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THE

CALCUTTA CHRISTIAN OBSERVER.

No. 5.—October, 1832.

[EMBELLISHED WITH A VIEW OF THE PROCESSION AT JUGURNATH'S FESTIVAL.]

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

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1832.

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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.

So much matter has been crowding in upon us that we are sadly in arrears with many esteemed correspondents, whose communications we have before acknowledged. This circumstance we deem it necessary to state, that they may not be impressed with the conviction that they are heedlessly overlooked. Their articles shall all appear in due time.

C. L. C. will accept our thanks for his interesting intelligence, and Ben Solomon for his poetical communication, received since our last. Both were set up in type for this number, but through press of other matter must stand over till our next.

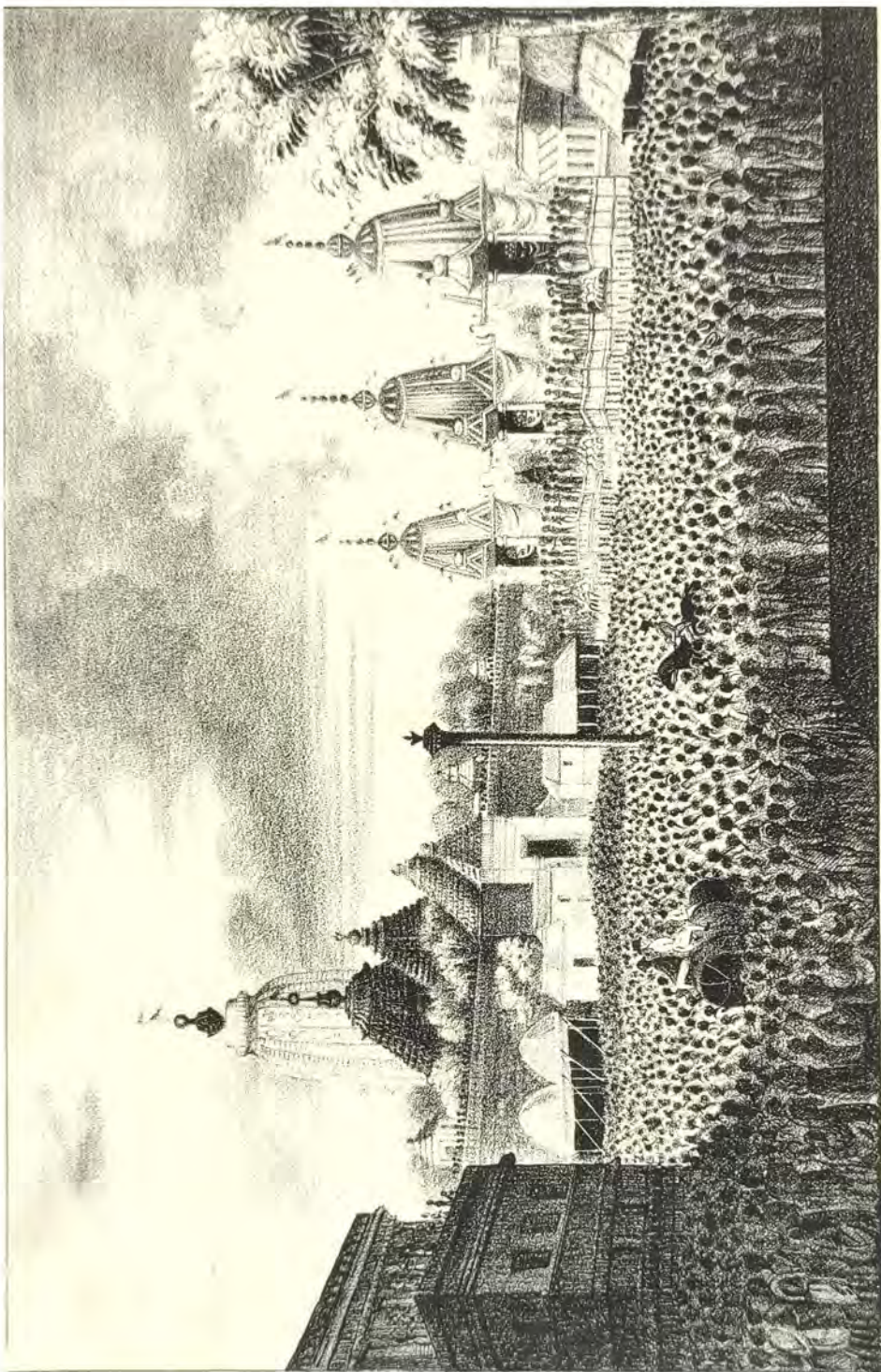
In reply to our excellent friend W.'s note respecting A. P.'s last communication we have to assure him, that we have given it a most candid and attentive perusal. The subject descanted on, is one of a nature so highly important, and the essay contains so much of appropriate thought and observation, that we feel loath to reject it, and yet can scarcely insert it in its present form. In its general style it is immensely too diffuse, and in certain portions of its contents exhibits too decided, and in such a discussion we may add, a wholly unnecessary bias, in favour of a particular denomination. If A. P. himself, or any of his friends be disposed to undertake the task of compressing the matter into a half or a third of the present bulk, and generalizing certain parts that display a little too much of partizanship, the future insertion of it may afford pleasure to us, and profit to our readers.

Interesting extracts have been selected from the Journal of our valuable Cuttack contributor. They shall very shortly appear.

The friends to whose pencil or whose pen we are indebted for the sketch prefixed to our present number, and for the paper illustrating it, will accept our best acknowledgments for their valuable aid.

To our Meerut correspondent, we present our thanks, and hope to be favored with further communications.

Our covers being otherwise occupied, List of new Subscribers is necessarily postponed to our next.



1 2 3 4 5 6 7
A View of the Procession at Jagannath's Festival

T. Blaikie, Engraver, Lith. Press, Calcutta.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 5.—October, 1832.

I.—*General Characteristics of the Native Newspapers.*

As Christian Observers, it is our intention to watch, and from time to time, report the prospects of heathenism, and the progress of moral and intellectual emancipation among the Hindoos. And as one distinct mode of tracing the channels in which the separate currents of enthralled and disenthralled minds may begin or continue to flow, it is our intention to give an occasional notice of the tone, temper, and scope, literary and religious, of the periodical publications of native growth. At present, by way of introduction, our notice will be confined to general characteristics.

For ages, in number so appalling as to confound the feeble intellects of these degenerate days, the sons of Hindoostan slumbered and slept, amply satisfied that their fore-fathers absorbed all judgment, all wisdom, all knowledge, and left them nothing to do but to confess their own inferiority, and admire; lay prostrate their own reason, and adore. Out of these listless slumberings they have been awakened, not by the noise of the car of successive conquerors, however often it may have rolled over plains deluged with blood; but by the noiseless operation of wide and diffusive benevolence, on the part of strangers situated at a distance equal to half the globe's circumference.

In the van of a thousand various preparations, the enlightened Editor of the DURRUN stepped forth, and projected the bold experiment of a native newspaper. The experiment was tried and eventually succeeded; and to its success must be attributed much of the quickening impulse lately communicated to this new and unwonted species of modern oriental literature. The Durrun occupies a sort of neutral position. Though edited by a Christian, it does not enforce on the attention of its readers either the doctrines or the claims of the Christian revelation: and being edited by a Christian, it ought not to admit, without editorial reprehension, expositions and defences of Hindooism, or open attacks and covert insinuations against Christianity. It abridges

and condenses much European and Asiatic intelligence. It holds out a favourable medium for the expression of native sentiment on all topics, social, civil, and political. Its circulation is very extensive, and being published in both the Bengalee and the English languages, it is accessible to all classes of readers.

After a short time, sprung up the BRAHMUNICAL MAGAZINE—foaming with impetuous ire, like one suddenly awakened out of a long and profound sleep, to defend his person and his property from the unexpected attack of some inveterate foe. Its career was rapid, fiery, meteoric. And both from want of solid substance, and through excess of inflammation, it soon exploded, and disappeared.

A long pause next ensued, when, at last, the field was entered by the redoubted Editor of the CHUNDRIKA, the Goliath of the faithful votaries of idolatry, and the impassioned advocate of religious suicide. And being hailed, not merely as the champion of the posterity of a race whose genealogy boastfully ascends into the recesses of a past eternity, but as the self-elected representative of sages, and demigods, and full-grown divinities that encircle with golden radiance the heights of Soomeroo—this renowned leader proudly stalks in front of his legions, treating with high disdain the claims and pretensions of a revelation which is but of yesterday, compared with the mighty roll of ages that has wafted down his own hoary chronicles, and eyeing with contemptuous scorn all the magnificent triumphs of modern philosophy. With him the recent rise and progress of Christianity seem to resemble the sudden growth of some russet weed, that springs up in a day beneath the protecting shelter of the monarch of the forest, and may be trampled under foot, or crushed beneath the wheels of the vehicle of every noble passenger; and the whole vast mass of European literature and science seems but as a drop, one single drop, surreptitiously abstracted from the boundless ocean of *shaster* erudition. By him the present is viewed solely in the mirror of the past, and nothing in it is valuable that has not the stamp of an immeasurable antiquity. And being himself the chosen high priest of those ancient mysteries, which it were profanation for the multitude to attempt to comprehend, and a still greater profanation not to believe and venerate, nothing can awaken a holier indignation than to presume to question his own infallibility as the dispenser of them: while the sacrilegious attempt to intrude upon the long and undisturbed reign of ignorance, and prejudice, and imposture, and abominable cruelty, is more than enough to excite his pious horror, and call forth his anathematic denunciations. Still, we find that under a full conviction of the unchangeableness of the horrid system which has made this fair country become “a proverb, a by-word, and a reproach,” among the nations, he speedily rallies, and

wholly recovers his placid self-complacency. With infinite satisfaction he mounts on the wings of tradition, and reaches some of those fantastic regions of the past, that exclude the view of things present, and even things terrestrial. And there, enlightened by another sun, encompassed by another atmosphere, surrounded by other fields, and associated with beings of another order, he enjoys, in reference to earth, a kind of oblivious absorption. And we might as well expect by the artillery of reason, and argument, and observation, and fact, to dislodge him out of this lofty citadel of complacent self-security, as expect that the planets could be moved out of their orbits, by the artillery of the clouds. And seeing that the attempt would be so profitless, it is much better to allow him the unmolested enjoyment of present repose. Its duration cannot be of long continuance. For when those hitherto unscathed towers that afford a refuge and a hiding place are successively undermined by the very instruments which he now views with disdainful scorn, he may—rather he must—be awakened by the crash of descending ruins.

Next arose in self-defence the COWMOODEE. It is the avowed organ of those Hindoos, who, on account of their frequent intercourse with enlightened Europeans, do not hesitate speculatively to reject idolatry, but many of whom in practice hesitate as little to pay external homage to its rites and observances. Opposed, therefore, in theory to the Chundrika, it vigorously assailed the frivolities and misstatements, the bigotry, irrationality, and self-sufficiency of its senior and contemporary. On certain abstract subjects it succeeded in carrying the convictions of minds that were unwarped by prejudice and unbiassed by partiality. Inimical to Hindooism, as at present constituted, it assumed an appearance alike hostile to all other forms of faith. Accordingly, instead of proposing a substitute, it advocated the necessity of reform in the prevailing system—the necessity of sweeping away the mass of corruptions which have been accumulating in dead letter and living practices through a long succession of ages, and the consequent propriety of reverting to the purer and less abhorrent system of the Vedas. In this dialectic warfare each party denounced the other, as apostates from the Hindoo religion, and, by consequence, its bitterest foes. Professing to adore the Vedas, the Chundrika was equally resolute in adoring the Poorans, and upholding the burdensome ceremonial thereby inculcated: and it charged the Cowmoodee with the crime of relinquishing the larger moiety of the revelations vouchsafed by the supreme Bruhma. On the other hand, high as the Chundrika boasted of having soared, the Cowmoodee professed to have soared still higher, even to the very summit of the mountain of truth, where enraptured by the alleged beauty and sublimity of the monotheism, or rather, pantheism of the Vedant philosophy, it looked down

upon its opponent, grovelling at the base, tumbling and tossing alternately in the mud and mire of impurity, and for ever enveloped amid the chill damps and noxious vapours of a loathsome superstition.

In the hands of the present editor, who combines in his character the gentleman and the scholar, the Cowmoodee is eminently mild, temperate, and conciliatory in its tone; and is characterized not less by the classical elegance of a style founded on the best Sanscrit models, than by the weight and shrewdness of its remarks on topics of general interest.

About a year and a half ago, a raging mania for newspaper writing—a certain *scribendi cacoethes*—seemed to seize the native mind. A thick crop of ephemeral publications immediately appeared. They sprang up with the rapidity of mushrooms, and were as short-lived. Distinguishing general principles the most of them had none. Conjecture alone could in most cases supply the clew to their real intent and purpose. The sheer novelty of the thing, suggested the concoction of some: the vanity of dictating from an editorial chair gave existence to others. Some were indebted to the bitter spirit of retaliation, for their being: others owed their parentage to the eager calculations of filthy lucre. But multiplied as were the causes of their origin, in their after-results they appeared fatally to harmonize. By these results the idea was irresistibly suggested, that instead of being laboratories for the manipulation of wholesome sentiment, they had become scape-valves for the discharge of the superabounding fumes of rancour, and hatred, and virulence,—and these fumes being emitted in continuous explosions, the valves naturally closed, leaving the remaining feculence to subside in each foul repository.

Amidst the general agitation, only three appeared, which rose superior to the rest, in ability, matter, and execution; and these have survived the wreck and ruin of their less fortunate contemporaries.

The REFORMER, published exclusively in the English language, excited, on its first appearance, an unbounded curiosity, chiefly from the circumstance of its being the *first* English newspaper conducted by Natives. But curiosity was soon gratified and gave way to disappointment, when it was credibly reported, that though nominally edited by a Native of rank, it was in reality the production of an East Indian, whose services were hired for the management of the editorial department. And disappointment gave way to sorrow on the part of many, when it was found, that in politics it assumed a tone of rancorous and indiscriminating violence towards the British Government: that it was unskilful and injudicious enough to attempt the erection of towers and palaces out of the surrounding rubbish, by beginning at the top of the intended edifices—forcing a poor, blinded, ignorant, superstition-ridden race

to listen to weekly orations on their rights and privileges as members of a great polity, before they were capacitated to comprehend one jot or tittle of their rights as men: and that in religious matters it became at once the echo and the auxiliary of the Cowmoodee as to sentiment, while utterly devoid of the praise-worthy moderation now manifested by the latter. In its advocacy of the Vedant system, it advanced the most baseless and extravagant assertions instead of sober evidence; while it loaded with reproaches and abuse the purest, the holiest, and the sublimest truths that ever shone in the spiritual firmament of a benighted world. "How could this blind and tenacious cleaving to error, and this contemptuous rejection of the truth, ever prove helpful in reforming a nation corrupt to the very core?"—was the natural exclamation of every true friend of India. And how could one refrain from applying the apposite and pointed language of the poet?—

Formless themselves, reforming do pretend,
As if confusion could disorder mend.

