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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 2.—*July*, 1832.

[*Embellished with a View of the Scene at Kidderpore, where the HINDOO ASCETIC was exhibited.*]

* * * The profits arising from the Sale of this Publication will be devoted to the Calcutta Christian Tract and Book Society.

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FUNDAMENTAL RULES.

I.—That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II.—That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III.—That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

NOTICES TO CORRESPONDENTS.

“A Comparison of the Hebrew and Greek Alphabet with the Sanscrit and Bengalee” has for the present been delayed, in consequence of our not being able to procure a fount of Hebrew types, with the vowel points.

A. P.'s letter has been received, and will be inserted, if the author do not object to a few slight alterations being made.

M. will perceive that a place has been given to his Stanzas:—we shall always be thankful for such favours.

H.'s communication is inadmissible. The subject is too lofty for his powers. No wonder that he has failed, where the mind of a Milton would be required to succeed. We shall be glad to receive other communications from his pen, on subjects less difficult to manage.

We have to thank the Editors of the “Journal of the Asiatic Society,” the “Calcutta Monthly Journal,” “the Enquirer,” “the Reformer,” and “the Durpun,” for the readiness with which they complied with our request; and the publisher of the John Bull for his very liberal offers.

Mr. F. is informed, that a Review of Wade on the Formation of the Christian Character, will probably appear in our next.

Arnott's Hindoostanee Grammar shall receive notice in our Review Department.

The Public patronage has been far more liberally bestowed than we had ventured to anticipate; and we have in consequence this month inserted 8 pp. additional letter press, besides a plate.

Missionary and Religious Intelligence from all parts of India has so rapidly poured in upon us, that we have been compelled to omit the usual notices of the Calcutta Literary Societies. This is of the less consequence, as all the papers and the Journal of the Asiatic Society have inserted them.

By the communication of *the Rev. Mr. Tomlin's Journal, Report of the Madras Tract Society, and Intelligence from Burmah*, we feel greatly obliged. Extracts from all shall appear in the next No.

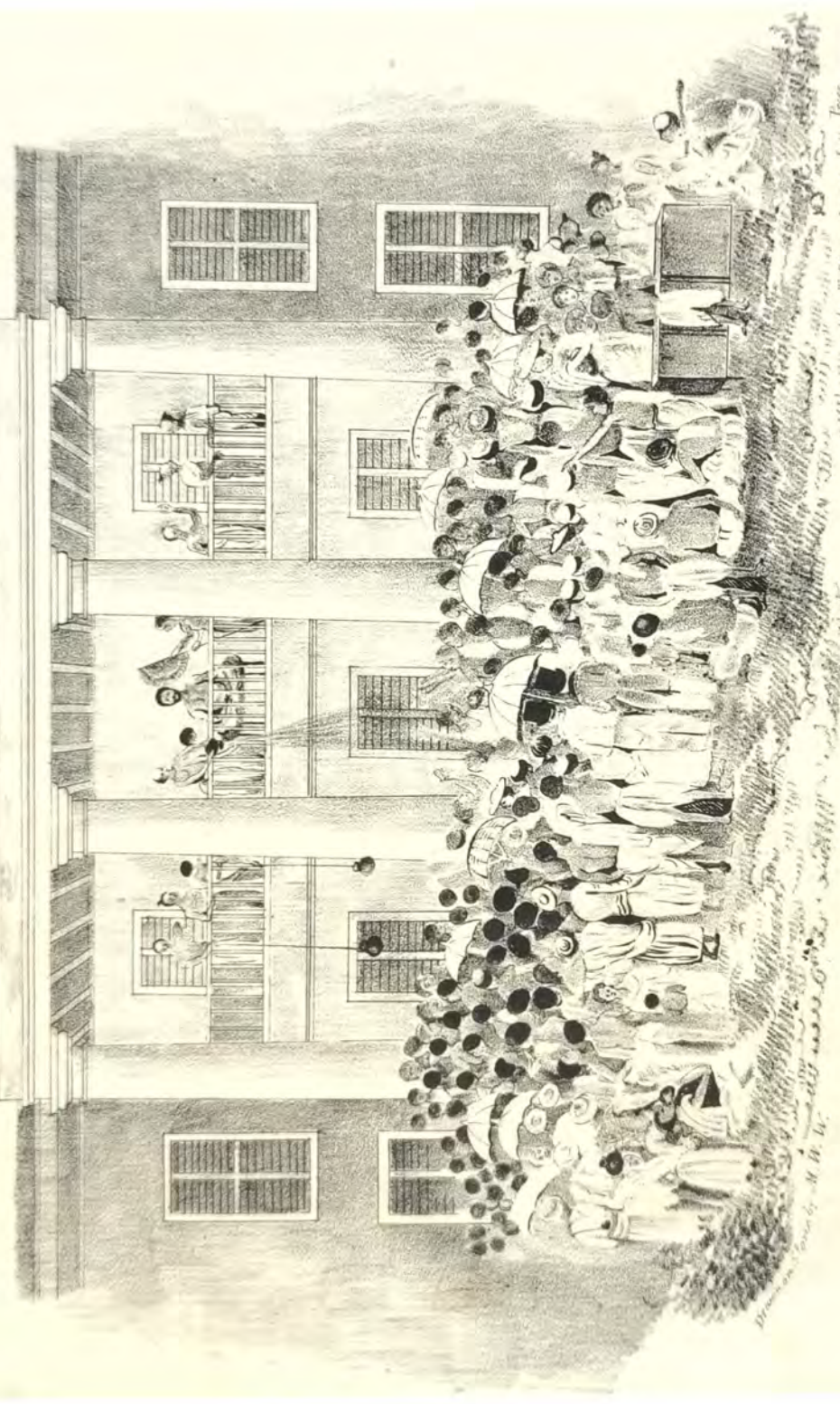
We have on our covers supplied a complete list of Subscribers' Names, that our friends at a distance may favour us by noticing any mistakes or omissions. Names of Subscribers not now inserted, if communicated to the Publishers, shall be added in our next.

We feel under great obligations to our correspondents at different stations, who have manifested so lively an interest in our work. They will oblige us by forwarding all Subscriptions direct to the Publishers, Messrs. THACKER and Co. who will entirely relieve the Editors from the burden of pecuniary transactions. Conveyance by *Dawk* being the most expeditious, the publishers will send up all copies for Subscribers by that means, until otherwise instructed.

The Rev. J. R. is informed in reply to his letter, that 10 *Sicca* Rupees *per annum, in advance*, is the Subscription price of the work; odd numbers will be supplied at Rs. 1-8 per copy.

To face page 10.

Plate II



Printed by T. Black, Asiatic Lodge, Truro.

The Hindoo Ascetic at Madras

For the Calcutta Christian Observer.

Drawn by M. W. G.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 2.—July, 1832.

I.—*An Investigation of the comparative Effects of Christianity and Polytheism upon Human Happiness, with regard to temporal concerns alone.*

The Scriptures teem with denunciations of God's wrath against Idolatry, couched in language highly sublime and impressive, as well as with those earnest and pathetic expostulations which our merciful Creator sometimes condescends to address to the folly and ingratitude of mankind. It is not necessary to enquire how soon after the destruction of the antediluvian world, nor under what circumstances of temptation, the common forefathers of our race were led to worship wood and stone, the work of their own hands, to deify their chiefs and heroes, or to offer to malignant spirits the homage of love or fear. Nor shall I pause here to canvass the opinions of the learned with regard to the identity of the fallen angels with the objects of idolatrous adoration,—a tenet which has furnished Milton with materials for some of his most magnificent poetry. It is sufficient for my purpose to record the melancholy fact, attested by history, sacred and profane, that the altars of the true God were forsaken many years before the death of Shem; and that up to the advent of our Saviour, one nation alone, petty in comparison with those by which it was surrounded, was scarcely restrained by discipline the most severe, a succession of miraculous interventions, and mercies equally signal and undeserved, from concurring in the universal apostacy.

Notwithstanding the triumphs of Christianity, a large proportion of the population of the world still remains the slaves of delusions, which while they are always gross and palpable to the eyes of dispassionate observation, are in many instances so hideous and abominable as rather to resemble the fantastic creations of distempered dreams, than the deductions of reasonable beings,

from the plain premises which the works of God in nature unfold for human instruction*. And it is well worthy of remark, that notwithstanding the discoveries of individual philosophers with respect to the nature and attributes of the Supreme Being, in no one instance has the popular religion among idolaters been other than absurd in the highest degree. In no quarter of the globe has human ingenuity sufficed to elaborate a system, capable of standing before the most partial dawn of civilization and knowledge. None of the educated classes at Athens appear to have sympathised with the common people in their veneration for the national superstition; though they doubtless affected such feelings, partly through fear of the fanatical violence with which the sovereign people resented any indignity offered to the objects of their worship, and partly because that fanaticism furnished them with the most apt and powerful handle for exciting and influencing the credulous. In Rome, though it be certainly true, as Machiavelli remarks in his Discourses upon Livy, that the seeds of empire were laid in the implicit devotion with which every citizen revered the sacred rites of his country, (for even a false creed, when sincerely embraced, possesses a constringent power which gives a mighty energy to all common efforts,) Religion lost its hold upon the higher orders, as soon as they began to emerge from a state of military barbarism, and to cultivate literature and philosophy. With regard, indeed, to one great branch of this received system,—Divination, or the observation of the auspices,—Cato is recorded by Cicero to have expressed his surprise that one Augur could meet another without laughing in his face, on account of the gross impositions which they were continually practising in concert on the credulity of the public†; “and the liberty which not only he, but all the old writers take, in ridiculing the characters of their gods, and the fictions of their infernal torments, shows that there was not a man of liberal education, who did not consider the religion of his country as an engine of state, a political system contrived for the uses of government, and to keep the people to order‡.” Such was the contempt into which idolatry fell in Greece and Rome,—the only countries where under its depressing influences, a body of men has existed sufficiently enlightened to form a reasonable judgment upon its pretensions,—and such no doubt the feelings with which it has been regarded in all heathen lands, by those isolated minds of superior intelligence, which under some mysteri-

* “Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”—Romans i. 19, 20.

† Middleton's *Life of Cicero*.

‡ *Ibid.*

ous scheme of Providence, appear, like unpredicted comets, but to shine and pass away, leaving no legacy of light.

Two most important deductions may be made from these facts, strongly corroborative of the principles assumed by the sacred writers, with respect to the condition and powers of the human intellect. For whilst, on the one side, the records of philosophical discovery that have come down to us in the works of Plato and Cicero, and the information which may be gathered from other sources, with regard to the notions of the Supreme Being entertained by those wise men of antiquity whose writings have not been preserved, afford abundant proof that the true God had not left himself without witness in the understanding of his reflecting creatures ; so the very imperfection and vagueness of the knowledge attained by the unassisted researches of the most gifted individuals, together with the gross errors and abominable wickedness into which (with the most minute exceptions) heathen nations have invariably fallen, demonstrate, on the other hand, the extreme frailty of human reason, the inherent tendency of our nature to folly and sin, and our absolute need of revelation. Blessed be God, who has "brought life and immortality to light through the Gospel," the humblest peasant who can read his Bible, may now dwell with complacent certainty, upon those great elementary truths of which the mightiest intellects of antiquity caught but transient and doubtful glimpses through the dim medium of speculation !

In no part of the world, either in ancient or modern times, has idolatry assumed a darker and more repulsive character, interlaced itself more closely with all the social and domestic relations, or, consequently, exercised a more powerful and degrading influence over all classes of its votaries, than in those extensive countries which European Geography designates generally as Hindostan, and which our present supremacy may justify us in regarding as British India. "Of all idolatries which I have ever read or heard of," says Bishop Heber, "the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notion it gives of the Deity ; in the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries ; in the filthy acts of uncleanness and cruelty, not only permitted but enjoined, and inseparably interwoven with those ceremonies ; in the system of castes, a system which tends more than any thing else the devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder ; and in the total absence of any popular system of morals, or any single lesson which the people at large ever hear, to live virtuously, and to

do good to each other*." This is the language of a man who assuredly was neither a bigot nor a bookworm; who had studied human nature alike in the oracles of God, the amplest pages of profane history, and the existing constitution of society in every quarter of the globe; and who was admirably qualified by an intellect remarkably superior to prejudice, united with the most expanded benevolence, to draw correct conclusions from the premises so collected. The work of the Abbé Dubois, a man who availed himself of every opportunity of penetrating into the inmost recesses of native society and superstition, the concurrent testimony of other able writers, the legal and religious volumes of the Hindoos themselves, and the conviction of the most intelligent observers of their manners and habits, afford unquestionable confirmation to the opinions of Bishop Heber. The pictures of lewdness and obscenity drawn from life by Mons. Dubois are positively frightful; but even the colors which he uses are weak when compared with the deductions we are authorized to make from particular enactments of Hindoo law. Legislators have enough upon their hands, to save them from being tempted to body forth imaginary crimes, and to invent appropriate punishments; such are not the fields in which imagination delights to wander, nor is it that in which a fancy uncontaminated by a knowledge of shocking realities would be likely to expatiate successfully. Yet the pages of the Hindoo law-givers contain passage upon passage utterly untranslatable for European readers; and they provide against offences almost inconceivably abominable, as formally and dispassionately as if they were treating upon the most petty misdemeanors. Such evidence as this is far more conclusive than any positive testimony; but if I thought the position needed any additional warrant, it would be easy to collect from a thousand quarters proof sufficient to convince the most sceptical, that the idolatrous worship of the Hindoos ranks high amongst the most obscene, sanguinary, and demoralising of heathen superstitions, if it do not bear away the infamous distinction of pre-eminent hideousness.

Now, the unerring word of God not only denounces idolatry as a root that beareth gall and wormwood†, but speaks of the worshipper of idols as "brutish," and on a level in point of understanding with the senseless images to which he bows down‡, and declares that "a deceived heart has turned him aside; that he cannot deliver his soul, nor say, Is there not a lie in my right

* Journal, vol. ii. p. 384.

† Deuteronomy xxix. 18.

‡ "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but speak not; eyes have they, but they see not. They have ears, but they hear not, neither is there any breath in their mouths. They that make them are like unto them, so is every one that trusteth in them." Psalm cxxxv. 15—18.

hand*." The annals of mankind abundantly authenticate these as the words of infinite prescience. Yet there are writers, who, treating upon subjects connected with India, with the avowed purpose of tracing the demoralisation and misery of its inhabitants to their source, have not only omitted to consider idolatry, with its adjuncts and consequences, as a principal, or even concurrent cause of evil, but by attributing all visible effects of the nature in question to certain specified causes, have implicitly excluded it from the problem. Has such a fearful principle of evil then, as that depicted by Bishop Heber, remained for ages torpid and inoperative? Has that religious creed, which since its invention has led thousands to immolate themselves in various forms of suicide; to cast their tender infants to the monsters of the ocean; to drag out their lives in the most horrible self-inflicted torments; and to pollute their temples, like those of Moloch of old, with the blood of human victims, stopped short at these abominations, and spared to infuse its poison deeper into the vitals of society and springs of conduct? Can we reasonably hold that system of superstition, which sanctions or permits female infanticide, and the horrors of the Suttee, irresponsible for the brutal hardness of heart, the indifference to human life and sufferings, and the general dissolution of moral principles, which characterise the natives of Hindoostan? These are questions which, broadly urged, no man can answer in the affirmative; and yet when Mr. Rickards speaks of "the revenue or financial system of India," as being "at the bottom of all this evil," and as affording "a clue to the chief distinctions of character observable between the inhabitants of the eastern and the western worlds;" and assures us, that "of the social virtues of native Indians we see daily as much as can reasonably be expected, and of their vices as much as can easily be accounted for from the nature of the governments under which they have so long groaned;" what is this but virtually to exclude the religion of the Hindoos from any, even the most minute, influence, upon their moral condition? Another author, speculating expressly upon the causes of the long continued "stationary condition of India, and its inhabitants," has not merely left superstition out of his calculations, but has explicitly awarded the palm of superior philosophy to those writers who have maintained "that there is nothing morally adverse to improvement in the natives of India, and that had it not been for the oppressions they were subject to under their Hindoo governments, and the ferocious violence and illiberal fanaticism of their Mahomedan conquerors,—had they not, in short, been subjected to multiplied evils of misgovernment, through a series of ages,—they would, unquestionably, have advanced as rapidly in

* Isaiah xliv. 20.

the career of improvement, as any other nations we are acquainted with*.”

Misgovernment of the nature referred to is so hateful, and its effects upon its wretched victims are so withering, that it is difficult to form too large an estimate of the extent of its operations towards the production of human misery ; yet, at the same time, it is quite impossible to believe that the chain of cause and effect has been snapped in twain at the particular points of superstitious enormity which I have indicated ; and that the frequency of such scenes and actions, together with habitual participation in many other nameless abominations, should have had no tendency to demoralise and degrade the agents and spectators. And this argument would lose none of its force if Christianity could be proved to be a pure delusion, or if that religion had never been promulgated to the world. For a false creed, especially if it be attended with impure and sanguinary rites, is an absolute evil of enormous magnitude, without any reference whatever to the existence of a true faith, and a perfect code of morals. And the evil is necessarily still further enhanced, when a creed and worship such as has been described, brings with it, as a handmaid, the system of caste, which as a generator of pride, selfishness, and moral delusions innumerable, has shown itself, perhaps, more prolific and mischievous than any curse which has ever been self-inflicted upon an equal portion of the human race. But if further proof be demanded than the undeniable existence of such potent agents of evil, that all the dislocation of Indian society, and all its crimes and sufferings, cannot justly be attributed to political causes alone ; it cannot, I think, but force itself upon those who are disposed to subject those elements of misery to any strict analysis. The experiment of misgovernment, unfortunately, has been too often repeated in every age and quarter of the world, to leave us ignorant of the precise nature of its results : human nature being identical, the out-turn of the crucible, under similar exposure ; must be always the same. The cruelty and caprice of tyrants will certainly generate the vices of slaves ; but what were the particular acts of Mahomedan oppression that first drove the Rajcoomars to murder their infant daughters, and which of our Regulations has constrained them to continue the practice ? Was it misgovernment that occasioned the sacrifices of children at Saugor, the immolation of living victims on the altars of Kali, the suicidal or murderous rites of the Suttee, or the institution of those abominable orgies described by Mons. Dubois ? Was ever any one found so hardy as to attribute a large proportion of those

* See “ India, or facts submitted to illustrate the character and condition of the native inhabitants, &c. &c.” by R. Rickards, Esq. and “ An Inquiry into the causes of the long-continued stationary condition of India and its Inhabitants, &c. &c.” by a Civil Servant of the H. E. I. Company.

atrocious and disgusting vices which the Apostle Paul brands with such eloquence of holy indignation upon the characters of the Greek and Roman idolaters of his day, to the misrule of senates or emperors* ? Did Tiberius or Nero make their subjects "men-stealers†;" or was it tyranny that awakened those odious passions which were so common and shameless, that the most elegant poets of antiquity have not scrupled to prostitute their genius to celebrate and sanction them ? The word of God has furnished us with an explicit answer to these questions. We are informed that the heathen nations of the times preceding our Saviour's advent, had "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things:" "wherefore," proceeds the Apostle, "God also gave them up to uncleanness" and "vile affections;" "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness," and a long and dark catalogue of iniquities‡. Such was the judicial sentence of blindness of understanding and hardness of heart, with their consequences, vice and misery, pronounced on the heathen of old for their apostacy from the religion of nature and reason,—for that is the offence which St. Paul denounces in the passage referred to§. But we have certainly no reason to conclude that God is more tolerant of such insults than in former days; nor that the system upon which he governs such of his creatures as are not under the dispensation of the Gospel is in any wise altered. When, therefore, we see the Hindoos the slaves of several of the worst vices which disgraced the Gentiles of the Roman empire,—in addition to many murderous and demoralising rites and practices in which the latter never indulged,—and know from the most infallible testimony that the idolaters of antiquity were allowed to wallow in the vices in question, and to draw down upon themselves the misery inseparable in the nature of things from such wickedness, in order that they might thus execute upon themselves the divine wrath incurred by their wilful ignorance and contempt of the true God,—the conclusion seems almost inevitable. The same immutable being is the governor of the world; the same offence is committed, and the penal consequences are in many respects similar, in all

* If proof be required that these charges were well founded, Juvenal, a prophet of their own, furnishes it in abundance. If the testimony of a professed satirist be deemed questionable, let sober history be appealed to. Let the reader enquire, for instance, what was the nature of the bribes offered to such of the judges of Clodius as were found to be proof against money, when that reprobate was tried for his profanation of the mysteries of Bona Dea.

