

# ROMANISM

IN

CEYLON, INDIA, AND CHINA.

BY THE

REV. EDWARD J. ROBINSON.



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## PREFACE.

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TOWARDS the close of February, 1847, after a pleasant voyage in the "Persia," as morning lifted the veil, we saw the southern coast of Ceylon. White masses of cloud, reluctantly quitting their repose, were rising among the majestic hills. Green above those wreaths to the mountain top, and green below them to the water's edge, was the beautiful island. Canoes were seen coming off, and fishermen approached in "jackets of brown silk," as Captain Stevens facetiously called their skin. "Well, what do you want?" inquired the Captain of the first arrival. "I want rum, brandy, gin." Such, uttered most likely by a Roman Catholic, were the words that welcomed us to the Eden of the east. "What," said the Captain, "if my friend Napier, the collector of customs, were to catch you at this work?" "That not master's look out, that my look out: I want rum, brandy,

gin." We might well think of Heber's description of the island—

"Every prospect pleases,  
And only man is vile!"

The extreme length of Ceylon is 270 miles, its greatest breadth 145, its average width about 100, and it presents a superficial area of about 24,500 square miles. Great Britain is not more densely occupied than was this lovely island in ancient times. To the period of its occupation by the English, it had for centuries declined. While in our own country there are about 260, there are in Ceylon not more than sixty individuals to the square miles. The entire population, including about 8,000 whites, may be stated at a million and a half. The native population is chiefly composed of "Portuguese," Malays, Moormen, Singalese, and Malabars.

The Lusitanian blood is extremely diluted in the so-called Portuguese. They are a mongrel, swarthy, inferior class, professing the Roman Catholic religion, and dwelling chiefly in the maritime districts.

The Malays, votaries of the false prophet, mostly connected with our regiment of Ceylon Rifles, and therefore resident in the larger towns, are very few in number.

The Moormen are far from being so numerous as the Singalese or Malabars. But, inasmuch as

they are the bankers and merchants of the island, they are a very important class. We meet with them in all directions ; and here and there on the coast we find, swarming with children, an entirely Moorish village. Physically, they are the finest race of natives in the island, and they are undoubtedly the most active and enterprising. They commonly speak Tamil. As to religion, Moham-medans that they are, none are so contemptuous, obstinate, and unimpressible.

The Singalese occupy three of the five provinces into which Ceylon is divided, the central, western, and southern. In the leading features of their religious creed and customs, they agree with the thousands of Siam, Burmah, Thibet, Tartary, and China. Their religion is Buddhism, and their sacred language Pali. Buddhism, numbering in the above-mentioned countries at least three hundred millions of followers, and having, therefore, a more extensive sway than any other religious system in the world, does not acknowledge God. It invites to a life of self-mortification by no higher ultimate inducement than a heaven of annihilation. But as a system it nowhere exists, and perhaps could exist nowhere, in its solitude and purity. Caste and devil-worship are associated with it by its votaries in Ceylon.

The Malabars, improperly so called, originally adventurers from Southern India—not including the Malabar coast—are Tamil-speaking Hindus.

They are met with in all the maritime districts, and in connection with the coffee plantations in the interior of the island. There are perhaps 450,000 Tamils in Ceylon. Of these most interesting people about 350,000 occupy the northern and eastern provinces. And of this number more than two-thirds, chiefly of the Vellala or agricultural caste, the next to that of the Brahmans in Ceylon, and therefore highly respected, dividing nearly the whole of the land amongst them in little independent properties, are crowded into the small peninsula of Jaffna. This peninsula, the length of which from east to west is thirty miles, and the average width about eleven, was divided by the Portuguese into thirty-four parishes. Three Protestant Missionary institutions, with the approval of the Colonial Government, it being distinctly understood by all parties concerned that the direct labours of the missionaries shall be confined to their respectively appointed enclosures, have appropriated twenty-three of these ancient parishes. Sixteen of the twenty-three parishes are cultivated by American missionaries, three by agents of the Church Missionary Society, and four, together with the native town of Jaffna, by Wesleyan missionaries. The Brahman religion, the votaries of which are supposed to number about one hundred and eleven millions, all of them subjects of the British crown, is the religion of the Malabars or Tamils. The Sanscrit is their divine language, Ganga (the



Ganges) their sacred river, and Kasi (Benares) their holy city. Of the Hindu Triad, Brahma has no worshippers anywhere, Vishnu receives his highest honours in continental India, and Siva is the chief of the deities in North Ceylon. This king in Jaffna of the millions of Hindu gods, like Vishnu on the adjacent continent, is sometimes described in the writings and conversation of the learned as the truly Supreme Being. He is regarded, not as the Destroyer only, but as the Creator, Brahma's superior, and the Preserver, Vishnu's lord; and he will exist alone, it is affirmed, when all the other gods have perished. But he is seldom, if ever, worshipped as the First and Last; and his worship, though sufficiently prevalent, and generally regarded as of the highest moment, is far from obtaining exclusively, or from being the most popular and extensive. He is represented neither as all-holy, omniscient, nor almighty. From thirty to forty other gods, goddesses, and demons are honoured in the Tamil provinces with numerous temples and repeated festivals. One deity presides over one department of affairs, and another over other matters. Some are approached as benevolent and condescending, others are propitiated as obtrusive, cruel, and malignant, and all of them are remembered, and feared or welcomed, in the most common concerns of life.

The Wesleyan division of Ceylon into two ecclesiastical districts, the Southern or Singalese

and the Tamil or Northern Districts, corresponds with the distribution of the island as respects religion, language, and race. The district in which it has been the author's lot to labour is formed of the northern and eastern provinces. It includes five circuits. We resided a year at Jaffna, at Point Pedro two years and a half, six months at Batticaloe, and a year and a quarter at Trincomalie. It may therefore be presumed that we are not unacquainted with North and East Ceylon.

No apology is needed for bringing Ceylon before the Christian public. He speaks of more than the cinnamon island who discourses of Ceylon. Missions in North Ceylon tell upon Hindustan, missions in South Ceylon upon Burmah and China. Is not the Paganism of Ceylon the key-stone, in fact, of eastern superstition? Let us unite to loosen it; and the entire arch, notwithstanding the cement of ages, may fall, like the wall of Jericho, suddenly to the ground.

Yet it may be expected that the writer should offer some apology on his own behalf. If the Protestant public frown, he will scarcely venture again on authorship. Let a clergyman share the responsibility of this little publication, who inquired a few months ago, "Can you do nothing with your pen?" Some may say to us, as we have said to ourselves, "Why begin with Popery in Ceylon? why not write about Protestantism or Hinduism in Ceylon?" A minister who

had heard us giving some statistics of Romanism at a public missionary meeting, remarked, "The Papists will only thank you for such statements." We wonder if they will be so thankful for a fuller discussion of matters than could be given in any missionary meeting. The object of Romish priests in England, as of their brethren in other countries, is craftily, as far as possible, to accommodate Popery to existing circumstances. We felt it our first duty to do what we could, however little, towards exposing the spirit and checking the encroachments of the Papal Antichrist.

Why did we not write before? Returning from a foreign clime, one delights to look upon the lovely gardens, the verdant fields, the carefully-ploughed and cultivated lands, the beautiful hedges, the fleecy flocks, the roads and railways, the various undulating scenery, of his native country. So a returned missionary would forget for awhile, were it possible, the circumstances with which he has been long familiar, to look in all its aspects upon the church at home, join assemblies for spiritual worship, revive religious associations that delight and improve the soul, and be chiefly occupied with the quiet duties of the Christian pastor. A person fresh from the interior of this peerless island, arriving at the sea-shore, turns his back upon all charms of hill and dale, to gaze on the majestic ocean, think of the terrors of its angry brow, muse on adventures and merchandise, and dream of the

scenes and customs of far distant lands. So members of English churches, surrounded by the wants, circumstances, and glories of Christendom, yet love to watch the messengers whom they have despatched to the dark places of the earth, first braving the tempests of the sea and suffering its calms, and then contending with the discouragements, fainting under the labours, and rejoicing in the successes, of the missionary life. To recount our toils and trials, to report our successes and failures, to disclose our experience and opinions, is perhaps a duty that we owe to those whose unworthy, but not unfaithful, messenger we have been to a distant heathen country.

It is intended in the following pages to unveil the deformity of Popery in eastern lands. They comprise notices of its history and present state in Ceylon, references to the Jesuit missions in China and Hindustan, a review of the "First Report of the Vicariate Apostolic of Jaffna," and collateral topics of an important character.

LOUGHBOROUGH, Feb., 1855.

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### CHAPTER I.

Introduction of Christianity into Ceylon—Fanaticism of the Portuguese—Goa and the Inquisition—Escape of Father Euphrem—Effigy of a Kandian Prince crowned in Lisbon—Xavier and his mode of reasoning with persecutors—Popery planted in Jaffna—Expulsion of Portuguese and persecution of Papists by the Dutch—Heroism of Father Vaz—Romanism unshackled by the English—Ceylon formed into two Vicariates.

WE are not of those who imagine that St. John, or St. Thomas, or St. Bartholomew, or Indich, the pilgrim eunuch of Meroë, introduced the Christian religion into Ceylon and India.

It is more likely that, at the close of the second century, the converted Stoic philosopher, Pantænus, a native of Sicily, and president of the school at Alexandria, who spent a considerable portion of his life in the character of a Christian missionary, visited, among other countries, the “utmost Indian isle, Taprobane.” In the fifth century a corrupt Christianity was professed in Ceylon by merchants and sojourners from Persia.

Cosmas, an Alexandrian merchant, surnamed, from his repeated voyages to the east, Indicopleustes, in the time of the Emperor Justinian, wrote as follows in his "Christian Topography":—"There is in the island of Taprobane, in the furthestmost India, in the Indian Sea, a Christian Church, with an episcopal form of discipline, priests and deacons, and a liturgy." Sir John Mandeville, in the fourteenth century, wrote:—"Toward the est partye of Prestre Johnes Lond, is an yle gode and gret, that men clepen Taprobane, that is full noble and full fructuous; in that yle there dwellen gode folk and resonable, and manye Christian men amonges them."

As Eastern commerce declined, those dubious Christians disappeared. No evidence exists of their religion having ever been embraced or understood by any of the natives.

After centuries of misrule and unquiet had worn away the civilization and population of the island, its spices, ivory, pearls, and imaginary gems proved an irresistible attraction to European avarice, and its Paganism a corresponding temptation to European fanaticism. In 1505 messengers hastened from Colombo to the court of the king at Cotta with the startling intelligence that a number of foreigners, exceedingly white and beautiful, wearing boots and hats of iron, perpetually in motion, eating white stone and drinking blood, and possessing tubes that, with a noise like thunder, shot

forth balls which would break a castle of marble or even of iron at a distance of several leagues, had anchored in their harbour. These visitors were Portuguese. Lorenzo d'Almeida, sent by his father, Francisco d'Almeida, the Governor of Goa, on the Malabar coast, the capital of the possessions of Portugal in Ceylon and Hindustan, to capture some Moorish vessels in the direction of the Maldives, having encountered adverse weather, had found his way to the roadstead of Colombo. The result was, that his Majesty of Cotta permitted the Portuguese, in 1517, to establish and fortify a factory at Colombo. Their footing thus secured, they took the liberty, in 1520, in defiance of the king's remonstrance and opposition, to lay the foundation of a fort of stone.

The head-quarters of the oldest of the existing Christian missions in the East, if we may call it a Christian mission, are at Goa. The Portuguese established a bishopric there in 1510. In 1559, when two new bishoprics were erected, the Bishop of Goa was created Metropolitan. In the year following a tribunal of the Holy Inquisition was established in that ecclesiastical metropolis of the Eastern world. The infernal flame on this altar of hell was kept fed and burning for two centuries and a half. In deference to the sublime advancement of British power, the infamous institution was extinguished in 1816.

While we lament the assistance afforded by the English to Roman Catholics in India immediately after the establishment of our authority in the country, we cannot but reflect with much gratification on a visit paid once by a handful of Britons to the Goa Inquisition. We are not aware that any countenance was ever given by Englishmen in India to the followers of Loyola, but they engaged a Capuchin missionary to take pastoral oversight of the Roman Catholics in the neighbourhood of Fort St. George. On one occasion, some Portuguese from St. Thome, having heard Father Euphrem boldly preach against Mariolatry, reported his heretical sentiments to the Jesuit Inquisitors. They directed that he should be brought forthwith into their holy presence. Sent for to appease a feigned disturbance at St. Thome, the good Father was apprehended by officers of the Inquisition, bound hand and foot, hurried on board a vessel waiting in the roads to receive him, conveyed to Goa, and immediately, without any judicial process, immured in a dungeon. Eight or ten sagacious and resolute men were shortly afterwards landed at Goa by an English vessel from Madras. At Rome they must do as Rome did. They presented themselves at the gate of the Inquisition as curious and peaceable strangers paying a visit to the sacred and far-famed court, and other lions of Goa. No sooner were they admitted than, throwing off their Jesuitical mask,



they produced weapons from under their garments. Two of them secured the gate; and the rest, rushing forward sword in hand, threatened that if Father Euphrem were not then and there set at liberty, the Inquisitors should suffer instant death. The Father was soon produced. The two sentinels remained at their posts till their friends had got their prize safely on board. The ship returned in triumph to Madras, and the grateful Capuchin was reinstated in his sacred office. May Englishmen never show themselves more tolerant than then of the Holy Inquisition and the Society of Jesus! This appearance, in the commencement of our dominion in the East, of a company of armed men in the presence of the Inquisitors, successfully demanding the immediate liberation of a subject of the Madras government, and more recently the truly British conduct of the Rev. Dr. Buchanan when he visited the place, were strong premonitions to the accursed tribunal of declension and restraint.

Some of the earliest Roman Catholic Missionaries were undoubtedly sincere and heroic, if reckless and infatuated men. The majority of their immediate instruments and successors were egregiously unprincipled and immoral. Portugal transmitted the dregs of her population to the East. "Nicamp, the historian, writes, 'The Portuguese filled their seminary of Goa with malefactors condemned to banishment. They made missionaries

of them, and those missionaries did not forget their first trade.'” \* From the beginning, as a class, the Goanese priests have been notoriously ignorant and vicious. Such was the den, “a Rome in India,” whence missionaries went forth to Christianize the island of Ceylon.

The Portuguese may have thought that their intolerant religious zeal justified their insatiable rapacity. One of their great motives in attempting the conversion of the Ceylonese, the same that led them to contract marriages with the native women, was their felt inability otherwise to maintain and extend their domination. But their ruling impulse was blind religious fanaticism. Sebastian, one of the Kings of Portugal, proposed transporting to India an army attended by a multitude of ecclesiastics, that the priests might convert the entire population to the true faith by means of the sword. That suggestion, on a scale so magnificent, was never carried into execution. But the Portuguese in Ceylon and India followed the same method of propagandism. There were scores of restless priests in their armies, forts, and settlements. In their wilful enterprise of trowel and sword at Colombo, fanaticism worked side by side with avarice and ambition. They were not more determined to enrich themselves with the

\* Calcutta Review, No. X. p. 270. We are indebted to the pages of this Review for many particulars hereafter given concerning the South of India.

treasures of the country, than to benefit the island with their degenerate Christianity. Their career in Ceylon was a continued military ardour, at whatever sacrifice of principle and character, not more to serve their rightful monarch and advance their own interests, than to extend the authority of their sovereign lord the Pope. It was a perpetual struggle, as a glance at the history of the island while they held possession of its maritime districts, will render apparent, to win an additional crown for the Papal Antichrist.

Buwaneko the Seventh began to reign A.D. 1534. He elected to succeed him on the throne his daughter's son Darmapala. Finding himself opposed in consequence by his two indignant brothers, he resolved to solicit help from the Portuguese. Having caused a crown of gold and a golden figure of his young grandson to be prepared, he dispatched them, desiring that the effigy should be crowned by His Most Faithful Majesty, in the custody of a trusty ambassador, Salappo Arachy, to the capital of Portugal. In 1541, in the great hall of the palace of Lisbon, John III., with his own royal hands, in the midst of much solemn ceremony, crowned the typical image under the title of Don Juan. A Portuguese gentleman, in the course of the year following, unhappily shot Buwaneko in the head. Having solemnly baptized the prince, whom King John had already named, together with a number of Singalese noblemen, the Portuguese

in Ceylon now placed Don Juan upon the throne. But Maya Dunnai, the more warlike of Buwaneko's offended brothers, soon drove him from his uncongenial elevation, and, dying immediately, was succeeded by his heroic son, the Lion King, Rajah Singa the First. In vainly opposing this illustrious warrior, the Portuguese sacrificed the blood of thousands. Cruel and perfidious, as he was expert and brave, Singa, suspecting a prince, Wijaya Sundera Bandawra, of a disposition to rebellion, sent him, with the promise of the government of a province, a friendly invitation to court. The prince, obeying the invitation, was barbarously murdered. "While in the road called Galae-boeca, the conductors," provided by the king, "pushed him into a pit which had been dug in the road and covered with leaves; and falling upon the points of spikes which had been placed in the bottom, he died; and thus, having been promised the village Wala-gama, he obtained a wala, that is a pit, instead thereof." \* This proceeding of the Lion King provoked to such an insurrection as he would have thus prevented. A son of the assassinated prince, Kanapo Bandawra, having fled to Colombo, and, with what motives may be imagined, embraced the Christian religion, was baptized, after the Duke of Austria, brother of Philip of Castile and Portugal, by the name of Don John. Singa's tyranny having excited wide disaffection among his subjects, Don John, backed

\* Rájávali. Upham's Historical Books.

by the Portuguese, hastened to put himself at the head of the complaining people. Several years were consumed in fruitless skirmishing and weary marches. While Rajah Singa and Don John were thus employed, the designing Portuguese, improving their opportunity, occupied Kandy for a season, and raised, not Don Juan, whose unfitness, it may be inferred, was now abundantly apparent, but Don Philip, another convert of royal blood, to the contested throne. Feeling himself slighted, Don John became thenceforward their most resolute and formidable enemy. He succeeded in dissembling his rage, until he had disposed of the usurper Don Philip by poison. Singa, defeated and wounded in a terrible engagement with Don John, died, at the advanced age of 120, in 1592. The puppet Don Juan, who had nestled all the time of the war in the bosom of the Portuguese, was now the nominal sovereign of Ceylon. But the victorious and powerful Don John caused himself to be publicly proclaimed with the title of Wimala Darma. An army sent against him was completely destroyed. De Souza, the commander, had refused to serve, excepting on the condition that Don Philip's daughter, Donna Catherina, who accompanied him in the expedition, with a view to the crown, and who, according to a contract entered into by the parties concerned, could not marry without the approval of her European protectors, should afterwards receive his nephew as her lord.

The princess alone was spared, and, publicly abused by the victor, became the consort of Don John. In a few years the Portuguese were again totally defeated in a regular engagement. Don John now committed himself to intercourse with the Dutch; and after his decease in 1604, Senerat, who, marrying Donna Catherina, had ascended the throne, entered into an offensive and defensive alliance with the Hollanders against the Portuguese. Poor Don Juan, dying in the arms that had fondled him, bequeathed the kingdom that was not his to his Lusitanian foster-mother. But Senerat effectually prevented his European neighbours from advancing a single step within the borders of what they now pretended to consider their lawful territory. The protracted endeavour of the Portuguese to place the neck of the sovereign of Ceylon beneath the foot of the potentate of Rome, ended in their disastrous struggle with the Dutch.

When Christianity had spoken with the voice of gunpowder and gazed with the brightness of the sword for upwards of twenty years in the south of Ceylon, the enterprising man whom Urban VIII. canonized, under the title of the Apostle of the Indies, had compassion on the north. Francis Xavier, the contemporary, friend and coadjutor of the warrior priest Ignatius de Loyola, was born at Navarre in 1506. Proceeding to India on the solicitation of John III. of

Portugal, he reached Goa in 1542. The bishop welcomed him. Shutting himself up in one of the churches, impressed with the magnitude of the work he had undertaken, he spent the first night in prayer. At Goa he established the Jesuit College of St. Paul. He sent from Hindustan in 1544, at the requisition, it is pretended, of the inhabitants generally—at the invitation, it is more likely, if of anybody, of a few Romanized Nestorian Christians—two missionaries to the island of Manaar, called by the Portuguese the island of Martyrs. So successful were these laborious missionaries, it is affirmed, that in Manaar and the adjacent districts they quickly numbered 40,000 converts. Some members of the household of the King of Jaffna, including, it is said, two sons, a sister, and a nephew, embraced the Romish faith. On this account the monarch, a votary of Siva, was so enraged, that he ordered 600 persons of both sexes who called themselves Christians, and among them his eldest son, to be impaled. The younger prince fled to Goa, and was there baptized. The king further issued a proclamation, that no priest or teacher of any religion but the Hindu should, without severe penalty, approach the shores of Manaar. Xavier, at the time on the opposite coast, repaired immediately to Cochin to procure ships and troops to enable him to destroy the tyrant. Having

obtained the assistance desired, crossing the Gulf of Manaar, in April, 1545, the Apostle of the Indies, regarded by all as representing Portuguese ambition, bigotry, and power, by his neighbourhood encouraged the perplexed neophytes to patience and perseverance. He is said to have sometimes and somewhere healed diseases, released demoniacs, raised the dead, and performed other supernatural works. But what has just been indicated was the true extent and character of his miraculous ability. The northern chief, observing the gathering cloud, and shrinking from the tempest of "apostolic blows and knocks" which the Peria Padria, or Great Father—as Xavier was called—threatened to bring about his ears, felt the propriety of appearing to listen to reason. As to his destruction, owing to an accident, the enterprise proved a failure. It was not long before the petty king found it necessary to ally himself with the Governments of Goa and Colombo. In 1580, he beheld the erection of the first Christian church in the capital of his dominions; the island of Manaar was shortly appropriated by his enemies; and in 1591 his entire territories were annexed by the insatiable Portuguese. Popery, newly and doubly dipped, as we shall show, in heathenism, now extended itself with great rapidity. The whole province of Jaffna was distributed into thirty-four parishes, and each parish had "at least one priest, one chapel, and as many catechists and



schoolmasters as were needful."\* Churches, the materials of which, as well as of the forts, were largely abstracted from the native temples, and which the people were almost compelled to frequent, arose in all directions. In the town of Jaffna alone resided from forty to fifty priests of three different religious orders. Each party had its distinct church: the Franciscans and Dominicans their respective convents, and the Jesuits their college.

The days of Popish domination in Ceylon were numbered. In the commencement of 1639 the Dutch, having been invited by the King of Kandy to help him against the Portuguese, began to help themselves by destroying the two small fortresses of Batticaloe and Trincomalie. Colombo was taken by them on the 10th May, 1658. One hundred and forty years after the establishment of the factory in Colombo, the remnant of the Portuguese, retreating before the triumphant Dutch, took refuge in the fort of Jaffna. After enduring a siege of three months they yielded, one hundred and forty in number, including nearly fifty Jesuits, Dominicans, and Franciscans; on the 24th June, 1658.

\* First Report of the Vicariate Apostolic of Jaffna, for the year 1852, p. 2. Our copy of the Report we received from the Rev. John Vistarini, Missionary Apostolic. He wrote, "About the price, to know that one of my books is in your library will be the best price for me."

One form of persecuting bigotry howled on the heels of another.

“New presbyter was but old priest writ large.” Only such as had been baptized, had subscribed to the doctrines of the Helvetic Confession of Faith, and had become members of the Reformed Church, were permitted by the Dutch to farm land, to hold office under Government, or to wear the rank of Modliar. Seeing nothing but masked heathenism in Ceylon Popery, the Dutch treated Papists and idolaters with like severity. When besieging Colombo, they had shown, by their irreverent treatment of some Romish images, how they hated, and how they meant to serve, the religion of the Portuguese. “My pen wants words,” wrote a Portuguese chronicler, “to express the affronts put upon the holy images by the heretics, whereof I will give you only one instance. They took the image of the holy apostle St. Thomas, and, after they had cut off the nose, ears, and arms, set it up for a mark to shoot at. Afterwards they knocked it full of great nails, and so shot it out of a mortar into our ditch.” Popish churches were appropriated to Protestant uses. The government, on political as well as religious grounds, believing that Holland had ever suffered from the intrigues of the Romish clergy, insisted on the immediate retirement of the priests. Determined from the first to have them expelled, if possible, not only from the maritime districts that would come into their own

possession, but from the island altogether, they had persuaded Rajah Singa II., in a treaty concluded with him in 1638, to permit the insertion of a clause in which he bound himself "to suffer no priest, friar, or Roman Catholic clergyman, to dwell in his dominion, but to oblige them to depart as the authors of all rebellion and the ruin of all government." Roman Catholics, as well as others, were punished for scoffing at the religion of the Dutch, or disparaging their mode of worship. All persons, natives and foreigners, were prohibited from publicly conducting or attending Popish services and ceremonies. Any one found essaying their performance was amerced in the sum of eighteen shillings; and every person who countenanced such a proceeding by his presence was liable to a fine of four shillings and sixpence. The money thus exacted was distributed equally between the informant, a subordinate official, and the Orphan Institution. Individuals detected in the act of inviting parties to be present in such assemblies were without mercy put into fetters, and for three years banished to Colombo. Roman Catholics were forbidden to establish schools. Any European opening a Popish school must pay a fine to the Orphan Institution of thirty-seven shillings and sixpence; and a native, as the case might require, would be consigned to labour in fetters.\* Successive plakaats

\* Manuscript Translation, by the Rev. Peter Percival, of the Seventy-six Orders, and other Notifications of the Dutch autho-

or ordinances, embodying the above prohibitions, were issued, forbidding the celebration of the mass, the administration of baptism, and the solemnization of marriages by Roman Catholic clergymen, the education of youth for the priesthood, and the harbouring, concealing, or assisting Romish priests. A tax, nearly amounting to a prohibition, was imposed on the marriages of Papists. They were not allowed separate burial-grounds, and exorbitant fees were demanded of them for the interment of their dead in Protestant cemeteries. It is even asserted, that in the south of the island, with a view to counteract and entirely suppress Anti-christ, the godly Hollanders supported the Buddhist priesthood. We are not astonished to find that apathy, avarice, and fear, under this system of persecution, threw off the profession of Popery. While even Brahmans, aspiring after emolument and dignity, yet refusing to divest themselves of the symbols of Hinduism, professed to embrace the religion of Holland, it is not surprising that Papists by hundreds, treated, as we shall see by and by, in their turn as they had treated others, sharing the pliant selfishness of human nature, abjured the errors of Romanism.

But they were not to be thus exterminated. While there was nothing alluring in the stiffness and frigidity of the Dutch methods of worship

rities to the Tamil and other inhabitants of the Northern Province.

and education, the Popish religion had already in some families become hereditary, and its attractive exhibitions and ceremonials could nowhere be forgotten. Protestantism would have slowly overcome, Romanism might have gradually died away, so many Portuguese names would not have been retained in native families to the present period, and the Indo-Portuguese dialect in Ceylon would probably have perished, if the Hollanders had not been persecutors. Their faithlessness to the court of Kandy might have been forgotten; their grasping tyranny might have been patiently endured; their eager devotion to mammon might have been pardoned, and by some not disadvantageously imitated;—but their blind, pharisaical vindictiveness could only be cordially abhorred. The persecution they inflicted on the Papists both prevented their own purer faith from gaining sincere adherents, and kept life in a system that would otherwise have decayed. Left alone, the serpent might have despondently crept away. Now it angrily upreared its bruised, but not broken, head. The reduced and scattered Romanists had everything to elevate the more indignant and determined among them into fanatics and heroes. Their zealous, wary missionaries eluded the vigilance of the Dutch authorities, and the government found it impossible to carry into effect all its stringent proclamations.

If we may credit all that is related of him,

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Joseph Vaz, a native of Goa, of the Oratory of St. Philip Neri, was an extraordinarily devoted and adventurous man. In 1690, risking his life for the preservation of the faith in Ceylon, he passed over to Jaffna in the disguise of a mendicant. For a period, through a series of toils, sufferings, and perils, with considerable success, he laboured alone among the scattered Romanists. At length the Bishop of Cochin created him his Vicar-General for Ceylon; and the Prefect of the Oratory of St. Philip at Goa, taking the mission under his especial patronage, sent to his assistance, first, three missionaries, and shortly afterwards six additional brethren, of the same congregation. His Majesty of Kandy having ceased to trust the Hollanders, and therefore forgotten the promise extorted from his predecessor in 1638, these priests, rightly called "itinerant," had their homes in towns and villages within the Kandian territory. It was their custom, never remaining outside the borders in one locality longer than necessary, to visit the Dutch possessions on the coast by night and in disguise. Many who had been frightened from the fold were now recovered. It is stated that from the arrival of Father Vaz to 1717, the number of persons converted to the Catholic faith, scattered throughout the island in small associations, amounted to about 70,000. There were 15,000 in the province of Jaffna.\*

\* Report, pp. 4-6.