It is, however, but just to add, that of late the general tone of this Paper has greatly moderated. There seem now to be certain unequivocal symptoms of an improved spirit, especially in the discussion of religious matters. Every such symptom we hail with unmingled satisfaction. Verily we live in a strange age. What would have been a wonder and an astonishment a few years ago, has now become a matter of every-day occurrence. Well may we exclaim with the Roman poet, *Tempora mutantur, et nos mutantur in illis*. And amid changes so rapid and so vast, why should it be deemed too visionary to expect, that even this resolute upholder of a motley inefficacious metaphysico-religionism may yet become the Defender of that Revelation, which alone can enlighten beclouded humanity, emancipate it from the galling fetters of sin, and raise it to the participation of those joys and pleasures that endure for ever?

Soon afterwards appeared the INQUIRER and the GYANANESHUN, the former in English and the latter in Bengalee, and both conducted, *bona fide*, by Natives. These are the organs of that small party of educated Hindoos, who have made the highest attainments in English literature and the highest advances in liberality of sentiment;—who, alive to the inefficacy of half-measures, and scorning the hypocrisy of double-dealing, have at once renounced, both in theory and practice, the whole system of Hindooism, pure and impure, ancient and modern, Vedantic and Pouranic; and who, being thus left in a region of vacancy as regards religion, have announced themselves to the world as free inquirers after truth.

The Gyananeshun, from the circumstance of its being written in the Bengalee language, is but little known—and certainly not

half so well appreciated as it deserves. Its attacks on the monstrous system of Hindooism generally, and on the all-absorbing selfishness and pride of the Brahmunical order in particular, are bold, unsparing, and destructive. Its ridicule is in general well pointed, its sarcasms most cutting, its arguments aptly chosen to convince the understanding of an ignorant Native, its allusions appropriate and just, and its illustrations extremely felicitous. One circumstance is greatly to be lamented, that while, from the stores of English literature, the editor endeavours to supply a reasonable substitute for the literary fables of the Shasters, he is not yet prepared to recommend and supply a worthy substitute in place of the religious system which he labours unceasingly to demolish.

We now pass, though it may be somewhat abruptly, to another theme.

Most of our readers come from a land where the alternations of the seasons are known in their extremes. The dull monotony of a tropical clime may often force them to look across the intervening ocean, and in imagination lead them to those scenes that are hallowed by a thousand endearing associations. They may remember the time and the place when and where, with transport of feeling, they could exclaim with *Randolph*,

How Flora decks the fields
With all her tapestry ! and the choristers
Of every grove chaunt carols ! Mirth is come
To visit mortals. Ev'ry thing is blithe,
Jocund, and jovial !

They also can remember the perfect contrast to this season of balmy influences. Right well do they understand the poet in his description of a time when,

Nought around
Strikes the sad eye but deserts lost in snow,
And heavy loaded groves ; and solid floods,
That stretch, athwart the solitary vast,
Their icy horror to the frozen main.

And not less vividly can they recall to remembrance the return of those "softer gales, at whose kind touch the dissolving snows are lost in livid torrents." The channeled streams now labour to tear asunder their icy fetters : they continue to rise : they swell into floods : and at length, with resistless impetuosity they burst their frozen barriers, overflow their wonted boundaries, and with unsparing fury spread terror and devastation over the surrounding country.

Soon exhausted by the unnatural effort, the rage of the elements abates. The waters, gradually subsiding, withdraw within their accustomed limits : and in streams and rivulets they glide along, covering the banks with verdure, and the plains with smiling plenty.

It is not our intention minutely to push the application of these remarks. It is enough to state, that there is a balmy, blithesome period—the spring-season of youth,—the due cultivation of which must ensure an autumn loaded with golden fruits, and the neglect of which must be prematurely succeeded by a state of being more dreary than the winter of old age. And in no country in the world can the transition from the verdant to the bleak, from the improvable to the almost unimprovable state of existence, be more rapid than in India. No sooner is there manifested the incipient development of those varied tendencies, mental and moral, which if well directed, might be purified, strengthened, and ennobled, than they are, one and all of them, perverted or arrested:—the moral sunk into the lowest depths of debasement, and the mental crushed beneath the brooding incubus of monstrous fables and life-devouring forms. In such a state of things, who could escape? Not one. And few can expect to escape till a brighter morn dawn on this benighted land.

As one out of the innumerable multitudes who have fallen victims to a soul-withering superstition, must be reckoned the spirited editor of the *Inquirer*. But to him it can never be a matter of reproach that his was the inevitable doom of all: though it must be matter of eternal thanksgiving to the great God, that, through His blessing, he has been enabled to conquer the destiny that seemed irreversibly prepared for him at his birth. While yet a youth, how could he help being entrapped in the thousand entanglements that beset him? As a Brahmun, he would from infancy be initiated into all the mysteries of Heathen priestcraft: as a Koolin Brahmun, a Brahmun of the very highest caste, he had before him the prospect of much worldly enjoyment, and the certain prospect of unbounded reverence from the great mass, who would esteem it their highest privilege to be permitted to do him honour. The all-absorbing system of religious mechanism would soon entwine itself around every faculty, check every noble aspiring, cramp every energy, impede every genial current of thought and feeling, till the whole soul became sluggish, frozen, and cheerless as the ice-chained hills and waters of an arctic winter.

But a gracious Providence had better things in store for Krishna Mohun Banerjea. Placed at the age of 12 in an Institution where the rudiments of English literature and science were imparted, he greedily drank in large draughts of English feeling and sentiment. What a scene then began to present itself to his astonished view? Hindooism appeared spread out like a dark and boundless universe:

“ Where all life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things,

Abominable, unutterable, and worse
Than fables yet have feigned, or fear conceived,
Gorgons, and hydras, and chimeras dire."

For a time, he weighed, laboured, and struggled. And before he had obtained a single glimpse of the beautiful universe of revealed truth, he was aroused into uncontrollable indignation at the darkening shades of the horrid spectacle presented to his mental eye. Unable to keep silence, he forthwith announced the publication of the *Inquirer Newspaper*, as a medium for giving vent to his feelings, and the heavings of his soul. And forth he did break with a tremendous noise—resembling that of many waters dashing to pieces the barriers that long confined them. From the sudden rebound of execration with which this first shock was met on the part of the Hindoo community, the editor half shrunk, and when he gazed at the havoc he had made, he seemed half inclined to relent. But he had gone too far. There was no alternative but either to brave the execration of a blind and bigotted race, or to hazard the contempt of all truly wise and good men. He chose the former. And onwards did he rush in his wild career, like an overflowing torrent carrying destruction wherever it swept, and hurling, in indiscriminate confusion, the defences and refuges of a tyrannical priesthood, and the towers and bulwarks of *all* religions, into its whirling eddies.

After the first paroxysm of indignation had exhausted itself in unmeasured utterance, the rage of destructiveness somewhat abated, and the *Inquirer* gradually returned to a channel of thought and expression more regularly marked by bounds of reason and sobriety. Still it resembled the mountain stream, which, within its comparatively narrow bed, seems ever restless—grumbling at the many obstacles that thwart its progress—then suddenly starting forwards—next tumbling over a precipice—and growling angrily as it escapes from the dark and fathomless pool.

Its approach to the champaigne country, where it might proceed more gently and usefully—fertilizing, instead of spreading desolation all around—was greatly accelerated in consequence of the commencement of a course of Lectures by the Rev. Mr. DUFF, on the Evidences and Doctrines of Natural and Revealed Religion, specially addressed to those educated Natives who professed to denounce Hindooism, without having succeeded in discovering a substitute. From the first, the editor of the *Inquirer* was a most regular and most attentive hearer; and to his credit be it spoken, he has never relaxed in his endeavours to impress his countrymen with a sense of the duty of attending, in order to give the subject a candid examination. The first symptom of improvement in his paper appeared in the unhesitating assertion of the being of one Supreme Intelligence, whose

power, wisdom, and goodness, as manifested in the works of creation, are unbounded. Afterwards were admitted many discussions, chiefly carried on by correspondents, respecting the evidences and doctrines of Christianity. And though, in conducting these, the editor took no very decided part, yet did it most clearly appear to which side he was inclined to lean. While he admired the moral precepts of the Gospel, his mind was long painfully agitated with doubts respecting the divine authority and inspiration of the Scriptures, and the reasonableness of the doctrines therein propounded. But now, though no positive or formal editorial announcement has been given, there are many unequivocal signs, in the way of tacit acknowledgment, and from private sources we know, that all doubts on these grand topics have been finally removed. We regard the Inquirer, therefore, as rapidly hastening to a goal, whence, after receiving a fresh accession of vigor and power from the impulse of heavenly truth, it is destined to start on a new career of glory and of usefulness, not merely as a mighty engine for demolishing the hideous fabric of idolatry and superstition, but as a highly favoured instrument for aiding in the erection of the magnificent temple of Christianity over the tottering ruins.

May the God of all grace send down his Spirit, savingly to enlighten the understanding and impress the heart of this interesting young man, that he may be guided into *all* truth—may become mighty in the Scriptures—mighty in pulling down the strongholds of error—and mighty in proclaiming the unsearchable riches of Christ among the most besotted and priest-ridden people under the sun.

There is one native paper published in Calcutta, in the Persian language—chiefly occupied with details of proceedings at the courts of Mussulman princes in the Upper Provinces. But, however gratifying to a few partizans, may be accounts “full and particular” of all the jealousies, intrigues, cabals, and ceaseless fluctuations in the household circle of beings, who live mainly on the shadow of a title, it is not to be supposed, that these can prove equally interesting to the public in general. The reputed editor is a man of no ordinary talent and attainment. With his knowledge of the English language, and acquaintance with English authors, and withal, his professed liberality of sentiment, we wonder that he does not labour more to bring the results of European erudition into closer collision with the pseudo-philosophies of the followers of the prophet of Mecca. Few natives in Calcutta can surpass him in the requisite qualifications. Or, if the subject be not congenial to the minds of his readers, why not attempt to throw some new light on the moral and religious condition of Mussulmans in India—recount the divisions and subdivisions, that have taken place amongst them—trace the modi-

fifications, which the system of the Koran has undergone, when brought into permanent contiguity with the hundred-headed systems of Hindooism—or offer suggestions as to the best mode of finding access to the minds of “the faithful,” which at present form the strongholds of a bigotry, that seems protuberant like Himalaya amid the multitudinous bigotries of the earth?

There are several other native publications which have recently appeared, of a highly meritorious description, such as the Gyanodoi, Bigyana Sebadhi, &c. But as these entirely consist of literary articles selected from English authors, and translated into Bengalee, they do not properly fall within the scope of our present remarks.

D.

II.—*Journals of the Rev. Joseph Wolff, Missionary to the Jews, containing his Travels from Meshed to Sarakhs and Mour, in the kingdom of Khiva; and from thence to Bokhara, Balkh, But-Bamian, Cabool, Peshawr, Lahore, Loodianah, and Simlah, for the purpose of discovering the Lost Tribes of Israel.*

[Continued from page 186.]

*Wezirabad, in Punjab, in the Kingdom of Runjeet Singh,
60 miles from Lahore, 13th June, 1832.*

LOVELY GEORGIANA,

You will be glad to receive this journal from the land of Hindoostan, written in the house of Signor Avitabile, an excellent gentleman from Italy, general of H. M. Runjeet Singh, and governor of the city and territory of Wezirabad, who lives here in a princely style, and with whom I took this morning a ride out in his carriage. I left you in my last journal at the gate of Bokhara, which journal I have forwarded by means of the messenger of Mr. Burnes, to Lady William Bentinck at Simla. I now continue my journal.

Bokhara, 4th March, 1832.

Hakeem Beyk, who has the title *Gosh Bekie*, i. e. prime minister to the king of Bokhara, sent a man to the gate to bring me into the town. As I was dressed like a Turcoman of Organtsh, several of the people exclaimed, “Behold an Organtshman has arrived.” I said to myself: “You have guessed well!” I entered the town, which strikes one at once as a populous and ancient place. With the Bible in my hand, I was brought first to the house of the chief servant of the Gosh Bekie, where a comfortable room was prepared for me, and a short time after the Gosh Bekie sent his servant to bring me to his house. Entering his room, I met his excellency sitting with a chief merchant of Bokhara, whose name was Emeer Sharaf, both of whom knew Mr. Moorcroft and his party. Gosh Bekie asked me to sit down, and after I had delivered to him the letters of introduction, which I had for him from the chief mujtehed of Meshed and Mullah Mahommed

Ali of Birjant, he asked me whether I knew Mr. Moorcroft? I told him that I only knew him by reputation.

Gosh Bekie. "Do you come now directly from London?"

Wolff. "From Malta and Constantinople."

Gosh Bekie. "Is King George still alive?"

W. "No, but William his brother is now king!"

Gosh Bekie. "Did you hear of Moorcroft's death?"

W. "I heard of it at Tabreez; they say that he died at Balkh!"

Gosh Bekie. "No, but at Aukhoy.—Why did you come to this country?"

W. "I am a Jew, who believe in Jesus Christ, and I therefore go about to argue with the Jews about the truth of the Gospel. I have been three times on this account to Jerusalem, and nine times in Egypt, and twice in Persia: and having learnt that Bokhara and Balkh are the Halah and Habor mentioned in 2 Kings xvii. 6, and that many Jews are here, I came here to converse *with them*; and to see the Mullahs of the Mussulmans; and then proceed on my way to Cabul, for I have learnt that the Afghans believe that they are the descendants of the children of Israel.

Gosh Bekie. "Do you know Shujah al Mulk and Shah Zemaanah, Ludiana?"

W. "I have never been in India."

Gosh Bekie. "How has the dispute between the Governor General of India and Runjeet Singh ended?"

W. "I know nothing about it."

Gosh Bekie. "Do you eat of our meat?"

W. "Not at Bokhara, for two reasons: 1, because you eat horse-flesh here; 2, I don't want to give offence to the Jews with whom I wish to speak!"

I did not like to tell him the third reason, which was that I was warned at Meshed not to eat with the Mussulmans at Bokhara; for they are in the habit, as they told me there, of poisoning foreigners: which report however I believe to be groundless; for after all I drank tea frequently with Gosh Bekie.—Gosh Bekie told me after this to go back to my lodging, and remain there until he had spoken with the Emeer Almoomeneen, the "Prince of the Believers," to see whether he would permit me to live with the Jews of Bokhara.

5th March.—The king sent one of his servants, desiring me to show him all my letters of introduction and Firmans from Constantinople, which I did. In the afternoon Gosh Bekie sent for me: he asked me politely to sit down, as he did the day before; and, at the same time, several Jews were present, among whom there were Khakham Eliahie from Bagdad, and Rabbi Simkha Calander, i. e. principal man of the Jews of Bokhara.

Gosh Bekie. "I must tell you, that you have in your face a great resemblance with Moorcroft; and I suspect that you came here to reclaim the property of Moorcroft, which we are not in possession of."

