

SECRET SOCIETIES IN INDIA.

THUGGHEE.

This iniquitous and inhuman practice is not limited to the sphere only in which it is suspected to exist, but has its ramifications extensively displayed throughout the most obscure circles of society. It is as prevalent in the City of Palaces, under the very shadow of the Government-house, as it is in the Mofussil. The very public Ghauts of Calcutta are paraded by Thugs, and the manglees or boatswains of Paunch-wises & dingees are the disciples of Sivoo or Halee (the goddess of Destruction, as received under the faith of the Hindoos.) Instances have occurred where native soriers have left Calcutta with large sums of money from houses of agency, for the captains of vessels stationed at Diamond harbour and in Sugarroade, which have never afterwards been heard of. The writer sustained the loss of his own sorier, in 1833, whilst proceeding from Calcutta to Tumbook. No traces of him could be discovered, and yet he was seen at Singapore, midway, in company with a party of minstrels. In July, 1833, a boat laden with merchandise, accompanied by two chaprasses, was unaccountably lost in the Rhoop Narrain river, and in 1830 a party of pilgrims, consisting of 95 persons, of both sexes, whilst crossing the Subunreeka river were way-laid by Thugs, and precipitated into a stream. Six days afterwards the sands were strewn with numerous corpses, whilst the vultures and dogs followed in the train of Thugghee. In 1830 the writer saw a huge camp of Thugs who had pitched their caravan under a tope of mango trees, within a quarter of a mile of Mohamed Nugglur Patna. They were furnished with a very efficient strength of bullocks & horses (of the Patna breed.) They remained on the spot for upwards of five days, during which period several of the inhabitants were missed, and could not be accounted for.—They passed onward towards Bulasore, after breaking up their camp, and within two days afterwards a report reached the magistrate of Bulasore, that six human bodies had been discovered under a bridge crossing the high-road between the chowkee of Hudeperpuddah and Bustorn. The marks of the *lassee* were apparent on the necks of the deceased. This band, it was, upon enquiry, learned, had struck out of the high road to Juggernaut, and had pursued a westerly direction, progressing either to Harriospore or Sumbalpoore. There is scarcely a chowkee or village throughout the south-western district of India that has not a corresponding agency with Thugs. It is extremely doubtful whether the very local or Mofussil thannas are not corrupted with Thuggism. The most effective way of putting a decided stop to this abominable practice, would be for the Government to hold out a very heavy reward to persons who would furnish them with evidence sufficiently strong to bring any Thug to conviction. Let a scale of rewards be published in every thannah throughout the country for the apprehension of Thugs, and mercenary motives would go a great way to unveil the features of a most barbarous and monstrous masonry. Thug-

ghee, it is well known, is an evil that must cure itself. The temptation of a reward, upon conviction of Thugghee, would operate most powerfully in suppressing the crime. The mine must be laid within the camp, and sprung; any outward assaults or invasions upon it will be ineffectual.—Col. Sleman has done much towards putting down the dreadful practice, and it is to be hoped that Thugghee will very shortly hence be looked upon only as a thing that has been.

SMOKING AND SNUFF:

Tobacco belongs to the class of drugs called narcotics, and is possessed of many of their noxious qualities.

The excessive use of tobacco, in whatever shape it is taken,—heats the blood, hurts digestion, wastes the fluids, and relaxes the nerves.—Smoking is particularly injurious to lean, hectic and hypochondriacal persons; it creates an unnatural thirst, leading to the use of spirituous liquors; it increases indolence, and confirms the lazy in the habits they have acquired; above all, it is pernicious to the young, laying the foundation of future misery. I am therefore glad to see that our young men have generally abandoned the obnoxious and unbecoming custom, lately so prevalent, of smoking in the street. A patient of mine a young officer of dragoons, who was quite an amateur smoker, and used to boast of the number of cigars he could smoke in a day; produced ptyalism by his folly; and had he not abandoned the practice, he would in all probability have lived but a very short time. The use of tobacco in the form of snuff is still more objectionable than smoking. On account of its narcotic quality snuff is improper in cases of apoplexy, lethargy, deafness, and other diseases of the head. The use of snuff is likewise extremely dangerous to the consumptive, to those afflicted with internal ulcers, or who are subject to spitting of blood. Snuff-taking is an uncleanly habit: it vitiates the organs of smell, taints the breath; ultimately weakens the faculty of sight, by withdrawing the humours from the eyes; impairs the sense of hearing; renders breathing difficult; depraves the appetite; and, if taken too copiously, gets into and effects the stomach, injuring in a high degree the organs of digestion.—*Curtis on Health.*

NEW BOOTS.—A pint of linseed oil, 2 ounces of bees wax, 2 ounces of turpentine, and half an ounce of Burgundy pitch, slowly melted together, and then applied to new boots, will render them water proof without becoming stiff. A correspondent of an exchange paper says he has used this composition many years, and believes that his shoemaker's bill has been reduced by it one half, so conservative are its effects on the leather.

