

compelled to retreat. The higher classes of course smile at all this.

The union of the two religions, Sintoism and Buddhism, has made almost universal the worship of two Kamis, known as the God of Fortune and the God of Happiness. and according to Mr. Mori, "the idols representing these are still to be found in every Japanese household. These two spirits were distinguished by the difficult and benevolent work of establishing peace throughout the land."

*Sinshu* (New Religion), a kind of Reformed Buddhism, introduced about the seventeenth century, has extensively prevailed. Its priests marry, eat meat, etc. It is divided into two sects, the Eastern and Western, according to the parts of the country in which they are respectively the most numerous. Each is represented in Miako, the late capital, by a large temple, which is the "head-centre" for all others of the same faith.

*Hokke* is the name of a powerful Buddhist sect of the stricter sort. Its priests shave the head, and do not marry.

*Zenshu* is a sect which practices *zazen*, religious meditation. Its priests shave the head, abstain from meat, practice celibacy, and wear a simple dress. It was founded by Daruma, a native of China, who went to India to study the deeper mysteries of Buddhism. It seems to bear a closer resemblance to the original Buddhism of India, than does any other of the many Buddhist sects of Japan. Its practice suggests the doctrine of *Nirvana*, which has been defined as annihilation, but which that word hardly represents. Its devotees sit for hours absorbed in thought, or un-thought, hoping to attain the ultimate blessedness of *Nirvana*.

There exists also a low Thingon sect, called *Yanabushi* (lying in the mountains, from *yama*, mountain, and *bushi*, to lie), an offshoot of Buddhism, which practices divination and fortune-telling. It has no temples, and its priests, who are not numerous, wander about the country, not unlike gypsies. At particular times they go to the mountains, where they stay a while to increase their sacred power by certain rites.

In many of its forms and ceremonies, Buddhism continually reminds us of Romanism, as in its monastic orders, the dress, tonsure, and celibacy of the priests, and in the prayers, incense, images, sprinkling with holy water, and frequent ringing of small bells, in the temples. Buddhism and Romanism both have their mendicant priests; Buddhism has also its mendicant nuns.

VISIT TO MANDELAY.

BY MRS. M. B. INGALLS.

II.

*The Reception-Hall.*—While we were waiting, we had time to examine the hall. The golden decorated roof was supported by 20 gilded pillars, with a base of red for each one. There were 19 looking-glasses, about five feet by four, and the hall had four arched door-ways, and on one side there were two gilded steps. The back part of the hall had a raised platform about one foot in height, which extended nearly across one end of the room. This was covered with the same kind of bamboo mat which covered the entire hall. Some maids came and spread a velvet mat on the platform throne, and before it they placed a small stool for the reception of presents; and then all waited for the royal entrance. The first view of the hall, with its large mirrors, walls of gold filigree, canopy of white, fancy-cut patters, and large golden pillars, gave one the impression of great splendour, but a close examination changed one's feeling into disgust. The golden roof was heavy with cobwebs, the mirrors were dirty and defaced, the canopy was torn and soiled, and underneath the platform throne there were baskets of rubbish which had been swept under from time to time. In one part of the room there were three silver fire-bowls, and on one side of one was a silver tea-kettle; but the bowls were much tarnished, and the ashes and brands seemed to be the accumulation of several days and nights; and about the hall were bits of orange peel and some other rubbish.

*The Reception.*—The king's daughter came in, and looked at our clothes and examined our books. She was a bright, pretty girl of 18. She had fine ear-ornaments, and her neck was covered with a diamond necklace and some other costly jewels. We had a little conversation about our books, and she laughed about the "death on the cross." The court ladies were most curious about our dress, and

tried to put on our gloves; but all at once there was a stir, and a prostration of figures, and her majesty came down the golden steps, and seated herself upon the platform throne. She asked one of her maids of honor where we were from (though she knew before), and when I answered in Burman she seemed pleased, and turning to me, asked how old I was, and the age of Miss Evans, where we were stopping, etc. Our presents were then sent up to her. She examined the satin case book, and when she asked about it I told her it was Queen Victoria's Bible, and that I had been requested by some friends to bring it with the translation in Burman, and that I had brought other good books for her acceptance. She turned over the books and read a little. I told her they were about the eternal God, and said a few other words. She took up the Burman Bible, and ran her fingers over the edge, which was not gilt. It was red, and being quite new, her fingers were soiled, and I expected some words of disgust, if not the "dust of the sacred volume,"—for she is a niece of him who once dashed Judson's book to the ground; but she only looked a smile of ridicule, and calling for her golden cup, washed her fingers. She asked me if I was a nun, what I taught, how long I intended to remain in the golden city, and if I was acquainted with the Roman Catholic bishop. As there was a little pause, I asked permission to take the Burman Bible and I read a few verses of the first chapter of Genesis. They were a little pleased with my reading, but I knew the subject was not interesting to them, and so I sent it back with strong praises of the blessed book; and then I took another opportunity to tell them that in my own place I taught the people about the creation of the world and a Saviour for men. The queen smiled a smile of scorn and replied, "This is not the Burman doctrine."

