The Polynesian.

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The Polynesian;

Published weekly at Honolulu, Oahu, H. I.
CHARLES GORDON HOPKINS, EDITOR.

BUSINESS CARDS.

JAMES WILSON. JNO. F. COLBURN.
WILSON & COLBURN,
Ship Chandlers and General Commission Merchants,
LAHAINA, MAUI, S. I.
Successors to Bolles &-Co., on the old Premises. 7tf

HENRY RHODES,
Importer of and Dealer in
BEER, WINES AND SPIRITS,
KAAHUMANU-STREET, NEAR THE POST-OFFICE. 39-tf

S. HOFFMEYER,
COMMISSION MERCHANT.
Dealer in Ship Chandlery and General Merchandise. LAHAINA, MAUI, H I. 19-tf

C. A. & H F. POOR,
SHIPPING & COMMISSION MERCHANTS,
Honolulu, Oahu, Sandwich Islands.

ALLEN & CO.,
Commission Merchants,
Dealers in Ship Chandlery, Hawaiian Produce, and General Merchandise.
Corner of Queen and Kaahumanu sts., Honolulu, Oahu, H. I. 11-tf

W. A. ALDRICH, C. R. BISHOP.
ALDRICH & BISHOP.
Importers and Dealers in General Merchandise.
Honolulu, Oahu, S. I.
Island Produce bought and sold. Agents for the sale of the products of the Lihue Plantation.-35-tf

SAM'L N. CASTLE, AMOS S. COOKE.
CASTLE & COOKE,
Importers and Wholesale and Retail Dealers in General Merchandise.
Agents for Jayne's Medicines.
At the old stand, corner of King and School streets, near the large Stone Church.—Also, at the Store formerly occupied by C. H. Nicholson, in King St., opposite the Seamen's Chapel. 35-tf

ROBERT C. JANION,
Merchant and Commisson Agent,
Honolulu, Oahu, H. I. 35-tf

H. HACKFELD & CO.,
General Commission Agents and Ship Chandlers,
Honolulu, Oahu, H. I. 35-tf

J. C. SPALDING,
Commission Merchant and Importer,
Honolulu, Oahu, H. I.
Wanted, bills of Exchange on the U. S. and Europe. Consignments from abroad promptly attended to. Island produce of all kinds taken in Exchange for goods.-35-tf

ANDREW. AHPONG,
C. P. SAMSING & CO.,
Dealers in China Goods,
Honolulu, Oahu, H. I.
On hand and for sale, Sugar, Molasses, Tea and Coffee. 35tf

CHARLES BREWER,
Commission Merchant,
Boston, U. S. 35-tf
☞ Refer to MESSRS, ATHON & Co. and R. W. WOOD.

C. BREWER 2d,
General Commission Merchant.
Honolulu, Oahu, S. I.
Keep advanced on favorable terms for Bills of Exchange on the United States, England, or France. 35-tf

GUST. C. MELCHERS, GUST. REINERS.
MELCHERS & CO.,
Commission Merchants and Ship Chandlers,
Honolulu, Oahu, S. I.
Stone Store, corner of Kaahumanu and Merchant sts. Money advanced on favorable terms for Whaler's Bills on the United States and Europe 35-tf

G. VON HOLT. C. TH. HEUCK.
Von HOLT & HEUCK,
General Commission Merchants.
Honolulu, Oahu, S. I. 35-tf

W. N. LADD,
IMPORTER AND DEALER IN HARDWARE
Fort Street, Honolulu. 44 tf

P. MICHEL,
Dealer in General Merchandise.
Honolulu, Oahu, S. I.
At the French Store corner of Nuuanu and Marinest.-35-tf

J. WORTH,
Dealer in General Merchandise,
Hilo, Hawaii.
Ships supplied with Recruits at the shortest notice, on reasonable terms. Bills of Exchange wanted. tf-5

ERNST KRULL. EDUARD MOLL.
KRULL & MOLL,
Importers and Commission Merchants.
Kaahumanu st., Makee & Anthon's Block.—18

B. PITMAN.
Ship Chandler and Dealer in General Merchandise.
Byron's Bay, Hilo, Hawaii.
Ships supplied with general Recruits, Wood, &c., at the shortest notice, and most reasonable terms in exchange for bills or goods adapted to the market. Wanted, Whaler's bills on the United States or Europe, for which money will be advanced on favorable terms. N. B.—Storage for 3 or 4000 barrels taken at customary rates.-35-tf

S. N. EMERSON,
Dealer in General Merchandise and
Country Produce, such as
CORN, BEANS, BANANAS, BUTTER, EGGS, &c.
WAIALUA, OAHU.
May 24th. 3-tf*