The English established themselves at Trincomalie in August, 1795, and in the February following at Colombo. No sooner was the sceptre in their hands, than the penal laws against Roman Catholics, as well as those against Pagan idolaters, ceased to be enforced. They were formally and entirely repealed on the 27th May, 1806. On his Majesty's birthday, the 4th June following, the Papists were placed in every respect on the same footing as Protestants. All marriages solemnized after the 26th August, 1795, according to the rites of the Roman Catholic Church, however the forms appointed by the Dutch had been disregarded, were to be accounted valid in law. The kingdom of Kandy, which neither Portugal nor Holland had overcome, was incorporated, in March, 1815, into the British territory. Under a government that deemed intolerance disgraceful and injurious, the long persecuted priests could settle and toil without fear and without molestation in any part of the country. Yet the power that granted them release and freedom prohibited licentiousness and revenge. Superstition, the frenzied favourite of credulous man, might babble oracles incessantly, but was bound to keep the peace.

The Roman Catholics of Ceylon continued under the jurisdiction of the Bishop of Cochin and his Vicar-General, to whom was delegated the power of administering confirmation, till the year

1836. Gregory XVI., wise in his generation, then "erected Ceylon into a separate Vicariate, to be governed by a Vicar Apostolic immediately depending on the Holy See."\* In 1845 his Holiness divided the island into two Bishoprics or Vicariates Apostolic, corresponding, like the Wesleyan Districts, with the distribution of the country as respects religion, language, and race.

\* Report, p. 8.



## CHAPTER II.

The sword a sickle—Tender mercies of the Inquisition—Royal blows : apostolical baits—De Nobili and his disciples—Pious self-denial ; pretensions to caste ; adoption of Hinduism—The learned and princely Beschi—Processions, marriages, funerals, &c.—Jesuits “successful merchants”—The temple of falsehood dissolving.

FROM the means employed by the Portuguese for the propagation of the faith on the adjacent peninsula, were there no other sources of information, we might infer what measures were adopted by them for the same purpose in the island of Ceylon. The priests, generally content to gild men over with a superficial Christianity, relied too complacently on the secular arm. The sword of Portugal was a favourite sickle with the Church of Rome. The hand of Vasco de Gama, as the Jesuit Lafitan tells us, wielded this instrument bravely, on his second visit to the Malabar coast, so early as 1502. As he approached the land, falling in with a ship, the *Meris* from Egypt,

manned by Moors, he plundered and burnt the vessel. Leaving the unoffending crew and adult passengers to the mercy of the waves and flames, he only spared "twenty children, whom he destined to become monks in the monastery of our Lady at Belem." If subjects were thus procured for nourishment into ecclesiastics in the suburbs of Lisbon, the same method of harvesting was not likely to be disdained on behalf of Goa. In the second fleet despatched to India by King Emmanuel, there were five Franciscan missionaries. The standard had been publicly consecrated by the Bishop of Visen, and Cabral, the leader, wore a hat that had been blessed by the Pope and put on his head by the hand of the King of Portugal. He was directed to obtain from the native ruler of Malabar licence for the teaching of Christianity in his dominions, or, in case of refusal, "to do him all the harm he could in every possible way." We have seen how Christianity was promoted in Colombo and Kandy, and what use St. Xavier made of the Portuguese sickle at Jaffnapatam and the isle of Manaar. An equally appropriate illustration of this vigorous method of christianization was furnished by one of the persecuted Nestorian bishops in the south of India. Explaining to his patriarch why he had attended a Popish council at Goa, he stated that he had done so "from fear of the Portuguese, who were over his head as a hammer is over an anvil." It was not the force

of reason, not the persuasiveness of faith, not the fervour of love, not the grace of the Spirit, but secular might and earthly power, the sword and the hammer, that beat the one true religion into the heads of Syrian heretics and idolatrous Hindus.

In no Portuguese settlement in India could any Jew or Mussulman, except under pain of death, practise the rites of his own religion. After the establishment of the Inquisition at Goa, Nestorian churches were violently seized. Sacred volumes and venerable manuscripts of unknown biblical and historical value were committed to the flames. Syrian Christians were compelled to be rebaptized, and to swear submission to the Pope of Rome. Many heretical priests and bishops were banished to Italy and Portugal. Such of the heretics, lay or clerical, as were permitted to remain at large in their native country, were most of them ruined by fines and confiscations. Multitudes, Nestorians and Pagans, of both sexes and almost every age, were immured in dark, contracted, filthy dungeons. Some perished in their cells of starvation, and numbers became the victims of disease. Hundreds were privately tortured; and hundreds were publicly burned.\*

The earliest conversions in Goa and the districts adjoining were effected by the distribution of favours and honours that could not be well refused

\* See Rule's Brand of Dominic, Chapters xx., xxi.

in the face of a strong fanatical garrison. The following were among the instructions sent out to Goa in 1546, by Xavier's zealous patron, King John III. of Portugal. "To John de Castro, Viceroy of India, all happiness. You, knowing what an abominable thing idolatry is in our eyes, the same shall for the future not be tolerated in my dominions. Being informed that in the country about Goa the Pagan temples are suffered and frequented, both in public and private, as well as divers sorts of Pagan diversions, we command you, once for all, to have the same demolished, burnt, and rooted out; and that all imaginable care be taken to prevent the importation of idols, either of wood, metal, earth, or any other matter. The heathenish sports shall be abolished, and the Brahmans not in the least encouraged; and such as contravene this our mandate shall be severely punished. And considering that the Pagans may be brought over to our religion, not only by the hopes of eternal salvation, but also by temporal interest and preferments, you shall not, for the future, bestow any offices, or any other places in the custom-house (as has been practised hitherto), upon the heathens, but only upon the Christians." It is well ascertained that this last-named plan was diligently followed out in Ceylon. Temporal inducements and provisions of various kinds were originated for converts. Persons embracing the profession of Christianity were exempted from

many distressing services to which others continued liable. Employment was permitted to none but Christians in the offices of government. Portuguese of rank used to stand sponsors for the Ceylonese when they were baptized, giving them their own names. Christian fishermen were permitted to fix their own price for the pearls they had to dispose of. The apparent success of measures like these among the obsequious, pliant, and feeble races of Ceylon, can occasion no surprise. Multitudes in the lowest castes, who had nothing to lose, particularly that of the fishermen, were converted by the prospect of employment in the customs, or of exemption from impressment in the navy, or of food supplied gratuitously from the public stores, originating the phrase "Rice Christians," or of a new description of rank not derived from birth, and, in every case, of protection from all injury. "From this time forward," says a native historian, alluding to the elevation of Don Juan to the throne, "the women of the principal people of Cotta, and also the women of the low castes, such as barbers, fishers, humawas, and challias, for the sake of Portuguese gold, began to turn Christians, and live with the Portuguese;" while "the priests of Budha, who till now had remained in Cotta," were forced to "repair to Sitawak and Kandy." \*

A favourite plan with the priests, as with Popery from the beginning, was the adaptation of Pagan

\* Rájávali.

customs, prejudices, and traditions. This system was introduced on the grandest scale by Xavier's celebrated successor, Robert de Nobili, and adopted by the prince of Popish missionaries, Constantius Joseph Beschi.

Roman Catholics are highly offended when we tell them that their missionaries have imitated the rites and ceremonies of Eastern Paganism. It is all a Protestant lie! But their own Abbé Dubois, so many years a missionary in India, makes the very same statement. "If," says he, "any one of the several modes of Christian worship be calculated more than another to make an impression and gain ground in India, it is no doubt the Catholic form, which Protestants consider idolatry. Its external pomp and show are well suited to the genius and disposition of the natives. It has a *pujah*, or sacrifice, processions, images and statues, *tirtan*, or holy water, feasts, fasts, and prayers for the dead, invocation of saints, and other practices which bear more or less resemblance to those of the Hindus. Of these facilities and coincidences the Jesuits availed themselves to the utmost. They conducted the images of the Virgin and the Saviour on triumphal cars, imitated from the orgies of Jugger-nath; they introduced the dancers of the Brahminical rites into the ceremonial of the church; and, in fine, by a system of mingled deception and conformity, and a life of indescribable privation, they succeeded in superseding the authority and

the influence of the Franciscans throughout southern India, and in enlisting multitudes of nominal converts to the church."

The details we are about to present would in the extreme amaze us, if we did not remember that we are recounting some of the doings of those "vigorous and experienced rowers," as Pope Pius VII. called them, who vow blind obedience to the authorities of their order, who suffer themselves to be moved by their superiors as if they were dead carcases, or like a staff in the hand of an old man, who are sworn at their superiors' bidding to commit even mortal sin, who regard it as lawful, if other means of defence are wanting, to kill atrocious calumniators of themselves or their religion, "whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Xavier's system of holding forth what he sincerely believed to be plain and simple Christianity, even at the point of the sword, having undoubtedly failed, another experiment must be tried. *Omnibus omnia* was the motto of the Jesuits who crowded into India after their apostle's decease. It is still the motto of Popish missionaries. A priest on the Coromandel coast, asked by the Rev. James Hough by what Scriptural authority Roman Catholics performed a certain idolatrous ceremony, replied, "There is no

authority for it in Scripture; but if you come among dogs, you must do as dogs do."

Robert de Nobili, a nephew of Cardinal Bellarmine, grand-nephew of Pope Marcellus II., and a professed brother of the order of Jesuits, established the Mission of Madura in 1606. Unlike Xavier, who wrote to a friend, "I am wholly ignorant of the language of the people," he devoted himself to the study of the Tamil language and literature. He translated the Romish Missal into Tamil, and wrote treatises in the same dialect on Theology and Metaphysics. He assumed the name of Tatwabodhagarswamy, the True Divine Teacher. In spite of the remonstrances of his uncle Bellarmine, and many other friends, who disapproved of his unlimited compromises with heathenism, he to the very last adhered to the nefarious system of operation described below. He gained the admiration and reverence of the people, baptized, it is said, no fewer than seventy Brahmans, converted, according to some authorities, nearly 100,000 persons, and at the age of seventy-six died venerated as a saint.

Father Robert and his associates denied that they were Feringhis. The name Feringhi, once so honourable, having been given originally by the Mohammedans to the Crusaders, the chief of whom were Franks, has always been and continues to be a name of reproach in India. It is understood by the Hindu to signify foreigner or Euro-



pean, but in Ceylon it is applied never to respectable settlers and visitors from revered Britain, but mostly to the despised descendants of the Dutch and Portuguese. It denotes, as Europe boasts no Brahmans, and as Brahmans must not cross the sea, inferiority in caste. The people of Madura were taught that Rome, represented as the original seat of the Brahmans, lay beyond the Himalayas. The honest fathers, in their letters home, earnestly contended for the necessity of this *self-denial*. "Our whole attention," wrote Father De Bourges, "is given to the concealing from the people that we are what they call Feringhis. The slightest suspicion of this on their part would oppose an insurmountable obstacle to the propagation of the faith." Father Martin wrote, "The missionaries are not known to be Europeans. If they were believed to be so, they would be forced to abandon the country, for they could gain absolutely no fruit whatever. The conversion of the Hindus is nearly impossible to evangelical labourers from Europe: I mean impossible to those who pass for Europeans, even though they wrought miracles." Regarding an episcopal visitation, he said, "No other bishop until now had dared to penetrate into the interior, because, being ignorant of the language and customs of Madura, he would be sure to pass for a Feringhi or European in the opinion of the Hindus, which would have been the absolute ruin of Christianity." Father Saignez,

having, in consequence of continued exposure to the sun, "changed his skin three times like a serpent," serpent as we suppose he was, trembled lest the new skin, proving whiter than the old, should render him liable to suspicion. Another noble-minded missionary, having been thrown into prison, would rather die in his bonds than risk his reputation and that of his reverend brethren by owing his deliverance to the interference of Feringhis on the coast. "It so happened that a Christian from the coast, either from vanity, anger, or the hope of gain, let out the truth. He informed the neophytes that 'by baptism they had lost caste, and were reduced to the level of the Pariahs and Feringhis, that the salt put into their mouths, and the other baptismal ceremonies, were the means employed for this purpose; and that the Saniassi was a Feringhi himself.' This took place in 1610. 'This wretch,' writes Father Albert Laerzio, Provincial of Malabar, 'managed to give his falsehoods (*ses faussetés*) such an appearance of plausibility, that he convinced the neophytes of their truth.' De Nobili perceived the full extent of the danger to which 'this devilish invention' exposed his beloved mission. 'It was evidently necessary to triumph over the calumny, or to leave the country.' He accordingly sat down and made a solemn written declaration, of which a translation, '*à peu près*' (not very literal, we fear), is given by Laerzio. We quote from it one or two paragraphs. 'Some

men, who know me not, have published black calumnies against me. For fear that virtuous souls, allowing themselves to be deceived, may sin through credulity, I shall answer these in all sincerity (*en toute sincérité*). I am not a Feringhi; I was not born in the land of the Feringhis, nor do I belong to their caste. God is my witness! and if I tell a lie, besides that I make myself a traitor to my God and subject to the torments of hell, I offer myself on this earth to every punishment. I was born at Rome: my family there holds the same rank as the noble rajahs of this country. From my youth I embraced the condition of a Saniassi;’ &c., &c. It will be seen that the equivocation here turns upon the meaning of the word ‘Feringhi,’ which he chooses to restrict to the Portuguese, as if it was not then applied to Europeans in general, and as if his being an Italian made any difference as to the main question, the question of caste. He tells them also that he traversed ‘many realms’ to come to Madura, but says not a word of the sea.” Two offended Madura catechists, who, among other charges preferred before a native prince, had accused the missionaries of being Feringhis, outdone by the practised subtlety, masterly dissimulation, and more costly presents, of the Romish priests themselves, were at length obliged in the church penitently and publicly to retract their “foul and calumnious accusations.” The Jesuit fathers on the coast, where they could

not safely deny that they were Europeans, co-operated with their self-denying brethren in the interior. A distinguished Pagan, almost persuaded to embrace the Christian religion, yet feeling it impossible to connect himself with despicable Feringhis, was soberly reminded by them that, being only gurus or teachers of the low castes near the sea, they might not aspire to baptize a gentleman of his quality. His course, they suggested, was plainly to visit the gurus of the higher castes, who dwelt in the interior. Crediting these representations, and following this sage advice, the famous penitent was baptized by one of the priests of Madura.

It has been intimated that the Jesuits of Madura, accommodating themselves to the notions of the Hindus, affected pre-eminence in caste. Perhaps it is with Romanists as the Abbe Dubois represents it to be with the inhabitants of India. "The Hindus," he says, "may be divided into two classes—the impostors and the dupes. The latter includes the bulk of the population of India, and the former is composed of the whole tribe of Brahmans." The Jesuit missionaries assumed the character of "Brahmans from the north," of a superior order and most ancient date. Among the many supposed advantages thus secured, they at once accounted for their unusually fair complexion (the Brahmans as a class being themselves lighter in colour than their countrymen, a distinction of

which they are exceedingly proud), and for whatever peculiarities were observable in their speech.

In the commencement of his infamous career of equivocation and falsehood, on being accused in a large assembly of Brahmans as an impostor, Robert de Nobili solemnly made oath that he had verily sprung from the head of the Divine Brahma. He and his associates forged venerable-looking documents to demonstrate the excellence and antiquity of their caste. They presented themselves as "Roman Saniassis"—yogees, devotees. They supported their pretensions by oppressing and spurning the inferior castes. There were Pariah churches and catechists for the Pariahs, and Brahmanical catechists and churches for the Brahmans. The Roman Saniassis would not contaminate themselves by entering the dwelling of even a Christian Pariah, though the despised believer might be dying. The expiring slave, to receive extreme unction, must be dragged into the open air, or to some distant chapel. Not to incur the displeasure of Brahmans and Sudras, low-caste catechumens, with the most careful precautions, were sometimes met at a distance and baptized in the middle of the night. And for all this folly, the holy fathers could discover a warrant in the Apostle's injunction; "*Nemini dantes ullam offensionem, ut non vituperetur ministerium nostrum.*"

The Hindu institution of caste, so far as circumstances will allow, is still adopted as fully as

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ever by Roman Catholics. Different castes have often their distinct churches ; and the disturbances which, as we shall see by-and-by, frequently occur among Roman Catholics in Ceylon and India, “ordinarily originate in the wish and the pretension of this or that caste of people” \* with regard to their respective chapels. Several castes using the same place of worship are carefully kept separate. The Rev. W. H. Drew, in 1849, found that a wall had been built in one of the Roman Catholic churches at Pondicherry to prevent the lower castes from mingling with the higher. The prejudices of the Hindu, as well as the pride of the Burgher and Indo-Briton, are respected in the following regulation of the Jesuit College of Negapatam :—“The native students received in the college are in every way kept completely separate from the European boys or those of European descent.” How different the conduct of Roman Catholic missionaries towards Brahmans and Pariahs respectively from that of our Lord and His Apostles towards Pharisees on the one hand and publicans and Samaritans on the other ! How different from the deportment of Protestant missionaries towards persons of opposite castes ! In the ante-chamber of the palace at Tanjore, Schwarz and a Brahman were waiting together for an interview with the Rajah. “Mr. Schwarz,” said the Brahman, “do you not think it a very bad thing to touch a

\* Report, p. 29.

Pariah?" "Oh, yes," the venerable missionary replied, "a very bad thing indeed." The Brahman, however, perceiving by his manner of answering that more was meant than expressed, asked again, "But, Mr. Schwarz, what do you mean by a Pariah?" "I mean," the good man said, "a thief, a liar, a slanderer, a drunkard, an adulterer, a proud man." "Oh, then," said the Brahman, hastily interrupting him, "we are all Pariahs." The Apostle James says, "If ye have respect to persons, ye commit sin."

The Madura missionaries delighted in assuming significant Hindu names. They adopted the peculiar customs of Hindustan. They abstained, for example, from animal food, wine, and forbidden vegetables; they performed ablutions, with the accustomed Hindu invocations, like the surrounding natives; in all weathers, every morning, and before each principal meal, they bathed in a public tank; they fasted scrupulously with mournful countenances; they conformed to the symbols and costume of Brahmans and Saniassis; a spot of paste, made from powdered sandal wood, the sacred emblem of the Hindus, graced their foreheads; uttering the usual prayers to heathen divinities while doing so, they smeared their brows and bodies with the ashes of cow-dung, which are consecrated to the goddess Lacshmi, and believed to cleanse from all sin; the sacred cord hung from one shoulder across the breast; they carried about

with them, like Siva and his priestly votaries, the skin of a tiger, a copper vessel for water, and a knotted staff; a common cotton cloth, of an orange colour, was their cavy, or general garment; and they walked in sandals, only taking care to have them more convenient and comfortable than the clumsy sandals dragged hither and thither by the Hindus. See Tatwabodhagarswamy paying a visit to a native prince. The Hindu ruler receives him as a genuine Saniassi and Brahman. "Father Robert presented himself at the palace of Ramasandra with his usual suite. The following is the ceremonial of such visits. Converted Brahmans and some of the chief Christians surround the missionary, with a respectful and composed mien. One carries his breviary; another, his parasol; a third, the tiger's skin, on which he is to seat himself; a fourth, a beautifully wrought vase of holy water; a fifth, rose-water to sprinkle the palace of his reception. As soon as the state room is reached, a kind of frenzy seems to seize on every one, except the Saniassi, who, in the midst of the universal hubbub, must preserve an imperturbable calm. The Christians and the people of the palace rush hither and thither in haste and eagerness. Holy water is presented to the Saniassi, who flings some drops of it on the place where he is about to sit. Rose-water is profusely scattered around. Three or four men lay hold of the tiger's skin, which they spread on the ground with great de-



monstrations of zeal and devotion. At last the Saniassi, ever grave, ever majestic, advances to the carpet; he crosses his legs—he sits down! Then the prince presents himself to salute him, and, placing himself by his side, enters into conversation with him. On the present occasion this curious ceremonial was punctually gone through, only Ramasandra, passing beyond the ordinary etiquette, prostrated himself respectfully at the feet of Father Robert.”\*

The picture of the third great Jesuit missionary, perhaps more famous in India than either Xavier or De Nobili, may be here appropriately exhibited. Constantius Joseph Beschi landed at Goa in 1707. He lost no time in connecting himself with the mission established by Robert de Nobili at Madura. After the example of his renowned predecessor, he mastered the languages and science of the country, studied the religion, prejudices, and habits of the people, acquired a familiarity with their modes of thought, and adopted their manners, their practices, their costume, and their style of life. He assumed the name of Viramamunivar, The Heroic Illustrious Sage. “Well knowing the influence of outward impressions on simple minds, he affected a showy and imposing magnificence. His dress was of a light purple colour, with a waistband of the same. His turban was white, veiled with purple. Embroidered Turkish slippers

\* Bertrand.

covered his feet. In his hand he carried a long cane, which aided him in displaying a mysterious ring, composed of five metals, which he wore upon his finger. His earrings of rubies and pearls were beautiful and costly. When he travelled, his palanquin was preceded by a man bearing an umbrella of purple silk, surmounted by a golden ball. At each side ran men with magnificent fans of peacocks' feathers. The holy man reclined in the midst of all this splendour upon a tiger's skin, remarkable for its beauty, which, when he alighted, was placed upon the ground for him to sit upon."\* He was careful for the temporal comfort of his dependants, gave alms to the poor, and looked after the religious instruction of the young. As well as in his mother tongue Italian, he was learned in Portuguese, Spanish, and French, in Hebrew, Greek, and Latin, and in Sanscrit, Tamil, Telugu, Hindustani, and Persian. Tamil was his master weapon. No native excelled him as a Tamil scholar. In this language he wrote tales and poems, grammars and dictionaries, and various tracts, treatises, and translations, specially intended for the furtherance of Romanism. He wrote an admirable work, entitled *Instructions to Catechists*, and an amusing satirical story, whether against the teachers of Hinduism or the Tranquebar missionaries, or both, it is difficult to determine, called *The Heavenly Guru*. This extraordinary

\* Mahon's Introduction to his Translation of Beschi's Grammar.

fiction, and two excellent grammars—one of the colloquial, the other of the poetic dialect—he also prepared, for the benefit of missionary students and candidates, in the Latin language. A book against Hinduism, entitled *The Light of Wisdom*, is attributed to his pen. His most celebrated religious productions in Tamil are, *Vedavilaccam*, *The Light of the Veda*, that is, *Sacred Book*, or *Bible*, a work professing, as the title indicates, to illustrate the Christian religion, but chiefly sectarian and controversial, containing eighteen parts, which are called eighteen daggers to pierce Lutheranism, and *Tembavani*, *The Unfading Garland*, his masterpiece, a beautiful sacred poem after the manner of the Hindu epic, divided into thirty cantos, laying its scenes in the Holy Land, and working up in mythological form the leading narratives of Holy Scripture. This poem was probably intended to supersede the sacred volume. It contains admirable instruction on various sacred topics; but its startling Jesuitical perversions and strange oriental conceits render it, as a whole, an evil and mischievous performance. The author would present the revealed truth of God in a form not likely to offend the prejudices of the Hindu—in a better form than that adopted by the Spirit of Infinite Wisdom! Even in this partial and perverted shape, the Bible, if we could admit it to be such, is inaccessible to the masses of the people. The work was evidently designed exclu-

sively for pundits and Brahmans. Composed in classical language, and in a metaphysical style, it is only intelligible to the learned. Amazed at Beschi's genius, Chunda Saib, the Nabob of Trichinopoly, presented him with a palanquin, gave him four villages that yielded an annual income of more than £1,000, bestowed on him the name of Ismatti Saniassi, and appointed him his Dewan. When occasionally making official journeys in this political character, he rode on a white or a black horse richly caparisoned, advanced to the music of tom-toms and fifes, and was accompanied by men carrying silver staves, by an escort of thirty horsemen, and by camels and elephants bearing his tents and baggage. The government of Chunda Saib, and Beschi's office of Dewan, were put an end to in 1740, by the victorious Mahratta army under Nadhir Sing. The saint continued to serve the Church till his death at Manapar, the retirement of his choice, in 1742.

The Madura missionaries, looking far ahead, we must suppose, with strong faith in the christianising power of time, but not with prophetic vision clear enough to foresee the fatal advances of Britain, even appear to have adopted the Hindu religion altogether. They disguised, distorted, mutilated our divine revelation till it wore the appearance of a mongrel Veda. They took pleasure in images, in triumphal cars for the idols of their Christian worship, in processions around their churches, in

tom-toms, fireworks, and theatrical representations, and, to crown all, in common dancing women. At Kótar, near Cape Comorin, girls, "slaves of the saint," corresponding with the "slaves of the divinity," or dancing prostitutes of heathen temples, were attached, for example, to the church of St. Xavier. The car of the Romanists, enthroning on festival occasions an image of the Holy Virgin, was covered with carvings, which, in place of representing scenes in the mythology of India, exhibited occurrences in sacred history, the popular legends of Popery, and, in separate tablets, for particular offences specified in inscriptions below, the supposed inflictions of purgatory. "Let us assist at a Hindu procession. An immense car approaches covered with silk awnings, and gaudily decked with fruit and flowers. It is dragged slowly on its creaking wheels by a tumultuous crowd, and surmounted by a female figure. She has on her head the *Tirubashi*, a ring through her nose, and round her neck the sacred nuptial collar. On each side of her are men with parasols in their hands, and one holds a napkin with which he carefully drives away the musquitoes. The car is preceded by dancers half naked and streaked with sandalwood and vermilion. Wild shouts ring through the air, and the ear is stunned with a confused din of horns, trumpets, tom-toms, kettle-drums, and other instruments of music. It is night, but (besides a grand illumination, and the blaze of innu-

merable torches) rockets, wheels, roman candles, and other fireworks, in the construction of which the Hindus excel, shoot up in every direction. The crowd is of the usual motley description, all Hindus, and all with the characteristic marks of idolatry. The car is the gift of a heathen prince; the dancers and many of the musicians are borrowed from the nearest pagoda; the spectators are idolaters; but the woman represents the Virgin Mary; and the actors in this scandalous scene are the Christians of Madura! Let us now turn to an open and veritable procession of idolaters. Who are these in the throng, with cymbal and trumpets, with kettle-drums and horn, loudest in devil-worship? Reader, these are Christians of Madura! Even so;—there they are round the idol, as loud and as busy as the most zealous of its worshippers.”\* The priests would have taught their people mentally to refer to an image of Jesus Christ concealed in their dress the public adoration they offered to the divinities of Hinduism; but this suggestion of consciences not utterly subdued was altogether unavailing.

These Jesuits stooped to the minutest peculiarities of pagan observance. They would not allow women “*menstruali morbo laborantes*” to go to church; yet they countenanced the celebration by a public festival of its first appearance. They conducted marriages in the heathen fashion, be-

\* Calcutta Review, No. III., Pp. 96, 97.

tween children six or seven years old. The *talq*, or Hindu token of wedlock, bearing the image of the idol Pilleyar, who is supposed to preside over nuptial ceremonies, was hung by them round the neck of the Christian bride. Funeral rites were celebrated in a purely heathen style.

The comfortable-looking portraits of De Nobili and Beschi reminded us, just now, that all was not pain and bitterness in a Madura Jesuit's cup. The austere and zealous missionaries were clever "successful merchants." The hut of the poor Roman Saniassi was a storehouse of precious goods. Bishop Lainez, intending to pay a visit to Madras, where the followers of Loyola were never great favourites, wished to be informed how he would be received by the British governor. "As a capital merchant," wrote the blunt, discerning Englishman. An immense commerce was carried on by the Jesuits between Pondicherry and France.

This Madura mission, a masterpiece of the Father of Lies, after having flourished for a century and a half, fell suddenly into ruin and disgrace. In the middle of the last century, the natives, by the assistance of the Popes of Rome themselves, discovered with disgust that the clever Roman Saniassis and learned Brahmans of the north were impostors and Feringhis after all. Their innumerable neophytes rejected the Christian name, and, without changing their ways, which they had

never changed, were pagans as before. Quite as readily as they had embraced the faith, they became *en masse* apostates, as individuals in countless succession had previously become. In 1775, the Society of Jesus was suppressed by Clement XIV. But Pius VII. restored it in 1814, and the Protean monster of a thousand lives is actively present in India again. Xavier's system was a failure, and De Nobili's hypocrisy a curse. Another scene is transpiring. How will it eventuate? The Order has not been reformed. It could only be amended by being destroyed. Let us keep an eye on these Jesuit Fathers. Well did Clement XII., in a Papal brief, compare the Roman Catholic missionaries in Hindustan to the people of Samaria, who "feared the Lord and served their graven images, after the manner of the Gentiles." To what may they next be compared?



