

## JOHN IV. 35.

"SAY NOT YE, THERE ARE YET FOUR MONTHS, AND THEN COMETH HARVEST? BEHOLD, I SAY UNTO YOU, LIFT UP YOUR EYES, AND LOOK ON THE FIELDS; FOR THEY ARE WHITE ALREADY TO HARVEST."

THE Saviour, for the encouragement of his disciples, draws here a contrast between the natural and the spiritual harvest. When men are sowing the seed of the natural harvest, they encourage themselves by the reflection that their labour shall not be lost; that they shall have a harvest, but that it will not come at once; that they shall have to wait for it at least four months (v. 35). But in spiritual husbandry it is not necessarily so. There, indeed, the seed must be sown, and we must take care that it be right seed, taken from the granaries of truth (Lev. xix. 19; Deut. xxii. 9, 10); and as the spring-time, in which men sow the seed of the natural harvest, is a bleak and laborious time, so men, in going out to sow the seed of the kingdom, must prepare themselves for inconveniences. It will not answer if men will sow only when the weather is fine, and they can do so without discomfort. It will not do to speak the truth only when it is popular, and to garble it when to speak plainly would expose us to unpopularity. We must sow when the wind is in our teeth. Men, moreover, must be prepared to endure personal toil and hardship. They who would sow this seed must, like John the Baptist, gird up their loins and go to work. They must be, by the grace of God, men of resolute character, and of abstemious habits (Matt. xi. 8). What an example our Lord presents in this particular. He sowed the seed of the kingdom, yet in what a cold and adverse season; in what poverty, amidst what opposition! Behold Him on this occasion; see Him: He had made a long journey on foot, He was wearied, and He sat thus on the well. He did the best He could under the circumstances: He made use of the rough stones, and was glad to sit upon them; and He was there alone. He was thirsty: He would gladly have had of the water in the well, but He had nothing to draw with, and the well was deep. He had almighty power, and He drew largely and unsparingly from those stores for the benefit of others. He fed the thousands in the wilderness, but for Himself He drew nothing. Then let not his servants, his labourers, be surprised if, in doing his work, they have something of hardness to endure. Let them look to their Master, and be still, and go on with their work, enduring hardness.

But for the encouragement of such He brings out a special point in this passage. He comforts the sowers of the seed of the kingdom with an assurance that they shall have an harvest, and that it need not necessarily be a deferred harvest. Sometimes it is so. Sometimes the harvest is so long deferred that the labourer who sowed it is gone to his rest before it comes, and other hands are brought in to reap it. But it is not always so. The spiritual labourer has not always to say, as he sows the seed, "it is yet four months to the harvest." In this present case of Samaria it was not so. What took place there presented a pleasing contrast to the general character of his labours. His labours were usually a deferred harvest, especially as regarded the Jews. Of these He might say, "I have laboured in vain. I have spent my strength for nought, and in vain,"—"and indeed that harvest is even yet a deferred harvest." But here He had sown a little seed, and a harvest was already being yielded. He had spoken to one woman: He had not gone to seek her: it was incidentally that she came to Him; and this woman was by no means of a good character; and, moreover, she was very bigoted and prejudiced in her Samaritan notions. Yet He did not disregard it, because it was a little opportunity. Light, in its communicative action, does not despise the smallest crevice, but makes its way in where it can; and so true love for souls will not disregard the least opportunity. Neither did He decline to speak to her because she

was depraved, and say "It is no use; she is irreclaimable, and it is not becoming that I should address myself to her." He did not turn away his heart, and leave her to perish in her sins without an effort. He did not despair of her because she was so bigoted and narrow-minded. He spoke to her, and how kindly! He told her of her need, and where she might find help (v. 10). He bore with her dulness, and the difficulty she felt in taking in any thing of a spiritual nature. He stooped to explain to her that He did not mean the water in the well; He meant water for the soul. He pressed the matter home upon her by a reference to her own private character, and the guilty secrets of her own life, and reminded her what need she had of the salvation of God. He had just time to tell her all (verses 25, 26) before he was interrupted by the coming of the disciples. But it was enough. The woman's heart was touched. He had gained his first Samaritan convert; and she became an active agent in communicating to others her own convictions. She had learned a great secret; a great good had come to hand. She had found at the well what she never expected. She had in her own mind no doubt. He had told her all the secrets of her life, and yet, while He had told all, He had dealt so gently with her. Her heart was overflowing with the wondrous news. She leaves her water-vessel behind her. She dealt with the water as Jesus dealt with the bread. If to his disciples he said, "I have meat to eat that ye know not of," so to any of her people who asked her, "Where is the water you went for? and what have you done with the vessel?" she could say, "I have water to drink of which ye knew not of." But she wished that they should drink of it, that their hearts might be glad as her's was. Her heart was brimful of the good news, and it flowed over so soon as she got back into the town. "Come," she said, "come, see a man that told me all things that ever I did: is not this the Christ?" And her words carried weight with them. Perhaps the contrast with her previous life in such subjects was indeed remarkable. It seemed to them a sort of miracle. The curiosity of the people of Samaria was awakened, their interest excited. There was a great stir and movement in the dull town. "They went out of the city, and came unto Him."

Jesus saw them coming. How soon the seed He had sown had yielded its results. "Say not ye, There are yet four months, and then cometh harvest?" And now it was not four months; only a few moments; and He was about to gather in his sheaves. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are already white to harvest."

Let us, in doing the Lord's work, remember that the harvest may be deferred, but that it also may be quick and immediate. Let us desire the one, and fall back on the other. The one will stimulate zeal; the other prevent disappointment.

Let us never despise a small opportunity. The greatest results have often originated in the most unlikely beginnings. Take the first opportunity you have presented to you. Lay hold on the first persons, no matter what they have been previously. The worse they are the more they need Christ. If they have been depraved, it is because they have not known Him. But He can, and often has, transformed the worst. In the conversion of one you may be raising up a host. Let the following brief reference to the apostle of the Karens, by an aged member of the Mission, suffice for an example—

The American Missionaries, in the earlier period of their Missionary labours in Pegu, had schools and a few converts at Moulmein. The Karens, at that time, were only known as tribes, more or less savage, inhabiting the mountains and valleys of Burmah. The few Burmese converts had heard their Missionary teachers express a wish to become acquainted with them, and, finding one who was a debtor slave to a Burman, one of them paid the small debt, and took him into his family. His excessive rudeness and

passionate temper rendered him any thing but an acquisition to a Christian household; and although he gave some attention to the new religion, it was found necessary to put him away. This was the embryo Karen apostle. Dr. Judson paid the debt that was due on him; and, in order to give him one more opportunity, took him into the Missionary compound. It soon became perceptible that Christianity was beginning to exercise upon him its healthful power. Gradually light dawned on his dark soul. He seemed deeply penitent, confessed his sins, and sought earnestly, by prayer, the pardon of his offences, and reconciliation with God through Jesus Christ. After baptism he gave himself heart and soul to the acquirement of Christian knowledge, and then went forth to awaken and instruct his countrymen. He loved much, for much had been forgiven him; and, having received mercy, he fainted not. The preaching of Christ crucified was, in his estimation, the work of paramount importance. He had experienced the power of the great sacrifice for sin, and felt an unquenchable desire to proclaim it to his people. His efforts were blessed. The Karens from the mountain villages of Tavoy flocked in from the distant jungle, for Ko-thah-byu had found them out, and they came in to see and hear the white teacher of whom he told them. So great was his usefulness, that he has been called the apostle of the Karens, and his labours are perpetuated in Sau Quala, for one of the first houses which he entered to make known Christ was that of Sau Quala's father, and his simple words so touched the heart of the youth, that he received and welcomed the message as the great boon which the Karen people had been waiting for.

Only let us be in earnest. Let us go fresh from Christ, and full of Christ. Let us go and be alone with Him, and then go back to our kith and kin. Then there will be a life, a freshness about us; and there will be that about us which will carry conviction to the minds of others.

And then we may be of use, however obscure we be. See, this was but a woman, one of the lower orders; yet, because she was genuine, what a stir she made! And so with those who are poor and despised. They may carry such a genuine Christianity with them into their low estate, that they may be the instruments of great good. You may make a great stir in your town—a great stir for Christ. Why should you doubt the possibility of it, with this woman before you? A woman—how great her influence for evil when so used! but, on the other hand, how great her influence for good when, as a genuine and loving Christian, she uses it for Christ!

#### THE BISHOP OF CALCUTTA ON THE TINNEVELLY MISSIONS.

The following article was contributed to the "Calcutta Review" by the Bishop of Calcutta, after his visit to Tinnevelly as Metropolitan, and is now reprinted by the Church Missionary Society with his consent.\*

Dr. Caldwell informs us, in a note to his most instructive and interesting lectures, that on arriving at a certain rectory in England to attend a Missionary meeting, he found the clergyman and his wife engaged in a hot dis-

pute as to the position of Tinnevelly, the lady maintaining that it is in India, the gentleman that it is in South Africa. We do not suppose that any of our readers are in need of such elementary information as was required to terminate this controversy, but we are inclined to fear, from many recent indications, that some of them have very little conception of the work which is going on there, and of the progress which Christianity has made in certain parts of India. Partly no doubt from the fact that Missionaries often fail to write

\* As our readers will perceive, the article is long, yet to have divided it would have destroyed its interest. We therefore introduce it as we have received it, and we think our readers, forgetting its length in the interest which attaches to it, will approve of our decision.—Ed.

their reports in an attractive style, but still more from a painful lack of interest in the subject, it seems the fashion to pass by even carefully-prepared statistics as "unsatisfactory and vague." Indeed, we observe with regret that some English writers take a pleasure in undervaluing what has been done, in blackening the character of their native fellow-Christians, in representing Missionaries as merely commonplace clergymen, who live in comfortable houses, and go through a certain amount of routine work, not differing very much from that of an English school or parish, and in proclaiming that the only true gospel for India is the gospel of railroads and telegraphs. We can indeed understand why Cardinal Wiseman should have asserted that Bishop Heber had "greatly exaggerated the number of Protestants in his time," though, in fact, trustworthy returns showed that he had underrated it. But it is less easy to perceive why persons who pride themselves on their Protestantism should misrepresent the reality through mere carelessness and imperfect inquiry. One writer, for example, has lately asserted that the native Christians in the whole of North India only amount to about 8000, because he finds that number given as the sum of the converts of one Society of the Church of England.\* The sympathy and liberality shown towards the Mission cause are not so extensive that we can allow them to be weakened by a statement that the result is less than one-third of that actually reached. The elaborate statistics of Dr. Mullens, carefully prepared from correspondence with the Missionaries of all denominations, show that the number of native Protestants in North India, *i. e.* the Presidency of Bengal, excluding Burmah and the Straits, is 26,075. This result is obtained by adding to the converts of the Church Missionary Society, who alone amount to the abovementioned 8000, those of the Propagation Society, the Established Church of Scotland, and the various nonconformist bodies.

We think, then, that, having met with many instances of this strange indifference to the facts of the case, we may do some good if we lay before our readers a sketch of one of the most successful Missions in India, that in Tinnevely. What we shall say is gathered partly from reading, partly from our own observation. And at least we can assure them of this, that having ventured to remonstrate with those who depreciate the work of Missionaries in this country without investigation, we shall take pains not to exaggerate

its results, even in that province where they are most conspicuous. We shall record nothing but what we either saw ourselves, or believe on trustworthy authority.

It is hard for any one who has not visited Tinnevely to form an adequate conception of the peculiar character of its scenery. If the traveller ascends one of the church towers which are now happily scattered over the district, he sees before him an undulating plain, of the colour of fire, studded with straight, stiff palmyra-trees, and diversified at rare intervals by belts of bright rich green. These barren regions are called *téries*. A *téri* may be described as a gently sloping hill, consisting entirely of red sand, and supporting no vegetation but the palmyra. Towards the lower part of this hill the water lies very near the surface, and thus the peasant is here enabled to cultivate a luxuriant garden of plantains, which relieves the otherwise desolate appearance of the country. This description, however, applies not to all the province, but to its southern portion only; for it is divided into two sections by the Tamravarni, or "copper-coloured" river, which, rising in the ghâts, passes between the towns of Tinnevely and Palamcotta, (the former the native city, with its huge temple of Siva, the latter the English station and fort,) and at last enters the Bay of Bengal a little south of Tuticorin. From the position of its sources it is swollen by the rain of both our monsoons, and hence interposes between the southern and northern portions of the province of Tinnevely a rich tract, which produces annually two abundant crops of rice: When we pass to the north of this fertilizing stream, we lose the peculiar features which have been just described, and find ourselves in a blistered black soil, from which, at present, a large number of bales of cotton are constantly travelling to Tuticorin, and are there shipped to supply our Lancashire brethren with work and subsistence.

But the scene of the tale now to be told is confined to the sandy region south of Tamravarni. In Northern Tinnevely the number of Christians is comparatively few, and the organization of the church incomplete. Those who think it wrong that Missionaries should have roofs to cover them, and complain that they "follow in the steps of a train of predecessors, and make no new experiment," will hardly be prepared to hear that in this part of the country a Mission was organized in 1854, which altogether confines itself to itineration. The Missionaries have literally no fixed home. They "move their tents from place to place throughout the district (1200 square miles), and thus, in 1862, the Gospel had already been preached to as many as

\* Macmillan's Magazine, Vol. X. p. 484.

300,000 souls in 1400 villages. Four bodies of converts had then been baptized, and numerous inquirers were constantly presenting themselves.\* Xavier himself did not show a brighter example of self-sacrifice than Ragland, the devoted founder of this itineration, who, after four years' ceaseless labour, laid down his life in carrying out a work for which he had abandoned the academic fame which gathers round a fourth wrangler, and the substantial comforts of a fellowship and tutorship. One peculiar feature of interest in this Mission is, that it is largely aided by the church in South Tinnevelly, a regular monthly succession of catechists being supplied from the settled Christian districts, to work under the English itinerating evangelists, and supported from the funds of a native Missionary Society.