GILMAN & CO.,
Ship Chandlers and General Agents.
Lahaina, Maui, S. I.
Ship supplied with RECRUITS, STORAGE, and MONEY 35-t

WM. WEBSTER,
Land Agent to His Majesty.
Office in the King's Garden, Beritania Street. tf 24

J. F. COLBURN,
AUCTIONEER,
7-tf Lahaina, Maui.

M. C. MONSARRAT,
Auctioneer, Honolulu,
Oahu, S. I. 35-tf

G. D. GILMAN,
Auctioneer, Lahaina,
Maui, S. I. 4-tf

GEORGE G. HOWE,
LUMBER MERCHANT,
Lumber Yard Corner of Queen and Nuuanu Sts. on the Punchard Premises. 34-tf

SAVIDGE & MAY,
GROCERS, COFFEE ROASTERS
AND PROVISION MERCHANTS.
KING STREET, NEAR THE BETHEL.
46-tf

BUSINESS CARDS.

DOCTOR McKIBBIN, Surgeon, &c.
HONOLULU MEDICAL HALL,
Corner of Merchant and Kaahumanu Streets. Prescriptions carefully prepared. Medicine chests examined and completed on reasonable terms; constant superintendence of himself or his son.
Attendance for consultation at office from 9 A. M. till noon, and from 4 till six P. M. on week days, and from 9 A. M. till 11 on Sundays. At other times at his residence Union Street. 17-tf

DR. FORD'S
Office and Drug Store, Queen Street, near the Market.
Ship's Medicine Chests refitted and Prescriptions carefully prepared under the supervision of LANGHERNE. Hot, cold, vapor, shower and medicated BATHS, at all hours. 16-tf

CHAS. F. GUILLOU,
LATE SURGEON UNITED STATES NAVY.
Consular Physician to Sick American Seamen.
OFFICE next door to J. C. Spalding, Kaahumanu Street; Residence at the mansion of B. PITMAN, Esq., *Beretania st.*
☞ Office hours from 10 A. M. to 2 P. M., and from 4 to 5 P. M. At other hours enquire at dwelling. 26-tf

DR. CH. FR. BERG,
Physician and Surgeon,
Honolulu, Oahu, S. I.
☞ Office in King-st., 2d door from Nuuanu-st.; residence at Mr. Evens', next house below the Methodist Chapel.—39-tf

E. HOFFMANN,
Physician and Surgeon,
☞ Office in the New Drug Store, corner of Kaahumanu and Queen sts., Makee & Anthon's Block. 11-tf

DR. L. C. BROY,
French Physician and Surgeon,
LATE OF OREGON.
Will give gratuitous consultations at his Office in Nuuanu st., every morning from nine to eleven o'clock, A. M 1-tf

J. W. MARSH,
Attorney at Law,
Office in Honolulu House, over Mr. Whitney's Bookstore. 42-tf

PAUL C. DUCORRON,
Attorney at Law,
Conveyancer and Accountant.
Over Dr. McKibbin's Drug Store, corner of Kaahumanu and Merchant Streets. 24-6m*

JOSEPH P. GRISWOLD,
Attorney at Law.
Office Kaahumanu Street, Honolulu, Oahu.-26-tf

J. E. CHAMBERLAIN,
Attorney at Law.
Office corner of Fort and Merchant Sts. 45-tf

R. S. HOLLISTER,
Attorney and Councellor at Law,
and Solicitor in Chancery.
Kolon, Kauai. 10-13*

AGENT FOR LLOYD'S.
THE UNDERSIGNED begs to notify to Merchants, Shipowners, and Shipmasters, that he has received the appointment of AGENT at these islands for LLOYD'S, LONDON.
ROBERT C. JANION.
Honolulu, March 25th, 1856. 47-tf

AGENT FOR THE
Liverpool Underwriters' Association.
THE UNDERSIGNED begs to notify to Merchants, Shipowners and Shipmasters, that he has received the appointment of AGENT at these islands for the *Liverpool Underwriter's Association.*
ROBERT C. JANION.
Honolulu, March 25th 1846. 47-tf

GODFREY RHODES,
ACCOUNTANT AND GENERAL AGENT,
OFFERS HIS SERVICES as a Broker, in bringing up books, making out and collecting accounts, translating from and into the French and Hawaiian languages, &c. &c.
Office at the store of Mr. H. Rhodes, opposite Mr. Monsarrat's Auction Room. 11tf

FLORENS STAPENHORST,
Agent for the Bremen Board of Underwriters.
THE UNDERSIGNED having been appointed Agent for the Bremen Board of Underwriters, begs to inform the commercial public in general, that all average claims against the said Underwriters, occurring in or about this Kingdom, will have to be verified by him. Masters of Bremen vessels entering this or any other port of the Hawaiian Islands, in distress or average, are requested to apply to the same at their earliest convenience.
FLORENS STAPENHORST.
Honolulu, 1st July, 1854. 42 tf Office Nuuanu-street.