W. "Gosh Bekie, I don't tell lies. I am no relation of Moorcroft; for I am a Jew by birth, but my wife is no Jewess, and her name is Lady

Georgiana, and she is the daughter of a Vizier who was a greater man than you are here! Here is the Bible—this is my occupation.”

Gosh Bekie (to the Jews). “This gentleman tells me that he was a Jew, but believes in Jesus!”

Khakham Eliahie, from Bagdad. “Seven years ago a person came to Bagdad with Bibles and New Testaments, whose name was Joseph Wolff, who pretended to be a Jew; but when once going to the bath, we observed that he was not circumcised, and we burnt all the books which he had given to us—and we found him to be a Russian!”

W. “I am the same Joseph Wolff, who brought the books: but you lie like a dog if you say that I was in the bath at Bagdad; and if *Gosh Bekie* permits me, I will give you instantly a visible proof that you lie!”

Gosh Bekie. “Do you believe in Jesus?”

W. “The fulness of the Godhead was in him bodily. He was the word of God, that was made flesh in the womb of the Virgin Mary by the power of the Holy Spirit. He died for our sins, rose again, and went to heaven, whence he shall come in the year 1847, and reign at Jerusalem 1,000 years!”

Gosh Bekie. “Is Jesus mentioned in the books of the Jews?”

W. “Throughout the Old Testament.”

Gosh Bekie. “Is our prophet mentioned in the Bible?”

W. “The empire he established is mentioned, but he is not predicted as a prophet.”

Gosh Bekie. “Whereabout is his empire mentioned?”

W. “In Daniel vii. 8.”

Gosh Bekie. “You are our guest, but I consider you as an Englishman; and I believe you to be a relation of Mr. Moorcroft, who died at Aukhoy. You may lodge with the Jews here, but the king does not allow you to go to the Mussulman mullahs for the sake of your own safety. The way to Cabool is shut, on account of the snow, for these three months to come; and at Balkh the *Gazal* fevers prevail. Go either back to Meshed, or by way of Russia.”

W. “I must be considered both as a Jew and as an Englishman, for I was naturalized as an Englishman by king George and the House of Lords; and in order that all of you may believe that I am a Jew by birth, you shall have a visible proof!” And saying this, I turned to the Jews outside the house, and gave to them a *visible proof*. They all exclaimed: “Booreedah! Booreedah!” “He is circumcised! He is circumcised!” and the crowds of Jews, who in the mean time had collected in the room, exclaimed: “Sudden death to Rabbi Eliahie the slanderer!”

Gosh Bekie pronounced me to be a sincere man, and immediately observed, that he should have much to say with me. The Jews brought me to their house, where I was submitted to a second investigation: and this gave rise to frequent discussions, for my open confession of believing in Jesus, and still to be a Jew, struck them with astonishment, especially as the Jews of Meshed had written to them that I had done a great deal of good to the Jews there by re-

commending them to Abbas Mirza's protection. Having before me the example of Paul, I went with them to the synagogue, and read in the law of Moses; and as they wanted me to sing one of their hymns in the English style, I sang one to the tune of "God save great George, our king!" However as I was so entirely out of practice with regard to their ceremonies, I left off going with them to their Synagogues.

6th March. A large caravan of Nogays, i. e. Mussulman merchants from Cargan, arrived from Orenburg, which city is called Kulaa by the inhabitants of Bokhara. There were about 400 camels and about one thousand Nogays and Carjaes. I observed however among them two Russians, who passed as Mussulmans. They seemed to be *spies*, for they called on me and wanted to know about the movements of the army of Abbas Mirza. There are at Bokhara two Armenians, one of whom has lived there for many years, and the other came from Astrachan via Organtsh. The hatred towards the Russians is not so great at Bokhara as it is at Organtsh, for Allah Koli Khan, who is king of Organtsh, is a decided enemy of the Russians. Armenians may go unmolested from Astrachan to Khiva or Organtsh, but not so the Russians at Bokhara. There seemed to me to subsist among the people a very great lukewarmness with regard to their apprehensions of the Franks, either English or Russians, ever coming to the country of Bokhara. They are so frequently molested by Yadkur Beyk, the son of Daniel Attaluk, at Shahr Sabz, and by Mahommed Murad, Beyk of Kontos, that they would be glad if any power would re-establish order in the kingdom of Bokhara. The people of Bokhara are good-natured, but exceedingly effeminate, of no energy, and a complete *kingdom of mullahs*. There are about 1,80,000 to 2,00,000 inhabitants at Bokhara. The governing nation are the Osbek, but half the population are *Gholam*, i. e. slaves, who have bought their liberty, and now hold high offices in the state. The mother of the present king, who is still alive, was a slave-girl. Most of the inhabitants of Bokhara are therefore secretly Gizlbash, and if the Persian government would not frighten its neighbours by its avarice and system of oppression, for which Baba Khan (as Fath Allah Shah is called at Bokhara) is so renowned, Bokhara would easily be taken by Abbas Mirza: but as this is the case, many Persians who are taken slaves, and sold to Bokhara, prefer rather to remain slaves than to return to Persia.

Behadur Khan, king of Bokhara.

Behadur Khan, king of Bokhara, is about 28 years of age; he spends his morning in reading the Arabic writings, as Jelaol and Baidawee, with the mullahs. After he has read with the mullahs, he goes to the grave of Baba Deen, a Divanee, a *sanctified fool* at Bokhara; and the rest of the day he sits upon the throne of judgment, and hears the complaints of his subjects. He is feared by his ministers, and considered to be a *just king*. He is now more desirous than before to cultivate the acquaintance of foreign powers; which change in his disposition is ascribed to Gosh Bekie and Mullah Bedr-

addeen's influence; who see the necessity of it. Behadur does not oppress either his Mussulman or Jewish subjects! The Jews, though 10,000 in number, do not pay more than 300 dollars per annum. Theft is punished with death; striking, with cutting off one's hand; and quarrelling in the market place with imprisonment.

Gosh Bekie, his prime minister, is in correspondence with the Governor of Orenburg, who sends frequent presents to the king and to Gosh Bekie. Some years ago, a Russian embassy was sent to Bokhara for obtaining three objects: 1, that Bokhara should not interfere in their (the Russians) marching towards Khiva; 2, that the people of Bokhara should give back the Russian slaves; 3, that Bokhara should allow them to march towards India. All these requests were refused. My authorities are 1, Mullah Mahommed Ali of Birjant; 2, Gosh Bekie, and several other Mussulman mullahs of Bokhara, and the Jews. There are at Bokhara 400 Hindoo merchants from Shikarpoor—great rogues indeed!

Mullah Pinehas, chief Rabbi of Bokhara.

Mullah Pinehas the elder, the chief Rabbi of the Jews, with the rest of the Rabbies, called on me. He tells me, that the ancient Rabbies of Bokhara asserted, that Bokhara is the Habor and Balkh the Halah of 2 Kings xvii. 6, but they have no written account about it. At my arrival at Balkh, I ascertained from the Mussulman mullahs, collected in the room of Aishaan Khoja, that Balkh was built by a son of Adam, and was first called Hanah and then Halakh, and by the later writers Balakh. This account makes me not only suppose that the account is true, that Bokhara and Balkh are the *Habor* and *Halah* of 2 Kings xvii., but likewise that Turkistan is "the land of Nod," (Genesis iv. 16,) where Cain dwelt when he went out from the presence of the Lord, and that Balkh is Enoch, (Gen. iv. 17,) built by Cain! Is it not remarkable, that the Jews who slew the Antitype of Abel, who slew Jesus Christ, should "dwell in the land of Nod," like Cain of old, and wear a *mark*, by order of the king of Bokhara, like Cain of old, iv. 15; in order that they may be known to be Jews, that no body may give to them the *Salaam*, *i. e.* *Peace!*

Thou, my nation, thou art a fugitive and vagabond on earth, an exile and outcast on li^gh; but the blood of Jesus Christ cries better things than the blood of Abel, and he will soon make darkness light before thee, and crooked things straight. Jesus Christ shall bring out the prisoners from the prison, and them that sit in darkness out of the prison-house! And though now it is prohibited by order of the king of Bokhara to give you the *salaam, peace*, you shall soon dwell in that city where thy officers shall be *salaam, peace*, and thine exactors *righteousness!* You shall soon be in the city of Jerusalem, governed by the King of Jerusalem! Surrounded by his saints at Jerusalem! Governed by Jesus, the King of kings, at Jerusalem! Loving Jesus, and beloved by Jesus, the King of Jerusalem! And you shall look upon him whom you have pierced, and mourn; you shall look upon Jesus the King of Jerusalem.

The Jews of Bokhara know only this much of their history. The Jews emigrated from Babylon to divers parts of Persia, and settled especially in great numbers at Sabzawar, in Khorassan, two days' journey from Meshed. Already before the time of Chéngis Khan, the Jews of Sabzawar were carried to Balkh and Samarcand. When Samarcand fell in ruins, a great number of them went to Bokhara. They gradually fell into ignorance, and lost the knowledge of their laws and customs, and sat in common with the Mussulmans; and there was no Rabbi among them, who was able to teach the law of Moses and the Prophets, until sixty years ago, when Rabbi Joseph, Ben Rabbi Moshe Cheimoon, from Fetz in Africa, arrived in the city of Bokhara. He preached: "Woe is me, oh my brethren, to find you in such a condition, that you have forgotten the law of Moses and the Prophets, and the words of the wise men." He refused to eat of their meat for six months, during which time, he taught them to kill animals according to the custom and laws of the Jews; ordered them all to go to the bath, and purify themselves; induced them to send a man to Constantinople, Wilna, Livorow, and Capusta, for the purpose of purchasing Talmudical books; he sent for a *Sopher*, who wrote for them the law of Moses upon parchment; he took under his instructions several young men, and made Bokhara, as they express themselves, "a little Jerusalem!" He passes by the name of Rabbi Joseph Maarabee, i. e. the African. He married again here, though he was married at Fitwan. He died six years ago, 81 years of age, lamented by every Jew of Bokhara.

All the present Rabbis of Bokhara are the disciples of Rabbi Joseph Maarabee. There are however some anecdotes related of him, which make me doubt his *orthodoxy*. He allowed, for instance, the learned Jews to drink *milk* immediately after they have eaten *meat*, provided there was no ignorant Jew present. And Rabbi Pinehas, Ben Simkha, a young man of extraordinary talent, tells me, that his continual prayer was: "Oh Lord, when will the time come that the followers of Jesus of Nazareth will take possession of these countries!" He knew mathematics and astronomy. I was much displeased with him however to learn, that a few years ago, when the New Testament in Hebrew was sent from Orenburg to Bokhara, Rabbi Joseph Maarabee perused it, and ordered it to be destroyed! There are some *wise* sentences of Rabbi Joseph Maarabee current among the Jews of Bokhara; for instance, "Chocolate gives strength, and is useful for the propagation of children." "Cremordi Tatar is a very powerful medicine!" "The wisdom of the Farmasoon (Free Masons) has been taught by Solomon!" "One meditates best in walking about in the room!" "Gibraltar is the greatest fortress in the world!" &c. His wife, his two children, Abraham and Isaac, and his son-in-law, (the latter I hope is now convinced of the truth of Christianity by my conversations with him,) are still at Bokhara. The name of Rabbi Joseph Maarabee is mentioned by every Jew of Bokhara with affection and veneration. He was without doubt a man of great merits; for he drew the Jews of Bokhara out of ignorance, made them ac-

quainted with their writings, and brought them into connection with the Jews of some parts of Europe; proved to the Mussulmans, that the Jews are not without a revealed book; and thus protected them against slavery. He made himself respected by the king, and was classed by the Mussulmans among the Mosaic mullahs! There is however a stain upon his character; he left his wife Sarah at Tetuan, together with his son Jehudah, of both of whom he never heard any tidings! I could not do such a thing to thee, my dear lovely, my dear sweet Georgiana. I could not do such a thing to thee, my dear little Henry Drummond Charles Wolff, my dear little boy, my dear little son!

Baruch, the brother of Joseph Maarabee, accompanied him on his way from Tituan to Persia; on their arrival at Solemania, the daughter of the king saw Baruch, who was of a beautiful countenance, had a fine beard, and beautiful eyes. The daughter of the king tried to tempt him, but Baruch resisted like Joseph in Egypt, for which he was put to death.

Mullah Joab.

Mullah Joab, Ben Mullah Baby, called on me. I proclaimed to him "Jesus Christ and him crucified" for six hours, and the dear man wept; others however present told me that all was a lie. Mullah Joab was Hakim or judge at Arandajah, in the province of Dera Ghazee Khan, in Multan: the name of the Prince of that country is Mahomed Khan Puluje Pehrawee. I bought from him a translation of the Hebrew Pentateuch into Persian. He is a man of much feeling, but cannot get over his prejudices against Jesus Christ. He knew Mr. Moorcroft.

Jews of Samarcand.

I have already stated the number of the Jews of Samarcand; whose settlement is older than that of Bokhara. Isaac Cashee from Meshed resides there; he is a Jewish Soffee, who has a great many disciples, and even Jews from Bokhara go there to attend Cashee's lectures on Hafiz, to which poem he gives an allegorical meaning. The name of the Rabbi of Samarcand is Abraham Galeb, and their president is called Badal Halafda.

Jewish Renegadoes at Bokhara.

There are about 300 families of Jews turned to Islamism at Bokhara; the Osbek however do not intermarry with them, and they take the daughters of the Gholams, slaves. They are employed as spies to Government.

Mr. Moorcroft and his Party.

It is the general opinion of the Jews of Bokhara, that Moorcroft was poisoned by order of Shah Hydar: but the Jews and Mussulmans of Balkh, and Gosh Bekie deny it; and the king observed to Gosh Bekie, "We must give Joseph Wolff permission to travel through our country, in order that we may get rid of the bad name which we have got by the death of Moorcroft."

Jews at Chocan.

The Jews of Chocan are all of Bokhara.

Jews of Shahrsubz.

The Jews of Shahrsubz are like those of Bokhara and Balkh, originally from Subzawar.

Synagogues at Bokhara.

The Jews of Bokhara have four synagogues, but all in ruins, and not one of them fit for a place of worship, and they are not allowed to repair them.

Inhabitants of Bokhara.

The original inhabitants of Bokhara are the *Osbek*; *Os* means *self*, *Bek*, lord; they divide themselves into the following tribes:

1. *Mankind*, of which tribe the present king is.
2. *Kaseagle*; 3. *Ajameile*; 4. *Moitan*; 5. *Mengetshik*; 6. *Karaboing*; 7. *Sanser*; 8. *Moghul*; 9. *Antijane*; 10. *Monas*.

The *Osbek* are a good-natured people, but very vicious, and given to unnatural crimes. After the *Osbek*, the *Gholam*, or slaves who have bought their liberty, are most numerous at Bokhara.

3dly. The *Nogay* Mussulmans, from Carjan and other parts of Russia, who are employed as interpreters at court, for almost all of them read and write the Russian tongue with great facility. Almost every respectable mullah has a *Nogay* mullah as his guest.