It is shown, by accurate calculation and scientific analysis, that the consumption of water in London is not less than 40,000,000,000 gallons per diem, and that the weight of chalk contained in this large quantity is not less than 24 tons a day, or 8,000 tons per annum.

ENGLISH ESTABLISHED CHURCH.

The present posture of this Church is exceedingly interesting and we may say critical. Popery of the Oxford type is evidently spreading, and there appears to be no inherent energy in the church to shake off the incubus. We subjoin a few extracts which may show the progress of Puseyism.—*Presbyterian.*

MONACHISM AT OXFORD.—Mr. Newman, vicar of St. Mary's the Virgin, is building several sets of chambers for the reception of young men (candidates for orders, or for monastic institutions in contemplation) in his parish at Littlemore. And we beg to direct the heads of colleges to an investigation of the fact, whether several young men, bound by oath to celibacy and monastic vows, are not now receiving a gratuitous education in the University, from parties who have no special interest in them. The Bishop of Oxford, where is he?

Mr. Newman, as Vicar of St. Mary's, has possession of the principal church in the town, where he has been preaching, lately, sermons which are either more or less invidious attacks upon the church of England. One of his disciples remarked, that, after hearing one of the sermons, it was hard to see how the church of England could be considered a true church. The object was the same as that of tract 90; namely, to prove that you might be a Romanist, and yet continue in the church of England. Upwards of two hundred of Mr. Newman's hearers were members of the University; i. e. one-seventh of the resident academical body. What must needs follow from all this, but that several of the younger members of the University will turn Roman Catholics, some of whom, at all events, will openly join the church of Rome? Four individuals have, already done so; Mr. Sibthorp, Mr. Wackerbarth, Mr. Biden, and a poor lad who has just left Shrewsbury School. But there is another alternative much more to be deprecated, viz: that young men should turn Roman Catholics, and continue in the church of England.—*Oxford Chronicle.*

The Rector of Leadenham, in the diocese of Lincoln, in the fervency of his desire for the Pusey doctrine, introduced into the church a moveable cross, and an altar with a pair of candlesticks and burning tapers, (just like Mr. Johnson of Brooklyn, N. York,) administered the holy eucharist at an early hour in the morning by taper light, and adorned the back of his surplices with a cross. The prayer book also bore the emblems of the cross, and on the roof of the building the Litany is painted in Latin. These things and various devices and ceremonies, the bishop has ordered to be removed, and the plain decorum of the church service to be observed in its performance.—*London Courier.*

“About ten days ago, two Puseyite clergymen dined with us in the refectory, in company with Dr. Pagani, Mr. Furlong, and Mr. Philips. One of these was Mr. Bloxam of Oxford; the other, whose name I have forgotten, is an officiating

minister at Litchfield, a very amiable man, of great piety, and profound learning. He is of a very good family. Last Sunday he taught the Ave Maria to the school children in his church. He said grace with us after dinner, made the sign of the cross, took some holy water on entering the church, prostrated himself to adore the holy sacrament in the tabernacle, and did this again on approaching the high altar. Mr. Bloxam was more reserved with regard to these outward demonstrations, for several good reasons, which Mr. P. explained to me afterwards. To return to the Clergyman from Litchfield. He spoke several times of his confessor; in short he is quite a Catholic.—He told me that it was a great pity Mr. O'Connell had not used his influence, while the Whigs were in power, to get some Puseyite made a Bishop; and he added, ‘We should then have deputed this Bishop to go to Rome, and arrange matters with the Pope.’ ‘But,’ replied I, ‘what would you do, if the bishops were to refuse their consent?’ ‘We would compel them by a pressure from without.’ ‘And what do you consider would be the main obstacle to this reunion?’ ‘The State.’ However, he seemed to think that the Queen would not make any great difficulty about giving up her supremacy.

“With regard to the celibacy of the clergy, he told me that they had all made up their minds; only it was hoped that the Pope would not compel those of the clergy who were already married, to part with their wives, and that then they must leave certain of the sacerdotal functions to the priests who were not married. They were, also, he assured me, well-disposed to submit to the re-ordination, *sub conditione*, at the same time giving it as his opinion that their ordination was valid.

“At his last visit, this clergyman from Litchfield brought with him a young man, the son of a Protestant clergyman, who was on the point of setting out for Rome to study there preparatory to taking holy orders. They both came to us into the fields, where the harvest was going forward. They told us that the Pope had written a very paternal letter, in which he encouraged them to persevere in their endeavors. They assured us also that among the Protestant clergy, a great number were complete Jacobins, and Heathens rather than Christians.

“As for them,” this clergymen added, “as soon as the re-union has been effected, we will send them about their business, as well as all those who refuse to join us.”

VALUE OF BRITISH TROOPS.—After a considerable parley the Emir thus gave his decision:—“If you will get the general to send me 3,000 Turkish troops in addition to my own, and twenty pieces of cannon, I will make the attack; but,” he continued, “if you can get the commodore to come with 1,000 of his ship-soldiers, I would like it better.”—*Hunter's Expedition to Syria.*