christ to seek for light by meditation and prayer, and by reading those periodical pub-

lications which diffuse information on the subject of religious operations. He who can pay for a political newspaper, conducted perhaps on anti-christian principles, and who seldom or never sees a religious magazine or newspaper, can scarcely expect to understand his duty to those of whose condition he is negligently, or wilfully ignorant. Some who live in good repute as Christians, but with little thought as to the claims of God upon them, may at last hear the awful question, "Why puttedst thou not then my money into the bank, that at my coming I might receive mine own with usury?"

Want of piety at present, is no excuse for one otherwise qualified, since he is bound instantly to possess that indispensable requisite. He who on this ground is unfit to be a missionary, is equally unfit to be through all eternity aught else than a lost spirit. It is a terrific reason for exemption.

But it is not an increase of missionaries only that is needed. Money also is called for, and must be given at a considerable larger rate than at present, before we can hope for the conversion of the world. Schools, printing presses, and the support of the living agents for the diffusion of truth, require ample funds; however rigid may be the economy with which those funds are distributed, God in his providence has already given large pecuniary resources to his people. There is much wealth in Christian nations, and a fair proportion of

it is possessed by the members of the churches. It is very clear from the Bible, that Christians are not at liberty to hold or to use wealth for purposes of pride, worldly ambition, or luxurious self-indulgence. After the disciples of Christ in England and America have secured to themselves and families every comfort and advantage which can be engaged without peril to the soul, there would remain a surplus of annual income which, in the aggregate, would suffice for sustaining most thoroughly all wise, benevolent, and religious operations; especially if such judicious self-denial was practised, as reason itself would show to be salutary to him who endured it. As yet not a tenth, nor a hundredth part of what ought to be given is contributed. Most Christians do not seem to understand the august and glorious work to which they are summoned by their God. Nearly all the nations of the earth are in darkness. Amidst this moral night, the apostate archangel has built his gloomy and enormous temple. A countless multitude of men gathers around the altars of the arch fiend. They are his willing subjects, and at the same time his miserable victims. At that obscene and bloody shrine, are daily sacrificed all things that constitute the best interests of mankind. Under the influence of falsehood, every form of virtue, of manly dignity, or real happiness is destroyed. Passions, set on fire from hell, burn in every heart of the innumer-

able throng, and destroy even those amiable instincts of human nature, which often impart an appearance of virtue to characters destitute of the reality. The chief, I might almost say, the only object for which the church of Christ exists in the world, is the overthrow of this cruel dominion. Feeble as Christians are in themselves, they are the chosen instruments by which God sees fit to diffuse that sacred light which shall scatter the darkness of the nations. All consistent Christians who adequately understand what is meant by living for the glory of God, are governed by an inextinguishable resolution to do all that they can, as they have opportunity, to remove all the sin and suffering to be found on earth. Such men feel that Christ has created them, and that therefore they are his; that he has redeemed them, so that they are bought with a price, that they should live for his service, not for themselves. They look at his infinite grandeur and beauty, and esteem it their chief joy to advance his honour, as affectionate little children rejoice to bring a flower from the garden, or a shell from the sea-shore to a parent whom they love; so do the children of God, when they feel aright, desire to bring their possessions, their time, their personal exertions, and consecrate them entirely to Him.

Is this the common spirit of those who call themselves Christians? It is certainly manifested very feebly by the large majority of

them. Many will even take offence if the duty of liberality is too strongly pressed on them. They repel all claims for pecuniary aid made on behalf of the cause of Christ, with the feeling that their property is their own; they lawfully inherited, or worked hard for it; they do not choose others to dictate to them what they shall do with their own money or time. Such language being interpreted, often means that we will not permit God to dictate what He shall do with His own. Legal rights to property arise only from the laws which men make amongst themselves, and these can never deprive their Creator of his right to the treasures of the world, which he himself created for his own service. If we choose we may with infidel forgetfulness, lose sight of God's demands. We may blind our consciences by means of common-place maxims, borrowed from a world of sinners, but we cannot force God to change his demands, nor escape being judged by this very question; have you lived for God's service, or for that of self, and the world? A rich man, who is avaricious towards benevolent and religious objects, has but little right to hope that he will ever enter heaven. If the Bible is true, "No man can serve two masters; ye cannot serve God and mammon." "Whosoever will be the friend of the world is the enemy of God."

CHAPTER X.

Miscellaneous Incidents, and return Voyage from India.

THE chief object of the writer, in this chapter, is to narrate a few of the incidents which occurred during his residence in Ceylon, or in continental Hindoostan, and which illustrate either the scenery or the moral character found in those regions. It is not designed to attempt a complete sketch of any part of India in these respects, but only to relate detached events, which, so far as they go, may produce a correct impression.

On the 3d of October, 1835, early one morning, I walked with Mrs E. along the borders of a large tank, distant half a mile, more or less, from our residence at Madura. The river Vigea had been increased by the torrents, which, at that season, come down from the mountains, and overflowing its banks, had filled all the tanks which depend on it for water. Some tanks are magnificent reservoirs, walled round with stone, and ornamented in the Hindoo style of architecture. Others are merely natural or artificial excavations in the surface

of the earth, and when filled with water, are really small lakes. Sometimes they are twenty or thirty miles in circumference, though generally much smaller.