And this recalls us to these settled Christian districts, which are to furnish the main subject of the present article. They are, as we have said, situated to the south of the Tamravarni, and they are, from a variety of causes, almost co-extensive with the cultivation of the palmyra, so that, as Dr. Caldwell says, "where the palmyra abounds, there Christian congregations and schools abound also, and where the palmyra disappears, there the signs of Christian progress are rarely seen." For the palmyra is cultivated by men of the Shanar caste, to that caste Christianity was first preached in Tinnevelly, and in the same caste its growth has been most rapid and extensive. These Shanars, or palmyra-climbers, who have scarcely spread beyond the limits of Tinnevelly and South Travancore, are probably not of Aryan origin, but belong to the non-Brahminical or aboriginal people of India, and therefore are Scythians by race, and cousins to the Mongols, Turks, and Finns. Their language is the Tamil, the most classical and polished, and also the most widely spread of the Dravidian tongues. When the Brahmins arrived in South India, they introduced among the inhabitants the elements of civilization, and also separated them into a number of castes, which may be roughly classified under two well-defined divisions. The higher of them consists of various castes falling under the general name of *Sudra*, the middle class of the South, the merchants, manufacturers, and artificers, who form the most important section of the population. Of the second division, which mainly consists of agriculturists, the Shanars are unquestionably the first. Below them come various other grades, including Pariahs and prædial slaves, and end-

ing with wandering gipsy tribes. Though the conversions have occurred chiefly among the Shanars, yet Christianity has also spread downwards among the Pariahs and still lower castes, while its influence has now begun to be felt both among Sudras and Brahmins, of whom a small number have joined the church. Still it will be sufficient for our present purpose to confine our attention to the Shanars, as infinitely the largest and most important section of Tinnevelly Christians. They are all engaged in cultivating, and the majority in climbing, the palmyra, the richer members of the caste being owners of trees, and the poorer working for them, while between them are some who are at once proprietors and labourers. The palmyra, most useful of palms, but not beautiful in the eyes of those who have seen the taliputs and kitools of Kandy, is straight as a ship's mast, from sixty to ninety feet in height, and crowned with a plume of fanshaped leaves. Its wood is used for beams and rafters, its young root is edible, and its fruit, when unripe, contains a refreshing and wholesome jelly. Its leaves, in their old age, thatch the Tinnevelly houses; in their infancy they are turned into stationery, on which the natives write with iron pens. Mats, too, and baskets, are made from them, and a single leaf is large enough and firm enough to be used as a bucket. But the most precious product of the palmyra is its saccharine juice, which supplies the whole country with food. Fresh from the tree, it forms the family breakfast; boiled into a hard black mass, called *jaggery*, it is eaten at mid-day; and by its sale is procured the curry and rice, which is the universal dinner. Refined into white sugar, it is readily purchased in the European market; and crystallized into sugar-candy, it is often seen distending the greedy jaws both of native and European children. If left to ferment, it is changed into the toddy, which is commonly used as yeast, and too often, by the lower castes (though never by the strictly temperate Shanars), as an intoxicating drink. In order to procure this sap it is necessary to ascend the tree, for it flows only from the flower-stalks immediately under the leaves. Every day the Shanar labourer arms himself with a staff, surmounted by a small horizontal piece of wood projecting on each side a pail made of a palmyra leaf, some tools, and small earthen pots, in a bag attached to his waist; and then, having placed his staff against the tree, stands on the top of it, fastens his feet together, and, clasping the trunk alternately with his hands and bound feet, climbs speedily to the top, where he bruises each flower-stalk, attaches it to one of his earthen pots, or empties into the pail the

\* Church Missionary Atlas, 1862, p. 39.

sap which has been collected since his last ascent. Each tree must be climbed at least twice, and sometimes three times a-day, for the purpose of either trimming the flower-stalks, or emptying the sap into the pail, for if it is left too long in the little pot it infallibly ferments. The life is a sufficiently active one, for most of the Shanars perform these operations on fifty trees day after day for eight months in the year. Their extraordinary agility may be admired every evening by the visitor to Tinnevely as he takes his sunset walk in the village or palmyra forest; and the remembrance of the scene remains behind as one of the most vivid impressions of his tour.

The religion of the Shanars, before Christian preachers came among them, was devil-worship. This is a proof of their pre-Brahminical origin, for their superstitions are identical with the Shamanism of the ancient Mongol and Tartar tribes, and may still be seen, not only in India, but among the Ostiaks and other heathens of Siberia. It prevails also in Ceylon, where it is mixed up in strange and impure conjunction with the nobler creed of Buddha; for neither Brahmins nor Buddhist priests were ever intolerant of other religions, provided they could bend them to their peculiar policy, which is merely the establishment of their own paramount influence. If this point is conceded, then the foreign superstition becomes a *religio licita*, or rather, to quote Dr. Caldwell's expressive metaphor, it is united with the Hindu or Buddhist system in a "cunningly devised mosaic." Demonolatry is purely a religion of fear: bloody sacrifices are offered to avert the wrath of certain malignant spirits, who take delight in blasting the crops, withholding rain, spreading murrain among cattle, and visiting men with sunstroke and epilepsy. They have no temples, but are honoured by the erection of white-washed pyramids, generally of mud, or of thatched sheds, open in front, and decorated with hideous figures of bull-headed monsters, or hags devouring children. Such a structure is called *pei kovil*, or, "devil's house;" and round one of them the demonolaters may be seen, from time to time, gathering for a devil-dance, the most important and essential feature, says Dr. Caldwell, of their worship.

"The officiating priest, or devil-dancer, who wishes to represent the demon, sings and dances himself into a state of wild frenzy, and leads the people to suppose that the demon they are worshipping has taken possession of him; after which he communicates to those who consult him the information he has received. The fanatical excitement which the devil-dance awakens constitutes the chief strength and charm of the system, and is pecu-

liarily attractive to the dull perceptions of illiterate and half-civilized tribes. The votaries of this system are the most sincerely superstitious people in India. There is much ceremony, but little sincerity, in the more plausible religion of the higher classes; but the demonolaters literally 'believe and tremble.' In times of sickness, especially during the prevalence of cholera, it is astonishing with what eagerness, earnestness, and anxiety, the lower classes worship their demons."

These demons, it should be observed, are supposed to be the spirits of dead persons, who, in life, were conspicuous either for their crimes or their misfortunes. It is well known that in one place the spirit of an English officer, who had been the terror of the district, was supposed to be the presiding fiend,\* and was propitiated at a *pei kovil* with offerings of cigars and ardent spirits. The story is sufficiently revolting, but is important, as an illustration of the horrible superstition against which Christianity has to struggle, and of the hindrances which are too often opposed to its progress by those who profess to be its disciples.

We must now shortly sketch the course of events by which this simple race has, to a great extent, been turned from the worship of devils and spectres to the worship of the Lord Jesus Christ. The fathers of Protestant Christianity in India are the two Danish Missionaries, Bartholomew Ziegenbalg and Henry Plutsch, who were sent out to Tranquebar in 1705, by King Frederic IV., *great-great-grandfather* of our Princess of Wales. The work which they began, after many difficulties patiently borne or valiantly overcome, at last excited some sympathy and interest in England, and was recognised and aided by the Society for the Promotion of Christian Knowledge, which, however, for a long time, only employed Lutheran Missionaries from Denmark and Germany, a striking proof, we fear, of the stupor in which the English clergy were sunk during the last century.

In 1756, when the first jubilee of the Mission was celebrated, it was found that 3000 Hindus had been brought over to the Christian faith,† and that the work had been extended from Tranquebar to Madras, Cuddalore, Negapatam, Seringham, Trichinopoly, and Tanjore. The last place was the special scene of the labours of Christian Frederic

\* Eastwick's "Handbook for India," part I. p. 142.

† Kaye's "Christianity in India," ch. III.

Schwartz, who arrived in India on July 17, 1750, and may be considered the founder of the Tinnevelly Mission; for this great evangelist did not confine his labours to the province with which his name is indissolubly connected. His journeys were frequent; and in the course of them he came to Palamcotta. The first notice of the place and its inhabitants in his diary has a special interest now that the grain of seed which he planted has become a goodly tree.

"At Palamcotta, a fort, and one of the chief towns of Tinnevelly, about 200 miles from Trichinopoly, there resides a Christian of our congregation, Schavrimuttu, who, having been instructed, reads the word of God to the resident Romish and heathen; and an English sergeant, whose wife is a member of our congregation, has, in a manner, taken up the cause. A young heathen accountant had heard the truth with satisfaction. He was at Trichinopoly, listened to all that was represented from the word of God in silence, and promised to place himself under further instruction. The sergeant made him learn the five principal articles of the catechism, and then baptized him. It grieved us that he should have baptized the young man before he had attained a distinct knowledge of Christianity. Besides, such an inconsiderate step might prove injurious both to the heathen and Roman Catholics. May God mercifully avert all evil!"\*

The date of this extract is 1771. Altogether Schwartz paid three visits to Tinnevelly, and succeeded in forming a small congregation in the fort, which he placed under the charge of Jänicke, another Missionary of the Christian-Knowledge Society, and a native catechist, named Satyanáden, whom he ordained after the Lutheran manner. Satyanáden made many converts among the Shanars, and these formed themselves for mutual protection into a distinct community in the heart of the palmyra forest, and built a village, which they called *Mudal-úr*, or, "First Town," a name intended to express their hope of many other Christian towns yet to come. It still remains as a station of the Propagation Society, with its parsonage and church, the latter spacious and convenient, but of a primitive ugliness, which contrasts with the excellent taste shown in some of the later ecclesiastical buildings of the province. Satyanáden, however, was recalled to Tanjore, and the Mission was for a long time entirely neglected, till, in 1815, it was visited by Mr. Hough, the excellent chaplain of Palamcotta, who wrote to the Christian-Knowledge Society

a most encouraging account of the Christian order and steadfastness which he observed among the converts in *Mudal-úr* and its neighbourhood. Nevertheless, small heed was paid to his statement by the authorities at home, for that was an age when Tory churchmanship was still represented by Bishop Pretzman, and Whig churchmanship by Bishop Watson. So the work must have fallen out of the hands of the Church of England altogether, had not the Church Missionary Society, from which a new life and energy was proceeding and gradually diffusing itself through ecclesiastical circles, stepped into the gap, and selected Rhenius, whom Dr. Caldwell describes as "one of the ablest, most clear-sighted, and practical and zealous Missionaries that India has ever seen," to carry on the work which Schwartz had begun. Although this Society has the credit of sending to India the first Missionary ordained in the English church, in the person of the Rev. W. Greenwood, who was appointed to Chunar in 1815, yet Rhenius, according to the precedent set by the Christian-Knowledge Society, was chosen from the Lutheran ranks. Hence it happened that, after sixteen years of labour, his connexion with his English employers was unhappily closed, in consequence of his independent action on certain questions of ecclesiastical order and government, but not till he had, by himself or his agents, added to the flock of Christ above 10,000 souls. We fully believe that the points on which he claimed free action were such as could not be yielded without violating the distinctive principles of the Anglican communion as an organized Society; but yet it should always be remembered that the result of his pastoral superintendence was to infuse a real church life into the Mission, and to establish practices which are specially valued by true-hearted members of the Church of England. By him female education was vigorously promoted, associations were established among the native Christians for religious and benevolent purposes, and the people of every Christian village were assembled morning and evening for united prayer in church. Moreover, in one vital point, his method was superior even to that of Schwartz: he was the first Missionary labouring under the English church by whom caste was systematically repressed. His body rests in the graveyard at Palamcotta; and however much we may regret the peculiar line of action which marred his thorough usefulness and loyal allegiance to the English church, yet there is hardly any Missionary whose memory we should regard with heartier gratitude, since he was the true originator of the chief evangelistic triumph

\* Pearson's "Life of Schwartz," ch. XIV.

which has been won in India. His son did not share his scruples, but was ordained by Bishop Blomfield, and is now a Government chaplain in the diocese of Madras.

But our estimate of Rhenius's labours must not be limited to their immediate result. Indirectly they were of immense service in rousing from its slumbers the Society for the Propagation of the Gospel, which had inherited the responsibility of that for Promoting Christian Knowledge, by taking over its Indian Missions. In 1835 a Missionary was sent to superintend "the sheep that had been left to their fate in the wilderness;" and we have a strong testimony to the reality of Shanar Christianity, a forcible answer to the suspicion that, if Tippoo were again to rule in India, all the native converts would apostatize, in the memorable fact that he found more than 3000 persons who had stedfastly adhered to the worship of God in Christ, although neglected for a whole generation by their English brethren in the faith, persecuted by their heathen neighbours, and visited by a pestilence which swept away one-sixth of the population in South Tinnevely. Since that day of renewed energy in England the work has steadily and continually advanced; so that, in 1857, Dr. Caldwell, who has himself taken a conspicuous part in carrying it forward, bore the following testimony to the progress which it had made in twenty-two years—

"Missionary labourers followed from year to year, for the church at home had awoke, the Propagation Society had awoke; the Madras Diocesan Committee of that Society had awoke; and when I now look around in Tinnevely, instead of the two districts which existed when I arrived (Mudal-ur and Nazareth), I am rejoiced to see seven, in addition to a new Mission in the Ramnad country, each of which is provided not only with practical superintendence, but also, in a greater or less degree, with the means of extension and advancement. The Church Missionary Society also has been continually lengthening its cords and strengthening its stakes, so that it has now thirteen or fourteen Missionary districts, where it had only six when I arrived, and has established besides an organized system of Missionary itineration in the northern and less christianized portion of the province."

It is another source of satisfaction to the visitor of Tinnevely, that whereas he may have brought out from the heated theological atmosphere of England a notion that the Propagation Society is high-church, and its sister Society low-church, and may have seen some cautious canon or rector shake his head at the one for neglecting church principles, or heard

perhaps a fervid rhetorician denounce the other for ignorance of the Gospel, he finds the Missionaries of both working together in perfect harmony, with no rivalry except the rivalry of good works, helping each other by counsel, by interchange of experience, by Christian sympathy, by intercessory prayer, and feeling that, in the midst of pagodas and devil-dances, both church principles and Gospel principles are best promoted by a hearty union of labour in preaching Christ crucified, and training those who trust in Him in the sober piety of the English liturgy.

So the work proceeded, languidly and with many interruptions, for about sixty years, vigorously and with a hearty will, for nearly thirty. Altogether almost a century has passed since Schwartz recorded his hopes and fears for the one doubtful convert in the fort of Palamcotta; and now we find in Dr. Mullens' statistics a tale of 45,361 native Christians in Tinnevely, from whom the word of life has spread westward over the ghâts into the independent kingdom of Travancore, where the Congregationalist Mission in the south numbers 22,788 Christians, still chiefly Shanars, and the Church Mission in the north (where this impressible caste is no longer found), 7919.\* The Tinnevely congregations are under the spiritual care of twenty-four European Missionaries and fourteen ordained natives, besides a large number of catechists and schoolmasters. To this record of constant advances there has been one exception. As our Lord predicted that offences would come, as St. Paul said that heresies must test the constancy of those who are approved, as St. John lamented that many false prophets had gone out into the world, so the infant church of Tinnevely has been distracted by a schism. Into the events which led to that schism we decline to enter, for we should be involved in a painful and profitless criticism on the judgment of those who had to deal with a most embarrassing dispute. Suffice it to say, that, mainly in consequence of certain questions connected with caste prejudices, which too often

\* Altogether, taking Tinnevely and the provinces immediately adjacent, the number of native Protestants is as follows—

Tinnevely (Church Missionary and Propagation Societies) ... ..	45,361
South Travancore (London Missionary Society) ... ..	22,788
North Travancore (Church Missionary Society) ... ..	7,919
Ramnad (Propagation Society) ... ..	4,997
Madura (American Board of Missions)...	6,372
	87,437



retain a great influence over the Shanars, even after their conversion to that faith in which "all are one in Christ Jesus," a number of native Christians, amounting, as we believe, to more than a thousand, in the districts of Nazareth and Mengnanapuram, seceded from the church, and formed themselves into a community, in which caste rules were restored. They have fallen, we hear, into various extravagancies, and especially they have conceived a fanatical hatred for every thing European; so that they have even restored the Jewish Sabbath, keeping Saturday holy instead of Sunday, under the strange belief that Europeans introduced the observance of the first rather than the seventh day of the week. Still, even this melancholy perversion has furnished a testimony to the reality of their Christian belief; for amidst many aberrations from the doctrines which they were taught by their fathers in the faith, they have never shown the slightest tendency to return to heathenism. Indeed, we lately heard that about half of them were already dissatisfied with their separatist position; and it was hoped that the influence of Mr. Thomas, the valued Missionary of Mengnanapuram, who has recently come back from England to the scene of his labours, would induce them again to join the church. We earnestly trust that this expectation has been, or soon will be, realized.