*The Reception concluded.*—I then asked permission for my Bible women and girls to come in, which was granted, and she said a few words to them, and about them. Then she put up her hand before her mouth and whispered something to one who we learned was an inferior queen and the lady left the room. She soon returned with two papers of presents which her majesty sent to us; and then the queen came down the steps, and, after the Burman court custom, left without any look or salutations. Two of the ladies who spoke English said we must come again, but I do not think this came from her majesty. As soon as the queen left the room, the place was in great confusion, and as we could not talk, we left the hall. We went to make a way for our work here, and now we leave it in the hands of God.

*The Queen.*—We had heard that the queen despised all white people, and that she ridiculed the English queen; and we are inclined to credit it though she did not say anything rude in our presence. The queen is a woman of 60, I should think, coarse in her features, and a little rough in manner, and well marked with small-pox. They say she is clever in their religion and good in astronomy; but her conversation of an hour was not learned or even polite and we have come away from the palace with a contempt for one whom we should pity. Two of her maids of honor have been educated in a Catholic convent, and know English pretty well, and some worsted and needle-work, but they told us the queen did not wish them to do anything. We have asked permission to privately return our presents, for we do not wish them to feel that they have paid for books, or paid us for our long waiting, but this is not the custom of the court, and we are obliged to keep them. We are glad we went, though the position was not an enviable one. Now the people know about our visit, and that our books have not been rejected; but the visit has taken away the interest we had for the queen, and we almost begrudge the Bibles and the good books.

The second queen had a more pleasing countenance, but we were not invited to her apartments. The first queen was the daughter of King Tharawadi, and hence half sister to her husband the king. By an ancient Burman law, the eldest daughter of the royal house may not marry out of the royal line; and hence she remained unmarried till the year 1853, when, at the coronation, she was married. She has seen many political revolutions, and has had her days of sorrow; and we should pity the queen-woman. I took a nice Burman book, written by Mrs. Constock, called, "The Mother's Book," but when I found she had no children, and seemed so wanting in the character of a good wife and a wise queen, I kept my book of pearls.

Correspondence.

For the Christian Messenger.  
FROM GEORGIA.

Dear Editor,—

The Ku Klux organization in the South, like the Fenian conspiracy in the North, and in Ireland, is believed by some persons to be out of existence; and, by others, to be in a state of inaction. The one or the other may be true, from anything I learned in my journeyings. Indeed, I nowhere saw the material that seemed to be the stuff to make such a body of, I heard much for and against the Ku Klux bands. This awakened in me a desire to know something reliable about them, so I was induced to look over some 900 pages of the proceedings of the U. S. Circuit Court, held in Columbia, at which some scores of Ku Klux-men were tried or pleaded guilty.

In reading these law reports on the ground, there were two features of the subject which filled me with surprise. The first was, that this organization, comprising tens of thousands of members, capable of committing the deeds either confessed or proved, could have been called into existence in the States of the South; and the second was, that, in these States where these crimes were committed, no legal proceedings were taken against the authors, and that so far as the evidence goes, these outlaws went unrebuked. The ministers of religion did not lift up their voices in the name of justice and humanity, and the magistrates apparently cared for none of these things.

The constitution and bye-laws show that the society was secret, and the penalty for divulging the secrets was "death! death! death!!" Each member was to furnish himself with a pistol, cloak to conceal the face, and a signal. Practically their work was killing and whipping Republicans, whether white or coloured. This, as it would seem, did not satisfy them; so they undertook to make themselves useful in settling jealousies between husbands and wives; in defending the sacredness of the Sabbath and the rights of worshippers. They also lent their aid to the temperance reform; and to prevent cruelty to dumb animals. What say those who were pleading guilty?

Alfred Blackwell—"I was on one raid, we" seven of them "brushed Reuben Phillips a little for beating another man's steer to death." Seven of them gave him three blows apiece with hickory rods.