† 1 Timothy i. 10. This, I believe, was peculiarly a Grecian crime.

‡ See Romans i.

§ "No sin shall be charged upon the heathens but such as the law of nature and right reason does condemn." Bishop Hopkins, quoted by Bishop J. B. Sumner.

accordant : surely we may with all sobriety, connect the two as cause and effect*.

I fear that I may appear to some to have dwelt at unnecessary length upon this branch of my argument ; but no man can have mixed much with society, without being aware that sophistry is continually at work to represent all religious creeds as equivalent in their effects upon human conduct and happiness ; to confound the eternal distinction between truth and falsehood ; to palliate the enormities of idolatry, or to deny its practical evil effects ; and to maintain the sufficiency of the faith in which every individual in the universe has been brought up, to justify and save him on the great day of final account. This is the spirit of Pope's Universal Prayer, the beauty of which as a composition, and the felicity with which the poet has paraphrased our Saviour's perfect model of devotion, have blinded multitudes of its readers to the extreme absurdity—considering it merely in a philosophical point of view,—(a test fairly applicable to an ethical poet,) of regarding the listless divinity of the Epicurean sage, the libidinous Jupiter who was the object of supreme adoration to the vulgar of Greece and Rome, and the undefined but hideous object of servile fear to which the "savage" in every age and clime pays the homage of deprecation, as identical with that Jehovah, who lays claim, at least, to attributes in every respect diametrically opposite to the actions and qualities ascribed to the gods of the nations. If, however, the Universal Prayer has misled a single human being into an erroneous estimate of the comparative excellence and honor of the creatures of man's vitiated imagination, and the eternal, self-existent God, it requires a far sterner condemnation than that which a mere solecism in philosophy would merit. But however it may

* Let me not be misunderstood : "God cannot be tempted with evil, neither tempteth he any man." But he leaves the incorrigible to their own devices, and the impulses of their fallen nature, and the consequences are their open rebellion and utter ruin. As Charnock, an old, but most acute writer on Providence, remarks : "God does never force nor induce the will to sin, but leaves it to the corrupt habits it hath settled in itself." 'So I gave them up to their own hearts' lusts, and they walked in their own counsels.' Psalm lxxxi. 12.—"Counsels of their own framing, not of God's. As a man flings several things out of his hand, which are of several figures, some spherical, tetragons, cylinders, cones, some round, some square, though the motion be from the agent, yet the variety of their motions is from their own figure and frames ; and a man casting a bowl out of his hand is the cause of the motion, but the bad bias is the cause of its irregular motion. The power of action is from God, but the viciousness of that action from our own nature." Again, "There is a concurrence of God to the act wherein we sin, but the sinfulness of that act is purely from the inherent corruption of the creature. As the power and act of seeing is communicated to the eye by the soul, but the seeing doubly or dimly, is from the viciousness of the organ of the eye. God hath no manner of immediate efficiency in producing sin, as the sun is not the efficient cause of darkness, though the darkness succeeds the setting of the sun ; but it is the deficient cause. So God withdraws his grace, and leaves us to that lust which is in our wills. God is not obliged to give us grace, because we have made a total forfeiture of it."

have been generated, no one, I think, who has studied the temper of the age, will deny that such a spirit of virtual equalization is abroad; and I am further persuaded, that many who would shudder at any broad avowal of the sentiment, that all religious creeds stand upon the same level, do yet practically reason and act as if their effects, at least, upon human conduct, and, consequently, upon human happiness, were in no material respects discordant. It is my object to prove from the concurrent testimony of the Scriptures, and the history of mankind, as well as by arguments, based upon acknowledged principles of human nature, that, even when all reference to a future retributive state of being is carefully excluded from the problem, idolatry comprehending false notions of the divine nature and attributes, and "the reverence of beings who are not proper objects of reverence*," together with the consequences that have invariably been found to follow in its train, is a curse far more bitter and durable than all the tyranny of rulers, and all the miseries of misgovernment. Still reasoning as if present welfare were the only object of a wise man's aspirations, I shall endeavour to display, in contrast, the temporal blessings which Christianity has actually conferred upon the nations that have embraced it; noticing, at the same time, the inherent tendency of the religion of the Gospel, to enhance those blessings to the utmost extent compatible with the scheme of providential government under which we live; so that, in fact, nothing but the counteraction which it experiences from the vices and evil passions of its disciples, prevents the yet more triumphant display of its excellency. On the other hand, it must be manifest, upon consideration, to all those who believe that man's mind and soul are derived, with all their powers and feelings, from the same Great Being who framed the material world, that his free goodness alone has preserved idolatrous nations from sinking into a condition of moral depravity far lower and more miserable than that which they at present occupy; since he alone has saved the natural affections and some faint shadows of moral virtues from utter extirpation and oblivion, by confining the vitiating agency of a false creed and worship to certain limits of mischief. For the religion which enjoins human sacrifices, for instance, must contain a principle of evil so powerful, that it is impossible to predicate the extent to which it may delude the understanding and sear the affections of its votaries; and it is obvious, that if its influences do not extend beyond a certain point, they must be arrested there by some external force; which can be nothing but the preservative mercy of God. The fact is, that we talk of *natural* affection, and a *natural* sense of right and wrong, till we forget—

* One of Dr. Johnson's definitions of Superstition.

“ To look through Nature up to Nature’s God ;”

till indeed we almost persuade ourselves that the common endowments of humanity spring from a different source, from talents and virtues of a more exalted order. As if the same Almighty Will which called the firmament of heaven, with all its glorious constellations, into being, did not also fashion the dust on which we tread ; as if the same infinite and all-pervading Spirit, which kindled the universal philanthropy of Howard or Swartz, were not also the sole agent employed in maintaining the feeble spark of benevolence that glimmers in the breast of the most ruthless savage ! The theorem, therefore, which I would maintain is this :—in lands upon which “ the day-star from on high” has arisen, Christianity is the mean which it has pleased God to employ, to combat the natural tendency of fallen human nature to deterioration ; and this heavenly antidote is not only competent to arrest the disorder, but also to induce a healthy and happy moral condition, to the utmost extent of the influence that men are disposed to permit it to exercise over their habits and actions ; whilst idolatry coincides with, and inflames that tendency, of which it is one of the earliest results, to such a degree that nothing but the constant counteraction of the Spirit of God, exercised in preserving some domestic and social virtues from the general wreck, has prevented its votaries from becoming absolute incarnations of the principle of evil.

[*To be continued.*]

II.—*The Hindoo Ascetic at Kidderpore.*

[*With a Plate.*]

Nothing but the universal notoriety to which this ascetic has attained, and the consequent universal delusion which he has been the means of propagating throughout the Native population, could have justified us, in devoting so large a portion of our pages to an account of one, who, even as an impostor, has no claims on our attention beyond what might be daily presented by hundreds in Calcutta and its neighbourhood. *To accidental circumstances alone*, and especially to the seasonable protection of a man of rank, and influence, and property, is this Jogee indebted for his temporary elevation to distinction and honor. It was unfortunate for him and for his proteges, that he made his appearance, or at all events, took up *his abode*, so near that city which is likely to become the cradle of learning and civilization in the East. His career has in consequence been short. Had he been speedily removed to the jungles, where the searching light of knowledge could not follow him, his name might have been appended, in a supplementary form, to the countless roll of earth-born divinities that crush the intellects and pollute the hearts of the people of India.

The Editors of Native Papers, of the Liberal School, have united in exposing the imposture. A writer in the *Enquirer*, after stating the reports first circulated, and generally believed by his countrymen, viz. that the man was “ insensible to the calls of nature in any way—that he was not even like the chameleon, who lives on air, for this being did not breathe, speak, or even seem to have any sensation—that he ate nothing, and the

position in which he was placed, he would remain in for days, without any alteration,—that *gools* or balls of fire were placed on him, and knives were thrust into him, without a muscle moving;”—proceeds to suggest, that the man, being “under the controul of some Brahmuns, who, as usual, carried on their trade of priestcraft, must have been induced to swallow down large balls of opium that made him insensible.” Another writer retails some subsequent reports, as follows: “One maintains, that he is a god incarnate, and has through an excess of benevolence made his appearance here. Another is bigotted to the assertion, that he was hanging by the branch of a tree in a jungle, lost in contemplating the Divinity; and that owing to some sins he committed before, he has been discovered by human beings and brought into this part of India. A third will have him to be a favourite of the gods, insensible to external pains, and to the calls of the natural appetites.” The Editor himself exults with joy, that he “is no more struck with that pious reverence upon hearing these reports, which he was wont to exhibit a few years ago, when similar stories were told to him by his grand-mother.”

Not so the Editors of Native Papers, of the Idolatrous School. The conductor of the *Chundrika* in particular had never a more delicious repast to satiate his superstitious appetite. In recording the facts connected with the present subject, he is quite in his native element. No one can question the heartiness of his defence, nor the earnestness of his manner. With his usual gravity in treating of such themes, he states certain objections; and in his peculiar style of acuteness, he forthwith demolishes one and all of them. These objections with the replies are *in substance* as follows:—it had been objected, that the man might not be a Hindoo: reply—He must be a Hindoo, for his ears are pierced; he is moreover, tall, fair, and well-formed. Objected, that if this were a *Jogee*, instead of coming to the city, he ought to have remained in the wilderness: reply—He has no power of motion, and speaks not a word; and if any one has brought him to the city, how can he be blamed? Objected, that the want of sensation is only apparent, and may be acquired by practice: reply—This want is real, for if any one place his hand or foot in any position, so it continues until some one else puts it in another position; and “*jog*” is not attained at once, but by gradual endeavour. Objected, that it is not true that he goes wholly without food; besides, living ten or fifteen days without food is possible: reply—Respecting his food, we have heard that if any one forcibly open his mouth, and put in a little liquid, some of it falls out again, and some of it goes down his throat; and if it were so that he could remain ten or fifteen days without food, yet his body would be wasted. Objected, that he has been aided by certain drugs: reply—As to those drugs they mention, we observe, that if there be such, and this person use them, what is the harm? Objected, that the whole is an imposition: reply—On what pretence can he be called an impostor, for he has no expectation, and there are no other persons in attendance upon him.” To these profound replies, the sapient Editor adds a statement of his firm belief that “the man is absorbed in a pure and holy contemplation, and his mind is fixed: that being insensible to external things, he is meditating upon God with the highest knowledge. But what is his precise condition cannot be determined; *i. e.* what he is to be called, whether a *Purumhungso*, or *Sumadhee Lukyunakranta*, or *Mounujogee*, &c. If, however, on examining the *Shasters* this can be ascertained, it shall be made known.”

The solemnity with which the whole subject has been treated by the *Chundrika* is certainly worthy of a better cause. At present it is but too apt to provoke a smile.

The subject has also been noticed in the English Newspapers. The Editor of the *India Gazette*, *Jebb's Lane*, in particular, treating the matter

as it deserved,—recalled to the remembrance of his European readers, the famous case of “Ann More, of Tetbury, who was reported to live three years without eating or drinking;” but who was at last detected by “medical sentinels in the act of partaking of food conveyed under her pillow every night:”—and concluded by proposing the application of a somewhat similar test in the present instance, affirming, that “to visit and detect would be the same with such men, provided they were allowed to examine and use what tests they chose.” It is scarcely necessary to add, that this wise suggestion has been acted on, and the result has proved as satisfactory as could possibly be desired by the Editors or the Public.

To our correspondent, who has forwarded the following detailed account, as well as to our other friends, who have furnished us with a view of the scene at the Baboo's house, our warmest thanks are due.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The native population of this city, as you are doubtless aware, have been for some days past in a state of high ferment, in consequence of the appearance at Kidderpore, of an extraordinary ascetic. I was therefore induced to pay him a visit, the particulars of which, should you think them worthy a place in your valuable periodical, are quite at your service. Before, however, entering on the account of my visit, I will just state what I have reason to believe is an authentic account of the manner in which he came into public notice. It appears, that about three weeks or a month ago a Hindoo servant belonging to the Albion Mills at Seebpore, on the other side of the river, discovered the man lying near one of the gates of the premises; and finding that he neither spoke nor voluntarily moved, began to think, as he appeared otherwise in good health, that he must be one of their holy ascetics. He therefore after some little time removed him to his house within the walls of those premises. Here neither, notwithstanding the lifting, tossing, and carrying, which he had had to endure in being conveyed to the house, did he manifest any signs of consciousness, and the man was therefore the more confirmed in his opinion of his being a Jogee. At this place he remained some days, during which time, as the man states, he ate nothing; but drank only a little milk, which he, out of fear lest he should die, from time to time poured into his throat. The man also states, that the ascetic spoke but once while he remained in his house; and then his words were of so holy a nature that it would be impiety in him to utter them. As it was to be expected, the Jogee's fame soon spread in all directions, and numbers of persons went to Seebpore to witness this spiritual prodigy. As however it was too much that a poor *durwan* should retain possession of so valuable a prize, means were soon taken to bring the Jogee into better hands; and now therefore he is to be found, with Brahmuns for his attendants, at the house of a wealthy Native at Kidderpore.

I now proceed to detail the particulars of my visit to the Jogee. On the 26th instant, accompanied by a friend, I went to Kidderpore. On arriving at the bridge over Tolly's Nullah, we were struck at the unusual appearance of the scene before us. As far as the eye could reach, (which is about half a mile,) the road was literally covered with carriages, palanquins, and pedestrians of all kinds, Hindoos and Musselmans, high and low—men, women, and children,—all pressing forward with eager steps to the house where the ascetic was. Following the current, we soon arrived at the place; it was the spacious mansion of Baboo Kalee Sunker Ghosal. Here the crowd was very dense. The court in front of the house, which is at least one hundred feet square, was filled to excess, as were the avenues leading into it. A great number of people also occupied a garden south of the court. In all, not less than eight to ten thousand people were present. On entering the court, the greatest uproar prevailed. Some were shouting Hurri Bol—numbers were presenting offerings of flowers, &c.—others were striving to catch the drops of water in which this ascetic's foot had been bathed, and which were sprinkled from above by Brahmuns who stood near him—while not a few with uplifted hands, vociferating as loudly as they could, were craving his blessing.

After surveying this scene for a minute or two, we made our way through the crowd to a garden gate, having communication with the house; and after some little altercation, prevailed on the servants to admit us. We were then conducted upstairs, and out on the verandah of the second story in which the ascetic was placed. The verandah overlooked the court below, in which the crowd was assembled. The ascetic was seated on a tiger's skin, on a large table. He sat cross-legged, in a state of the most shameful nudity; his back was supported by large pillows. He was, as we had heard, quite motionless; his eyes were shut. His age appeared about thirty-five years, and his condition good, very far from indicating that he was given to fasting. Near the table stood two or three clamorous, and as our subsequent experience proved, most impudent Brahmuns. These were engaged in catching the offerings which the people threw up from the court below, and in sprinkling holy-water in return.

While looking at the man, the Brahmuns began exultingly to inform us of his wondrous qualities. "He neither ate nor drank," said they, (which by the bye was a falsehood, as the Baboo of the house distinctly told us afterwards, that the ascetic drank milk;) "nor, (do to him what you please.) discovers the least signs of consciousness: in fact, he is an incarnation of the Deity."

In reply to these statements of the Brahmuns we expressed our doubts, especially, as from his appearance, we felt convinced that

he was listening attentively to all that was said ; and proposed, with their permission, to put his sensibility to the test. To this, however, they would by no means consent. " He has been tried already," they said ; " and there is no occasion for further experiment. Besides, you are unclean, he will be defiled by your touch." We replied :—" This is mere evasion of your's. You evidently fear the result of a trial, and from your fear we suspect that the whole is a delusion, contrived between yourselves and the man to deceive the people." At this they became excessively angry and outrageous, and in the most abusive manner bade us begone ; at the same time calling on the servants to beat us, and expel us from the house.

This storm of anger quickly induced us to retreat ; but on passing through the house, we were met by the Baboo, to whom, as we understood, it belonged. To him we stated what we had wished to do, and the treatment we had received from the Brahmuns in attendance. He replied with great politeness, expressing his sorrow for what had happened, and said that we were at perfect liberty to try an experiment on the man. " What is it," he asked, " you wish to do ?" We then produced a small bottle of hartshorn, and stated that we wanted merely to apply it to his nostrils. Unfortunately he took the bottle into his hands, and ere we were aware of his intentions, hasted away with it into the verandah, and applied it immediately to within half an inch of the man's nose, and held it in that position for three or four seconds. I do not accuse the Baboo of any intention to try the matter superficially ; but had either of us made the experiment, we should have first shook the bottle, and then have put the stopper some little distance up one of the nostrils, when I am persuaded, his sensibilities would have been evident enough. As it was, he was sufficiently affected to render it visible to all who stood near, that he was not more destitute of feeling than other people ; for his eyes appeared a good deal distressed, and he had plainly enough to do to keep himself steady. He did not however start, as we had wished to make him do ; and consequently the crowd in the court below, being at too great a distance, did not see the effect produced by this imperfect trial. To them it appeared to fail, and therefore they immediately gave three shouts, vociferating *Hurri Bol*. On returning to the interior of the house, we explained to the Baboo the reason why stronger effects had not resulted ; assuring him, that any person prepared, as we were persuaded the ascetic was, for the trial, might endure it as well as he had done. The Baboo and one or two others made the experiment, and found our assertion perfectly correct. We were not however permitted to make the trial a second time upon the man ourselves. Being distressed, that the people

should have their superstitious feelings strengthened by our visit, on returning to Calcutta, we called on a medical gentleman, to secure his aid, if possible, for another trial in the afternoon. He very kindly consented to accompany us, but the second time we found no admittance, every door of the house being fastened against us. We learnt from some members of the household, that the Baboo of the house had been severely chided by the attendant Brahmuns for his partial compliance with our request in the morning; and that, in consequence, it was in vain to hope for a second admittance. We had therefore nothing left us to do but to tell the people our object in coming, and the unwillingness of the people within to subject the man to a proper trial; from which we inferred, that the whole was an imposition, in which opinion many of the people seemed to coincide.

After this visit, two or three days passed away, when my friend received a note from the medical gentleman already alluded to, stating that he, accompanied by another professional gentleman, had succeeded in gaining admittance to the ascetic, and trying an experiment upon him. It was, however, at the early hour of six in the morning, when none but the members of the Baboo's family were present, as they would not allow of experiments in the presence of the multitude. The result was as might be expected, proving that the man is subject to the same laws as all other living men; and it is only to be regretted, that the poor superstitious Hindoos in greater numbers did not witness it. The following is an extract from the note, which I have been kindly permitted to make use of. After mentioning some previous obstructions, the note proceeds—"So then, we went again this morning, armed with a bottle containing four pounds of Ammonia, the pungency of which was perfectly unindurable at a considerable distance from the bottle. We were now allowed to touch the Fakir and examine him. His skin was cool and soft; his pulse rather slow; his breathing quite natural: and though he kept his eyes strongly closed, yet I fancied I could read the workings of a mind alive to what was going on around him in the varying expression of his face. We applied the bottle to his nose. He bore it like a hero for a moment, *then coughed and rolled himself away from the bottle.* His pulse was considerably quickened by the experiment. I have no doubt, had we persisted, he would have given other symptoms of being a man of like passions and susceptibilities as ourselves; but it is difficult to say how much a man will endure whose *all* is staked upon his fortitude, or how far we should have been justified in exposing him to the danger of inhaling such acrid matter." Thus the pretensions of the man, having been put to the test by two gentlemen*, whose character and skill are unimpeachable, were found wanting.