Our readers may now perhaps, if they have had patience to follow us thus far, be desirous to know what a traveller actually sees in Tinnevelly, and what is the aspect presented by daily life in a Christian village. Many things at once remind him of a flourishing and well-organized English parish. There is a church, which sometimes, as at Mengnanapuram, is a gothic building of considerable architectural pretensions; there is the Missionary's bungalow, a neat unpretending parsonage, standing in a pretty garden, and almost invariably provided with a capital swimming-bath; there are schools for boys and girls, generally with simple, but airy and comfortable accommodation for boarders; and there are the native cottages, often laid out in regular streets, with a large tree in the centre of the village, under which the headmen administer justice, for the Tinnevelly Christians have not lost the national love of municipal organization. This system, perhaps the most striking feature of Indian social life, has afforded peculiar facilities for the consolidation of Christianity in the south. When a village becomes Christian it forms itself at once into a Christian municipality, in which Church and State are united together by bands which Arnold himself would hardly have riveted more tightly. The catechist is

received as the counsellor and director of the headmen; and the Missionary, resident at the central station of the district, is recognised as the superintendent of all the communities scattered through it. The complete acquiescence of the people in his rule was illustrated in an amusing way by an answer given to the Government Inspector, who was examining an aided Christian school in political knowledge. "Who," he asked, "has the chief authority in this country?" "The Queen," said the children, as duly taught in the catechism. "But she is 10,000 miles away: who carries on the Government in the country itself?" "The Queen sends her orders to the Missionaries." "To the Missionaries!" exclaimed the affrighted Inspector: "is there not a great man who lives at Madras, and rules over this part of India?" "Yes, Sir," replied the children, "the Bishop." The headmen employ themselves not only in settling civil and social disputes in their village, but in enforcing obedience to Christian rules and church discipline, in securing the regular attendance of the children at school, and of all the congregation at church, and in collecting money for religious and charitable objects. They are elected by the people, and confirmed in their appointment by the Missionary; but the office is almost hereditary, though it would not be conferred on an unworthy representative of a respected family. When any thing goes wrong in a village the Missionary appeals to the headmen to set it right; and, sometimes by personal visits from house to house, sometimes by assembling the people under the great tree, and haranguing them, they do their best to effect their object. Those who are discontented with their decision are apt to appeal to the Missionary; but in some places, as in Dr. Caldwell's district of Edeyenkoody, a central *punchayet*, or court of appeal (called in Tamil *nirjaya sabai*), has been instituted, to free the Missionary from the need of serving tables, and enable him to devote his time to the word of God. Though this national habit of municipal organization certainly helps to consolidate a newly-formed Christian church, yet it is not always favourable to the extension of the Gospel; for when the divine message is first brought to a heathen village, the headmen often make strenuous efforts to oppose it. Hence, too, it happens, that when a portion of a village becomes Christian, it forms itself into a separate municipality, which generally remains independent of the other, and sometimes happily absorbs it.

The catechist, as we have seen, is an official who stands by the side of the headman, a

kind of Mikado to the Tycoon of a Tinnevely village. It must be remembered that the ordained Missionary is concerned with an entire district, comprising many villages, Christian and heathen. Thus Dr. Caldwell has the care of twenty-four Christian congregations, and Mr. Schaffter, of Suvishapuram (*Gospel Town*) superintends nearly forty, and seems perfectly familiar with the general spiritual condition of each, able to say which is "lukewarm," which "has a little strength and keeps Christ's word," which "left its first love," and which abounds in "charity and service, and faith, and patience, and works," so as to administer to each the necessary counsel, or exhortation, or reproof. Residing himself at the central village, where are the church and boarding-schools, the Missionary is represented in each out-station by the catechist, who has sometimes been resident there from the time when a few of its inhabitants were first persuaded to abandon their idols and place themselves under Christian instruction. When the Gospel is first preached in such a village, there is of course no school there, and none of the population can read. Accordingly a native teacher, carefully trained for the work in one of the two seminaries which have been established for this purpose, is sent to live among them, to give them daily lessons in the facts and doctrines of Christianity, to guide them in Christian habits, to prepare them for baptism, to assemble them for daily prayer, and to spread the Gospel among their heathen neighbours. At first the duty of teaching their children also falls upon him; but when the number of Christians increases, this part of his work is taken off his hands by the appointment of a schoolmaster to the village. These out-stations are of course visited at regular intervals by the Missionary, and it is hoped that in time an increasing number of the catechists will be ordained and become native pastors, supported mainly by their own flocks. We have seen that the foundation of an indigenous ministry has been laid; but in spite of the impatience of some friendly and some captious critics in England, it would be very wrong to hurry its progress by presenting any native candidate for orders, till his character and qualifications have been thoroughly tested for "an inefficient or inconsistent clergyman is an evil scarcely to be endured even in a long-settled church, and, in one just struggling to maturity, would be absolutely fatal to its growth in grace and the extension of its borders."

But the chief interest of a visit to Tinnevely, or, at all events, of a Sunday in Tinnevely, centres in one of the principal stations where the Missionary resides, and where the

congregation is most numerous and most completely organized. We have said that a short service, consisting of a selection from the liturgy, followed by an exposition or catechetical lecture, is held in each church twice a day, the morning worship being chiefly attended by women, as most of the husbands are then climbing the palmyras, and the evening by men, whose wives are preparing the family dinner. But on Sunday all attend, and the sight is most impressive and encouraging. Take Mengnanapuram as an example, where is the finest church. On the floor are seated 1400 dusky natives, the catechists and schoolmasters in full suits of white, the poorer men only with waist-cloths, the women often in gay but not gaudy colours, the schoolchildren massed together in two squares, all profoundly attentive to the service, kneeling reverentially during the prayers, joining heartily in the responses, and listening eagerly to the sermon, which is often broken up into a catechetical form. "Can you finish that text for me?" inquires the teacher, or "What did I say would be the second head of my sermon?" and an answer is given in full chorus from the part of the church to which he addresses his question. Moreover, the more intelligent of the congregation keep up their attention by writing notes of the preacher's words with their own styles on slips of palmyra leaf, and any catechist from an out-station who happens to be present often uses these notes as a foundation for his own sermon when he is next among his people. When to this we add that the singing is admirable, soft, melodious, reverential, and accompanied by an excellent harmonium, we shall convince our readers that a service at Mengnanapuram impresses a visitor, even though ignorant of Tamil, with a sense of freshness, reality, and earnest Christian life, which is often wanting when he sees a fashionable English congregation lolling in their seats during the Confession and Lord's Prayer, without a single audible response, or drowsily listening to a wearisome harangue which has been chosen almost at haphazard from some well-worn stock of sermons, and is now repeated for the twentieth time.

But the Missionary's Sunday work is by no means limited to his two services. In the course of the day he generally holds an adult school, and in his instructions he is actually assisted (at least at Edeyenkoody, and probably elsewhere) by the children and grandchildren of the pupils. For it often happens that the young alone have received a regular education: the generations now in middle life were won from heathenism when their school-days were over, and of these only

a portion have been taught to read, the rest receiving *vivâ voce* instruction, and learning by rote portions of the catechism, or Scripture texts, or summaries of history and doctrine.

"It is wonderful," says Dr. Caldwell, "to see how patiently and good-humouredly the older people submit to be taught by their juvenile teachers. Though they look to the teacher for the words of the lesson, and repeat them patiently again and again till they know them by heart, it sometimes happens that they have a clearer insight than their teacher into the meaning of the lesson. The teacher depends, perhaps exclusively, upon his lesson notes, while the pupil has had the lesson written on his heart by the great Teacher himself. . . . I was once examining a very old man, who wished to be baptized, and, according to custom, I asked him, amongst other things, if he could repeat the Belief, which I knew he had been taught. He made the attempt, but, after a few incoherent sentences, gave it up in despair. At length he raised his hand and said—'I'll tell you, Sir, the meaning of it. We are all sinners, and the Lord Christ undertook for us all, and if we believe in Him we shall be saved. I know that, and that is all I know.'"

There are also many special services and classes for Christian instruction during the week; often the Litany and a short sermon on Wednesday at noon, when work ceases in the Hindu villages; and Friday is not unfrequently devoted to the instruction of the catechists, who come into the chief station, and are systematically trained by the Missionary, both in the theory and practical use of theology;—in the theory, by the study of Scripture, and perhaps of Butler and Pearson; in the practice, by the preparation of sermons, and their actual delivery in his presence. In fact, the teaching and training, church-going and school-going, are so constant, and the exercise of discipline so peremptory, that a Tinnevelly village feels the influence of its pastor to an extent which would be considered intolerable in an English parish; and there seems to be some danger lest the bow should be a little overstrained, and lest difficulties should arise when Christianity has spread more widely, and education made more progress among the wealthier classes. At present, however, there is no doubt that the people heartily enter into this rigid discipline, and regard it as perfectly natural. And the problem of adapting the system to a state of things more nearly resembling the long established Christianity of a European country is one which the Missionaries of our generation will perhaps hardly be required to solve; though we should be glad to be assured that

their attention was turned to it, and that they were preparing for its solution. Especially we would have them careful about too much interference with harmless national customs, and imposing upon their converts a yoke of merely English habits, as distinguished from Christian feelings and practices.

Besides this watchful care of the older population, the Missionaries have organized an efficient system of education for both sexes. In some of the more important Christian villages the proportion of the population at school amounts to twenty-five per cent., and the general average in the part of the country occupied by the two Societies reaches sixteen per cent. According to the statistical tables of Dr. Mullens, there are in the Christian schools of the province 12,044 children, in which total are included a considerable number of heathen. Most of the schools are vernacular day-schools, and the instruction includes, besides the indispensable three Rs, Scripture, catechism, geography, and a little Tamil poetry. It is fortunate that the Tamil language possesses a respectable literature, which is constantly receiving accessions from the labour of the Missionaries in translating English books, so that its students are provided with a tolerable supply of intellectual food. There are, as we have seen, some superior boarding-schools, among which that for girls at Edeyenkoody is distinguished for the beauty of the lace made by its pupils from European patterns, and for the very efficient manner in which it is worked, partly as a training school for mistresses, and still more as a seminary in which "the more promising daughters of the native Christians are brought up to be specimens and patterns to the rest of the community of what Christian women ought to be, so that by their influence the character of the whole community may be raised." To this end they are taken into the school at a very early age, and are brought under the eye of the Missionary and his family, by whom they are "instructed, not only in useful knowledge, but in the habits and proprieties of the Christian life."

But at the head of the education of the district are five institutions, four established at Palamcotta by the Church Missionary Society, and one (which is, in fact, a combination of two) at a small village twelve miles from Tuticorin, and bearing the singular name of Sawyerpuram (Mr. Sawyer's town), by the Society for the Propagation of the Gospel. The four institutions at Palamcotta are, a flourishing English school, attended by more heathen than Christian boys, a training school for catechists, another for schoolmasters, and the "Sarah-Tucker Institution" for mis-

tresses. The English school, which is, strange to say, efficiently conducted by a blind master, has been an instrument for bringing to Christianity several of the heathen among the wealthier classes; but in its general aspect and course of study it does not differ from the kindred institutions with which we are familiar in Bengal. The seminary at Sawyer-puram, a large training school both for catechists and masters, under the care of Mr. French, a zealous and intelligent layman, is remarkable, among other merits, for the proficiency of its pupils in music. We listened with real pleasure to the performance by them of a selection of English anthems and glees, including such pieces as "Sleepers, awake," "Lord, for Thy tender mercies' sake," "Forgive, blest shade," "Come unto these yellow sands;" and it was impossible to deny that art, as well as Christianity, has a powerful effect in bringing nations together, and effacing distinctions of race and colour, when we heard these swarthy Tamil boys singing melodies with which we had been familiar of old in English cathedrals and concert rooms. On the other hand, the chief special characteristic of the training school for masters at Palamcotta is the ardour with which the pupils devote themselves to athletic sports. Not even Professor Kingsley, nay, not Tom Brown himself, could be dissatisfied with such a development of muscular Christianity, as they would witness in the play-ground. Rather, we doubt whether either of those heroes would be eager to join the embryo schoolmasters of Tinnevely in leaping and pole-climbing, under the full blaze of the mid-day sun in N. lat. 9°, and with the thermometer at 85° in the shade. Some persons who have hitherto regarded a Missionary institution as a kind of Trappist convent, only conducted on puritanical principles, will imbibe (as Coleridge said when he first read "Undine") an "absolutely new idea" from the following "Programme of athletic sports," for which prizes were given by the vivacious master of the Palamcotta Training College, and contended for last Christmas by his pupils in the presence of all the Europeans in the station, civil and military, young and old, male and female. We will only premise, in explanation of No. 8 on the second day's list, that the words *across the bath* mean *through the bath*, and that the bath is a swimming bath of considerable depth and width.

PROGRAMME OF CHRISTMAS GAMES.  
PALAMCOTTA VERNACULAR TRAINING  
INSTITUTION,  
(Rev. T. SPRATT'S.)

On the 28th and 29th December 1863,  
at three P.M.

FIRST DAY,

FOR ALL BOYS UNDER 14.

1. Flat Race.
2. Running jump—distance.
3. Ditto—height.
4. Standing jump—distance.
5. Ditto—height.
6. Throwing cricket ball.
7. Pulling match.
8. Best performers on parallel bars.
9. Ditto on horizontal bar.
10. Ditto on swinging ropes.
11. Ditto on ladder.
12. Ditto on horse.
13. Hopping race.

OPEN TO ALL.

14. Throwing cricket ball.
15. Pulling match.
16. Best performers on parallel bars.
17. Ditto on horizontal bar.
18. Ditto on swinging ropes.
19. Ditto on ladder.
20. Ditto on horse.
21. Hopping race.

SECOND DAY.

OPEN TO ALL.

1. Flat race.
2. Running jump—distance.
3. Ditto—height.
4. Standing jump—distance.
5. Ditto—height.
6. Hurdle race.
7. High cockorum jig, jig, jig.
8. Steeple chase (round the compound across the bath).
9. Pickback race.
10. Sack race.
11. Camel tournament.
12. Scramble for squibs, &c.
13. Putting.
14. Chatty race.
15. Jumping high with long pole.
16. Hop, step, and jump.
17. Climbing the greasy pole.
18. Long race.

(There will be a display of fireworks in the evening of the second day.)