## CHAPTER III.

Apostles outdone: Paradise regained—Half the population of Southern India demoniacs—The devil turned catechist—Evil spirits vanquished by neophytes—Tigers converted, disappointed, discriminating—Miracles: bagatelles—Xavier's remains incorruptible, and endued with miraculous power—Countless baptisms—Indian Popery—Matteo Ricci and China—"Innocent frauds"—Romanism like Buddhism.

THE achievements of the Jesuits in India towards the close of the seventeenth and in the commencement of the following century, if we might credit part of the testimony of their bifid tongues, even exceeded the triumphs of primitive Christianity. In fervour, in purity, and in success, the apostles of Ignatius de Loyola surpassed the Holy Apostles of our Lord Jesus Christ. Their career, particularly in connection with the Madura mission, was a continuation of supernatural signs and wonders. They proved their heavenly commission, through the special assistance of the Divine Spirit, by suddenly healing the diseased,

dispossessing demoniacs, and raising the dead. Gaining the hearts and understandings of the people, they performed innumerable baptisms, and boasted of whole districts converted to the faith. And their neophytes were none of them questionable proselytes, but all saints immaculate as the angels of heaven; the evils of schism were not known, and the voice of strife was unheard. Apostacies never took place; and all the hundreds of thousands of regenerated Hindus were ardently desirous to become martyrs for the truth. Humanity was rescued and paradise restored!

Besides possessing the souls, the prince of darkness happened at this period to have absolute power over the bodies of unconverted Hindus. About half of the Pagan idolaters in the south of India were wretched demoniacs; and the spirits that held them were of no contemptible order. One poor fellow would find himself in an instant transported from his dwelling to some unknown road or distant forest. Another would lie down in the evening in perfect health, receive repeated blows and utter fearful cries all night, and awake in the morning, not before, full of pains and bruises. The wicked one was, of course, particularly severe with persons inclined to seek refuge in the bosom of the church. Appearing to catechumens, under the most hideous shapes, he inflicted on them, in the name of the gods of the country, the most cutting reproaches. Some

demon—it could not, if anybody or any spirit, be one of the Jesuit missionaries—in a moment bore off to another pathway a candidate who was going to meet Father Bouchet at the church. In the road to which he was carried, wrote this apostolic missionary, “he saw the devil holding in his hand a scourge (*nerf de bœuf*), with which he threatened to beat him if he did not give up his resolution to meet me here.” There was no oily face laughing behind the mask of this angel of darkness. The demon, too, as he did not trouble himself to meet the penitent, but had him borne into his presence, must have been a spirit of pretensions and rank, or perhaps of judgment and caution.

On a moonlight evening, a figure resembling one of the uncouth gods of the country, who are generally supposed to be fixtures, approached a catechumen quietly sitting at the door of his house. “He held,” wrote Father le Gac to the Governor of Pondicherry, “in one hand a trident, and in the other a small bell, with an empty gourd, which is used in asking alms.” The spectre took his seat by the side of the astonished proselyte, and “frowned on him with a threatening glance.” Did anybody witness this occurrence? Or was there a smiling confessor concealed in this frowning fiend? How came it that, with such a miracle in favour of Hinduism, the poor man did not return to the Pagan religion? The devices of Satan were strangely defeated. He proved a wonderful help

to the more cunning apostles. They were accustomed to say, "The devil is the best catechist in the mission." The following account of a conversation between the Father of Lies—which title of the wicked one must have been forgotten—and the Father Bernard de Sa, will throw some light on the nature of the assistance he rendered. "The heathens brought to him a Hindu cruelly tormented by the devil. The Father interrogated him in the presence of a great number of idolaters, and his answers very much surprised the spectators. We first asked him, where were the gods whom the Hindus adored? The answer was, they were in hell, where they suffered horrible torments. 'And what becomes of those,' pursued the Father, 'who adore these false divinities?' 'They go to hell,' was the answer, 'there to burn with the false gods whom they have adored.' Lastly, the Father demanded of him, which was the true religion? And the devil answered him from the mouth of the possessed, that there was none true except that which was taught by the missionary, and that it alone led to heaven." The spirit said his catechism very well. He was equally prompt and ingenious in bearing testimony against heretics. Among the spectators of a *heathen* exorcism in Tanjore, were a Lutheran and his wife. The devil, on quitting the party possessed, entering the female heretic, the astounded exorcist asked him what he meant. "She is my property," answered the demon, "just

as much as the other." Why did Satan thus let the Jesuits have all their own way? Were they doing his work? Or was he doing theirs? What amount of salary did they pay their "best catechist"? Not only had the voracious missionaries power to exorcise the possessed, control infernal spirits, and torture demons into their own employ—the meanest neophyte or catechumen could bid defiance to Satanic force and wiles, and easily put the hosts of hell to silence and to flight. "I once," said Father Bouchet, "baptized in a single month 400 idolaters, of whom 200 at least had been tormented by the devil, and had been delivered from his persecution by having themselves instructed in the Christian doctrine. At Aour I myself have often been an eye-witness how Christians of every age, of both sexes, of every rank in life, drive away devils, and deliver the possessed, by a single invocation of the name of Jesus Christ, by the sign of the cross, by holy water, and by other holy practices, which the Christian religion authorises, and of which our good Indians certainly make a better use than most of our Christians in Europe. Thus it is that our neophytes have a sovereign contempt for the devils, over whom their quality of Christians alone gives them so great an authority." "The prince of the power of the air," as he himself was honest enough to own, overawed by the accidental presence of a single Christian, would find it necessary to keep the peace even

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in a heathen multitude. The proselyte whom the threatening spectre, with trident, bell, and gourd, visited by moonlight, simply made the adorable sign of the cross, and in a moment the grim monster took to his unearthly heels. It was found that, wherever the Jesuits moved, demons were equally plentiful, and vanquished by neophytes with equal facility, in China.

When the sceptre of the earth fell from unfaithful Adam's hands, even the brutes in sudden enmity reproached their former master. Now that paradise was restored in the south of India, it is not surprising that dominion over the beasts of the field was recovered by the Jesuit fathers. The men whose authority the very fiends of hell acknowledged, could find no difficulty in taming the wild animals of earth. So it was! Father Saignez wrote to an Ursuline nun at Toulouse, "My church is built at the foot of a high chain of mountains, from which the tigers formerly came down in great numbers, and devoured many men and cattle. But since we have built a church there to the true God, they are no longer to be seen; and this is a remark which has been made by the infidels themselves." Father Trembloy said, "We were travelling about ten o'clock at night, and were occupied, according to the custom of the mission, in telling our beads, when a large tiger appeared in the middle of the road, so near me, that I could have touched him with my staff. The four Christians

who accompanied me, terrified by the sight of the danger, cried out, '*Sancta Maria!*' Forthwith the terrible animal moved a little out of our path, and showed, so to speak, by his posture, and by the grinding of his teeth, how sorry he was to let such a fine prey escape!" And Father Martin testified, "It has been commonly observed, that when heathens and Christians are joined together, the tigers devoured the former, without doing any harm to the faithful; these last finding armour of proof in the sign of the cross, and in the holy names of Jesus and Mary, which the heathens observing with admiration, they also have begun to make use of the same arms to avoid the fury of the tigers, and to preserve themselves from danger." We commend these simple means of protection to the notice of all who may have to travel through plains and jungles.

Having seen how the apostles of Hindustan tamed tigers, ruled evil spirits, and pressed the devil into their service, we are the better prepared to review a few of their miracles more properly so called. The poor Lutheran woman into whom the exorcised demon so contentedly entered, was conducted by her terrified husband to the Roman Catholic Church at Elacourichi. Having publicly implored pardon of God, the penitent heretic took a little earth, moistened it with his tears, and with lively faith applied it to the head of his afflicted wife. In the presence of many spectators she was

instantly dispossessed. The following is a specimen of the illustrious Robert de Nobili's miracles. At a certain festival, the heathens cooked and ate boiled rice and milk with great solemnity. He permitted his neophytes to continue the custom. Only they must hang a crucifix over the pot; and he himself, to the great joy of his converts, consecrated the rice. Respecting a ceremony of this kind, he thus wrote to his Provincial: "For three years, while one Dada Murti continued a heathen, his rice would not boil. This year, having become a Christian, he hesitated awhile, but at last resolved to try again with fear and trembling. It is needless to say that he took good care not to forget the cross. Speedily he saw his rice boil with large bubbles. The joy was so great that instantly his children ran to me to tell me the good news. Your paternity will laugh at me, and say this is childishness. What would you have? I become a child with the children. And, besides, these 'bagatelles' are grand affairs for our Hindus. All serves to attach them to religion, and to confirm them in the faith."

The Roman Catholics of Ceylon are most interested in the wonderful works of their Great Father Xavier. As already intimated, books and traditions testify that, during the few years which he spent in India, he healed the sick, delivered the possessed, and raised the dead. Yet we believe that the saint himself was too honest to make



pretensions to extraordinary gifts, and even died in ignorance of his own miraculous achievements. Whether the supernatural works attributed to him since his departure are more to be relied on, the reader shall determine. On the 2nd December, 1552, he died, in sight of China, on the island of Sancian, or St. John's, thirty miles south-west of Macao. His body was carried ultimately to Goa, deposited in a coffin enriched with silver, gold, and precious stones, and, as an invaluable relic, enshrined in a monument of exquisite composition. To this day it is believed by many simple Romanists in Ceylon, and not denied by their priests, that his corpse is preserved in an incorruptible state at Goa. It presents, "only excepting motion, all the appearances of life." Blood flows from it when wounded, "of so pure a crimson that the most healthful bodies could not send out a more living colour." "Miracles were wrought in the presence of the holy body. The blind received their sight; those who were taken with the palsy recovered the use of their limbs; and the lepers became clean as babes." The following is an extract from the translation of a Tamil letter, printed, together with the original, in the *Morning Star* :—

"Thanks be given to the Editor, who with good desire publishes the *Star*, so that the inward darkness of the people who live on the surface of earth may be removed.

"My Learned Editor,—In compliance with your

request, I adduce some evidence which directly proves that Xavier's body is incorruptible.

“*First*,—From a devotional book, chapter xiii. It is explicitly mentioned in this book that Xavier's body was as a full-blown lotus flower, though buried three months before. After three months, when it was absolutely necessary to carry his bones to Malacca, the coffin in which he was interred was opened, and his body was found uncorrupted, and clothed with a new cloth, just sewed. When his body, with the coffin, was taken to Malacca, no sooner had it arrived there than the virulence of a pestilence, which was raging to a considerable extent in the neighbourhood of Malacca, and which had swept away many lives, was abated. When his body was buried there, the grave dug for his interment being somewhat too narrow, it was necessary to force the coffin hard into the grave, when his face and sides were so knocked against the grave, that they were bruised, and blood issued from the wound. Afterwards another grave was prepared, in which he was buried. After four months, the grave was opened, and his body taken up to be carried again to Goa, when it was found, as before, that the blood was issuing from the bruised parts. His body was put in a coffin mounted with gold; and on its passage to Goa the ship in which it was embarked being in imminent danger and about to be wrecked, the men raised a supplication in the name of Xavier,

when the rocks against which the ship ran were blasted as with the sound of a cannon. Afterwards, without any difficulty, they proceeded on their voyage, and arrived at Goa with great prosperity. The body was there put on a table, set with gold, silver, and gems, and remaineth there till this day.

“*Secondly*,—From prayers made by divines. The form of the prayer the people use at present is, ‘O blessed Xavier, who performest a great many miracles! O blessed Xavier, who hast received supernatural gifts, so that thy body may not perish!’

“*Thirdly*,—From the book called *Confutation of Errors in Religion*. His body is now at Goa without turning either to corruption or putrefaction. The literal meaning of the word *Xavier* is, *the dead body will never turn either to decay or corruption*.

“*Fourthly*,—The priests who have come from Goa corroborate the statement above alluded to.

“*Fifthly*,—Some persons at Kaits who have been to Goa corroborate the statement, and say that they have seen the body in the state before mentioned.

“Thus, Mr. Editor, I have furnished evidence which is clear and most obvious. I am also informed that there are six other bodies of pious persons besides Xavier’s that remain in an incorruptible state, viz. :

“Francisco, in Italy.

“John, in Portugal.

“Thomas, in Sicily.

“Edward (King of England), in England.

“A nun, in Italy.

“Mary, in ditto.

“All Catholics and those who profess other religions, unanimously aver that this is true. What I have said is, it seems to me, evidently true, because the books from which I have extracted this evidence, are just like a golden lamp set up in a golden mountain, which gives light to all the world. Therefore I ask you, the Editor, how can we make Francis Xavier’s hair grow, the blood circulate through the arteries, if the case is false and ungrounded?

“SOUZAPILLAY ANTHONYPILLAY,

“A Lover of the History of the Saints.”

In the third number of the *Touch-Stone*, a monthly periodical published for awhile at the Colombo Catholic press, “under the auspices,” as Souzapillay informs us, “of the Right Rev. C. Antonio, Bishop, and other respectable gentlemen of Catholic persuasion,” appeared an entire page contending for the incorruptibleness of Xavier’s remains.

The following are alleged examples of the daily doings of this departed saint. In a celebrated church at Kotar, near Cape Comorin, built over a spot where Xavier is said to have been miracu-

lously preserved from flames, water was burnt instead of oil. There are colourless inflammable liquids. An idolater made a vow that if his boy, who had some disease of the eyes, and was threatened with blindness, were cured by the saint, he would present eight fanams to this Christian temple of Kotar. The child recovering, his father appeared with him in the church, but gave only five fanams. As the saint, of course, would not bear such treatment, the man discovered, before reaching the door, that his son's eyes were worse than ever. Terror-stricken, he hastened back to the altar, and, falling prostrate before it, publicly acknowledged his fault. Paying up the three fanams, he rubbed some oil from one of the lamps, it not being a water-burning occasion, over the child's eyes. As he left the sanctuary, he found the little sufferer perfectly restored. For an offering of five fanams, a heathen was rewarded with success in a Hindu lottery. Why did not somebody outbid him? There was a Christian Pariah condemned to death for having killed a cow. Surrounded by the soldiers who were to execute him on the following morning, he prayed to the saint that his bonds might fall off. The cords snapped so loudly, that the noise awaked his attendants. He then prayed St. Xavier obligingly to send the soldiers to sleep again. His prayer was granted, and he walked off to the missionary.

But the terror inspired by their connection with

the Portuguese, their abominable career of falsehood, their assumption of Hindu names, their diabolical distortions of Christianity, their conformity to heathen rites, and all their miracles or "bagatelles," were not alone sufficient to compass the object of the Indian apostles. Deprived by the Reformation of the best half of Christendom, Rome was resolved to recover her bulk and balance, if possible, by baptizing the Gentile nations. It was not to the renewal of the heart, or even the illumination of the understanding, that her aim was directed. She was content to swell the outward array of her nominal adherents. Bent only upon recruiting, the missionaries took no pains to prepare candidates for baptism. The methods they adopted to effect accessions as they extended their field of labour, became the most unscrupulous. Children, stolen and baptized by them, were benevolently brought up in the houses of the Jesuit fathers. When sufficiently instructed, they were paraded through the public streets, singing catechism; and all little children who could be induced to join the attractive procession were taken hold of by the generous priests, and, in spite of the opposition of parents, immediately baptized. There was so great a dearth in the South of India in 1709, that many Tamils were content to sell themselves into slavery. The Portuguese church in Tranquebar, seizing the opportunity, purchased, at from eight to sixteen shillings a head, four score

human beings. This effected, the Pater Vicarius appointed a day for their solemn baptism. With tom-toms, flutes, and flags, they were conducted in a body to the place selected; and having been sprinkled one after another, without any religious instruction, they were led back in similar procession. During two years of famine in the Carnatic, about thirty years afterwards, the church's numbers were augmented by the deliberate baptism of multitudes of deserted and perishing children. When likely to die, as many children of heathens as possible were baptized, without the consent of their parents being obtained or even sought, by the Jesuit fathers and their instruments. Neighbour women, nurses, and midwives, were authorised to christen newly born infants of whose preservation no hope could be entertained. Any catechist or private Christian, all being acquainted with the formula, might give baptism to sickly children; and so they did, under the pretence of administering to them medicine. It was therefore rare, wrote Father Trembloy, for a single heathen child to die unbaptized in a place where there were any neophytes.

Such was the Christianity—so fetid in the mass, so black as a whole, so streaked with crimson, so haunted by foul fiends—that watered the South of India in the golden age of Jesuit propagandism. Is the Popery of Hindustan improved? Not at all. The deluge has been assuaged and exhaled;

but the country is yet polluted with its pestilential dregs. No Jesuit art can fumigate or conceal the abominable deposit. Leave 'it, with its hideous reptiles and horrible vapours, to the influence of time, to the power of advancing truth, to the omnipotent grace of God. And such was Popery, and such is Popery, with necessary modifications, in the island of Ceylon. This we have proved in part. More evidence is at command. "Doth a fountain send forth at the same place sweet water and bitter? No fountain can yield both salt water and fresh."

As De Nobili and his followers adopted the creed and customs of India, the Jesuit Matteo Ricci and his disciples conformed to the heathenish opinions and usages of China. They commenced their operations in 1581 by unblushingly declaring that they were merely seeking to perfect themselves in the language, arts, and sciences of the Chinese. They assumed, first, the dress of Buddhist priests, and subsequently the more respected costume of professed literati. They obtained favour in the highest quarters by displays of courtesy and learning, by the liberal distribution of valuable presents, and by performing important services to the emperor and state. They published literary and astronomical treatises, made a survey of the empire, and even cast cannon for the army, solemnly blessing every piece, and naming it after some Roman Catholic saint. They



allowed their converts to offer sacrifices to heaven, pretending to understand that they presented their offerings in heart to the Most High; and they permitted them to practise the usual ceremonies in honour of Confucius, and to observe the rites of ancestral worship, affecting to consider these usages in their nature purely civil and secular. Dominicans and Franciscans accused the Jesuits of teaching that there was but little difference generally between Christianity and the religion of the country, allowing neophytes to retain their heathen superstitions and customs, and, instead of giving themselves to clerical duties, diligently pursuing luxury, pomp, and power. Of Ricci himself, a Roman Catholic writer gives the following character:—"Being more a politician than a theologian, he found the secret of remaining peacefully in China. The kings found in him a man full of complaisance; the Pagans a minister who accommodated himself to their superstitions; the mandarins a polite courtier skilled in all the trickery of courts; and the devil a faithful servant, who, far from destroying, established his reign among the heathen, and even extended it to the Christians. He preached in China the religion of Christ according to his own fancy—that is to say, he disfigured it by a faithful mixture of Pagan superstitions, adopting the sacrifices offered to Confucius and ancestors, and teaching the Christians to assist and co-operate at

the worship of idols, provided they only addressed their devotions to a cross covered with flowers, or secretly attached to one of the candles which were lighted in the temples of the false gods." \* Converts of the Jesuits in China might worship their departed parents, if they only put the names of their progenitors behind the Romish "tablets of religion." If they took care to hide a cross among the candles, they might adore Pagan images. And the dragon and cross portrayed on the same altars invited Christians and Pagans to worship before them together.

The Jesuit missionaries in China provided with solicitude and success, like their brethren in India, for the baptism of the dying children of heathens, and carefully reported to their patrons in France the number of souls thus saved, under false pretences, from eternal perdition. " 'The agents in this work are usually elderly women,' says Verrolles, 'who have experience in the treatment of infantile diseases. Furnished with innocent pills and a bottle of holy water whose virtues they extol, they introduce themselves into the houses where there are sick infants, and discover whether they are in danger of death ; in this case, they inform the parents, and tell them that before administering other remedies, they must wash their hands with the purifying waters of their bottle. The

\* *Anecdotes de la Chiné*, tome i., pref. vi. vii. Quoted in Williams's *Middle Kingdom*.

parents, not suspecting this *pieuse ruse*, readily consent, and by these innocent frauds we procure in our mission the baptism of seven or eight thousand infants every year.' Another missionary, Dufresse, one of the most distinguished of late years, says, 'The women who baptize the infants of heathen parents announce themselves as consecrated to the healing of infants, and to give remedies gratis, that they may satisfy the vow of their father who has commanded this as an act of charity.' " \*

Roman Catholic missionaries noticed from the first a striking similarity between the rites and rules of their own church and those of the millions of Buddhists in China, Tibet, Tartary, Siam, Burmah, and Ceylon. In many particulars, Romanists resemble at once Brahmists and Buddhists; but in some the resemblance is confined to the latter. In the favourite goddess of the Chinese—called the Queen of Heaven, the Holy Mother, and most commonly Kwanyin, the Hearer of Cries—Jesuits quickly discovered the Virgin Mary. There is a resemblance between Buddhists and Romanists in the measured gait and sober mien of their priests; in their adoption of new names on entering religious confraternities; in their performance of ceremonies regarded as meritorious on behalf of those for whom they are enacted; in their use of rosaries, bells, and holy water; in their burning

\* Williams's Middle Kingdom, vol. ii. p. 319.

of candles and incense ; in their ostentatious forms of worship ; their reiterated invocations, and prayers in unknown tongues ; in their pretended miracles ; in their canonization of saints ; in their doctrine of a purgatory, dependent as to the the fierceness and duration of its inflictions upon the value of pious offerings and the merit of priestly prayers ; in their enshrinement and adoration of relics ; in their use of the tonsure, monastic habits, distinctive vestments ; in their modes of secluding themselves from the unhallowed world, and the objects of their retirement ; in their penances, fasts, and rules respecting diet ; in their ancient asceticism ; in their modern vows of poverty, ingeniously surmounted ; in their humble mendicancy, and the merit they attach to alms-giving ; in their rules respecting intercourse with women ; in their vows of celibacy, contracted by both sexes ; in their conventual institutions ; in their rules of obedience ; and in their modes of discipline. Some of the missionaries concluded that these resemblances had been derived by the Budhists from St. Thomas or the Syrian Christians. Others traced them to the devil, represented as aiming thus to scandalise and hinder the true religion. Alas ! it was Rome that had borrowed from ancient Paganism, not Budhism that was indebted to Rome.

## CHAPTER IV.

Priests in Ceylon and those in India contrasted—Images, processions, theatricals, sermons—Passion week—A Jaffna student in peril at Tranquebar—Religious services of the Roman Catholics—Italian priests no improvement on their predecessors—How Popish festivals are regarded by native Protestants, Sivanists, and Mohammedans—Image worship—Catechisms: the Second Commandment—Vows, pilgrimages, &c.

THE early Roman Catholic priests in Ceylon were as unscrupulous as their brethren on the adjacent peninsula. They adopted the same general methods of operation. Their converts repeated short prayers and forms by rote. Skilful adaptations of the peculiarities of the natives in religion and manners were made to serve their turn. Finding a legend extant that Budha, having appeared like the moon on the summit of the rock Sammantekule, had left thereon the impression of his foot, the Portuguese, to mitigate the prejudices of the people against Christianity, applied the story, as the Mohammedans had done, to Adam, and Sammantekule was "*Adam's Peak*." Crucifixes and medals, chaplets and rosaries, were in requisition

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tion. And there was abundance of parade and ceremonial. But there existed one great difference between the Popery of the island and that of the peninsula. Madura Romanism was *anguis in herbá*; the Romanism of Ceylon was a dragon with outspread wings. The Jesuit fathers in Hindustan had to satisfy the prejudices and expectations of several native rajahs. The clergy in the maritime districts of Ceylon were themselves the representatives of government. They disdained the cautious, creeping hypocrisy of the missionaries of Madura. There were no pseudo-Brahmans or pretended Saniassis among them. None were thought needful. They were proud of their fatherland. They openly boasted of the religion of Europe. Their religion obtained the name among the Singalese of *Parangi Agama*, the Feringhi or Portuguese religion. They were "deaf as the sea, quenchless as fire," bold as lions.

The Hindu Catholic knows less of the narratives of Scripture and the legends of Popery from discourses in the chapel or instructions in the school, than from models, groups of images, and theatrical representations. The adoption by the priests of these methods of popularizing their religion, was a condescension to acknowledged pollution. In what light such shows and performances are regarded by the natives may appear from the fact, that among themselves theatrical representations, exhibiting in groves through the night

indecent passages in the histories of favourite divinities, are never attended by any females excepting those of abandoned character. On the departure of the Popish priests in 1658, Baldæus found their churches in Jaffna fitted up with theatrical stages. "I once," says Mr. Percival, "saw a stage connected with one of the churches near Trichinopoly, and a friend of mine informed me that a similar stage existed after the commencement of the present century, in one of the old churches of North Ceylon." \* A brother missionary once told us of a clumsy image of wood that he had lighted upon in a village mass-house in the neighbourhood of Point Pedro, said to represent our incarnate Lord, and kept for festival occasions, when it was borne at the head of a procession round the chapel. The nativity of Jesus Christ and its attendant circumstances, are professedly exhibited at Christmas. On Good Friday may be seen, in sombre attire, a figure of Mary, leaning sadly over the breathless body of her son. Speaking of the Roman Catholic chapel in Galle, Bennett says, "The crucifixion is represented upon a stage in front of the high altar, by wooden figures of the size of life, one circumstance of which is particularly impressed on my memory, that upon unclasping the Virgin's arms, which embraced the cross, in order to take down the wooden representative of the body of the crucified Saviour, they

\* The "Land of the Veda," p. 278.

fell down with a considerable noise, and, as they hung, were parallel with the ankles." The following lengthy extract, respecting the doings of Ceylon Roman Catholics in Passion week, is from a letter published in the *Morning Star* :—

"PALM SUNDAY.

"This day, after the reading of the mass at the usual hour, commences the exhibition of Christ's triumphant entry into Jerusalem, wherein a wicker image of Christ, of the size of an ordinary Jew, is made to ride a rocking ass, surrounded and attended by the images of all the disciples, with branches of the tender leaves of the cocoa-nut tree in their hands, which leaves are subsequently collected and consecrated by the priest, who dismisses the congregation, distributing to each a leaf or two of the consecrated branches, to be carefully preserved by the people as possessing some virtue.

"MAUNDY THURSDAY.

"This morning, after the communion, begins the regular series of the ceremony. In this part of the island, the Roman Catholics are in possession of a collection of nine sermons by one of their priests, each of which treats of some part of our Lord's sufferings. As to the correctness of the statements contained therein, we need not stop to inquire, it being very much the same as that of most other Catholic works. A portion of this is read publicly, or rather sung in a mournful tone of voice, every Friday in the season of Lent, and all



these (sections) are re-read or sung in order in two days, Thursday and Friday, with the exhibition in the following order.

“The first section, headed, ‘Christ praying in the garden of Gethsemane,’ is first read. The parts about the altar, being already richly adorned with curtains of different colours, are divided into three compartments. One of these is intended to show the lodging of Mary, the mother of Christ, in Bethany, when she came to the Passover. At the commencement of this section, the veil is let down. From one of the three apartments the image of Christ is brought out and taken to the door of the other, when the curtain falls, and the image of Mary (this also of the size of an ordinary Jewess, and in like habit) is brought out, and both, being placed at a convenient distance, are held as if conversing with one another, wherein Christ, acquainting Mary with what would happen to Him at Jerusalem, asks leave of her to go thither. Mary, deeply afflicted with the thought of her Son’s sufferings, proposes to go along with Him. But He, not acceding to her proposal, leaves her, comforting her in the best way possible.

“In the afternoon of the same day, a table is spread with loaves of bread, plantains, grapes, cucumbers, melons, and all the other dainties of the season, whereat the images are seated, six on each side of the image of Christ, in a posture as if they all were eating the supper. At the conclusion, the

image of Christ, girded with a white towel, is made to stoop at the feet of those of the Apostles, as if washing their feet and wiping them with the towel. Meantime the reverend gentleman the priest advances towards the middle of the church with downcast countenance, where are seated, in two rows, twelve beggars, whose feet he actually washes with water poured into a basin, and wipes them with a towel with which he is girded. When he has done this, he dismisses them with a piece of cloth and a loaf of bread each. After this, the provisions placed on the table are carefully distributed to the people, to be eaten as sanctified by Christ. All sick and infirm people press forward to get a piece of one or the other, with every belief to be relieved from their infirmity. Then, the table being removed and things made ready for the next show, the remaining portion of the first section is commenced. The image of Christ, attended by those of Peter, James, and John, is brought out. By this time there is a bower prepared, planted with plantain trees and other branches. The image of Christ, leaving those of the Apostles, advances towards this bower, and is held in a praying posture, while those of the Apostles knock their heads now and then against the posts and walls of the building, as if they were in a heavy slumber. While thus engaged, there comes a Burgher, or a native youth, dressed like an angel, with a small cross in one of his

hands, and a wineglass in the other, and makes the image as if drinking out of the glass.