4thly. Three hundred *Hindoos* from *Shikarpoor*, who are merchants; a deceitful and bad people.

5thly. *Afghans*, in great numbers; they reside chiefly in the caravansery of Mullah *Bedr-Addeen*, a very great merchant, who trades to *Hindoostan* and *Cabul*. He has a house at *Cabul* as well as *Bokhara*, and is highly esteemed both by the king of *Bokhara* and *Dost Mahomed Khan* of *Cabul*; he was very kind to me, and spoke on my account to *Gosh Bekie* and the king. He likes the English nation, and told me that he should be happy to be of use to them; he detests the Russians, and wished to know from me all the particulars about the late war between *Russia* and *Turkey*. I told him, that if it had not been for the English nation, the Russians would have taken *Constantinople* long ago—he reported this to the king.

6thly. *Tatshik*, a mighty nation; they are spread from *Karakol* to *Bokhara*, *Chocan*, *Balkh*, *Kontos*, *Cabul*, and *Peshawr*. They are the original inhabitants of those countries; in the time of *Mahommed*, they received the doctrine of the Arabian *Cromwell* from conviction, for which reason *Mahommed* gave to them the name *Tatsh Almakhlook**, the crown of the human race; hence they have the name of *Tatshik*. There are a few Arabs at *Bokhara*, but many around *Balkh*. The city of *Bokhara* is visited by people of *Kashgar*, *Yorkand*, *Chocan*, *Herat*, *Cabul*, *Persia*, *Russia*, and *Hindoostan*. The merchants of *Bokhara* frequently go to the great fair of *Makrea* in *Russia*; frequently to *Moscow*, *Astrachan*, and *Orenburgh*. They know *Napoleon Buonaparte* well at *Bokhara*; for his invasion of *Russia* and capture of *Moscow* caused great poverty

* This appears to be a fanciful derivation of the name. The people of these countries are well known in the *Poorans* (*Hindoo* historical works) as *Takushas*.

at Bokhara ; for many merchants of Bokhara had deposited their merchandize in the city of Moscow. There are only two Armenians, as has been before stated, one of whom has been there only a few months, and the other 20 years. The one who has been there for 20 years is an unkind, stupid, and ignorant fellow ; the other is rather a man of the world, and came often to me. He told me that Serope, an Armenian, who favors the plan of the Russians to unite the Armenian church with the Russian, had been made Archbishop of Astrachan, and will most probably be Patriarch of Ech-Miasin ; for Paskewitsh exiled Nerses from Tiflis, an excellent prelate, and generally beloved, on account of his bold protest against Paskewitsh, in interfering with the church of the descendants of Hayk, i. e. the father of the Armenians. Serope had formerly embraced the Roman church, and returned again to the Armenian. He is mentioned in the Memoirs of Henry Martyn by the name of Serafino. Dear Henry Martyn was deceived by him.

12th March, 1832. I had the following conversation with Mullah Joab and other Jews of Bokhara about Christ. *Myself.* " I myself believe that the Jews will be restored to their own land ; but how do you reconcile the death of the Messiah ?" Joab requested me to tell him, and thus I preached to Joab and to the rest Jesus Christ and him crucified, the efficacy of his blood, and his second coming in the clouds of heaven.

Opinion of the Jews of Bokhara about the ten Tribes.

Some of the Jews say, that the Ten Tribes are beyond China, where one must cross the Sambatyon, in order to come to them ; but the river is very stormy during the whole week, except the Sabbath-day. On the Sabbath-day, Gentiles are allowed to cross it, but not the Jews ; for the Ten Tribes would say, " Why do you transgress the river by crossing it," and would stone them according to the Mosaical law. This is fabulous ; more reasonable accounts I heard by Rabbi Joseph, Ben Zachariah, Ben Mazliakh, from Sanaa, in Yemen, who now lives at Bokhara—a very learned man, who speaks the Hebrew beautifully, as all the Jews of Yemen do. He tells me, that at Bankut, near Bombay, the *Benee Israel* seem to the Jews of Yemen to be the descendants of the Ten Tribes of Israel. This is more probable. He tells me, that the Jews of Yemen believe the Afghans to be the descendants of the children of the strange wives mentioned in Ezra x. 17, 18. Rabbi Joseph Ben Zechariah is a very learned Jew. He came to Bokhara from Sanaa to take possession of 4,000 tomauns, which he heard that his father, who died at Bokhara, had left. On his arrival at Bokhara, he got only 30 tomauns. Both himself and his father have been rivals and enemies of the great Joseph Maarabi, and Rabbi Joseph Ben Zachariah even asserts, that his father was poisoned by Rabbi Joseph Maarabi ; I shewed to him Isaiah liii. He said, that the sufferings of the Messiah, son of Joseph, not the Messiah, son of David, were described in this chapter. I desired him to shew to me in the Prophets, the existence of a Messiah, son of Joseph. He pointed out to me Ezekiel xxxvii. 19. I proved to him by the following verses of the same chapter of Ezekiel, that the Prophet spoke merely of the future re-union of all the tribes of Israel. He confirmed the

accounts which I had heard from Jews of Yemen when at Jerusalem, that the Jews of Yemen had rejected the invitation of Ezra to return to Jerusalem, knowing that they should be brought into captivity again. All the Jews of Bokhara and Rabbi Joseph from Yemen assert, that the Black Jews at Cochín are the descendants of the black slaves of king Solomon, who were proselytes to the Jewish religion. However, according to Arabian writers, the Black Jews are the descendants of Arabs, who were converted to Judaism by several Rabbis, who went during the time of the second temple to Mecca, when they worshipped at Mecca Lat and Uthal; and converted them to the religion of Moses. Those learned Jews, Moradge Dahab says, entered the temple of Abraham, the caaba, with the law of Moses in their hands; and the idols of Lat and Uthal fell down, and were broken in pieces in the temple of Abraham. And suddenly many of the tribes of Tob and Koreish embraced the religion of Moses. The same Jew of Yemen, now at Bokhara, asserts, that the temple of Mecca had been the temple of Abraham. Had Harwee, an Afghan writer, says, "that the Jews went to YEMEN after the destruction of Babylon by Nebuchadnezzar; "for," they said, "as the temple of Solomon is destroyed, we must go to the temple of Mecca, which was built by Abraham." Gosh Bekie shewed to me a Persian manuscript called *Mutalle Anwar*, in which it is said, that the Afghans are the descendants of the Copts in Egypt, who went with Moses and the children of Israel out of Egypt, and turned Jews; and in the time of Mahommed, they turned Mussulmans. If this is the fact, the Afghans are that mixed multitude mentioned in Exodus. I must compare the Afghan with the Coptic language. Rabbi Pinehas Ben Simkha called on me; he told me, that three events shall happen before the arrival of the Messiah—1, Russia shall force her Jewish subjects to serve in the army; 2, the Ottoman power shall subdue Russia, and then be subdued by Russia; 3, Elijah shall appear.

The Jews of Bokhara believe, that Cabul in Afghanistan is the Cabul mentioned in Joshua xix. 27. If the Afghans are descendants of the Jews, it may be that the Jews of Cabul in Palestine gave the same name to their new colony; just as the Jews who settled in Spain in the time of Solomon gave to their colonies in Spain the name of those cities which they inhabited in Palestine; for instance, *Cadiz* received its name *Kadesh* (Cadiz) from the Jews of *Kadesh*. *Maqueda* from *Maqueda* in Palestine; *Andalusia* from *Lus*; *Toledo* from *Toledot*. See Mariana's History of Spain.

Chief Mullahs of the Mussulmans at Bokhara.

1. Mullah Tshape Newees. He is eighty years of age, highly respected by the king.
2. Makhsome Daw, Mullah Calandaryan.
3. Daw Mullah Saleh Alem.
4. Mahsoome Daw Mullah Kalaan.

The prime minister (Gosh Bekie) sent again for me, and told me, that the Emeer (the king) had given me permission to proceed to Cabul, or wherever I please. He desired me to drink tea with him, which I did. A great many mullahs were assembled in his room;

and a conversation about Jesus Christ took place. I told him again, that the fulness of the Godhead was in Jesus bodily. Gosh Bekie said to the mullahs, that the faith of the English was more pure than that of the Russians. He told me then that he must have a long conversation with me before my departure.

14th March, 1832. A Jew from Bashgala in Curdistan called on me, from whom I got an exact statement of the number of Jews in Curdistan, belonging to Persia.

1. Hamadan,-----	150 families,-----	750 souls.
2. Tusurgan,-----	40 do.-----	200 souls.
3. Nawand,-----	40 do.-----	200 souls.
4. Khormobad,--	50 do.-----	250 souls.
5. Algad,-----	20 do.-----	100 souls,
6. Kermanchah,--	20 do.-----	100 souls.
7. Senaa,-----	150 do.-----	750 souls.
8. Garooz,-----	50 do.-----	250 souls.
9. Sakuz,-----	50 do.-----	250 souls.
10. Karaa,-----	50 do.-----	250 souls.
11. Soleimonea,---	200 do.-----	1,000 souls.
12. Karadagh,---	200 do.-----	1,000 souls.
13. Halabjan,---	20 do.-----	100 souls.
14. Khoronbar,---	20 do.-----	100 souls.
15. Penjween,---	20 do.-----	100 souls.
	<hr/>	
	1080 families.	5,400 souls.

Rabbi Pinehas Ben Simkha told me, that 146 days before the arrival of the Messiah the son of David, the Messiah the son of Joseph must appear. I desired him to solve the difficulty in Psalm cxi. "The Lord saith to my Lord, Sit thou at my right hand." Who was the Lord of David? Rabbi Pinehas replied, it must be translated, the prophet said to David, The Lord saith to my (the Prophet's) Lord, i. e. David דלוקי "Remain for a while with the Zeminite, i. e. Saul, until I have made thy enemies thy footstool." I easily shewed to him the absurdity of this interpretation, and the grammatical incorrectness of it.

Rabbi Matathia called on me: I shewed to him Isaiah vii. 14, and asked him who that son of a virgin had been? He replied, the Messiah.

W. Why is this birth of a Son of a Virgin such a stupendous miracle, as described in Isaiah vi. 11?

Matathia. She must have had a Son without a husband!

W. And when did this take place?

Matathia. I do not know!

W. It took place by the birth of the Virgin Mary!—And a long conversation then took place about Jesus Christ and Him crucified; for I must observe, that the London Christian Observer is very unjust in his remarks, that since I have adopted the views of the personal reign of Christ upon earth, I neglect the preaching of Jesus Christ crucified. I preach ten times Jesus Christ and Him crucified, before I once preach to them the personal reign of Christ upon earth; for though the personal reign of Christ at Jerusalem is a consolation to the

believers, and a holding out of a beautiful prospect to them, yet Jesus Christ crucified is the medicine, the remedy to the sinner, and the only consolation to the afflicted, to those that mourn, and to the dying man. The cross of Christ is the banner of salvation, when the enemy surrounds us, to be lifted up against the enemy!

16th March, 1832.—I proclaimed the Gospel of Jesus Christ to Rabbi Gaday, and to many other Jews.

My Turcoman Awaz called on me; he advised me to go back with him to Sarakhs, for he said to me, that he had heard that three Englishmen had been killed some years ago on their way to Balkh; but I was determined to go on by way of Balkh.

Awaz told me, that if ever Khakham Eliabu, from Bagdad, who wanted to make me suspected in the eyes of Gosh Bekie, should come to Sarakhs, the Turcomans should put him to death! I told him not to do any such thing.

17th March, 1832.—Gosh Bekie sent for me. A good many Mussulman mullahs were with him: he introduced me to them, and they asked me about the Divinity of Jesus Christ? I replied again, "the fulness of the Godhead was in him bodily!" They asked then a great deal about Shujah Almulk and Shah Zemaan, both Afghan kings, who are pensioned by the British Government, and live at Loodianah. I could give no account about them. After this Gosh Bekie took me alone, and said to me, If you ever come to the Governor General of India, or to the King of England at London, tell them that we wish, (i. e. Behadur Khan, the king, the mullahs, and myself,) that the English Government should send an Ambassador to this place, and that he may bring his wife with him; and as soon as he is relieved, he may take her away with him; for there is a law at Bokhara, that the wife must stay: and we further wish, that English officers should be sent to teach our troops European discipline; and if the Ambassador would bring some presents for the king, especially English watches, they would be most acceptable. The Governor of Orenburg has lately sent to us a great many manuscripts, 700 in number, and they desired three things of us; 1. The restitution of those slaves who are Russian subjects; 2. Their being allowed to take Khiva; 3. A passage to India. Mullah Mahommed Ali, when at Birjant, told me, that the Russians had sent for that same purpose an Embassy to Bokhara. Gosh Bekie told me farther, that a physician would be welcome at Bokhara.

Rabbi Pinehas Ben Simkha.

19th March, 1832.—This was a joyful day to me, for Rabbi Pinehas Ben Simkha professed his belief in Jesus Christ, having been convinced by the prophecies I pointed out to him. He told me, that Rabbi Pinehas the elder had been convinced of the same truth! He advised me however not to speak with every Jew of Bokhara about it, for many Jews are ignorant, prejudiced, and obstinate. Rabbi Pinehas Ben Simkha has however a great desire of learning the mystery of Free Masonry, and wishes therefore to go to Europe.

I addressed the following letter to Rabbi Pinehas the elder:—

GREAT RABBI OF THE JEWS OF BOKHARA,

"The Lord gives his covenant of peace unto Rabbi Pinehas !

"Know ye, that I Joseph Wolff believe, that Jesus of Nazareth is the Messiah who was cut off, but not for himself; and that Jesus of Nazareth is the Messiah who has given his soul unto death; and who has interceded for his enemies: and that Jesus of Nazareth is that Son who was given unto us, and upon whose shoulders the government shall be; and that Jesus of Nazareth is that Messiah who shall come like the Son of Man from the clouds of Heaven, and shall redeem Israel—saith Joseph Wolff the Englishman!"

Afghans.

19th March, 1832.—I visited to-day some learned Afghans. They say, that the Afghans were the descendants of Khaleed, the son of Waleed: who was by his father's line a Jew, and by his mother's line a Khoreish! Waleed was an inveterate enemy to Mahommed. Mahommed, they say, prayed to God the Lord of the worlds, that some of the family of Waleed should be converted. Gabriel appeared to Mahommed, and said to him: "Cease to pray, for a giant of the family of Waleed shall turn to Islam;" and that giant was Khaleed the son of Waleed, a mighty man, full of truth and integrity. One day a battle was fought against the Koreish. Khaleed lost his way, and came into the midst of the camp of the enemy! The Koreish asked him, "Who art thou?" Khaleed, who never lied, replied, "I am Khaleed, the son of Waleed, a warrior in the army of the Prophet of God: I came to fight against you, and have lost my way!" The Koreish, though infidels, were still a high-minded people, and they replied, "There thou wilt find the army of Mahommed, the son of Abd-Allah. It will soon be decided whether Lat and Uthal are true or vain Gods!" Khaleed replied: "There is God, and nothing but God, and Mahommed the Prophet of God!" and swiftly rode off. The battle was fought, the victory gained, and the Koreish fled! Khaleed turned to Keis Abd Alrasheed, the Afghan, and said: "Go and tell the Afghans in the mountains of Ghor, that the battle is fought, the victory gained, and that our brethren of Khaibar and the Koreish are fled, and that the temple of Abraham at Mecca is ours, and that the people of Arabia in the desert exclaim, Allah, Ula Illa Allah, U Mahommed Rasool Allah!" "God; and nothing but God, and Mahommed the Prophet of God!"