There are some, perhaps, who may think that a list of high jumps and flat races is an

incongruous element in so holy and sublime a work as the conversion of a nation to God. There are others to whom it will recall happy and healthful memories of their school-boy days, and who will not grudge to their Hindu fellow Christians the recreations which they once so heartily and, on the whole, innocently enjoyed. And all, we trust, will call to mind the Apostle's prayer, that 'spirit, soul, and body may be preserved blameless,' and so come to the conclusion that the good Missionary, who thus tries to train his boys in manliness and hardihood, as well as in Christian knowledge and mental culture, does well in regarding all three parts of human nature as alike objects of God's fatherly care, and designed for his service.

There is one difference between the educational policy of our two great Missionary Societies in Tinnevelly which deserves a short notice, as it involves an important principle. The master of the Sawyerpuram College trains his pupils in English, which is not admitted into the *curriculum* of the catechists' and schoolmasters' institutions at Palamcotta. The reasons for this exclusion are not far to seek, but, with one exception, unsatisfactory. It is said that a knowledge of English tends to make a young native convert conceited, gives him European and anti-national tastes, produces in him indifference to his countrymen, and unfits him for the simple and humble employment of a village catechist or schoolmaster. But this is only arguing against the use of a privilege from its abuse. If the knowledge of English confers substantial intellectual benefits, on its recipient, we may trust that God's grace will deliver him from any temptations which may follow; and undoubtedly the more truly Christian a student becomes, the less likely he is to be arrogant and unpatriotic. An illness is often made the means of sobering a reckless profligate, and weak health escapes some moral dangers to which strong health is exposed; but we do not therefore cease to take precautions against disease, or voluntarily diminish our bodily vigour. Just so we have no right to deprive our native students of the chief means of cultivating their mental powers which we are able to give them. Without English they cannot obtain that knowledge of theology which a religious teacher ought to possess. It is true that some works of our standard English divines are translated into Tamil, but translations are but broken reeds for a student to depend upon; and some of these so-called translations of theological books are mere epitomes and abstracts of the originals, like the cram-books and abridgments by which the inferior tutors at Oxford and Cam-

bridge push their pupils through the little or great, with the minimum of trouble to the crammers, and of profit to the crammed. Moreover, the study of English is spreading more and more widely among the heathen. We must not allow the Christians to be inferior to them in knowledge, and in the power of taking a proper social position. It is true that "to the poor the Gospel is preached," and we welcome a Shanar or Pariah convert with no less thankfulness than a Brahmin. But the goodly tree must push forth its branches upwards, the higher castes as well as the lower must be brought to the knowledge of Christ, and therefore the influence of native Christians should be such as gradually to leaven all society. Indeed, there is among them an increasing desire to learn English, and any hindrance to this legitimate aspiration chafes them with a sense of injustice and unkindness, as was sufficiently shown at the recent conference of Missionaries in the Punjab.\* There is, however, one argument against teaching English to those who are to be masters of village schools, which undoubtedly requires attention. It is said that, as they are to teach in the vernacular, they must be trained in it, since otherwise they will never become familiar with the technical terms used in geography, arithmetic, geometry, and the other branches of knowledge which they are to impart to their pupils. Above all, they should be thoroughly acquainted with the vernacular text of Scripture, which they must quote in giving religious instruction, just as an English clergyman in preaching cites the authorized version in his sermons instead of his own translations (possibly more accurate) of the Greek and Hebrew. But these evil consequences will be entirely averted by adopting a suggestion of Mr. Spratt, the same thoughtful Missionary who so wisely encourages the Palamcotta gymnastics. He proposes that the ordinary lessons should be given through the medium of the vernacular, but that English should be taught for two hours a day as a foreign language; so that it would occupy the same place in the Training College which Latin and Greek take in a public school at home. Such a plan would, we think, be an improvement on that adopted at Sawyerpuram, where the boys receive all their instructions in English, and so incur the risk of an insufficient acquaintance with their own language. Still more marked is its superiority to the system in which English is omitted altogether.

And now our readers will be asking, What

\* Report of the Punjab Missionary Conference, p. 159 ff.

are the results of this revolution? for to such a name the change which has been described is surely entitled. Are these southern Christians clearly and decidedly superior in morality to their heathen neighbours? In abandoning heathenism, have they shown signs of an inward change, a conversion of the heart to God; or have they merely adopted a new creed and profession? To this momentous subject, and another of scarcely inferior interest, the consideration of the causes which have led to so great a result, we shall address ourselves during the remainder of this article.

Now first as to results, it is almost sufficient to say that these Shanars, and other converts of the south, were demonolaters, but are now Protestant Christians; that they did worship at *pei kovils*, but do worship in churches; and that they were left in absolute ignorance of things human and divine alike, till the Missionaries came with their schools, and sermons, and Bible classes. So vast an outward change necessarily involves something of an inward change: they could not have been persuaded to prefer the peaceful simplicity of the Christian hymn to the frantic orgies of the devil-dance without a thorough alteration of their tastes and feelings; and, in truth, the visible and tangible results of the change are any thing but insignificant. The civilizing influence of Christianity is shown in the neatness and order which marks the Christian villages, in the cleanliness of the Christian compared with the dirt and untidiness of the heathen Shanars, in the social elevation of women, the happiness and purity of domestic life, the open and intelligent countenances of the children in the Mission schools. It is not shown in any diminution of drunkenness, for happily that hindrance to Christian work does not exist among the Shanars; and it is a remarkable fact, that though their palmyras furnish them with an unfailing supply of intoxicating drink, they have never formed any taste for it. But it is shown very remarkably in the liberality of the converts. The sums which they contribute to religious and benevolent objects, and the interest which they take in them, may well put to shame the nominal Christianity of too many among our own countrymen. These poor agricultural labourers have their Church-building Societies, Missionary Societies, Societies for the relief of Christians in distress, Tract, Book, and Bible Societies. Their charitable funds are managed at a *Dharmmasangam*—a public meeting duly convened for the purpose of voting grants for good objects; and Dr. Caldwell relates, as an illustration of the interest taken in such works of benevolence, that on one occasion, when he

asked why no women from a certain village were present at a *sangam*, he was told that the river was swollen, so that the women had turned back, but the men had swum. He adds that the village was eleven miles off, so that, for a purely disinterested purpose, they took a walk of twenty-two miles in one day, and twice encountered "perils of waters" in swimming a swollen Indian river. Dr. Mullens tells us that the whole contributions of the Tinnevely Christians to religious purposes, in 1861, amounted to 19,326 rupees, a sum which will appear very considerable when we also read that the wages of a good labourer are about eight annas a-week, and that there is not a single native Christian in the Edeyenkoody district whose weekly income averages more than two rupees and a half. Another tolerably fair test of the depth and earnestness of Christian conviction may generally be obtained from the attendance at the Lord's Supper. Now the proportion throughout Tinnevely of communicants to baptized persons is stated to be one in six; in some villages one in five: if it is anywhere less than one in eight, the religious condition of that village is regarded as deplorably low. Compare this with the state of any English regiment in India. Ask any earnest chaplain what would be his feelings of joy and thankfulness, if, in a military congregation of 1000 persons, including officers, soldiers, and their wives, 200 were regular communicants; and what an index such a proportion would furnish of the moral and spiritual condition of his flock. And yet the comparison is not a fair one, for in an English military station there is of course nothing like the number of children which we find in a Tinnevely village.

But though, in general, the aspect of the church in the south of India is not encouraging, yet it would be irrational to expect that all the faults of the Hindu character should have been eradicated in the first or second generation of Christians. The civil authorities of the province complain that the converts are not free from a litigious spirit, and that when a Christian appears in a court of justice, it would not be safe to assume that his evidence is necessarily trustworthy; and the same fault is found with the Kól converts in Chota Nagpore. We think it right to mention this, the one blemish alleged against Shanar Christianity by the English, who observe it impartially, and admitted by the Missionaries and the more thoughtful among the converts. But we do not think that too much stress should be laid upon it, or that it should diminish our sympathy with our native brethren, and our belief that God has worked among them a

real and vital change. The most important part of the accusation, that of untruthfulness, results partly from the national timidity, partly from the lying and roguery which are so often paramount in our courts of justice, from the influence of native *mooktears* and other rapacious animals, and through which an English Judge has to wind his weary way with infinite labour and disgust. It must also be remembered, that only the inferior section of our native Christians come into the courts: the more advanced and spiritually-minded among them never appear there at all. But even if we overlook all these extenuations, and view the sin in its worst aspect, we Englishmen must not censure too severely this hereditary taint in our Hindu fellow-Christians, when we remember, with shame, how drunkenness pollutes the poor, and selfish worldliness the rich, among our own countrymen. In comparing the Christianity of Tinnevelly with that of Europe, or the English communities of India, there is one important distinction which has been well pointed out by Dr. Caldwell, and which we must not forget—

“In an old Christian country, especially in our crowded cities, many of those who call themselves Christians never enter a place of Christian worship, never bow the knee to God in prayer, never open God’s word, know nothing of God except as a name to swear by. Such persons have no right even to the name of Christians; and when they are called by that name it can only mean that they are not Mohammedans or Buddhists. In Tinnevelly such persons would not be called Christians at all: their names would be erased from our church lists, and Christianity would be discredited by the supposition that they are hers. When we speak of nominal Christianity in Tinnevelly, we speak of something which has a certain right to the Christian name. Our nominal Christians come to church, they send their children to school, they contribute to the funds of our various Societies, they submit to discipline in a remarkably docile manner; in short, a very considerable number of our ‘nominal Christians’ would be reckoned very good Christians, and very good church people too, in some parishes in England; and if we call them ‘nominal’ Christians merely, it is because we have not seen in them what we have longed to see, ‘the power of godliness,’ the new life of real spiritual Christianity, and find it necessary to distinguish them from that much smaller, but much more interesting class of native Christians, who show that they are animated by the Spirit of Christ.”

But this extract reminds us that we originally put the question in a graver form than

that in which we have answered it, for we asked whether, in abandoning heathenism, the Christians of Tinnevelly had been truly converted to God, whereas we have only recounted certain outward signs of morality and civilization. Yet perhaps the question was, in truth, too solemn either to ask or to answer, for it is not ours to judge of a true inward conversion: “the things of God knoweth no man, save the Spirit of God.” We can only say that the Missionaries, who certainly are not impulsive enthusiasts, painting every thing around them with rose-coloured tints, but inclined perhaps to take too low rather than too high an estimate of their disciples, fully believe, amidst many disappointments and anxieties, such as St. Paul encountered among his converts, that in each congregation God has raised up a seed to serve Him, a little flock of Christians, who show the genuineness of their Christianity by their eager interest in all means of improvement, their zeal in good works, the largeness of their alms-giving, the quiet consistency of their lives, the piety which sanctifies their homes, their conquest over caste prejudices and national faults, and their devout confidence in God’s love. More than this it is not given to man to say; but we have in these signs a sufficient foundation for the belief that Christianity has not only brought to the people of Tinnevelly the blessings of knowledge and civilization and outward morality, but that, in the divine book of remembrance will be recorded, the names of many among them who have “feared the Lord and thought upon his name.”

We have spoken with entire confidence as to the results of the Gospel in Tinnevelly: we find it harder to add a few final words as to the human means and agencies by which they have been produced.

In comparing the rapidly successful and constantly progressive work of the Missionaries in South India with the nearly stagnant conditions of too many Missions in the Presidency of Bengal, we cannot sufficiently account for the difference by any marked peculiarities either in the method pursued or the character of those who have been brought under the influence of Christianity. The Karens of Burmah, indeed, appear to be a people specially fitted for the reception of the Gospel; and the Kóls, of Ranchi, were at least free from the prejudices of Hinduism. The Tinnevelly peasants so far resemble them that they belong, as we have seen, to the aboriginal races of India, and not to the Aryan conquerors. The worship of devils is, on the whole, more revolting, and therefore more easily renounced than even that of Durga and Krishna, in

which certain truths of religion are obscurely hinted, and with which at least great national traditions are connected; whereas the ceremonial of the *pei kovil* is the simple result of terror, and must vanish before a comparatively faint ray of enlightenment, or the simplest appreciation of the truth that God's essential character is love.

Still the Shanars have certain prejudices which might well have prevented them from embracing a religion which involves the principle of spiritual equality and brotherhood. We have seen that they are naturally tenacious of their caste; and latterly there has been current among them a strange notion (actively propagated, we believe, by the schismatics of the Nazareth district), that they are a princely race like the Rajpoots, and that their progenitors were palmyra-climbing kings. Some Venetian sequins are occasionally dug up in Tinnevelly, relics of a time when Tuticorin was a great trading port; and these coins, like others of the republic, are stamped with a bishop's mitre and pastoral staff. Some of the Shanars believe these emblems to represent the tool-bag and climbing-stick used in mounting their beloved trees, to which they undoubtedly bear a considerable resemblance. Hence they conclude the sequins to be the coinage, not of the ancient spouse of the Adriatic, but of their own royal ancestors, cultivators of the palmyra like themselves. Fancies like these, intensified by the bitterness of caste feeling, are doubtless serious hindrances to the power of the Gospel, and may be set against the facilities afforded to its extension by the fortunate exclusion of the Hindu pantheon from the Shanar religion. And thus we must regard the success with which God has blessed the Missionaries rather as the reward of their own self-denying exertions than of the "honest and good heart" of the people among whom they have sown the heavenly seed. One difference between the system which they have followed and that which prevails in Northern India is this—they have laboured, not in large cities, but in the heart of the country, and in the very midst of the peasantry. Now in towns the personal influence of the ablest and most devoted Missionary is as nothing when compared with that of the Brahmins and the power of caste. We believe that frightful persecutions have often been set on foot to prevent conversions to the faith of Christ in a large town or thickly populated district of India; but in Tinnevelly the Missionary has had a fairer field: he has taken up his abode among the peasantry, made himself acquainted with their wants and feelings, and so gradually taught them to respect his character, to place

confidence in his friendship, to value his advice, to regard him as a teacher sent from God. Personal influence, important in the prosecution of any good work, is, among the Hindus, all-powerful; and in Tinnevelly the influence of the Missionary and his family has happily soon been followed by that of the small congregation, by the sight of Christian worship, the boons offered through the Christian school, the growing intelligence, comfort, and respectability of those who follow the new way. The Missionaries say that just at present our Lord's warning, that a man's foes shall be they of his own household, seems hardly applicable, in its full meaning, to Tinnevelly, so frequent are the cases in which a family is brought to Christ by the influence of a single member of it, or a whole village, through the electric flash communicated by a Christian household established in the midst of heathenism.

There is, however, one policy which the southern Missionaries have not adopted, and on which we are desirous to dwell for a few moments, because of late there has been a tendency to revive the notion that it furnishes the true hope of converting India, and the starting-point from which men should proceed towards that noble object, which, of all others, is most worthy of the great name of Christian England. They have not thought it necessary to wander over the country imitating the native jogis, and casting off the amenities of European civilization. They do not feel called upon to sacrifice those very moderate comforts, such as a punkah or a glass of wine, which, though they might appear luxurious in a cold climate, are, in many cases, necessary for life and health in this. They do not think it wrong to "bathe and change their linen twice in twenty-four hours;"\* on the contrary, we have commented on the wide expanse of their swimming-baths; and he who has had any experience of bazaar preaching, at the close of a hot Indian day, will hardly grudge the preacher the satisfaction of a clean shirt when he sits down to his evening meal. This same complaint, that the Missionaries cannot hope to christianize the people till they renounce their accustomed mode of life was made some years ago in an article of this Review,† and

\* Macmillan's Magazine, vol. X., p. 488.