KRULL & MOLL,
Agents of the Hamburg and Lubeck Underwriters,
Honolulu, Oahu, S. I. 18-tf

Honolulu Family Market,
(*Formerly the Rose Cottage Market.*)
Honolulu, Oahu, S. I.
THE UNDERSIGNED, would respectfully inform the Residents and Shipmasters, that they can be supplied with the best Beef, Pork and Mutton, at his establishment nearly opposite the Bethel, at the very lowest prices. Families, Hotels and Boarding Houses can be supplied at any time of day with the best Sausages, Pork, Sugar Cured Hams &c.
N. B. Shipping supplied with Corned Beef Live Stock and Vegetables, at the shortest notice on reasonable terms.
12-tf B. F. HARDER, Proprietor.

W. BENSON'S
Polynesian Daguerrean Gallery,
MERCHANT STREET,
Over the Office of the "Pacific Commercial Advertiser."
PICTURES TAKEN IN ANY WEATHER. 8-tf

H. STANGENWALD,
HONOLULU DAGUERREAN GALLERY,
King street, opposite the Globe Hotel.
47 Pictures taken in any weather. tf

FELDHEIM & CO.,
Importers and Commission Merchants,
Queen st., Honolulu, Oahu, S. I. 35-tf

G. H. BURGESS,
Artist and Wood Engraver. 32-tf

W. R. CUTHBERT.
Agent for the Shipment of Foreign Seamen.
Office on Kaahumanu st.,
Directly opposite the Store of J. C Spalding, Esq.
N. B.—Having conformed with the Shipping Law passed by the last Legislature, relating to the shipment of Foreign Seamen, W. R. Cuthbert is now prepared to transact all the necessary business connected with his office, and hopes that by strict attention to his business he will merit the patronage of the Floating Public. 20-tf

S. JOHNSON,
Carpenter, Merchant Street.
N. B.—Houses to let. 8-tf

F. EVANS,
CARPENTER,
Next lot to the Wesleyan Chapel, Nuuanu Valley. Building and all Jobbing done on very low terms. 5-6m*

C. H. LEWERS,
Carpenter and Lumber Merchant,
Fort Street, Honolulu. 27-tf

FISCHER & JURGENS,
Cabinet Makers and French Polishers,
Hotel St, opposite Government House. 43-6m

BUSINESS CARDS.

JAS. A. BURDICK,
COOPER and GAUGER,
Begs to inform his friends and the Public generally, that he has recommenced his Coopering Business on his old stand, in rear of Mr. H. Rhodes's Spirit Store, opposite Mr. Monsarrat's Auction Room, on Kaahumanu street, and respectfully solicits a share of the public patronage. All orders promptly attended to.
Honolulu, Sept. 25, 1856. 21-tf

C. H. MARSHALL,
Cooper, Honolulu, Oahu, S. I.,
Has removed his shop to the yard in rear of the store formerly occupied by Punchard & Co., and would respectfully inform the public that he is now prepared to execute any orders in the cooperage line, at the shortest notice and on the most reasonable terms. Tubs, shower baths, and work of every description made to order.-35-tf

J. T. WRIGHT, JR.,
Agent of
Hawaiian Steam Navigation Co.
26-tf

G. CLARK,
DEALER IN DRY AND FANCY GOODS,
45 tf Hotel Street, Honolulu.

McCOLGAN & CAMPBELL.
MERCHANT TAILORS,
Fort st., opposite Bay Horse Hotel. 9tf

C. A. TANER,
Sail Maker, Honolulu, Oahu, S. I.
Has constantly on hand and for sale, hemp and cotton Canvass, Duck, Rigging, Patent Blocks, Needles, Old Sails and everything appertaining to the trade. Orders promptly attended to, and executed with quick despatch.