C. Tait—"We raided R. Roberts because he sold whiskey on the Sabbath." "Some of us struck a boy ten ticks with a peach tree switch, because he would not mind his mother."

D. L. Jolly—"We took Mary Bean out of bed, and whipped her for breaking the peace between a man and his wife."

Most the scores of these criminals, who were on trial could neither read nor write, but there were medical men, magistrates and ministers of the gospel who were found guilty. Some of them were punished and some of them fled the country.

A Judge said to one of the criminals, "I am having some consideration for your wife and children, but you had no consideration for other people's wives and children; but I have the happiness of being from another State." With Judge Bryan, a South Carolina judge at his side, Judge Bond here held up his proud state of South Carolina as one to which it was a misfortune to belong. Most of the prisoners were from South Carolina.

In passing sentence upon one of the prisoners, the South Carolina Judge said, "We cannot but recollect that the moral sense of our people, so recently engaged in war, and especially from the disorderly condition of things, may be, to some extent blighted."

Here follows from Judge Bond a fair summary of the deeds of darkness, proved against these fiends in human form. He says, "Evidence of nightly raids by bands of disguised men, who broke into the houses of negroes and dragged them from their beds—parents and children—and, tying them to trees, unmercifully beat them, is exhibited in every case. Murder and rape are not unfrquent accompaniments, the story of which is too indecent for public mention. The persons upon whom these atrocities are committed, are almost always coloured." "Some of your comrades recite the circumstances of a brutal unprovoked murder, done by themselves, with a little apparent abhorrence as they would relate the incidents of a picnic, and you yourselves speak of the number of blows with a hickory, which you inflicted at

midnight upon the lacerated, bleeding back of a defenseless woman, without so much as a blush or sigh of regret. None of you seem to have the slightest idea of, or respect for the sacredness of the human person. Some of you have been beaten by the klans without feeling a smart, but the physical pain. There appears to be no wounding of the spirit; no such sense of injury to yourself, as a man, as would be felt by the humblest of your fellow citizens in any other part of the United States with which I am acquainted."

To this may be added some expressions made by the prisoners' counsel, Hon. Revery Johnson. Although engaged for the prisoners, yet he did not withhold his opinions of their deeds. "I have listened," says the distinguished lawyer, "with un-mixed horror to some of the testimony which has been brought before you. The outrages proved have been shocking to humanity, they admit of neither excuse or justification; they violate every obligation which law and nature imposes upon men; they show that the parties engaged were brutes, insensible to the obligations of humanity and religion. The day will come however, if it has not already arrived, when they will deeply lament it. Even if justice shall not overtake them, there is a tribunal from which there is no escape. It is their own judgment, that tribunal which sits in the breast of every living man—that small still voice that thrills through the heart, the soul of the mind, and as it speaks gives happiness or torture—the voice of conscience, the voice of God. If it has not already spoken to them, in tones which have startled them to the enormity of their conduct, I trust in the mercy of Heaven, that that voice will speak before they shall be called above to account for the transactions of this world, that it will so speak as to make them penitent; and that, trusting in the dispensations of Heaven, whose justice is dispensed with mercy, when they shall be brought before the bar of their great tribunal, so to speak, that in comprehensible Tribunal; there will be found in the fact of their penitence or in their previous lives some grounds upon which God may say, PARDON."

There are instances of crimes equal in enormity to those committed by the men of the Ku Klux organization; but they horrify the communities in which they are committed, but here are the atrocities of a large society, numbering, it is said, some four or five hundred thousand members; and the States were either indifferent to its deeds of darkness, or were powerless to enforce the law. The outrages and murders went on till the U. S. Government brought the perpetrators to justice.

In the reports of the trials, the moral state of the prisoners is more than once referred to slavery, as its cause, and when it is taken into the account, that these people are of the English stock, and have not been denied in the new world, any of the blessings and influences of the christian religion, it becomes evident that slavery has been the efficient cause of sinking these poor criminals into such brutish inhumanity. Indeed a stranger does not stay long among these warm hearted and hospitable people of the South, till he comes to see, that peculiar sentiments, with reference to self defence and the sacredness of the human person are in the breasts of all grades in society. There is a familiarity with fire arms and daggers, and a lack of appreciation of the peace-principles of the gospel, that is, to say the least, a little shocking to persons trained under different influences. Two incidents, insignificant in themselves, may illustrate what I mean, and close this letter.