† "If the Missionaries are to have any success at all, they should be a sort of Christian Nanuks in the land, English Gooroo Govinds, lighting up the entire country into a blaze of awakened enthusiasm by the contagious spectacle of their own downright, fiery, and eccentric earnestness. We should have Christian fakeers, wild, rough, fervent, not the sober and decorous,



we may be allowed to cite the answer to it given in a charge which was then addressed to the clergy of one of our Indian dioceses—

“So far as I have observed, the charge that Missionaries lead luxurious lives is absolutely groundless. In this city, indeed, considering the expense of living, and the extremely moderate scale of your allowances, I fear that it is difficult always to procure even all those comforts which are necessary for health and efficient work in India; and in no Missionary’s house in the Mofussil have I seen any thing inconsistent with the position of a man devoted to the task of building up Christ’s kingdom among unbelievers, and therefore clearly bound to lead a simple and self-denying life. But when you are advised to turn yourselves into Christian fakeers, you may answer that asceticism is no part of the Gospel system; that whatever you may attempt in that line can never rival the deeds of the Mussulman fakeer and the Hindu jogi; that the attempt to simulate native practices has already been made by Robert de Nobili and the Jesuit Missionaries of the seventeenth century; and that the result was not such as to encourage a fresh experiment. In a higher and truer sense than theirs, though not certainly with more self-abnegation, which would be impossible, you will try to impress the people with the reality of your mission and the divine beauty of Christian morality, by your kindness, your devotion to your work, your earnest efforts to understand their wants and feelings, your readiness to meet their difficulties, and the entire consistency of your lives with the doctrines which you teach. In Cyprian’s time the preachers of Christianity did not spread the Gospel in Carthage by any attempt to rival the devotees of Astarte, but by devoting themselves, in spite of a bloody persecution, to the work of nursing the sick and burying the dead during a time of pestilence, ‘knowing that it became Christians, by well-doing, to heap the burning coals of shame on the heads of their enemies.’”\*

clockwork gentleman of the white-neckcloth school.” — *Calcutta Review*, vol. XXX., p. 388. There is much to the same effect throughout the article, including the monstrous assertion (put into the mouth of a native), that “the Missionaries ride in proud vehicles, indulge in costly and refined observances, their doors are besieged by pampered menials, at noon there is worshipful company being received, at eventide the *huzoor* and his *nem* are proceeding forth to take the air.” This same style of objection is reproduced in the recent article in *Macmillan’s Magazine*, only in a much kinder and less unreasonable spirit.

\* Primary Charge of the Bishop of Calcutta, 1859, p. 52.

We believe that the attempt to christianize the Hindus by a mimicry of the ascetic practices of their own jogis, if the Missionaries who ventured upon it escaped from it alive, could only result in a religion resembling that form of Romanism which prevails in some of the darkest corners of India, and of which it has been truly said, that “no element of heathendom is wanting in it: there are huge idols, which the native congregations appear to appreciate, under the titles of St. Christopher and St. Lawrence, as readily as if they had been called by the more familiar names of their own mythology; and except that the incense is somewhat better, and the priests somewhat cleaner, one might fancy oneself in the Black Town during the Durga Poojah.”\* This was not the ideal which the Missionaries of the English Church in Tinnevelly set before them: they aimed at building up a church of intelligent and devoted Christians, capable of offering to God a reasonable service, and of knowing that, when they turned to Christ, they were not following cunningly-devised fables. No doubt, in all real Christianity, self-sacrifice is an essential feature, and it has not been neglected by the Missionaries of the south. Among them are men who are quite competent to take their place in the ranks of scholars and divines, and of enjoying keenly all the pleasures of refined and intellectual society. Yet they prefer remaining in the wild palmyra forest, that they may seek out “the sheep of Christ who are scattered abroad in this naughty world;” they do not shrink, if need be, from the duty of “sleeping in native huts, living on native food, going afoot from village to village through the sun of June, and the exhalations of September, talking of Jesus to the ryots in the field and to the women at the well;”† but they believe that they are also preaching Christ practically if they exhibit, in a half-converted village, the pattern of a Christian home, and the parsonage of a Christian pastor, such as is the spring of comfort and blessing to many a poor parish in England. One advantage, indeed, they have enjoyed, which we are loth to mention, but which, we suspect, has told far more in favour of their cause than any assumption of the character of fakeers would have done. There is scarcely any part of India which is more removed from contact with Europeans than Tinnevelly. Dr. Caldwell says, that in

\* *Macmillan’s Magazine*, vol. X. p. 487. It is strange that the author of the article, seeing that this has been the result of the experiment made by the Romish Missionaries, should wish it repeated by their Protestant successors.

† *Macmillan*, *u. s.*

many of its secluded districts the peasants have never seen the face of an English layman. Now it is quite true that no healthier influence can be exercised over a Hindu village than that of a brave, manly, and energetic English magistrate or settler, especially if his home is graced and purified by the presence of a good wife, not uninterested in the people around her. We thankfully acknowledge that such examples of the Christian life are becoming more and more frequent; but still we must confess with shame that too often the conduct of the English in India has been quite the reverse of this, and that their lives have often furnished the most formidable arguments against the religion which they profess. We are painfully convinced that the grievous inconsistency of European nominal Christians, and not any want of self-sacrifice in the Missionaries, has been hitherto one principal reason why the progress of Christianity in India has been so slow and disappointing. Such a hindrance, however, has but rarely opposed

the truth in Tinnevelly: the people have seen the Christian life exhibited to them only in its very best and purest form, and it is not wonderful that they have been attracted by it. But whatever be the cause of the success of Missionaries in this remote province, the fact cannot be gainsaid: their labour has received the seal of God's approbation, and they have their abundant and constant reward in the gradual ingathering of the harvest; for in Tinnevelly, unlike the rest of India, the same men who sow the seed are permitted also to reap the crop. Their work, as we have seen, is spreading in various directions; every year fresh bands of earnest converts are admitted into the ranks of Christ's army; and wherever the holy church throughout all the world acknowledges its Lord, its members may thank Him for the genuine Christian piety which his Spirit, through the agency of these devoted pastors, has implanted in the hearts of many thousands of simple peasants in Tinnevelly and Travancore.

#### NEW ZEALAND—

#### CHANGE OF MINISTRY, AND ADOPTION OF A NEW POLICY.

ON the 25th of October 1864 the Governor of New Zealand issued the following proclamation—

The Governor having been authorised to extend, upon certain conditions, Her Majesty's clemency to those tribes who have engaged in the present unhappy rebellion: Now, therefore, I, Sir George Grey, the Governor of the colony of New Zealand, do hereby notify and proclaim that I will, in Her Majesty's name, and on her behalf, grant a pardon to all such persons implicated in the rebellion as may come in on or before the 10th day of December next, take the oath of allegiance, and

make the cession of such territory as may in each instance be fixed by the Governor and the Lieutenant-General commanding Her Majesty's forces in New Zealand.

All those persons who have been engaged in the rebellion who may desire to return within any part of the ceded territory, or within the limits of any European settlement, will be required to deliver up any arms or ammunition in their possession.\*

Mr. Cardwell, in a despatch dated January 26th, 1865, thus refers to this measure—

I approve the step you have taken in issuing a proclamation stating to the rebel natives the terms on which Her Majesty's clemency will be extended to them. In my last despatch I expressed my great regret that some sufficient steps had not long ago been taken with this view. I cannot but think that at some former periods, as, for instance, immediately after your success at Rangiriri and the occupation of Ngaruawahia by the Queen's troops, or again after the success of Colonel Greer at

Tauranga, the opportunity might have been seized with great advantage of making known the terms on which those who had been in arms might return to their allegiance. It may be doubted now whether, after the unfortunate escape of the prisoners and their establishment in a fortified position in the hitherto undisturbed district north of Auckland, the same prospect of success attends the measure. Nevertheless, I do not hesitate to approve it.

It appears, then, that in the judgment of the British minister opportunities had occurred during the progress of the war, which, had they been duly improved, would in all probability have led to the submission of the insurgents, and the termination of

\* All the extracts in this article are taken from the official Blue Books.

hostilities. Two such favourable junctures are specified, "after the success at Rangiriri and the occupation of Ngaruawahia," and again "after the success at Tauranga."

The first of these was specially referred to in our Number for August 1864. After their defeat at Rangiriri on November 20th, 1863, the insurgent chiefs made overtures for peace in a letter addressed to the Governor. It was replied to by the Colonial Minister, requiring, before any negotiations were opened, that they should surrender their arms. Dissatisfied with this reply, they again wrote to the Governor—"O Friend, O Governor, Salutation. We are awaiting the reply of our letter. Can it have reached you or not? These are the words of that letter. Restore the Waikato men (the chiefs taken prisoners at Rangiriri). Suffice for you the dead. Enough." The Governor then communicated to them his resolution—"The General must go uninterrupted to Ngaruawahia. The flag of the Queen must be hoisted there. Then I will talk to you."

To this the natives agreed. In an interview with the friendly chief, Wi Te Whero, they declared that they were afraid to give up their arms, lest they should be made prisoners of, as those had been who had given themselves up at Rangiriri; but that they would surrender Ngaruawahia without opposition, leaving the King's flagstaff, the first which had been raised in New Zealand, standing, in order that the Queen's flag might be hoisted on it. This promise they fulfilled. No resistance was offered, and Ngaruawahia was occupied by the troops on December 8th, 1863. Now, then, an opportunity had arrived. The Governor had promised the insurgent chiefs, that, on the occupation of Ngaruawahia by the troops, he would talk with them, but he never came. Instead of this, the troops continued to advance, to the great disappointment of the Maoris, and of Tamehana in particular, who was most anxious for peace. He retired to Maungatautari, a stronghold of his, higher up towards the sources of the Waikato. There he was again visited by Wiremu Nero, a loyal chief, and to him he declared his intention of ceding to the British rule all the land from which he had been driven as far as Ngaruawahia; but that if more were required, he would then resist. "The gift," he said, "to your father and younger brothers is this—Meremere has been given up, and Rangiriri, and Paetai, and Rauwhitu, and Ngaruawahia, and this flowing stream. They are my gift to your fathers and brothers: as for me, I shall remain here. If the Governor follow me here, I shall fight. If not, I shall remain quiet."

The other chiefs also were resolved on defending themselves, if, not contented with the large cession of territory which they were willing to make, the British authorities aimed at further conquests, and pushed the troops further up the river. Hence the sanguinary contests which occurred at Te Rore, Rangiohia, and at Orakau, where 300 natives, attacked in an earthwork by 1500 British, bravely defended themselves, the survivors breaking through the cordon of troops, and many of them escaping, although so hotly pursued that many native women were shot down.

The survivors having fled in the direction of Rewi's country, a friendly native was sent forward by the General to communicate with them. Rewi, on that occasion, declared that he and his people were very anxious to make peace, and to live quietly by the side of the white people, but that they were afraid of being dealt with as the natives captured at Rangiriri had been. These men had thought that they would be permitted to go free, and live within the lines of the troops. Instead of this, they had been detained as prisoners, with an uncertainty as to whether their lives would be eventually spared.

Thus anxious for peace, yet distrustful of the intentions of the Pakehas, and afraid to surrender their arms, the natives kept aloof, and the war continued, until, on April 29th, the conflict at the Gate Pa, Tauranga, took place, in which so many brave men, officers and soldiers, fell. In the portfolio of one of the officers was found a sketch of the

native fortification, taken on the morning of the day of battle. He sketched the place where he was to fall, a gallant officer, and, better still, a godly man.

How was it that the opportunity of terminating this distressing war, which occurred on the occupation of Ngaruawahia, was not improved? Where was the Governor, that he did not come and talk with the chiefs as he had promised? Tamehana, in a letter to Bishop Pompallier, speaks very decidedly on this subject—

*Matamata, Aug. 9, 1864.*

Greeting to you. O Sir, I received your letter of the 21st of March 1864. You desired me to reflect well on that letter, the bearing of which was to put an end to the war. O friend, the war is over; and if it had been stopped at Rangiriri we should have been since that time without war and in perfect peace, for those of us who became prisoners there, and asked for peace, had our consent; and we went in consequence to Ngaruawahia. But when I observed that the soldiers still arrived at Taupiri, then I said to the chiefs of Waikato, let us get up and go to Maungatautari, leaving, for peace sake, the land where we

are at present. When we were at that place (at Maungatautari) some of the native prisoners sent to us went there, and in the mean time the soldiers arrived there also. Hence I said again to the same chiefs (of Waikato), let us go to Pateteri. Finally, here I remained quite disappointed (in my hopes of peace). Don't suppose, then, that I am a man wishing for war. No, I am not, and even now I remain quiet. When the above prisoners came to me, saying, "Give up Waikato," I have fully complied with their proposal. Here ends my answer to you.

Your child,

(Signed) TE WAHAROA TAMEHANA.

The responsible ministry of the day, in a memorandum dated October 10, 1864, cast the blame upon the Governor, in the following paragraph—

If, however, it be true that there was an opening for peace after the battle of Rangiriri, the Colonial Secretary can only regret the more that the advice which ministers, a few weeks later, so strongly pressed upon His Excellency, that he should open communications with the rebel natives at Ngaruawahia by visiting that place in company with his ministers, was not carried into execution. The Colonial

Secretary believes, that whether Thompson's present statement be correct or not, an opportunity was lost on that occasion, and the natives have too much reason to complain that faith was not kept with them by His Excellency, who had promised to talk with them after General Cameron should have arrived at Ngaruawahia.

The Governor, in answer, declares—

The course which I followed in this case was adopted by me on the advice of my late responsible advisers, against my own strong wishes and convictions, with an evident de-

sire of avoiding a rupture with them: they were therefore responsible for what I did, and it was their duty to have defended my proceedings, instead of objecting to them.

From the papers and memorandums referred to by the Governor in proof of this, it appears that General Cameron, on the occupation of Ngaruawahia, had suggested to the Governor the desirableness of his coming to head-quarters, and affording to the insurgent chiefs an opportunity of communicating with him, inasmuch as a refusal to entertain their proposals would probably be the means of "driving them to desperation." With this suggestion the Governor was anxious to comply, but his responsible advisers did not approve of his going alone, and thought it necessary that he should be accompanied by some members of the Government, an arrangement to which the Governor had a strong objection. The result was, that neither went. Instead of this, the expectant chiefs were informed, that if they wished to know the intention of the Governor, they must send a deputation to Auckland; a step which, with the remembrance of the native prisoners in the hulk "Marion," at Auckland, they would never venture upon.