C. H. NICHOLSON,
Merchant Tailor.
[Establishment opposite Seamen's Chapel,]
Honolulu, Oahu, H. I.
A large assortment of Broadcloths, Cassimeres and Linen Drillings, constantly for sale. Garments made at short notice, in latest fashion. 35-tf

T. MOSSMAN, T. MOSSMAN JR.
MOSSMAN & SON,
Bakers, Grocers and Dealers in Dry Goods.
Nuuanu St. Honolulu, Oahu, S. I. 35-tf

F. L. JONES,
RETAIL DEALER IN
DRY GOODS, CLOTHING &C.,
Corner of Queen and Nuuanu Streets.
Honolulu, H. I. 50-tf

P. EMMERT
Lithographer.
PORTRAITS, Landscapes, Private Residences Maps, Plans Bill-heads, Circulars, Labels, Business, Show, and Visiting Cards, neatly Lithographed and Engraved.
Portraits and Landscapes painted in Oil or Water-Colors. All orders neatly and promptly executed. Caranaves' Building, over Vincent Grenier, Nuuanu St., Honolulu. 29-tf

D. N. FLITNER,
CONTINUES his old business at the new store in Makee's new fire proof building next door above Dr. Hoffman's Drug Store on Kaahumanu street.
Chronometers Rated by observations of the sun and stars with a transit instrument accurately adjusted to the Meridian of Honolulu. Particular attention given to fine watch repairing. Sextant and Quadrant glasses silvered and adjusted Charts and Nautical instruments constantly on hand and for sale.
Honolulu, Nov. 17th, 1852. 28-tf

MAIL NOTICE.

AFTER SEPT. 1st, 1856, until further notice, on the departure of every mail for the United States, a sealed bag for Great Britain will be despatched, by which mail matter will be sent at the following rates, including the Hawaiian and sea postage.

Letters, 7 cents for each half ounce.
Papers 2 cents each.
Pamphlets, 1 cent for each ounce.
If desired, through postage will be received and letters forwarded as formerly.

JOSEPH JACKSON, P. M.
Honolulu Sept. 1st, 1856. 18-tf

SALT! SALT!! SALT!!!
Manufactured at
THE PUULOA SALT WORKS.
FOR SALE by the under-signed in any quantity, delivered in bulk alongside the wharf or vessel in Honolulu, very superior Puuloa Salt, at the rate of
Sixteen Dollars per Ton.
The proprietor having greatly improved his Salt Works, he is now prepared to furnish better salt, in larger quantities, and with greater dispatch than has hitherto been done at the Sandwich Islands.
Purchasers here and abroad, who wish to procure the best Salt manufactured in the Pacific, will do well to enquire for, and also to assure themselves that they receive the real Puuloa Salt.
Orders to any amount executed with dispatch.
Apply to DANIEL MONTGOMERY,
13-tf Puuloa Salt Works, Sandwich Islands.

NOTICE.—All persons indebted to HENRY MACFARLANE, of the Commercial Hotel at Honolulu, and the Commercial Billiard Saloon and Restaurant at Lahaina, are hereby notified to make payment to the undersigned; and all persons who have claims on the above named HENRY MACFARLANE, are requested to present accounts to the undersigned duly appointed agents for the settlement of his affairs.

A. P. EVERETT,
12-tf GODFREY RHODES.

ENGLISH, French, German and Chinese SILKS. The most complete assortment ever offered, for sale by 47-tf ROBERT C. JANION.

NOTICE.

THE undersigned is directed by the Managers of the "Hawaiian Flour Company" to state to their customers, that having resolved to sell their flour, bran and shorts at the Mill at very moderate prices, and wishing to avoid the trouble of collecting, their sales are for cash only.

R. ARMSTRONG, Secretary.
Honolulu, July 15, 1856. 11-tf

SHOES!
JUST RECEIVED—Per Raduga, and for Sale by J. C. SPALDING,
23 CASES SHOES, ASSORTED STYLES.
Honolulu, Feb. 23, 1856. 42-tf

J. FOX, *BAKER AND GROCER*, Nuuanu st. between Hotel and Chaplain sts., Honolulu respectfully informs his friends and the public generally, that he constantly has on hand a well selected stock of Groceries, best Flour in barrels and 1-4 bags, best Fresh Butter, Cheese, Ham, Rice, Preserves in tins, etc., etc., all of which he offers for sale cheap.
N. B. Best Fresh Bread, **12 Loaves for One Dollar.**
Hot Mince, Cranberry, Gooseberry, Apple and Banana Pies, daily. 35-6m

IRON BEDSTEADS, single, double, and children's; Sugar Mills, Copying Presses, Coffin Furniture, Brassware, Chests of Tools, Door Scrapers, &c., &c., for sale by
47-tf ROBERT C. JANION.

NAVY BILLS and WHALERS' BILLS taken at the lowest rates by
47-tf ROBERT C. JANION.

BURTON ALE, in hogsheads, for sale by
47-tf ROBERT C. JANION.

The Polynesian.

[From the Westminster Review, for July.]

Christian Missions—their Principle and Practice.