When I took with Mrs. E. the walk referred to in the preceding paragraph, we had for some days been peculiarly exposed to melancholy feelings. One of our late companions, Mrs. Todd, had died a very short time before by a sudden and violent attack of dysentery. Her husband, who was our only other companion, had gone to Ceylon for a time, and we were left alone. The scene was of a character which tended to repress the growth of desponding emotions, though it would not, perhaps, have suited a mind already given up to them. Our walk lay along the border of the tank. A sheet of water extended for more than half a mile in length, and nearly the same in breadth. We were at one end of this expanse, and from the spot where we stood, an avenue of fine old banian trees extended along the border of this beautifully placid lake: the banians grew in a double line. At one place there were five parallel rows of these venerable trees with their wildly rugged trunks, and large, dark green leaves. The stems which strike down from the boughs into the earth, had been so cut away, that clusters of the most slender of them were suspended from the upper branches like the enormous festoons of gray moss which hang

from the live-oaks in the southern United States.

Beyond this splendid array of the giants and patriarchs of the forest, there was a scene full of life and interest. The shores of the lake-like tank rose with a gentle slope, over which were scattered light groups of graceful trees, amongst which the cocoa-nut palms gave relief and variety to the others. Amongst these clumps of trees, and on the borders of the lake, were crowds of people in their white dresses, with some intermixture of bright-red, or scarlet cloths, and turbans. Seeing their costume, I could not forget that we were in the immediate vicinity of an Indian city, though all looked so joyous and busy as to give the impression of a happier land than Hindoostan. Some were catching fishes, some washing their clothes, some looking on, some conversing. The others were all engaged in various characteristic ways. They were so far distant that nothing unpleasant could be seen or heard. Behind these busy groups the trees grew yet more thick; in several places the strong stone walls of the city was visible above the foliage. Still further back, the view was very fine. The four great ornamental pyramids of Meen Aatche's temple, with one of its smaller pyramids, and the lofty cupola of a temple in the south-eastern part of Madura, were all that appeared of the city. The neighbouring hills were in sight; part of their summits

were wrapped in clouds. The midway cliffs of a long blue range were hidden by a mantle of white vapour. Five or six smaller mountains, much nearer than the loftier ones, were still more to the left. It seemed as if the further border of the lake, or tank, washed the base of one of the nearer hills; this was a deception, since the hill was a mile beyond it, but the intervening land was low. A number of villages, scattered amongst these hills, animated the landscape in this direction. Several buildings of white stone, for the accommodation of travellers, or the worship of idols, were conspicuous in these villages. All the objects within view were picturesque in themselves, and they were so varied and arranged as to give effect to each other. At one glance could be seen mountains with wreaths of clouds upon them, precipitous hills of rock, long lines of old trees, and a profusion of younger ones, the mighty structures of art and of ancient idolatry, the wall of a city, a tranquil lake, men and villages. Upon all was the soft light of the early sun; and as we looked at it, we breathed a cool air, which is, in itself, a high luxury in a hot climate.

Since that day I have often been to the same place, but never have seen it to the same advantage as on the occasion described.

One night, about ten o'clock, I went out on the verandah of my house, which was near the wall

of Madura. It was cloudy, and quite dark. The western tower of the great temple was illuminated from the top as far down as the trees and wall of the city would permit me to see. The light probably came from a number of large torches burning in the court of the temple before the tower. All of the rich image-work which covers the tower, could be seen. Though the torches were on the outside, the effect was as if the pagoda was transparent and glowing with internal illumination. It stood like a vast and fantastic pile of fire over a dark and sleeping city of idolaters. Had the glare been more lurid, superstition might have fancied it to be the dwelling of the evil genius of the place, but its aspect was soft and pleasing.

Near our house, in Madura, was a brick-makers' village. In one part of it, opposite the larger houses, was the most miserable collection of huts which I ever saw as the habitations of human beings. I know not whether they still remain, but suppose that they have long since been swept away from that place, though similar hovels may be found in other localities. Those which I saw near Madura were from six to ten feet long, four or five wide, and three or four in height; formed with sticks and leaves. Twenty or thirty of them, with the intervening spaces of ground, occupied a triangle, two sides of which were about twenty yards each. The other side extended

for twenty-five or thirty yards. From these narrow limits the size of the houses may be inferred. They were swarming with men, women, and children.

It has been stated, that for a time we occupied Ramnad, a city near the sea-coast of Hindoostan, and nearly opposite Manaar, in Ceylon. I once left Ramnad in company with Messrs. Hall and Lawrence, who had joined the Madura mission a few months before. We were going to the village of Moodapetta, on the sea-coast, in order to reconnoitre the ground. There are a number of villages in this direction, and we hoped to find some place on the sea-beach where we could erect a small mud bungalow. Such a place, immediately on the sea-shore, would afford a convenient occasional retreat in the most torrid part of the hot season for any one of the Madura missionaries, whose health might require it, whilst it would be a good centre for our operations along the line of coast.

I left Ramnad before my companions, and, reaching a solitary place, about half-way on our route, remained in the road until the others joined me.

In southern Hindoostan the roads vary much in their character. When there are several English residents in a place, and the ground will admit of it, the roads are frequently broad, smooth, and in good order. In the Ramnad

district there are none but native roads. There are, in some places, a mere tract, made by wheels or the feet of animals and men, through a wilderness overgrown with bushes and small trees. At other places they are bordered by cultivated grounds, from which they are separated by mud walls or by hedges. The roads in the zemindary of Ramnad seldom lead through villages as those do which are in Jaffna. When villages occur in the zemindary, they are generally seen on one side or the other of the road at the distance of from an eighth of a mile to one or two miles, or more. Groves of palmyra or cocoa-nut trees, around the low, thatched houses, point out their location. Such villages are scattered over the wilderness which constitutes a great part of the plains of southern India, south of the Coleroon. Near Ramnad the roads are very sandy. Once I travelled for some distance on a road paved with broad, flat stones. It was much dilapidated, but appeared to have originally been a royal work, and when kept in repair and free from sand, must have constituted a fine pavement for travellers. When the regular roads in the Ramnad zemindary, and many other parts of southern India, are hedged in, they are ten or twenty feet wide. The natives, who travel much on foot, have many cross paths more direct than the regular road. Travellers on horseback, or in a palanquin, can take these shorter routes.