The Afghans believe that their language was the language of hell, and that Afghana, who was the architect employed by Solomon in building the temple, had learned that language from the demon who was chained by Solomon. They have many poems in their language, which is called Poshtoo.

Song of the Afghans in the Caravansary of Mullah Bedr-Addeen, at Bokhara, where I lodged.

"Who is king without the name?"

I. Chorus.

"It is Dost Mahommed Khan!"

II. Chorus.

"It is Dost Mahommed Khan!"

"Who revenged the blood of Futteh Khan?"

Chorus.

"It is Dost Mahommed Khan!"

“ What bold slave took up arms
Against his master Shah Kamran ?”

Chorus.

“ It is Dost Mahommed Khan !”

“ Who put to flight Shah Kamran ?”

Chorus.

“ It is Dost Mahommed Khan !”

“ Who has his harem filled
With Frank-like white girls
Of the Seeahposh Kaffrestan ?”

I. Chorus.

“ It is Dost Mahommed Khan !”

II. Chorus.

“ It is Dost Mahommed Khan !”

“ Who subdued Ali Beyk of Seikhem !

I. Chorus.

II. Chorus.

III. Chorus.

“ It is, &c.

It is, &c.

It is, &c.”

“ Who has opened the road
From Cabul to But-Bamian ?”

Chorus.

“ It is Dost Mahommed Khan !”

“ Whose name is known,
In the city of Istambole ?”

I. Chorus.

“ It is Dost Mahommed Khan !”

II. Chorus.

“ It is Dost Mahommed Khan ?”

III. Chorus.

“ It is Dost Mahommed Khan !”

One of them observed: “ As soon as the *Franks* let loose Shujah-Almulk, there will neither be a Dost Mahommed Khan, nor a Kohandil Khan, nor a Sultan Mahommed Khan! Afghanistan must be governed again by a crowned king: we are neither Bal-khwee, nor Hazara, nor Turcomans. Hindoostan has belonged to us;—now we are afraid of Runjeet Singh, a Kafer. Let the Franks send us a king, and we are their humble slaves. The Franks have taken Hindoostan, not by the sword, but by knowledge, justice and equity; and they shall take the world by knowledge. Let us look at their women at Bombay, they know to read and to write !”

A Mussulman mullah called on me; he had travelled in Yorkand, Kheta, Tibet, Cashmeer, and been at Calcutta, Bombay, Mecca, Egypt, and Constantinople; he went from Bombay to Calcutta in a ship commanded by a Captain Taylor. He predicted that the English shall soon be masters of China and Afghanistan. He desired me to read to him some portions of the Bible; which I did. Samarcand is called here the “ Ornament of the face of the earth !”

Army of the King of Bokhara.

The king of Bokhara can place in the field above 20,000 men.

The king of Koutos, Mahommed Murad Beyk, 12,000 men.

The king of Khiva, 30,000 men.

The king of Shahrsabz, Yadgar Beyk, son of Attaluk, 4,000 men.

The king of Chocan, 100,000 men.

In order to make a just estimate of the force of those kings, I would compare the force of the king of Bokhara with that of the king of Wirtemberg; that of Khiva with the king of Sweden; that of Shahr-sabz with that of the Grand Duke of Baden; that of Kontos with Hesse Cassel; that of Chocan with that of the king of Bavaria. There are at Bokhara 100 colleges filled with mullahs: the books they read are Zelaal, Baidawee, and all the ancient commentators of the Coran; they take all their astronomical, astrological, medical, and philosophical knowledge from the Coran and its commentators.

Soffees of Bokhara.

The Soffees of Bokhara are quite different from those of Sheeraz and Meshed. The Soffees of Sheeraz and Meshed are mystical infidels and antinomians. They say that they believe all revealed books existing in the world, without feeling themselves bound to observe the laws of any; they say, that *bad* does not exist in the world, and those mystical philosophers in Germany, who compare the Soffees of Persia with the schools of the Prophets in the time of Samuel, should go to Persia and see the profligate lives of the Soffees in Persia! Germany, my Germany, thou art gone far astray, and thou hast run away from the ways of the Saviour. Thou Luther, thou my Luther, how wouldst thou be ashamed to hear the infidelity taught in those universities where thy creed, Christ's creed, was established by thy boldness!

The famous Klopstock, when he sent back the letter of the hundred rulers of France, by which they made him a citizen of France, assigned as a reason that a German could never be a citizen of a nation, who rose against a lawful king; and now hear an outcry of the Germans against their legitimate sovereigns!

But the Soffees of Bokhara are different from those of Sheeraz and Meshed. The Soffees of Bokhara strictly believe in the Coran, and try to regulate their life accordingly. They are not addicted to unnatural crime and vices, as the rest of the Mahomedans of Bokhara are.

Order established by the King of Bokhara.

The kings of Bokhara and Khiva have established complete order in their capitals and in their neighbouring territories.—The king of Bokhara has established order as far as Balkhand, the king of Khiva throughout his country. Those who praise to the sky a republican government should go and see the difference between the republican government of the Turcomans and those monarchical ones of Bokhara and Khiva.

Baba Deen.

Baba Deen was a dervish at Bokhara, several hundred years ago, who was a *Deevana*, fool; or as the dervishes explain it, *drunk of the knowledge of God*. He walked about naked in the streets of Bokhara. A Jew, Dabestan mentions, who turned Mussulman several hundred years ago, at Dehli, proved to the Mussulmans that Isaiah the prophet walked about naked, by Isaiah xx. 2.—Baba Deen was highly respected by the king of Bokhara, who rose when he entered the room. After his death, the Mahomedans began to perform pilgrimages to his grave, which they do to this day—and the king of Kontos, who is a deadly foe to the king of Bokhara, and who plunders the kingdom of Bokhara every year, sends every year an offering of rice to the king of Bokhara in honor of Baba Deen.

[To be continued.]

III.—*Correspondence with H. H. Wilson, Esq. and Answer to the popular Charges against the Missionaries.*

It may be in the remembrance of many of our readers, that a paper appeared some time ago in the public prints, written by H. H. Wilson, Esq. and containing, amongst other matter, what appeared to many a very serious accusation against the Missionaries of Bengal. Not contented with forcing them into an unfair and invidious comparison with other clergymen, it struck at the very root of their usefulness, by asserting, that their measures had been such as to draw down upon them “the inveterate animosity of the better order of Natives;” while it more than insinuated, that this had been caused by some disgraceful practices of their own.—In these circumstances, the Missionaries of different denominations in Calcutta felt, that they had only two alternatives—either to confirm by their silence, that which had already received but too much sanction from the authority of the writer, or to ask for an explanation, that they might defend themselves. They chose the latter, and appointed a sub-committee to correspond with Mr. Wilson. These sent him, through their secretary, the following letter.

SIR,

In the Bengal Hurkaru of the 3rd ultimo, there appeared a paper, said to have been written by you, at the request of the late Bishop Turner, regarding the study of Sanscrit literature in England, in which the Missionaries are mentioned in the following terms: “In Bengal the better order of Hindoos regard the Missionaries with feelings of inveterate animosity, whilst they invariably express a high respect for the clergymen of the Established Church. They cannot avoid seeing that the latter are held in higher estimation by the European society, and that they cannot be reproached with practices which not unfrequently degrade the Missionary character in the eyes of the Natives.”

The Missionaries of all denominations in Calcutta, at their monthly meeting on the 7th instant, have therefore directed me to apply to you for an explanation. Such remarks, coming from one whose reputation, as a scholar, stands so deservedly high, and extensively circulated as they have been all over Britain and India, are calculated to do very serious injury to the Missionaries, and (what is of more importance) to the great work in which they are engaged. They are not conscious that either in purity of motives, or in strict morality of conduct, they fall behind their brethren of any church; and they therefore request that you will be kind enough to mention particularly, what practices you allude to, when you say, that, “the clergymen of the Established Church cannot be reproached with practices, which not unfrequently degrade the Missionary character in the eyes of the Natives.” There certainly ought to be very strong grounds indeed for an asser-

tion so materially affecting their personal characters and their future usefulness, and which they cannot help thinking to be as unjust as it was totally unprovoked.

I am, Sir,

Your obedient servant,

G. GOGERLY,

Secretary.

August 8, 1832.

To this letter, the following answer was returned :

SIR,

August 10th, 1832.

I am exceedingly sorry to learn that the paper you advert to should have given pain to the Missionaries of Calcutta, for whom generally I have a high respect, and with several of whom I have long been, and hope long to be, on terms of kind and friendly intercourse.

The document in question was not written for the press, nor had I any share in its publication. It was a private communication to the late Bishop, made at his request; and it could not therefore have originated in an intention to do any injury to the Missionaries, or to deprive them of that support which their pious labours have hitherto merited and received.

I do not imagine that any such mischievous result need be apprehended, or that the passage you quote will be understood to reflect upon the motives or moral conduct of the Missionaries of Bengal. I regret that the expressions should have suggested such an inference to their minds, and readily agree with you that it is wholly unjust and unfounded. If duly considered, however, I think they will be satisfied that the passage does not authorize such a conclusion. It does not import that the Missionaries are reproached with any dereliction of moral rectitude or Christian virtue; that the reproaches they have incurred are just or well-directed, or that the practices which degrade the Missionary character *in the eyes of the Natives*, are contemplated in the same light by Europeans and Christians. The purport of the paragraph is not that the clergymen of the Established Church are more moral or more pious than their Missionary brethren, but that they are not so unpopular with the higher order of Natives as the Missionaries; and therefore, were they equally well versed in the languages and literature of the country, they would possibly be more successful labourers in the dissemination of Christianity.

The causes of this preference are the practices alluded to, and I have heard them frequently urged by Natives as derogatory in a religious teacher. In specifying them as topics of reproach, you will bear in mind, that I do not speak my own sentiments, nor those of a member of the Christian community, but those of the Hindoos, whose ignorance of European manners—whose obstinate prejudices, and dark superstitions—would disqualify them, even if their passions and fears were not at work, from justly appreciating the motives and actions of a Christian Missionary. With them then, preaching in the streets and public ways, in open chapels—addressing religious discourses to an idle and ignorant mob, is a violation of decorum and a profana-

tion of sacred things. Visits to fairs and melas for such purposes, or the indiscriminate distribution of tracts, they hold in similar estimation; and uninvited presence at their ceremonies, in their temples, or at public assemblages, for the purpose of reviling the objects of their veneration, they regard as undignified and offensive intrusion. The conversion of low and indigent people they ascribe to interested motives, and charge the Missionaries with misrepresenting the number and respectability of these converts. They tax the Missionaries generally with uncourteous demeanour towards the Natives, with disregard for their feelings, and contempt for their institutions—with pertinacity in controversy, and unfairness and want of temper in discussion—with uncharitableness in judging of the national character, and with exaggeration and untruth in the printed statements or the reported speeches addressed to the Christian public. They also make it a matter of reproach that the Missionaries are influenced by motives of worldly advantage, and impute to them as faults their being concerned in traffic or money transactions—their acceptance of stipendiary secular employments, and their establishing printing presses and schools, as means of subsistence or emolument. These are the practices which, with or without foundation, are imputed to the Missionaries generally, not individually—which however venial, indifferent, or meritorious in our eyes, have lowered the Missionary character in the opinion of the more respectable Natives of Bengal, and with which they do not reproach the clergymen of the Established Church.

I am, Sir,

Your most obedient servant,

H. H. WILSON.

On the receipt of this letter, the sub-committee thought it to be their duty, to draw up an answer to the charges and objections stated by Mr. W. to be advanced by respectable Natives; and this the rather, that, however unfair, and, in many cases groundless, they were very generally believed. The first draught was read and approved of at the next monthly Meeting*, and after some corrections, we now present it to our readers. If it tend to remove, or soften the prejudices of those who wish well to the work, but keep aloof from the workmen; or if it in any wise further the blessed cause of our Redeemer, which we trust we love more than life; our purpose will be fully answered. We have only to add, that in the following statement, we, the Mission-

* That we might not fail in courtesy to Mr. Wilson, the Meeting directed their Secretary to inform him of our intention to publish his letter, with some remarks. He returned a reply, informing us, that for his own part he had no objections to the publication of his letter, but expressing his doubts as to the propriety of our agitating the question; particularly, as we had not been attacked. Probably our design has been misunderstood by him. With Mr. Wilson, as an individual, we do not wish to have any controversy. Charges have been brought against us, and we wish to answer them. It is with these charges alone, that we have now to do. Mr. W. himself informs us of "the inveterate animosity of the better order of Natives;" and the general notoriety of the accusations against us, requires and demands, that we should defend ourselves. Whatever may be the opinion of others, we at least think it right to meet openly every charge brought against our characters, and to court the fullest inquiry into our conduct.

aries of different denominations in Calcutta, answer for ourselves only, and we alone are responsible for its contents.

While we thank Mr. Wilson for his ready admission, that "every attack on the motives, or the moral conduct of the Missionaries of Bengal, is wholly unjust and unfounded," and for his individual expression of high regard for their general character, we rejoice that his letter has afforded us so good an opportunity of meeting many, (we believe we may say almost every one) of the popular charges against us. Had they been confined to the Natives exclusively, it would clearly have been a matter of importance to have met them fairly and honestly; but the duty becomes still more clear, since we have reason to know, that they are generally prevalent even among our European fellow-countrymen. We are grieved for this, and we think they have not dealt us even-handed justice. When we entered on a work, the noblest and the holiest, which can engage the energies of man, we had counted the cost, and we were prepared for opposition and reproach from the people amongst whom we labour: but it was scarcely to be anticipated that our own brethren should often rise up against us. We do not indeed ask for any indulgence at their hands, because they are of the same name, and the same faith; neither do we wish to make our profession a mantle for our faults; we are willing even to be tried by a stricter standard than other men, because we have a higher responsibility: but we surely have a right to ask, that we be tried by "the measure of a man," and that we be not condemned unheard. A Missionary is liable to the passions and feelings of other men, and few have their tempers and their motives more severely tried; while, generally speaking, his retired habits, his peculiar studies, and want of knowledge of the world predispose him to be credulous and hasty. Even when most successful in his endeavours to follow his Master's will, and to do his Master's work, he is conscious that it is in weakness and frequent infirmity, "with fear and much trembling." As a human agent, he can only use human means, leaving the issue to God; "Paul may plant, Apollos may water, but God alone giveth the increase." We do not think that there is any thing in the charges against us that renders it requisite to claim even these fair and necessary allowances; nevertheless, we do claim them, that in no case "the Gospel of Christ be evil spoken of on our account." For ourselves, as individuals, we seek not the praise of men; neither do we shrink from their censure; but for the sake of a great cause, we are most anxious to have the good opinion of all who know us. Without farther preface then, we shall proceed to notice briefly all the practices, which Mr. Wilson has specified as topics of reproach against us among the Natives, appealing in our defence neither to the passions nor the feelings, but to the justice and common sense of our accusers.