The aim of the old missions abundantly accounts for the devoted spirit of the missionaries. A genial writer (Leigh Hunt) says, that if men in general had ever seen a human being broiling in a real fire, writhing and groaning, men in general would fall on their knees to implore the quenching of hell-fire, or would disbelieve its existence. In the old days of a uniform faith, held in an organic state of society, men believed more thoroughly, and perhaps imagined more vividly than we, in our critical state of society and amidst our schismatic surroundings, can easily conceive: yet we know and feel that if we saw any reason whatever to believe that anybody was in danger of hell-fire for an eternity, for want of anything we could do for them, we should do that thing instantly at any cost,—whether of living in the Sandwich Islands, or dying of starvation in Patagonia, or any other painful doom. When we consider that the Jesuits and other Romanists, and the Wesleyans and other Protestants, have always believed this without a shadow of doubt or a dream of hesitation, there remains nothing to wander at in their going forth to the ends of the earth, to toil and suffer, and die for the salvation of souls.

However impossible it might be to people with hearts to "live at home at ease," at a cost of human souls, the necessity of the position of the missionary in no degree impairs its solemn beauty. Disinterestedness is eternally beautiful; and pious self-sacrifice is above all things solemn. In the infinitely inferior case of the anchorite going out into the desert, or of men entering a convent, where the sacrifice is ostensibly made for self and not for others, it is impossible for the most clear-sighted moralists and the most experienced philosopher not to feel interested and touched. If tender emotions are aroused by the spectacle of a young girl renouncing the world to be the bride of Christ,—well as we know how ignorant she is of what she is doing, and how fatal is the step, and easily as it is accounted for when certainty of salvation is the bribe,—how moving must be the act of renouncing all that makes life safe and pleasant for the sake of other people's souls! There is in fact no observance on earth more heart-stirring than that of the consecration and sending forth of missionaries to the heathen. These apostles are usually young, always resolute and earnest, or they would not be there, prepared to suffer, and, if the truth were told, hoping to die with the martyr's crown and palm within their grasp. No wonder many tears are shed; no wonder the grasp of "the right hand of fellowship" is hearty; no wonder the devoted servants of the cross are regarded with the deepest and tenderest compassion, reverence, and envy! These feelings are natural and therefore holy, just as the act of devotedness is not the less holy for being morally unavoidable. No heart can or ought to harden itself against the thought of the perils by sea and land to be encountered by these voluntary sufferers,—of the toils and wants and pain and disease to be incurred; of the contempt and ill usage to be expected from barbarians; and the utter isolation from the moral and intellectual comforts of civilization. The one certain thing in the case is that the missionary must suffer,—at times to the very limit of endurance. When, therefore, young men and their brides join in Christian worship for the last time among familiar faces, and in a Christian land, the spectacle is one which must rouse the deepest emotions in all who have hearts. * * * * *

They (the first missionaries in the reign of Theodosius) believed that the Gods of their neighbors were really and truly demons, and that the worship of them was the most atrocious crime against God that could be perpetrated; and of course they could not tolerate that worship in any mode or degree. Under their theocratic view, treason and blasphemy were combined in the practice; and eternal perdition was the proper retribution for it. This is the same view that the Jews had in regard to the idolatry they warred against in taking possession of the Holy Land; and their zeal was all the more deeply engaged for their having no other king than Jehovah. The Christians of the first centuries perpetuated it; and we notice it here thus expressly because we take this to be the principle which is at the bottom of the whole system of missions to the heathen. No one can read the most modern missionary books, even by protestants of new-born sects, without perceiving strong traces of the opinion and sentiment that idolatry is of devilish excitement, and even that devils themselves are in some cases the idols; and that thus the worship of heathen gods comprehends at once treason and blasphemy, and leads inevitably to hell-fire. The result of the polling for Jupiter in the Senate in the fourth century, at the command of Theodosius, is known to everybody. Though the common people believed that various recent calamities were owing to the interference of the Christians with the old gods, they were for the moment more in awe of the Emperor than of their unseen deities; and Jupiter was deposed, having a too small majority to stand by him. The evils of sincere conformity troubled and endangered the new faith for some time after; and indeed the Pagans did not surrender all hope of the restoration of the religion of eleven centuries, as long as the temples of the gods remained, however empty and disgraced. Hence the violence of the Christians in destroying the monuments of the old faith, even to the trees which grew near the temples. Martin, bishop of Tours, engaged in this work, and Marcellus, leading on the havock in Syria, and meeting his death at the hands of the people, who could not bear to see Jupiter's temple overthrown, are altogether a prophetic picture of after ages, when other Christians and other Pagans should do the same things in unknown continents and far islands of the sea The Egyptians, sitting spitefully waiting for a calamity after the destruction of the temple of Serapis, hoping first that the Nile would not rise, and then that it would rise to a deluge, remind one of the precisely similar state of mind of those South Sea Islanders who saw their converted queen flout their burning mountain, and who sat down to watch for the eruption which was sure to ensue.