It was about sunset that I stopped in the road to wait for my companions, who left Ramnad later than I did. Not a house was in sight. Some cultivated fields were near, and these, with the voices of persons occasionally passing over them to their humble dwellings, rather augmented than diminished my feeling of solitude. I did not see these passers by, and soon ceased to hear their voices. A single native was with me. I talked with him about eternal things until I had exhausted the stock of Tamil words which I then possessed. At last, as dusk commenced, I saw Mr. Hall and Mr. Lawrence turn a bend in the road on their ponies. I mounted mine and we rode onwards.

Soon we left the regular beaten track for a foot-path amongst the bushes and wastes of a vast plain. We proceeded as rapidly as we could, for night had set in. Flashes of lightning, from a cloud to the south-east, enabled me to see Mr. Hall as he rode before me. At each flash his white jacket showed that he was near at hand. About eight o'clock we reached our destination. It was a fishers' village, inhabited, chiefly, by native Roman Catholics. There was a neatly-built church, not dissimilar to some of the village churches in America. We passed through the town to the sea beach, which was about two hundred yards further on. Dismounting from our ponies, we walked along the sand, but it was too dark to see any

thing except the flashing of the foam as the surf rolled in. Close by there was a grove of palmyras, to which we went. After sitting some time on our saddles, placed on the ground near the trees, we at last concluded that we had better go to the town, in search of accommodation for the night. We expected the arrival of a bandy, in which was a tent, food and beds. As it did not make its appearance, although much more than the proper length of time had elapsed, we became apprehensive that our chance for a comfortable night was very slender. We remembered the serpents which infest the woods and other places here, and, though we knew that we had a heavenly protector, we also knew that it was not right to expose ourselves to needless danger. We walked to the town. All was quiet there, and most of the inhabitants were asleep. When we came to the church we found a man from whom we inquired where the padre lived. He pointed to a wall in which was a gate. We knew that a country-born priest, educated at Goa, was stationed here. Passing the gate, though not without some objection from our guide, we went towards a small but neat building, where were several Tamil men. They said that the padre had gone to a village ten miles off. In the house was a young man, dressed as a European; his dark features showed that he was a country-born Portuguese. I spoke to him in Tamil, English and

Latin. He understood neither. We then asked one of the other men for permission to sleep on the verandah of the house. This they refused, and we were obliged to leave them, reluctantly. Exhausted, and very hungry, we sat down on the steps of the church. A man came and told us to go away from thence; but, as we knew not that he had any right to give the command, we paid no attention to it. One of the coolies, who had accompanied us from Ramnad, procured some buffalo's milk, which was so unpleasant, that we could not drink it. He also brought some boiled black rice, which we soon devoured. It was then about ten o'clock; the moon arose, and we began to make up our minds to sleep on the stone steps of the church. There was considerable risk of fever from sleeping thus exposed, at that season of the year, but we had no better place to go to. The palmyra grove would not have sheltered us from the deleterious dew; to say nothing of the deadly reptiles amongst the dry leaves, which we might expect to have as the companions of our sleep there. After a while the head man of the village came and invited us to the house of the padre, from whence we had been so inhospitably repelled. He conducted us to a verandah, very comfortable, in comparison with the stone steps of the church, and there gave us a large mat and a lantern. Finding ourselves, at last, in a place of shelter, we kneeled down to thank our hea-

venly Father for his protection through the day, and to ask for its continuance through the night. Before the prayer was finished we heard the bells of the bullocks of our bandy. Its arrival made us very comfortable, and, before midnight, we were all asleep.

Our attempts, on the following day, to procure a fit situation for a bungalow, were unsuccessful. Tracts were distributed in the village, and, after we had ascertained that there was no good place where we could occasionally reside, in acting upon the sea-coast villages, we returned to Ramnad.

At another time, but not long after this visit to the sea-shore, I was returning to Ramnad from another part of the coast. Except a single native, I was entirely alone, and had been slowly riding through a most desolate country, with no houses or signs of life near me. Late at night, the road ran along the edge of a great tank, ten miles in length, which supplies part of the Ramnad district with water. After a while I saw a torch, which was borne rapidly towards me through the darkness, and, as it came nearer, I heard the cry of the coolies, who were bearing a palanquin. Supposing that a native was journeying I looked into the palanquin as it came opposite to me, expecting to see some fat Brahmin reclining lazily within. Instead of this I saw a European lady, young, and richly dressed. The light of the torch fell strongly in the palanquin, and enabled me

to see her distinctly for a moment. Had I met her near one of the cities where English officers, civil or military, reside, I would scarcely have noticed the incident; but it startled me, for a moment, thus to encounter, in the dead of night, a lady, dressed, not as a traveller, but as if for some saloon of gaiety, and this in a part of the country far remote from the residence of European females as well as from the course of their journeys. I discovered, afterwards, that the mysterious traveller was a temporary resident on the sea-coast with her sister, who was married to one of the English gentlemen living at Madura. During the temporary stay of these ladies on the sea-shore, they had accepted an invitation from the Zemindar of Ramnad, to visit his palace. It was on her return that I met the younger of the ladies.

There are a number of petty princes to be found in Southern Hindoostan, as well as elsewhere, in that country. Most of these retain only their titles, part of their revenues, and, in some cases, the administration of the police in their territories. They are mere tributaries of the English, and are really inferior to the English judges and collectors. The Tondiman rajah is permitted still to exercise absolute sovereignty over his little kingdom, twenty or thirty miles north or north-east of Madura. One of his ancestors aided the English at the siege of Nichinopoly, and the son is permitted

to retain his insignificant kingdom, where he is a sort of *lusus naturæ;* being, so far as I know, the only monarch, in all of that part of Hindoostan, over whom the English do not exercise a direct control. I once saw him, with his retinue of elephants and half-naked guards; but did not receive a very high impression as to the grandeur of petty Indian princes.