* Doctors Graham and Egerton.—ED.

In closing this communication, I cannot help observing, what an affecting view does this instance afford us of the moral and intellectual condition of the people among whom we dwell. How lamentable is it to think, that there are found persons so willing to impose on their fellow-men, that so many should be willing to abet the imposture, and that such amazing numbers of people should be so easily deceived.

There is reason to believe, that within the last eight or ten days, more than a hundred thousand persons have been to see this ascetic, the greater part of whom have returned to their homes with the idea that they have beheld an incarnate deity. And what struck me as very remarkable and lamentable was, that of the crowds of people which we saw gazing at him, it was in the highest degree probable, that the far greater part had not the least wish to put the man's pretensions to the test; but were content to believe him a god, because his attendants and the multitude said that he was so. This reminded me of them whom the Scriptures represent, as *willing* to believe a lie, for which cause God gives them up to strong delusions. At witnessing this state of things, one is ready to exclaim, in reference to the Hindoos, Can these dry bones live? With men it is impossible, but with God all things are possible. Knowing then the power of God, and the promise of God, and seeing the wretched condition of the heathen, may all engaged in seeking their conversion from the error of their ways be afresh stimulated to greater exertions for the realisation of this desirable object, being assured that while in the propagation of the Gospel there is but little noise and show, "great is the truth, and it will prevail."

G. P.

CALCUTTA, }
June 30th, 1832. }

III.—*A Sketch of the Origin, Rise, and Progress of the Hindoo College.*

[Continued from p. 17.]

It having been intimated to us, that some doubts still exist as to the accuracy of our account regarding the prime mover of the Hindoo College, or the particular circumstances which led to its formation, we feel a pleasure in meeting those doubts with a confident assurance, supported by the most unquestionable authority, that they are entirely without foundation. We have the evidence of some of the parties concerned, as well as of authentic documents, to substantiate what we have asserted. The following particulars, we therefore communicate, without fear of contradiction.

In 1815, a distinguished Native, not now in India, entertained a few friends at his house; in the course of conversation, a discus-

sion arose as to the best means of improving the moral condition of the natives. It will readily occur to most of our readers, that the distinguished individual alluded to was Rammohun Roy, who, by his superior attainments in knowledge, and familiar intercourse with Europeans, became deeply imbued with a spirit of repugnance to the superstitious notions, and idolatrous practices of his countrymen. He was not only convinced of their errors, but animated with a fervent desire to correct them. For this end he proposed the establishment of a Brumha Sobha, for the purpose of teaching the doctrines of religion according to the Vedanta system,—a system, strongly deprecating every thing of an idolatrous nature, and professing to inculcate the worship of one supreme, undivided, and eternal God*.

Mr. Hare, who was one of the party, not coinciding in the views of Rammohun Roy, suggested as an amendment, *the establishment of a College*. He wisely judged that, the education of native youths in European literature and science would be a far better means of enlightening their understandings, and of preparing their minds for the reception of truth, than such an institution as the Brumha Sobha.

This proposition seemed to give general satisfaction, and Mr. H. himself soon after prepared a paper, containing proposals for the establishment of the College. Baboo Buddinath Mookerjya, the father of the present native Secretary, was deputed to collect subscriptions. The circular was after a time put into the hands of Sir E. H. East, who was very much pleased with the proposal, and after making a few corrections, offered his most cordial aid in the promotion of its objects. He soon after called a meeting at his house, and it was then resolved, "That an establishment be formed for the education of native youth."

Thus it appears, that Sir Hyde East, though he had not the merit of *originating* the College, is nevertheless entitled to great credit, for the very prompt and effective aid which he afforded. By his example, his high station, and extensive influence, especially amongst the Natives, many doubtless were induced to lend their assistance, who would otherwise have regarded the proposal with indifference.

Besides holding frequent meetings at his house, he, as well as Mr. Hare, contributed largely to the fund, and exerted himself in various ways towards the success of so useful an undertaking.

* As a proof of the existence of this desire in the mind of Rammohun Roy, we quote from the *Missionary Register*, 1817, page 366, the following notice of the Editors.

"A Brahmun of great opulence and very considerable learning, resident in Calcutta, named Rammohun Roy, has lately published in the Bengalee language, one or two philosophical works from the Sanskrita, in the hope of leading his countrymen to renounce idolatry."

The Brumha Sobha has been established upwards of four years, and weekly Lectures are regularly delivered by eminent pundits.

The following is an abstract of the proceedings of the first regular meeting held on the 14th May, 1816, at the house of Sir Edward Hyde East, after the circular had taken its round.

The business of the day was opened by the Chief Justice, who addressed the Meeting as to the object for which they were assembled; and as to the benefits that his Lordship considered would be derived by the country at large, from forming an Establishment for the Education of their youth.

The proposal was received with the unanimous approbation of all the Natives present, including the most eminent Pundits, who sanctioned it with their express support and recommendation.

A large sum of money was immediately subscribed by most of those present; and it being understood, that there were many Hindoo gentlemen who were not present, and that were anxious to become subscribers to this Institution, a meeting was, by the consent of the Chief Justice, appointed to be held at his Lordship's house, on Tuesday the 21st of May; when a committee might be chosen for preparing the details of the plan, and measures taken for procuring a proper place for the College proposed to be erected. The meeting was therefore adjourned till Tuesday the 21st of May, and subscriptions appointed to be received in the mean time by W. C. Blaquiere and J. M. Croft, Esqs.

A General Meeting was accordingly held on the 21st May, 1816, when the following resolutions were passed.

That an Institution for promoting Education be established, and that it be called the Hindoo College of Calcutta. That His Excellency the Right Honorable the Governor General, and the Honorable Members of the Supreme Council, for the time being, be requested to accept the office of Patrons of this Institution.

That the Honorable Sir E. H. EAST, Knight, his Majesty's Chief Justice, be requested to accept the office of President, and that J. H. HARRINGTON, Esq. Chief Judge of the Courts of Sudder Dewanny and Nizamut Adawlut, be requested to accept the office of Vice-President of this Institution.

That a Committee be appointed to consist of the following persons:

Sir EDWARD HYDE EAST, Knight, President.

J. H. HARRINGTON, Esq. Vice-President.

W. C. Blaquiere, Esq.

Capt. J. W. Taylor.

H. H. Wilson, Esq.

N. Wallich, M. D.

Lieut. W. Price.

D. Heming, Esq.

Capt. Thomas Roebuck.

Lieut. Francis Irvine.

Chatoorbhoj Nyarutten.

Soobrammouys Shastree.

Mritoonjoy Biddyalunkar.

Roghoomony Biddyabhoosun.

Tarrapersaud Nyabhoosun.

Gopimohun Thakoor.

Horeemohun Thakoor.

Gopeemohun Deb.

Joykissen Sing.

Ramtonoo Mullick.

Obhoychurn Banoorjya.

Ramdoolal Day.

Rajah Ramchand.

Ramgopal Mullick.

Boisnobdass Mullick.

Choytonchurn Set.

Sibchunder Mookerjya.

Radhacaunt Deb.

Ramrutton Mullick.

Kaleeshunker Ghosal.

That the languages to be taught in the College, the age and terms of admission, and all other details be left to the consideration of the gentlemen who have been requested to form the Committee, and who are further requested to prepare a plan for the same, to be laid before a General Meeting.

That Joseph Barretto, Esq. be requested to accept the office of Treasurer, and to collect the subscriptions.

That a Meeting of the Committee be held at the house of the Honorable the Chief Justice on Monday next.

The proceedings of the Committee appointed at this General Meeting were as follows:—

Honorable Sir E. H. EAST, President, in the Chair.

J. H. HARRINGTON, Esq. Vice President, and nearly the whole of the members of the Committee present.

Agreed, on the proposition of Sir E. H. EAST, that Lieut. FRANCIS IRVINE be appointed English Secretary to the Committee: and that Buddinath Mookerjya be appointed to assist as Native Secretary—the former to receive a salary of 300 Rs. per mensem, and the latter 100.

The President informed the Committee, that Mr. BARRETTO had undertaken the office of Treasurer to the Hindoo College, in a letter which was read to the Committee and directed to be entered in the book of correspondence.

Read a letter from Mr. Wilson, one of the Members of the Committee, who was prevented from attending by his official duty, but who expressed his readiness to assist the Committee, and stated several questions for their consideration.

Ordered that Mr. Wilson's letter be entered in the book of correspondence, and that it be left for consideration.

The Committee having read over the proceedings of the General Meeting held on the 21st instant, proceeded to consider a plan for the Institution, which it had been determined to establish, and which they were of opinion should be designated the *Maha Pathsala*, or Hindoo College of Calcutta.

The following preliminary rules were read and approved of, to form part of the detailed plan, which the Committee had been requested to prepare and lay before a future General Meeting.

That the primary object of this Institution be the tuition of the sons of respectable Hindoos, in the English and Indian languages; and in the literature and science of Europe.

That the admission of students, consistently with the above primary object, be left to the discretion of the Managers of the Institution.

That persons who are not students be allowed to attend any literary or scientific lecture, in the English department, with the consent of the Committee of Managers.

That the terms on which students shall be admitted to receive instruction in the College be fixed from time to time, by the Managers of the Institution.

That a fund be raised by voluntary contributions for the purchase of a sufficient quantity of ground in a convenient situation, within the limits of the city of Calcutta; and for erecting a suitable College with other requisite buildings, thereupon.

That a book of subscription for this purpose be kept open for a period of one year, and that all persons who have already contributed, or may contribute during the present year to the funds of the Institution, be considered Original Benefactors and Founders of the College.

That the names and contributions of such Original Benefactors and Founders be recorded in the annals of the College; and be also engraven on a tablet of marble to be affixed in some conspicuous part of the principal edifice.

That the name of all future Benefactors to the funds of the College be also registered as such; with the amount and date of their respective contributions.

That if at any time, it be found necessary to limit the number of students to receive instruction in the College, a preference be given to the

sons and relations of those who have been recorded as Founders and Benefactors ; or registered as the Benefactors of the College.

With a view to expedite the objects of the proposed Institution, resolved, that W. C. Blaquiere, Esq., Ramgopal Mullick, Gopeemohun Deb, and Ho-reemohun Thakoor be appointed a select Committee, to take measures for providing a proper place for the site of the intended College, as well as to procure a temporary building for the purpose of commencing instruction in the Bengalee and English languages as soon as possible.

The Committee are of opinion that the Indian method of instruction with the British improvements thereon should be adopted in the College, and resolve that the Secretaries be desired to ascertain and report to the Committee what Teachers will be necessary, and can be procured for the Bengalee and English Departments of the College, assuming the number of students for the present to be 200.

Resolved, that the Native members of the Committee be requested to take into consideration and report at the next meeting, the best means of raising a sufficient sum for carrying into effect the whole of the objects of the proposed Institution.

Resolved, that the next meeting of the Committee be held at the house of the Chief Justice, on Monday the 10th June, at 9 o'clock in the forenoon ; and that in the mean time the Honorable Sir E. H. EAST, as President of the Institution, be requested to communicate to his Excellency the Governor General in Council, in such manner as he may judge proper, the proceedings of the two General Meetings held on the 14th and 21st instant ; as well as that of the Committee, on the present list.

After various other meetings and consultations, at which the most active assistance was rendered by Mr. Hare, without his accepting of any honorary situation, and, consequently, without his appearing in any public or official capacity, the following rules were finally approved by the subscribers, at a General Meeting held August 27, 1816.

Tuition.

1. The primary object of this Institution is, the tuition of the sons of respectable Híndoos, in the English and Indian languages, and in the Literature and Science of Europe and Asia.

2. The admission of Pupils shall be left to the discretion of the Managers of the Institution.

3. The College shall include a School, (*Páthsal*), and an Academy (*Maha Páthśala*). The former to be established immediately, the latter as soon as may be practicable.

4. In the School shall be taught English and Bengalee Reading, Writing, Grammar, and Arithmetic, by the improved method of instruction. The Persian language may also be taught in the School, until the Academy be established, as far as shall be found convenient.

5. In the Academy, besides the study of such languages as cannot be so conveniently taught in the School, instruction shall be given in History, Geography, Chronology, Astronomy, Mathematics, Chemistry, and other Sciences.

6. The Managers will determine at what age students shall be admitted to the School and Academy. The English language shall not be taught to boys under eight years of age, without the permission of the Managers in each particular instance.

7. Public Examinations shall be held at stated times, to be fixed by the Managers ; and students, who particularly distinguish themselves, shall receive honorary rewards.

8. Boys who are distinguished in the School for proficiency and good conduct, shall, at the discretion of the Managers, receive further instruction in the Academy, free of charge. If the funds of the Institution should not be sufficient to defray the expense, benevolent individuals shall be invited to contribute the amount.

9. When a student is about to leave either the School or the Academy, a certificate shall be given him under the signature of the Superintendents; stating the period during which he has studied, the subjects of his studies, and the proficiency made by him; with such particulars of his name, age, parentage, and place of residence, as may be requisite to identify him.

Funds and Privileges.

10. There shall be two distinct Funds; to be denominated the "COLLEGE FUND," and the "EDUCATION FUND;" for which separate subscription-books shall be opened: and all persons who have already subscribed to this Institution, shall be at liberty to direct an appropriation of their contributions to either fund, or partly to both.

11. The object of the College Fund is, to form a charitable foundation for the advancement of learning, and in aid of the Education Fund. Its ultimate purpose will be, the purchase of ground, and construction of suitable buildings thereupon, for the permanent use of the College; as well as to provide all necessary articles of furniture, books, a philosophical apparatus, and whatever else may be requisite for the full accomplishment of the objects of the Institution. In the mean time, until a sufficient sum be raised for erecting a College, the contributions to this Fund may be applied, as far as requisite, to the payment of house-rent, and any other current expenditures on account of the College.

12. The amount subscribed to the Education Fund shall be appropriated to the education of pupils, and expense of tuition.

13. All Subscribers will be expected to pay the amount of their contributions to the Treasurer, either at the time of subscription, or, at the latest, within a month from that time: the payment to be made in cash, or what the Treasurer may consider equivalent to cash.

14. All Subscribers to the College Fund, before the 21st day of May, 1817, being the Anniversary of the day on which it was agreed to establish this Institution, shall be considered FOUNDERS OF THE COLLEGE; and their names shall be recorded as such, with the amount of their respective contributions. The highest single contributor at the close of the period above-mentioned, viz. on the 20th day of May, 1817, shall be recorded CHIEF FOUNDER OF THE COLLEGE: and all persons contributing separately the sum of 5,000 rupees, and upward, shall be classed next, and distinguished as PRINCIPAL FOUNDERS. Under their subscriptions shall be registered those of the other Subscribers to the College Fund; arranged according to the amount contributed by each individual, and the dates of subscription.

15. Every single contributor of 5,000 rupees and upward, to the College Fund; before the aggregate sum of a lack and a half of sicca rupees may have been subscribed to that Fund, shall be an Heritable Governor of the College. He shall be entitled, on payment of this subscription, to act in person, or by an appointed Deputy, as a Member of the Committee of Managers. He may leave his office of Heritable Governor, with all its privileges, by a written will or other document, to any of his sons or other individual of his family, whom he may wish to succeed thereto on his demise. Should he fail thus to appoint a successor, his legal heirs shall be at liberty to nominate any one of his family to succeed him. Should a question arise among them concerning the right of succession, it shall be determined by the Managers.

16. Subscribers to the College Fund, who are not Governors, and whose joint or separate subscriptions to it, (made before a lack and a half of sicca rupees shall have been contributed to it,) shall collectively amount to 5,000

rupees, shall be entitled to elect any one of their number to be a Director of the College. After paying their subscription, amounting to 5,000 rupees, they shall transmit a written notification to the Secretary of the Committee of Managers, bearing their respective seals or signatures, and specifying the name and designation of the person elected by them to be a Director for the current year. A statement of their several contributions to the College Fund shall also accompany the notification, or be included in it, for the purpose of shewing their title to make the election.

17. The persons so elected, after the regularity of their elections has been verified by the Committee of Managers, shall be considered Directors till the 21st day of May next; or on or before which date a similar election and notification to the Secretary shall be made for the ensuing year, and so on successively from year to year. Provided, however, that, on the death of any joint or separate Subscriber, the privilege of election shall be considered extinct with respect to his proportion of a joint subscription, or the amount of any separate subscription made by him and included in the aggregate sum of 5,000 rupees, which must consequently be supplied by an additional contribution or the union of an additional Subscriber, in order to maintain the privilege of electing a Director for the ensuing year.

18. An individual contribution of 5,000 rupees, and upward, to the College Fund, made subsequently to the aggregate subscription of a lack and a half of sicca rupees to that fund, shall not entitle the contributor to become an Heritable Governor: but he shall be a Governor for life; and be entitled, on payment of his subscription, to act in person, or by an appointed deputy, as a Member of the Committee of Managers during his life.

19. The Managers will determine what shall be the privileges, with regard to the election of Annual Directors, to be enjoyed by the contributors to the College Fund, or further sums of money subscribed after the completion of a lack and a half of sicca rupees.

20. The subscription to the Education Fund shall be restricted, for the present, to the admission of One Hundred Scholars into the School of the Institution; that being calculated to be the greatest number which can be admitted during the first year, without detriment to the good order of the School and the progress of the Scholars. The subscription will, however, be extended, as soon as a greater number can be admitted.

21. A Subscriber of 400 sicca-rupees to the Education Fund shall be entitled to send a Pupil to receive Instruction in the School, free of any expense, for the term of four years. The subscription, with a corresponding privilege, may also be made for any shorter period, not being less than one year, at the rate of 120 rupees per annum.

22. If the Pupil, for whose tuition a subscription shall have been made, be found, on examination, qualified to leave the School before the expiration of the period subscribed for, he shall be entitled to receive a proportion of the sum paid by his patron, corresponding with the term unexpired.

23. If a Pupil die before the expiration of the period subscribed for, his patron may, at his option, send another for the unexpired term, or receive back a proportion of his subscription, or have a proportionate credit in making a new subscription.

24. In all calculations of time relative to the Education Fund, the English Calendar shall be observed; and fractional parts of a month shall not be reckoned against the Institution.

25. Any number of contributors to the Education Fund, (not being Governors,) before the completion of One Hundred Scholarships mentioned in the 20th Article, and the aggregate of whose subscriptions may amount to 5,000 rupees, shall have the same privilege of electing an Annual Director as is given by the 16th and 17th Articles to Subscribers of the same

amount to the College Fund; except that their privilege, instead of extending to the life of the Subscriber, shall be restricted to the period for which the subscription is made. With this limitation of privilege, they may also unite with Subscribers to the College Fund, in electing Directors.

Government.

26. The Government of the College shall be vested in a Committee of Managers, to consist of Heritable Governors, Governors for Life, and Annual Directors, or their respective Deputies.

27. The Managers shall possess full powers to carry into effect the whole of the Rules now established. They may also pass additional Rules.

28. The Managers shall be Trustees of the Fund, and shall be empowered to issue any requisite instructions to the Treasurer; as well as to pass all accounts of receipts and disbursements, after causing the same to be audited in such manner as may be found most efficient.

29. The Committee of Managers will appoint a European Secretary and Native Assistant Secretary, who shall also be Superintendents of the College, under the direction and control of the Committee. The appointment and removal of Teachers, and all other Officers, whom it may be necessary to employ in any department of the College, shall be vested in the Managers.

30. The ordinary Meetings of the Managers shall be held on stated days, and as often as may be found necessary. When extraordinary Meetings may be requisite, they shall be convened by the Secretaries. The attendance of at least three Members shall be required to constitute a Meeting on common occasions; and when a new Rule, or the abolition of an existing Rule, is to be considered, notice shall be given to all the Members, or their Deputies, in or near Calcutta, that a full attendance of the Committee may be obtained.