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When once the multitude can be brought to attend voluntarily the public services of the innovators, the extinction of the old faith is virtually effected; for no associations which are not sustained by observances can, in the general mind, outlive a generation. Within thirty years of the death of Theodosius, every trace of Paganism had vanished in Rome; and in like manner the same methods would obliterate Paganism now, in every island of the Pacific. But the same methods cannot be employed; and modern missionaries can neither draw converts to their churches, nor put down the ancient worship as the early Christians did in Rome. The Christians of the Empire introduced the relics of martyrs into their churches, and kept the interest and superstition of the people alive by a perpetual show of miracles. While deceased saints and martyrs were constantly active among the Christians, the old associations of polytheism were readily transferred to them; and the observances of the churches grew more and more like those which had been paid to heathen gods. Obstinate Pagans expressed disgust at salted and pickled hearts and limbs being offered to adoration instead of noble statues; and the unbloody sacrifice of the mass was not so imposing to their imaginations as the old sacrificial rites; but the transfer of names was fairly accomplished, and the multitude were separated from their idols far more effectually than the Pagans of our day have yet been, in the course of one generation. It is indeed believed that, however true this might be of Rome, and of smaller centres of opinion and habit, Paganism lingered, and lingers to this day, in the recesses where tradition lives untouched by the lapse of centuries. There are heights of Lebanon where the worship of the sun proceeds, as pure as in Jezebel's days, and when the temple at Baalbec was thronged. There are caves where priests still bow the head to Baal, and Astarte has her sacred grove to this hour. But wherever the Christians prevailed, Paganism was presently put down and soon forgotten. With our modern missionaries the case is different. They have, in the South Sea Islands, to send messengers round to flog the common people into the churches; and they are well aware not only are old practices continued under the disguise of "mickonaree" professions, but that in the forest and ravines where sedate preachers and their timid wives can never penetrate, the dear old gods are caressed more than ever on account of the adversity into which they have fallen; and charming familiar festivals are enjoyed more than ever, on the principle that stolen pleasures are sweetest. The modern preachers are safe from the danger of early Christian priests, of becoming Paganized by the process of converting Pagans; but, on the other hand, they fail in proportion in the work of real conversion. The comparison is one which it is perfectly fair to make, because Paganism is essentially the same all over the world. Theologians have noticed this, from generation to generation; and now travellers bring up the fact again, in treating of every new country exhibited by discovery. Every traveller racks his brain for a scheme by which to connect the peoples of the most distant countries; while the philosopher finds the explanation of the likeness, not in dreams of migration and a common stock, but in the clear view of the stages passed through by the universal human mind—from fetishism to polytheism, and from polytheism to monotheism. When the monotheists propose to convert men passing through an earlier stage, they find, as every true philosopher would expect, a strong resemblance in the fetish religion, wherever found, and also in the polytheistic; the beliefs being everywhere the inevitable result of conditions common to all. It is this which makes it fair to compare the result of proselytism by widely different agents, in centuries far apart.

Beginning with the early times, however, we are first struck with the thought of what we ourselves owe to missionary enterprise. In the south of England and in Ireland there was probably some early preparation by the influx of persecuted Christians from the Continent; but the great release from the iron rule of Druid caste-tyranny we owe to St. Augustine and other missionaries, who came for the express purpose of making us Christians. The miracles of St. Augustine were numerous and wonderful enough to discredit the natural science of the native priests; and the eastern faith spread till the monastery of Iona at length became the centre of enlightenment of the north-western parts of the world. The rapid spread of the faith here has afforded a hint to missionaries in all ages since, to begin with the sovereigns, sure that the people will follow, by free will or force. When the main object is to save the greatest number of souls by baptism, it is a matter of small importance to the priest whether the people come to baptism by constraint or because they desire it. The first missionaries presented themselves therefore as ambassadors to princes: the princes had inducements of foreign alliance and other good things to follow lead in matters of faith; and the people, again, followed by royal command. To this day the same method is pursued, by Catholic and Protestant, wherever conversion is to be achieved. Tattooed kings and cannibal princes of the blood royal are first sought, their vices veiled, and their caprices borne with, that by their means the kingdom of heaven might gain some of their subjects. Hence that striking feature of missionary influence through all time—its support and strengthening of the principle of caste. Of old, the miracle-working priests, who shamed the Druids, made themselves agreeable to the kings of the petty states of our island: and in our own time, Protestant sectaries from England have made much of a drunken Pomare because she was a queen; and American missionaries at Liberia have concealed the sufferings of the helpless imported inhabitants, at the bidding of those who sent them, the object being to sustain the pride of race, and the bribe to the missionaries, the obtaining a rank of their own. It appears that in some cases a more detestable institution of caste than any missionary ever found ready to his hand, is actually introduced by modern methods of Christianizing the heathen. An American voyager testifies as follows to the present condition of the Sandwich Islands:

"Readers of reports," he says, "are led to infer that the arts and customs of civilized life are rapidly refining the natives of the Sandwich Islands. But let no one be deceived by these accounts. The chiefs swagger about in gold lace and broadcloth, while the great mass of the common people are nearly as primitive in their appearance as in the days of Cook. In the progress of events at these islands, the two classes are receding from each other; the chiefs are daily becoming more luxurious and extravagant in their style of living, and the common people more and more destitute of the necessaries and decencies of life. But the end to which both will arrive at last will be the same. The one are fast destroying themselves by sensual indulgences, and the other are fast *being* destroyed by a complication of disorders, and the want of wholesome food. The resources of the domineering chiefs are wrung from the starving serfs, and every additional trauble with which they bedeck themselves is purchased by the suffering of their bondmen; so that the measure of gew-gaw refinement attained by the chiefs is only an index to the actual state of degradation in which the greater part of the population lie grovelling."

Such are the results of beginning the work of proselytism with kings, and making an aristocracy to countenance and uphold religion. In the old times, the mischief was checked by the poverty and humility of the missionaries themselves in their monastic capacity. They could not be aristocratic, except in purely spiritual relations. It is otherwise in our time. Our Protestant missionaries are bound by no vows of poverty and humility; and accordingly we find them possessing lands and houses, managing public and private affairs, and bringing their social position into a wonderful likeness to heathen slave-holding. If the old Catholic missionary was somewhat like the Pope in other matters, he was like him also in being *servus servorum*, and there was no helpful office too humble for the Jesuit or the Dominican beat on saving souls. Among Protestant sectaries, the state of things is different. * * * *

At one time the Jesuits boasted that they had millions of converts in China. MM. Huc and Gabet and the existing rebellion show what that amount of conversion was worth. The late emperor issued an edict against us and our trade on the ground that he owed it to his people to guard them against the contagion of a religion so depraving to morals as the Christian; and this is now the view of the Imperialists. The rebels, who profess to favor Christianity in their own remarkable fashion, say that they do it because the God of the Christians makes his favorites powerful in war and invulnerable at sea. Such is Christianity now in China, illustrated by the recent American and European policy of transporting coolies, under deceptive conditions, to be virtual slaves in guano and sugar islands, if not starved or suffocated by the way, and thrown into the sea. In Japan, the Jesuits once claimed half the population as converts. It was not long before they were excluded,—they, and their religion, and their civilization, and all civilization on their account; and the sealing up of that empire has continued to this day, to this hour; for it seems that the Americans are mistaken in imagining that they have obtained free access to the territory and trade of Japan. As for India, the Abbé Dubois acknowledged, after a quarter of a century of labor, that he had only made between two and three hundred converts; that two-thirds of these were Pariahs, and the rest outcasts of one sort or another; several of them having become Christians to obtain release from evil spirits, by whom they supposed themselves possessed. The relief failing, they relapsed into Paganism. No one convert became a Christian from disinterested motives; and those who remained so were the very worst, the Abbé declares, of all who had listened to his teachings. He adds that his brother missionaries in other parts of the country had succeeded no better. It was their failure which induced their successors to try the high-caste Brahmins and princes first; and the members of the Madura mission did this by declaring themselves Brahmins of a higher caste still, producing a parchment to show that the Jesuits were descended from Brahma himself. Surely Xavier did better than this in confessing, in his letters to Loyola, that the minds and manners of the people rendered their conversion impossible; and in surrendering the enterprise rather than conduct it by a series of lies. He left the country after nearly three years of fruitless efforts. His way was to show himself in the neighborhood of settlements, and ring a bell to bring the people together. At first he fancied they heard him gladly, and especially the children, whom he drew to him, and instructed to impart to their parents what they heard from him. He taught them creeds, prayers, and commandments, and left them under the care of catechists; but they all fell back, as might have been expected. Malabar seems to have been the only fruitful field; and that was because the Portugese owned the territory, and afforded facilities for the establishment of the inquisition at Goa. So much for Asia.