“The veil is then pulled up, and the second section commences, which is headed, ‘Christ apprehended by the Jews,’ at the conclusion of which the wicker Christ is led from one apartment into the other, with chains and cords about His neck, His loins, &c. Simon Peter follows Him, apparently distressed, but turning back thrice in a fury, as if he were denying his Master. With this the day closes, and the congregation breaks up, leaving Christ in the palace of Caiaphas.

“GOOD FRIDAY.

“This morning the third section is sung, and the exhibition commences with another image of solid wood, which is shown to the people at the close of this section, tied to a stone pillar, and covered all over the body with wounds and sores. The fourth section also is read, with the image, bearing a crown of thorns, a purple robe on the back, and a reed in its hand, seated on a broken throne. In the fifth, Pilate, taking off the purple robe from His back, shows His body to the Jews. After this commences the sixth section; at the beginning of which the wicker image is again brought out, and is presented with a cross of pasteboard, which He is to bear to the place of execution. The length of the cross may be about twelve or eighteen feet, the breadth one foot, and the thickness about six inches. Here the congregation

is dismissed for a repast, most of them being rigid observers of a fast on this day.

“The ceremony commences in the afternoon, when the said image is brought out into the open field borne by four men. As the image of Christ is advancing in procession to go round the church, the image of St. John hastens in another direction to give information to Mary. In the mean time the image of Christ is met by another youth, borne by four men likewise, dressed like a European lady, for Veranikka, who wipes His face; and in return for the kindness, Christ causes the image of His face to be imprinted on the cloth with which He was wiped; which being already painted so, the youth spreads it to the sight of all the people, who strike their breasts very severely to see it in that state. By this time the images of St. Mary, St. John, of Mary Magdalene, and of others, are seen at a distance, towards which place Veranikka hastens, and, joining their company, they all come to the image of Christ, where He and His mother are held as if kissing each other for awhile, and then, proceeding on their journey, they return to the church.

“While this is doing in the open field, the inside of the church is prepared for the Mount of Olives. Here commences the seventh section, at the close of which is exhibited an image of solid wood, fast to the cross. When the eighth com-

mences, a company of bulky Jews, about twelve in number, enter the church by the front door. The first two of them are the most bulky, representing Nicodemus and Joseph of Arimathea. These, as they advance, bow to the cross three times, and when they approach the cross, two of them ascend the ladders, and take down the body of Christ, and give it first to Mary to be kissed by her. Then they place it on a bier, and carry it round the church, the priest leading the way. Before the bier are borne, on a plate, the three iron nails, the crown of thorns, and the other implements of His sufferings. When they return to the church, the ninth section commences, and the body is interred.

“ At this the Roman Catholic priest mounts the pulpit, with a drawing of Christ’s body, as taken from the cross. Addressing the people a little while, and showing them the drawing, he orders the image of Mary to be brought near the pulpit, whom he endeavours to console about the death of her Son. Having done this, he begins to afflict his body from the pulpit with chains and knives, partly for his own sins, and partly for those of the people. After which commences the kissing of the toe of the image of Christ, when every one approaches, with one fanam or two pice, the sepulchre. At the same time everybody endeavours to take home a piece of thread, with which the

feet of the image had been touched, to be worn either about their necks or hands as a holy thing. With this the day closes.

“HOLY SATURDAY.

“The morning of this day, the ceremony of the mass is read as usual; about the middle of which a number of indecent people, colouring their bodies with black, run amid the crowd, and do all sorts of mischief they can. This is intended to show some of those evil angels which, being not able to bear the presence of Christ in hades, escape from the place to hide themselves from the presence of our Lord. And they, finding no place better prepared for their reception, took refuge in the Catholic compound.

“This is the mode in which the Roman Catholics crucify the Son of Man afresh every year.”

We remember a Hindu youth from the Jaffna Wesleyan Institution making merry one Good Friday at Tranquebar over his adventures in a crowded mass-house, where we had found a priest, surrounded by eleven men fantastically dressed, who were dignified by the title of the eleven disciples, himself impiously personating the Saviour. “I reminded them, Sir,” said Jacob, “that Jesus had twelve disciples. ‘Yes,’ they answered, ‘but Judas, you know, has gone out and hanged himself.’ ‘Then,’ said I, ‘as the priest is Jesus, crucify him, crucify him.’ This did not please them, Sir, so I came away as fast as I could.”

The Rev. James Selkirk, in 1826, found the interior of one of the Roman Catholic mass-houses in Trincomalie, which has since lost none of its glories, a scene of unexpected splendour. Four images, including one of the Virgin and one of John the Baptist, stood, like the images in heathen temples, in the midst of the chapel. Having knelt down, the people chanted, after a padre, a set of prayers in Tamil. Singing followed for half-an-hour, the congregation joining in with the beat of the tom-tom. The curtain drawn aside, the altar was now discovered. An aged Goa priest appeared, and, having assumed his robes, and bowed to an image over the altar, proceeded, on pieces of cloth previously spread for the occasion, sprinkling the eager people with rose-water all the way to the opposite end of the chapel and back. Next the images of Mary and John were reverently mounted on the shoulders of eight men, and, preceded by torches, carried in solemn procession round the chapel-yard. Torches were also found burning in the yard at intervals. The procession halted in one corner, while, first by the priest, and then by the people, the Lord's Prayer was repeated in Tamil. The images were returned to their accustomed places; the padre put off his sacred habiliments, offerings were presented by the worshippers to the Virgin Mary, some of the most devout kissed the feet of the image, and the solemn farce concluded. In 1829, Mr. Selkirk visited a Romish

church in Colombo. There was as much mumery in the services as he had witnessed at Trincomalie. The altar was bespangled with jewels, and adorned with numbers of wax candles. There was a large image of our Lord lying across the back part of the altar, and at one side of it was another image of our Saviour, as large as life. There were an image of St. Peter, another of St. Joseph, with the infant Jesus in his arms, and a small image of the Virgin Mary. The last-named idol "seemed a great favourite with many of the worshippers, as they went up to it and stroked its hands and face and feet very gently, and gave it many kisses on all parts. It was covered with a network of silk, to keep the dust off, and on each side was a lighted candle. Some old women, with very grave countenances, first took one candle into their hands, and, having blown it out and lighted it again from the other, proceeded in the same way with the other." \*

We find in a number of the *Colombo Observer* a long account of the celebration at Kandy, in 1851, of the festival of Corpus Christi. From the gates of the compound to the main entrance of the church, there was a succession of arches hung with leaves and flowers. All around the building had been constructed a high pandal or shed, lined with white cloth, and decorated with festoons, cocoa-nut leaves, and flowers. Connected with

\* "Selkirk's Recollections of Ceylon," Pp. 376, 390.



the altar were, a throne for the most Holy Sacrament, a white screen with red rags, and a canopy of crimson velvet. The priest wore alb and stole and cope, and his attendants, bearing silver thuribles, were dressed in scarlet. The Roman Catholic soldiers of her Majesty's 37th Regiment carried lighted tapers. With singing, shouting, and the firing of guns, a procession moved solemnly from the foot of the altar, along the nave, and under the pandal, in the following order:—

Acolyth.	Cross-bearer.	Acolyth.	
Men of the 37th Regt., two and two, with lighted tapers.			
Boys strewing sweet-flowers from trays.			
Men sprinkling perfumed water.			
Thurible-bearer, emitting clouds of incense.		Thurible-bearer, emitting clouds of incense.	
Canopy supported by			
Non-Commissioned officer.	<div>Priest, carrying the most Holy Sacrament in a French remon- strance of exquisite workmanship</div>	Non-Commissioned officer.	
Singalese Chief, in his gold belt and silver sword.		Singalese Chief, in his gold belt and silver sword.	
Ditto.		Ditto.	
Non-Commissioned officer.		Non-Commissioned officer.	
The choir singing the "Pange Lingua."			
The faithful of all classes and ranks.			

Nothing could be more decisive on the Paganism of Jaffna Popery than the following extract of a letter published in the *Star*:—

"Since the arrival of the Italian Roman Catholic missionaries in this province in the place of Goa priests, it has been the boast of many Roman

Catholics that all heathenish ceremonies connected with their worship have come to an end, and that the Goa priests were removed from this province by the Pope for their having been the cause of leading Peter's Church into error and gross idolatry. One night during the past month, as the incessant report of guns disturbed my sleep, I resolved then to take a company of men with me, and proceed the next day to the spot where the report of guns was heard, and where the festival was taking place, and observe how far the Italians have ameliorated the condition of their people, whom the Goa priests had formerly neglected to reform. Accordingly, on the next day I went to the spot with my company, consisting of three Mussulmans, several Sivites from Manepy and Batticotta, several influential Roman Catholics, and two Protestants, whom I solicited to join my company, knowing that Protestants are better judges in such matters, and unbiassed in principle, and true to their word. The following are the scenes which I noticed on that night, in the presence of the company whom I took with me as witnesses, besides a large crowd of Roman Catholics who attended the festival.

"1. The first thing which I observed was a flag-staff (the *kodimaram* of the heathens) erected in the outer yard, with the flag flying in the air, just as the heathens do in their temples at the time when their procession commences.

“2. The pandal was decorated with cloths, paintings, globular lanterns, cocoa-nut leaves, and garlands of flowers, which I understood were bought from the Caradive Brahmans, just as is done by the heathens in their temples.

“3. Here and there in the street were small pandals, like the *ellimana pandals* of the heathen, when they carry out their idols in procession.

“4. Three images, St. Mary, St. Anthony, and Christ, were set up on three different thrones, (the *kedagam* of the heathen), and people bore them around the church in the street, exactly in the same way and form as the heathen do around their temples and outer court.

“5. The throne or *kedagam* on which these images were born was exactly corresponding to the heathen *kedagam*, except that each one had a cross set upon the top of it, whereas the heathen have on the top of theirs the emblems of their triad.

“6. Heathens, before they bring out in procession their gods on their thrones, bring out in procession their *attiradevar*, the guardian deity. So, the Catholics bring out their *arukkanjy*, (perhaps one of the Archangels) separately, to visit the seashore, graveyard, &c.

“7. All these images in procession were honored by torches, rockets, umbrellas, flag-staffs, canopies, and noise of drums, fifes, &c., just as the heathen gods are honored.

“8. The materials of the Roman Catholic

images were the same as those of the heathen images.

“9. The Italian priest uttered in Latin something in celebrating mass, which neither I nor any one of the other people who stood there understood; a form exactly corresponding to the form of the Hindu Brahmans who utter *mantras* in the Sanscrit language to their deities, during their *pujah*.

“10. In fine, at the close of the procession, our eyes were feasted with a *vasappu*, or dance, exhibited on two raised stages opposite to each other. From this, inference was drawn that Roman Catholic Christians consider a dance, perhaps, as a necessary item to increase piety, a novelty indeed, unheard of even among the grossest heathens.

“When we were returning from the festival, I asked the Mussulmans what they had to remark about the festival. They said, Roman Catholic women do not appear as clean and comely as our women do during their worship; and the smell of ardent spirits, in the breath of the men, showed that they do not know what worship is; but in every other respect all the proceedings of that day might bear a strong resemblance to the Mohammedan Kanthiry procession day, *Kanthiryypperunal*. I asked the Sivites what they thought of it. They said that their Brahman priests will not allow drunkards to come even within the court of the

temple, and that the distribution of betel, arecanut, sandal, and sacred ashes, to the great men, takes place at the close of the procession. In all other respects the festivals of the Roman Catholics and Hindus are the same. I asked the Protestants, what are your views on the subject? They said, God must be worshipped in spirit and in truth, as is said in the Bible. A Protestant asked, what will be the amount of the expense of this year, which the people have squandered in gunpowder, oil, &c., for the procession? It was answered, £175. At this the Protestant wondered, and said that, at the rate of three shillings a copy, 1,050 copies of the Bible might be procured and read in the families, should they wish so to do."

Beschi, in his *Vedavilaccam*, at the close of the chapter on image worship, says, "I have thus shown that the worship of images has been continued from the establishment of the Church by Christ, without cessation or diminution, to the present time; that it has not been shaken by opposition, but has been confirmed by miracles, and by martyrs who have gloried to shed their blood in its support; and by the testimony in council of 733 blameless bishops. Nevertheless a lying sect springs up after 1520 years, who, taught by the devil, say that the worship of images is idolatry; that the miracles are all deception, and that the learned bishops were all blind and mistaken men!" Do some of Beschi's successors, or

does the Holy Bible, the light of which he pretended to reflect, utter falsehood with the devil and with Protestants? On the subject of worshipping images, Popish priests in Ceylon are condemned out of their own mouth. In a catechism issued some ten years ago, in the Singalese and Indo-Portuguese languages, from their press at Colombo, and containing all the characteristic errors of Romanism, the second commandment is nevertheless found in its proper place. Some good Catholics therefore refused to acknowledge this as a book of their religion. They had hitherto been taught that the second commandment, as presented by Protestants, was a modern interpolation; and now, in a book published under the sanction of their own bishop, they found this much-abused commandment, word for word, just where Protestants would themselves have placed it! Of course the priests tell us that the images they tolerate and use are representative, and that through them worship is offered to the Supreme Being. This amounts to nothing. Apologists for Hinduism talk in precisely the same way about their pagan idols. Hindu Papists, like heathen Hindus, look no farther than the images. Roman Catholics in England find themselves compelled to proclaim a distinction between the reverence due to saints and the worship that only belongs to God. Of this notable hair-splitting, the simple Papists of Ceylon are innocent and incapable. Their priests, instead

of troubling themselves to explain, if indeed all of them are acquainted with, the abstract theory of the reasoning west, rather encourage them to worship Mary, the saints, and their respective images, and to trust in them for salvation. "The natives of India who have attached themselves to the Romish Church," says Dr. Wilson, "are in the habit of alleging that there is not much difference between their circumstances and those of their heathen brethren. On one occasion I was crossing a ferry in the west of India, the boatmen being natives and members of the Roman Catholic Church. I put to them the question, 'what is your religion?' the reply was, 'We are Christians.' I then asked them, 'In what respect does your religion differ from that of the Hindus?' 'Oh,' replied they, 'our religion is a great deal better than theirs. The gods of the Hindus are ugly monsters with a variety of heads and hands; but our gods are fine men and women, and we have a fine virgin for our chief god.'"

The kind of worship paid by native Roman Catholics to images and saints, may be inferred from the testimony of Hindus truly converted to Jesus Christ.

A young convert at Nellore wrote, "Before I came, I, being brought up in the Roman Catholic religion, worshipped images, and put my confidence in saints, and was in danger and ignorance, particularly when the cholera came, the

disease that took from life my father, mother, sister, together with her husband, and also many people in my country; it was my earnest prayer to the Virgin Mary and to the saints to take care of me, lest I also should be snatched away by death. But this I now know was all sin, and I mourn over it, and look to the Lord Jesus Christ, who alone can help and save." \* Before his admission into the Nellore seminary, he had been a mere idolater. He had never, as a Roman Catholic, worshipped the Lord his God. We remember similar cases, particularly one in the Wesleyan Institution at Jaffna. A fine youth, who had been trained by his parents in the idolatry of Popery, learned the blessedness of worshipping through Jesus Christ his Heavenly Father; and neither blandishment nor persecution could humble him again to the feet of images and saints.

Hindu Romanists carefully keep up the Hindu system of vows, pilgrimages, festivals, and processions. "The divine service," say the European priests of the Jaffna Vicariate, "may be carried on with splendour and majesty." They inform us that in some churches "the festivals are conducted every year with the greatest possible pomp." "The church of St. Sebastian, belonging to the mission of Pachellapally, is a famous one in the Vicariate. Several thousand people resort there every

\* Selkirk's Recollections of Ceylon, p. 279.



year to fulfil their vows on the festival day, which happens on the 5th of July." "In the island of Calpentyn is the famous church of St. Anne, built in a very handsome style, and richly adorned with flowered settim wood; to which every year resort so many thousand pilgrims from every part of Ceylon, and from the continent too, in order to fulfil their vows. This year [1850], for the festival day, which happens always on the Sunday immediately after the 26th of July, about two thousand temporary huts were built up round the church by strangers, and no less than twenty thousand visitors have been seen to enter the sanctuary. At other times in the year, St. Anne's church is frequented only by a few dozen beggars, who live upon the spot, it being situated in quite a solitary place." \* As Pagan a picture as could well be presented! A Roman Catholic in a village near Galle, being in danger of losing his sight, made a vow that, should his eyes recover, he would travel to Chilaw, a distance of a hundred and twenty miles, and present offerings and an image of St. Anthony to the Romish Church. After two years, in 1828, finding one of his eyes restored, though the other had become quite blind, he started on his pilgrimage, with a cocoa-nut shell full of oil, some rice, and other articles, for St. Anthony. He begged his way, and hoped to be able in the course of time to procure money

\* First Report, pp. 19, 22, 23.

enough to have an image of the saint made with two silver eyes.\* It was ungenerous in St. Anthony to calculate on the poor man's exuberance of gratitude. It would have been fair to provoke the saint to complete the cure by proving how he himself would like only one silver eye.

\* Selkirk's Recollections, p. 382.

## CHAPTER V.

Charms—Roman Catholic Amulet—Sea sharks and land sharks—“Vain repetitions”—Prayers on the wheel—Romish invocations—The merits of Popery discussed by Hindus—A “Gospel Searcher” on worshipping the Virgin—“A Protestant” on the Paganism of Popery—Prize Essay, on the same subject, by a native—Purgatory—Reverence claimed by clergy—Bishops and salutes.

THE use of charms has ever been characteristic of Paganism. The Ephesian letters or amulets, γράμματα ἀλεξιφάρμακα Ἐφέσια, for example, were highly celebrated. The phylacteries of the Jews came to be regarded in this light. Sentences from the Koran, sold by the Moorish priests to the negroes of Africa, and called by the latter gods, or *fetishes*, have the same character. St. Chrysostom, and others of the fathers, found it necessary to forbid the use of amulets by Christians.

The Hindus have great confidence in sacred charms. Affectionate parents are careful thus to fortify even their newly-born children. There are charms against dangers, diseases, sorceries, enemies, &c. Usually, particularly if written on paper, they

are enclosed in little boxes or tubes of gold, silver, brass, or iron. Women wear them above the elbow, or around the neck; and by men they are tied about the arms and loins. Besides written charms, anklets and armlets of metal are worn with the same object by women and children. An afflicted Vidahn said that for many years he had in vain employed physicians. At length a learned Pagan priest whom he consulted, assuring him that he was the subject of the Divine displeasure, and that his malady could only be removed by the use of an amulet, sold him one in a little golden case for fifteen shillings. "This," said the priest, "is a powerful charm. Within this case is a mystic diagram, consecrated by mantras and prayers. Every day, for nine days, I have repeated over it 112 prayers. Tie it on your left arm above the elbow. Be careful not to lay it aside, or lose it. It has virtue to remove your sickness, if rightly used." The Vidahn was still a sufferer.

It is common with Roman Catholics, as with their brother Pagans, to wear such charms. Ask the Papist whom you meet of what use is the crucifix or image suspended from his neck or fastened to his body. He will answer, "It is my swamy," *i.e.*, my god! Ask the heathen of what use is the amulet or idol he carries in the same way. He, too, will tell you, "It is my swamy!" We have in our possession a curious little ola-book, picked up in a public path, near Puliantivo, in March

1851. It is an amulet, or phylactery, dropped by some unlucky Romanized Hindu, written in rude Tamil, on leaves about an inch square, and consisting of two divisions. The following is as accurate a translation of the first part as can be given :—

“May Jesus aid! Amen, Jesus. May the Father, the Son, and the Holy Spirit, and the Mother Mary, keep my head and neck. May St. Michael, the archangel, protect me in front and behind. May the archangel Gabriel, with his attendant angels, guard my right shoulder. May the archangel Raphael guard my left shoulder. May the nine companies of angels defend my back and breast. May the twelve apostles take charge of my navel. May the seventy-two disciples protect my loins. May the eleven thousand virgins keep the lower part of my abdomen, and my thigh and knee. May all the saints of heaven watch over the calf of my leg, and the upper surface and the sole of my foot. I take God the eternal Father for my defence. I swear by the sacred feet of the Divine Mother St. Mary, who, possessing the six attributes, together with the Holy Trinity, above the eleven orders, in ineffable splendours, is enthroned in heaven. I bind all around, above, and beneath, the eight regions, the sixteen points, the square, the circle, and the thirty-two divisions. I conjure to quiet all the enemies proceeding from those quarters. I restrain the serpent’s venom, whatever flies, whatsoever creeps, and the wild

beasts that walk. I devote sorcery, imprecations of selfish influence, demoniacism, magic materials deposited under ground, waiting demons transfixed to trees, fiends and devils, philtres and other charmed substances, and enchanted writings, to be broken all and burned. I doom to be broken and burned the devils who contended with the invisible armies of heaven, and were cast out. I make this conjuration by the 6,666 stripes endured by our Lord Jesus Christ. I do so by the angels, and the cords in the angels' hands. My enchantment is powerful. It rests upon the grace of my almighty priest Jesus. May it stand, O thou eternal God ! Amen, Jesus." \*

Charms like the above were written, either on ola or on paper, by the Goa priests, and sold by them to the people. It was a common practice to furnish sentences on scraps of paper as cures for all sorts of diseases. We are unable to say confidently whether Dr. Bettachini, the Italian Bishop of Jaffna, and his refined coadjutors, are considerate enough directly to place at the disposal of the faithful this means of protection from evil. As already noticed, pieces of thread brought into contact with the image of Jesus Christ on Good Friday are carried as a defence about the neck or upon the arm. Pearl-divers decline to work until assured by the shark-charmers whom they employ

\* For a similar specimen, from the Singalese, see "Selkirk's Recollections of Ceylon," p. 388.

that the mouths of their lurking adversaries in the water have been closed for the occasion. But the Catholic must not patronize an infidel magician. The shark above competent and pledged to protect him from the sharks below used to be a Romish clergyman. Passages of scripture and other sentences were fastened round the Christian diver's arm, and he was told that he might then descend without the slightest apprehension.

In its contact with modern heathenism, Christianity encounters precisely such difficulties as in its earliest stages it had to contend with from the Pagan world. The latter half of the little ola-book above referred to reminds us of our Lord's injunction, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." The use of vain repetitions has always been, and is everywhere, characteristic of Pagan worship. Of this we have a striking illustration in the conduct of the infatuated priests who spent hour after hour in earnestly reiterating, "O Baal, hear us!" It is the invariable practice with idolaters to tempt and compliment their imaginary divinities with flattering epithets and sounding synonyms. Æschylus, the Greek poet, in one of his tragedies, occupies with tautological invocations of the gods nearly a hundred lines. The same feature distinguishes the religious performances of Hindus. The native commentator on a Sanscrit drama remarks, "To

address a deity by a number of appellations is the readiest way to secure his good graces.”\* The Brahman must often, in his devotions, repeat the names of the different worlds, and the trilateral syllable, A U M. The frequent repetition of the holiest passage of the Vedas, the *Gayatri*, a word meaning *sing to preserve*, is regarded as indispensable to salvation. “Shesh Acharja, having had the Vishnu gayatri (*An nama narayangana*) communicated to him, and being told by his guru that if he rehearsed it 800,000 times Vishnu would appear to him, did so. It occupied him three months, but no vision occurred. He tried it again for three months, sleeping only three hours a day, but with no better success. His guru told him he must have committed some mistake, and advised him to try it again!”† Budhists, to attain perfection, repeat their invocations myriads of times. “A plate in one Budhistic work contains 5,048 open dots, arranged in the shape of a pear; each dot to be filled up when the name of Budha has been repeated a hundred or a thousand times, and then the paper to be burned, to pass into the other world to the credit of the devotee.”‡ “The first article in the twenty-first volume of the Tibetan Do is entitled ‘Buddha náma, sahasra pancha, sata chatur, tri panchesat,’ and is, as the name implies,

\* Wilson's Theatre of the Hindus, vol. i. p. 25, note.

+ Calcutta Missionary, February, 1852.

‡ Williams's Middle Kingdom, vol. ii. p. 253.



the enumeration of 5,453 epithets of a Budha or Tatágata, each being descriptive of some fancied or real excellence, and being accompanied by a reverential formula. Thus: 'I adore the Tatágata, the universally radiant sun! I adore the Tatágata, the moral wisdom! I adore the Tatágata, the chief lamp of all the regions of space!' And so on through 137 leaves." \* Budhists have even made use of the wheel to accelerate their devotions. "Prayers were pasted on it by the priests, who then put the wheel into rapid revolution. Each turn had the efficacy of an oral repetition; and the faster it revolved, the more rapidly was the devotee approaching the ultimate bliss of Nirwana." † Unintelligible to the majority of the priests themselves, the sacred language of Fan, the name of Budha's birth-place, is regarded with profound veneration by the Budhists of the Celestial Empire. "They ascribe miraculous effects to the use of the written character, and of the oral language, and consider both to be of celestial origin. To the repetition of the bare sounds, without regard to meaning, they attach the highest importance; hence they occasionally go over the same words hundreds and thousands of times. I once," says Dr. Milne, "asked a priest, 'What advantage can you expect to derive from merely repeating a number of words, with the sense of which you are

\* Hardy's *Eastern Monachism*, p. 410.

† Tennent's *Christianity in Ceylon*, p. 244, note.

entirely unacquainted?' His answer was, 'True, I do not know the sense—it is profound and mysterious; yet the benefit of often repeating the sounds is incalculable—it is infinite!'" Forgetting that Jehovah had declared to their unfaithful forefathers, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear," the Jews became inextricably ensnared in this Gentile delusion. Their rabbis instructed them that every one who multiplied prayer would be heard, and that the prayer which was long would not return empty. The votaries of the Greek Church, though not a syllable of their formularies is intelligible to them, attribute magical efficacy to the mere utterance and sound of their old Greek and old Slavonic liturgies. In this respect, also, Popery everywhere presents itself as, from the beginning, an adulterous compromise of Christianity with Paganism. A Roman Catholic, uttering paternosters and ave Marias with neither intelligence nor devotion, measures his vain repetitions by a string of beads. Imbued already with the Paganism of Greece and Rome, Popery in modern days, in this as in other particulars, has accommodated itself to the heathenism of India and Ceylon. A sufficient example of this compliant spirit is the following invocation from the Tamil amulet:—

"Source of all things, mighty first cause, all-sufficient, unbegotten, ever excellent and perfect,

eternal, who wast when there was nothing, without beginning, middle, or end, at whose command sun, moon, and light had being, God self-existent, Lord of wisdom, heavenly One opening eyes that know no limits, omnipresent, continually praised, superior to want, who didst establish the true religion, who possessest the six perfections, having bliss, with whom there is no ignorance, lamp of wisdom, arrayed in perfect truth, filled with original divine grace, waiting to remove my soul's anxiety, severe beyond comparison, surest help, who hast appointed pious ordinances, great Being who didst institute religion, forgive all things, and save and govern us. O Thou who hast redeemed us from the devil, more compassionate than a mother, God of providence, adorable, good Lord, who removest our sorrow in the hour of death, possessing all forbearance, omniscient, ineffably happy, the almighty spotless One, creator of the whole sinful world, brightness of heaven, all good, incorporeally filling all the world, who wilt come to judgment, Three-One, God who hast imprisoned all Thy foes in hell, rewarding with heaven the faithful, most terrible to the wicked, to the good most kind, glorious King of kings, source of religion, Lord Jesus, who, when prayed to, dost remove my sins, ocean of grace, judge of all, alpha, faithful, Lord God Jesus, spotless, righteous, blessed, eternal true Judge, the Son, devotion, adoration, and praise, to Jesus! Lord, save Thy servant from all dangers that may

present themselves. Amen, Jesus. Now three times repeat the Lord's Prayer, and three times the Ave Maria."