31. All questions shall be determined by a majority of voices of those present.

32. Any Member of the Committee, who, from not residing in Calcutta or its vicinity, or from any other cause, may be unable to attend its Meetings in person, may, by a Letter addressed to the Secretary, appoint a fit person, residing in Calcutta or its suburbs, to act as his Deputy; and such person, if approved by the Committee, shall be entitled to attend its Meetings, and vote on all questions before it, in like manner as the Member represented by him.

33. The Managers may delegate to one, two, or more of their number, any particular duty which can be more conveniently performed by such delegation; and are empowered to direct and execute all matters of details, not specially provided for by the Rules now established, in such manner as they may judge best for the Institution entrusted to them.

34. There shall be an Annual General Meeting of the Subscribers, at which a Report shall be made to them of the state of the funds and progress of the Institution.

We are aware that to many the preceding details may appear tedious; but we have been induced to give them on three accounts. 1st, The majority of those who take a lively interest in the progress of Native education, have often expressed an anxious desire to be put in possession of leading facts connected with the rise and formation of an institution which is remarkable, as being the first which has been formed for English instruction, superintended and supported by Natives themselves. 2nd, By such detail, we are enabled to attribute honour to those individuals to whom it is deserv-

edly due. 3rd. We thereby obtain the means of forming a more accurate estimate of the objects contemplated by the original founders, than could be furnished by a mere abstract of early proceedings. Henceforth, however, we shall be more brief. And in our next, we trust, will appear an historical digest of the progress of the Institution down to the present time.

IV.—*Query on the Marriage of discarded Idolaters.*

To the Editor of the Calcutta Christian Observer.

SIR,

As your valuable Journal is established with a particular view to the advancement of Christianity in India, the discussion of no subject connected with the duties of those, who from among the Heathen have embraced our religion, will, I presume, be deemed irrelevant. Under this impression, I beg to propose the following query :—

Comparing 1 *Cor.* vii. 15. and its context, with *Matthew* v. 32. and *Romans* viii. 3, does it appear allowable for a native woman, who, on account of her embracing Christianity, is excluded by her idolatrous husband from the house, and respecting whom he declares in the presence of witnesses that he will never live with her again, to marry any one else whom she pleases; or is she bound to live single till her husband, by his connection with some other woman (which of course is in such cases adultery), sets her at liberty from her engagement as his wife? In other words, when the Apostle says in 1 *Cor.* vii. 15, that such a person is “not under bondage,” does he mean that she is merely at liberty to live separately, or that she is released entirely from her marriage bond?

As the question is in itself of great importance, involving no less a sin than adultery in its settlement; as the constant accession of native converts renders it a subject on which a practical decision, whether correct or not, is necessarily made almost every month; as it is highly important for Missionaries, who introduce Christianity into a country, in every respect to have a correct idea of their Lord's will, that they may “sow wholly a right seed;” and as regarding this point some, whom I affectionately regard, entertain a difference of sentiment, and this difference is probably felt among Missionaries in other presidencies, I solicit the early and serious attention of yourself, or some one of your correspondents to the subject, that if possible, an agreement of sentiment, tending to produce uniformity of practice, may be introduced among all the Missionaries in the east.

I remain, Sir, Your obedient servant,

P.

REVIEW.

The Neeti Sunkhulun, by Muha-raj Kaleekrishen Bahadur.

The contrary views entertained of the *same subject* by men of powerful intellect often surprise us. By one it is extolled, as of paramount importance; and by another depreciated, as unworthy the smallest attention. The one sees in it beauties too numerous to be repeated, and the other blemishes too great to be described. The one can trace its utility in a variety of useful purposes to which it can be applied; and the other can perceive no good end that it can possibly answer. To what cause shall we ascribe this contrariety of opinion? We are willing to acknowledge, that it may sometimes be traced to a difference in taste, education, habits, and the like; and when such a solution can be given, it is unnecessary to inquire further. But how shall we account for men of almost precisely the same taste, education, and manners, forming diametrically opposite sentiments on the same subject? It must be ascribed to the light in which they view it. As in the bodies that come under the observation of the senses, so in those which come under the consideration of the mind; every one appears to have a dark and a bright side. He who looks at the dark side only must necessarily think and speak of the object in a manner different from him, who contemplates only the bright side; while the man, who, free from such contracted and party views, can examine it attentively, in every light and aspect in which it can be presented, will form an opinion as much nearer the truth as it will be distant from both the former extreme conclusions.

These observations apply to the different views taken of Heathen writers by Christians. Some are ready to quote the old proverb, and say, 'Can any good thing come out of Nazareth?' while others are forward to exhibit flowers which they have plucked in that despised spot, as equal, if not superior to any that grow in "the garden of the Lord." The medium between these two extremes is, we conceive, the truth. That there are beauties in profane writers cannot be denied; but to us it is equally plain, that there are none which in point of sublimity can be compared with innumerable passages in the Bible.

But, if there are beauties in the Heathen writers, why, instead of being contemned by us, should they not be selected and turned to some good account? It may be replied, that the labor in making the selection is greater than the profit it affords; that where only

a few grains are hid among much chaff, the trouble of finding them is greater than the prize when found. It must be allowed, that if the time, which ought to be devoted to more important duties, is spent in searching after the daisies of polite literature, it is abused and bartered for what is below its real worth; but, if in the way of duty, without going out of his ordinary path, a man can add to his mental treasure some inferior Heathen gems, we conceive he would oppose the example of the Apostle Paul, as much as the dictates of sound reason, were he to neglect such opportunities.

The Apostle did not scruple either to read or quote Heathen writers: his knowledge of them was advantageous on many occasions. In addressing the Athenians, he used the words of Aratus, one of their own poets, who had acknowledged, that men were the offspring of God. *Τοῦ γὰρ καὶ γένος ἐσμὲν*. In writing to the Corinthians, he quotes from Menander, that beautiful moral maxim, *φθέρουσιν ἥθη χρῆσθ' ὀμιλίας κακάς*, 'Evil communications corrupt good manners.' In addressing Titus, and giving him strict cautions against certain base characters, that he might not be accounted a slanderer for speaking the words of truth and soberness, he confirms his statement by the words of Epimenides, *Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί*, 'One of themselves, a prophet of their own, says, 'The Cretans are always liars, evil beasts, slow bellies. This witness is true.'

From the use that was made of Heathen poets by the Apostle Paul, both in speaking and writing, Missionaries have the clearest evidence of their own duty. If he found in them a sentiment well expressed, and serving to illustrate his subject, he did not scruple to quote it; and if he spoke in disparagement of the people, he confirmed his assertions by their own language. Had this method been pursued more scrupulously by Missionaries in the East, they would have saved themselves from some of the charges of ignorance and slander; and might perhaps have succeeded in making a more favorable impression on the minds of the Natives.

It has been thought, that Missionaries might derive important benefit from the review of native works, in which selections of the best passages should be presented with a translation; and that the public might be interested in seeing some gems brought to light, which now lie hid in 'the dark unfathomed caves' of idolatry.

The Neeti Sunkhulun is a collection of seven small poems, all remarkable for a number of proverbs or excellent moral maxims. In the prefatory address the Raja states:—

"The translator of the following Sanskrit works, viz. Chánakya, Pancha Ratna, Nava Ratna, Bānarayastaka, Bānarastaka, Mohā Moodgara, and Shānti Shataka, being of opinion, that they are calculated to impress wise and moral maxims upon the minds of such as may peruse them, at the same time that they will afford a knowledge of the moral doctrines which are contained in Sanskrit books, begs leave to present them to the public

in an English garb, being a medium of communication so much cultivated in the present day. He further hopes that this small publication, to which he has given the Title of 'Neeti Sunkhulun, or a Collection of Morals,' will be perused with attention by those for whose use and acceptance it has been respectfully prepared."

Before selecting what we consider the most valuable of the maxims of the Neeti Sunkhulun, we may be allowed to remark, that there are two things in the work which do not meet our approbation : the one is the printing of Sanscrit in the Bengalee character ; and the other is the exceeding freeness, and in some places inaccuracy, in expressing the sense of the original. Whatever apologies may be made by the Raja for the ignorance of his countrymen, to us the use of Bengalee characters, when the Deb Nagree ought to be employed, appears almost as barbarous as the using of Roman letters to express the Greek language.

Some apology is offered by the Raja for the freeness of his renderings in English : " The translator acknowledges candidly that it is a truly arduous task to render Sanskrit into literal English : to do so, would indeed make such translations harsh and grating to an English reader. He has therefore merely retained the Sanskrit sense, and in his endeavours to harmonize it, as nearly as possible, with the idiomatic constructions of the English language, he has been indebted to the kind assistance of some valued English friends, and of his cousin Baboo Krishna Chandra Ghosha ; towards whom collectively, he takes this opportunity of expressing his grateful and heartfelt thanks."

How far a translation can be made to correspond with the original, without offending an English ear, can be determined only by those who have an acquaintance with both the languages. We are disposed to grant, that the Raja has in general succeeded in not making his translation harsh and grating to an English reader ; but we cannot say, that he has in all instances retained the Sanscrit sense, and made it harmonize, as nearly as possible, with the idiomatic construction of the English language. The first, second, and third stanzas will be sufficient to illustrate this remark.

विद्वत्स्य ष्टपत्स्य नैव तुल्यं कदाचन ।
सदशे पूज्यते राजा विद्यान् सर्वत्र पूज्यते ॥

This, which is not so far from the mark as some others, is rendered—' A learned man and a sovereign are not on an equality, since the former is respected every where, but the latter only in his own dominions.' But it might have been more literally rendered thus: ' Learning and royalty are not to be compared ; for while the king is respected in his own dominion, the learned man is respected every where.'

पश्चिने च गुणा सर्वे सूत्रे दोषादि केवलं ।
नत्मासूर्त्सहस्रेषु प्राज्ञको विशिष्यते ॥

The proper translation of this is : ' Good qualities reside in the wise only, bad ones in the fool; therefore, one wise man is to be preferred to a thousand fools.' It is thus rendered by the Raja : ' A learned man is full of virtue; an ignorant man, of vice; consequently the former is to be preferred to a thousand *brutes*.' The like mistake occurs again in the eighth stanza.

वरमेकोः गुणीपुत्रो न च सूत्रैश्चतैरपि ।

' One accomplished son excels a thousand *brutes*;' but the text is, ' One accomplished son is better than a thousand foolish ones.

मादवत् परदारेषु परद्रव्येषु लोड्ववत् ।
आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः ॥

The literal rendering of this passage is, ' He who regards another's wife as his *mother*; another's wealth as a *clod* of earth; and *all creatures as himself*, is wise.' This has been rendered in the following manner : ' Looking upon the wife of another with an eye of indifference; on another's property as a mere trifle; and considering one's self on an equal footing with others, are gems visible only in a wise man!''

It would have been well if the Raja had submitted the translation to the correction of a European acquainted with the original. At the same time, we must do him the credit to say, that many of the stanzas are neatly and accurately translated.

To express a general proposition in general terms is not always practicable in English, owing to the want of suitable indefinite pronouns. This is done in Sanscrit by putting the verb in the third person singular of the potential mood, without a nominative case. In this particular, therefore, the elegance of the original cannot always be exhibited in the translation.

The following stanzas of the Chánakya, from which alone we quote on this occasion, appear not unworthy of a place in a collection of moral maxims. They will now and then remind the reader of the Proverbs of Solomon. When the Raja's version expressed the sense of the original, it has been adopted in the verses now submitted; and when it did not, it has been altered.

नक्षत्रभूषणं चन्द्रो नारीणां भूषणं पतिः ।
श्रियदीनभूषणं राजा विद्या सर्वस्य भूषणं ॥

1. The moon is the ornament of the stars, husbands are the ornaments of their wives; monarchs are the ornaments of their country; and learning is the ornament of all.

माता ह्यः पिता वैरो येन बालो न पाठितः ।

2. Parents are the enemies of their children, if they refuse them an education.

एकेनापि सुष्टेण पुष्पितेन सुगन्धिना ।
वासितं तद्धनं सर्व्वं सुपुत्रेण कुलं यथा ॥

3. As by one excellent fragrant tree in blossom, the whole wood is made fragrant, so is a family by one excellent son.

उत्सवे व्यसने चैव दुर्भिक्षे हनुविपदे ।
राजद्वारे श्मशाने च यस्तिष्ठति स बाम्भवः ॥

4. He who adheres to us in pleasure, in misery, in misfortune, in the king's court, in conflict, and in the cemetery, is a true friend.

परोक्षे कार्य्यहन्तारं प्रत्यक्षे प्रियवादिनं ।
वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखं ॥

5. A friend who mars one's business when absent, and speaks favourably when present, should be shunned as a bowl of poison, with milk at the brim.

ज्ञानीयात् प्रेषणे भृत्यान् बाम्भवान् व्यसनागमे ।
मित्रञ्चापदि काले च भार्याञ्च विभवक्षये ॥

6. A servant is tried in servitude; a kinsman, in affliction; a companion, in calamity; and a consort, in adversity.

दुर्जनः प्रियवादीच नैतद्विश्वासकारणं ।
मधु तिष्ठति जिह्वापे हृदये तु चलाहलं ॥

7. A wicked person, though full of mildness of speech, should never be trusted: though honey is on his lips,—poison is in his heart.

दूर्जनः परिहर्तव्यो विद्ययालङ्कृतोऽपि सः ।
मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥

8. It is advisable to shun a wicked person, though he be endowed with knowledge; for does not a serpent, though possessed of a gem, inspire terror?

सर्पः क्रूरः खलः क्रूरः सर्पात् क्रूरतरः खलः ।
मन्त्रौषधिवशः सर्पः खलः केन निवार्य्यते ॥

9. A serpent and a wicked man are both cruel; but the latter is much more dangerous than the former; for he cannot be subdued by any body—whereas the former may be subdued by charms.

त्यजेदेककुलस्यार्थं ग्रामस्यार्थं कुलान्यजेत् ।
ग्रामं जनपदस्यार्थं आत्मार्यं पृथिवीन्त्यजेत् ॥

10. We should sacrifice one man for a family; a family for a city; a city for a country; and the world for one's own life.

अलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् ।
ना समीक्ष्य परं स्थानं पूर्वमागतं त्यजेत् ॥

11. A wise man moves with one foot, and stands fast with the other ; he does not quit the station he occupies, without well considering that to which he intends to proceed.

लुब्धमर्थेन गृह्णीयात् क्रुद्धमञ्जलिकर्षणा ।
सूक्ष्मं हृन्देन गृह्णेन तथा तथ्येन पण्डितं ॥

12. An avaricious man is delighted with riches ; an arrogant man, with submissive entreaties ; a fool, with flattery ; and an intelligent person, with truth.

ऋणशेषोऽग्निशेषश्च व्याघ्रशेषस्तथैव च ।
पुनश्च वर्द्धते यस्मात्तस्मात् शेषं न कारयेत् ॥

13. To liquidate debts, to extinguish fire, and to remove disease, are of the last importance ; for if they remain, they increase beyond remedy.

दूष्टा भर्त्या शूढं मित्रं भृत्यश्चोत्तरदायकः ।
ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥

14. An unchaste wife, a false friend, an impertinent servant, and a residence in a house which contains a serpent, are equal to death.

अतिदोषे हता लङ्का अतिमाने च कौरवाः ।
अतिदाने बलिर्व्वहः सर्व्वमत्यन्तगर्हितं ॥

15. Extreme haughtiness caused the destruction of Lunká ; extreme pride that of the family of Kooroo ; and extreme liberality that of Vulee : wherefore, extremes in all things are to be avoided.

तस्करस्य कुतो धर्मो दुर्जनस्य कुतः चमा ।
वेश्यानाञ्च कुतः स्नेहः कुतः सत्यञ्च कामिनां ॥

16. Where is the piety of a robber, where the lenity of the vicious, where the affection of prostitutes, and where the rectitude of the profligate ?

दुर्बलस्य बलं राजा बालानां रोदनं बलं ।
बलं सूक्ष्मस्य मौनित्वं चौराणामदृतं बलं ॥

17. A king is the strength of the weak ; crying, that of children ; taciturnity, that of the ignorant ; and falsehood, that of thieves.

यो भुवाणि परित्यज्य अभुवं परिभेवते ।
भुवाणि तस्य नश्यन्ति अभुवं नष्टमेव च ॥

18. He who leaves a certainty for an uncertainty, will experience the loss of both.

आपदां कथितः पत्न्या इन्द्रियाणाममंथमः
तज्जयः सम्पदां मार्गी येनेष्टं तेन गम्यतां ॥

19. Ungoverned passion is the path to misery, the suppression of it is the road to happiness ; a man may therefore choose which he will follow.

समुद्रावरणा भूमिः प्राकारावरणं गृहं ।

नरेन्द्रावरणा देशाच्चरित्रावरणाः स्त्रियः ॥

20. The sea defends the earth ; a wall, the roof ; a king, the nation ; and modesty, a woman.

पुस्तकस्या तु या विद्या परहस्तगतं धनं ।

कार्यकाले समुत्पन्ने न सा विद्या न तद्धनं ॥

21. Learning without practice, and wealth not in one's own possession, are of no use ; for when required they are not at hand.

पादपानां भयं वातः पद्मानां शिशिरो भयं ।

पर्वतानां भयं वज्रः साधूनां दुर्जनो भयं ॥

22. Strong wind is injurious to shrubs ; dew to the lotus ; thunderbolts to mountains ; and the wicked to the virtuous.

मेघावी वाक्पटुः प्राज्ञः परचितोपलक्षकः ।

धीरो यथोक्तवादी च एष दूतो विधीयते ॥

23. Ingenuity, eloquence, sagacity, gravity, wisdom, and truth, are qualities requisite in an ambassador.

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं नस्य करोति किं ।

जोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥

24. What does science avail one destitute of sense, and of what service is a mirror to him who is deprived of sight ?

Poetry.

STANZAS.

(For the Calcutta Christian Observer.)

Jerusalem ! our happy home !
Lingering and fearing, yet we come ;
O for the dove's swift wing to flee
Thro' earth's unholy mists to thee !

We linger, for the world is dear ;
We fear, for Sin is with us here,
And in its paths we've loved to roam,
Forgetting thee, our happy home.

We see thee thro' a darken'd glass ;
But, one by one, Life's shadows pass
And as the night of Death draws near,
The thoughts of thee, like stars, appear.

Then rise our prayers, home of our love,
That God would let down from above,
The threefold cord, to draw us there,
Of Faith, and Penitence, and Prayer.

Then pass the strong sin-spells away,
 Our darken'd hearts admit the day ;
 And light, and life, and glory come
 Down from thy bowers, our Saviour's home !

Jerusalem, our happy home !
 Linger and fearing, yet we come ;
 O for the dove's swift wing to flee
 Thro' earth's unholy mists to thee.

Calcutta, July, 1832.

M.

PRAYER.

Go, when the morning shineth,
 Go, when the moon is bright,
 Go, when the eve declineth,
 Go in the hush of night ;
 Go with pure mind and feeling,
 Fling earthly thoughts away,
 And, in thy chamber kneeling,
 Do thou in secret pray.

Remember all who love thee,
 All who are loved by thee :
 Pray too for those who hate thee,
 If any such there be ;
 Then for thyself in meekness
 A blessing humbly claim,
 And link with each petition,
 Thy great Redeemer's name.

Or if 'tis e'er denied thee
 In solitude to pray,
 Should holy thoughts come o'er thee,
 When friends are round the way ;
 E'en then the silent breathing
 Of thy spirit raised above,
 Will reach His throne of Glory,
 Who is Mercy, Truth, and Love.

O ! not a joy or blessing
 With this can we compare,
 The power that he hath given us
 To pour our souls in prayer !
 Whene'er thou pinest in sadness,
 Before his footstool fall,
 And remember in thy gladness,
 His grace, who gave thee all.—*W. Mag.*

Missionary and Religious Intelligence.

ASIA.