First then, they say, that "*preaching in the streets and public ways, in open chapels, addressing discourses to an idle and ignorant mob, is a violation of decorum, and a profanation of sacred things.*" To this practice we cheerfully plead guilty, reminding all who call themselves Christians, that we are following the example of our blessed Lord, and of the Apostles and holy men of old; and that it is in a great measure to the adoption of this very practice by the Reformers of the 16th century, that we owe the light and the liberty in which we stand. But this must surely be an objection of the Natives only; and to the Natives accordingly do we reply. Our religion is totally different from theirs. It is not addressed to a particular caste, or to a particular nation, but professes to be glad tidings of great joy unto *all*. It considers all men, without respect of persons, as perishing sinners, and reveals unto all, how they may be saved; and if it have a favorable leaning to any class, it is to the poor and lowly—to that very idle and

ignorant mob, whom it is indecorous for us to approach. We think it therefore no "profanation of sacred things" to publish unto all the goodness and the love of God; and to tell them of the judgment, and the resurrection unto life. In this we follow the example of our Master; and we appeal to themselves whether this be not more reasonable, than to say with their priests, "We have a message from God to you regarding your everlasting salvation: but we will not suffer you to read it; neither will we read it ourselves, and declare it unto you." One might think, indeed, from the tone of these reproaches, that it is one of the most pleasant things in the world, to go out into the streets and public ways under the sun of Bengal, or to preach in close and heated chapels, and be liable to every interruption and insult, sometimes amounting to actual outrage, which petulance or mere wanton mischief may please to inflict. But surely it is contrary to common sense, that any man, with European notions and feelings, should voluntarily choose to undergo such an ordeal, if his object could be better, or as well accomplished in any other way. Should any one suggest to us a more practical or a more efficacious method of intercourse with the people of India, he will find us most willing to adopt it also; but until then, from a sincere love for their souls, we must continue to preach the way of salvation to this idle and ignorant mob, even though it be in the streets and public ways.

"Visits to fairs and *melas* for the indiscriminate distribution of tracts" is looked upon in the same light. By "indiscriminate," we suppose Hindoos to mean "giving to all castes;" and Europeans, "the giving to all who apply for them, whether they be likely to profit by them or not." We know that the practice is objected to by both; and we think, very unreasonably. These tracts are little publications, circulated to advocate the opinions which we hold. The same thing is done by every body of men, who wish to disseminate their particular opinions; and, except in our own case, we have never heard a whisper against the wisdom and the usefulness of the practice. Each tract was never expected necessarily to produce conviction in the mind of every individual who reads it; and many, we well knew, would never be read at all. We look not, however, to that which is left undone, but to the practical good done by them at a trifling expence; and by referring to our periodical reports, it will be found, that enough has been done to satisfy any reasonable man; more perhaps, than under all the circumstances of the case, could be reasonably expected. The state of the case is shortly this:—The more respectable Hindoos will not read our books at all; and in any case, whether they will, or not, are we therefore to do nothing for the great mass of the population? Our errand is to win souls unto Christ; and it is preposterous to think that we are to accomplish this by merely sitting still, until they choose of themselves to come unto Him. Luther did not wait quietly, until the people of Europe were enlightened:—he did better, he strove to enlighten them. His writings were not the effect, but the cause of the general demand for knowledge. But we do not believe that, in these days at least, any one is disposed to underrate the agency of the press; so we pass on to an objection sometimes made to the contents of the tracts. That they are *read* and *understood* by numbers who receive them, no one who, like the Missionaries engaged in their distribution, was in the habit of hearing them asked for by name, and the contents of those formerly received made the subject of frequent conversation, by their Native hearers, could for a moment hesitate to believe. And, as to the sentiments they contain, we can only say, that if any person look over the names on the list of the Tract Society, and know, that after passing the Examining Committee, each new tract is further liable to the corrections of every individual member, and must be translated into English for this very purpose, he cannot in common justice deny, that we have done all in our power to secure their being well written, and what is far better, practically useful.

“Uninvited presence at their ceremonies, in their temples, or at public assemblages, for the purpose of reviling the objects of their veneration,” is the next practice with which the Natives reproach us, holding this to be an “undignified and offensive intrusion.” We did not know that it was customary to invite any one to a temple, or a public assembly; but we know, that not one of us ever went to any of their temples for the purpose of reviling the objects of their veneration: such a proceeding might well have been construed into undignified and offensive intrusion. The only assembly to which the remark can possibly apply is the annual festival in honour of Doorga, to which the Natives are in the habit of inviting their European acquaintances; but the Missionary goes not there, because he feels that his presence at the festival of a heathen goddess, if he remained silent, would compromise his Christian character, and give countenance to idolatry, “that abominable thing,” which, saith Jehovah, “my soul hateth;” while, to speak out for his faith, under all the circumstances of the case, would afford just reason of complaint to his inviter. But in regard to a really public assemblage, the case is altogether different. Our desires are directed to the one great object of bringing the religion of Christ, as much as possible, into contact with the minds of the people of India; and so long as men from all parts of the country meet in these assemblages, some of them from places which the sound of the Gospel has never reached, and may not reach for many a year; and so long as multitudes of them willingly receive our books, and listen to us with temper and seriousness, we are not prepared to sacrifice even the prospect of such mighty advantages, to what Mr. Wilson justly calls, “the obstinate prejudices” of a few bigotted Hindoos. We are surprised indeed, that the more respectable Natives should reproach us with reviling the objects of their veneration, seeing so many of the most enlightened among themselves profess to hold such in equal scorn and detestation, turning, as they say, with complete disgust from the popular superstitions to the purer doctrines of the Veds*. But we will avail ourselves of no subterfuge: we go not out of our way to revile the foul and bloody demons, the practical abominations, and the absurdities of the popular creed; but we should ill discharge our duty were we to draw no contrast between our own pure and heavenly religion, and theirs. It would evince a total ignorance of human nature, and of the low state of the Hindoo people, were we to make no use of one of the most powerful and efficacious weapons which argument can employ; neither can any reasonable person allow us to be sincere, and yet reproach us, because we will not be deterred from a great work, by an over-refined punctiliousness. There is indeed a spurious delicacy, a mincing and a mouthing charity, which would bid us say to the Hindoos, “Oh! your own religion is very good; still we assure you, you will find ours better.” But we will not say so; for we do not believe it to be good; neither would it leave us any reply to him, who should tell us, “If my own religion be good, why should I lose fortune and family and every thing I hold dear, by changing it for one but a little better?”

After all, it is evident, that we make use of these practices, and the Natives object to them, even for one and the same reason; not because they are weak and inefficient, but because, in the hands of God, they are powerful instruments for pulling down the strongholds of ignorance and superstition, and erecting on their ruins the glorious fabric of an enlightened and spiritual religion. It was before them the ancient superstitions of Europe fell prostrate in the dust; it was by them that the haughty necks of Greece and Rome were bowed under the yoke of Christ. It would be extreme folly to lay aside these tried and tempered weapons, which

* It gave us as much surprise as pleasure to learn lately, that the Vedant party do not consider the Veds as a Divine Revelation, but merely as excellent moral and philosophical treatises.

have already done good service in the cause of God, merely because our enemies are strong, and a hard struggle is to be encountered.—“It is to preaching,” says one of the most original writers of our day*, “that Christianity owes its origin, its continuance, and its progress; and it is to Itinerant Preaching, however much the ignorant may undervalue it, that we owe the conversion of the Pagan world to primitive Christianity, and our own freedom from the thralldom of Popery in the success of the Reformation.”

It is quite unnecessary for us to say one word about the important uses of the Press. Even in India, there are some (and they are fast increasing) who *will* read. It needs no Prophet to foretel the inevitable result. They will *think* too: and it therefore becomes the duty of every one of their well-wishers to supply them with sound and wholesome materials for thinking. “In every great moral revolution,” says the eloquent writer formerly referred to, “the thoughts of men, feverish and unsettled, require some better guide than the common-place precepts, and powerless directions, which education without religion can furnish.” Now, it will not be denied in the face of a thousand facts, that we have constantly endeavoured, “through good report and through bad report,” to preach to the Natives, to circulate religious knowledge among them, to give them religious instruction in our schools, and to avail ourselves of every lawful means we were acquainted with, for their enlightenment and real happiness. Let the schools, for the poor as well as for the rich, and for females as well as for males:—let school-books in the Native and English languages:—in short, let the records of almost every institution for education in Calcutta and its vicinity, testify whether Missionaries have not taken *an active and useful part in them all*. We do not pretend to the possession of high acquirements and splendid abilities; but we appeal to friend and foe, whether we have not done our utmost, and whether we have ever been sparing of our exertions, or even of our lives. *We ask them to point out any plan to us, which we have not already attempted, or any measure for the furtherance of our work, of which we have not already made use.* The question is not—What have we done in the best possible way, but, what have we left undone? and from the Hindoo gentlemen in particular we would request an answer. They will not associate with us, nor invite us to their houses; they will not come to ours; they will not enter our places of worship; they will not read our books; they will not send their children to our schools: they will neither speak, nor write of their religion or of ours. It is “a violation of decorum,” to go among the people; it is “a profanation of sacred things,” to preach to those who will listen, or to give books to those who will read them; it is “undignified and offensive” to say that the popular creed is degrading or superstitious. It is natural indeed that these practices should be displeasing to them; but it is not so easy to see why they should be topics of reproach to us. It is no doubt true, that our brethren, the present Chaplains of the Established Churches, cannot be “reproached” with them: but we do not think they value themselves the higher on that account; and we know, that the most successful among them in the conversion of the heathen, the revered Henry Martyn, was liable to the same charge. They have a different duty to discharge, in itself sufficient to occupy all their time and energies; but, while the name of Martyn is remembered, we cannot doubt that, were they to engage in the same work, they would be reproached with the very same practices.

We come now to the charges, which more directly affect our personal characters, and which, if found to be true, unquestionably would and ought to degrade the Missionaries in the estimation of every honest man. “*The con-*

* Douglas of Cavers.

version of low and indigent people," says Mr. Wilson, "they ascribe to interested motives; and charge the Missionaries with misrepresenting the number and respectability of their converts." It is difficult to make any precise answer to a charge so vague, and so unsupported by any kind of evidence. We acknowledge indeed with sorrow, that we have been often deceived and disappointed in those whom we were disposed to regard as under real concern for their souls: but are there none, but Missionaries, who have been imposed on by the low cunning of the low Bengalees? In common fairness, can this be seriously urged as a topic of reproach to us? If indeed we had lent ourselves to the imposition, or shown ourselves unwilling to listen to warning, or advice, the charge would have been a just one. But where is the man who will openly come forward, and lay this to our charge? When a poor Native in distress comes to our doors, we give him a few pice, whether he be Christian, Mahometan, or Hindoo; when any man comes from a distance to inquire concerning our religion, or for any other purpose, according to the universal and well-known custom of the country, some of us give him food and lodging for a few days*; and this we do, just as it is done and expected to be done by any of his countrymen. But the practice of offering a premium, or holding out interested motives to low and indigent people, we, as a body, unequivocally and unanimously deny. On the contrary how stands the case? Scarcely a month passes, in which applicants for baptism are not rejected by some one or other of us; and in order, that the less experienced may avail themselves of the knowledge of the older Missionaries, we have agreed that no native convert of doubtful character be baptized without the previous knowledge of the whole body, unless he be personally and intimately known by the Missionary to whom he applies; and we uniformly tell every Native, who comes in the guise of an inquirer, that he needs not expect a single pice at our hands. We know not indeed, considering the greatness of the sacrifice which every convert is forced to make, but that we are going beyond the spirit of the law; but surely we cannot be said by such conduct to hold out interested motives to any one. We dwell the longer on this charge, because it is often made, and always believed; and we intreat those who have been misled by it, to examine for themselves into the facts of the case, and no longer do us an injustice in their thoughts, of which we are altogether undeserving. We shrink not from the inquiry, but we court it. The latter part of the charge is a gratuitous piece of calumny, which we shall notice more fully afterwards. In the mean time, we pass on to the next set of assertions.

"They tax the Missionaries generally with uncourteous demeanour towards the Natives; with disregard for their feelings, and contempt for their institutions; with pertinacity in controversy, and unfairness and want of temper in discussion; with uncharitableness in judging of the national character; and with exaggeration and untruth in their printed statements, or the reported speeches addressed to the Christian public." In regard to our demeanour towards the Natives, we have much pleasure in quoting the evidence of the well known Editor of the Reformer, in reference to this very point. In his paper of August 12th last, after giving insertion to a communication from an anonymous correspondent, (J. B.) making a complaint of much the same character as that now under consideration, the Editor adds, "We cannot take for granted all that J. B. says—We have always found the Missionaries extremely mild in their conduct." As this gentleman, it will be allowed, is sufficiently acquainted with the opinions of the higher orders of the Natives, and will scarcely be suspected of

* We readily acknowledge, that there did formerly prevail a custom of keeping inquirers on trial for two or three months; but, along with several other mistakes and abuses, arising from want of experience, it is not now practised.

any undue partiality for us, we presume that this charge may be thought scarcely to need a reply.

In regard to controversial warmth, and want of temper, even if true, however, we never knew before, that it was peculiar to Missionaries : and the assertion that it is so, can only prove the very great ignorance of those who make it. We should wish to know also, how they are enabled to pronounce such a decided opinion, seeing they have never engaged in any discussion with us, nor ever been present when such took place. A charge of this kind against a respectable body of men requires something more to substantiate it than incompetent or partial testimony at second hand. The insinuation is, that, when hard-pressed in discussion, we take refuge in anger or unfairness :—a moment's thought will show the absurdity of this. The arguments brought forward on such occasions, as they are always the same, can scarcely be very novel, or very hard to answer ; while an ignorant and bigotted Brahmun, an impudent sircar, or a vain shallow school-boy, cannot be very formidable opponents to men, many of whom, to say the least, are as well informed and better educated than the most enlightened of the native population. Anger indeed will sometimes arise, but any manifestation of it is carefully suppressed ; who is there, that could always have a perfect command over his temper, were he to be insulted, reviled, and ridiculed, when he was perhaps speaking of the most serious subjects, and could see from the countenances of those around him that they felt a deep interest in what he said* ; and that too, for no better purpose than to create a laugh, to exhibit a smattering of English, or to gratify the silly vanity of mocking an Englishman and a superior. If but a tithe of what we have often to submit to were generally known, we are sure that we should receive credit for extreme patience, instead of being reproached with want of temper. But the charge is made altogether in a bad and uncharitable spirit ; so we turn to the next, that of "*uncharitableness in judging of the national character.*" Here we have certainly been a little too rash and hasty. Judging from our own experience, and from (what appeared to us) the unobjectionable testimony of the Natives themselves, we attributed the characteristics of Bengal to the whole country : this, we have reason to know, is incorrect ; for a very different character and morality prevail in some of the other provinces. But in Bengal itself, we have seen nothing to induce us to retract our opinions—we blame not the Hindoos, so much as the demoralizing superstition which they follow, for their degraded moral condition ; and we give our wishes, our prayers, and our constant and untiring exertions to raise and to enlighten them. It was not by flattering their vanity that Paul brought the Romans, and the Corinthians, and the Athenians to Christ ; and yet how far in genius, in polished taste, even in morals, were they above the people of Bengal !—They were not flattering words which John the Baptist and the blessed Jesus addressed to the haughty Pharisees and Scribes ; yet we cannot think that either their words or their actions were uncharitable ; neither will we ever consent " to say Peace ! Peace ! when there is no peace."