Near Ramnad, just beyond the western wall, is a very singular temple, or place of worship. It consists of a space about two hundred and fifty feet long, and sixty feet wide; enclosed by a wall four feet in height. You enter from the west, and, on each side is a row of ten or a dozen horses of plaster, now much broken; but formerly complete, with each a rider on his back. Beyond there are two elephants of the same material. Still further are two horses of great size; each with a rider, and each rearing up, with his fore-feet resting on the heads of men standing below. The image of a horse, thus standing, seems to be a great favourite with the Hindoos. From the top of the rider's head, to the ground, is about twenty feet, so large are the horses. The riders are comparatively small. Behind these are two colossal figures of men, with hideous faces. They are fifteen feet high, but very thick and clumsy. From the entrance to the further end the path leads through a vista, formed by these singular images on either side. At the extre-

mity is a small shrine, where the object of worship is kept. I saw this place, for the first time, just at dusk. The full moon had risen above the dark, dead wall of the city, which offered a rugged contrast to the life and the light of the luminary entering on her evening course. I was looking at the old wall, which told a true story of ages and monarchs, long since with the dead, when I suddenly came up on this grotesque collection of images.

After our return to Ceylon, there were several storms, which lasted for a number of days, and laid the whole country under water. So great was the deluge of rain, that even the roads were covered, and could not be distinguished from the fields on either side. After these storms, and before the water evaporated, or was drained off, the appearance of the country was beautiful. Lakes and rivers appeared in all directions amongst the villages; which, with their overshadowing trees, were like verdant islands laved by the placid waters. Many of the distant fields were, for several days, intersected by broad and shining rivers, which wound amongst the villages, until lost to view.

Serpents are very common in Ceylon. During the first year of my residence there, I saw nine snakes at different times in the same room with myself. One of these I saw on a Sunday morning, when I had gone into a room of the

seminary at Batticotta, with the view of being alone for a while. There was a couch in the room covered with a mat. After sitting on this for an hour or two, I rose to depart, and pressed my hand on an elevated part of the mat with the view of smoothing it. A rustling noise ensued, and a large snake glided down and escaped through the open door. Superstition has withheld the people from killing these dangerous reptiles, so that they are numerous to an extraordinary degree, considering how densely the country is inhabited. Of late there has been a growing willingness amongst the natives to kill the more venomous species. A large chapter might be filled with narratives of narrow escapes from, or dangerous encounters with poisonous serpents, which came within my own observation, or were related to me by friends who had a part in them.

Neither at Madura or Jaffna were we much in the way of meeting wild beasts. Yet one morning the torn carcass of a jackass lay within my compound, not far from my house. Around it were the prints of bloody claws, which most of the natives said were those of a tiger. One individual said they were those of a leopard. Late in the year 1837, a Ceylon tiger, or leopard, came to the village of Araly, in the neighbourhood of Batticotta, and did some mischief. Mr. Perry, who not long afterwards died of cholera, hearing of this animal, went to Araly and shot him. The wild beast

measured seven feet two inches from his nose to the end of his tail, and two feet ten inches in girth.

It was not often that the natives of either Ceylon or southern Hindoostan exhibited any disposition to offer personal insult or violence to me, or those whom I was with, in our missionary excursions; yet, in some cases, I have met with gross exhibitions of their bad feeling. The nearest approach to actual violence was at Ramnad, where broken pieces of earthen vessels and hard clods of earth were once showered upon me and some catechists when we went out to preach and distribute tracts. One night, when Mrs. Eckard and Mrs. Cope were going from Batticotta to Oodooville, in a bandy, drawn by coolies, they were assailed by a set of ruffians, who threw stones at them, but soon ran away. These men were part of a gang of thieves who had recently robbed Mr. Hoisington's house, and who were enraged at the measures taken to search them out. On other occasions, I have met with much blasphemy and anger, and sometimes threats of violence, but in general, the deportment of the Hindoos was at least decent, and often polite.

It has already been stated that the northern parts of Ceylon are level. The name of "mountain" is, however, bestowed on a few insignificant elevations. One of the chief land-

marks for voyagers from Jaffna on their way to Calpentyn, on the western coast of Ceylon, is a low ridge, part of which is called "Horse Mountain," and another part "Broken Mountain." These *mountains* are not more than fifty feet in elevation above the sea. From the trees which grow over these hills, they seem to be thirty or forty feet higher than they really are. Once, when returning from Calpentyn with Mr. Spaulding, we landed from the dhoney and walked in the jungle which covers these low hills. There were many openings, like woodland glades, which appeared to lead into the heart of the forest, and I scarcely could repress the desire I felt to penetrate some of these recesses. My more experienced companion warned me against venturing too far, as the result of a ramble might be the starting some ferocious beast from his lair, or an encounter with a gigantic anaconda, or some equally disagreeable inhabitant of the jungle. We pursued a path not far from the sea-beach, and occasionally met with fresh marks of the the presence of wild elephants. Some of those monstrous creatures must have been in our vicinity, but we met with none. Had we seen them at a little distance, so that we could quietly turn aside without alarming them, there would be little risk in meeting them; but had we suddenly come on one, as we went round the corner of a thicket or bush, it would probably have supposed that we were enemies,

and, rushing out, would have destroyed our lives in a moment. As it was, we met with none, though the marks before our eyes, which showed that they were not far off, caused us to keep a good look out on all objects ahead. In many places the jungle consisted of low trees, overgrown with strong creepers, which were matted and tangled together so as to form a thick hedge, which divided one narrow strip of ground from another. It seemed to me that many of these sylvan barriers were so strong, that even an elephant could not force his way through them. Before dark we went to one of the ragged rocks near the water's edge, and waited there until the dhoney came near, when we got on board. After nightfall we had good evidence, that solitary as the jungle seemed, it had a savage population of its own. The cries of bears, and, perhaps, other wild beasts resounded along the shore, where, a short time previously, Mr. Spaulding and I had been enjoying the untamed growth of trees and bushes with their intertwining creepers. And so it is more frequently than we are apt to imagine. Enemies and dangers lurk unseen around us. Nothing but the continual care of Divine Providence can preserve us, even at the times when we seem the most secure.