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

On Tuesday Evening, the 3rd July, the Annual Meeting of the above Society was held in the Town Hall—W. W. Bird, Esq. in the chair. The Report having been read by the Rev. G. Gogerly, the meeting was addressed by the Rev. Messrs. Dealtry, Yates, Lacroix, Boswell, Duff, Percival, Macpherson, George Pearce, and Dobbin, Capt. Dalby, Major Powney, and Mr. Woollaston, and the following Resolutions were passed :

I. That this Meeting acknowledges with deep feelings of humble gratitude, the goodness of Almighty God in affording such a measure of success to the operations of this Society, and that it be devoutly commended to his gracious care. Also, that the Report now read be printed and circulated under the direction of the Committee.

II. That this Meeting, convinced, that the united efforts of Christians of all denominations are necessary to give efficiency to the Tract Society, desires to express its high satisfaction at the union this Meeting presents of all classes of Missionary labourers in promoting its benevolent designs. And to the London Religious Tract Society, to whom this Association is so much indebted, that the best thanks of this Meeting be presented.

III. In consequence of the increased desire for reading, which has been excited among the Natives of this country, and the multiplicity of works unconnected with Religion, and in many instances opposed to it, issuing from the press in a cheap and commodious form, this Meeting feels itself called upon to increased exertion in disseminating amongst the people Tracts containing the pure and holy sentiments of the word of God.

IV. That the thanks of this Meeting be given to the office bearers of the Society, for their services during the past year ; that the Treasurer, Minuter and Corresponding Secretaries be requested to continue in their respective offices; that the Rev. Mr. Boyce be Finance Secretary, and that the Committee for the ensuing year consist of all ministers of the Gospel who are members of the Society, and the following Lay Gentlemen.

Mr. G. BALLARD.
Mr. J. BISS.
Mr. J. CAREY.
Dr. CORBYN.
CAPT. DALBY.

Mr. E. P. FERRIS.
MAJOR POWNEY.
Dr. J. R. VOS.
Mr. W. M. WOOLLASTON.

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Since the publication of the last Report, 125,000 Tracts have been printed, and received into the Depository, and 100,686 have been put in circulation. The sum of Sa. Rs. 4,066. 5. 6. has been received by Subscriptions and Sale of Books, and Rs. 3,842. 9. have been expended. Bills for printing, to the amount of Rs. 2,511. 12. have been received, but remain unpaid. The balance therefore, against the Society, (after accounting for Rs. 332. 1. 3. in the Treasurer's hand,) at the date of the last Report, is Sa. Rs. 1,955. 10. 3.

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The following works have been reprinted :—

IN BENGALÉE.		
1. The True Refuge, 26 pages,.....	10,000	260,000
2. The Pundit and Sircar, 16 pages,.....	10,000	160,000
3. The Durwan and Malee, 20 pages,.....	8,000	160,000
4. The First Catechism, 12 pages,.....	10,000	120,000
5. The Sermon on the Mount, with Remarks, 12 pages,.....	10,000	120,000
6. God is a Spirit, 8 pages,.....	10,000	80,000
7. On the Ten Commandments, 32 pages,.....	8,000	260,000
8. The Essence of the Bible, 20 pages,.....	10,000	200,000
9. The Epitome of True Religion, 42 pages,.....	5,000	210,000
10. The Mine of Salvation, 14 pages,.....	10,000	140,000
11. The Second Catechism, 38 pages,.....	5,000	190,000
12. The Miracles of Christ, with Remarks, 40 pages,.....	5,000	200,000
IN HINDOOSTANÉE.		
13. Prophecies concerning the Messiah, 36 pp.	4,000	144,000
14. Reasons for not being a Moosulman, 36 pp.	3,000	108,000
15. Certain Marks of a True Prophet, 28 pp.	3,000	84,000
16. Mahomedau Ceremonies, 20 pp.	3,000	60,000
Total, ..	1,25,000	29,56,000

The following grants have been made since the printing of the last Report :

To the Missionaries of the London Missionary Society,.....	24,624
To the Calcutta Baptist Missionaries,.....	35,634
To the Missionaries of the Church Missionary Society,.....	14,250
To the Missionaries of the Wesleyan Missionary Society,.....	6,850
To the Missionaries of the Serampore Baptist Mission Society,.....	4,070
To the Rev. T. Eteson, for the use of the Benares Tract Association,.....	2,000
To Mr. Wright, of Agra,.....	1,000
To a Gentleman at Assam,.....	2,100
Miscellaneous Grants,.....	4,258

To the Madras Tract Society, 5,500 Hindoostanee Tracts have been sent, agreeably to the request of the Secretary of that Association. This will be paid for.

The Committee of the Calcutta Church Missionary Society, convinced of the Catholic principles on which the Tract Society is founded, have transferred all their stock of Tracts to the Depository of this Society, and have resolved, for the future, to unite with this Institution, in printing and publishing works for general distribution. By this arrangement, one new Tract in Bengalee, and five in Hinduwee (Deb-nagree character) is added to the list of the Society's Publications, and 29,300 Tracts to the Stores of the Depository.

We hope next month to give some extracts from the very interesting statements of the circulation of Tracts contained in the Report ; in the mean time, we earnestly commend the Society to the patronage of the Christian public.

BAPTISM AT RAMMAKAL CHOKE.

On Wednesday, the 11th July, a most interesting scene was witnessed at the little village of Rammakal Choke, about 12 miles south of Calcutta. A party of Ladies and Gentlemen proceeded from the latter place to Koureahpooker Ghaut, where they embarked in small canoes, which conveyed them up a narrow creek, occasionally passing through the fields of corn, and led them to the door of a very pretty brick-built building, consecrated to the service of the living God, which appeared like a palace when compared with the surrounding tenements. What rendered the building, in the estimation of the visitors, peculiarly interesting, was the fact that it was built on the site of a Hindoo temple, dedicated to Seeb, the proprietor of which having been converted to Christianity it was pulled down, and the materials used in the erection of the present place of worship. About 2 o'clock, a congregation of nearly 150 native Christians and others assembled in the Chapel, and during the whole of the service conducted themselves with the greatest decorum and propriety. A hymn having been sung by the congregation, the Scriptures were read, and prayer presented,

by the Rev. Mr. Piffard. A sermon was then preached by the Rev. Mr. Gogerly, from 2 Cor. viii. 5. "They first gave their own selves to the Lord, and unto us by the will of God;" in which he exhibited the qualifications necessary for admission into the Christian Church, and the duties consequent thereon. The Rev. Mr. Lacroix then addressed the candidates for Baptism, and enlarged on the remarks of the preceding speaker; after which five adults and five children were baptized in the name of the Holy Trinity. The service concluded with singing and prayer. The visitors from Calcutta were invited to partake of the hospitality of the Missionaries, and on entering the bungalow erected on the roof of the Chapel, they found a cold collation prepared, of which, with thankful hearts to God for what they had witnessed, they all partook. The native Christians also, dined together; and it was a pleasing sight to see upwards of a hundred persons, formerly of different castes, eating together with the utmost good will, and manifesting to each other the love and brotherly kindness of the Gospel.

We were highly delighted with the account we received, from the Missionaries, of the progress of the work of God in these parts. Seven years ago, it seems that not one of the innumerable villages around had even been visited by the ministers of Religion, and not a soul residing in them had ever heard of salvation by Jesus Christ. And now, how great the difference! Not a village for several miles is to be found, but where the Gospel has been proclaimed, and where either converts or enquirers are residing, and where the knowledge of the way of life is pretty extensively known.

BENGAL AUXILIARY MISSIONARY SOCIETY.

The following statement by Mr. Gogerly, inserted in the Report of the above Society, which has been just published, we have no doubt will be read with pleasure:

"On the 20th December last, a very interesting service was held at *Kristnapore*, which was witnessed by several friends from *Calcutta*. It commenced by the converts singing a hymn, after which Mr. PIFFARD read the Scriptures and engaged in prayer. A most animated address was then delivered by Mr. LACROIX, from 1 Cor. vi. 20. "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."—After which nine adults and seven children were publicly baptized. In the afternoon a large congregation of Hindoos was addressed by Mr. PIFFARD.

Of those baptized, four adults and one child form part of the family of LOCHUN MUNDUL, mentioned in the last Report, as having been baptized in November, 1830. As the manner in which that family became first acquainted with the truths of the Gospel is rather interesting, I beg to insert the following brief account:

"In the village of *Taroleah*, adjacent to *Kristnapore*, there is a little rural spot, containing seven or eight cottages, occupied by the members of one large family, the head of whom, a man named LOCHUN MUNDUL, some three years back became security, together with three other persons, for the *Izadah* of the place.—This person, after a time, absconded with upwards of 200 Rs. belonging to the zemindar, on which LOCHUN MUNDUL was seized, and being unable to produce the amount, was thrown into prison. That he should be selected by the zemindar as the object on which he intended to vent his rage, whilst the other three securities were suffered to remain unmolested, was owing to a private pique which his zemindar had had against him for a long time, and this appeared too favourable an opportunity for gratifying his revenge to suffer it to pass by unimproved. Refusing therefore the fourth part of the sum, for which alone LOCHUN MUNDUL had always considered himself responsible, he expressed himself determined to retain the poor man in prison until his affairs became so deranged that certain ruin would come upon the family. By this act of cruelty, an aged mother, a wife, five children, and several other dependent members of the family were deprived of their protector and thrown into the greatest distress. It had been a happy family, as far as happiness can be enjoyed by idolaters; but now their joy was turned into mourning, and their gladness into sorrow of heart. "But surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain."

"It pleased God graciously to overrule the cruelty of the zemindar for the good of LOCHUN MUNDUL, and to make it subservient to his designs of mercy and of grace;

for whilst immured within the walls of a prison, he heard, for the first time in his life, that there was such a Saviour as Christ the Lord. The conversation of Christian friends, who occasionally visited him, soon convinced him, that he was in a state of moral captivity, a slave to sin and an enemy to God by wicked works. The insufficiency of his powerless gods to deliver him from the wrath to come, and to break the fetters with which he was bound, was pointed out to him; and he was invited to apply to Jesus, who, as he was assured, was anointed for the express purpose of preaching deliverance to the captive, and the opening of the prison doors to them that were bound. He was then led seriously to consider the nature of the hope which the Hindoo system affords; and finding it to be a false hope, established on a false foundation, and supported by false promises, he consulted not with flesh and blood, but determined, whatever the consequences might be, to separate himself from a system so void of consolation in trouble, and so destitute of the means for obtaining eternal life. He immediately sent for his three brethren and his uncle, and declared to them his intention of forsaking the religion of his forefathers, and of becoming a disciple of the Lord Jesus Christ. As may be supposed, his brethren were astonished and alarmed, and intreated him to pause and consider well the consequences of such a step; and at last persuaded him to delay the measure, till the rest of his family should be made acquainted with the fact. They then departed. That night and the next day, we may easily imagine, must have been to him a time of great anxiety; on the decision of that day, he would either become an outcast from his family, be disowned by his wife and children, and driven from his paternal inheritance; or else have the unspeakable joy to hear that his family would unite with him in forsaking dumb idols, and in seeking the salvation of their souls through the death of Jesus Christ.

"When his brethren had reached their home, they assembled all the members of the family together, and related all that had taken place; when some of them expressed their inclination to unite with their brother, in case all the family would agree to do the same. In that little company, there is no doubt, but that the Spirit of God presided, and led them to adopt such a resolution as, I have every reason to hope, will be attended with the most important consequences. Finding, that a feeling prevailed in favor of the measure, with the exception of one individual, they all said, in language similar to that which the disciples used, when they heard the Lord's determination to go into Judea: "Let us also go that we may die with him." They then determined that they would not forsake their friend and brother, but would cast in their lot with him, and become one with him in suffering and in joy. As soon as this was made known to LOCHUN MUNDUL, he forsook his caste by publicly eating with the Christians, and the rest of the family did the same at *Toroleah*; by this step, about 20 persons, of all ages, became nominally professors of Christianity, and expressed themselves willing to receive instruction. On my first visit to them, I was received with great kindness, and the attention they paid to the reading and expounding the word of God, was very pleasing; of course I found them in great ignorance respecting spiritual things. I immediately put them under a regular course of instruction. The boys were sent to the Mission School at *Kristnapore*, and in the evening of each day it was a novel but pleasing sight to see a lad of 12 years of age, surrounded by his paternal grandmother, about 80; his maternal grandmother, about 60; his mother, four uncles, with their wives, besides other members of the family, and teaching them all the First Catechism. They cheerfully submitted to be thus taught, till all of them could repeat the Ten Commandments, and several questions respecting the atonement of Christ, whilst some of them committed the whole of the Catechism to memory. In process of time, LOCHUN MUNDUL was released from prison, and after an absence of 18 months, was restored to the bosom of his family. He was taken from them, an ignorant idolater, and returned bringing with him the true riches, even that knowledge which makes wise unto salvation. He left them all so ignorant that they knew not whether there was a heaven or hell, or whether they had souls to be saved; he returned, and found there was not an individual in the family but could inform him, that "God so loved the world as to give his only-begotten Son into the world, that whosoever believeth on him should not perish, but have everlasting life." On his return, every thing connected with their former idolatrous system was destroyed; the toolsee tree was plucked up by its roots, and thrown away as a worthless thing; the family gods were broken to pieces, and every vestige of Hindooism was entirely abolished. From this period they made rapid progress in the knowledge of the Scriptures, and their conduct being consistent with their profession, LOCHUN MUNDUL, with his wife and four children, his mother, his wife's mother, and others were publicly baptized on the 5th of November, 1830, at *Kristnapore*. Four others of the family were baptized in December last, and the rest are candidates for the ordinance. Instead of the day now commencing and closing merely with the cry of *Ram, Ram, Horee, Horee*, a hymn is sung, and prayer and praise to the God of heaven, through Jesus Christ our Lord, is regularly presented by the members of this interesting family."

OPENING OF THE WESLEYAN NATIVE CHAPEL, CORNWALLIS SQUARE.

A spacious bungalow Chapel for preaching to the heathen having recently been erected near Cornwallis Square, by Messrs. Percival and Hodson, our respected Wesleyan friends, it was opened on Thursday evening, the 12th instant. The services were deeply interesting. Several Missionaries and Christian friends were in attendance, and more than 300 of the heathen listened to the message of pardon and peace, addressed to them by Mr. Lacroix. It is matter of thankfulness to see the means of grace increasing around us; and our fervent desire is, that the many bungalows in which Christ is preached may be as stars in this dark scene of heathenism, till the light of life shall dispel every gloomy shadow of idolatry and sin.

WESLEYAN MADRAS MISSIONARY SOCIETY.

We have much pleasure in presenting to our readers a statement of the labors of our Wesleyan brethren in the Madras district. The Report of the Ceylon district we hope to receive shortly, which will embrace, we believe, nearly all the other stations occupied by the Wesleyan Society in India.

MADRAS.—*Missionaries*; ROBERT CARVER, AND THOMAS CRYER.

Royapetta Native Chapel.—The services at this place have been conducted on the Lord's day with regularity and increasing interest. On some occasions the deepest attention has been manifested by natives, who appeared affected by the great truths of the Gospel; and many way-side hearers have been led to inquire more particularly concerning the sacred Scriptures, parts of which they had heard explained. The society and congregation have fluctuated a little, but they remain about the number reported at the last anniversary. Native preaching in the *Royapetta Bazar* was commenced in an early part of the year with prospects of considerable success. There the passing heathen are arrested by the singing, or by the solemn responses of the liturgy, and they sometimes crowd the door and windows of the school (which is not very large, being part of a native man's house,) till it becomes difficult to breathe. Forty or fifty scholars, girls and boys, are generally present at these services.

The schools connected with Royapetta chapel are three in number.

St. Thomé Chapel.—English and Native Services are conducted in this chapel. With reference to the former, the services are held on Sunday and Wednesday: lately an increased interest seems to have been felt in this place. Here the Missionaries have laboured upwards of twelve years. Many of their first hearers are sleeping in the dust: several have died in the faith, and are waiting the last trump, when they will testify that neither the charity of friends to the Missionary cause, nor the labours of faithful men, whose voice shall no longer be heard among the inhabitants of these parts of the earth, have been in vain; but that many out of the East will be brought to "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

The Tamil service at this chapel is held generally on Tuesday morning, when the scholars are present; parts of the Liturgy and the Scriptures are read, and a sermon delivered in a familiar style, capable of being comprehended by the children. It may not perhaps be improper to observe, that, in St. Thomé great apathy concerning the sacred Scriptures and Divine worship is manifested among nominal Christians. In order to create a greater desire for hearing God's holy word, we commenced preaching at a fisherman's house, not very far from the chapel: an humble fisherman, who has long been a member of our Society, by his industry, had raised himself a neat and commodious house; and nothing less than the Minister to preach in it by way of consecration would satisfy him; since that time services have been occasionally held in it. One of his numerous family, a sweet little girl, has been suddenly called away; she was in the church well in health on the Sabbath day, and on the Monday following, the Missionary had to address a numerous assembly, in English and Tamil, over the body of this beloved child, which was to be committed to the silent mansions of the dead.

Two schools, one English and one Tamil, are connected with this chapel.

St. Thomas's Mount.—A native morning service has been added to the labours of the minister on the Sabbath-day, and we believe a large door of usefulness is open in this department of the work. The English evening services on the Lord's day have been well attended; and great decorum and devotion manifested by the hearers.

Poonamallee.—The Missionaries have regularly visited this out-station, and have had to rejoice in beholding some fruits of their labour. A brief statement of the duties connected with a visit in December last will convey a general idea of the whole. The children of the English school, 85 in number, were examined at nine o'clock, with reference to their progress in reading and writing. Large portions of catechisms and hymns were recited, and those children who appeared worthy received small books as rewards. At eleven o'clock, the Tamil service commenced by reading parts of the Liturgy, and a sermon was delivered to a very attentive congregation. In the afternoon the native village was visited, and then followed in the evening an English sermon, at the school chapel, to a crowded and highly interesting company.

Bangalore.—Missionary, J. F. ENGLAND.

It had been arranged to open the new chapel, by conducting service *first* in the native languages. Circulars of invitation in Tamil, and in Canarese, had been printed, appointing December 18th, for this purpose; but as our arrangements could not be completed by that date, these services were postponed until the first day in the current year. The distribution of these circulars among the Tamil and Canarese gentlemen produced effects no less surprising, than unexpected. The whole population of the cantonment and Pettah was thrown into consternation. The Tamil and Canarese natives could not imagine that so much *trouble* would be taken, or so much *respect* shewn to them—as *natives*—by an European, as to prepare and print circulars, merely to invite them to the opening of a place of Christian worship. Stories the most absurd and ludicrous were fabricated in abundance, and spread through Bangalore, and the adjacent villages, with the rapidity which wonder and alarm seldom fail to ensure. By this time, perhaps, the whole of Mysore is familiar with these circumstances.

The native service commenced on the morning appointed, with only the addition of a few hearers of the ordinary description. As the service proceeded, respectable natives were seen collecting on the outside of the chapel, and as the congregation were singing the hymn before sermon, a body of them, to the amount of from twenty to thirty, came in and seated themselves: an equal number, at least, remained standing outside. To a sermon, occupying nearly an hour and a half in its delivery, which enforced “Almost thou persuadest me to be a Christian,” by shewing the claims which Christianity has to urge for its immediate acceptance—they patiently, and attentively listened;—and in a short conversation which I had with them after the close of the service, they spoke in a manner which indicated, that they had not heard in vain. From an hundred to one hundred and twenty pure natives formed the congregation *within* the chapel. May the Father of Spirits employ the excitement which this occurrence has created, to the extension of his Son's Kingdom, and the conversion of multitudes from the “*death*” of Heathenism and Idolatry—to the “*life*”—the holiness and the hopes—of the Gospel.

The panic was so great among the *Canarese people*, that none of their respectable men came to the service. The preparation of a sermon, &c. in Canarese, were therefore, for the time, lost labours: no attempt being made, on that occasion, to use them.

Negapatam.—Missionaries, W. LONGBOTTOM and S. HAIDY.