Greatly to the inconvenience of Ceylon Romanists, educated youths, having access to Protestant publications, have taught themselves to argue conclusively concerning the pagan origin of Papal rites. A "Gospel Searcher," evidently a native, reasons in the *Star* as follows:—"Hindu Shastras teach that the goddess Satee is great because Siva and other gods emanated from her, and therefore she is worshipped by those who offer daily puja to her. It is also said that when St. Paul preached to the heathens at Ephesus, they asserted that their goddess Diana was great and was worshipped by all Asia and the world, as it is written in the nineteenth chapter of the Acts of the Apostles. So likewise Roman Catholics declare that St. Mary is a great goddess or mistress, and they therefore pay adoration to her above God Himself. For it is evidently clear from the fact that they offer great prayers to her, and that, when they pray, they should first repeat the prayers to the Virgin ten times, according to the number of ten small beads in the rosary, and at the end of every ten one prayer to God, according to one large bead, and also because she is called the Mother of God, Queen of Angels, Patriarchs, Prophets, Apostles, Martyrs, Saints, and the Gate of Heaven, the Morning Star, the Repository of Wisdom, the

Source of Joy, Health of the Sick, Comfort of the Sorrowful, our Life, and our Refuge. These and such other titles being ascribed to her, she is therefore called the Great Goddess. Is it not the real fact that, because the ancient heathens who embraced the Christian religion were unwilling to forsake their old goddess, the worship of St. Mary was substituted in its place?" In another number of the same periodical, "A Protestant," referring to "Horn, Brace, and Middleton, for clear proof of his statements," writes as follows: "Gregory VIII. enjoined, 1076, in a Council at Rome, to kiss the feet of the Pope. Was it not derived from Pagans, who kiss the feet of their Emperor and gurus? Has not the custom of the priests' shaving their heads and making the form of crown its origin from the priests of ancient Egypt, being practised by the priests of the goddess Isis? Are not the present nunneries founded upon the ruins of the vestal virgins? Who knows not that the ceremony of candelmas was borrowed from Pagans? Whence proceeded the worship of images, but from the Pagans? Or whence did they draw their processions, but from the same fertile source? Who can say that the holy water of the Romish Church is anything else than the imitation of the lustral water of the Pagans? Whence came purgatory but from the Pagans? Pope Gregory is the first person that brought this doctrine into credit. When they put all their cities under the protection

of a saint or an angel, what is this but an imitation of the Pagans? All the sciences, and the liberal and mechanical arts likewise, have some particular saints and patrons. Whence did they take the whippings, and other bodily punishments, to expiate sins, unless from the priests of Baal, of Cybele, and of Bellona?"

The Madras Tract and Book Society have published a work in Tamil with the following title, "*The Identity of Popery and Heathenism . A Prize Essay. By Njanasigamony Pilley, Tanjore.*" We regret that we have not seen this volume. "The style is clear and popular," says the *Madras Instructor* for March, 1851, "and the many points of analogy which exist between the faith of the Brahman and the Pope are made to stand out with surprising distinctness. The author divides his work into nineteen sections, each of which is devoted to the illustration of some particular resemblance."

Jaffna youths have laughed to read of the silver-cradled Bambino of the eternal city, the skilful, tiny, toy physician which, the priests say, fell from heaven; and it would be like them to inquire if the marvellous Roman doll were any relation of the Ephesian "image which fell down from Jupiter." There are Hindus who can quote as well as Englishmen from an English author. "The heathen temples were converted into Christian churches; the altars of the gods became altars of

the saints ; the curtains, incense, tapers, votive-tablets, remained the same ; the aquaminarium was still the vessel for holy water ; St. Peter stood at the gate instead of Cardea ; St. Rocque, or St. Sebastian, in the bed-room, instead of the Phrygian Penates ; St. Nicholas was the sign of the vessel, instead of Castor and Pollux ; the Mater Deum became the Madonna ; alms pro Matre Deum alms for the Madonna ; the festival of the Mater Deum the festival of the Madonna, or Lady-day ; the Hostia, or victim, was now the Host ; the Lugentes Campi, or dismal regions, became purgatory ; and the offerings to the manes, masses for the dead." As to this doctrine of purgatory, natives of India will trace it for you to the pages of Plato, Homer, and Virgil. Disembodied souls, they will quote from the Mantuan bard, "are tormented with pains, and suffer the punishment of their former sins. Some are hung up, and exposed to the winds. The stain of guilt is either washed from others in the deep streams, or it is burnt out by fire. Each of us suffers his peculiar punishment." In their own country, they will tell you, departed spirits are supposed to be advantaged by having their remains thrown into the sacred Ganges, and by sundry specific offerings prepared and presented after forms appointed.

We find the doctrine of purgatory highly elaborated in the system of the Hindus. The soul, encased in its subtle sheaths, according to its wisdom

or ignorance, virtue or vice, passing from one birth into another, is now a man and next an insect, now an eagle and next a reptile, now a divinity and next a stone, now an umbrageous tree and next the humble moss upon its bark. But the innumerable transmigrations of ages may alone be insufficient to qualify it for final absorption into the eternal ocean of being, intelligence, and bliss. Between its escape from one earthly form and its entrance into another, from the fly into the philosopher, from the elephant into the blade of grass, it may be required to visit another world. The wise and good, to enjoy a temporary recompence, ascend to the silver moon. The vicious fall, for intermediate punishment, into Yama's doleful shades. In those dreary realms, for a longer or shorter period, in various degrees and circumstances of woe, according to the necessities of the case, Chitrugupta and other infernal personages watch over them with relentless care. At some distant period in the future, between Naraka, the moon, and metempsychosis, like the bursting bubble with the stream, like the disemboguing river with the sea, the soul will become meet to be identified with the divine nature. In like manner, the popular belief of Budhists admits not only the doctrine of transmigration, but the necessary existence of purgatory. "Not only the Veddahs, with whom it is general, but a great proportion of the population, make offerings to ancestors and disembodied spirits of the



virtuous dead. The antiquity of these ceremonies may be ascertained from the Ramayan, in which we find it stated that the efficiency of a son's virtues, and a pilgrimage to Gaya, were sufficient to release a parent from hell. The offerings to ancestors appear to be intended for the double purpose of propitiating ancestral spirits, and relieving them from a species of purgatory." \*

Do we agree with "A Protestant," that "to kiss the feet of the Pope" is Paganish? There is the same spirit of heathenism in the slavish reverence with which Ceylon Papists generally regard their clergy. These gentlemen have acquired over their people an influence like that of the Brahmans among Hindus. They are commonly addressed by the word *swamy*, that is *god*, and they appear most careful to foster the reverence with which their sacred office is regarded. It is amusing to see them moving about in their long frocks, now white, now black, with measured step, on the meek look out apparently for humble salutations. They are doubtless greatly indebted to the confessional for their pharisaic influence. But there is so strong a tendency in the Hindu thus to reverence the religious teacher, that it is necessary for even the Protestant missionary to be on his guard. We remember it being said, towards the close of our stay in Ceylon, that the native Romanists were greatly perplexed at the death by cholera of an

\* Forbes's Eleven Years in Ceylon. Vol. i. p. 323.

Italian priest in Cattavelly. None of the order having before come under the scourge of the Hindu Mariamman, they were regarded as proof against the Asiatic malady. The bishops move about in the spirit of De Nobili and Beschi, with considerable ostentation. In the close of 1844, the Papists of Jaffna, for days before the arrival of one of them, were busy decorating the streets from the quay to the chapel. To form arches and canopies and devices, there were spars and ropes, and cloths and plantain trees, and cocoa-nut leaves and flowers in requisition. We are not sure—for modern bishops, Protestants not excepted, are too guilty of

“ Seeking the bubble reputation  
Even in the cannon's mouth ”—

whether, like a Popish apostle who once took Trincomalie by storm, there being no salute from land, he saluted himself on board with a gun or two as he approached the shore. But by-and-by the right reverend gentleman, arrayed in a scarlet cloak, amid explosions of fire-arms, the music of tom-toms, and the ringing of bells, was seen in safety to his residence by hundreds of admiring natives.

## CHAPTER VI.

Aversion to Protestant publications—Index Expurgatorius—Priests on Protestant schools—The Scriptures monopolised by them; the Shastras by Brahmans—Peculiar mode of distributing the word of life—Why do not priests translate the Holy Bible?—Their description of Protestant translations—Their own publications—A Hindu Roman Catholic craving spiritual food—The Bible in a Popish school.

THEIR monopoly of the right to possess and expound the written word, and the jealousy with which they would restrain their people from glancing at points of divinity, questions in church government, and chapters of church history, further testify to the heathenism of the position, faith, and practices of Roman Catholic priests in Ceylon. They are amusingly jealous as to the description of books introduced into schools and families. Bishop Bravi, of Colombo, informed the Government School Commission that even *Tytler's History* has a place in their index expurgatorius. Perhaps no publication has been more useful

among the natives of North Ceylon than the *Morning Star*, a small religious newspaper in Tamil and English, published twice a month by the American mission. This excellent periodical, said No. I. of the *Colombo Touch-Stone*, "is just like 'Lucifer' found in the 14th of Isaiah, 12th verse."\* It is politely pronounced by the veracious priests a "periodical lie," and "a paper which honest Protestants are seen to blush at." "The Right Rev. Dr. Bettachini, our most beloved pastor," say they, "has forbidden to the Catholics of Jaffna the reading thereof." "Every good Catholic in this mission is expected to abstain from reading the *Morning Star* without special permission from his Lordship."† The incomparable Catechisms of the Wesleyan Conference are regarded with peculiar abhorrence. Respecting Protestant educational institutions, their flocks are warned as follows:—"Schools of this kind are of no benefit to Catholic pupils, who must care more to go to heaven with the poor and ignorant, if necessary, than to fall into hell with the rich and learned in every human science. By avoiding them we shall spare double trouble to the Catholic clergymen, who in a great part are indebted to the same schools for all the difficulties they experience in the teaching of their children and people; for it is impossible to rear a healthy plant in a garden that is covered with briars and brambles, and the

\* *Star*, 1845, p. 102.† *First Report*, p. 45.

most malignant weeds." \* On All Saints' Day, 1846, the priests of Jaffna gave public notice from the pulpit, in the name of the bishop, that Roman Catholics must not thereafter, except on pain of excommunication, send their children to Protestant schools. On Ash Wednesday, 1849, the Bishop of Jaffna himself commanded his people, congregated in St. Mary's, neither to read Protestant books, nor let their children read them, nor allow their children to be educated in Protestant institutions.

The Shastras of Hinduism are guarded by Brahman priests. The highest purpose they serve in their hands is as the instruments of their cupidity and pride. It were irreligion in the lower orders to aspire to their possession, and the very language in which they are preserved is accessible to few but the Brahmans themselves. If never procured and examined by Europeans, whom no prejudices can fetter, no prohibitions deter, no difficulties discourage, they would never have been known by the public. So Popish priests would withhold the sacred Scriptures from the Hindu as a secret mysterious book out of which, to effect what purposes they please, they may select what portions they prefer. The Roman charlatan, under whose treatment such terrible sufferings were formerly endured by our own country, would in every land, instead of consenting to a consultation with the Great Physician, commit our Redeemer's infalli-

\* First Report, p. 34.

ble prescriptions to the flames. He may do thus in afflicted Rome; but shall he do thus in England again? He shall not do so even in India and Ceylon. The Hindu shall let no man speak where the voice of the Saviour may be heard. The Ceylonese shall admit no other book as his authority when the book of the Lord is nigh. It is of little consequence who says our Indian fellow-subjects may not study the Bible, while, with all judgment and care, we place the treasure in their hands. They shall consult the holy volume to know whether it may be consulted by them, and search the inspired pages themselves to ascertain what right men have to prohibit their circulation.

Ceylon Roman Catholic priests have the face to say that they never oppose the translation and distribution of the Holy Bible. "On the contrary," they declare, "efforts are made to provide every Catholic with a volume of the sacred Scriptures more complete than that of the Protestants. To those who cannot pay, when possible, it is given also gratis." \* What sort of "efforts" do the priests in Ceylon put forth to provide every member of their flock with the Holy Bible? Who ever knew of their making any exertions, one gentleman excepted, who shall be mentioned presently, with this laudable design? Where is the sacred volume "more complete" than the Protestant Bible, of which they boast before Romanized

\* First Report, pp. 60, 61.

Ceylonese? Have any of them seen it? Is it ever "possible" to "give gratis," even to Hindus "who cannot pay," that which, having no existence, could not be purchased for silver or for gold? "To hold out the Catholic Church as an enemy to the reading and circulating of the Holy Scripture," is, they say, a "calumny constantly contradicted everywhere by the practice of the Catholic clergy and people, who are not only at liberty to give and to receive the Bible, but are, moreover, recommended to spread the knowledge of it, and are in the habit of keeping and reading it with more care and veneration than the Protestants do." \* Doubtless, the Catholic people are "at liberty to receive" the Bible when offered to them by the Catholic clergy; but doubtless, also, the Catholic clergy "are in the habit of keeping" the sacred treasure out of the people's hands. The inhabitants of Ceylon are told, in words quoted from an English publication, that "the Catholic Church has never forbidden or discouraged the reading or the circulation of authentic copies of the sacred Scriptures in the original languages." † This is not cruel mockery! The millions of India, China, and Japan may look into the Holy Bible if they like, provided only they confine themselves to authentic copies in Greek and Hebrew! There have been extensive Roman Catholic missions in these countries for three hundred years. Have the priests been every-

\* First Report, p. 58.

† Ibid. p. 95.

where teaching Greek and Hebrew? Were they ever known to give away the Hebrew Scriptures? Have they distributed half-a-dozen Greek Testaments since the commencement of their missions? Who ever saw their "authentic copies in the original languages?" The dusty outside of a Bible printed in Latin, not one of the original languages of Scripture, is all they have anywhere exhibited.

The only local objectors to the circulation of the Scriptures in the languages of the East, so far as we have been able to ascertain, are in fact these very Roman Catholic priests. A native Romanist of Jaffna said, "Do you speak of the Bible? If we touch or read it, we shall lose the privilege of interring our dead in the graveyard, and other privileges." \* Why have the Roman Catholics not produced a single translation of the Holy Bible after labouring for three centuries in India? Why do they teach their people to reject the inspired writings with every expression of contempt? How comes it that they have not a word of censure for those of their flock who have actually thrown copies of the holy gospels after Methodist missionaries in the street? Why did one of their number at Batticaloe cause the Bible to be torn into shreds, and delight in having the fragments scattered before the Wesleyan Mission-house? How is it to be explained, we inquire, that the Roman Catholic priesthood are so reluctant to

\* Star, 1851, p. 60.



translate the book of the Lord, and place it within the reach of all who are interested in its momentous revelations? It is not from lack of learning or of ability; they have learning and ability enough to parody and pervert the Scriptures into elegant poems and Pagan-like vedas. Is it because they consider the undisturbed heathen mind the best soil for the reception of their western superstitions? There is something in their unwillingness to translate and distribute the Bible of a somewhat suspicious character. In the words of our English translators, "This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reprov'd; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard, brought in place, but he that useth deceit." The priests are not jealous for the credit of Romanism, but for the honour of the inspired volume! "The translation of the Holy Scriptures circulated among them," says the Abbé Dubois, "will increase the prejudices of the natives against the Christian religion, and prove, in many respects, detrimental to it." "The Sacred Book contains, in almost every page, accounts which cannot fail deeply to wound their feelings, by openly hurting prejudices which are

held most sacred." What an apology for sealing the book and frustrating the purposes of the Lord ! What pious regard for the natural man, ever offended at the simplicity or the peculiarities of revealed religion ? How different from the fearless bearing towards prejudiced mankind of Prophets, Apostles, and the Great Teacher of the truth !

The aim of Protestant missionaries is not to proselytize, but to illuminate and inform. Their object is not, taking the benighted heathen by the hand, to lead him further astray in deepening darkness, but to acquaint him with his dangerous circumstances, furnish him with "a lamp unto his feet and a light unto his path," and show him in what direction to bend his steps for the purpose of escape. Christianity is not degraded in their hands to the dishonest, treacherous, and short-sighted policy of coquetry with vice and Paganism. No authority can persuade them to withhold from the people the peculiarities and mysteries of our holy religion. They take the Hindu, with all his ignorance, all his prejudice, and all his astonishment, directly to the cross of the Redeemer. Ziegenbalg, the first Protestant missionary in India, at once set himself to translate the sacred Scriptures ; and his successors, of whom Fabricius, Rhenius, and Percival are worthy of most honourable mention, have nobly followed his example. To withhold the Bible is, in the view of Protestant

missionaries, to take from the hands of the teacher and of the parent, and from the service of the state, the most valuable instrument of moral training; to consign to oblivion the most interesting and instructive chapters in biography and history; to extinguish those stars of virtue and religion intended to cheer with their radiancy the night of our probation; to remove those precious beacons, founded upon the misfortunes of our fathers, which mark the situation of the most treacherous sands and the most fatal rocks; to deprive the spiritual atmosphere of its vital element, and allow men to despair. Hiding the Scriptures, and still enjoining religion, Antichrist resembles Pharaoh, not only in keeping the people in cruel bondage, but in requiring bricks, and yet forbidding straw. The Pope's depreciation of private judgment, and presumptuous retention of the volume of inspiration, are a mountain insult to our ransomed world. Talk not of the destruction of valuable libraries, the defacement of beautiful temples, and other such outrages of priestly pretenders, sacrilegious soldiers, and ungoverned mobs. If a barbarian exists, it is he who tramples on the inspired volume; if an incarnate fiend, it is he who burns the Holy Bible; if a mad tyrant, it is he who unblushingly offers the precepts and promises of the Almighty to men at second hand, partial, polluted, and transformed.

What in the world do the reverend fathers mean by the assertion that they are not opposed to the

circulation of the Scriptures, when all the while they would thankfully see every Protestant Bible committed to the flames? They pretend to believe that the Bible of Protestants is not the Christian Bible. It is, they inform the inhabitants of Ceylon, a "spurious," "corrupted Bible;" a "false," "mutilated," "adulterated," "impious translation;" full, "by design," of "errors," "misconstructions," "additions, and suppressions;" "the manufacture of this or that sect of heretics;" "brass," not "pure gold;" "the poison of death," not "the food of life;" the word "of men," not "the word of God." Its circulation, they affirm, "is disgraceful to the Holy Scripture, injurious to the cause of Christianity, and offensive to God." \* Well may they move about with downcast eyes. How dare they look their fellow-creatures in the face? They have robbed them of the revelation, reflection, and gift of the Almighty. They have hidden their jewel of truth in a dunghill of lies. They have stolen from the soldier his sword and his shield, from the pilgrim his lantern and staff, from the mariner his compass and chart. They have snatched from the sick their medicine, from the thirsty their beverage, from the hungry their food, from the troubled and dying their anchor and hope. And still they are meditating mischief. Well may they fear to lift up their heads in the light of day. They would de-

\* Report, Pp. 35, 39, 43, 60-62, 64, 67.

prive the temple of its shekinah, the Redeemer of His priesthood, and Jehovah of His throne.

“Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.”

What are the books circulated by the men who keep back the Holy Bible? Works containing absurd stories of saints, and forms of prayer to be addressed to mere creatures, some of them creatures only of their own imagination, as well as to the Divine Being. Surely they will not long find it much safer in our foreign possessions than in Britain itself, to presume thus upon the ignorance and credulity of the common people.

We are happy to know that, while doing much lamentable mischief, they are not successful in driving or enticing all whom they address from the temple of inspired truth. They cannot wholly conceal from afflicted and perishing men the fountain “which is able to make them wise unto salvation through faith which is in Christ Jesus.” Not a few even of the poor hereditary Romanists of Ceylon have stealthily procured and secretly searched the sacred Scriptures. One to whom, when, having crept into our verandah, he besought a copy of the Holy Bible, we remarked that his priest would not approve of his having the precious volume in his possession, answered, “True, Sir; but am I to listen to the man who tells me that I

must not eat of good and savoury food? ” A few years ago one of the priests themselves requested of a Protestant chaplain, who acquainted us with the circumstance, a supply of Tamil Bibles for his Roman Catholic school ! The Bibles were immediately provided ; and the chaplain assured us that he satisfied himself that they were regularly used. But a similar case we never heard of ; and that experimenting and adventurous, if not Jesuitical and designing, priest, was quickly succeeded by clergymen of the ordinary type.

## CHAPTER VII.

Charity—Why does not his Holiness exclusively employ English and Irish clergymen in Ceylon?—How, among our Hindu and Singalese subjects, priests venture to characterise England and Englishmen, the Ceylon Government, the Protestant Reformation, the Church of England, Colonial Chaplains, American and Wesleyan Missionaries, &c.—Priestly wit—Interviews and discussions between a Methodist and Romanist.

It has been our wish to speak of Roman Catholics, their doings, and their religion, in the most charitable terms possible. But pity is not strong enough to suppress indignation. May we leave the Apostle sleeping, while his Master groans? When Peter hastily draws his sword, may we not characterise his conduct? May we not rebuke him when, with fury and cursing, he repeatedly denies his Master? Is he not to be blamed, and may we not withstand him to the face, when, for his personal advantage, he would fetter Gentiles with his Jewish conceits? Can we watch Judas selling, sacrificing, murdering our Redeemer, and not exclaim against the traitor-

ous wretch? Charity may be too mealy-mouthed. Jesus called His enemies vipers and sons of the devil. We again venture to listen for a moment to the lying voice of the enemies of Jesus. They called our sinless Saviour a glutton, a drunkard, a deceiver, a demoniac. What will they not say of His chosen people and humble followers? His lips were truth. "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: there is no fear of God before their eyes."

Perhaps no ill political results are anticipated by the Ceylon Government from allowing his Holiness to shepherd this extreme portion of his flock with long-robed Spaniards, Italians, and Frenchmen. It may nevertheless be that the serpent, not necessarily fangless because seen gracefully moving to the sound of music, has sufficient wisdom to affect for the present the harmlessness of the dove. What if, as the condition of these gentle foreigners being permitted to remain in a British colony, her Majesty were quietly to stipulate for the admission of Protestant British missionaries into the dominions of the Pope? His Holiness would then be happy enough to employ, if he could procure, English and Irish priests in Ceylon and in India. Yet it is possibly better that matters are as they are. The natives are left to infer, either that Britain is predominantly Protestant, or



that Rome has work in the East for which instruments of British metal are not very well adapted. There are, alas ! a few sons of Old England untrue to their country. But let us hope that the Pope can discover no more for his service. Let us believe that he has exhausted our kingdom of traitors.

The reader knows how Romanism, which tolerates Protestantism in none of her unhappy dominions, has displayed her gratitude to Protestant England for more than tolerating Romanism throughout the three kingdoms and in all our colonies and foreign possessions. There have been corresponding expressions of obligation to our secondary governments in distant regions of the world. It is profitable to mark how the priests whom we shelter in Ceylon speak and write of our country, government, churches, societies, chaplains, missionaries, &c. The presumptuous intruders forget themselves now and then. We rejoice in the infatuation that betrayed them into the publication of their *First Report*. The results of the experiment will scarcely permit them to hazard a *second*. The beast, having injudiciously shown his teeth, will now patiently wait till forbearing John Bull shall have forgotten the blunder.

The Right Rev. Dr. Bettachini and his reverend fellow-workmen affect to inculcate the duty of obedience to existing authorities. Yet are their own words calculated to lead to some mischief.

They describe Englishmen as “wealthy heretics full of deception,” and repeatedly term them “infidels.” “As for government, to the assistance of which we are entitled,” say they, “our rights, as is generally the case with Protestants, are admitted *in verbis*, but denied *in facto*.” These men are allowed with impunity, among our educated Hindu subjects, to write as follows of our beloved country. “Even Protestants complain that in England justice and God are but a name, and that, were it not for the many bayonets which keep the people down, and for the many gibbets that hang the people up, the private interpretation of the Bible would just lead them to do against their richest fellow-Protestants under our gracious lady Queen Victoria, what they did against the Catholics under her cruel predecessor, the bloody Queen Elizabeth.”\* Thank God, we can do without foreign interference. We have weapons and sinews enough of our own. Poor Rome reclines, bleeding and raving, upon the points of twenty thousand bayonets brought from France. Such is her glorious security. Such is her pleasant repose.

The Popish priests of Ceylon quote the following from “the Catholics of England,” respecting the Reformation. It was “a vast fraud upon all classes of people, and especially upon the poor; a cruel and malignant lie; a theft both of the treasures of the body and the soul.” “The Reforma-

\* Report, Pp. 14, 32, 82, 84, 85.

tion never will, and never can, unteach the vices, the corruption, the abomination, the discord, and the infidelity she has taught and practised since the first morning of her birth. It is not her constitution to do so.”\* Somehow or other, the greatest amount of imposition, discord, infidelity, and vice is discovered in countries never blighted by the Reformation.

On British ground, among British foreign subjects, they are suffered to write in the following strain of the venerable Church of England. “Many learned and sincere Protestants have opened their eyes,” they say, “and have seen the necessity of forsaking a church,”—“this home-born slave, called the church established by law, or by force,”—“whose father is pride, and mother lust; whose brother is rebellion, and sister persecution; whose nourishment is robbery, and dress hypocrisy; whose nurse is ignorance, and teacher prejudice; whose study is self-deception, and teaching lies; whose servant is cruelty, and neighbour infidelity; whose enemy is truth, and friend impiety; whose husband is interest, and children crimes; whose house is discord, and state slavery; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.”† This sudden barking, from foreign throats, in the north of his diocese, must have somewhat astonished Dr. Chapman, our devoted, though bigoted Bishop

\* Report, pp. 33, 34.

† Ib., pp. 68, 69.

of Colombo. His first surprise and alarm over, he probably indulged for a moment in a hearty laugh. Such railing cannot greatly injure the venerable church which had its baptism in the blood of our martyrs, and whose literature is a chief bulwark and glory of England. The Church of England were safe enough, if her children would only refrain from the many-faced harlot's murderous embrace. But if this foul Roman abuse cannot shake our episcopal establishment as such, it is calculated to blight its distant branches, to confirm the ignorant prejudices of our Popish colonial subjects, to bias against us the natives, whose fathers have told them of the churches of the Dutch and Portuguese, to drive awakened, inquiring Hindus into the gloom and wilderness of infidelity, and to counteract missionary and governmental endeavours among some classes of the Ceylon population.

Foreigners who venture to peck at the wings that protect them, and rail against the church of the government that affords them shelter, are not very likely, while abusing Episcopalian clergymen, to let Methodists and Dissenters go free. After quoting a remark of the American missionaries, who, in a strange land, are patterns of propriety, of Anglo-Saxon enterprise and nobility, of holy Protestantism, of Christian charity and zeal, who, by the way, are not Dissenters or sectaries at all, but really what they aim at being, Bible Chris-

tians, that on their settling among the natives of the Jaffna peninsula, "the free social intercourse which the different mission families had with each other, especially the attention bestowed on the ladies of the mission, according to the forms of European politeness, scandalized their notion of decorum and good breeding," the envious celibate fathers sing with T. Ward, Esq.,

"So they were pointed at by all  
For prophets false as those of Baal."

They tell us that an "immense quantity of gold is squandered away to support in opulency the wives and the children of the prophets of Baal, in order to preserve still longer the shadow of a false religion." Protestant clergymen, they insinuate, "crossed the sea, invited by the English government, in order to share in the spoils of the half-naked people," and "waited till the cutcherry was established, that they might thereby fill their purses for the support of their wives and children." They "came to the country for the sake of money, as the *conditio sine quâ non*, with wives and children to attend more than the people, and live easily and comfortably as any other of the English *epulones*." Men of "impious principles," "heretics," "blind leaders," "deluded and deluding," guilty of "hypocrisy," and "impious machinations;" they "tell lies," publish "lying tracts," and "propagate lucrative errors." Wesleyan mis-

sionaries, who, equally with others, share in the above epithets and allegations, are particularly characterized as follows. "We think, that, with better reason can be repeated for them, what these preachers called Methodists say against the unfortunate heathens. 'They hold fast deceit, hate the light, and love darkness. They are selfish, worldly-minded, ignorant, sensual, and corrupt. They follow blindly the footsteps of their forefathers, and, regarding Christianity, ask for signs and wonders before they will believe. They have no just conception of the God who made them, or the Saviour by whom they were redeemed. The light of revelation is shut out, and eternity is either a perfect blank, or is filled with imaginary and delusive phantoms. Its solemn realities are a mere fable. Self-interest is the great principle that regulates all their conduct, and the present scene engrosses their thoughts and feelings.' " British soldiers, tired of oriental Popery, after courageously trying it for a season, and re-entering the Protestant church, are said "to return to the vomit." One of our best missionaries, a friend of the author's, is bespattered with the following specimens of holy, elevated, apostolic wit: He "is wrong, if he wants to signify by the name of Romanism that these men," certain refractory Papists, who had applied to Mr. Walton to establish a school in their village, "were dissatisfied with their moopo, because he ought to know that

the name of the moopo of Cottiar is Anthony-pully, and has never been, nor will be, called Romanism-pully." "The 'opening at Cottiar' having ended in a shutting up," the missionary, "in our opinion, acted very wisely, and could not do better than he did lately, by embracing that state which is, no doubt, the surer way that still remains to him, as well as to any other Protestant sectary, of getting for his church some more members, and more fully accredited than any ever was."\*

The Popish priests in Ceylon, particularly those from Goa, can be as foul with the lip as the pen; and their conduct evinces as malignant a spirit as their writing. The course they adopt is the more surprising, as they must be aware of the importance of temper in the presence of Hindus. Papists being accustomed to reply to those who assail them that their priests could easily dispose of all their objections, arguments, and questions, Mr. Stott, in the company of a friend, meeting his reverence of Batticaloe on the esplanade one day, thought well in a very respectful manner to ask for scriptural evidence in support of some Romish doctrines. The answer of the priest was a volley of invective. Having twice, in the course of his abuse, called the missionary a liar, he took his leave of him by vehemently saying, "You have not half as much sense as a washerman's ass."

