

made by certain Hindus to get some Bengalee plays acted in a certain theatre, and this made a considerable sensation, and a great many people went to see them. The troop of actors went to the City of Dacca, and the result was that a number of Hindu and non-Christian students in the college at Dacca came to Calcutta to the Oxford Mission to implore them to do something towards putting a stop to this exhibition—owing, doubtless, to the immorality connected with it. These young men were encouraged, and then sent on to the Bishop. Something was done to discourage what was specially objectionable; but it ended in our telling the young men that their only course was to abstain from attending these places of entertainment, and to exhort their young friends to do the same. But the incident is an interesting testimony to the influence exercised by the Oxford Mission throughout Bengal.

LAHORE.

Bidhanbadi, a Lahore journal of the Brahmo Somaj, says that Mr. Voycey has failed in making an impression upon their society. "Even the particular class of Brahmos, whose religious views have been allied to the sort of Theism which he represents, refuse to join with him in his anti-Christian tendencies. This is a sign of the times. It shows that the Brahmo minister's spirit of obedience towards Christ and other leaders of humanity is being gradually imbibed by almost all classes of Indian Theists. The Arya Somaj seems to be the only Theistic society whose members have the patience to listen to Mr. Voycey's discourses on the life and teachings of Christ."

The same paper relates that in May a small company of Latschists of the Wesleyan Mission, in Lahore, who went to preach in the Kosein-ganj Bazar, were attacked by the Arya Somajites with the aid of an organized body of roughs. At first they tried to overwhelm the Christians with argument, but finding this to be of no use they proceeded to abuse, followed by hustling and throwing of dust. A long bamboo, with a cross piece, having on it some figure to represent the crucifixion, was suddenly produced by one of the mob and flourished in the face of the Christian preachers with the cry: "See, here is your dead Christ!" The Superintendent of the Mission very properly appealed to the authorities, and one ringleader was sentenced to a month's imprisonment with hard labour, and another was fined fifty-one rupees. The *Bidhanbadi* adds that the incident shows what barbarism Christianity has yet to contend with in India, even from those who have had the questionable blessing of being taught in government non-religious schools.

The paper shows that at the present time a somewhat acrimonious controversy is being maintained between the adherents of the New Dispensation, or Keshub's section of the Brahmo-Samaj, and those of the Arya Somaj, the upholders of "Orthodox Hinduism," and the "Holy Vedas."

The paper speaks with contempt of the proceedings of the "Salvation Army," a term which has "no meaning to a reflecting mind." "The creed they beat on drums in the Indian bazars in the disguise of Indian fakirs," can only make way "through the ignorance of India's millions."

CHINA.

The Emperor Kwang Chu went on June 14 to pay his devotions to the heavens in the T'ien-Tsau. Great preparations had been made previously in taking down the sheds of the small pedlars inside the inclosure of the South City gate. The streets were swept, and carefully levelled; all places on the road which looked dirty were covered by sprinkling fresh yellow earth upon them. The Emperor's court and retinue were a splendid sight. First there were people in official robes hurrying to and fro, and then there were mule carts and chairs followed by trains of horsemen proceeding to the Temple of Heaven. When the heralds came out, crying "T'ow ch'ow," all the officials and soldiers stood in their places, lining the streets. After a short interval other heralds came out and cried "Rr. ch'ow," followed by others calling "San chow;" then a small party of horsemen and couriers, and so on, till the Imperial Chair, of yellow satin, itself appeared, bearing in it a frail, pale looking boy, the Sovereign of this Empire. The chair was borne by sixteen men. The Emperor gazed with curiosity at the closed doors and windows of the shops, turning his head in all directions, apparently delighted at seeing the buildings of his own Imperial City. He comes out so seldom, that such an event is quite a relaxation to him. He was attended by a select body guard of the princes of his court. They were mounted on elegant ponies, and wore buttons of a brilliant red, said to be rubies of untold price. Straggling groups of men followed the Imperial train, and then some thousands of riders closed the procession. Many eunuchs followed, carrying all kinds of things for the Emperor's use. At the city gate the Tartar general welcomed the Emperor on bended knee. He then hurried forward to be at the Temple of Heaven to greet the Emperor again on his knee. As each official yamen passed by the way, a man of rank knelt as the Emperor approached, the streets being lined by soldiers. When in the Temple the Emperor is assisted by the President of the Board of Ceremonies in writing prayers and burning them to waft their desires to the skies. The Emperor kneels and bows his head so many times to the ground during the ceremony, that the task is a very tiring one. The President of the Board of Ceremonies, especially if he is an old man, often gets so wearied with kow towing that he is laid up for days. The Emperor stayed over night in the temple, as more kow towing had to be done on the following day. The procession on the homeward journey was very much a repetition of the one which conducted the Emperor when he came out.