At Melnattam, a village, which has been connected with our Mission about one year, “the word of the Lord has had free course, and has been glorified.” The moral change which the Gospel has there produced is truly astonishing; the knowledge of Divine things, which the people have acquired, their regular attendance at all the means of grace, their observance of the Sabbath, and moral improvement in their outward conduct, would do credit to Christians who have been favoured with greater religious advantages, and instructed at a much earlier period in the principles of our Holy Religion. A neat and commodious place of worship has lately been erected in that village, which will, including the side verandahs, accommodate about 300 persons to hear the word of God. This building has cost about Rupees 1,000, towards which more than Rupees 900 have been subscribed by kind and liberal friends. It was opened for Divine worship on the 27th October last, on which occasion about seventy Roman Catholics publicly renounced the errors in which they had been educated, and embraced the “truth as it is in Jesus;” and twenty heathens, who have been under

religious instruction for nearly twelve months, were received into the visible Church of Christ by public Baptism. It is here worthy of observation, that several of the adjacent villages are beginning to inquire after the truth; they have requested us to give them religious instruction, and a few families have come to the determination to "cast their idols to the moles and to the bats," and to seek salvation through faith in Christ Jesus.

On the station we have eight schools, one superintendent of schools, and seven school-masters.

Calcutta.—*Missionaries* : P. PERCIVAL, AND THOMAS HODSON.

The following communication has been received from the Rev. T. Hodson.

In Calcutta we have schools, and a place for native preaching, open to the street, which cannot, properly speaking, be called a chapel: in this place we hold Divine Service every evening in the week except one. The preachers are brother Percival, myself, a native, and two Portuguese young men, who act in connection with us as our local preachers do in England. The attendance varies considerably, sometimes forty or fifty attentively listen to the word of life, and at other times not more than nine or ten; but in general our congregation is about twenty, composed of Hindoos, Mussulmans, Portuguese, &c. and sometimes a Jew in passing stops to hear something of the crucified Messiah.

Our schools in the city contain about eighty boys and sixteen girls, of these the greater number are Portuguese descendants. The number of our Bengalee boys is considerably diminished, for this two or three reasons may be assigned: schools have multiplied in Calcutta lately, many of them exclude Christianity, we do not.—Again, we have Portuguese boys in our school, with whom Bengalees will not cordially unite, and moreover we have preaching on the same premises.—These causes united have a tendency to thin our numbers: we have, however, about 15, who submit to our plans, and we think it better to train up a few in right principles, than many without any principles at all. The Portuguese department of this School is encouraging, and we are not without hope that some of the youths now under our care will, not merely be brought to the saving "knowledge of the truth" themselves, but be made instrumental in the salvation of others. We have preaching in English for the benefit of our scholars every Sunday morning, and, as on these occasions we use the Liturgy of the Church of England, it is pleasing to see the apparent interest with which even the junior classes give the responses, and take their part in the worship of Him "who out of the mouths of babes and sucklings hath ordained strength, and perfected praise."

Besides *these duties* in the city, brother Percival, myself, our native preacher, and the two young men mentioned above, make a point of going out regularly every Sunday afternoon into the streets and lanes of the city, to distribute tracts, and to converse with those who seldom or never hear a sermon. In the performance of this duty we meet with many who can read but will not. Some are not willing even to hear any thing about Christ and his Gospel, and others are too much engaged in shops, &c. but this is not always the case; we frequently distribute thirty or forty tracts, and unfold the plan of salvation to many attentive hearers. May the Lord give his blessing on the scattered seed!

At Raj-gunge, we have a Bengalee school, containing about 100 boys. The natives of this place willingly hear the Gospel; they generally assemble under a tree; for hitherto we have not been able to build either a school-room or chapel. The cause is in its infancy in this village, but we hope the Lord will raise up a church even in this place "against which the gates of hell shall never prevail."

EUROPE.

BIBLES FOR FRANCE.

The Bible Society is by special request sending out ten thousand New Testaments to Lyons, under the sanction of the French Minister of Instruction; it having been at length discovered in France, what some are backward in learning in England and Ireland, that the word of God is the best solace for the poor in their affliction, and the best promoter of order and public tranquillity. A more remarkable fact is not on record in the annals of the Society. Let Christians be humble, thankful, and persevering.

Literary, Scientific, and Miscellaneous Intelligence.

ASIA.

CALCUTTA HIGH SCHOOL.

On Tuesday, the 10th July, the Annual General Meeting of the Share-holders and Friends of the above Institution was held in the School Premises in Jaun Bazar. The Chair having been taken by Sir Charles Edward Grey, the Report of the Committee was read by the Secretary, the Rev. A. Macpherson. The particulars were highly interesting, and in our next number we hope to give some extracts from it. The first Resolution was moved by Sir Charles Grey, who dwelt largely on the propriety of intimating to the Share-holders, the real tenure on which their property was invested; it being neither a corporate nor an endowed Institution, it was liable, with every thing else of a similar kind, to failure, and consequent loss. He recommended that measures should be taken to get a Charter for the School, and that in the meantime the building be placed in the possession of trustees, and the money raised for scholarships be invested in Company's paper or other proper securities.

The Venerable Archdeacon, in moving the 3rd Resolution, replied to some of the remarks made by Sir C. Grey, and especially brought forward the case of the Free School as an argument why the friends of the Institution should not be discouraged. He stated, that during the 30 years he had been connected with the Free School, although not a corporate or a regularly endowed body, its resources had exceeded its expenditure, and that it possessed at the present moment a sum of not less than three lakhs of Rupees. He hoped, and felt a degree of confidence, that in less than 40 years, the Calcutta High School would be placed in as favorable circumstances as the Free School.

We have room only for the following extracts from a letter addressed to the Secretary by the Rector of the School, the Rev. Mr. Macqueen, in reference to the general plan of education pursued in the seminary, that will be perused with pleasure by all interested in the instruction of youth.

"I shall begin with the machinery of the school, or the disposition and arrangement of the several classes.

"The whole building consists of four large rooms, capable of holding, on an average, with perfect comfort, sixty boys each. Should it be found necessary, however, they will accommodate, without much inconvenience, a larger number. During the hours of teaching, the doors that communicate with the several classrooms are all closed: so that each room becomes isolated from all the rest, and thus secures—what must ever be considered an invaluable advantage—nearly complete silence throughout the school. As there is but one class (the boys of which are all of the same standing,) and one teacher in each room at a time; the voice of the master examining, and of the boy being examined, are the only sounds to be heard. By this arrangement, the business of one class interferes not in the least with the business of another: there is nothing either to disturb or distract the attention of master or pupils, and call it off for a moment from the business in hand.

"When a boy joins the school, after an examination, to ascertain his acquirements, he is put into that class for which he is found qualified. In this way every boy finds himself equal to the task of competition for the highest place and honours of the class to which he belongs. It is needless to point out the strong stimulus to exertion, which this consciousness of equality furnishes; nor the beneficial influence it exerts on the feelings and spirits of the boys. In the hands of a judicious teacher, almost any thing might be made of it. In spite, however, of its most successful use, some boys will fall behind, and others outstrip their class-fellows. This result inevitably follows from the very different degrees of mental capacity which necessarily exist in every large class of boys. The question then is—how is this evil—if evil it be—to be remedied? How is this feeling of equality, so essential to success, to be cherished and maintained? How is each class to be prevented from breaking down into a number of smaller classes, and thus destroy the unity and simplicity of our plan: for, it is not the circumstance of being put into one list, and one room, that constitutes the boys' class-fellows, but the power of being

able to execute and understand the same tasks and subjects? How, in short, is each class to be preserved on such a footing, that the boys at the top may not be retarded by those at the bottom, nor those at the bottom disqualified from engaging successfully in the business which is daily performed by the boys at the top?

"The plan pursued brings positive good out of this apparent evil. Whenever a boy falls so far behind his class-fellows as to make it evident to them, to his teacher, and to himself, that he is utterly incapable of getting up and understanding the prescribed tasks, he is immediately, and by common consent, (for the class feel it to be their interest to get rid of every inefficient member,) degraded to a lower class, with the acquirements of which he finds himself more on a level. By this measure, the advantage of all parties is promoted. The teacher is relieved from a daily source of annoyance and vexation—the class from a dead weight, which hung heavy upon it, clogging and retarding its progress—and the boy himself is placed in a class, in the business of which he is qualified to engage. Instead of standing constantly at the bottom of a class, where he was making no progress, and consequently losing all relish for learning; the probability is, that he now stands at the top of the class to which he is reduced. He acquires habits of cheerful and diligent application, because he now finds himself equal to every task, and in his own eyes and those of his competitors now appears qualified to run the race of competition with the best of them.

"Several instances of this sort have occurred, one of which may be mentioned. A good and diligent boy, upon the whole, had gradually fallen behind the other boys of his class, and at last, in spite of all his efforts, took up a permanent station at the bottom. It soon became obvious, that he was doing no good, because quite unequal to the tasks of his class-fellows; on the contrary, his remaining in the class greatly retarded the progress of the other boys, because during his examination, there was nothing to interest them, nothing with which they were not perfectly familiar long before. Much against the boy's own wishes, he was placed in a lower class, at the head of which he now generally stands. Finding himself equal to compete with any boy in it, he engages in all its business with zeal and alacrity. From being dull and unprofitable, he is now lively and successful in the prosecution of his tasks; and though he is thrown considerably back in point of time, (i. e. the period of his continuance at school will be prolonged,) he is thrown forward exceedingly in point of real acquirement. For it will always be found that a vast deal more progress is made by standing at the top of a lower class, than possibly can be made by remaining, from sheer inability, at the bottom of a higher one.

"On the other hand, the boy, who shoots ahead of all his class-fellows, is promoted to a higher class, where he joins boys somewhat in advance of himself, and where, consequently, he finds plenty to do. In this way, his progress is not in the least retarded, and he is prevented from sinking into habits of carelessness, a thing which must inevitably have happened, had he found, that without much labour on his part he could retain his superiority. By this system of promotion and degradation, as the case may require, every boy sooner or later finds his level; the smart and active gradually ascending, and the dull and indolent as gradually descending. Thus the classes are in a constant state of fluctuation. But so far is this from being an evil, that nothing would be easier than to shew, that this very fluctuation necessarily and essentially promotes the vigour and activity of each. It is the only plan by which equality in point of acquirements in each class can be secured, which will give clever boys always something to do, and enable dull ones always to do something. Without the same or some similar arrangement, a few boys would outstrip all their class-fellows, and the interests of all the other boys in the school be in a great measure sacrificed to them: while at the bottom of each class would collect all the sediment and dullness of the school. The majority, after an attendance of a few years at school, and after passing, or rather being carried through every class in it, would leave it not much wiser and not much more learned than when they entered.

"The classes and class-rooms are so arranged as to give every facility for the execution of this plan. It has been already stated, that there are four of these rooms, and that during school hours, they have no communication with each other. In each room there is *one* master, and *only one* class at a time. The same tasks are prescribed to all. And as nothing can occur, under this plan, to distract the atten-

tion of teacher and pupils, the whole time the boys are in school, is occupied in the repetition, examination, and explanation of the tasks prescribed. Thus every moment of time is turned to account. There is no such thing as sitting idle in seat, and enjoying conversation aloud or in whispers. Every boy in every class-room in the school is engaged throughout, either in being examined himself, or in listening to the examination of the rest. Thus, habits of indolence and inattention are rooted out, and the contrary habits necessarily spring up in their stead. This is one of the most important features of the system; to which the particular attention of parents and all interested in the education of youth is invited. In this way, boys must learn, almost whether they wish it or not. And the teacher himself must be very worthless and inefficient indeed, if the progress of those under him is not such as to excite even his own surprise. But the excellency of the plan is, not that they *must* learn—when judiciously managed—it cannot fail to inspire the *will and the wish* to learn. Of this abundant proofs have been furnished during the short period the institution has been in existence. Not only has all the regular and prescribed business been gone through, and gone through well, but many boys have got up a considerable quantity of private and voluntary study accurately prepared, thus affording evidence of the most satisfactory kind, that the system works well; for, unless I am very much mistaken, it is rather unusual in boys whose hands are already full enough of work (as will be shewn presently) to go beyond what is exacted by the master, and come up from time to time with extra and voluntary preparations.

“It is by this arrangement that the emulative principle, of such effect in calling forth the energies and exertions of the boys, is awakened and kept alive. The business of promotion, according to merit, goes on at all times under the eye of a master; and the occupations of the several classes, though different in each, and though carried on at the same time, proceed with the regularity and uniformity of clock-work.

“Thus also one of those principles which ought ever to be considered, as lying at the foundation of all good teaching, is realized in practice, viz. (to use the words of Joseph Lancaster) ‘That every pupil should, at all times, have something useful to do, and a motive for doing it.’ Thus life and spirit are infused into the business of learning; languor and listlessness banished; cheerful labour and love of study spring up in the breasts of the youthful student, instead of weariness and an unnatural dislike of instruction. And, what is of immense importance, those habits of industry, attention, and application, are formed in the boy, which are afterwards to exert so great an influence on the man. How many, in after-life, utter the language of vain and unavailing regret, at the recollection of the vicious and defective systems under which they had the misfortune to spend their early years?

“It will throw some light on what has been already said, and also give a clearer view of the operation of the system, to those who have not an opportunity of visiting the school, to describe briefly the hours of attendance—the arrangement of the classes—the branches of education taught, and the time devoted to each branch. The school opens at 9 o'clock A. M. At this hour the boys are all arranged in the following manner: the first or highest class under the classical master, in a large room by themselves, and each of the other classes in a separate room—the second, under the mathematical master—the third, under the senior English master—and the fourth, or youngest class, under the junior English master. They continue thus arranged two full hours, that is, till 11 A. M. An interval of an hour now occurs, during which a number of boys from the different classes enter upon what may be called the extra branches of education, inasmuch as they are not made imperative on any, but are open to all who intimate a wish to engage in them. The branches alluded to, are the eastern languages and book-keeping. At the close of this interval, the boys are again assembled for two hours more, that is, from 12 to 2. The highest class passes now to the mathematical master—parts of the second and third classes are now formed into one class, under the classical master—the other parts of these two classes unite and form one class under the senior English master, and the 4th class remains as at the first meeting, under the junior English master. At two o'clock, a second interval of an hour occurs, during which about two-thirds of the boys are engaged in writing copies; the remaining third, consisting chiefly of Mr. Wetherill's

boarders, write early in the morning. The last meeting for the day takes place at 3 P. M. and continues till four, when the classes are arranged as follows: the highest returns to the classical master, part of the 2nd and 3rd to the mathematical, the remaining parts of the 2nd and 3rd to the senior English, and the 4th continues as formerly under the junior English master, who is now converted into an arithmetical one.

"From the above statement, it appears that the highest class is three hours of every day under the classical, and two, under the mathematical, master; the next class, two under the mathematical, two under the classical, and one under the senior English master; the third class, two hours under the English, two under the classical, and one hour under the mathematical master; and the 4th, five hours under the junior English master: in short, there are three meetings every day, and two intervals—two meetings of two hours each, and one of one hour. By this agreeable succession of labour and recreation a cheerful spirit is diffused over the whole school. It becomes not a place of confinement, which the boys enter with reluctance and escape from with delight; but a place, where they are *trained to feel* they may be agreeably and usefully employed, when tired of play, and from which they may retreat to play when they have had enough of study. If, however, they were kept to the oar for three or four hours at a time, it is easy to see what a prison-house school would become to them. In this case, there is only one way by which any thing like obedience and application could be secured, viz. by the terrors of the rod: by making corporal suzerainty the motive to obedience and the main-spring of school-discipline. The evil effects of this evil principle on the happiness, spirits, and future character of the boys are too obvious and too shocking to require any description."

After having given an account of the studies of each class during the hours of study, the letter proceeds—

"Such are the daily employments of the four classes of which at present the school consists. Before going farther, it may be satisfactory to give a short account of what is meant by dictation, which occupies so prominent a place among the studies of the several classes. At the time appointed for dictation, every boy in the class takes his slate and pencil in his hand. As soon as the whole class is thus prepared, the master, in a tone of voice loud and distinct enough to be heard by every boy in the class, dictates a few words at a time on any subject which he wishes the class to understand. When the whole lesson is thus transferred from the master's dictation to the slates of the boys; the former proceeds to examine the slates of the highest boys, and to point out the number of false-spellings and errors in each. To facilitate this operation, and to prevent the loss of time which would unavoidably arise from inspecting each slate himself, he is assisted by those boys whose slates have been corrected, and who are thus prepared to examine the work and point out the errors of their less successful class-fellows. When the errors have all been corrected, and the boys taken rank according to the accuracy of their respective performances, the master proceeds to examine the class on the meaning of what they have written—with questions on its grammatical construction, or on any thing else suggested by the words or subject of the passage dictated: such as, synonymes, roots, derivatives, compounds, &c. &c. The advantages of this exercise are obvious at first sight. The boys learn to read, write, spell, parse, and understand what is read, written, spelt, and parsed, at the same time. In this way, instruction may be successfully communicated on any subject, and boys carried on from the simplest elements of learning to Newton's Principia. A pretty long experience has now fully established the utility of this mode of conveying instruction.

"Before proceeding farther, it will be proper to notice an objection, which has sometimes been brought against the High School, viz. That too much time is devoted to the classics. But from the statement given above, it appears that only one-third of the day is occupied with them, and not quite so much. The objection, however, might be admitted to be valid, were the progress of the boys, in what are considered the more common and necessary branches of education, sacrificed to the acquisition of so much Latin and Greek. But it is not so. The plan pursued, while it admits of these branches being pursued in the most rapid and advantageous manner, affords time enough for uniting with them a successful prosecution (as far as is desirable or necessary in a public school) of the French, Latin, and

Greek languages. So that, any boy of ordinary capacity, who will go through the *curriculum* of study pursued in the High School, will be found at the end of five, or at most six, years, capable of construing any of the easier classical works which are usually taught in the large public schools at home. At the same time, he will possess such an acquaintance with the English language, arithmetic, algebra, geography, geometry, and trigonometry, as would qualify him for entering with effect the Scotch or English Universities; or to prosecute any or all of these studies by his own efforts afterwards. This result is judged of by the progress already made, and the difficulties already successfully overcome: for the High School had been as yet too short a time in existence to admit of its being practically realised. To all such therefore, as are sceptical on the subject, a hearty invitation is hereby given, to come, see, and judge for themselves; as well as to parents, guardians, and all others who take an interest in the education of youth."

TAKEE ACADEMY.

In our last number, we noticed the intention of Baboo Roy Kalinauth Chowdry and Baboo Roy Bykontonauth Chowdry to establish a School at Takee, and that the Rev. Mr. Duff had consented occasionally to visit and examine the boys. We have now the pleasure to state, that the School was opened on Thursday, the 21st June. The following interesting particulars respecting it, we extract from the Bengal Hurkaru:

"I have the pleasure of announcing the opening of a School, for the instruction of native youth, at Takee, a rich and populous village, about 40 miles from Calcutta, on the western bank of the Jummunab. Takee is the property and family residence of Baboos Kalinauth and Bykontonauth Roy, who are the founders of this School. They have erected three spacious houses, and teachers of English, Persian, Arabic, and Rengalee have been appointed.—A Sanscrit teacher is also on the spot, who will commence his labors in due time.

"On Thursday last, the English, Persian, and Bengalee classes were opened by the Rev. Mr. Duff, who has the entire management of the school. The system of teaching adopted is the same as that of the General Assembly's School at Chitpore.—Such is the avidity for learning in Takee and its vicinity, that no less than 340 boys were admitted in the first three days. J. H. Barlow, Esq. and Dr. Temple, of Bagundee, were present on the first day, and they both took a lively interest in the welfare of the new Institution.

"The conduct of the native gentlemen, who have thus bestowed on their numerous tenantry the benefits of education, cannot be too highly applauded.—They are determined to spare neither wealth nor personal exertions in this work, which there can be no doubt will prove eminently useful.—A new road, costing nearly a lakh of Rupees, has also been opened into the heart of the district, solely at their expence. These are the true methods of improving estates; and it is to be hoped, that such an example will not be lost on other native gentlemen."