There is yet another *mountain*, so called by the natives, at the northern extremity of Jaffna. It is called Keedee Mali, or Weasel Mountain. The perpendicular elevation of this emi-

nence above the subjacent sea, may be fifteen feet. Approaching it from the land side, not so much as even a slight elevation is perceptible. But the fame of this place rests on a circumstance of far greater importance than loftiness of summit or grandeur of precipices could impart. From a crevice at the base of the rocks, which have been so strangely miscalled a mountain, there gushes a stream of fresh water, which extends some little distance into the ocean. Apparently there is no difference in the expanse of the ocean along the sea-shore, but by drinking the water at the sacred place, I have had the evidence of one of my senses that it is really fresh, whilst all around is briny. At a certain season of the year great multitudes resort to this place to bathe, in connection with religious ceremonies. When the proper hour comes the immense crowd rushes into the sea, each endeavouring to get into the fresh water. Great virtue is imputed to this water in the way of cleansing from sin, and freeing from other evils those who thus bathe. The story connected with this place is as follows: A certain princess of Madura, who was remarkable for the beauty of her form, was so unfortunate as to have a horse's head. She wandered far and wide, bathing in sacred waters, and visiting sacred places, with the view of having her head made human. At last she came to Keedee Mali, where she found an old hermit, smeared with ashes and having mat-

ted hair, and distinguished for his religious austerities. He told her that originally his own head had been in form like that of the keedee, which is a species of the weasel or ichneumon. By bathing in the water at the place where he resided his head became that of a man. Following his advice, the princess bathed and obtained a head of surpassing beauty. Annual festivals commemorate this event; as does also the large temple at Mavirttapuram, near Tillipally.

I was once asked, why the establishment and annual continuance of the festival commemorating this alleged miracle, as well as the existence of the temple at Mavirttapuram, did not prove the actual occurrence of the miracle on the principles laid down by Leslie in his well-known "Short Method with Deists?" This question is now adverted to for the purpose of introducing a few words on the difference between the evidence for the miracles of Christianity and that for those of heathenism. Of all the recorded miracles of Hindooism I cannot remember another which comes nearer than the one just related, to the circumstances assigned by Leslie, as those which authenticate the narrative of Moses. Struck with the fact, that public monuments and popular ceremonies exist in testimony of the Keedee Mali miracle, just as similar testimonies existed to substantiate the story of the miraculous passage of the Red Sea, I was led to inquire into

the Hindoo story, that I might see wherein Leslie's conclusions were inapplicable to it. Very soon I noticed some points of difference, which may be regarded as belonging to all stories of Hindoo miracles, in contradistinction from those of Christianity. For example, I could not meet with, or hear of, any narratives of Hindoo miracles, the writers of which, in any manner, professed to have been eye witnesses of the events. Neither did they address themselves to those who were or could have been eye-witnesses. It was also an utter impossibility to find any evidence which showed that the time of the alleged miracle approached even within centuries to the time when the narrative was written, or the commemorative monuments established. Nothing was specified as to time, except that the miracle occurred in the Dwipara age, or Yugum. As this age is said to embrace a period of 864,000 years, of course such a date is perfectly indefinite. For aught that appears to the contrary, the time of the alleged miracle, of writing the narrative, and of instituting the festival may, respectively, have been a thousand years apart. Contrasting the vagueness of heathenism with the accuracy of the Bible, even in the points where the systems seem accidentally to approach each other, there will arise a strong presumption in favour of the historical fidelity of the Scriptures. The simple details and minute specifications of time

and place of the sacred volume appeared with great force after I had seen in the Hindoo mythology specimens of the cloudy indefiniteness with which a false religion narrates its miracles and its important points of history.

Another leading characteristic of the alleged Hindoo, as well as of most other pretended miracles is, that those who assert their occurrence are directly interested in a pecuniary point of view to have the stories believed. If pecuniary motives do not act, there are other reasons of an equally decided worldly nature; or else those who testify to the miracle are in mental bondage to a crafty priesthood, who are deeply interested to sustain their own authority. In this last respect, there is a very striking difference between the Hindoo miracles, and those, to sustain which, the apostles suffered the loss of all earthly things.

At an early period of our residence in India, the health of Mrs. E. began to decline from the heat of the climate. After trying all expedients within our power to prolong and sustain her strength, it was at length, at the close of the year 1842, manifest that she could no longer live in that climate. Almost two years previously, the Ceylon mission had asked and obtained from the Prudential Committee of the American Board, permission for us to return to America. After this permission was received, there was for a while a slight prospect that Mrs. E. might so far recover, as to be

able to stay a few years longer in Ceylon; but this expectation was soon disappointed, and it was manifest that either we must leave India, or her life be probably soon sacrificed. On referring the matter to my brethren of the mission, their opinion was unanimous and very decided that it was our duty to leave the country.