It is not without reason, therefore, that Mr. Cardwell, in his despatch of January 26th, 1865, observes—"I cannot but think that immediately after your success at Rangiriri the opportunity might have been seized with great advantage, of making

known the terms on which those who had been in arms might return to their allegiance."

We now turn to the other favourable juncture indicated in Mr. Cardwell's despatch—"After the success of Colonel Greer at Tauranga." As the result of that victory (June 21, 1864), 133 natives, including several chiefs of high rank, came in, and laid down their arms; and on that occasion the Governor, in a despatch home, expressed his "every hope that the war in that part of New Zealand is virtually at an end."

The responsible ministry also felt the importance of the crisis, and were anxious that it should be followed up, not in the direction of peace, but of war. They proposed, therefore, to the Governor, that as soon as possible an expedition should be sent "from Waikato to William Thompson's settlements at Matamata and Peria, where it was reported the natives had stores of supplies, and were planting crops," while "another effective blow should be struck at Taranaki and Wanganui." They proceeded, moreover, to avow more openly their land-confiscation policy, by proposing the establishment of a frontier line from Raglan or Kawhia on the west coast, to Tauranga on the east.

The commander of the forces, however, found himself unable to keep pace with the eager desire of the responsible ministry for more war and vast appropriations of land. The winter rains had set in, and active military operations, even where practicable, could not be carried on without heavy loss in transport of animals and material, as well as serious injury to the health of the troops.

On the subject of the land to be confiscated, and the establishment of the proposed barrier line, General Cameron thus expresses himself in a memorandum to the Governor—

I have next to consider the memorandum of ministers relative to the occupation of rebel land.

It is proposed to confiscate and permanently occupy the following tracts of country—

1. The Waikato country, as far as a line across the island from Raglan or Kawhia to Tauranga, excepting certain portions to be reserved for such natives as may return to their allegiance.

2. A portion of the country of the Ngatimaniapoto tribe.

3. Land on both sides of the town of New Plymouth, to an extent not defined.

4. Land north of the Waitotara River to a point ten or twenty miles north of the Patea River, including Waimata, which place is, I believe, sixty miles from Wanganui.

I need hardly inform your Excellency that it would be impossible to carry the whole of so extensive a plan into effect, "in a speedy and satisfactory manner," with the force at my disposal. The establishment of the proposed frontier line between Kawhia and Tauranga, that is to say, the formation of a complete chain of posts nearly 100 miles in length, and passing for a considerable distance through dense forest and mountainous country, would alone employ nearly all the troops in the province, including Tauranga, leaving no reserve for an emergency in other parts of the island; for, in addition to the garrisons of the posts on the frontier, and of those which might still be required between that line and Auckland, it

would be necessary to have the power of concentrating at the shortest notice, at any point of the line, a force sufficient to repel any attack that might be made. The supply, moreover, of so many troops, distributed over so great an extent of country, without roads, would necessitate the addition of a very large number of men to the transport service.

To ensure, therefore, the rapid execution of the whole plan of occupation proposed by Ministers, which involves the conquest of part of the difficult country of the Ngatimaniapoto tribe, large reinforcements would be necessary, the exact amount of which it is impossible to estimate, without more definite information as to the extent of land to be occupied, and a better knowledge of the country than I find it possible to obtain. The number of troops required would, however, be greater than the Imperial Government would probably be induced to send, especially for the purpose of occupying territory, the defence of which might involve their detention in the country for many years, until a sufficient number of military settlers could be found to supply their place.

I do not wish it to be inferred, from the preceding observations, that I object to the frontier line between Tauranga and Kawhia or Raglan (which I consider a good one), or that I offer any opinion on the expediency of occupying the tracts of country described in the memorandum of ministers; but I wished to point out that the whole of the plan proposed

by them could not be carried out rapidly (the particular point on which your Excellency has asked my opinion) with the force at present in the colony, nor the whole frontier line above referred to taken up at once, without employing more troops than can be spared for the purpose in the present state of affairs.

Whatever plan for the confiscation and

occupation of native lands may be decided upon, I think it should not be based upon the expectation that further reinforcements will be sent from England, but rather upon the probability that a reduction of the present force will be ordered before long by the Imperial Government.

The Governor, in a despatch to Mr. Cardwell, dated July 29, 1864, expresses also his views on the measures suggested by the responsible ministry. He states his unwillingness to the immediate prosecution of active warfare, not only for the reasons urged by the general, but also because he considered it "more advisable by a short delay to give the ignorant misguided natives time to reflect, and return to their allegiance, rather than by hurried proceedings to drive them to despair, and to give them no opportunity of making terms, for they are exceedingly ill-informed as to our intentions, and the steps they should take."

On the other point he adds—

My own views on the subject of the proposed extensive confiscations of native land, not according with those of my advisers, I delayed taking any steps in reference to this subject until I might ascertain my own position in relation to it, and whether or not any powers were to be left in my hands. The receipt of your despatches, No. 43, of the 26th

of April, and No. 65, of the 26th of May last, having clearly defined the powers that are, in this respect, to be entrusted to me, I will now discuss the subject with my responsible advisers, and endeavour to arrive at some joint decision of a satisfactory nature, taking care to obey the instructions which Her Majesty's Government have recently issued to me.

In the despatches here referred to by the Governor, Mr. Cardwell had stated, that while recognising the general right and duty of the Colonial Government to deal with matters of native policy properly so called, he considered, that while active operations are being carried on under the conduct of Her Majesty's officers, and, in the main, by Her Majesty's military and naval forces, the direction of affairs must be considered as entrusted to the Governor, and that, as the representative of Her Majesty, he must be held responsible by the Home Government for the employment of those forces, and the measures in which they might be employed. This decision called forth, as might be expected, a lively protest from the responsible ministry, and in forwarding this document to the Home Government (August 26, 1864), the Governor took occasion to draw a graphic sketch of the anomalous position in which he found himself placed.

The colonial ministers at present possess and exercise here, upon all ordinary subjects, all the powers usually held and exercised by ministers in those countries where the system of responsible government prevails. In addition, they now, as I understand them, protest against not being allowed to exercise, absolutely, powers which would virtually give them a very large control over the naval and military forces and the naval and military expenditure of Great Britain.

I think that in deciding upon the protest now transmitted the following points should be considered—The colonial ministers are responsible to the General Assembly for colonial matters; but, as I will presently show, the General Assembly does not, even in such matters, exercise such an active supervision or control over their acts and proceedings as the

Parliament of Great Britain exercises over those of the British ministry. And when it is remembered that the General Assembly is in no way responsible for the mode in which Her Majesty's naval and military forces are employed, or for the naval and military expenditure of Great Britain, I think that that body would exercise little or no control over the colonial ministers in reference to those matters.

The members of the General Assembly are collected from great distances, are drawn away from their own private avocations, to which they are anxious to return as speedily as possible. The settlements from which they come are also removed by long distances from the capital, and have frequently interests of a totally different character from those of the population inhabiting districts where there

are many natives. From their remoteness from the seat of Government, the information the inhabitants of such settlements possess regarding public affairs is limited. It is frequently only such as the Ministry of the day think proper to suffer to transpire. Hence less interest is taken in what may be termed general public affairs, as distinguished from provincial public affairs, than would be imagined; and public opinion, regarding general public affairs, is, in the settlements remote from the capital, formed upon limited, often erroneous, information. When, therefore, the General Assembly meets, some time elapses before the members can thoroughly acquaint themselves with what has passed since their last meeting; and ere they have fully mastered this, the time for their separation has almost arrived. Sometimes, also, papers upon important subjects are only called for after the Assembly has met for some time. I believe, in some cases, the printing of these papers has been hardly completed when the Assembly has separated. The sessions of the General Assembly are also not only short, but by far too infrequent to enable them to exercise such a control over public affairs as is exercised by the Parliament of Great Britain.

For instance, the General Assembly met at its last session on the 19th of October 1863, and was prorogued on the 14th of December of the same year, after a session of only fifty-six days, and it may probably not meet again until the month of March 1865; that is, not until after an interval of fifteen months.

Whilst the General Assembly exercises so feeble a control over public affairs, what is termed the Cabinet bears but a faint resemblance to the strong and powerful ministry which can be formed in Great Britain. Since September 1861 there have been three ministries in New Zealand. The present Cabinet consists of five members, one of whom has been absent in England during the greater

part of the time of the existence of the present ministry. Two other members of the ministry have been frequently absent from the capital, so that the direction of affairs involving largely the interests of Great Britain in the employment of her military and naval forces, and the expenditure of their funds, has rested at such times in the hands of the remaining two members of the ministry, who are the two partners who compose one of the leading legal firms in the town of Auckland. And it was on advice thus tendered to him that the Governor was frequently expected to act in the most important affairs of imperial concern. The protest I now enclose is made by this Cabinet, and not by the General Assembly, and it is made before your last despatch is known in the colony, and before public opinion has been in any way formed or expressed on the subject. . . . .

It should also be remembered, in reference to the two distinct populations in this country, that the native population, who are the largest landed proprietors in the northern island, are unrepresented in the General Assembly. The other population, the European one, is the governing body. Necessarily, in a civil war, the feeling of race exercises some influence. Men's passions more or less lead them to adopt extreme views, and to hasty and often ill-considered acts, in which they are sustained by a public opinion to which there is little or no counterpoise; so that, surrounded by such influences, it would be very difficult for a minister, endued with the very calmest mind, to arrive at a correct conclusion. And this difficulty is greatly increased when he has to please a constituency in which almost universal suffrage prevails, and which is often composed of one race engaged in a civil war with a race which it is to govern, and which is to be subdued by an army supplied by the mother-country.

To the settlement of the land-confiscation question the Governor had now to address himself. It was necessary that the quantity to be forfeited by the natives should be decided upon, and that the more so, because the Home Government, in a despatch dated April 26th, had instructed the Governor to put forth a proclamation, granting, in Her Majesty's name and on her behalf, a free and absolute pardon to all parties (murderers excepted) who, before a certain day, should take the oath of allegiance, and cede such territory as might in each instance be required. The principles, therefore, which were to regulate the confiscation, needed to be defined. The responsible ministry wished to avoid pledging themselves to any limit, and desired that the quantity should eventually be regulated by whatever might be required to defray the expenses of the war, &c. The Governor declined to adopt this suggestion.

The views of the Governor and his responsible advisers differ also on the subject of cession of territory. They, in their memorandum, look only to the acquisition of territory

as a means of aiding, by its sale, in defraying the expenses of the war, or for the purpose of being devoted to military settlements, and they ask the Governor to give an assurance that the cessions taken shall be to the extent required for these purposes. The Governor views the cession of territory as a punishment inflicted to deter other natives from engaging in rebellion, and as a punishment which is, as far as possible, to be in each instance appor-

tioned to the degree of guilt in which the several tribes have been involved. The whole of the territory thus taken will of course be available for the objects mentioned by ministers, but he cannot take a man's land to a greater extent than the limits of justice warrant because it may be wished to get it to plant settlements on. He cannot, therefore, give the vague assurance asked for.

The Governor then persisted in a specification being made to him, as to the number of acres which would be required for emigrants and settlers, and also the number required for sale.

Thus urged, the responsible ministry hesitated no longer. They proceeded to state, that, in the province of Auckland, they would require one million of acres, and in Taranaki and near Wanganui 600,000 more; making a total of 1,600,000 acres of land.

On this requisition being laid before him, the Governor, in a despatch to Mr. Cardwell, October 8, 1864, observed—

In the memorandum of the 3rd inst. I for the first time received a statement of the quantities of land to be taken, in cessions or otherwise, which they would now deem sufficient, viz. 1,600,000 acres, although it appears that this quantity falls very far short of what was proposed in the General Assembly, and that they only made this modification for the purpose of avoiding any imputation even of prolonging the war for the acquisition of territory. Out of this quantity they required 600,000 acres to be taken at Taranaki and Wanganui; that is, more than 900 square miles. As I thought that hardly 100 miles length of territory between these places still remained in the hands of the natives, and that that country was probably, on the whole, of no immediate value for settlement for an average distance of nine miles inland, it appeared, if I was right in thus thinking, that the result would be that I should have to take the entire native territory of friendly natives and all others in that district. I therefore asked my responsible advisers to furnish me

with tracings which would show approximately the boundaries of the territory it would be necessary for me to confiscate in the Waikato country and in the province of Taranaki and near Wanganui.

You will find, from the memorandum of the 4th inst., that they stated that they were, even at that date, unable to supply tracings which would show even approximately the boundaries of the territory that they proposed to confiscate, and that they had not sufficient information to determine even the precise localities.

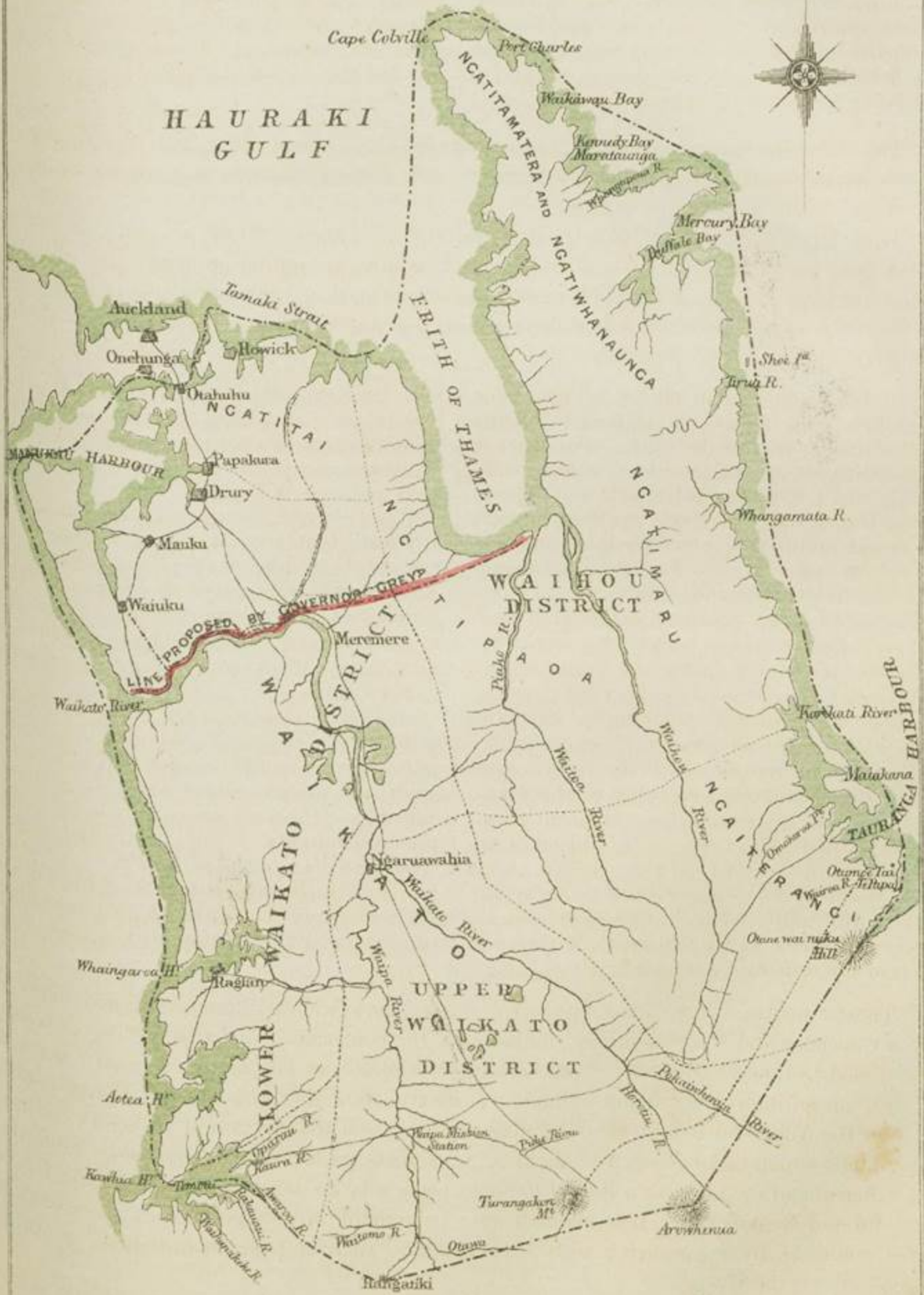
It was impossible to act on such vague statements. It seemed wrong that Her Majesty's forces should be sent to conquer land anywhere, with no direct and certain object aimed at. It seemed due equally to the European inhabitants of this country and the natives that the aim and scope of the war should be determined, and that it should be known what we required, and the acquisition of what territory would bring the war to a close.