LITERARY DISTINCTIONS.

We hear with great pleasure, that the Archbishop of Canterbury has conferred on the Rev. W. Hovenden, Chaplain of the Orphan School, Kidderpore, the degree of B. D.; and that at the last commencement of Brown University, Rhode Island, of which the celebrated Dr. Wayland is president, the degree of A. M. was conferred on the Rev. W. Yates, Baptist Missionary of this city.

PRESS IN INDIA.

A parliamentary paper has been published, containing the number of periodical publications and printing presses under the licence or sanction of the British Government, at the several presidencies:—Bengal—European publications, in 1814, 1; 1820, 5; and 1830, 31: native publications, in 1814, not any; 1820, not any; 1830, 8. Fort St. George—European, 1814, 5; 1820, 6; 1830, 8: native, not any. Bombay—European, 1814, 4; 1820, 4; 1830, 12: native, 1814, not any; 1820, 2; 1830, 4. Bengal—European printing presses, 1830, 5: native printing presses, 1830, 1. Fort St. George—European, 1830, 2; native, not any. Bombay—European, 1830, 6: native, 2.

NEW CHURCH AT BYCULLA.

On Tuesday evening last, the Foundation Stone of the new Church at Byculla was laid by the Right Honourable the Earl of Clare.

At the time appointed, His Lordship, attended by the Members of the Committee, proceeded to the place where the Stone was to be placed, when a bottle, containing coins of reigning Sovereigns, and others now current, was deposited in a cavity in a large stone already fixed, over which a Copper Plate, with a suitable Inscription, was placed. The Rev. T. CARR then read the prayers.

The extreme length of the Church is 104 feet, the interior 85 feet, the breadth 60 feet. It is calculated to have 300 sittings, besides accommodation for 300 children of the Central Schools.—The Church is to be called "Christ's Church."

The building will afford great accommodation to the Residents of Byculla, Mazagaun, and indeed to all who live beyond the native town. We understand it will cost, when completed, about 44,000 Rupees. Of this sum about Rs. 37,000 have been paid down for shares of Rs. 500 each, and Rs. 650 for donations; and for the remainder, reliance is placed on the disposal of further shares, and on donations to the work.

EUROPE.

PRESBYTERY OF EDINBURGH.

On Wednesday, at the ordinary meeting of the Presbytery, Dr. Inglis called the attention of the Presbytery to a matter of great importance, regarding the Scots Ecclesiastical Establishment of India, which it was well known was under the immediate charge and superintendance of the Presbytery of Edinburgh. That Establishment now claimed their interposition in a subject of great moment. The object of this claim was to correct, or rather to ratify the existing establishment of colleagues or second ministers in the Scottish Establishment at Bombay, Calcutta, and Madras. The appointment of second ministers to each of these had been made by the Court of Directors of the East India Company, without the knowledge or interposition of the Presbytery; and the gentlemen so appointed were at a loss to understand the status they held, going out as they did without induction by the Presbytery of Edinburgh.

They found that though ranked as Chaplains by the East India Company, they were not in the eye of the Church of Scotland, considered as ministers in communion with the church; and though no evil, but good had resulted from the discharge of their duties, they, and all connected with them, desired the interference of the Presbytery to remedy the evil. The Presbytery, however, had no power to induct any man in his absence; but the General Assembly had the power to supercede that necessary form, and to declare these persons to be invested with the pastoral charge of the congregations in which they now ministered. It would therefore be necessary to appoint a Committee to consider the matter, and whether the case should not be referred to the next General Assembly.

At the present time, when the subject of renewal of the Company's Charter would shortly come before Parliament, it was incumbent on them to consider whether an attempt should not be made to improve the Scottish Church in India. He concluded by moving for the appointment of a Committee.

JAMAICA.

REBELLION OF SLAVES.

By a communication from Lord Belmore, Governor of Jamaica, addressed to the Right Honourable Viscount Goderich, we learn that serious disturbances have taken place in different parts of the island, property to an immense amount has been destroyed, and a fearful loss of life has been the consequence. The Missionaries, *of course*, were considered to be the authors of the insurrection; hence two Wesleyan and three Baptist Missionaries were thrown into prison, their papers seized, their characters stigmatised, and their *sectarian morality* declared to be of such a nature, that "*shooting*" is considered too honorable a death for such men," and Sir Willoughby Cotton is requested to award them "fair and impartial justice" by *hanging* them! We are happy to say, that after being in confinement some time, all the Missionaries were liberated, and their most inveterate enemies compelled to acknowledge them innocent

of the charges laid against them. The following extract from the *New Baptist Miscellany*, for March, will throw some light on the origin of the rebellion, and will shew the prevailing sentiments of the planters of Jamaica in reference to Christian Missionaries :

“ When the packet left Jamaica, the insurrection appears to have been completely put down. There had not been time for an inquiry into its origin, but from all the information we have been able to procure, it seems to have commenced in a misunderstanding between the negroes on an estate near Montego Bay, and their manager, as to the duration of their Christmas holidays. *Three* days have usually been allowed; but as Christmas day fell on the Sunday, the manager calculated *that* as one of the days, and required the slaves to go to work on the following Wednesday, December 28th. The negroes, however, regarding the Sunday as their own, conceived themselves entitled to three other days in addition to that, and refused to return to labor till the Thursday. If we are not misinformed, this apparently trifling circumstance led the way to all the mischief which followed. Holiday-time, among the poor ignorant negroes, as well as elsewhere, is a scene of low, riotous, sensual indulgence; and when thousands of them were inflamed by intoxication, from day to day, they were just in the state to break forth into acts of lawless violence and outrage on the slightest provocation. They have done so; much valuable property, on many estates, has been consumed by fire, and not a few of the poor misguided slaves have forfeited their lives in the successful effort made by the military to reduce them to subjection.

“ On what shadow of suspicion any of the ‘Sectarian Teachers’ have been placed in custody, we know not. That they have labored hard to correct the vile excesses we have mentioned, and that they have so far succeeded, as that in various parts of the island, the precaution of a double guard at Christmas is no longer necessary, are facts, we apprehend, as notorious as the sun at noon-day. A private letter indeed, without signature, inserted in one of the Jamaica papers, mentions, that on some of the captured negroes were found tickets connecting them with the Baptist Society. Supposing the fact were so, which certainly is not impossible, what does it prove even as to the holders of the ticket themselves, much less as to the Missionaries?”

We have already adverted to the tone adopted by the Editor of a well-known Journal, the *Jamaica Courant*. This person, after alluding to his persevering and well-meant attempts to enlighten the Jamaica public as to the machinations of the Sectarians, takes no little credit to himself, that the truth of all his previous assertions has appeared at last.

“ The sectarian preachers,” he writes, “ have now the pleasing satisfaction of knowing, that they have succeeded in rendering the fairest fields in Jamaica barren wastes, and have sent forth many of our most respectable families into the world houseless, and without the means of existence. These indeed must be gratifying reflections to men who pretend to preach and teach the mild benign doctrines of our Saviour to our slaves, but whose souls are bent upon the destruction of the fairest portion of the British empire, and that merely, because they are paid by the Anti-slavery Society to hasten our ruin. But they have progressed one step too fast, and we may perhaps be able to make their infamous conduct recoil upon themselves. Three Baptist preachers are now in custody, and as we are satisfied they would not have been taken into custody upon slight grounds, by Sir Willoughby Cotton, we hope he will award them fair and impartial justice. Shooting is however too honourable a death for men whose conduct has occasioned so much bloodshed and the loss of so much property. There are fine hanging woods in St. James’s and Trelawny, and we do sincerely hope, that the bodies of all the Methodist preachers, who may be convicted of sedition, may diversify the scene.”—Such is the ferocious malignity which a British Editor has dared to exhibit before the whole world. Happily, however, all are not of this stamp. From the Watchman, a periodically conducted by a gentleman in Kingston, we extract the following article :

“ The assertion of the *Cornwall Courier*, which has been adopted by our contemporaries in their Bulletins, that the Missionaries are the instigators of the deplorable occurrences in the leeward parishes, must be received with great caution by every individual in whose bosom the principle of justice exists. It is utterly impossible, that men professedly engaged in the work of Christian instruction; in destroying those principles from the minds of the untutored negroes,—minds adverse to

that religion, which is 'peace on earth, good-will towards men : ' who have devoted their time, talents, and strength in promulgating the beneficial doctrines of religion, can have forgotten themselves, or betrayed the country. It is impossible, that these men are guilty, though a host of rebels may arise to condemn them. Were they the instigators of this horrid rebellion, what benefit would accrue to them? Would honour and distinction await them, or would they not have to account for the blood of their fellowmen? Can it reasonably be supposed, that they, who teach the imperative command of the Deity in that memorable part of the Decalogue, 'Thou shalt do no murder,' would impiously mock the Eternal, and set at nought his commands by imbruing their hands in human blood, or by exciting their ignorant fellow creatures to the commission of acts at which humanity shudders? We repeat the assertion, it is impossible, and time will shew, that they are as innocent of the horrid imputation as the angels of heaven. But is it worthy the sons of Britain to criminate and condemn unheard these men, for no other crime than bearing the character of Missionaries? The war-whoop had long since been raised against them—but by whom?—by those whose impure lives are a stigma on man—who have professed unblushingly the horrid principles of Atheism, and have been foremost in decrying the every appearance of religion. The opposition, which the Missionaries have so steadily and wickedly received, has arisen from this source; and no wonder, because their doctrines and conduct were a lecture unendurable by the haters of morality, by the lovers of forbidden sensuality. It is said, with malicious inveteracy, that the Missionaries have in their sermons preached sedition; but all men know, that assertion is not proof. Let the proof of their having so done be brought forward; let the accused be confronted with the accuser; let the benefit of an impartial trial be afforded them, and we are convinced that their hitherto implacable enemies will hang their heads with shame. What, is it consistent, that a man must of necessity be criminal, because it is so reported? If so, then justice has abandoned our shores. With just as much propriety may any individual among us, of known respectability and unimpeachable moral worth, be deemed a traitor, a murderer, or a robber, because it has been so reported, to gratify the vindictive malice of some who detest virtue and encourage moral depravity. We speak to facts, let them answer. Is it because certain intemperate, ungenerous, and unjust editors, actuated by feelings of animosity, have indulged in acrimonious tirades against the Missionaries, that they are and must be the abettors of incendiarism; and have sacrificed their Christian principles to bring about results as hellish as they are detestable? The supposition is an insult to reason; and for the sake of humanity and justice, we trust the community have not abandoned their better judgment, nor given themselves up to the direction of men of perverted minds, who would rejoice in the knell of Christianity. Let justice be done to those Missionaries, who for aught we know, have been criminated by some unfortunate rebels, in order to prevent their being made examples of to their deluded fellow slaves. The Missionaries should be heard in defence of themselves; for, according to British laws, every man must be regarded innocent, until found guilty. Can justice therefore pronounce them guilty, and will our fellow citizens not rather suspend their judgment until further accounts are received? The apprehended missionaries will perhaps ere this have been arraigned before a military tribunal; but from which the country expects impartial justice: consequently to anticipate their condemnation is certainly an act of the most enormous injustice. Thousands in this island, of every grade in society, have heard the sermons of the Missionaries; and will any man, knowing that he will have to appear before the Dread Tribunal of Heaven, declare, that any thing seditious has been uttered by those calumniated individuals? If members in the societies, to whom they are sent to preach the peaceable and consolatory doctrines of the Gospel, have blindly and wickedly renounced their faith, have engaged in rebellious and murderous conspiracies, is it just to charge that act upon the Missionaries who preach and teach benevolence, submission, and subordination with as much propriety; may the rebellion of a disobedient child be charged on his afflicted parents?

The names of Messrs. Knibb, Whitehorne, and Abbott have been associated with traitors and rebels; but is the assertion borne out by facts? If otherwise, they are accused because they are Missionaries. Is not Mr. Whitehorne well known to almost every individual in this city; a gentleman by birth and education, a native of the island; is he not moreover a Christian? These circumstances induce us to believe he is innocent, and his past upright, manly, and Christian-like conduct is the criterion by which he should be judged.

"The Governor of Jamaica has issued a proclamation to arrest the destruction of the Dissenters' Chapels. An advertisement in the Kingston Chronicle, signed by six Baptist Missionaries, says—"Having exercised our patience until the lawless rage of those who are alike inimical to the laws of God and man, has demolished ten or eleven of our Chapels, and thus destroyed full £16,000 worth of property belonging to the Baptist Mission in this Island, we deem it high time, on the part of ourselves and our brethren, with whom we are not able at present to confer, to offer the following remarks, with a view to vindicate our characters and repress such disgraceful depredations.

"Our Missionaries here, and the Society at home, have been reviled and calumniated by every species of abuse that ingenuity could invent, or malice promulgate. Every epithet has been employed that could blacken the character, or misrepresent the motives, both of the Society and their Agents. We have been charged with preaching doctrines of a seditious and dangerous character, and of propagating among the slave population principles and sentiments tending to disobedience and insubordination. *This charge we FLATLY DENY, and call on our accusers for PROOF.* The doctrines we maintain, we are prepared, at any proper time, modestly but fearlessly to defend. But not thinking it necessary at present to trouble the public with an extended statement of our belief, nor considering a newspaper the most proper medium for a Confession of Faith, it may suffice to remark, that our religious doctrines, however misrepresented by our enemies, differ nothing from those contained in the authorized compositions of the Established Church; nor, as they regard the present question, from those of any other body of true Christians."

A letter from Mr. Knibb, of Falmouth, dated November 7th, and of course written before the insurrection had commenced, contains the following emphatic testimony on behalf of the converted negroes. He had previously been adverting to certain slanderous imputations cast on them and on their teachers, which have long been current in Jamaica, and have, of late, been privately circulated in some quarters at home.

"Amidst all this reproach, the cause of Jesus is triumphing; and whatever charges may be brought against your Missionaries, to the last day they may safely appeal. Their witness is in heaven, and their record is on high. The negroes love you ardently for your kindness in sending them the Gospel: and their prayers ascend for your welfare. The religion they have supports them when enduring the oft-repeated taunt, or when groaning under the instrument of torture; it cheers them in the hour of death, and enables them to look to heaven as their eternal rest. I speak the feelings of my experience and my heart, when I say, that I do not believe there are a race of Christians on earth who rely more entirely on the atonement for salvation; or who, considering their circumstances, more consistently adorn the profession they make. To them is given, also, to suffer for his sake. I have beheld them when suffering under the murderous cart-whip; I have seen them when their backs have been a mass of blood; I have beheld them loaded with a chain in the streets, a spectacle to devils, to angels, and to men; and never have I heard one murmur, or reproach against their guilty persecutors. Am I then to be told, that these people display all their Christian heroism through the influence of a piece of paper, which they have obtained by stealing "quantum sufficit of their master's provisions?" The man who can thus injure the distressed, I despise; nor would I waste a moment in answering such falsehoods, did I not know that I was the servant of the Society. It has already done good. The slaves are flocking in thousands to hear the Gospel. Last Sabbath, the chapel here was literally crammed to excess: many were outside. Had I a place capable of holding 1,800, it would be quite filled. I am cheered by the simple and interesting account some have lately given of their conversion. We doubtless have errors, but when we discover them, we are as prompt to remove them as others are to distort and publish them. It has been very sickly here of late. We have lost eleven, this quarter, by death; but thanks be to God, they have died in the faith, and others are joining the church, of whom I hope it may be said, "In them is found some good thing toward the Lord God of Israel." The clear increase of members this quarter is fifty-two; of inquirers, four hundred and twelve. May the Lord yet more abundantly bless us, and to his name be all the glory."

DOMESTIC OCCURRENCES.[Where the place is not mentioned, *Calcutta* is to be understood.]**MARRIAGES.****JUNE.**

1. At Berhampore, T. B. Rice, Esq. to Miss M. E. Gibson.
2. At Ditto, Capt. H. Doveton, to Miss A. Money.
4. At Dacca, Lieut. H. H. Cornish, to Miss Dick.
- At Cawnpore, G. Crofton, Esq. to Miss M. M. White.
7. At Patna, Mr. A. D'Silva, to Mrs. A. Campier.
9. Mr. J. Aldwell, to Miss C. Breton.
Mr. G. Bules, to Miss E. Ruff.
11. Mr. E. G. Fraser, to Miss C. Smith.
14. Mr. H. Smith, to Miss E. Fraser.
Lieut. A. Spens, to Miss D. F. Diggle.
16. Mr. P. D'Cruz, to Miss C. Fernandez.
18. At Barrackpore, Capt. Sheriff, to Miss Pickersgill.
19. Mr. J. Henry, to Miss F. Rodrigues.
23. Mr. J. M. Hall, to Mrs. M. A. D'Cruz.
Mr. M. Rodrigues, to Miss E. C. Mendies.
25. J. Russell, Esq. to Miss S. Peard.
30. At Benures, A. Cumming, Esq. C. S., to Miss L. W. White.

BIRTHS.**JUNE.**

2. At Delhi, the wife of Assistant Surgeon J. Hope, of a daughter.
The lady of T. Brae, Esq. of a son.
At Chuprah, Mrs. James Bowbear, of a daughter.
3. Mrs. A. Rodrigues, of a son.
4. At Cawnpore, the lady of E. C. Mathias, of a daughter.
5. At Panchilla Factory, the lady of T. Savi, Esq. of a son.
6. At Serampore, Mrs. W. Wynne, of a son.
At Arrah, Mrs. G. Dixon, of a son.
11. On board the General Palmer, the lady of Lieut. Vanzettie, of a daughter.
At Palaveram, the lady of Capt. Dodds, of a daughter.
12. At Allygurh, the lady of Assist. Surgeon E. Tritton, of a daughter.
At Mynporie, the lady of J. P. Gubbins, Esq. of a son.
The lady of W. Graham, Esq. M. D. of a son.
At Dacca, the lady of H. J. Middleton, Esq. of a son.
At Ditto, the lady of Charles Smith, Esq. of a son.
14. At Sultanpore, the lady of A. J. Forbes, Esq. of a daughter.
At Madras, the lady of Capt. Keighly, of a daughter.
16. At Lucknow, the lady of Lieut. J. Remington, of a daughter.
At Meerut, the lady of Major J. Taylor, of a daughter.
At Barrackpore, the lady of R. Macqueen, Esq. of a daughter.
17. Mrs. G. A. Popham, of a son.
18. Mrs. A. Myers, of a daughter.
At Huttah, the lady of Captain Crawford, of a daughter.
20. At Dinapore, the lady of Captain Satchwell, of a daughter.
The lady of W. Ainslie, Esq. of a son.
21. Mrs. C. Warden, of a son.
22. The lady of Lieut. T. H. Scott, of a son.
At Hooghly, the lady of W. H. Belli, Esq. of a son.
At Coolie Bazar, Mrs. J. Blythe, of a son.
23. At Meerut, the lady of Captain Moull, of a son.
At Alipore, the lady of Lieutenant Knyvett, of a daughter.
Mrs. L. Frazer, of a son.
24. Mrs. A. D'Silva, of a son.
25. At Berhampore, the lady of Lieutenant Boisragon, of a daughter.
27. Mrs. S. Smith, of a son.

27. At Ballygunge, Mrs. J. Hughes, of a son.
 28. Mrs. J. P. Parker, of a daughter.
 At Santipore, the lady of J. P. Lawrell, Esq. C. S., of a daughter.

 DEATHS.

JUNE.