In some parts of America, the question has been much agitated whether a missionary ought to leave his field on account of ill health? It is clear that this step should never be taken from insufficient causes; but where loss of life, or permanent prostration of strength will be the consequence of remaining, I should almost as soon think of inquiring whether it was not the duty of Christians to commit suicide or murder, or whether a man was bound to do what he could for the salvation of souls? By remaining in the foreign field, the only result is that a life is lost which, by removal, might be prolonged through years of usefulness in another part of the world. To require that a father or mother should die, and leave their children orphans in a land of fearful wickedness, and deprive them through life of parental guidance, and this, not to do good to men's souls, but on the contrary; by death to lose opportunities for usefulness which might offer in a more salubrious region, is a demand which nothing short of a direct revelation from heaven ought to have power to enforce. Equally

clear is the case when, instead of death, a confirmed failure of health is to be the probable result. Neither in this case, nor in any other has the individual sent, nor the churches who send him a right even to consent that he shall languish through years of usefulness, when by removal he might glorify God by aiding in men's salvation for years in another place. To this may be added, that it is little understood at home how much every feeble missionary impedes others who are strong. The common offices of humanity must be performed to such a one. It is a libel on Christianity to say that it demands, or permits that a man should go abroad to instruct others, whilst his wife or his brother lies at home in solitary suffering, and in need of assistance at that very time. In heathen lands the natives, even the best-trained Christian natives, can seldom be of any use to the sick or feeble missionary. Their habits differ too radically to admit of the necessary sympathy. Missionaries who are in health must therefore leave their work, and exhaust their strength in ministering to their feeble brother or sister; or else neglect them on the ground that Christianity has less humanity towards the afflicted than heathenism itself. Risk of permanent prostration of health calls more imperatively for the removal of the invalid, than even the probability of death; the latter removes only one labourer; the former, whilst it disqualifies one through

him, greatly impedes several more. If the disease is such that return to a colder climate would be of no avail, it generally happens that death terminates the whole difficulty.

The question whether a missionary should return is, ordinarily, best decided by his brethren of the mission. They are best acquainted with the necessities of each case, and are certainly under no temptation to send away one who is fitted to give themselves efficient aid. We may be certain that, either they will generally be under no unholy influence, which would lead them to grant such permission with undue facility, or else that they are so unfit for their high calling, that they had better in a body abandon the field, and cease from a work which demands men of the sternest principle. If men are worthy to be the agents of the church in her most arduous and sublime course of duty, they are certainly so far single-hearted, that they may be trusted to decide whether the health of one of their number has so failed as to demand his removal. If there are any who from wantonness, caprice, or any other bad motive, persist in a desire to leave their work amongst the heathen, we should give them every facility to depart, and feel grateful that such men have quitted a work of which they were not worthy.

At the present day, individuals are never designated by divine revelation for any particular field. From the various circumstances

of his situation, each man must collect the commands of Providence as to his place of labour; except in this way the missionary has no more personal concern than any one else in the duty of preaching to the heathens. In this way all ministers at home profess to regulate their changes of place. It were hard to imagine an expression of the will of Providence more clear than that arising from the fact, that it is absolutely impossible to live and be useful in one place, and highly probable that life and usefulness may be prolonged in another.

In February, 1843, we left Jaffna for Colombo, with far more of regret than we felt when we left America for India. We remained at or near Colombo until the 15th of April, when we sailed in the English ship Symmetry for St. Helena. We hoped to get passage from that Island to America, but as this was uncertain, an arrangement was made with the captain, so that we could proceed to London, in case we found it impossible to obtain passage from St. Helena.

On Saturday, the 15th of April, we went on board the Symmetry. Other passengers were to sail in the same vessel. To avoid the bustle of going on board in a crowd, we went to the ship soon after breakfast. In the afternoon the other passengers came with their friends. The deck of the ship became crowded. Many of the English residents at Colombo came on

board to take leave of their friends, who were returning to England. About sun-set the greater part of them left us, and we weighed anchor.

For some weeks we made little progress; constant calms prevailed. On the calm days the sailors fished for sharks and dolphins. Some of the sharks made desperate resistance after they were hooked, so that they had to be harpooned, or cut with a knife across the throat, before they could be dragged on deck.

On the second of June we were on the edge of the L'Aguilhas (or Lagullas) bank, which extends round the southern part of the African continent. The preceding evening had been very placid. Early on the morning of the second, all things at first looked to an inexperienced eye as if we might hope for a tolerably fine day. But towards the east, there were some wild, ragged clouds; and as the sun arose, the western sky was blood-red. The barometer fell considerably. A large Dutch East Indiaman was not far off. We could not speak her, as the wind and the sea began to be too high to admit of our coming sufficiently near; but the men in their red jackets were distinctly to be seen. About breakfast time, the wind was so high as to attract the notice of all. We soon perceived that the captain expected a tempestuous time. All the sails were taken in, except a trebly reefed main top-sail; the helm lashed down, and the ship laid to. The gale soon increased

in terrible violence. We were at the very worst place, along the southern coast of Africa to have a gale at all, and especially such a severe one as then blew. A current flows very strongly around the edge of the L'Aguilnas bank, and we were in the strongest part of that current, which ran directly in a contrary course to the wind. We were drifted on that day sixty miles by the current, against a violent tempest. The waves became absolutely raging from the conflict between the flow of the sea and the opposing wind. They rose in all directions in a frightful manner, and gave me an impression as though they were hideous sea monsters on all sides, rushing in to devour us. Many of these waves, had they struck us, could have swept our decks clear, carrying away the bulwarks, and even the masts by a single blow. As the sea rose in all directions, and on every hand, it was impossible to place the ship in any position in which she would not be liable to be struck by them. The good hand of Providence protected us from these dangerous waters, for though we were not in danger of immediate death at any one time; yet for thirty-six hours there was not a minute in which our vessel was not exposed to be torn to pieces, so that every minute was one of extreme peril. Early in the first day of the storm the sun shone, but it soon was clouded over, and a thick mist of vapour and rain followed for a time; but through the