These tracings, when at last furnished, showed how wide a difference existed between the Governor and the responsible ministry on the confiscation question. The Governor proposed to take as the frontier line the river Waikato as far as the southern bend, a chain of military posts being extended eastward from that point to the Hauraki gulf. From the Auckland isthmus thus enclosed he proposed the ejection of all hostile natives, the lands which had belonged to them being confiscated for colonial purposes. From the southern bend of the river a line of fortified posts was to be thrown forward as far as Paetai and Ngaruawahia, places which were to remain in the permanent possession of the colonists, their connexion with the Auckland district being maintained by armed steamers on the river.

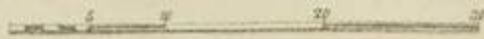
The boundary line traced by the responsible ministry was, however, far to the south of this. It commenced on the west coast, not at Raglan, but at a point still further south, Kawhia. As it went inland it dipped still further south, so as to include the



MAP OF THE DISTRICTS  
 PROPOSED TO BE INCLUDED WITHIN THE OPERATION OF THE  
 NEW ZEALAND SETTLEMENTS ACT.



Scale. 1 1/2 Miles to 3/4 of an Inch.



head-waters of the Waipa and Waikato Rivers, and then turned north-east, until it came out at Tauranga harbour on the east coast. This frontier line then embraced the whole of the Upper and Lower Waikato and Thames districts, or a tract of country larger than that included within the Governor's boundary line by no less an amount than 1,172,160 acres.

On this disputed point the Home Government was called upon to adjudicate, and nothing could be more clear than the decision to which it came. In a despatch dated August 20, 1864, Mr. Cardwell says—

I have read with great regret the continuation, which has reached me by this mail, of the correspondence between yourself and your responsible advisers on the subject of terms of peace proposed, or to be proposed, to the natives, and of the extent to which the principle of confiscation ought to be carried. It is quite true, as stated in one of these minutes, that the principle of confiscation had been sanctioned by you, and that your sanction of it had been approved by the Duke of Newcastle; but the application of that principle is a question of degree, and in my despatch of the 26th of April I conveyed to you, as fully as I could, the views which, after the most deliberate consideration of a subject so important, Her Majesty's Government desired you to adopt. Referring to that despatch, which had then been printed by order of Parliament, I stated to Mr. Reader Wood that his acceptance of my proposal for a guaranteed loan would be regarded by Her Majesty's Government as an assurance, on his own part and that of his colleagues, of their desire cordially to co-operate with you in that just and

temperate policy towards the native race; and his reply, which was also subsequently laid before Parliament, was perfectly satisfactory and complete in this respect. I feel, therefore, that you are, on every ground, fully entitled to expect, and I trust you will have received, from your Ministers, all possible assistance and support in carrying your instructions into effect. Nothing could be more calculated to excite a strong feeling of disappointment and even of indignation in this country, than any well-founded belief that the war was unnecessarily protracted in consequence of any indisposition in New Zealand to give full effect to a just and generous policy towards the native race. I know that it is your own desire to carry such a policy into effect; and I have nothing now to add, either to the instructions in which I have conveyed to you the views of Her Majesty's Government, or to the assurances I have given you, that in using every legitimate means to give effect to those instructions you may count upon my cordial support.

By these instructions the Governor resolved to abide, and the ministry, finding it impossible to give effect to their extensive confiscation plans, tendered their resignations on September 30th.

Mr. Weld undertook to form a new ministry on the following principles—

1. The withdrawal of the British troops from the colony in order to put an end to the evil of a double Government, it being understood, when this has been accomplished, that the Governor is to be guided entirely by the recommendation of his constitutional advisers, except in such matters as directly concern imperial interests and the prerogatives of the country.
2. The appropriation of so much land, being a part of the territory belonging to the insurgents, and now in military occupation, as may suffice for the use of a large number of military settlers, with whom engagements have been entered into.
3. The adoption of suitable measures for the restoration of order and tranquillity in the western districts—Taranaki and Wanganui.
4. The transfer of the seat of Government to Wellington.

This policy, being the same which had been indicated by Mr. Cardwell, was substantially accepted by the New-Zealand House of Representatives in December last.

In the policy attempted to be carried out by the ex-ministry there were several injurious elements which obstructed the pacification of New Zealand. One was, that however desirous the insurgents might be to return to their allegiance, no communication would be opened with them until they had first laid down their arms. By the harsh

treatment to which the Rangiriri prisoners were subjected, the natives were made apprehensive that if they laid down their arms they would be similarly dealt with; and then they were told that unless they did so there could be no peace. Thus they were literally driven to desperation, and the most sanguinary conflicts arose from the resistance of hopeless and desperate men. This is now rectified, Mr. Weld's ministry having agreed not to demand from such natives as may desire to return to their allegiance a surrender of their arms as a preliminary condition.

The other injurious element was the wholesale confiscation of native lands contemplated by the ministry. Even the 1,600,000 acres demanded by them from the Governor was but a modification of the vast expectations at first entertained, and made known by the Colonial Treasurer to the House of Representatives on the second reading of the Loan Bill in the following words—

If we take the whole area of land in the rebel districts, it will be found that it amounts to eight and a half million acres, and we have obtained information from persons well acquainted with the districts and the quality of the land, that one-half of it will be available for settlement; therefore we have for settlement 4,250,000 acres. If we deduct from that the quantity required for the location of European settlers and natives, there will be a balance of 3,000,000 for sale, reserves, and for the preservation of the territory of those loyal natives who may not be desirous of disposing

of their lands. I said there was a balance of 3,000,000 of acres, and supposing we set apart 500,000 acres for roads and reserves, and 1,000,000 for land that may be retained by loyal natives, it will still leave 1,500,000 acres for sale. Of course it would not be desirable, if it were even possible, to dispose of this land at once; but by bringing it into the market judiciously, it appears to us that 1,500,000 acres, economically dealt with and properly sold, will realize at the very least 2% per acre, and 3,000,000% will be obtained at the time these arrangements are completed.

Now, while there is to be required from the insurgent natives a forfeiture of lands, yet this cession, or confiscation, is not to be carried further than may be consistent with the permanent pacification of the island, and the honour of the English name.

Meanwhile, in pursuance of the new policy, instructions have been given to General Cameron to arrange for sending home five regiments. We do sincerely trust that, in connexion with the Taranaki district, unquestionably a subject of anxiety, no new complications will arise to prevent this being done.

#### BHOPAL AND ITS BEGUM.

In our Number for December 1864 we introduced some brief notices of this native state, and the loyalty which its princes have ever shown towards the British Government, and more particularly during the fiery ordeal of 1857-58, when the Begum, by her staunch and undeviating adherence to the old alliance, and refusal in any way to compromise herself with the mutineers, rendered very important services to the British Raj, and afforded a refuge and means of escape to many fugitive Englishmen and their families. The Begum's visit to Bombay, on her way to Mecca, led to the article respecting Bhopal, to which we have referred, in which we expressed our deep regret, that within the limits of that native state no Missionary effort had ever been attempted. We are not aware that this appeal has drawn out any expression of sympathy towards a state which is deserving of so much good at our hands, but from which we have hitherto withheld the only good which could suffice to repay the debt of obligation which we owe. But the following passages from the communications of our Missionary at Bombay, the Rev. J. G. Deimler, will show that, encouraged by the intercourse which he had with the Begum's attendants while she remained at Bombay, he has been led to contemplate a Missionary journey to Bhopal.

May 23, 1864—I am much obliged to you for the thought you suggested of urging upon the Moslems the fact of our Saviour's resurrection from the dead. I dwelt upon it on a former occasion, but I am very glad to have my observation especially directed to that grand fact, which proves, indeed, the Godhead of Jesus, and which carries with it an indisputable testimony to a thoughtful Mohammedan. It is remarkable that the Mussulmans believe that Elias, Jesus, John, Chiyar, and—the Sheahs add—the Imam Mahdi, have not died, but are alive, whilst "the seal of the prophets, the Lord of all the prophets," Mohammed, is dead, and buried at Medina.

As it is not unlikely that the Begum of Bhopal, having accomplished her pilgrimage to Mecca, will proceed to England, it will be of interest to you if I tell you that I found, during nearly two months, at the end of the last and the commencement of the new year, a very interesting field of labour amongst her followers. You will find an interesting account of the state of Bhopal in the "Indian Gazetteer." The Begum of Bhopal, with her suite, and some hundreds of followers, was staying here, near my residence, on her way to Mecca. The Begum has thrown off her seclusion, and administers herself, with energy and wisdom, the affairs of the state. She is a staunch ally of the Government, and is, as a Mussulman, free from bigotry, and has some regard for Christians. The majority of her followers were, like her, Mohammedans, some Hindus, a few Roman Catholics, and a couple of Armenians. A man of note amongst the Roman Catholics was Meseeh Sahib, of French extraction, whose grandfather came from the Isle of Bourbon, whose father was a kind of Wazeer, and whose widowed mother is a Jagirdar, and lady of honour to the Begum. I found my way amongst these interesting people by distributing tracts, books, and Scriptures, which were eagerly sought for by the Christians, Mohammedans, and Hindus, the majority perhaps of whom could read. On the first of my visits to the large compound in which they were residing, I presented Dr. Pfander's works to the Nawab, a near relative of the Begum, who very courteously and thankfully accepted them. Afterwards I met him several times, when he always very politely received me. I was told that he had the Tariq-ul-hayat read to him. With the Christians I held much intercourse, in which I endeavoured to bring home to them the great truths of Christianity, and a conduct consistent with the Christian faith. They were intelligent, unprejudiced, always happy to see me, and to gather around the padre. They were especially eager to get Bibles in Hindu-

stanees, of which I could give them only a few copies of the Old Testament, these being out of print; but I gave them a large supply of the New Testament, a friend of mine supplying me with many copies. They also asked for copies of Dr. Pfander's works, to be better enabled to refute the Mohammedans. The Christians, as well as the Mohammedans and Hindus, called very frequently on me. The first, on my invitation, promised to come to my house on Christmas-day, for divine service, but afterwards, changing their minds, they went to the Roman-Catholic church. The Mussulmans gladly received, and asked for, the Mizan-ul-haqq, and were less prejudiced and more polite than any Mussulmans I ever saw in Western India or East Africa. One of them, an engineer, who spoke English, requested me to bring for him Sale's Korán, that he might be able to compare, with greater facility, the Mohammedan with the Christian religion. To him, and to another Mussulman, at their own request, I gave my address, that they might be able to write to me. These two men invited me to come to Bhopal. They said that they would be my friends: the Mussulmans there would more willingly hear my message than those at Bombay, whom they considered bad people. Also Meseeh Sahib, with the Christians, said that it would give him great pleasure if I would come to Bhopal, and stay in his house. They also said that there is a (Roman-Catholic) padre at Bhopal—I believe an Italian—who has been there about a year, who always says mass, but does not yet know the Hindustanee language. Some of the Hindus asked for the New Testament in Hindee. I went freely in and out amongst the people as the padre, and they were happy to show me their respect, and perhaps some little service. In fact, I never met any natives who were so polite, so easy of access, and to whom I could minister with such acceptance and pleasure, as these. I am sorry that Mrs. Deimler was not here: she might have called on the Begum; but I trust some book will find its way to her, and do good to her soul.

What a difference between these people and those of the Guicowar of Baroda, whose camp, with 5000 followers, I once visited during his residence at Bombay. I found nowhere a hearing. Close to the Rajah's pavilion there was an old Mussulman fakeer, occupying his own little tent, and pluming himself in his fine shawl, a very holy man, not deigning to give me an answer, and sneering at having a tract shown to him. And there was a potilwan (zero, wrestler), who, bidding me sit down, unloosened his shawl, to exhibit proudly before me his fatness and

strength, and, looking at a tract, returned it as a thing useless to him. With a sad heart I returned from that camp.

Reverting to the people of Bhopal, and calling to mind their friendly intercourse and their invitation, do you not think that this may be a Macedonian voice bidding me to make a call there? I may be enabled to do so when the railway from Bombay, in the direction of Bhopal, is finished, and to see whether the everlasting Gospel will have access there, and Christ be glorified. I am anxious to have

your opinion and advice on the subject. I also ask your prayers for a blessing on the books and tracts that have been carried to Bhopal. . . .

The Begum has returned to Bombay from her pilgrimage, and stayed during a part of the rainy season at Poona, where she was duly honoured by the Governor. I should consider it a high privilege to see a way open by which I could carry the Gospel of Christ to the native state of Bhopal.

## Recent Intelligence.

### MAURITIUS.

THE following instance of earnest effort put forth to bring a wretched criminal, under sentence of death, to repentance, has been communicated to us by the native minister, the Rev. C Kooshalle—

An Indian, named Jarain, was recently condemned to be hung for murder. Being informed of this unfortunate man, I went to see him at the civil prison. At first, when he saw me, he was terribly frightened, and begged me to ask for pardon from the authorities, by holding both his hands up in a piteous manner. Not being able to obtain pardon, or rather, being assured that pardon for him was impossible, I explained to him that it was useless to ask for pardon from the earthly judges, after committing such a horrible crime; that it would be better to ask pardon from the heavenly Judge before whom he stands in worse crimes, for which he will be condemned to greater punishments than that of being hung. The criminal very attentively heard my explanations about the soul he has to look after, and where and how he can obtain pardon.