A prominent official, in a christian church in one of the large cities of the South, was one day passing along the sidewalk and his wife on his arm. Seeing a coloured man coming in the opposite direction on the same side of the street, he fancied from the bearing of the man, that it was his purpose not to turn out of his course, but to make a collision with him or his wife. The venerable church official prepared himself for the event, by planting the handle of his opened pocket-knife in the palm of his hand, so as to be ready to stab the "nigger," in case he did not the good manners to turn aside and make way for his superiors. This is not all; the good deacon tells the story himself, as it was quite compatible with his position and a good expression of christian morals. A tragedy was averted, by the black man acting like a christian gentleman. If the mountain would not come to him when bidden, Mahomet would go to the mountain. If a white man would not turn aside on the street to prevent a collision, the

black man did, and saved the deacon if not from becoming a practical "striker," certainly from becoming a *stabber*.

A certain hotel at which I stayed for a time, and whose proprietor was known as Colonel, was superior to any others at which I had "put up;" in its appointments and services. Neatness, order, quiet and prompt attention characterized it. The Colonel looked well after the wants of the travellers. Ladies, invalids and children were especially objects of his care. "His head was silvered o'er with age," and his manners and language were refined and easy. One evening, in the parlour, and in the presence of some fellow travellers, I took the liberty to compliment him for the style in which he kept his house. He was evidently pleased with the praise, and with brimming self-satisfaction, he proceeded to give the cause of the perfection that reigned in his hotel. "This all comes," said the proprietor, "of governing the niggers. I am the only man in this city that the niggers are afraid of." Then followed divers instances of the way in which he had treated refractory blacks. Among them was the case of a fellow-being, kicked by the Colonel's own boot out of the door upon the sidewalk. And the negro, when down put his hand into his bosom, as the Colonel supposed, for a pistol; then the proprietor's revolver was pointed at his head and the fellow was told to withdraw his hand or his head would be perforated. At this point in the recital I took the liberty to say to the proprietor, that it was commonly believed the Southern men carried daggers and small arms on their persons, and I asked him, if in his opinion, this was the rule. "Most certainly" replied the Colonel, "a very proper thing to go armed." "But, Colonel, you don't mean to have us infer that you actually go armed?" "I do indeed. I have a revolver and an eighteen-shooter at the office, and something in my pocket that never misses fire," said the Colonel, with an emphasis, intended to make all believe that he was not jesting. I was not willing to let the matter drop without having some part verified, and my curiosity a little further gratified; and I said, "Colonel you would indulge me very much by allowing me to see a genuine Southern dagger, as I never have seen this notorious instrument. At that request, and in the twinkling of an eye he darted his hand across his white shirt bosom, and drew from his breast-pocket the little weapon, and exhibited the shining silver sheath in his left hand and the gleaming dagger in the right. "Will you allow me to take it in my hand Colonel?" Certainly "was the reply, and he passed it to me with the remark; "be careful how you handle it, for the edge is poisoned, I got it done the last time I was in Mexico."

"You never stabbed any one with that Colonel" said a lady from Rhode Island, a little agitated. "Many a Mexican and many a Yankee," replied the Colonel. "You wretch, exclaimed the lady from Rhode Island, in a tone raised almost to a shriek. The thought that the dagger had been sheathed in the blood of brothers from the North quite horrified the good lady. The Colonel smiled, put his dagger into his bosom, patted a pretty little girl tenderly on the head and left the room. In a few minutes he returned with a vase of fresh flowers, which he placed on the centre-table to perfume the room and gratify the tastes of the travellers.

Truly yours,  
EDWARD MANNING.

For the Christian Messenger.

FROM REV. A. R. R. CRAWLEY.

NOTES OF TRAVEL.

*From Wolfville to Burmah.*—From Dec to June—from winter drear to glorious summer—from snow-shrouded hills to sun-baked plains. Life is spiced by contrast, invigorated by comparison. It was eminently fitting, therefore, that at the outset for Burmah the air should be filled with blinding snow,—that the vehicle which carried us should be that venerable institution of our forefathers an open sleigh, filled with mail bags and frost nipped travellers,—that the only provision for shelter from the cutting winds should be stiff and impracticable "Buffaloes." Conditions, all, most propitious to that complete serenity of mind that edifying superiority to circumstances, which make one feel like a philosopher. Conditions, too, which heightened and enhanced the pleasure, in near prospect of a warm railway car. It must not be supposed, however, that these reflections sprang into life during the sleigh ride; they did not,—they