\* Report, pp. 8, 12, 13, 27, 30, 35, 37, 47, 54, 55, 57, 58, 60, 76.

Meeting Mr. Stott in the same place some weeks afterwards, he behaved somewhat more becomingly. They even walked and conversed together up to the gate of St. Mary's chapel, when his reverence invited the missionary to enter his house. Mr. Stott, having a religious service to hold, could not spare time that evening; but, anxious to have a serious interview, he called the day following. He was politely received. In a few moments the verandah was crowded with Roman Catholics, who, after the challenges that had been publicly interchanged, expected a set discussion. On a suitable opportunity presenting itself, the Wesleyan inquired what Scriptures authorised image-worship? The priest read a passage from some Roman Catholic volume. Pronouncing this far wide of the mark, the missionary repeated his desire to have simply one or two plain proofs from the Bible. The priest then set some school-boys before his visitor, observing that he would find them fully competent to reply to such inquiries as he might have to propose. The missionary remonstrating, he declared that he could himself answer no question unless given to him in writing. Mr. Stott committed his question to writing, and, handing the paper to his reverence, requested a reply as soon as convenient. On Mr. Stott bidding him good-bye, the priest ordered him not to presume to put his hat on until outside the chapel-yard. The Yorkshireman, of course, coolly put



on his hat the moment he quitted the verandah ; and with some difficulty, hat and all, he got through the crowd that roughly opposed his exit. Some contemptuously kicked the Protestant, and others savagely elbowed his heretical ribs. In a few days a youth appeared at the mission-house with a paper, sent by the priest, but signed by one of the school-boys, containing what pretended to be an answer to the inquiry. Meeting the priest some time afterwards, after expressing regret that his question had been so completely evaded, Mr. Stott, with a gentlemanly accompaniment of suitable words, politely presented him with a tract on the Second Commandment. The priest took it, and, before a number of natives, both Sivanists and Papists, applying it indecently to his body, threw it across the road.

## CHAPTER VIII.

Unity and infallibility — Popes and Capuchins withstanding Jesuits — Goa *versus* Rome — Priests complained against by their people — M. Dumas — Unfatherly conduct of the Pope — Cochin — A Bishop and a Physician exchanging civilities — The two Vicariates — Goanese expelled by Italians — Struggles for possession — Sheep turning on their shepherds — A priest's opinion of the Inquisition, the Popes, priestly denunciations, &c. — "Singular wild beasts" — An ill-mannered angel.

THE Church of Rome is infallible. The Church of Rome is one. Papists regard the dissensions and divisions of Protestants with peculiar satisfaction. They point their finger to this ugly feature, as they would say, of the Reformation with extraordinary exultation. Yet the history of Popery itself is a record of successive broils and schisms. Convulsions afflicted the infant monster, and ever since tumultuous twitches have tormented some member or region of the maturing beast to the present moment. A thousand limbs have been lost, a thousand have been replaced. The heart

alarmingly palpitates, the body is fearfully writhing, the extremities grievously suffer. Capuchins and Jesuits were continually quarrelling in India. The monks of St. Francis were astonished and indignant. The disciples of Loyola were contemptuous and impracticable. Popes and Jesuits struggled. Popes remonstrated, threatened, thundered. The self-sufficient Jesuits heard, argued, solemnly promised obedience, and made haste to disobey. Now Goa and Rome are wrestling. Popery displays its unchangeableness, infallibility, oneness, as clearly as ever in India and Ceylon.

The Roman Catholics of Colombo, dissatisfied with the Goa priests, who had done so much for Popery under the Portuguese, and suffered so much for Popery under the Dutch, but who were too degraded a class to exert much influence in a time of enlightenment and religious liberty, petitioned his Holiness to send them priests from Europe. Father Orazio Bettachini, an Italian of the Oratory of St. Philip Neri, arrived in the island on the 28th November, 1842. In the course of this year (1842) the pages of the *Colombo Observer* revealed to the public the existence, among many influential Roman Catholics of Ceylon, of a growing disaffection towards their clergy. Charges like the following, never successfully refuted, and such as under a Popish Government none would have dared to bring forward, were openly advanced against the character and conduct of the priests.

They acted despotically in Church matters, and evinced no inclination to correct existing abuses. The baptismal registers and other documents in their keeping were notoriously defective. They did not trouble themselves to acquire the English language. They were satisfied with only one school in the entire island, and omitted the duty of imparting religious instruction catechetically. They complacently tolerated the prevalent ignorance that ascribed Divine attributes to themselves and to the saints. No concern was displayed by them for the spiritual welfare of their people. They behaved towards their flocks with overbearing insolence. Sermons were seldom preached, and when delivered abounded in personalities. Their great object, under the guise of holy poverty, was to accumulate substance for themselves and their relatives in Goa; and for this purpose they practised despicable artifices on the ignorant and superstitious. They disdained the sheep they could not fleece, and often refused even to perform funeral rites for the poor. Instead of comforting in the hour of death those who when in health had scrupulously followed their confident instructions, they unveiled to them scenes of horror, and pointed them to a prospect of endless woe. They collected the offerings of three hundred and seventeen churches, and yet refused to render any account of their disposal of this revenue. Though supposed

annually to realise from various sources a total income of £30,000, they were never liberal.

A French Roman Catholic missionary, one M. Dumas, was the immediate occasion of this outburst of general indignation. When, on account of ill-health, returning to his native country from China, where he had spent sixteen years in active service, he was shipwrecked on the Maldives. Arriving thence in Ceylon with a shattered constitution in the beginning of 1842, he appealed for sympathy and help to his brethren of the altar. What assistance he realised was afforded in a very ungracious manner. But he met with friends among his co-religionists, and as the result of their kindness regained his health. On his recovery, a respectable deputation requested him to remain in Ceylon as their spiritual minister. Willing so to do, he applied in vain to the bishop for permission. A petition, bearing between three and four thousand signatures, including those of the most respectable Roman Catholics in the island, praying that M. Dumas might be allowed to discharge all the functions of his sacred office under the jurisdiction of the Ceylon bishop, was forwarded in consequence to his Holiness the Pope. Meanwhile, the wary priests having communicated information beforehand, an order arrived from the Lord Cardinal suspending M. Dumas from administering the sacraments. It is not known what

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measures were next adopted. Rumour said with increasing confidence that priests were soon coming from Europe ; and the fathers of Goa began to warn their adherents not to desert their old and tried padres in favour of the expected arrivals. To an application made to the Pope for an English or Irish bishop with Irish or English priests, his Holiness vouchsafed no answer. On the 20th October, 1843, a public meeting, attended by many influential Roman Catholics, was held at Colombo, to make arrangements for importing clergymen from Cochin in Malabar. " Resolutions were adopted by the meeting to this effect :—That their efforts to correct existing abuses in the Church had been defeated by the indirect opposition of the priests ; that, as the Pope had been pleased to call them ' his children,' they had supposed he felt an anxious desire to promote their spiritual welfare, but their expectations of relief from him had met only with disappointment, and it would be of no use to put any further dependence on him ; that union with the present priests, and submission to the Rev. Caytan Antonio as their bishop, were incompatible with the views they maintained, and would be fatal to the purpose they had formed of ' breaking the shackles of religious slavery which are now fastened by ignorance and superstition on a vast number of Roman Catholics in Ceylon ;' that it was therefore ' necessary to separate themselves from the present Roman Catholic priests of Ceylon, and

to have in lieu of them a sufficient number of priests from Cochin, who shall be men of talent and piety; and that to accomplish this object a petition should, as soon as possible, be forwarded to the Governor Episcopal of Cochin.' A petition was read and adopted, and a committee appointed to carry the different objects of the meeting into effect." The petition having been most graciously received, on the 6th February, 1844, by appointment of the Episcopal Governor of Cochin, the Rev. Father Carlos Francisco Rodrigues d'Almeida, a Portuguese descendant of respectable family, arrived at Colombo as "Vicar Missionary and Pastor of the Catholic Mission in the principal city of Colombo, and Commissioner and Vicar-General of the whole Island of Ceylon and its dependencies."\* Thus the Ceylon Reformers, disappointed in their desire to obtain European and if possible British clergymen, yet resolved to rid themselves of the refractory and burdensome priests who had successfully counteracted their efforts, forgetting in personal interests the general improvement they seem at first to have aimed at, were reduced to the unworthy determination simply to exchange one set of Portuguese descendants for another.

This abortive movement was too precipitate for those cautious Italian gentlemen now in the island who were engaged apparently in the futile attempt

\* Star, 1844, p. 32.

gradually to Europeanize the Romanism of Ceylon. In the *Colombo Observer* of the 4th February, 1843, appeared a letter from the Rev. Orazio Bet-tachini, denying statements that had been ad-vanced, and full of contempt for a party who could “boast of an utter disregard of all those salutary fears and wholesome checks with which the Church, after having tried other measures unprofitably, en-deavours to restrain the overweening spirit and the wayward freaks of her undutiful children.” Dr. Misso, a renowned Burgher empiric,\* after-wards dubbed Consul-General of Portugal, replied with an array of facts, to many of which he had himself been witness. The Italian again came forward to deny the things alleged, and to pro-nounce the doctor and his associates competent only to “raise a few intellectual mole-hills in the shape of letters and resolutions.” It would seem that the reforming physician repented having ad-ministered treatment so severe to the fathers of Goa. His indignation appears to have settled at last on the heads of the presumptuous men from Italy. Not a year afterwards he was in corre-spondence with the Archbishop of Goa and Pri-mate of the East. His grace, in a very comforting letter, distinctly claiming authority over the Roman Catholic mission in Ceylon, promised ultimate hu-

\* We once met this gentleman at the bedside of one of his patients, when he sourly complained that certain Englishmen of the faculty had treated him “with *undue* courtesy.”



miliation of the Italian upstarts. Little love has since been lost between the schismatic doctor and Father Bettachini, now Lord Bishop of Jaffna. One day, in 1847, the bishop's Italian servant was seen in the streets of Colombo wearing a gay livery, not unlike the Consul-General's uniform. Some of Dr. Misso's friends, regarding this as an intentional insult, determined to retaliate. Arrayed in episcopal robes, and paraded with mock dignity about the city, the Consul-General's coachman attracted crowds of people.

Numerous Goa priests, presided over by a Portuguese bishop, and an Italian guardian, guide, and friend, his successor elect, still have charge of the southern diocese, the Vicariate Apostolic of Colombo. In the Vicariate Apostolic of Jaffna, or the northern diocese, the illiterate priests from Goa had degraded Christianity to the lowest level of eastern paganism. Those gentlemen were judiciously set aside; and, say their successors, "Goa can send no more lawful labourers into this field."\* The Right Reverend Orazio Bettachini, Bishop of Torona *in partibus infidelium*, or, in more recent phrase, of the diocese of Jaffna, reached his episcopal home on the 4th May, 1846. "It seems," says one, announcing his arrival, that "the dawn of truth has just commenced to shed forth her soul-enlivening rays among the Roman Catholics of this province. His lordship meditates bringing

\* Report, p. 74.

about a good amount of reformation in the form of worship now practised in the province; and we are glad to notice that the form he intends establishing is quite a different one to that which was authorised by the 'Goa Fathers,' and in this respect the Roman Catholic religion in its pure form and the proper sense of the word is to be introduced into Jaffna just this year; so that the religion which has hitherto obtained in the province must be styled '*Goa-ism*' rather than '*Romanism*.' Owing to these reasons, the Catholic missionaries of the Goa mission do not seem to have a good liking to the bishop, and manifest, in general, a highly discontented spirit. They are, it is said, even trying to circulate among the people in their respective missions a story, that this bishop is not an individual belonging to the Roman Catholic communion, but a Protestant missionary who has come under the assumed appearance of a Roman Catholic minister to convert the natives more easily from their faith."\* So, as a last resource, men versed themselves in duplicity, to secure, at whatever cost to others, even of their own Church, their personal interests, would make their people believe that Protestants are capable of pursuing an infamous system like that of the priests of Madura. What folly and blindness! The missionaries of the Reformation are known too well for even Roman Catholic natives to sus-

\* Star, 1846, p. 69.

pect them of such hypocrisy. Fourteen European missionaries apostolic, with four reverend Jesuits from the vicariate of Madura, are now endeavouring to accommodate Romanism in North Ceylon to existing circumstances. Beneath the eye of a British government, and before a community of Hindus enlightened by Protestant benevolence and enterprise, the wily monster would appear as an angel of light. But Hindu Papists are so entirely convinced that their paganish notions and practices are the most essential part of their Christianity, that these clever European priests are far from enjoying the popularity and influence of their less enlightened or less sophisticated, if more degraded, predecessors. We find the padres from the west complaining of "an evil much akin to schism."\*

In 1840, the government of Goa issued an order confiscating all the property of Goa native priests who should submit to the vicar-apostolic appointed by the Pope. The spiritual jurisdiction of the whole of the East Indies having been granted, when Portugal was in her glory, to the Archbishop of Goa, the Archbishop of Goa can see no reason whatever in the prostration of Portugal for an abridgment of his authority. We learn from Father Strickland's evidence before a late Parliamentary committee on India, that, wherever there is what he calls a British Roman Catholic mission, the

\* Report, p. 21.

Portuguese Archbishop is sure to appoint a Goa Roman Catholic. The result of this is, that Popish chapels, both in India and Ceylon, have recently been the scenes of ridiculous and occasionally disastrous disturbances, somewhat puzzling to our magistrates. Not unfrequently, according to Father Strickland, the Goa Roman Catholics enter the chapels at night, and put fresh locks on the doors in place of the old ones; and cases, he testifies, have been known in India where, greatly to the injury of their health, agents of the Pope and propaganda, to retain possession of their churches, have actually lived in them for three months together.\*

The majority of the Romanists of Ceylon would now retain their connection with the easy priests of Goa. The difference seen by them between the clergymen of Goa and those of Italy, as discovered in the following words of a Jaffna Papist, is something more than the alleged desire of the former to put an end to the most scandalous of the heathenish ceremonies enacted in their churches. "The Goa priests ask less fees for their trouble, while the Italians ask more. The only difference is in their countenance. The Goa priests are black, the Italians are white. The Italians, through the in-

\* Overland Colombo Observer, 12th October 1853.—The Sharpleyans of Louth will recognise their reflection. We smile at the remembrance of their solemn housebreakings, ludicrous watchings, and valiant barrings-out.

fluence of white people, think to raise more money in our churches, and enrich Italy; but we being black people, and Goa priests also being black and experienced, and as they require of us but a small fee for their own support, we prefer them. On this account we have now sent an embassy to the Goa priests, that they may come and live among us.”\* Several fathers responded to the invitation.

In this state of affairs, the bishop of the northern diocese has more than once come into painful collision with his various churches. On New-Year’s day, 1845, a fracas occurred at Jaffna, in consequence of Dr. Bettachini and his clergy honouring the church of St. James equally with that of St. Mary. The attendants at St. Mary’s were highly indignant, and for some time threatened in a mob to interrupt the despotic bishop’s proceedings. But ultimately, it is said, as the disinterested bishop had possibly foreseen, to recover their ancient privilege of exclusively enjoying the honours of this annual celebration, they consented to undergo any penalty Dr. Bettachini might see fit to impose. When made acquainted with his pleasure, raising £330 chiefly by pawning the jewels of their wives and daughters, they purchased him an agreeable residence. But the people of another church, having made preparations for the entire Christmas performance, including “a lively imitation of Bethlehem,” would not give up their claim

\* Star, 1851, p. 60.

to the exhibition. The worshippers at St. Mary's now made known their determination, if they might not, as in former days, have the ceremony altogether to themselves, to turn both bishop and priests out of doors, and retain the keys of the church in their own possession. The bishop in vain made personal efforts to get the power of these keys, and a Roman Catholic advocate and justice of the peace, whom he authorized to attempt their abstraction, went home with bruised limbs and torn garments. With the assistance of a Protestant police magistrate and several sepoy, the bishop accomplished the exhibition in the second chapel. St. Mary's flock gratified their revenge by placing lighted candles round the shrine of the priest who had superintended the erection of their church, tolling the bell every half-hour, and singing the funeral litany all through the night. The sacrifice of our Lord was to be insulted by scenes as disgraceful as those that had mocked His advent. On the 17th March 1845, the priest at St. Mary's, in consequence of a proposal that displeased him, abruptly abandoned his post. Proceeding to another church, he directed its attendants to fetch from the church of St. Mary the puppets necessary for celebrating with them the festival of our Saviour's passion. For an entire night the unfortunate congregation of St. Mary's garrisoned their sanctuary against the offended priest.\* The reporters piously observe,

\* Star, 1845, pp. 5, 13, 30, 45, 53.—1848, p. 104.

"It is well known, notwithstanding all the villainous comments and misrepresentations of the infidels, that such disturbances" as occur among Ceylon Catholics, "ordinarily originate in the wish and the pretension of this or that caste of people to have the bishop or a priest perform divine service in their church, in preference to another, principally on some great solemnity."\*

A father from Goa, accepting the call of his friends, took up his abode at Carampan, a village near Kaits. Immediately leaving their accustomed church, the Italian priests prudently occupied those in the neighbourhood of the intruder. Witnesses of what transpired described the occurrences as follows :—"Idolatrous abuses increase daily. Disaffection towards the bishop and his clergy heightens every week. Parties and factions are every day increasing. At Kaits, where the bishop now resides, superintending a series of idolatrous ceremonies at St. Anthony's, the people are divided into several parties, making ample preparations to oppose and fight against each other. We hear that the animosities are grown so high, that St. James has already drawn his sword against St. Anthony, and poor St. Sebastian, although fastened to his tree with seven arrows to a lingering death, is not allowed to lie with his own distress, but is compelled by his people to head them as an auxiliary body to St. James." "The conversation

\* Report, p. 29.

which is going on between the Italian and Goa priests, through the medium of their people, is the following. One says 'To-day one of the adherents of the Italian priest came to our bungalow, and said that the Italian priest preached that day to his people, that, the Goa priests at present being not considered by the Pope as submissive to his spiritual dominion, therefore this Goa priest himself is cursed, the people who join him are cursed, and the image of Christ, which the Goa priest makes use of during his mass, is but a devil.' As soon as this reached the ears of our Goa priest, he laid before us the following speech, and wished us to have it communicated to the Italian priest and his adherents, viz.: 'Brethren, how ignorant must have been that priest who teaches that my image of Christ is a devil! If my image is a devil, what must have been his? Is there any difference between his and my images, either in form, colour, or height? As the Italian priest professes, should my people and I be counted as cursed, because the Pope does not recognise us as still connected with his spiritual dominion, what is in fact the real position of those priests, the intruders, who celebrate mass now in those very churches and congregations which were founded by these cursed priests and people? If the priest who pronounced a curse upon me, my image, and my people, should at the same time pronounce a curse upon the churches we have erected in this land, and leave them un-



occupied, the superstitious people may, according to the superstition of the times, believe that the priest's curse may, in some degree, rest upon us. You know that we and our people were the founders of these large churches and congregations, and planned all the revenue systems which contribute to the support of the intruders in the district. See what hardships and difficulties in the beginning we had to encounter in converting the first Roman Catholics in this heathen land. Judge ye whether the Pope, our superior next to God, will ever be inclined to curse us. Now we are under the Pope, just as we were thirty years ago. The Pope never told us that he excommunicated us from St. Peter's church ; but the Italian missionaries, our fellow-labourers, dissuade our flocks, by various ways to their own advantage, from helping our cause. If we have done any wrong in this province, it would have been represented to the local government, which has witnessed our behaviour up to this day. Formerly the Inquisition was adopted by the Roman Catholics to prevent people from choosing their own ways in religious matters. Now influential natives in Jaffna, belonging to the Roman Catholic sect, who have once loaned money to their fellow Christians at Kaits, demand an immediate return of their money ; thereby intimating to them, that either the borrowers should always abide under the Italian priest, or that they should immediately return to them their money. Is this the policy

and religion of the Roman Catholics? Again, think for a moment who these Popes are. Are they not men chosen out of the school which contains cardinals? Sometimes, after much struggle and bloodshed, the influential and more popular cardinal succeeds to the papal chair, through the aid and interference of the European emperors and kings, instead of the one who was really selected and nominated by the Pope.'” \*

These are remarkable words from the lips of a Roman Catholic priest; and we believe that, when convenient, many an Indo-Portuguese padre, placed, as he feels himself, by time, distance, and British influence, out of reach of the heavy shot of Rome, has given fearless expression to sentiments like the above. The fact that old priests, against whom, before falling from bad to worse, the people were beginning with sufficient reason to murmur and rebel, openly and intelligently scorn brethren fresh from the shadows of the seven hills, is pregnant with important issues. When priests themselves deny the efficacy of the priestly curse, ridicule the dread of it as a superstition of the times, advert to the Inquisition as an institution barbarous and out of date, reflect upon the origin and the character of the Popes of Rome, and question the demi-godship of the occupants of the Papal chair, it is right to look forward with confidence to the fulfilment of Pro-

\* Star, 1848, p. 52.—1851, p. 68.

testant desires. Inferring, from other particulars reviewed in the present chapter, that Ceylon Roman Catholics are not absolutely unaware of the peculiar evils from which they suffer, we may reasonably indulge the expectation that numbers of them ere long will lift up the cry not in vain, "Who shall deliver us from the body of this death?" Of the two principal churches in Kaits, in which, it is said complacently, "the festivals are carried on every year with the greatest possible pomp," the chagrined European priests remark, "We are sorry to hear that the two congregations are jealous of each other on this point, and that the clergy have been sometimes annoyed by their pretensions." \*

To the rebellious sheep of Mantotte we are indebted for the following powerful effusion of priestly arrogance and wrath:—"About the middle of last year," that is, 1849, "the Right Rev. Dr. Bettachini found it necessary to deprive the Rev. Miguel Philip of his priestly authority; but the unfortunate man, instead of humbling himself, received with contempt the sentence of canonical suspension *a Divinis*, and continued to exercise his ministry without jurisdiction. Another missionary was sent immediately to take his place, but he refused to surrender the mission, and, having contrived to keep several of the churches in his favour, prepared for open resistance. The people

\* Report, p. 19.

were soon divided into two parties, one against the other, and still continue in the same scandalous state. The Vicar Apostolic came to the place himself, to bring, if possible, every one to his duty ; but the Rev. Miguel Philip and his adherents refused to listen to reason, which they were indeed unable to comprehend at the time. An old schismatic priest came shortly afterwards from Colombo to help his fellow-countryman, and is now stationed in a church at Manaar, where the congregation is composed of people that came from the same part of the continent as the priest himself. The largest and best portion of the people, however, are now following their lawful pastor, in the person of the Rev. Joseph Ciamin. But the evil is still great, and threatens to do still greater harm in the mission of Mantotte. All we can do is to turn to God, and cry out with David, ‘O God of hosts, look down from heaven, and see, and visit this vineyard : and perfect the same, which Thy right hand hath planned ; for the boar out of the wood hath laid it waste ; and a singular wild beast hath devoured it.’ In the meantime, we would have the people of Mantotte admonished, that they ought not to question the justice or the truth of the suspension of their former pastor, because to inquire into the first does not belong to them, and for the second we are authorized hereby to declare, that the Rev. Miguel Philip has been truly suspended by the Vicar Apostolic of Jaffna

from all spiritual jurisdiction in this mission, and in every other place ; so that the sacraments administered by him, baptism alone excepted, are void, and his masses and other priestly acts sinful. Their lawful pastor at present is the Rev. Joseph Ciamin, who has been sent there in place of the Rev. Miguel Philip by the Right Reverend Dr. O. Bettachini, the only legitimate superior in the whole Vicariate of Jaffna, under his Holiness the Pope. Those who submit, therefore, to the ministers sent by his Lordship the Vicar Apostolic obey the Supreme Head of the Church, and are Catholic ; but those who should follow any priest who never had jurisdiction, or who has been deprived of it by the Vicar Apostolic, except invincible ignorance excuse them, are not in the unity of the Catholic Church, but are schismatics.” Yet, in the heading to these remarks, the mission of Mantotte is, inadvertently we suppose, represented to be “under the administration of the Rev. Father Miguel Philip of Goa.” \*

In June, 1851, in consequence of “the intrusion of two schismatic priests into the northern diocese,” dissensions prevailed amongst the Romanists in the isle of Manaar ; and, as the Goa party forcibly held two churches in their possession, an action of ejectment was in progress. †

A shameful quarrel between Father Menezes,

\* Report, pp. 21, 22.

† Colombo Observer, vol. xvii. No. 51.

a European, and Fathers Noranha and Cassemere, priests of Goa, will be remembered by the Papists of Galle.

The following is an illustration of the state of affairs at Batticaloe. It was verging to midnight when the more orderly residents in Puliantivo were aroused from their slumbers by cries of mingled vengeance and distress. The occasion of this unusual disturbance was the visit of an ill-mannered angel with a bunch of flowers for the Holy Virgin. While the numerous worshippers looked on in admiration, the waxen messenger, descending from the ceiling, instead of offering the bouquet in a proper attitude, ludicrously turned his back upon the image. Whereupon the indignant European padre, laying hands upon the frail celestial, and snapping the string that suspended him, dashed him hastily to the ground; and in clumsily doing so, he unfortunately disarranged the Virgin's head-dress. The women about him, amazed and horror-stricken at this impious proceeding, wildly raised their shrill voices; and the spirit of Popery, averse as ever to reform, stirring with sympathy in the bosoms of the men outside, and groaning from many an "open sepulchre," suggested to the infatuated multitude the infliction of summary punishment on the presumptuous priest. They happily restrained their fury within the limits of violent rudeness.

## CHAPTER IX.

Extent of Popery in Ceylon—Romish converts not true believers—Unknown tongues—Xavier and his proselytes—Influence of headmen—No native Roman Catholic clergy in Ceylon—Advantages of mixed marriages—Schools and colleges—Puseyism in Colombo—Support of the priesthood—Zeal of the people—What Romanism is, and what it has done, in Ceylon.

FORCIBLY planted in the island by the sword of the Portuguese, firmly rooted in the soil by the stormy bigotry of the Dutch, and at last favoured with the peaceful and sunny atmosphere of English rule, Romanism extensively obtains among the lowest classes in Ceylon. It is now, like Sivanism and Mohammedanism, an hereditary religion. How turbid and poisonous have been rendered the very waters of truth! In Popery we see a compound of heathenism and Christianity; in Mohammedanism, a mixture of paganism and Judaism; and in Sivanism, obscure traces of the religion of patriarchal times. It has been remarked that Hindu-

ism “appears to hold the same relation to the primitive patriarchal faith that Roman Catholicism does to the primitive apostolic faith. It is, in fact, the Popery of primitive patriarchal Christianity.” Let us pray and wait for the period when these rivers of pollution shall be dried up by the Sun of Righteousness, and their channels cleansed and occupied by the crystal streams of life: “For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

We here present a tabular view, compiled from the Report, of the Roman Catholic Mission in North Ceylon :—

Stations.	Reverend Fathers.	Churches.	Boys' Schools			Female Schools.	Alleged converts in 1850 from			Alleged Roman Catholic population.
			English.	Tamil.	Singalese.		Heathenism.	Mohammedanism.	Protestantism.	
Jaffna . . .	3*	17†	1	6	..	2	74	..	11	7,000
Walgama . . .	1	20	..	4	..	..	55	..	..	4,500
Kaits . . .	2†	17	1	4	..	..	16	..	..	5,000
Mansar . . .	2†	48	..	3	..	..	40	..	4	7,000
Mantotte . . .	2	49	..	..	..	..	..	..	..	5,000
Calpenty, &c. .	2	32	..	3	..	..	32	3	12	4,500
Chilaw . . .	2	13	..	1	1	..	147	..	..	11,000
Batticaloe . . .	1	7	..	1	..	..	5	..	2	1,500
Trincomalie . .	1	5	..	1	..	..	26	..	9	1,500
Point-Pedro, &c. .	2	32	..	..	..	..	42	..	..	3,500
Totals . . .	18	240	2	23	1	2	437	3	38	50,500

The Roman Catholic population in all Asia, including men, women, and children, is boldly

\* Exclusive of the bishop.