1. At Midnapore, Lieutenant Fullerton, 38th N. I.
 At Ditto, Lieutenant Mesham, 38th N. I.
 At Ditto, Ensign Maningford, 38th N. I.
 At Ditto, Dr. Macra, 38th N. I.
 At Ditto, Ensign Pinder, 38th N. I.
 At Ditto, Quarter Master Serjeant Curtis, 38th N. I.
2. At Secundrabad, McGregor Malloch, Esq. M. D.
 The daughter of Mr. James Bluett, aged 1 year 28 days.
 At Poonamallee, Overseer R. Hamilton, Commissariat Department.
 At Serampore, Jane Matilda Mendies, aged 4 years & 5 months.
3. Margaret Louisa, wife of Mr. H. Ward, aged 25 years.
4. Mr. H. Livins, Steward of the H. C. S. Macqueen, aged 33 years.
 Mrs. A. De Mallow, aged 20 years.
 Infant son of Mr. C. Cornelius.
5. Infant son of Rev. A. Duff, aged 8 months and 10 days.
 Miss E. Heather, aged 19 years and 7 months.
6. At Coolie Bazar, the son of Mr. J. Smith, aged 6 years and 9 months.
7. A. M. McDonald, Esq. Assistant Surgeon.
 At Dacca, Mr. P. Brilliard, aged 60 years.
 At Mangalore, R. Russell, Esq. Assistant Surgeon.
 At Madras, the relict of the late Major Arata, aged 45 years.
 At Muttra, the son of R. Thompson, Esq. aged 2 years.
8. Major J. N. Jackson, C. B. aged 43 years.
 At Delhi, the wife of Assistant Surgeon J. Hope, aged 22 years.
9. Mr. J. D. Bruyn, aged 26 years and 5 months.
 Captain W. B. Bathurst, aged 35 years and 6 months.
 At Meerut, the wife of Captain J. T. Somerville, 51st N. I.
10. At Intally, Mr. F. Rodrigues, junior, aged 19 years.
 At Secundrabad, the wife of Mr. W. Levaine, aged 34 years.
11. At Futtvgurh, the infant son of Mr. E. Anthony, aged 7 months.
 Mr. G. P. Mullins, aged 18 years.
 At Contai, Miss C. M. Donnithorne, aged 15 years.
12. Miss E. S. Gale, aged 4 years.
13. Mrs. E. Boyer, aged 34 years.
 At Kedgerce, Miss P. Donnithorne, aged 16 years.
15. At Cuddapah, C. E. Macdonald, Esq. aged 24 years.
17. At Diamond Harbour, Miss E. E. Dickie, aged 19 years.
 At Colar, the infant son of Captain Briggs, aged 1 year and 10 months.
 At Patna, the son of Mr. J. Burnett, aged 1 year.
18. At Delhi, Master W. O'Connor, aged 4 years.
 Mrs. Ward, widow of the late Rev. W. Ward, aged 60 years.
20. The wife of Mr. J. Roderick, aged 16 years and 10 months.
21. Mr. W. H. Hudson, aged 54 years.
22. Master J. P. Rebeiro, aged 11 years and 10 months.
23. Master Rideout, aged 10 years and 11 months.
24. Serjeant R. Grant, Arsenal Department, aged 38 years.
 Mrs. Caroline Rees, aged 16 years and 7 months.
 Mrs. Jane Smith, aged 54 years.
25. Mr. Charles Cashmore, aged 38 years.
26. At Coolie Bazar, the infant son of Mr. J. Blythe, aged 6 days.
 At Cassia Bagaun, Mrs. J. Shortt,
 At Ditto, Mrs. M. Barons.
30. At Cuttack, Mr. J. A. Schultz.

ARRIVALS.

JUNE.

2. Gazelle, (Bark) Hodson, from Liverpool 29th November.
Passengers:—Messrs. G. and H. Short, Students.
7. Asia, (H. C. S.) Bathie, from London 27th January, and Plymouth 10th February.
Passengers from London:—Mrs. E. Sage; Mrs. M. Scott; Mrs. E. Dobbin; Mrs. J. Paterson; Lieut. T. H. Scott; Ensigns Dwyer, Riky, and Wade; J. Brown and J. Trail, Cadets; Rev. O. T. Dobbin, and Rev. J. Paterson, Missionaries; Messrs. J. Craigie, W. D. H. Oehme, C. Gale, and C. D. Barlow. *From Madras*:—Lieut. F. Smith, and Mr. H. Casselle.
 Irrawaddi, (H. C. Steamer) J. West, from Pooree 4th June.
9. Dunira, (H. C. S.) Hamilton, from London 9th February.
Passengers:—Misses E. Youngson, J. A. Youngson, and E. Martin; Lieutenant Johnson; Ensign Forbes; Messrs. C. B. Trevor, E. Mitchell, F. M. Hogg, and C. Martin; Master G. G. Mercer.
10. Melville, (H. M. S.) Hart, from London 29th January.
Passenger:—Admiral Sir John Gore.
 Joseph Wulter, (Brig) Pearce, from Liverpool 14th February.
 Wade, (Brig) Pratt, put back from sea.
11. William Fairlie, (H. C. S.) Blair, from London 17th February.
Passengers:—Mrs. Boswell, Mrs. McKenzie, Mrs. Templar; Rev. R. B. Boswell; Captain G. Templar; Lieutenant R. McKenzie; Assistant Surgeon J. Bryce; Messrs. J. D. Cunningham, S. Bond, K. McKenzie, and G. Kemp. *Charter Passengers*:—W. Jones, with wife and child.
15. Charles Grant, (H. C. S.) Manderson, from London 13th March.
Passengers:—Mrs. Newell, Mrs. Hopper, Mrs. Lewin, Mrs. W. Palmer, and Mrs. S. Palmer; Misses Hopper and Kenrick; Mr. Newell, Member of P.; Col. Hopper; Captain Rees; Lieutenant Lewin; Messrs. McKenzie, Shore, Samnells, Leycester, Colebrooke, Henney, Plowden, and Robinson.
 Jeune Laure, _____.
19. Elizabeth, (Bark) Stephens, from Singapore 11th May.
22. Bahamian, (Bark) Maxwell, from Liverpool 1st March.
Passengers:—Mrs. Lewis, Mrs. Maxwell; R. Lewis, Esq.; Master Lewis.
23. General Palmer, Cotgrave, from London 19th October.
Passengers from London:—Mrs. Cotgrave and infant, Mrs. Vanzette and infant; Misses Oram, Stevens, Simpson, and Morton; Captains Dunlop and Wilson; Ensign Ravenscroft; Messrs. Wheter, Keene, Griffith, and Wagon-trebeer; Masters Oram and Simpson. *From Cape*:—Mrs. Vaarenen. *From Madras*:—Messrs. Fullerton and Fitch.
 Deidericka, Townsend, from Batavia 9th May.
 Margaret, (Brig) Lambert, from Madras 15th June.
26. Memnon, (Bark) Pattenson, from Liverpool 19th February.

DEPARTURES.

JUNE.

4. Samuel Brown, Harding, for Liverpool.
10. Nancy, G. Guezenc, for Bourdeaux.
12. Arabian, Boulton, for Bristol.
 Arab, (Bark) Baird, for London.
 Crown, (Bark) Cowman, for Liverpool.
18. Spartan, Sanders, for Liverpool.
19. David Clark, R. Rayne, for Mauritius.
20. Gazelle, (Brig) Hodgson, for Liverpool.
 Cashmere Merchant, (Brig) Tingate, for Moulmein.
 Brothers, (Amr. Brig) Saunders, for Boston.
24. Sir John Rae Reid, Haig, for Mauritius and London.
26. Jeune Laure, (Fr. Bark) Andebert, for Bourbon.
30. Bengal Merchant, Campbell, for London.

SUBSCRIBERS' NAMES,

[ALREADY RECEIVED.]

(Where residence is not inserted, Calcutta is intended.)

The Hon. Sir CHARLES METCALFE, Bart.
The Hon. Sir EDWARD RYAN, Knt.

- | | |
|--|--------------------------------------|
| Ainelle, W. Esq. | Dennis, Col. J. <i>Berhampore.</i> |
| Ainslie, D. Esq. | Dilthey, L. Esq. |
| Auderson, T. Esq. | Dobbs, A. Esq. |
| Baillic, N. B. E. Esq. | Dougal, J. Esq. |
| Baker, Mr. T. | Duff, Rev. A. |
| Balfour, Mrs. L. | Dunn, J. H. Esq. <i>Sulkea.</i> |
| Ballard, G. Esq. | Dyer, Rev. J. <i>Penang,</i> |
| Beattie, A. Esq. | Eglinton, R. Esq. |
| Beauchamp, Mr. R. <i>Howrah.</i> | Ellis, Rev. J. D. |
| Becher, Geo. Esq. <i>Cuttack.</i> | Erskine, D. Esq. <i>Elambazar.</i> |
| Bell, J. Esq. | Fergusson, W. F. Esq. |
| Bell, Mr. P. M. <i>Monghyr.</i> | Ferris, E. P. Esq. |
| Belli, H. Esq. <i>Hoogly.</i> | Forbes, Hon. R. <i>Beerbhoom.</i> |
| Beeby, W. T. Esq. | Francis, Mr. C. F. |
| Beddy, Rev. H. <i>Patna.</i> | Fraser, W. T. Esq. |
| Betts, L. Esq. <i>Chinsurah.</i> | Galloway, Lt. Col. |
| Bird, W. W. Esq. | Gardner, A. Esq. |
| Biss, Mr. J. S. | General Department. |
| Biss, Mr. I. B. | Gogerly, Rev. G. |
| Black, T. Esq. | Graham, W. Esq. M. D. |
| Bolst, W. H. Esq. | Grant, J. Esq. |
| Bowron, J. Esq. <i>Benares.</i> | Gray, J. Esq. |
| Boyce, Rev. J. | Gray, E. Esq. |
| Boyd, J. W. Esq. | Greenwood, Rev. W. <i>Chinsurah.</i> |
| Brander, Dr. J. M. <i>Pooree.</i> | Harvey, J. Esq. |
| Brighton, Rev. T. <i>Penang.</i> | Herklots, G. Esq. <i>Chinsurah.</i> |
| Brown, Rev. W. <i>Cuttack.</i> | Hill, Rev. J. |
| Browne, R. Esq. | Hill, Rev. M. <i>Berhampore.</i> |
| Bushby, G. Esq. | Hill, James, Esq. |
| Byrn, W. Esq. | Higgs, Rev. T. R. <i>Chinsurah.</i> |
| Calder, J. Esq. | Hodson, Rev. T. |
| Cameron, W. Esq. | Hovenden, Rev. W. |
| Campbell, F. Esq. | Hudson, Mr. C. K. |
| Carey, J. Esq. | Hughes, J. Esq. <i>Ballygunge.</i> |
| Chalcraft, Mr. J. | Hunt, A. W. Esq. |
| Church, J. Esq. | Hunter, J. Esq. |
| Clapperton, A. B. Esq. | Hutchinson, J. Esq. |
| Clarke, W. F. Esq. | Hutchinson, F. Esq. <i>Monghyr.</i> |
| Cleland, W. L. Esq. | Huttmann, G. H. |
| Collie, P. Esq. | Jamieson, Captain. |
| Colvin, A. Esq. | Kaleenauth Roy Chowdry, Baboo, |
| Conolly, W. J. Esq. | <i>Burrahmagur.</i> |
| Corbyn, F. Esq. | Kellner, Mr. C. F. |
| Craigie, Col. | Lacey, Rev. C. <i>Cuttack.</i> |
| Crawford, W. W. Esq. | Lamb, J. Esq. |
| Currie, F. Esq. | Landeman, Mr. J. |
| Curtis, J. Esq. <i>Allipore.</i> | Laprimaudaye, S. Esq. |
| Dalby, Capt. Geo. | Leslie, Rev. A. <i>Monghyr.</i> |
| Davis, Mr. W. | Llewelyn, J. Esq. |
| D'Aguilar, Col. Geo. <i>Chandernagore.</i> | Lorimer, J. Esq. |
| Dealtry, Rev. T. | Low, J. Esq. |
| D'Mello, Rev. M. R. | MacArthur, P. Esq. |
| D'Mello, Mr. P. | McDonald, Captain R. |

Meteorological Register kept at the Surveyor General's Office, Calcutta, for the Month of June, 1832.

Days of the Month.	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.										
	Baromet. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Rain Gauge, No. 1.	Rain Gauge, No. 2.				
1	29,542	83	2,5	s.	cl.	593	95,3	12,3	s.	cl.	571	96,5	15,6	s.	cl.	522	103	16,1	s.	cu.	478	100,5	13	s.	cu.	505	91,5	8,3	s.	cu.						
2	533	81,5	2,5	do.	do.	577	98,3	13,4	s. w.	do.	552	101,3	17,4	s. w.	do.	511	102,5	17,8	s.	do.	466	98,3	13	do.	do.	492	95,5	11,3	do.	do.						
3	535	83,5	2,5	do.	do.	580	95	11,5	s.	cu.	552	98,5	17,4	s.	do.	476	99,5	14,8	s.	do.	444	95,5	11,3	s.	do.	499	82,5	6,3	n. e.	n.	n.					
4	532	83	2,5	do.	do.	585	93	9,8	do.	do.	553	99,8	15,3	s.	do.	492	100	16,1	do.	do.	486	98,3	14,6	do.	do.	516	91	8,8	s.	cu.						
5	601	83	2,5	do.	do.	648	94	10,5	do.	do.	631	98,5	15,3	s.	do.	547	103	18,5	do.	do.	507	99,5	15	s.	do.	500	92	9,8	do.	cu.						
6	590	79,5	3	do.	cis.	624	90,5	7,5	do.	do.	586	97,7	14,8	s.	do.	510	98,5	16,8	do.	do.	482	95,5	13,3	do.	do.	501	92	11,8	do.	cu.						
7	548	84	3,6	do.	cl.	593	92	9,3	do.	do.	559	97	14,8	do.	do.	503	98,3	16,1	s.	do.	494	94,3	13,8	s.	do.	494	94,3	13,8	s.	do.						
8	543	81	3,6	s. e.	cu.	614	94	15	s. w.	ci.	590	100,5	17	s.	e.	do.	529	103	22	s.	e.	do.	501	97,3	16,4	do.	do.	529	81,5	4,8	do.	do.				
9	547	83,5	3,3	do.	cl.	592	92,5	9,5	s.	e.	cu.	554	97,3	13,4	s.	do.	492	98	13	do.	do.	448	96,3	11,1	do.	ci.	433	89,5	6,3	do.	do.	0,45	0,25			
10	502	81	3,3	s.	cu.	516	93	9,1	s.	do.	501	95,5	11	s.	e.	ci.	422	96,3	10,6	do.	ci.	366	95	9,8	s.	ci.	408	50	7,8	s.	do.					
11	433	76,5	2,3	s. e.	n.	473	86	4,1	s.	e.	cis.	464	92	8,1	do.	do.	407	96,8	13,8	s.	do.	386	96	11,3	s.	e.	do.	385	89	6,3	s.	e.				
12	437	81,5	4	do.	cy.	531	89	6,8	do.	cu.	481	89,9	6,9	s.	do.	cu.	453	91,3	7,4	s.	e.	do.	439	90	6,8	do.	cu.	439	86,5	4,6	do.	cu.	0,50	0,36		
13	365	83,3	3,6	do.	cis.	548	86	4,8	n.	e.	cis.	525	91	9,8	s.	e.	ci.	488	94,5	12,3	do.	do.	462	92,3	10,1	do.	ci.	436	76,5	1,8	n. e.	n.	1,32	1,24		
14	399	76	1,8	s.	n.	537	86	5,3	s.	cu.	512	91,5	10,3	do.	do.	cu.	449	95,5	11,6	do.	do.	434	94,5	11	do.	cu.	407	88	6,1	s.	e.	n.				
15	442	81,7	3,2	s. w.	cu.	511	86,5	6,3	w.	cis.	485	90,3	9,1	n.	e.	ci.	439	91,5	8,8	n.	e.	ci.	453	80	6,1	n.	w.	n.	413	77	2,5	cm.	n.	0,27	0,77	
16	467	78,3	3,1	s.	cu.	522	92,5	4,8	s. w.	do.	507	87	7,5	s. w.	do.	461	90	9,5	s.	do.	442	88,5	5,8	s.	ci.	431	85	4,8	do.	cu.	0,42	0,37				
17	504	81,7	1,5	s. e.	cis.	556	82,5	4,3	e.	do.	534	87	6,8	s.	e.	do.	479	89	5,5	s.	do.	459	88	5,3	do.	do.	475	84,5	4	s.	e.	ci.				
18	583	81	2,8	n. e.	do.	623	89	7,3	n.	e.	cu.	392	90	8,3	n.	e.	cu.	601	79	2,5	cm.	rn.	560	79,7	3	e.	n.	573	79,7	2,5	n.	e.	do.			
19	621	79	1,5	do.	n.	761	86,5	6,5	do.	do.	634	89,5	9,3	do.	do.	596	79	1,5	n.	e.	do.	567	81	2,6	n.	e.	cu.	571	81	2,3	cm.	do.				
20	610	79,5	1,8	s. e.	rn.	631	87,5	6,5	s.	e.	do.	594	87,8	7,1	s.	e.	do.	548	86,7	6	s.	do.	539	87,8	6,8	s.	e.	cu.	545	84	4,1	s.	e.	ci.	0,20	0,17
21	593	79,7	2,2	do.	cus.	637	84,5	4,5	s.	do.	624	83,8	4,6	do.	ci.	578	90,8	11,3	s.	do.	551	90,5	9,8	do.	cu.	553	89	5,8	do.	cu.						
22	517	73	1,8	do.	n.	656	82,8	3,8	s.	e.	ci.	645	86	6	de.	cu.	593	85,3	4,3	s.	n.	558	88,5	8,6	do.	do.	549	85,3	5,6	do.	do.					
23	611	80	1,3	do.	cu.	643	89,3	7,6	do.	do.	609	91,8	9,3	do.	do.	cu.	545	89,5	8,5	s.	e.	ci.	513	90,3	8,6	do.	do.	510	87	6,8	do.	ci.	0,22	0,14		
24	572	81	1,8	do.	cu.	602	90,5	7,3	do.	do.	567	91	7,3	do.	do.	do.	529	81,5	3,3	s.	n.	525	80,5	2,8	n.	n.	535	81	2,8	s.	cu.					
25	538	81	2,3	do.	cu.	574	86,5	5,8	do.	do.	536	92,5	10,1	s. w.	do.	480	85,5	6	w.	e.	do.	461	84,8	5,1	cm.	ci.	465	85,5	4,2	cm.	do.	0,18	0,10			
26	495	80	1,8	do.	cu.	501	90	8	do.	do.	476	94,5	12,5	s.	e.	do.	425	97,3	13,8	s.	e.	cu.	422	96	13,5	s.	e.	cu.	440	88	7,5	s.	e.	cu.		
27	459	81	2,3	n. e.	cu.	522	89,5	7,8	n.	e.	do.	492	93	10,8	n.	e.	do.	424	86,7	6	n.	e.	n.	422	82,8	3,6	n.	e.	n.	426	81,3	1,6	n.	e.	cu.	
28	457	82	3,3	do.	cu.	506	85,5	6,3	do.	do.	466	83,3	3,8	do.	do.	do.	416	88,3	7,8	do.	do.	377	87	6,3	do.	ci.	425	85	5,3	do.	ci.					
29	416	80,3	1,4	do.	cus.	467	85,3	4,3	do.	ci.	458	86,5	5,5	do.	ci.	do.	409	88	7	do.	ci.	395	87	5,5	do.	do.	411	81,7	3	do.	ci.					
30	442	79,5	1,5	cm.	rn.	458	87,5	6	do.	cu.	433	90	7,3	do.	cu.	387	83,3	3,8	do.	do.	do.	358	81,5	1,3	e.	cus.	364	82,3	2,1	cm.	do.	0,10	0,08			
Mean,	29,5:5	80,8	2,5			573	89,0	7,5			543	92,4	10,3			460	92,4	10,4			467	90,6	6,0			476	85,5	5,6			4,26	3,48				

Abbreviations. In the column "wind," small letters have been used instead of capitals; *cm.* means *calm*. In the column "aspect of the sky," *cy.* is *cloudy*; *cl.* *clear*; *rn.* *rain*; *ci.* *cirrus*; *cu.* *cumulus*; *cs.* *cirro-stratus*; *cus.* *cumulo-stratus*; *cc.* *cirro-cumulus*; *n.* *nimbus*.

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