As for Africa,—the resort to the kings in the first instance did not answer well there. Not long after Vasco de Gama rounded the Cape, the missionaries of Rome were seen in Abyssinia, where they converted the monarch. The people and some of their chiefs, however, were obstinate in their old faith; and a civil war of above a century long was the consequence. When the war was over, the Jesuits proposed to help the kings to govern; and their interference with secular affairs undid the whole effect of their religious action,—small as that was in the way of conversion. Christianity was disgraced and banished, and every priest was martyred, except the very few who found means to abscond. In Congo, some Dominican missionaries presently obtained some footing, which was improved by a series of Franciscans; but the Portuguese traders who followed them into the country brought discredit on the Christian name by their profligacy. Such is the reason assigned by the priests for their failures. Judging by the experience of other countries, the allegation may be true enough; but there is another side of the story, according to which the missionaries were pretty nearly as ignorant and superstitious as the people they went to teach. Fourteen Capuchins at once went, in the same vessel, in 1634, to visit the Queen of Matamba, on the recommendation of the Portuguese at Angola. Their own accounts of their views and proceedings, as cited in Murray's "History of Discoveries in Africa," convict them more unquestionably of ignorance and folly than the statements of any enemy could do. They were evidently chosen, not for their sense and self-possession, but for their excitableness under the name of zeal, and their credulity under the name of faith. They began with believing that every drop of white blood must be drawn from their bodies before they could live in Africa; and one of them reports his having been blooded ninety-seven times. The perseverance with which they go on glorying in conversions, which they have to bemoan afterwards as hoaxes, is really astonishing. Their belief in the magic of the heathens, and in the miracles wrought by their own cross, is simply a sign of their time; but in other respects their reports manifest none of the sagacity which is often found curiously amalgamated with the most unreasoning missionary zeal. The tricks with which they boast of terrifying the heathen,—smearing the Virgin with blood, to make the people fancy her heart was broken at their idolatry, and so forth,—are related with a glee which makes it anything but a wonder that the work of such hands should have left no surviving trace. All the fourteen Capuchins were worn down into a fever with the labor of baptizing the converts who flocked to them: but when they complained of the people's neglect of the ordinances which should follow baptism, or when their requisitions were inconvenient, the negroes betook themselves to their idol-groves, turn and turn about with Christian observances. To negroes, the missionaries did not scruple using the whip, and especially to the women, who could not retaliate in kind. The ladies, however, found their own modes of revenge. A princess was once flogged for having appeared in a procession at the heels of an idol; and she declared herself a convert at once, by the argument of the lash: but somehow, the holy fathers found the ladies of the court thenceforth always in their way. Above all, they could never sit under their own eaves, nor enjoy the beauties of their garden; for the court ladies were always bathing in primitive style in the stream just apposite. That matter ended in their building a high wall, which deprived them of the landscape. When they were on their travels, women were for ever coming, in bathing simplicity, to ask for baptism; and they amused themselves by throwing on the priest the embarrassment of finding clothing for them. Others howled all night so that the holy-men could get no sleep; while the common joke of men, women, and children was to announce, as often as possible in every journey, that wild beasts were coming, to induce the priests to exhibit themselves as a gymnastic spectacle, scrambling up trees in their black cloaks, with horror in their faces. That might have been good fun on the one side, and holy martyrdom on the other in its day. But it is all over and gone, like other artificial phases of manners. Not a trace is left in those regions now of the Portuguese or their faith. In Africa as in Asia, it was all failure in the long run.

That it was the same in America, except in the case of Paraguay, already dealt with, can be no wonder, considering how conversion was set about there. The priests themselves are our informants about this; and, rather than leave us in ignorance of the number of souls they freed from the pit, they tell us how they managed to save such a multitude. The holy men who laid on the whip so effectually in Congo, boasted of 100,000 converts. In the first-discovered lands of the New World, "the people were driven to baptism as beasts to the water," the missionaries relate. The figure insinuates a notion of unwillingness on the part of those rescued from Satan; and Oviedo says of the Indians in Cuba, that "there was scarcely any one, or but extremely few, that willingly became Christians." At best, they wished only for a new name in baptism; and they soon forgot that. We all remember the pathetic story of the West Indian cacique, who, at the stake, refused life, temporal or eternal, at the price of conversion—asking where he should go to live so happily. He was told—in heaven: and then he at once refused, on the ground that the whites would be there; and he had rather live anywhere or nowhere than dwell with such people as he had found the white Christians to be. The reason why the least unsuccessful of Romish missionaries retired far into Paraguay was, that the natives were everywhere perishing before the raising of the Cross in the western world. The Cross was carried by priests, it is true; but they were escorted by men driven on by lust of territory, of gold, or, at best, of glory: the seed