† Jesuit fathers from Madura.

‡ Four of these, including the cathedral of St. Mary Major, are in the town.



stated at 2,732,618; and it is pretended that there are altogether 690,000 Roman Catholics in Hindustan. The return for the island of Ceylon is 150,500—100,000 for the Vicariate Apostolic of Colombo, and 50,500, as seen above, for that of Jaffna. \* This is considered, by those who understand the question, a greatly exaggerated statement. A government census would make sad havoc of the round numbers given by the fathers. Of the fourteen European priests under the direction of the Jaffna bishop, one is a missionary from Ireland, and five are French, six Italian, and two Spanish missionaries.

Papists parade their numbers in vain. Among the Roman Catholics of Ceylon, with the exception of a few European descendants of purer blood than the majority of the so-called Burghers and Portuguese, the catechumens and converts are none of them much better than unenlightened idolaters. An Italian priest, in an unguarded moment, remarked to a Protestant chaplain on the eastern coast, "I have written to Rome to say that I am in charge here of fifteen hundred baptized heathens, and that the only true Christians in the place are you English heretics." The pilgrim who presented St. Anthony with two silver eyes for having preserved to him one of his own, had never heard of a Saviour called Jesus Christ. He was accustomed to attend the Romish chapel in

\* For further particulars, see Appendix I.

his own village, but, taught to repeat after the padre something in Latin, knew not what he prayed for, or to whom he prayed. He had no knowledge of revealed truth, and had never heard of the Holy Bible. Rhenius once met with a native Papist who knew nothing of the Ten Commandments, and was ignorant of the Lord Jesus. When asked who had suffered on the cross, he answered "Xavier!" Hindu Romanists have been no better from the beginning. The face has been sprinkled with clean water, but the soul has remained uncleansed. Converts found nothing in the new religion to interfere with their ancient idolatry. No restraints were imposed upon them, and they were required to make no sacrifice. They could continue their accustomed homage to the divinities of Hinduism; and Romish saints were regarded by them as only an agreeable addition to their demigods and heroes. Ziegenbalg, the glorious pioneer of Protestant Missions in India, was visited one day by a Brahman, who "carried about him the usual badge whereby the silly [Hindu] priests do distinguish themselves from the common people, which is a little heathenish idolet fastened before their breast. He also anointed, after the way of the heathenish priests, his breast and forehead, with an ointment made of ashes and cow-dung and other filthy ingredients." This man turned out to have been for five years a member of the one true Apostolic Church. Yet all that he knew of the Christian religion, was that he

had been initiated therein by sprinkling. All religious systems are contemplated by the ordinary Hindu as different ways, divinely appointed for their respective votaries, to the same beatific result. "Such is the facility of the mind," says the Rev. Peter Percival, "to believe in systems apparently contradictory with equal allowance, that even now Hindus of caste and station sometimes propitiate the shrines of Romish saints, and there present votive offerings. On alluding to this strange anomaly in conversation with a learned Hindu of high caste on one occasion, he replied sarcastically and sceptically by quoting the native proverb, 'If a deal of husks be eaten, one grain may turn up.' He meant that possibly some of the shrines might belong to a true divinity; insinuating, both by the proverb and its application, that such modes of religious observance were nevertheless comparable only to husks."\* Distress impels the votary of one religion, in the hope of somewhere obtaining relief, to go to the temples of every party. The Rev. James Selkirk mentions the case of a heathen who, besides worshipping the idols of Hinduism and making presents to Brahmans and Pandarams, in his anxiety to secure health to his children by the favour of some divinity, visited the Popish church at Kealy, twenty miles from Jaffna, and presented to the priest, as an offering to St. James, a small sword and shield of silver. St. Anne's in

\* The Land of the Veda, p. 386.

Calpentyn, of which we have spoken before, is frequented, Mr. Selkirk says, by pilgrims *of every description*.\* Heathen parents have even devoted to the service of Popery their own children. In May, 1852, kindly permitted to inspect the excellent Church Missionary boarding-school at Nellore, we were made acquainted with the following particulars respecting an interesting girl in one of the classes. When in infancy she was suffering from serious illness, her *heathen* mother vowed to the Virgin Mary that, if by her blessing the child recovered, she should be specially dedicated to the service of the Queen of Heaven. Such vows, illustrating the actual paganism, in the eyes of natives themselves, of eastern Romanism, are not uncommon. Having providentially found refuge in a Protestant seminary, the girl spoken of was unlikely to fulfil her blind mother's intention. Conversions to Popery in India have seldom been more, and frequently even less, than parrot-like competency to repeat the *Credo*, the *Pater Noster*, and the *Ave Maria*, regeneration by a moment's sacred sprinkling, adoration of the host, worshipping the cross and the images at the chapel, and wearing beads and a crucifix upon the person. The jargon committed to memory by catechumens and others was not the less esteemed by them because utterly unintelligible. It corresponded with the initiatory teaching and the mantras of their Brah-

\* Recollections of Ceylon, p. 289.

man priests. Yet, as might be expected, it was quickly forgotten. What slave Christians, "Rice Christians," "Buddhist Christians," interested proselytes, repeated on the Sunday with a view to benefit themselves by gratifying the missionary, was indifferently consigned, immediately the shibboleth became no longer necessary, to oblivion.

The use of unknown tongues in religious rites and liturgies is as universal as paganism. "There is," Dr. Milne remarks, "something to be said in favour of those Christians who believe in the magic powers of foreign words, and who think a prayer either more acceptable to the Deity, or more suited to common edification, because the people do not generally understand it. They are not singular in this belief. Some of the Jews had the same opinion; the followers of Budha and Mohammed all cherish the same sentiment. From the chair of his Holiness at Rome, and eastward through all Asia to the mountain retreats of the Yama-bus in Japan, this opinion is espoused. The bloody Druids of ancient Europe, the gymnosophists of India, the Mohammedan hatib, the Buddhists of China, the talapoins of Siam, and the bonzes of Japan, the Romish clergy, the vartabeds of the Armenian Church, and the priests of the Abyssinian and Greek communions, all entertain the notion that the mysteries of religion will be the more revered the less they are understood, and the devotions of the people—performed by proxy—the

more welcome to heaven for being dressed in the garb of a foreign tongue. Thus the synagogue and mosque, the pagan temple and Christian church, seem all to agree in ascribing marvellous efficacy to the sounds of an unknown language; and, as they have Jews and Mohammedans, Abyssinians and pagans, on their side, those Christians who plead for the use of an unknown tongue in the services of religion have certainly the majority. That Scripture, reason, and common sense, should happen to be on the other side, is indeed a misfortune for them; but there is no help for it."

Some conception of the character of Xavier's converts may be formed from the fact that the great apostle of India did not trouble himself to acquire any of the languages of the country. He could baptize the young, and anoint the dying. That was enough. He neither understood the natives, nor could make himself understood. He wrote to one of his friends, "I am wholly ignorant of the language of the people, and they understand as little of mine, and I have no interpreter. All I can do is to baptize children, and serve the sick." Divine wisdom enriched the primitive Apostles with the gift of tongues, and Protestant evangelists regard it as indispensable to master the dialects of the people among whom they are ordained to labour. But Roman missionaries have discovered an electro-biological system of conversion, that renders study on their own part a mere matter of taste, and

the ministration of religious counsel to dying men altogether unnecessary. In his correspondence with Loyola, Xavier laments the utter unsoundness of all he had apparently achieved. Nay, it would appear from his own printed letters that, disheartened at the unreal results of his labours, after having been only nine years in the country, he left India in disgust.

Nothing but Popery, said the Abbé Dubois, could christianize Hindus. Popery, he admitted, had failed to do so. He therefore concluded that the christianization of India was a hopeless dream. Of the Hindu Romanists of his own time he said, "During a period of twenty-five years that I have familiarly conversed with them, lived among them as their religious teacher and spiritual guide, I would hardly dare to affirm that I have anywhere met a sincere and undisguised Christian." He affirmed that "everywhere the seeds sown by him had fallen upon a naked rock, and had instantly died away." He affected to regard the immoral character of Hindus, and particularly of their priests, the influence wielded by the iniquitous Brahmins over all classes of the population, the peculiar superstitions and inveterate prejudices of the people, the contempt with which they regard the religion of the cross, and the bitter persecution that converts from Hinduism commonly undergo, as insuperable obstacles to the establishment of Christianity in India. "Under existing

circumstances," he said, "there is no human possibility of converting the Hindus to any sect of Christianity." He even presumptuously concluded that the Infinitely Merciful had predestinated the guilty and depraved inhabitants of India to everlasting and inevitable reprobation. "Let the Christian religion be presented to these people under every possible light," said he, "the time of conversion has passed away; and, under existing circumstances, there remains no human possibility to bring it back." "The conversion of the Hindus," wrote Father Martin, "is nearly impossible to evangelical labourers from Europe. I mean impossible to those who pass for Europeans, even though they wrought miracles." The great sin of Popery, acting from the first as if everything depended upon its own ingenuity, ability, and perseverance, has been, and is, its entire reliance on "human possibilities." In spite of even Hindu pride and prejudices, Christianity now demonstrates itself to be divinely wise and powerful: "Because the foolishness of God is wiser than men: and the weakness of God is stronger than men." "Wisdom is justified of her children." Persecution is but the winnowing of harvests newly reaped. The influence of the Brahmans will decline, and is actually declining, as did that of the powerful Jewish Rabbis. The idolatry and immorality of India will be proved to be no more invincible by Divine grace than



were the immorality and idolatry of Corinth and of Rome. Already there are many Hindus to whom Protestant missionaries can say, in the words of the Apostle Paul, "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." We confess that the mind, in ascending prayer, seems to discover that heaven's brightness is hidden from thousands of souls in India by slowly moving clouds of accumulated vengeance. But the clouds do not darken all. They are really breaking up. They are evidently passing away. Hundreds of Hindus are basking in the beams of the Sun of Righteousness, and undoubtedly the day of the Gospel will ultimately prevail through all their long benighted country. "With men this is impossible, but with God all things are possible."

"Faith, mighty faith, the promise sees,  
And looks to that alone ;  
Laughs at impossibilities,  
And cries, 'It shall be done !'"

It has been seen that numbers embraced the faith offered by the Jesuits out of respect to the political auspices under which they enforced their

religion, and to possess themselves of important secular advantages. The first secret of Xavier's hollow success was the dread the natives entertained of the fierce and irresistible Portuguese. Where he had no such persuasive argument, he realised no such apostolic triumph. It is not at all difficult further to account for the multitudinous conversions that rewarded his restless zeal. We may draw infallible inferences from the existing character and tendencies of the Hindu. He is now what he was then. Headmen and other petty officials, already traitors to their country as willing instruments of the rapacious Portuguese, to secure their private interests, would be zealous to impose the Christian yoke upon their inferiors and neighbours. Hearing it proclaimed by these mercenary apostates that government was ready to show favour only and certainly to proselytes, some entire villages and districts of simple low-caste people would nominally conform to the new religion. Families who had been trampled upon for ages by the superior classes would hope thus to gain a position of respectability and comfort from which their betters could only drive them by first removing their powerful shield of foreign patronage. Alas! if they were disappointed. We know what results took place, under what ruling star, of what character, and of what duration. We could, therefore, scarcely be mistaken, if we possessed no positive information, as to the immediate

causes which operated in apparently converting such multitudes to Rome.

It is a remarkable fact, that the system which boasts of its myriads of native converts, has produced no order of purely Hindu priests. Throughout the Romish church in Ceylon and India, after a cultivation of more than 300 years, there is not to be found, we are convinced, a single ordained Hindu Roman Catholic clergyman. "For ourselves," says the Roman Catholic Bertrand, "in spite of our sympathy towards the clergy of Ceylon, we must observe, first, that this clergy is a regular clergy; secondly, that it is indigenous to Ceylon only and precisely as a colony of Italian priests would be an indigenous clergy in a diocese of France or Belgium. For the clergy of Ceylon is entirely composed of persons who have come from Goa or its neighbourhood, a distance of more than 300 leagues from Ceylon. It does not contain a single Singalese" or Tamil. "The natives of Ceylon are excluded from it altogether, not only in fact, but on principle, whether on account of caste, or from other motives." Since the introduction of European missionaries, the priesthood of the Jaffna province is, of course, still less oriental. Where is the excellence of a church that toils in an island for centuries without producing one regular native minister?

They who hastened to Hindustan to restore the balance of the Papal power, were followed and

overtaken by the Protestantism they abhorred. The progress of the British empire and of British sentiments in the east, must have grievously disconcerted the Jesuit missionaries. Where they had calculated upon having no rivals, they have been challenged, discomfited, and exposed. Their present great endeavour appears to be to ridicule and retard Bible Christianity. The schemes adopted by Roman Catholic priests in Ceylon and India to enfeeble Protestantism, resemble those pursued by them for the same purpose in Great Britain. Their favourite motto evidently is, "Divide and conquer." As one means to destroy the peace and unity of Protestant families, they warily consent, in promising cases, to mixed marriages. They seem to give themselves some trouble to bring about telling matrimonial alliances. The more feeble partner, as previously exacted, or as confidently calculated upon, has given way. Some hearers and members of Protestant churches, respecting whom a brighter issue was anticipated, have been caught thus in the meshes of Antichrist. There are races that mentally as well as physically degenerate in tropical climates. Descendants of Reformed Hollanders have stooped to play with beads and crucifixes, kneel at the groveling confessional, and insult the creed and Bible of their fathers. Let Hindus put them to shame. Some of the young women educated in Protestant seminaries have proved magnanimously faithful to

**Christ and Protestantism.** One at Chundicully, who had been trained at the Nellore institution, had repeatedly, for three years, on religious grounds, refused offers of marriage from Popish quarters. Such cases, in a country like Ceylon, are not insignificant.

Roman Catholics have not failed to observe how effective an instrument education proves itself in the hands of Protestant missionaries. They find it a dangerous weapon to handle themselves, and yet they have been compelled to resort to it in self-defence. The number of schools in the Jaffna vicariate, presented above, for a missionary district, with so many churches, so many disciples, and so numerous an agency, is significantly disproportionate. If it were not thought necessary to guard against Protestant light and influence, and to care for appearances a little, they would probably be even fewer than they are. Of the twenty-six boys' schools, twenty-three are Tamil schools, two English, and one, at Chilaw, Singalese; and the two schools for girls are, one of them Tamil, and the other Tamil and English. The boys and girls learning English do not number a hundred, and there seem to be only one British schoolmaster and one British schoolmistress. The purposes of the priests not being answered unless they can lay hold of the youth of Protestant families, the subtle spiders have spun a web for this purpose on the coast of Coromandel. Naturally

enough, selecting as a chief centre of their operations the Serpent city, the Jesuits have established a large college at Negapatam.\* Father Strickland, canvassing Ceylon, with true Jesuitic face and eloquence, extorted subscriptions for this institution a few years ago, from many thoughtless Protestants. The bait of a cheap and good education is here held out to simple parents. Hindu and Protestant boys are entrapped into a large fellowship of Popish youths. The priests entice where they dare not drive. Affecting disinterestedness, and pretending non-interference, they perform their devotions as amiably and attractively as possibly before the children. It is the same spirit, but in another birth, that actuated the lying missionaries of Madura. We believe that a few Protestant boys from Ceylon have been caught in this spider's web. As regards this island, we would hope that Bishop Chapman's new college of St. Thomas, at Colombo, will counteract the scheme of the Jesuits. But the good and generous bishop must take care. Have there not already been teachers at St. Thomas's, who have played into the hands of the Papists, and who, if they did not honestly call themselves Roman Catholics, ought to have done so.

The Roman Catholic mission in Ceylon is supported from various sources. It owes its vitality to the bosom-warmth afforded to it by our govern-

\* Appendix II.

ment. Yet we are not aware that government has rendered it, excepting indirectly through the School Commission, any regular pecuniary assistance. We only know that, under the liberal rule of Lord Torrington, "for the sake of the Catholic British soldiers, a donation of £100" was granted towards the "reparation and improvement" of St. Mary's Church, Trincomalie. It may be a venial oversight of the fathers to say, in the very book that records this trifling item, "As for government, to the assistance of which we are entitled, we have not yet derived anything from it, either for the support of our schools, or for the repair of our churches." It was said that the Jaffna bishop, during a visit to Europe in 1847, received on behalf of his diocese £4,000, and obtained promises of annual remittances from various societies. The missionaries "brought something from Europe," and "still receive yearly a sum of money from the charitable of Italy and France." They nevertheless write, "To the honour of the Roman Catholics of the vicariate be it said, their free contributions, their daily alms, part of the scanty fruits of their toils, and in many instances the sparings of the poor (for the Catholics are not amongst the rich) constitute the only fund which the missionaries can depend upon." The zeal of some of the poor Roman Catholics in Ceylon might put many English Protestants to the blush. Twenty years ago, the fisher caste at Negombo,

where nearly all the people are Roman Catholics, erected a costly church entirely at their own expense. The produce of their patient labour one day in the week was devoted to this grand object. They refused money from even Roman Catholics of other castes. The women, in moonlight nights, brought upon their heads, from a place at some distance, baskets of sand and earth to fill up a large pit near the new building. The caste of fishermen, who are mostly Roman Catholics, express their loyalty and devotion by regular contributions. The British having remitted, under the notion of its being burdensome and injurious, a long-imposed tax on the produce of the sea, the surprised fishermen, as if they could not deprive themselves of the pleasure of a payment to which they had been for years accustomed, with the assistance doubtless of timely hints from the proper quarter, simply diverted the supply from the hands of secular officials to the purses of their reverend confessors. The priest of Trincomalie finds the comfort of "a monthly subscription from the Roman Catholic soldiers." \*

Bigotted and persecuting, arrogant, complaining, and insurrectionary, divided against itself, without a native ministry, allowing its clergy to monopolize and yet ignore the inspired writings, elevating its priesthood to the throne and prerogatives of God, apotheosizing saints, worshipping

\* Report, pp. 14, 26, 27.



idols, enjoining monasticism, outward purifications, bodily austerities, and pilgrimages to sacred places, burning incense, illuminating temples, letting the sanctuary to thieves and harlots, embracing Paganism, adopting the injurious institution of caste, concentrating itself in theatrical exhibitions, parading its abominations in tawdry processions, a portentous overhanging cloud supporting the shapeless father of lies,—such is Romanism in Ceylon. Has Popery built a tomb for Paganism, and at the same time erected a Christian church, in this beautiful island? . If so, it has buried heathenism alive in a very capacious and comfortable sepulchre, and over the same fairly coloured edifice truth has engraven the sentence, “Here lies Christianity.”

## CHAPTER X.

Prejudices created against Christianity—Faults of Protestants and Papists—Caste—Lord's Supper—Social Meetings—Love Feasts—Abstinence Societies—Dutch Baptisms—Shanars—Veddahs—Sectarianism—Bishops—Evangelical alliances—Church of England Missionaries—Vestments, ceremonies, festivals—Mongrel Christianity in China—India and China compared, as fields for Missionary labour—Government Jesuitism—Missionary and Government schools—Right steps in legislation—The Missionary enterprise in harmony with the age.

It will occur to the reader in what various ways Popish idolatry operates to the hindrance of Christian undertakings in eastern lands. The people of India, familiar with the craftiness and violence of Romish priests, received the earliest Protestant evangelists with repugnance and alarm. "They are afraid of us," said Ziegenbalg, "as of designing men, ready to steal in upon them by some project or other contrived for that purpose." The natives of Ceylon would form no favourable opinion of the Christian church from the character of its ministers and professors among the Portuguese. They were not likely to welcome Jesus as their God and Saviour, while His only followers in the island were

men who habitually polluted their lips and souls with intoxicating draughts that Sivanism, Moham-medanism, and Buddhism, all forbade, who were many of them, not excluding their clergy, as shamefully destitute of ordinary virtue as the worst among themselves, and whose very priests, grim with smoke, sweat, and dust, and reeking with human blood, were sometimes foremost in the mad ranks of battle. The first Christians in Ceylon, insolent, avaricious, sanguinary, impure, beyond all precedent in the island, like those who had created such obstacles for the Danish missionaries to surmount in Tranquebar, were regarded by the natives "as the very dregs of the world, the vilest and most corrupted people under the sun, and the general bane of mankind." Succeeding generations would abhor a religion of which they had heard little more than that it had revelled in pollution, raged with the fiercest bigotry, and bathed its cross and sword in the heart's blood of their fathers. Because the worse than religionless Portuguese fought in the name of the Christian religion, Pagans learnt with reason to account themselves superior in temperance and piety to the worshippers of Jesus Christ. The Ceylonese have since recognised in pure and unmutilated Christianity something deserving of their attention and respect. But the prejudices created by Popery are far from being utterly extinct. The religion of the Bible left to work alone, liberates and ennobles men.

The arms of human authority and power, extended in forgetfulness of the sovereignty and providence of God, do their very best when they only check or change the idolatry of a people by converting their offended hearts to a cowardly hypocrisy and consigning their insulted intellects to an ignorant unbelief. From many parts of the world there are bitter complaints of unblushing Romish priests following in measured season on the heels of Protestant missionaries. Thus have the works of truth been greatly marred, and the triumphs of the Gospel seriously retarded. Yet it is better to be followed than preceded by men whose vocation, not from above, is to distort revelation, render Christianity contemptible, and cause Christian missionaries to be objects of suspicion. We are not Dutchman enough to contend that these actors, pretenders, traducers, should be excluded from Ceylon; but we deeply lament that their withering and desolating influence was ever known in the country. In those isles of the "southern world," where Bible missionaries preceded them, Popish emissaries, the Rev. Robert Young informs us, have comparatively no influence. Complaints like the following, from a catechist on an out-station, are neither surprising nor uncommon in the island of Ceylon. "A great difficulty which we have to contend with here is, that the heathens do not distinguish us from the Roman Catholics that live near them. Perhaps they have never heard of Pro-

testants. When we read to them the tract on Festivals, they turn to us and say, 'Do you not worship idols? You worship Mary and other saints. Why, then, do you condemn our worship of idols?' " \* Alas, that we are called in Ceylon to wrestle, not only against some of the worst forms of heathenism, but against the most subtle and venomous shapes of Popery.

Preceded by nefarious ambassadors of antichrist, labouring in presence of a Popish clergy, and called to cancel prejudices that professed Christians themselves have created against Christianity, surely Protestant ministers in Ceylon will never be off their guard. They will be extremely cautious. They will step most warily. They will stoop to no compromise with heathenism. They will be jealous for the honour of their Lord and Master. They will encourage and help one another. Is such the case? We are far from imagining that none of the evils discovered in the Popery of Ceylon are distinguishable amongst the Protestants of the island. Human nature is always the same; and Satan is never idle. The deformities of eastern Romanism have been unveiled, not only to assist in exposing the character and designs of the Papal antichrist, but as a solemn warning to Protestant missionary agencies. There is this great difference, however, between the evils in question, as connected with Popery and Pro-

\* Star, 1849, p. 52.

testantism, that amongst Protestants they are the exception, the sins of individuals, or the infirmities of parties, casual, not systematic occurrences, while with Romanists they are the rule, results continually expected and intended, natural developments of the very constitution and essence of Popery.

Do any Protestant missions tolerate caste? The Syrian Christians of India, who are neither Protestants nor Romanists, like the latter maintain this injurious institution. One of their priests, visiting the Danish missionaries in 1733, refused, lest he should forfeit caste, to eat with the Tranquebar Christians. The agents in Southern India, of the Leipsic Missionary Society, a Protestant association, permit its observance in Christian churches. Lately, some congregations have been divided, and new places of worship erected, in consequence of the determination of native Christians to adhere to caste. Rather than abandon this baneful distinction, many native catechists and preachers have willingly forfeited their ecclesiastical position and prospects. Missionaries who oppose caste, regard the sacrament of the Lord's Supper, administered to all classes of Christians at once, as an admirable test of sincerity and decision. The holy communion is an ordinance that converted Hindus, whether or not from their attachment to the tangible and ceremonial, seldom neglect. Yet cases have been known in which

native professors, exemplary and promising in all other particulars, have hesitated thus to crucify hereditary prejudices. Such instances as the following, recorded in the journal of the Rev. Charles T. E. Rhenius, have occurred in the experience of most Protestant missionaries. "I have lately found out," wrote that distinguished evangelist, "that catechist M—— has never yet been to the Lord's Supper, because he has been a Sivanist, and was taught from his youth to abhor drinking wine, or any such thing, and also because his neighbour, from whom he takes the cup, might be of low caste, on which account his heathen relatives and friends would be angry with him."\* It has not been unfortunate for Romish priests, in their coquetry with Hinduism, that they reserve the wine in celebrating the eucharist. The perseverance of faith will annihilate the mountain. We know an instance in which a venerable Modliar and his large family, showing their entire renunciation of caste in their willingness, as brethren and sisters in Christ, to drink from the same cup that has touched the hands and lips of Pariahs, invariably, in services attended by fifty or sixty communicants, persist in being the last to receive the sacred emblems. Some missionaries have further tested their churches on this point by means of religious tiffins and tea meetings. Nothing of the sort is necessary in Methodist socie-

\* Memoir, p. 598.

ties. The regular Wesleyan love feast constituted an excellent means of trial. Protestant advocates for the admission of caste-observing persons into the Christian church, contend that the distinction is only civil, that all men are at liberty to choose their own company, that a missionary pastor has no more to do with caste than with costume, or with domestic habits, that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." There is sophistry in this. Can that be regarded as a merely civil distinction, the origination of which is attributed by the natives of India, in connection with the revelation of the Vedas, to arrangements of Divine authority, the foundation of which, in its actual observance, is the supposition of merit acquired or uncleanness contracted in previous births, the destruction of which is said to be produced always and only by ceremonial pollution, destitution or violation of which involves among Hindus necessary privation of the consolations and provisions of religion, and the great practical event of which is the baneful investment of Brahman priests, however sunken in depravity, with the prerogatives and honours of divinity? Caste, like molten lead accommodating itself to the inequalities of an extended surface, crushing right government, preventing good desires, destroying the seeds of reformation, is an essentially religious distinction. In whatever church this pregnant



evil is tolerated, true brotherly Christian fellowship is quite impossible. Missionaries are undeserving of the name who will not oppose its pretensions. We are thankful that, in spite of powerful inducements to the contrary, all Protestant ministers in Ceylon and Southern India, with the exception of the agents of the Leipsic Society, and some inflated Hindu chaplains and so-called native missionaries, are, we believe, cordially opposed to caste.

We might range the world to find evangelists superior to the American missionaries in North Ceylon. But even they are beginning to speak with perilous exultation of having discovered common ground on which they can stand with the veriest Pagans. All the Wesleyan and American missionaries in Ceylon, when we left the island, were practically "teetotallers." Excepting ourselves, all, we believe, had signed the pledge. There exists no cause to regret the voluntary public devotion of men to total abstinence from all intoxicating liquors. But is there not, in this connection, a danger of insulting and degrading, in the estimation of Hindus and Singalese, the Holy Bible and Christianity? The Brahmanical, Buddhist, and Mohammedan religions all positively forbid the use of fermented beverages. Are they in this regard superior to Christianity? Their votaries will conclude that such is the concession of the Americans and other missionaries, who

eagerly insist on total abstinence and the public pledge as almost necessary to salvation. Let not the religion of the Bible be thus lowered to the standard of human vanity. We regard the pledge in Ceylon and India, if nowhere else, as a side-door for the admission into the Church of Christ of ascetic work-mongering heathenism. The Tamils and Singalese consider all sorts of abstinence religiously meritorious. May not missionary teetotal societies encourage and confirm them in this opinion? The total-abstinence system is gradually spreading itself abroad in Ceylon like a mist and cloud before the Sun of Righteousness.