day there was not much rain. About four o'clock in the afternoon the ship rose on a high wave, and then suddenly plunged forward and downward, as if to bury herself in the depths of the ocean. As she made this fearful plunge, another wave struck her jib-boom; that strong spar broke like a rotten stick under the tremendous blow, and by the same shock, both the fore and the main top gallant masts snapped short, and would have fallen into the sea, had not the rigging held them. The storm was by far too violent for any one to go aloft to clear away the wreck. Sometime previous to this, a dead light or shutter, which secured a window in one of the cabins broke loose from its hinges. This exposed us to the danger of the high sea rushing through the open window, and thus rapidly sinking the ship. A moment before this I had gone to that cabin in consequence of a feeling that had been dwelling on my mind for some minutes, that the dead light was not sufficiently fastened. For a while I resisted this feeling, but it grew so strong, that I went down to secure the window. Scarcely had I touched the ropes attached to the dead light, when it broke loose. My utmost strength was just sufficient to prevent the violent wind from forcing it away from me; and the howling of the storm for some time prevented any one from hearing my calls for assistance. At length the captain and carpenter came, and the dead light was made tolerably secure. I

cannot regard as fanatical the idea, that the feeling which sent me below to look at the dangerous window, was a direct Providential impression on my mind. On Sunday, the 4th of June, the wind and sea had abated. Towards sunset of that day we saw the coast of Africa,—high, blue, indistinct hills, far off on the horizon.

Soon afterwards we encountered another severe gale; but we had got out of the strongest part of the L'Aguilhas current, and there was no terror in this storm like that which preceded it; the wind was as violent and the sea as high, but it all flowed one way, and our ship bounded and dashed freely over the enormous billows.

We slowly worked our way amidst alternate storms and calms, round cape L'Aguilhas.—We repeatedly saw the African coast through ten days; all that we saw was very mountainous, with great strips of light-coloured sand. One night we saw many fires burning on those mountains in different places. On the evening of Wednesday, the 14th of June, we had a fair view of the Cape of Good Hope and Table Mountain; next day, in the morning, we entered False Bay, which lies to the west of the Cape of Good Hope; and runs about twenty miles into the southern coast of Africa. At night we anchored under the shadow of a mountain, which rose above us from near the water's edge. Next morning early we weighed

anchor, and, rounding a point of land which projected into False Bay, entered Simons Bay, where we again anchored. Simons Bay is a cove on the west side of False Bay; it affords safe anchorage for ships, during the winter season, when Table Bay is highly dangerous, on account of the north-west winds. Simons Bay is the winter station for the British ships of war on the south African coast. Merchant ships often put in here. At the bottom of the bay is Simons town; a small place of about sixty houses. These are, in general, large and neat; with flat roofs or slated. The inhabitants are chiefly English and Dutch Colonists. Behind the town is a range of rocky hills, which are about five or six hundred feet high, and separate it from Cape-town.

Amongst other vessels at anchor in Simons Bay, was a large fifty-gun frigate, the Isis; we were told by the harbour-master, that she had arrived from a cruise a month before, having through nearly three weeks experienced "horrible gales," as he called them. The Isis was so much injured in those gales, that, for a time, it was designed to send her to England for repairs. Near her was an eighteen-gun brig, the Acorn, and a war-steamer, the Thunderbolt. Not far off, was a schooner of about one hundred and eighty tons burden, concerning which we were told a dreadful story. She was a Brazilian slaver, and had been captured

on the eastern coast of Africa, by the sloop of war Cleopatra. When taken, she had four hundred slaves on board; they were so crowded by the captain of the slaver, that sixty of them died on the first night after she was captured. Before she could be brought into Simons Bay, one hundred and sixty three were dead. They were so crowded that they had to lie on each other between decks, and it is said that their screams were heart-rending, as they sunk under the miseries of their situation. When these poor wretches heard the first gun which the Cleopatra fired, as she pursued their ship, they instantly conjectured its meaning, and rushed in a body on deck. Being half famished, such as were near the chicken-coops, tore the fowls out and devoured them raw.—When the ship arrived at port, several were found dead in her hold; some others died at Simons town, when taken on shore.

About ten o'clock, on Friday morning, we went on shore, and, for the first time, our feet trod the soil of Africa. An old vessel, dismantled till she was a mere hulk, was anchored near the shore; she was the "Badger;" said to be the first vessel which Lord Nelson ever commanded. When we landed, we went to the "British Hotel," a tolerably well kept house, considering that it was in a remote corner of Africa. At this hotel we found some of the comforts of civilized life, which, for about ten years, I had not seen any where.—

The front parlours were carpeted, the windows were of glass. We went to a nice little room, where a coal fire was burning in a grate; at night we had feather-beds to sleep in. A backgammon board, bound and lettered as a book, lay on a window-seat in one of the parlours. Thinking I saw a familiar name on the back of it, I crossed the room, and found that it was lettered as the "Life of Washington." Even Simons Bay was not too remote for the pervading spirit of the "universal Yankees." On returning to the ship for a short time, in a boat belonging to the place, one of the boatmen accidentally mentioned that she was built in America. At the "British Hotel" we saw some of the Cape-town papers, and I was struck with the number of articles for sale which were advertised as American.