The next charge is a very gross one ; it accuses us of "*exaggeration and untruth.*" The charge of untruth we meet with a positive and instant denial ; it is unjust and slanderous ; and we challenge any man to point out a single conscious untruth in the whole of our publications. We regret exceedingly, that any one should be so prejudiced as to make such an assertion, which he must have known that he could not sub-

* The writer of this note lately had the pleasure of seeing a congregation of more than 200 persons gathered from the streets, listening to a Missionary ; and he can testify, that the silence and deep attention would have done honour to a Christian audience.

stantiate. Exaggeration there may have been, but it was a natural and unconscious exaggeration. There never was a book written, there never was a statement made by any man, giving an account of his own thoughts, and his own experience, in which this element did not unconsciously mingle; and we repeat again, there is a want of all common fairness in making this a topic of reproach to Missionaries. A young man, in the first glow of ardent and excited feelings, and before the credulous and trusting spirit of youth has been chastened by experience, is very apt to express himself strongly, when he sees a congregation of native worshippers kneeling in prayer to the God and Father of our Lord Jesus Christ with all the external marks and expressions of devotion. He is no doubt often deceived; but how do we know this? even from his own ingenuous confession, given to the world in these very "false and lying" reports, from which, in almost every case, the facts are taken, which are brought forward to prove their untruth*. So few indeed take the least interest in our proceedings, that did not we ourselves publish our mistakes and disappointments, very probably they might never have been heard of. Whether then such natural and unconscious mistakes, as are to be found in almost every book on India†, and which are invariably corrected, as soon as experience enables us to correct them, afford sufficient ground for the gross accusation of intentional exaggeration and untruth, we leave to the consciences of our accusers to consider.

One other sentence, full of charges, and our painful, but necessary task is at an end. Even private life is hunted for matter of scandal against us. "They also make it matter of reproach," says Mr. Wilson, "that the Mis-

* The following quotations from the Report of a Missionary Society, published in Calcutta two years ago, will shew how unjust is the accusation against the Missionaries on this and other subjects.

"To no vice are the Hindoos supposed to be more addicted than to meanness, and to no class in society is the temptation to this vice so strong as to the *abjectly poor*. Chiefly however from *persons of this condition of life, or removed but few grades from it, have been the converts made by this Society*. Their occupation is that of fishermen or cultivators of the soil. But notwithstanding the statements given in last year's Report, it seems scarcely to be understood, even by the friends of the Society, how completely worldly emolument, as a motive for the profession of Christianity, has been withheld from them; and in many instances what serious inconvenience, and actual suffering and deprivation, have been sustained on an open profession of the Christian faith. Wherever the Missionaries have gone, they have assured the people, that in their secular affairs they could afford them no relief; and that in any of their litigations with the zemindars, they would not be considered as a party concerned. Instances have occurred when humanity seemed almost to demand their interference; but, prudence seemed as imperatively to forbid. To some of their friends, the neutral conduct of the Missionaries has, on these occasions, appeared almost of doubtful propriety, and it has sometimes not been easy to decide in their own minds what was the precise line of duty: but whether any good would eventually accrue from their interference, they knew to be very problematical; to some extent, evil was certain. On the other hand, the influence of non-interference has been most salutary to the Mission in general. Many who otherwise, from low and unworthy motives, would have presented themselves as candidates for Baptism, have been deterred: the prospect of earthly gain appeared not only remote, but more than uncertain; the probability of suffering scarcely admitting a doubt. Thus the profession of the Christian faith became a test of principle, not an experiment of gain. In the humble calling in which they were brought up, the converts abide, working with their hands the thing which is good, and supporting their families by hard but honest industry. When these circumstances are considered, it must be obvious, that their deep poverty serves rather to illustrate and confirm, than bring suspicion on their sincerity."

We had proposed to insert additional extracts from other reports, equally adapted to vindicate us from the charges brought against us; but this paper having already extended to so great a length, we reserve them for another occasion, should such a one render their publication necessary.

† We would particularly instance Bishop Heber's Journal, in which unintentional misrepresentations of every description have been pointed out by various writers.

missionaries are influenced by motives of worldly advantage, and impute to them as faults, their being concerned in traffic or money transactions, their acceptance of stipendiary secular employments, and their establishing printing presses and schools, as means of subsistence or emolument." Now we question whether the Natives can form any idea of a man beyond the influence of worldly advantages; and we cannot see that, it shows a great desire for our worldly interests, to come and die in a heathen land, leaving in some cases the reality, and in all, the prospects of competency and happiness among our fellow Christians in our native country, to live upon a pittance barely sufficient to support us in respectability, and which, we well know, will never be increased. There may be sometimes a worldly spirit in this, but assuredly it is not the spirit of money-getting. To the other parts of this most uncharitable passage, we reply, that one gentleman certainly does superintend a school, in order to support himself and his family; but this was not until he had ceased to be connected with a Missionary Society, while he continues to render to the Missionary cause much valuable and wholly gratuitous assistance. To three of our number only can the latter part of the charge be in any wise applied; and the rest of us give our cordial and unanimous testimony, that so far are these from being influenced by worldly motives, that there are none among us whose principles are more generous and disinterested. While they have never allowed themselves to enjoy any advantages beyond their brethren, they have by their extra labours, contributed very large sums, for the promotion of the best interests of those who are so ready to reproach them*. Happy indeed shall we be, when we see our accusers actuated by such motives, and pursuing such a system of money-making.

We have already briefly adverted to the ignorant and invidious comparison drawn between the clergymen of the Established Churches and the Missionaries. We love and respect many of them as brethren, and faithful fellow-labourers in Christ: but it is altogether absurd to say, that the holding out of worldly advantages, occasional misrepresentation, warmth of temper, and pertinacity in controversy are not to be found among them: and surely no one will be found to deny, that many of them are under the influence of worldly and interested motives. We were still more surprised to see it asserted, that they hold no "stipendiary secular employments"—an allegation, so notoriously in the face of facts, that great ignorance only can excuse or account for it. It is true, that many of them may not do so in India, (and considering the largeness of the salaries of all, it would be rather wonderful if they did†:) but it is well known, that in England a very great proportion of the whole body are obliged to take in pupils for their support. We do not reproach them for this, neither do we turn the faults of a few into a sweeping censure on the

* We regret that they will not allow us to mention the amount of the donations which they and their associates have raised for public objects; but from a reference to the Reports of the Parent Society in England two years ago, we learn that they had then been sufficient to defray the greater part of the expence attending the erection of one of the largest Missionary premises in Calcutta; and we have since noticed an additional donation of 10,000 Rupees, paid to the Society.

† This has been, however, and still is, the case even in India. The late Dr. Buchanan and Mr. Brown, both Chaplains of the Hon. Company, several years ago held such employments in the College of Fort William; and we rejoice to add, expended the receipts arising from their situations in a manner very honourable to themselves, and very beneficial to others. Other Clergymen of the Church of England, if we mistake not, have long held stipendiary situations in various public Institutions established at this Presidency. And lately, one of the number of those designated Chaplains, who is now engaged as Examiner in the College of Fort William, was recommended by Mr. Wilson himself, in his capacity of Secretary to the General Committee of Instruction, (see our work, No. III. p. 128,) to another similar situation in the Hindoo College.—Ed.]

whole ; but if these practices be topics of reproach to the Missionaries, they are no less so to their brethren of the Established Churches.

We trust that we have repelled these calumnies calmly and temperately, as becometh the ministers of peace ;—calumnies, we call them, quite as much in the spirit as in the substance, though in both there is very much to blame. Some of the charges we regard as honorable to us, because they prove that we are in the discharge of our duty ; some of them are totally false ; while some of them have at least a certain colouring of truth. In such cases, we have not hesitated to avow our errors, and to express our regret for them. In conclusion, we beg the Hindoos to judge of us more charitably. We have no other object than their good and their best happiness. We have left our own friends to dwell among them ; we are willing (and we say it in sincerity, and not in boasting) to lay down our lives, if it be necessary, to make them “ wise unto salvation ;” and we appeal to themselves, whether or not we spare ourselves in their service. We have the pleasure to believe, that some enlightened men among them do justice to our motives, and are willing to befriend us in our great work. These have looked with a searching and philosophical eye into the spirit of the times, and can discover that nothing short of Christianity will satisfy the fast-rising wants of their countrymen. The sun of the Poorans is sinking into congenial darkness ; and the meagre morality of the Veds, mingled with much absurdity, and buried under an obscure metaphysical jargon, can never have any practical effects on the countless millions of India. We bid the more influential Natives remember, how a nobler morality, a higher intellectual system, upheld and sanctioned by the greatest names of antiquity, gave place to the peaceful religion of the meek and holy Jesus ; and we tell them, that such will be the inevitable fate of their own. They may as well strive to restrain the ocean within bounds, as to check or keep down the increasing thirst for knowledge. And where knowledge is, Hindooism cannot be. The choice is between Christianity, and no religion at all ; and we ask every Hindoo, who wishes well to his countrymen, which is to be preferred ? They know that we are speaking the truth ; and surely it is time for them to give at least a fair hearing to that which we have to say. If they remain as they are, they will be despised by their own children ; while now, we are willing even to act under them in the noble task of enlightening their fellow-countrymen, and of earning for themselves the praises and the blessings of all future ages. What a glorious career is open at this moment for the enlightened native gentleman, who will step forth from the ranks of his countrymen, and, availing himself of the only weapon which has never failed to be effectual, put himself at the head of the movement for Christianizing India.—We are surprised, that among the many intelligent men in Calcutta, no one has hitherto made a right use of his great opportunities for good, and solid fame. A short time longer, and they will see their place occupied by others—by some, it may be, taken from that idle and ignorant mob, whom they despise. And if none of the higher order of Natives will come forward, the work will be done without them. If they will, they will find in us willing and delighted agents to co-operate with them in their labours.

We trust, that we have proved unto all unprejudiced men, that we are unfairly accused, and that no “ degrading practices” can be charged upon the Missionaries of Calcutta. But one thing more we must say. It is not thus, that judgment is passed in other cases. In all other circumstances, the cause throws its shield over those who are engaged in it. Lord Byron’s many faults are forgiven, because of his noble exertions for Greece ; and even to hint, that Howard had a failing, would draw down universal indignation. But we arrogate nothing to ourselves, when we say, that our cause is the highest of all. It is attended with most danger and suffering—conversant

with the purest and heavenliest motives—barren of earthly fame. Next to the prophets and holy men of old, who spake as they were moved of God, the names of Martin, and Brainerd, and Schwartz are without their like in the world ; and many an obscure and humble Missionary goes forward with a zeal and a devotion not inferior to theirs. In “*Brown’s History of Missions,*” there are more examples of real heroism, of moral and physical courage, of perseverance under the most appalling difficulties, of patient endurance under trial and suffering, than are to be met with in all the annals of secular history. We do not deny, that along with this there was occasional weakness and want of judgment ; but why should the allowance granted to all others be denied only to us ? It surely would be a better, and a more Christian work, instead of reproaching us, to come forward to advise and to assist us. Why, we ask, are there so very few to encourage us ? so very few to bid us “*God speed*” in our glorious ministry. It is well for us, that we have other motives than the praise of men ; it is, indeed, well for us that we look not for an earthly recompense. Slander after slander, each more revolting and unfounded than the last, rise, and are wiped away in quick and shifting succession ; yet they prove but this, that the “*reproach of the cross has not yet ceased.*” We upbraid not our brethren for these things ; but we treat them, instead of looking on and reviling us, to join heart and soul in the holy work, wherein we are labouring, feebly it may be, yet with all our strength ; and to pray unto our Lord, “*both ours and theirs,*” that he would hasten the time of his coming.

IV.—*Description of the Temple, Image, and Festival of Jugurnath, at Pooree in Orissa.*

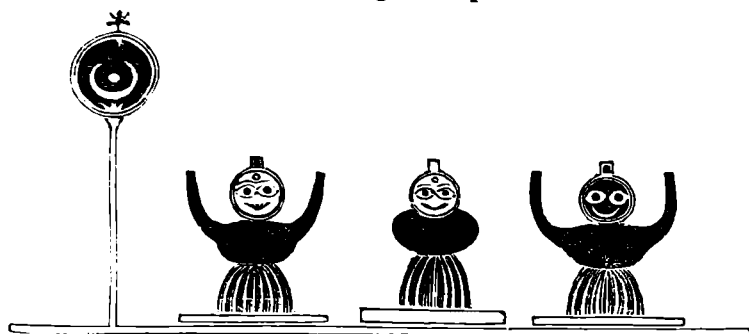
[In illustration of plate prefixed to the present No.]

Juguturunath, Jugurnath, or Jugunnath, (viz. Lord of the world,) is the name of the most celebrated idol in India. He is said to be an incarnation of Vishnoo, or Daru Bruhma, literally “*wooden god,*” but meaning god who has revealed himself in a body of wood. There are a great many images of this god, set up in different parts of India ; but the one established at Pooree in Orissa is the principal, and by far the most venerated.

The origin of this idol is by the Natives ascribed to Maha Raj Indradumana. This pious prince had been induced to set out from his own dominions in Hindoostan, upon a pilgrimage to a famous image of Nilu Madhuba, situated on the Nili Giri, or blue hills of Orissa ; but just before he reached the spot, the image suddenly disappeared from the sight of mortals. The prince was inconsolable at being thwarted in his pious designs of adoring the sacred image, when behold Vishnoo appeared to him in a dream, and consoled him with a promise of soon re-appearing in a form which should be celebrated far and wide throughout the Kalee-joog. The prince, resting on this promise, waited at Pooree for the advent of the new Abatar ; at length, one propitious morn his attendant brahmuns brought the welcome intelligence, that a most wonderful tree was making its way over the sea towards Swerga Dwar ; and that this could be no other than the new incarnation, as it



was accompanied by the sacred insignia of Vishnoo, the *chockra*, *padma*, *concha*, and the mace.