Some Protestants have resembled the Papists in too freely administering the initiatory sacrament of the Christian church. Under the Dutch, baptism was made an essential condition to legal registration, none but baptized persons were employed in any office under government, and hence the people in masses submitted to be sprinkled in the name of the Holy Trinity. The state in which the Church missionaries found the inhabitants of Cotta, on establishing their mission there in 1823, will illustrate the amount of evangelical instruction communicated by the Hollanders to the Singalese whom they baptized. Mr. Lambrick, asking a man what was his religion, was answered, "Budha's." "So, then," said the missionary, "you are not a Christian?" "Oh, yes, to be sure," replied the man, "I am a Christian, and of the reformed

religion too."\* Such was a correct description of the majority of the people of Cotta. Nominally and politically Christians, they were Budhists by belief, ignorant of the first principles of the Christian religion, and indifferent about the truth. The desire of the Shanars and other Hindus of inferior caste to obtain the countenance and protection of English gentlemen has probably led to the too hasty baptism of multitudes by the Church missionaries in Tinnevelly. No missionaries are more cautious and judicious in this regard, generally speaking, notwithstanding the allegations of the Bishop of Colombo,† than the Wesleyan Methodists in Ceylon. Many cases came to our knowledge, in which baptism was withheld by Wesleyan ministers in the island, when probably a prouder clergy would have granted it with no hesitation. In one instance, a Methodist missionary, in the presence of a large native assembly, declined administering the sacrament to half-a-dozen candidates without further trial, although they had been instructed in a Wesleyan school, had been under the care of a pious native minister, and were then presented to him by one of his own catechists. When a Methodist clergyman in Trincomalie once objected to administer baptism excepting on the condition of an adequate probation, the applicant, persuaded that elsewhere the favour

\* Selkirk's Recollections, p. 311.

† Journal of First Visitation.

would be granted without so much ado, angrily rejected the proposal; and he had the important ceremony performed by one of the bishop's prudent chaplains without delay. More recently, after a Wesleyan missionary in Jaffna, risking the loss of several of his old hearers, had refused to baptize a heathen girl with a view to her marriage with a professed Christian, successful application was directly made to a reverend member of the Church Missionary Society. Yet we are bound to notice a serious exception to this rule of prudence in the history of the Wesleyan mission.

After speaking of the proceedings of St. Xavier and their results, the Rev. Peter Percival writes as follows:—"It may not be out of place to advert to a similar success achieved by a modern missionary, among some ignorant tribes of demonolaters in the island of Ceylon. In his progress through the jungles, where these wretched semi-barbarians roam, in company with a civilian, this zealous man baptized some scores of these foresters, with whom he could only communicate by means of an interpreter in a sort of *patois* Singalese. There and then, however, these poor simple beings were made the subjects of the sacred rite of baptism, about which they knew as little as the wild animals around them. The defence was, that they were baptized as children in order to instruction. The case was similar to that of Xavier. In both, the simple subjects of the rite, when required by a

beneficent foreigner, wearing the garb of a priest, and one in immediate intercourse with imperial personages, to submit to an aspersion of pure water, could not object. Why should they? Such an element as water, accompanying the voice of a living benefactor, could never subserve the purposes of malediction; some benevolent result, some ulterior benefit, would follow the rite—whether sacred or civil was not a matter of much moment.”\* The government agent referred to by Mr. Percival, a sort of autocrat in Batticaloe and the neighbouring country, who has since relieved the Methodists of his patronage, transferred his spiritual services to the Gospel Propagation Society, and honoured his former favourites with his strenuous opposition, informed us with his own lips that some of the Veddahs were, under his auspices, brought to the capital of his collectoral dominions, Puliantivo, to be baptized. Having arranged half the candidates before the communion-rail, the missionary who so unwisely submitted to the eccentric civilian’s judgment, or lack of judgment, beginning at one end, and giving each a distinct name, baptized the entire row. It was now discovered that not one of the reputed converts knew by what name he had been baptized; and even the civilian and the missionary found their own memories entirely at fault. The sagacious government agent, equal to the emergency, suggested that a

\* The Land of the Veda, p. 385.

scrap of paper should be given to each of the remaining Veddahs, with his new name plainly written upon it, the moment he underwent Christian baptism. The ceremony over, the poor hunters, carrying their curious papers to a kind of head man among them, requested him to preserve on their behalf these unintelligible charms. The papers were immediately mixed together, no Veddah could read them, and not an individual among them remembered his Christian name. The untaught foresters cared for nothing but the rice, cloths, and implements of husbandry, presented to them by the agent, and similar benefits in prospect, at the expense of government. Now, deserted by both missionary and civilian, the wild men of the rocks, jungles, and plains of Bintenne say, "The god of the Englishman was very good to us for a time; but he forsook us so soon, suddenly, and entirely, that we can put our trust in him no longer." The blame of thus baptizing these wretched wanderers, who had never heard the Gospel clearly expounded, no doubt immediately attaches to the zealous missionary who administered the sacred rite. But we equally blame Mr. Percival. Why did he not resolutely interfere? If his own authority and opinion had no influence with a subordinate or insubordinate brother, why did he not enjoin delay till the views of the directors in London should be ascertained? It was his province, as general superintendent, a dignity from

which he has descended, to hinder the disgraceful proceeding. The case was unique ; and all sober Wesleyans repudiate it as indignantly as our revered and accomplished friend, the author of *The Land of the Veda*.

We have seen Goa and Rome squaring, like the two cathedrals of Armagh. Are any Protestant agents in Ceylon shouldering one another? Nothing is more to be deprecated, in the grand effort to evangelize the world, than party jealousy and strife. Our influence with the natives is impaired, in proportion as, neglecting their souls, and forgetful of our duty, we contend among ourselves for pre-eminence. The world is large enough for every division of the Christian church, unencumbered with the perplexities of criminal sectarianism, to prosecute its appropriate enterprises. The great Protestant missionary societies, generally speaking, have hitherto carefully avoided clashing interests. In the Jaffna peninsula, Church, Wesleyan, and American missionaries have had their separate spheres of labour, "provoked one another to love and good works," met at the commencement of every month for mutual counsel, encouragement, and prayer, and candidly imitated one another's proceedings in whatever has been most excellent. "The parochial division," created by the Portuguese, and preserved to the present day, each parish "having its appropriate buildings for the missionary work, given or sanctioned by the

local authorities, clearly defines the boundary. And amid such a wilderness of heathenism, this is really a very great advantage. Although there is little connection between them, there is less collision. No unkindly or unchristian feelings are awakened. No jealousy or rivalry mars either the spirit of the men, or the efficacy of the work. Each pursuing his own course, unimpeded, if not assisted, by his neighbour, may profit, if he will, from what he sees passing around him.”\* Who would venture to disturb this delightful and useful harmony? It is indispensable for her own interests that the venerable Church of England should have bishops in our colonies and remote possessions. But when in heathen lands the agents of other Christian denominations, who have been longer in the field, and wrought more effectively than any for the conversion of the people, are suddenly frowned and trampled upon as inferiors and intruders, who is not amazed and indignant to see these bishops of yesterday’s creation taking so unfair and absurd an advantage of their distinguished position? Of course, in the estimation of the natives of Ceylon, “Government Christians” are the highest caste of believers. The gentleman who wears lawn sleeves, if he would not degrade and pervert Christianity, should therefore be unusually careful to exhibit apostolical disinterestedness, simplicity, and love. Probably

\* Bishop Chapman.—Journal of First Visitation.



the greatest obstacle to Ceylon's christianization, is one that English bishops and clergymen themselves, if they did not originate, have, with a wonderful infatuation, lamentably encouraged and augmented. It is an undeniable fact, that, since Protestant bishops have blessed the "utmost Indian isle" with the shadow of their wings, there have been less unity and forbearance in Ceylon among the agents of different denominations than before. Bishop Heber was among the first to promote this serious change for the worse. He wrote as follows, in 1825, to the Church of England missionaries in Ceylon :—" Having been consulted by you and the other clergy of this archdeaconry, on the propriety of engaging with missionaries of other religious sects, in solemn conferences on topics connected with your work among the heathen, such as are now statedly holden at Jaffna, and at this place, Colombo, I have first to express my thankfulness to God for the brotherly and tolerant spirit which, since my arrival in the island, I have noticed among those who, with less or greater differences of opinions, and discrepancies of doctrine and discipline, abundantly to be deplored, yet hold, as I am persuaded, the same faith in the Cross, and shall be found, as I trust, in the last day, on the same Rock of salvation. There are, however, some serious dangers to which such meetings are liable, against which it is my duty to caution you, and by avoiding which

you may keep your intercourse with your fellow-labourers, as now, always harmless and unblamed. The first of these is the risk of levelling, in the eyes of others, and even in your own, the peculiar claims to attention on the part of men, and the peculiar hopes of grace and blessing from the Most High, which, as we believe, are possessed by the holders of an apostolic commission over those whose call to the ministry is less regular, though their labours are no less sincere. Humbly, yea meanly as we are bound to think of ourselves, we must not appear to undervalue our apostolic bond of union; and the more so here in India, inasmuch as it is the great link which binds us to the ancient Syrian Church, and one principal means whereby we hope, with the blessing of our Master, to effect its gradual reformation. The neglect, or abandonment, or apparent abandonment, of this principle, is the first danger which I apprehend to be incidental to such meetings as I have described.”\*

Since the arrival of Bishop Chapman, the agents of the Church Missionary Society have withdrawn themselves altogether from the Jaffna monthly conference. Missionaries of the Church of England are the only Protestant missionaries who withhold themselves from a corresponding alliance in Madras. Formerly, without requiring them to conform strictly to her own peculiarities in discipline and doctrine, the Church of England em-

\* Narrative, &c., vol. ii., p. 155.

ployed German missionaries in Southern India. German missionaries are still employed. But in 1835, the Church Missionary Society sacrificed the Rev. Charles T. E. Rhenius, created a schism at Pallamcottah, and endangered the whole Tinnevely mission, rather than allow an illustrious German missionary, under extenuating circumstances, to express his own opinions. Yet the agents of the Church Missionary Society are godly and useful men, and in Jaffna quietly keep to their own parishes. But the branch society in Ceylon for the Propagation of the Gospel, under the direction of the bishop and chaplains, supported partly by grants from Government and partly by voluntary contributions, and working principally by means of mercenary natives, is the most like a Popish institution of any Protestant association that we know. Here are an unevangelical class of persons labouring under the almost unaccountable delusion that none but themselves are the true-born offspring of the Church of England. To Wesleyans who have been earnestly and successfully toiling on the ground for nearly forty years, they presume to say, "We should like to know what you schismatics are doing here." Methodists in return might ask, "Wherefore are places that we have long and anxiously occupied so much more attractive than other parts of the country to our amiable friends? Why do they make their appearance in just those portions of the garden where the Divine Husbandman has taught and enabled

us to rear the most delicate and precious plants? Alas ! that, when we ought to be digging or planting, or watering or pruning, or gathering or training, we are called so often to repair the fences, or drive the fox from the fruit, or remove the insect from the flower." It must not be concealed from the Christian public of England, that in Ceylon, where so much depends upon harmonious action, the present times are so degenerate, that we too seldom hear from a native the remark, which ought to be always heard when the Church comes into contact with heathenism, "See how these Christians love one another!" A chosen host, instead of co-operating in a grand and well-harmonized assault upon the stronghold of depravity before which in the name of the Lord they have assembled to overthrow it, opposing rank to rank, party to party, altar to altar, amuse the common enemy with their own wilful confusion ! We are not asserting that the folly alluded to is universal. We have met with many Christian ministers abroad, not Wesleyans or Americans only, even a few agents of the Gospel Propagation Society among the rest, of a cautious, catholic, and amiable spirit. We simply, as a matter of duty, affirm boldly that in Ceylon none have been more molested and injured by sectarian violence than those who have least participated in it, and have least merited opposition or interference, the agents of the Methodist Missionary Society.

Certain Protestants in Ceylon follow Popery, however remotely, in their devotion to ceremonies and festivals. The attachment of the natives to the external and ceremonial in matters of religion, should render us extremely cautious in the use of imposing rites, vestments, and symbols. Yet Bishop Heber wrote to the missionaries, "An additional care and caution will be desirable, in your steady adherence, wherever this is practicable, to the external ceremonies and canonical observations of our Church." Bishop Chapman seems to patronize all the parade and frippery of Puseyism. Even Methodists at Jaffna, imbibing the views of the Rev. Peter Percival, ourselves pleading guilty among others, evinced for a while an extraordinary hankering after clerical vestments. We learn that a native Tamil chaplain, who, like several others prominent in Ceylon, owes almost everything good about him, under God, to Wesleyan Methodism, has lately, with his new light, been contending in the newspapers for a regular succession of religious festivals as the most likely means to attract and convert the natives to Christianity. We must cease to make garments for our blessed Lord out of the old clothes of Popery. Let us forget saints' days, and, if we keep up any Christian festivals at all, confine ourselves to those of Christmas, Easter, and Whitsuntide. Christianity should be presented to the natives in her unencumbered proportions and beauty. Most com-

mendable and exemplary is the simplicity of the American missionaries.

We may be permitted, before laying aside our pen, to utter a few words of warning respecting Protestant missions in China, and a few words of remonstrance respecting murderous retrenchments and reductions in the Protestant missions of India and Ceylon. Popery in the land of Sinim has almost equalled in its Paganism the Popery of Madura. Are not Protestants a little Popish in looking so complacently on the present insurrectionary movement in the Middle Kingdom? Is it not sufficiently plain that no compromise, whether in the shape of Islam or Romanism, of the Old or the New Testament with Paganism, has ever done anything for the promotion of either law or gospel? It remains to be seen whether the leader of the Celestial revolutionists is very much better than another Mohammed. Should the insurgents or patriots succeed, whatever their present professions, deeming it necessary for the safety and dignity of their throne to cling to the ignorant pretensions and dreaming decrees of an ambitious or patriotic impostor, they may decline the inconvenient propagation of pure and unmixed Christianity. It is perhaps very pleasant to feast upon rumours of their printing an entire edition of the Holy Bible. But is there much more in this than the vision of another cross to another Constantine, with the acceptable motto, "By this

conquer"? There are still a few not insignificant obstacles in the way of the conversion of China. Much might be said of the habits, prejudices, and superstitions of the people. We only further say that, if the rebellion turn out a failure, all the fanatical barbarities and un-Christian cruelties of its memorable progress will be blindly attributed to our holy religion, and the teachers of genuine Christianity may be rejected as unceremoniously as their blasphemous forerunners will have been trampled upon and punished. Missionary committees are scarcely at liberty to establish new missions while they do not maintain the old. The genuine Christianity introduced of late years into Ceylon and India, is not to be forsaken or sacrificed for the spurious Christianity carrying the flame and the sword through China. It may be that Providence is opening a way for the church to the heart of the Celestial empire; and missionary societies have certainly not done wrong to place a few men at the threshold, to report progress, and to enter in at the earliest opportunity. We may help a foreign family, but it must not be at the fatal expense of our own children. There are for the present, surely, a sufficient number of missionary agents in a country where their work for some time to come must be chiefly that of observation and preparation. Divine Providence, we humbly think, seems to be only *opening* the way in that direction; whereas, in Ceylon and

India the way has been clearly opened and actually entered for many years. In these countries there are no political tumults and tossings to drown the voice of the Christian missionary. Ceylon and India are governed steadily by Britain's sceptre. Here the people's minds are not occupied by the religious pretensions of a new warrior impostor. Ceylon and India are peacefully contemplating Christianity calmly advancing, after all, comparatively unmutilated and unmasked. Here we depend not, in any degree whatever, for the printing and circulation of the Holy Bible, upon dubious agents over whom we can have no control, or the will and word of a foul-faced, veiled, false prophet. In Ceylon and India there are missionaries, catechists, schoolmasters, pious Englishmen, and genuine native converts, themselves distributing the bread of life. Here the sacred writings are not thrust into the possession of anybody and everybody. In Ceylon and India, as a general thing, they pass only from the hand of the believer to the hand of the supposed enquirer. Here the earnest pilgrim, as dark in mind as black in body, is not invariably left to pore over the holy page in solitude. In Ceylon and India the student and the penitent are often hailed by some Philip, crying, "Understandest thou what thou readest?" And, independently of all this, the people of Ceylon and India have not less need of Christian missionaries than the inhabitants of China. Their prejudices



are not less powerful; their Paganism is not less profound; their superstitions are not less infernal; their priests are not less rapacious, presumptuous, and unholy; their objects of worship are not less multitudinous, hideous, and impure; their temples are not less numerous, not less attractive, not less frequented; their orgies are not less abominable; their life is not less ungodly, their death not less unhopeful, their guilt not less overwhelming. The millions of our own India are as far and fast in the jaws of the destroyer as the millions of China. Instead of, Popery-like, attempting to ride Christianity into the Celestial empire on the back of a mongrel monstrous insurgent, let us be content to cry, in the open ways of India, and among the peaceful multitudes of Ceylon, "Ho, every one that thirsteth, come ye to the waters!"

Something like a Jesuitical spirit seems to have influenced the British Government of Ceylon and the Directors of the British East India Company, in relation to religious questions. The danger of rudely interfering with the religions of the natives, and the righteous motives of our Eastern legislators, are readily admitted; and their successful zeal in abolishing *sati*, suppressing infanticide, and preventing human sacrifices, calls for our most earnest commendation and gratitude. But the opposition of British authorities in India to Protestant missions, their patronage of Brahmanical

and Buddhist ceremonies, and their actual support of heathen temples, are highly discreditable to our Christian empire. If we have not, like the Papists, wedded ourselves to Paganism, we have shared in its abominations, and added fuel to its altar-fires. While, as intelligent Hindus could plainly enough perceive, we have all along calculated upon the ultimate deliverance of the native races from their false religions, we have affected to deprecate this desired salvation. We have openly discountenanced Christian missionaries, and yet have attempted a work for which only Christian missionaries have proved themselves qualified. Our Ceylon and Indian governments have long been commendably intent upon educating the people providentially committed to their charge. But it has been apparently their great endeavour to accomplish this object without sanctioning the uncompromising zeal of evangelical missionaries. The Portuguese and Dutch would have compelled the people to embrace Christianity. The English have gloried in the opposite extreme. The voice of our legislation, as it has fallen on the native ear, has hitherto been this: "Be not alarmed, good people. The Dutch and Portuguese were bigoted oppressors. We enlightened and liberal Englishmen have no wish whatever to interfere with your religion. We respect your venerable opinions and time-honoured institutions. We will assist you in the preservation of your relics, and

the celebration of your festivals. And you must not shrink from our proposal, when we express to you our willingness to educate your children. We are not going, like our predecessors, to place our schools in the hands of a fanatical clergy. Missionaries, we confess, would help us wonderfully in this undertaking. But we will never employ men who refuse to educate the public without troubling your children and others with arguments, counsels, and appeals in matters of faith, overwhelming them with tracts, catechisms, and Bibles, and transfusing Christianity into every language in which they afford instruction. We will secure to your children an excellent education without harassing them thus at all. They shall never be required to read a syllable in the Christian catechism or in the Christian Bible. Nay, we forbid the use of the Bible in the government schools of Hindustan. We go farther even than this. Not only will we not teach your children Christianity, if you will allow us to teach them reading, writing, and arithmetic; but we will give them every assistance in the study of your own religions." Such, in effect, have been the liberal proposals of England's representatives. Our Indian governments have attempted to carry them out. But the people, whose prejudices have been so needlessly regarded, preferred the schools of the rash uncompromising missionaries! It has at length been sagely determined to help among

others, if they like, even Christian missionaries. The directors now offer "grants in aid," without proposing to interfere at all with the course of religious instruction; and they engage, even in their own institutions, to teach the native languages without teaching the native religions. Thank God that they have come to a right mind! Why should not our missionary societies, whose schools, universally and with reason preferred, already contain three times as many scholars as the schools of government, improving this golden opportunity, take the education of the people yet more largely into their own hands? Is there not here a remarkable opening of Providence? an admirable means for diffusing our holy religion? Other advantageous steps have been taken of late years in regard to legislation. An ordinance passed on the 11th of April, 1850, contained the following: "So much of any law or usage now in force within the territories subject to the government of the East India Company as inflicts on any person forfeiture of rights, or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by royal charter within the said territories." It remains that the governments of India

and Ceylon should cease to be identified with idolatry in any shape, and that they should withdraw their countenance and aid from those priestly mountebanks whose delight is to reap the fruit of the labours of men who never, they reiterate, had any apostolical commission to enclose and cultivate an inch of the desolate world of human hearts.

We must make amends for the past. Let Protestant clergymen in Ceylon and India, occupying themselves with their proper duties, exhibit brotherly forbearance and love. Let there be no needless conformity with the Paganism of Romanism or Brahmanism, Buddhism or Mohammedanism, or any other heathen or mongrel religion. Let honest England have an infinitely brighter chapter than Jesuitical Portugal or tyrannical Holland in Ceylon's ecclesiastical history. Let British Christians aim more resolutely and particularly at the evangelization of Pagan races within the limits of their own magnificent empire. The means at our disposal could not be dedicated to a nobler purpose than the conversion of the heathen. Nothing could be more scriptural, nothing more reasonable, nothing more becoming, than such an appropriation of part of the amount which God, to whom we owe all things, demands of our possessions. The liberality that supports Christian missions, it may be further remarked, is in harmony with the age. We might tremble at the progress of our empire, if it involved not the co-extension of

our holy religion. Proudly we contemplate the career of the Anglo-Saxon race. The reflection that Christianity spreads itself by corresponding victories is far more delightful. The American statesman, Webster, observed that "the morning drum-beat through the possessions of Britain in all parts of the world, following the sun and accompanying the hours, circles the earth daily with the continuous and unbroken strain of the martial airs of England." In like manner, the regular devotions of God's people, in the line of our missionary stations, perpetually encircle the globe with the blessed harmony of religion. Piety, though, as we have seen, too timidly and languidly, advances with our power. Mercy accompanies justice in all our exploits and government. In the chariot of conquest rides the spirit of peace. Our military music is drowned to angel ears in the church's rapturous hymns of adoration. The noise of our authority over men is lost in the voice of saints praying every where humbly to their God. As the soul ennobles and survives the body, our Christianity enlivens and will outlive our empire. While our soldiers subdue, and our senators govern, our missionaries transform, the world. Others but clear the ground; they erect the temple. Would we have the grandeur and glory of the British empire unsullied and undiminished? Then let us see that our empire becomes, by the blessing of Heaven, the catholic temple of Christ. Our boasted victories are given

us to prepare the way for our blessed religion. Let this be withheld, and they will be ended. Why, for example, was the expulsion of the Portuguese from Ceylon permitted by righteous Heaven? Was it not because they compelled the people to throw themselves beneath the wheels of the car of the Papal antichrist? Why were the Dutch deprived of "the Eden of the eastern wave"? Was it not because they converted the island into a wilderness of servile hypocrisy and fear? This "pearl-drop from the brow of India" has been committed to England's care, that we may set it, fair and pure, in the crown of Jesus Christ. Let us, as an empire, fulfil our sublime vocation. Our triumphs are the pillar of God's guiding providence, and the tokens of His gracious presence; and where our Head thus leads, the church must gladly follow. We follow not in vain. "The Lord, He is the God! The Lord, He is the God!" "There is none other name under heaven given among men," but that of our Divine Redeemer, "whereby we must be saved." Budha shall sleep for ever. Siva shall be destroyed. Islam shall wane and vanish. Rome shall be swallowed up. "And the Lord alone shall be exalted in that day."





# APPENDIX.

## I.

SUMMARY OF THE EASTERN VICARIATES APOSTOLIC, COMPILED  
FROM THE JAFFNA REPORT.

VICARIATES.*	Vicars Apostolic, or Bishops, from					Missionaries Apostolic.	Goa and Native Priests.	Con- vents		Orphanages.	Hospitals.	Alleged Roman Catholic Popula- tion.
	Italy.	France.	Ireland.	Belgium.	Savoy.			Clergy.	Nuns.			
Jaffna .....	1	..	..	..	..	14	..	..	..	..	..	50,500
Colombo .....	1	..	..	..	1	3	15	..	..	..	..	100,000
Madura .....	1†	..	..	..	..	45†	..	..	..	..	..	150,000
Pondichery.....	1	..	..	..	..	35	..	3	2	2	..	96,550
Madras .....	..	1	..	..	..	21	..	1	2	..	..	46,500
Hyderabad .....	..	1	..	..	..	4	..	..	..	..	..	4,000
Vizagapatam .....	..	..	1	..	1	9	..	..	..	..	..	4,000
Western Bengal....	..	1	..	..	..	14	..	1	3	..	..	15,000
Eastern Bengal....	..	1	..	..	..	3	..	2	..	..	..	13,000
Ava and Pegu.....	1	..	..	..	..	13	..	1	1	..	..	3,000
Malayan Peninsula	1	..	..	..	..	11	..	..	..	..	..	5,000
Siam .....	1	..	..	..	..	11	..	..	..	..	..	5,000
Patna .....	..	..	1	..	..	7	..	1	2	..	..	3,000
Agra .....	1	..	..	..	..	17	..	2	6	..	..	20,000
Bombay .....	..	1	..	..	..	18	8	..	2	..	..	29,000
Mysore .....	1	..	..	..	..	15	..	..	3	..	..	19,000
Mangalore .....	1	..	..	..	..	18	..	..	..	..	..	17,450
Coimbatore.....	1	..	..	..	..	7	..	..	..	..	..	20,000
Verapoly .....	1	..	..	..	..	2	438†	2	..	2	..	228,006
Quilon (Travancore)	1	..	..	..	..	15	..	..	..	..	..	20,000
Totals .....	7	6	5	1	1	282	461	2	11	21	4	849,006

\* Of Goa, the Report says, "The Archiepiscopal See is vacant. This once flourishing Portuguese settlement is now a miserable one in every respect."—P. 111.

† Society of Jesus.

‡ Besides 293 "Minor Clergymen."

## II.

“CATHOLIC COLLEGE OF NEGAPATAM, UNDER THE DIRECTION  
OF THE FATHERS OF THE SOCIETY OF JESUS.

“1. The College of Negapatam affords to the European families resident in this country the means of procuring to their children the benefit of a superior education, as complete as can be obtained in the mother country. It is established and regulated on the same principles as the other colleges of the same society in Europe.

“2. Negapatam, on account of its easy communication both by land and sea, and being remarkable as a very healthy place, has been selected in preference to any other locality. The building is large and commodious, and pleasantly situated on the sea-shore.

“3. Pupils are instructed with great care in the duties of religion and morality; they are always under the immediate inspection of one or more of the superiors.

“4. The course of education comprises the study of the English, French, Latin, Greek, and Malabar languages; History (sacred and profane), Geography, Elocution, Arithmetic, Philosophy, Chymistry, and the higher Mathematics. Professors of Sanscrit, Telogoo, Hindoostanee, Cyngalese, Portuguese; of Music and Drawing, give lessons to those whose parents may desire it.

“5. The students are carefully examined twice a-year in what they have acquired during the preceding months, and rewarded accordingly. At the annual exhibition which precedes the vacation, a considerable number of prizes is distributed amongst those who have made the most distinguished progress.

“ 6. The vacation begins on the 15th of August, and terminates on the 1st of October. Absence from the College is not allowed at any other time.

“ 7. The age of admission is from seven to fourteen. Those only are admitted who can read and write. Parents, before sending children to the College, are requested to make application to the Superior, and to inform him of their age, constitution, character, and habits; how long they wish them to remain in the College; and what progress they have already made in their studies. The three first months of admission are to be considered as a time of probation: if, meanwhile, the conduct and qualifications of the pupil do not give satisfaction, the parents will be requested to remove him.

“ 8. Every three months an account of the progress, behaviour, application, character, and state of health of the children, shall be forwarded to the parents.

“ 9. Each student pays Co.'s Rupees 25 a-month, which must be paid quarterly and in advance; for this sum the pupils are furnished with lodging, board, light, washing, ordinary school-books, and stationery. The doctor's fees and ordinary expenses of infirmary are also at the charge of the house. But the supply of clothes, extraordinary medical attendance and other expenses occasioned by illness, pocket-money, postage, and the above-mentioned accessory lessons of Sanscrit, etc., will constitute an extra charge.

“ 10. Parents withdrawing their children before the end of the quarter will receive back the pension for the month or months not entered on; but no allowance will be made for periods of less than a month.

“ 11. Each pupil must bring twelve full suits of

clothes, one mattress and pillow, four pairs of sheets, one blanket, six night trousers, 12 napkins, 12 towels, 12 shirts, 12 pocket-handkerchiefs, 12 pairs of stockings, six neckcloths, one knife, one silver table-fork and spoon, and one drinking silver cup. All these objects should bear the number assigned to each student.

"12. Letters or parcels of any description are not allowed to be received or forwarded without the consent of the Superior.

"13. The native students received in the College are in every way kept completely separate from the European boys or those of European descent.

"14. Day scholars are admitted, and pay 5 Rs. a month.

"15. A limited number of scholars are received gratuitously into the establishment, especially the children of those who can produce some claim to such indulgence.

"16. Scholars of all religions are received equally into the establishment. Those who do not profess the Catholic religion will be dispensed with attendance on Catholic service.

"Application by letter (post paid) to Rev. Lewis St. Cyr, S.J., Superior of the establishment, will be met with prompt attention."



THE END.

Hope & Co., 16, Great Marlborough Street.