Having occasion to make some small purchases we went to the shops, which were almost exact resemblances of country stores at home. On one side were piles of crockery ware; on the other side, were bright tinned vessels hanging. Here, were knives and iron-mongery; there, dry-goods, heaped up; above them, were shelves of hats and caps. Behind the counter, were articles of grocery; and, in one corner, medicines, nicely arranged. After a while a wagon, drawn by ten bullocks, passed along the road in front of the hotel. Wagons, at the Cape of Good Hope, are often drawn by twenty, or more, bullocks.

On the afternoon of Saturday, we returned to the ship. Some of the passengers did not return until Tuesday. A strong north-west gale was blowing, with occasional rain. We remained quietly at anchor till the next Thursday. Often, when a boy, I have looked at some of the pictures, belonging to the voyages of Cook, or other navigators, in which their ships were represented as lying at anchor in some safe cove, or snug recess, on the north-west coast of America, or some island of the Pacific. To my youthful mind there seemed to be a delightful security and comfort, in lying thus quiet and sheltered in such a distant and savage region. These feelings were vividly recalled to memory when I found myself actually in a situation so similar. I sat in the cuddy, on deck, and looked through the glass windows in front, down which the rain was running, at the wet shrouds and other rigging of the ship, and, beyond these, at the mountains which rose along the shores of False Bay.

But, alas, for the difference between the day-dreams and the reality of ocean life! The rain ceased, the wind seemed fair; we left False Bay, and doubled the Cape of Good Hope, on the morning of the 22d of June. Towards afternoon the wind changed to the north-west, and blew for several days with increasing strength until it became, for a while, almost a hurricane. During this storm we

were on the western edge of the same current, which we had just entered, on its eastern side, when we encountered the gale on the second of the month. The same effect was produced on the sea, from the conflict of the wind and current. The waves dashed and raged in all directions, and in irregular masses of water. Our ship dipped so much on the lee-side, and, by these means, took in so much of the sea, that, at one time, the water was three feet deep on deck as she rose up to roll over to windward. This tempest lasted until the fifth day from its beginning. We were driven out of our course, by the violence of the wind, from the 35th to the 37th degree of south latitude. After this we had another gale, which was not so violent as either of the preceding, but we endured, perhaps, more inconvenience from this than from any other storm. Instead of "laying to," as on previous occasions, the captain endeavoured to "beat against" this gale. The forecastle was continually deluged by the waves, through which the ship was forced. At one time, an enormous anchor, on the forecastle, was lifted up by the sea, and, for a while, there was danger of losing it. At last the gale abated. We left the "Cape of Storms,"—its first, and most appropriate, name,—and went on rapidly towards St. Helena.

These successive gales interfered very much with our regular Sabbath exercises. Before

we came near the Stormy Cape, we had regular service, either on the quarter-deck or in the cuddy, every Sunday. I felt very sensibly the want of religious books and tracts, appropriate to seamen. These could not be procured in Ceylon, before we sailed, and, in various ways, it was a great loss not to have them. The distribution of appropriate tracts and religious books is a good introduction to the seamen. I do not know of any way in which access may be gained to the forecastle better than to take, on the first Sunday morning, a handful of tracts and give them to the sailors who are not on duty. They afford a good theme for religious conversation at the time; and allusions may be made to them in subsequent interviews. On board of the Symmetry I was destitute of this advantage, and, what was worse, an English gentleman—a fellow-passenger—liberally supplied such as could read with magazines filled with worldly stories. He also lent them histories of naval battles. This was done, not from direct opposition to religion, but from mistaken kindness of heart. The effect was to occupy their leisure time, on Sundays, so that it was very difficult to get opportunities for serious conversation.

On Friday, the 14th of July, we saw the blue outline of St. Helena, emerging from the sea. Next morning, when we went on deck, we were at anchor in the harbour, with the lofty crags of that island above us, and James

Town before us. On many parts of the rocks were batteries of cannons. Several ships were at anchor near us. One was an American, the Thomas Perkins, of New York. The American consul, Mr. Carrol, soon came on board and took me in his boat to the Thomas Perkins, where I tried to obtain a passage to New York. It was impossible for the captain to take us. After this we went on shore, and were very hospitably entertained through the day by Mr. Carrol. As we were to sail in the evening, there was not time sufficient to visit "Longwood," the former residence of Napoleon. Mr. Carrol informed me that the probabilities of getting a direct passage from St. Helena to America were so small, and the expenses of detention there so great, that by far the cheapest and most expeditious course was to proceed to London, and sail from thence to New York. Such being the directions received from my brethren in Ceylon, we reembarked in the Symmetry, and sailed towards England. We passed the Azores, at a little distance, but saw two of those islands, namely, Corvo and Flores. After this nothing remarkable appeared until we entered the British Channel. On the 12th of September we sailed close by the chalky cliffs of Albion. With the naked eye we could see the trees, wind-mills, houses, &c., on shore. The towns of Hythe, Folkstone, and some others, were near us as we passed along. In the course of the day,

a steamer passed swiftly between us and the shore. From what the pilot told us, when he came on board, we suspected that it was the steam yacht of Queen Victoria, who had returned from France a few days previously, and was then on her way from Brighton to Walmer castle, where, it was said, she was to dine with the Duke of Wellington. All doubt was removed as the steamer gained rapidly on us. When she came near we saw a banner floating over her, on which were emblazoned the royal arms of Great Britain. The "meteor flag of England" was immediately displayed from our ship, in compliment to the sovereign. She soon left us far behind, and, about four or five o'clock in the afternoon, we anchored off Dover. A lugger came out to us, and, with the captain, and most of the other passengers, we went in her to the shore. Next day we proceeded to London. So soon as arrangements could be made for crossing the Atlantic, we embarked in the Toronto, and, after a rough, but not dangerous passage, arrived at New York, on the 4th day of November, 1843, having been absent from our native land for ten years and six days.

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THE END.

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