When he was fully convinced of my statements, though not easily, he said, that if he had known it before he would never have committed such an act; and that, "since Jesus Christ died for *his* sins, and there is time yet to ask for pardon and to obtain it, he would not ask pardon from his earthly condemnation, but submit to it with fortitude;" and he asked me what he should do to obtain this pardon. I told him that he must believe on the Lord Jesus Christ, and be baptized in his name. Since that time he always asked to be baptized whenever he met me, but I always put it off, to know the depth of his belief in Christianity.

It appears, in my absence one of the Romish priests went to him, and, explaining about

Christianity, asked him to be baptized, showing him the crucifix. The man replied that he understood nothing of what was said to him; that he had another priest (meaning me) who spoke in his (the criminal's) own language; and that, if he had any thing to learn, his former priest would teach him. So saying, he turned his back towards the Romish priest, who, finding that the crucifix and his French language were useless, went away without success.

When I went again to see the man, he related the above circumstances to me, and urged me to baptize him at once. When I asked on what proofs I could baptize him, he said that he fully believed in Jesus Christ, who died for his sins, and could pardon him for all his miserable sins, and give him everlasting life.

I never saw or heard of an Indian with such a memory as this man. He astonished me by repeating, in his own words, every circumstance I related to him from the Scriptures, and repeated the Lord's Prayer, to the great astonishment of the jailers, after only hearing it three times.

On the eve of his execution I baptized him, being fully convinced that he had embraced Christianity, not only by his outward appearance, but also by his words, repeating every sentence he heard from the Scriptures through me. Late in the evening I went to spend the night with him, together with a catechist and a schoolmaster. When the schoolmaster spoke to the condemned to testify his belief, he repeated the history of Lazarus, which he had

heard from me a few days before, and said, though he was a sinner he was sure that he would be borne on Abraham's bosom, as was Lazarus. He also repeated the parable of the prodigal son, and said that the prodigal not only took away half of the father's fortune, but also went away from him to spend it in riotous living, and added he believed he should be received back to his Father's bosom, as was the lost son. And from time to time he asked us to leave his room, that he might pray alone, which he did every time we went out.

On the morning of his execution he said he could not walk, being weak. After telling him that he should not be frightened, but courageous, he consented to walk, and walked faster than I and the catechist. The catechist, pointing to the gallows when we came in view, asked him if he knew what it was, and if he was afraid, to which he replied, "Why should I be afraid? I know the messengers are waiting there to carry me to Jesus Christ."

Arriving at the scaffold, I prayed that he

might be pardoned for his sins, and be received into heaven as a penitent sinner. Immediately after, he prayed a prayer, which I translate literally, as near as the language can admit—"O Jesus Christ, I am a great sinner. I have sinned so many times that I cannot count them. I have been punished in the prison for my crimes. My sins are greater than these mountains here. The stars of heaven may be counted, but my sins are uncountable. The sands of the sea-shore may be numbered, but my wickednesses are innumerable. By sin my soul is as black as coal. As the coal is made white (into ashes) by fire, so, O Christ, wash my soul by thy precious and holy blood, which thou hast shed on the cross. Amen."

A few moments after, the penitent man was no more. His immortal soul left his condemned body. May the Lord have received him by his angels into his glorious kingdom, there to praise his glory for ever and ever!

#### CEYLON.

THE following fact, communicated by our Missionary at Baddagama, the Rev. G. Parsons, encourages the hope that the apathy on religious subjects, which has so seriously retarded the progress of Gospel truth among the Singhalese, is giving way—

*Feb. 16, 1865*—You will be glad to hear of an important controversy which has just taken place at Baddagama between ourselves and the Buddhists. For some time past the common people have felt that Christianity and Buddhism cannot both be true. But to decide which is true they regard as the work of their teachers. They have found their own inability to answer the arguments put forth on the Christian side, and have long wished to see the question referred to a controversy between their own priests and the teachers of the Christian religion. These feelings have, no doubt, tended to promote the present controversy, but the more immediate cause was a conversation held between my preparandi and the priests of the neighbourhood, which resulted in a challenge to the priests to come to a formal discussion. This challenge was accepted, and the 21st of November fixed for the discussion. On that day we met. The Christians numbered about 100, and the Buddhists about 500, with sixteen priests at their head. Having no controversial leader, they put forth an abusive man as their spokesman, and his endeavour was to avoid a controversy, and the day was spent, therefore, in discussing preliminaries and arranging for a future day. Finally, the 8th of February was fixed for the

controversy to commence. Great preparations were made by them, and our people thought it right to be well prepared also. They accordingly wrote to me, as I was attending the Missionary Conference in Kandy, authorising me to invite to the controversy some special controversialists, and promising themselves to pay his travelling expenses. I was pleased at this, and requested the Rev. D. de Silva, of the Wesleyan Mission, an able controversialist, well versed in Pali, and skilled in bringing forth from their own Pali books weighty arguments against Buddhism, to attend. Mr. de Silva most kindly undertook to come down, bringing with him such Pali books as he thought necessary.

The controversy commenced on the 8th and lasted till the 13th. We met every day (except Sunday) from one o'clock until six. Our side numbered about 150 Christians, including some of our Wesleyan neighbours, who gladly joined us. On their side were over fifty priests, and more than 1000 Buddhists. In this vast assembly were the fathers and brothers of many of our dear Christian people. Among their priests they had the great controversialists, one of whom had been brought from Colombo. Our expectations, therefore, were fully realized, and the controversy became

a general struggle between Christianity and Buddhism, in which the whole of the Singhalese race must feel interested, although it was confined merely to the Baddagama district. It was arranged that five papers should be read by each party, each paper containing a number of questions or charges against the religion of its opponents. We allowed them to bring forward the first paper. This contained charges of inconsistency in the statements of the Bible with reference to the attributes of Jehovah. This was answered; and a similar attack made by us on Buddhism. They answered this in a very unsatisfactory way, and the battle was from that time in our favour.

In their second charge they brought forward a large number of quotations from the Bible, endeavouring to prove that its statements are inconsistent and undeserving of credit. These were all answered, and the answers worked up by Mr. de Silva in a noble defence of the truth, the effect of which was withering to the Buddhist side. Our defence was read out on Saturday evening, and when we met on Monday they instantly proposed to carry on the controversy on a new plan, their aim being, without doubt, to stop the controversy. The whole day was spent in

resisting their endeavour, and in attesting the copies of our defence. The headman of our district, fearing a breach of the peace from the excited state the Buddhists had been in since the reading of our second defence, had officially informed the Government. On Monday evening, therefore, our public controversy was abruptly ended by the appearance of two Government officials, who required us to cease forthwith from publicly meeting together. Arrangements were therefore made for continuing the controversy by correspondence, and next day I drafted and sent to the chairman of the Buddhists a copy of proposed rules, and am waiting his reply. On the same day we held a thanksgiving service in the church, and Mr. de Silva, before leaving us, delivered a heart-stirring appeal on the whole subject. I have great reason to be thankful to God for the whole. Much prayer has been offered up by our Christian people, and many plain indications of God's presence seen and acknowledged. Our people have stood firm to a man, and are greatly encouraged. They took a deep interest in the whole. In some cases I feared they would overtax their strength.

#### NEW ZEALAND.

A REMARK was made recently by a friend in which there is much force. He said the question, as regards the Maoris, was not whether they had gone to war, because that, however to be regretted, did not disprove their Christianity, and that the more so, as, whether justly or not, they considered themselves engaged in a defensive war; but whether, in the carrying on of the war, there has been such a marked contrast between the way in which they prosecuted war when in their heathen state, and their present conduct, as to prove that Christianity has exercised a powerful and improving influence on the national character.

Upon this point there is no doubt. Let the noble act of the chief be remembered, who exposed his life that he might bring water to Colonel Booth, of the 43rd, when lying mortally wounded at the Gate Pah, and received in doing so his own death wound.

We shall keep this point in view, and, at some future time, deal with it more fully. Meanwhile, let the two following extracts be read. The Rev. C. S. Volkner writes—

I shall allude to a few instances which may illustrate how Christianity has shown its fruits in the Maoris of my district during this disturbance. While they were encamped near Opotiki, I went to have service with them. Some of the Ngatiporou were rude, and said I should not have service with them, because they hated the white skin. Immediately after prayers nearly all the people expressed their indignation against the men who had insulted their minister. They demanded that they should make an apology, and attend my

services every time whilst I was there, and if they refused to do so, they should be expelled. The offenders apologized, and attended service regularly and willingly whilst I was in camp. Whilst the natives were at Otaturahau, some military and civil officers from Maketu passed without observing a picket that lay concealed. It was a strong detachment, with their guns loaded. They knew them to be officers, but as they had not come then to fight, the chief forbade his people to fire. When the officers passed them again,

on their way home, the chief stepped out, and told them in what danger they had been, and kindly warned them not to come this way again. Whilst at Maketu, they got possession of some of the commissariat cattle. The teachers considered them to be stolen property, and advised the people to drive them back. They did so, although they were so short of food at the time, that for several days they had only two potatoes each as a day's allowance.

Three days after their defeat at Io Matata, whilst they were still lamenting over those slain there, and especially over the chief who was murdered by the natives at Maketu, four men of that tribe arrived at Opotiki, in running across the country from Turanga. They were ignorant of what had lately happened. Their arrival caused great consternation amongst the better-disposed people. According to their old usage, these men must be killed as payment for the murdered chief. The widow of this chief, and also the widows

of those slain in the late engagement, already cried for payment. The men were detained, and much fear was entertained for their lives. Committees were held for two days and a night. The better feeling prevailed. It was decided by the Committee—"In the dark time of ignorance and barbarism these men would have been killed as payment for the chief who had been murdered by their tribe. But those times have passed away, and we can see in the light of the Gospel that these men are not guilty of the blood of our chief, and we will not soil our hands with innocent blood." The men were informed of the decision of the Committee, treated kindly during their stay, and, when they started on their journey, were safely conducted beyond the boundary.

At any other time this would show how Christianity has prevailed over barbarism; but at the time it occurred, and under all the circumstances connected with it, I relate it as a great triumph of the Gospel over heathenism.

The second extract is taken from the letters of the Rev. R. Taylor, our Missionary at Wanganui, dated Jan. 11, 1865. It refers to a ministerial visit paid by him to some loyal natives, up the river, who had engaged and driven back a body of insurgent natives, on their way to destroy the British settlement at Wanganui.

On the 6th of January I went up the river to Ranana, which I reached the following afternoon. I found there the natives from Hiruharuna assembled for the sacrament, so that I had a full church in the evening. I held my usual service with the communicants. Their chief anxiety was to know whether they could safely approach the Lord's table after they had been fighting and shedding human blood. I told them that this cause, being a just one, having fought against those who came with the avowed intention of killing and eating them, and of destroying the European settlement, and likewise of putting an end to the Christian faith, they were perfectly justified in taking up arms in their own defence. Still, they said, their hands were defiled with blood: was it right they should partake of the Lord's Supper? I told them that I thought they might; moreover, that the Bishop of Wellington had said the same. They said that another thing humbled them, viz. the way their foes were treated when slain: although they had carefully avoided plundering the dead, yet their Popish allies were not so scrupulous: they not only took their green-stone *meri*, but took their ear ornaments and other things; therefore they ought to make an atonement-offering to God: for although they knew that the ancient offerings of bulls and goats were only typical of Christ, still they should give some

token of their sorrow, and they proposed to rebuild their church, both as a memorial to Hemi, their late teacher and chief, who had first built it, and as a token of their sorrow to God. Hakopa, the present teacher, said he thought it wrong for teachers to fight: their business was to pray; that Moses did not fight, but continued in prayer all the day, so that Aaron and Hur had to hold up his weary arms; that, though they had pressed him to fight, he had refused, but remained at home in prayer.

Jan. 8—I had the first service by six. It was well attended. Several communicants presented themselves who were not present at the former meeting, although they had no reason for being absent. I declined receiving them on that account. At ten I had a very full and attentive congregation. I was quite surprised at the collection: 17*l.* 16*s.* were placed in the plate. This large sum was to be devoted to the rebuilding their church. Eighty-eight received the sacrament. Hakopa gave 1*l.*, and, having about ten shillings, he gave them to those who had no money to put in the plate. I had a very long conversation in the church after the service was over, and I felt quite comforted with the clear scriptural views he had of the way of life through Christ. This was very gratifying to me, for, as I went to church, I passed the Popish natives repeating their litany to Mary,



Peter, and all the saints, to pray for them. If God's word had been in their hearts, as in Hakopa's, they would not have said it. I had another good congregation in the evening. I baptized seven children. I had another long talk in the evening on the same

subject as in the morning, and was pleased to see their tenderness on blood-guiltiness. It is a singular feature in this war, that they are fighting against their head chief, who is a heathen.

---

CHINA—NINGPO.

THE city of Ningpo, in 30° north latitude, is situated at the confluence of two large rivers, one of which runs from the north-west, and the other from the south-west, leaving the city surrounded on two sides by rivers, and in the centre of a beautiful plain, twenty-five or thirty miles in diameter, dotted over with villages and farm-houses, and bounded by a circuit of hills, broken only for the flow of the rivers, which a few miles below the city find an outlet in Hang-chow bay. The rice-fields of the plain during the summer encourage to some extent intermittents and diarrhœa, but the winters are cold.

During the hot, and, to Europeans, dangerous season at Ningpo, our Missionaries have been at the little sanatorium which they have obtained amongst the hills, visiting the city, so as to be present at the Lord's-day services, except when prevented by illness. That this should be necessary would appear to be, at the first view, of it one of those unavoidable hindrances which occur in the prosecution of Missionary work. Yet the contrarieties are not by any means as much so as we should be inclined to think. Often they are made, very unexpectedly, to work for the furtherance of the Mission. And so it has proved to be in the present instance.

The Rev. A. E. Moule, in a letter from Ningpo, dated October 3, observes—"The daily preaching to the heathen in one or other of our city chapels was continued regularly by our city catechist, with the voluntary and unpaid assistance, for six or eight weeks, of an umbrella maker outside the west gate, who has been a Christian for some three years. Their labours were, we trust, not without fruit, for in August they reported two applicants for baptism from amongst the hearers.

"We cannot but hope that this time, during which we were obliged in a measure to be absent from the church, has been a time of some slight development of the native agency towards an healthy independence."

Meanwhile, at some distance from Ningpo signs of vitality are becoming apparent.

"A little place has been hired on the shores of the Eastern lakes, some twelve miles from Ningpo, at the expense of the church funds of Ningpo and Tsong-gyiao. An old Christian lives there in charge of the chapel, and to make the two ends meet—for his salary, paid also by the native Christians, is but 1000 copper cash, some five shillings a month—he keeps a tobacco shop, a most honourable occupation in China, tobacco here being a very far less deleterious drug than at home.

"There are resident in this town, Dao-kong-soen, which I have often mentioned in former letters, two baptized brothers; their mother and uncle, and the betrothed wife of the younger brother being also baptized. The second brother also desired baptism, and his wife seems to be in a very hopeful state of mind. I have just returned from a short visit to the lakes. May God's blessing rest upon this tender plant, and cause it to take root and bear much fruit."

The importance of China as a Mission-field is as great as its populousness and the character of its people, which, when brought under the influence of Christianity, will yield valuable fruit.