Indradumana, filled with joy, hastened to the spot, and most devoutly embraced the sacred log. A cloth of gold was then thrown over it, and immense sums distributed to the holy brahmuns in attendance. The prince then by his pious supplications obtained the aid of Vishwakurma, the architect of the gods, who with one blow of his wonder-working axe formed the block into the *chatoor moorti*, or four-fold image, as represented below.



A temple was then built, and the images set up with great pomp and expence. The gods and goddesses all came down to worship them; a number of rites and ceremonies were decreed, and from that time to this, Jugurnath has maintained his pre-eminence among the gods of India*.

Of the twelve annual festivals which are celebrated at Poorosootama, the proper name of Pooree, the Ruth Jutra is by far the most important. The drawing which accompanies this number furnishes an interesting representation of the commencement of this festival, and the remarks which follow are intended still further to explain or illustrate the principal objects presented to our view in the plate.

* It is not improbable—that Jugurnath and the images associated with him at Poorosootama, owe their origin, as suggested by Mr. Patterson, (*Asiatic Researches*, vol. viii. page 62) to a superstitious veneration of the word "om" or "aum." This mystic symbol of the Deity is in Oriya written  or frequently by  alone. This latter symbol holds a conspicuous place on the Soodursun (a circular board covered with cloth, and elevated on a perpendicular staff), which is one of the four images or *moortis*, said to be formed by Vishwa-kurma. This symbol is often made by the Oriyas to represent Jugurnath. The Bhagubut is the text book of most of the Oriyas, and in that work the *omkar* is frequently celebrated. Thus in the 17th chapter of the 11th book, it is said by Krishna, among other praises of himself,

ସକଳ ମନ୍ତ୍ର ମଧ୍ୟେ ପାର । ତ୍ରିବିଧ୍ୟ ବ୍ରହ୍ମ ମୁ ଓଙ୍କାର ।

Sakala mantra madhya sara, trebedhee Brahma mu omkara.

"Among all mantras, I (the) Triune Brahma (as) omkar (am) supreme."

The building immediately over No. 1. is a *Muth*, or Hindoo monastery, belonging to the Ramanuja sect of Voishnobs. Most of the buildings, which line the principal street of Pooree, are establishments of a similar kind. These establishments tend greatly to keep up the celebrity of Jugurnath, as most of them are devoted to him, and interested in drawing pilgrims to his shrine. They are generally liberally endowed, and many of them are *very* rich. Within their cloisters, the most learned professors of Hindoo mythology are found, and to see and converse with them must with the pundits of other countries be as much an object of desire as a sight of Jugurnath himself: indeed, it is difficult to account for the visits to Pooree, of many learned men who despise the popular idolatry, but on this ground. Disputation with pundits of other parts of India has ever been a favorite pursuit with Hindoos, and their history furnishes us with many accounts of the travels of their ancient sages for this purpose, such for instance as the sages Sunkara, Ramanuja, Choitun, &c. who are said to have disputed with and overcome the professors of every opposing sect.

It may be observed respecting the Mahant or Gooroo of the *Muth* in the plate, that when the late excellent Mr. Harington visited Pooree, just before he left India, the Mahant called upon him. He is a venerable old man, with grey hairs, and on that occasion appeared leaning upon two of his favorite disciples. In reply to some questions respecting the connexion of Government with Jugurnath, and the abolition of the pilgrim tax, he said, "that Jugurnath was never so popular as under the British protection; that his glory was now spread through the three worlds; and that it would be a pity for the Honorable Company to destroy all the holiness they had acquired by leaving him to himself." It should, however, be remarked, that while such interested characters as Pundas and Gooroos wish for the continuance of the tax, its abolition would be an extremely popular measure with the people in general.

No. 2. in the plate directs our attention to the "mighty Pagod." Here "the Lord of the world," impiously so called, has for successive ages established his destructive sway. Here, from generation to generation, myriads of human beings have fallen victims to his impious domination, and whitened with their bones the horrid plain where he dwells. Hither, in obedience to the mandates of his priests, they have bent their fainting, wearied steps, and dropt and died unpitied and unknown. This far-famed temple is said to have been built A. D. 1198, by Rajah Anunga Bhim Daib, under the superintendance of his minister Bajpoi, at a cost of from 40 to 50 lakhs of rupees. The principal tower is supposed to be 184 feet high, and upwards of 28 feet wide within the walls. It is surrounded by a stone wall 20 feet high, and nearly 650 feet square. Within this enclosure are upwards of 50 smaller temples,

devoted to the various gods of India. The walls of these temples, and especially of the great temple, are covered with the most filthy representations in durable and massive sculpture; and from fragments on the outer walls, it is probable they were once thus disgraced also. These obscene figures and emblems are a very common appendage to the temples in Orissa. Witness the Black Pagoda, the temples at Jajipoor, and a new temple now building, dedicated to Jugurnath, at Rhumba, on the side of the Chilka Lake. But they abound all over the province; and in Pooree itself, it is easy to point out as much evidence of the above assertion as any man will feel disposed to contemplate.

The land within 10 miles, or according to some accounts 10 *koss* of this temple is holy, and denominated the Shree Kshetra; and to die within its limits is considered a sure passport to eternal bliss. Upwards of 3,000 families of priests and other servants of the idol are supported directly by this temple, while about 15,000 of the inhabitants of Pooree are supposed directly or indirectly to profit by it. Among other servants of the idol in this temple are 300 or 400 families of cooks, to prepare the idol's food, called *Muhasprasad*, or "great favour;" and 120 dancing girls, prostitutes of course, to dance before the gods.

No. 3. may guide the eye to the principal gate of the temple, called *Singha-dwara*, (or "the Lion gate.") By this gateway the pilgrims enter when they go to worship the idol. There are three other entrances, one on each side of the square, but they are comparatively little frequented. At each of these gates is placed a number of *seapoy*s or *burkandasses* belonging to the Government, for the purpose of keeping off intruders and guarding the sacred idols. There is moreover a stone pavement, perhaps 20 feet wide, before the *Singha-dwara*, on which no polluted Christian, or Musulman, or even a Hindoo of low caste, is permitted to set his foot.

No. 4. is placed beneath the beautiful column standing immediately opposite *Singha-dwara*. It is surmounted by an image of *Aruna*, or the dawn personified. This chaste specimen of Hindoo sculpture formerly occupied an appropriate place before the temple of the sun, or Black Pagoda. It was removed from thence, and placed where it now stands, by a wealthy inhabitant of Pooree.

Nos. 5, 6, and 7. point to the cars of *Bullubhadra*, *Soobhudra*, and *Jugurnath*. *Bullubhadra* (No. 5) is called the *Burra Thakoor* (or Great Lord), and in several minor particulars enjoys the pre-eminence, such as having rather the largest car, standing nearest the temple, being first brought out, &c. But he does not receive a tythe of the adoration, that is paid to *Jugurnath*. The face of *Bullubhadra* is painted white. *Soobhudra*, the sister of *Jugurnath*, has the smallest car. She is made without arms, and is painted of a yellow colour. There is little notice taken of her by

the majority of the worshippers. Jugurnath is painted black, with a red mouth, and red and white circles for his eyes. He is the great object of attraction. Some of the pilgrims say, that he is more vindictive than Bullubhudra ; hence their extra endeavours to propitiate him and secure his favour.

All the idols are made of the *Nimb* tree, and it is probable that the mysterious deposit within them is the Salgram. Some indeed have supposed that it is a bone of Krishna, and others have fancied that it is a box of quicksilver. The images are as ugly and as monstrous in their appearance as any thing that can well be imagined. Their very distant approximation to the human figure does not extend below the bosom, and all the rest is a mere huge block of timber. Arms and feet they have properly none ; but these appendages, made of gold, are supplied on state occasions.

All the images are profusely adorned with various kinds of ornaments, and their bodies are clothed with rich silks and shawls. These images are brought out of the temple on two occasions, viz. at the *Snan*, or Bathing festival, and at the *Ruth Jattrra*, or Car festival. On the former occasion, they are placed on an elevated terrace to the east of the temple, within the sacred enclosure. Holy-water in brass lotas is brought in native pomp with music playing, and the sacred canopy preceding it ; and then poured over the idols, which has the effect of obliterating the lineaments of their misshapen countenances. While this ceremony is performing, many of the most zealous devotees rush forward, and with their hands rub off the paint from the images, to smear on their bodies, and thus of course rapidly hasten on the work of spoliation. When the uncouth blocks are sufficiently saturated with the holy-water, they are dressed up in the most captivating style. The crafty Brahmuns so manage to adjust the ornaments, that the face of the idols is almost hidden, and their faded beauty is scarcely perceived. Thus they remain till evening, receiving the adoration of the gaping multitude, while the Brahmuns pocket the offerings of many a kind, which the zeal of the worshippers prompts them to bestow.

After this day's exhibition, the gods, (for gods they are, though subjected to "all the ills which flesh is heir to,") are reported ill until the Ruth Jattrra ; or in other words, they are kept secret, in order to be repainted, that they may appear with their freshest looks on that occasion.

In the mean time, the building of the new cars proceeds, urged on, we blush to say, by the numerous *chupprasses* under the superintendance of the civil authorities of the station. These cars are, under the care of the British Government, built new every year ; and when the festival is over they become the property of the *pundas*, or priests of the idol, who break them up, and sell them for a considerable sum. The writer of these remarks paid five rupees for one wheel only of Jugurnath's car. Bullubhudra's car is 43 feet high, and has sixteen wheels. Jugurnath's car is 41 feet high, and has four-

teen wheels*. Soobhudra's car is 40 feet high, and has fourteen wheels. The upper parts of these cars are covered with cloths, green, blue, red, yellow, and other gay colours, hung in strips fantastically arranged, and adorned with various devices, formed with silver spangles, &c. The tower of each car is surmounted by a globe and flag, while from various parts of it birds, monsters, and flags project, producing a picturesque effect. The platforms on which the idols sit enthroned are about 10 or 12 feet from the ground. These are decorated with varied coloured shawls, and different figures of Hindoo mythology. Immense cables are manufactured, with which to tug the cars, and are fixed to the carriage part of the vehicles. As it has been observed respecting the wheels of the cars, they are extremely ponderous, and the rough spokes project from $1\frac{1}{2}$ to two inches beyond the felloes, so that the poor wretches who may throw themselves under them are inevitably crushed to a horrid mass of flesh. Several such sacrifices have occurred to my knowledge within the last seven years; and on one occasion, particularly, I was coming up to Jugurnath's car, as it passed over the body of an up-country Brahmun. The entrails, blood, and brains of this infatuated victim were spirted about in every direction.

On the second day of the new moon in Asar (June or July), the Ruth Jattrra commences. The cars are the day previous arranged in front of the Singha-dwara, and purified for the reception of their holy burdens by various incantations and ceremonies. When the propitious hour arrives for the gods to take their annual ride, they are brought out of the temple—not with pomp and state, consistent with the divine honors they at other times receive—but as though they were the vilest dead dogs in creation; some drag them, others push them, and with as little ceremony as can well be imagined, they are thus rocked along to the cars. Then, oh! what desecration ensues! a rope, yes a rope is twisted round the neck of the great Jugurnath, and what with some tugging above, and others shoving him below, he is constrained to ascend an inclined plane to his station on the car; then, however, as if to atone for the insult offered to his godship, the Brahmuns with the multitude prostrate themselves and worship him, while a shout, as of “the voice of many waters,” shakes the earth, with “victory to Jugurnath our lord,” (Jugurnath swamie ke joy.) The other idols are brought out in like manner. The Khoorda Rajah then sweeps the cars, and the purification process is completed, when suddenly a rush of some thousands of men, appointed to draw the car, who come jumping and shouting like so many wild infernals, announces, that the gods are about to commence their journey. They immediately seize the huge ropes, and range themselves in order; if peradventure any of them are found loitering by the

* Some say that Jugurnath's car is the largest, and that it has sixteen wheels, while Bullubhudra's has but fourteen.

way, a smart application of the ratan to their bare backs soon sends them to their posts. The scene now presents its most picturesque and animated appearance. The cars dressed in their gaudy colours, towering far above the vast wilderness of heads, have at a distance a very imposing air ; while the loud sounds of idol music, the elephants of the gods and their worshippers stationed here and there, adorned with gay trappings, the vast numbers of devotees from the house tops and elevated verandahs of the adjacent houses, waving their *chowries*, and the various acts of adoration practised by the zealous worshippers accompanied by their loud acclamations, combine to give an air of state to the festival, and stamp its character as a worshipping assembly. Here and there a few Europeans are to be seen, some on their elephants, and others on horseback, witnessing the ceremonies. Some few are engaged in company with those who were once idolators, but now Christians, in distributing the words of eternal life to the thousands of eager applicants, who are perishing for lack of knowledge. But others (O that truth and fact did not oblige us to make the reflection !) are too closely connected with these idolatrous proceedings, and too deeply interested in the ungodly gains arising from them. Oh Britain ! my country, my country ! honored as thou art for deeds of wisdom and benevolence far and wide, how is thy proud name tarnished by thy patronage of these obscene blasphemies, and how are thy sons dishonoured by their willing services to these abominations. When shall the time come, that thou shalt say of thy connection with all these scenes of wickedness, “ What have I to do any more with idols ?” and of the price of the blood of both body and soul of thy subjects, “ It is polluted.”

The tremendous shouts of the men, and the hissing and the hooting of the women announce, that the cars are about to move. All seems infernal revelry, and involuntarily reminds one, that this is the triumph of hell over the fallen soul of man ! Here Satan seems to have carried his power to the utmost to insult the Majesty of heaven, and to laugh at the awful extent of his dominion over his deluded subjects. It is the very acme of his triumph. The object, which he has seduced the people to worship, is the ugliest and most senseless in creation ; and the service, which under the name of divine worship, they pay to him, consists of the most lascivious gestures, and most obscene addresses. Buchanan in his Journal mentions these obscene songs and gestures, and the writer has heard and witnessed them many and many a time. Although it is a shame to speak of those things, which are done by them, not in darkness, but in the open front of day, and, that too before upwards of 2,00,000 people, men, women, and children, yet a partial exposure of these abominable songs may be perhaps necessary to their everlasting suppression, as well as to give an idea of the moral degradation of the people who can listen to them with such evident delight. In the repetition of these songs, the speaker steps forward to the extreme

verge of the platform, and addresses the crowd in boisterous language : he has usually a long wand in his hand, with which he makes the action to accompany the words, so that his meaning is often understood where his voice does not reach ; and occasionally some half dozen of obscene Brahmuns fall pell mell upon each other close under the nose of the idol, and repeat the filthy pantomime. The following stanzas, with many more of the same kind*, were taken down from the mouth of the speaker, by a Christian Brahmun : a folio of similar stuff might be compiled.

ତନ ରଥ ଦାଣ୍ଡେ ଠିଣ୍ଡା ।

କି ଗେହ୍ନିବୁହେ କାଳିଘା ମୁହା ॥

ଚନ୍ଦ୍ର ବଜ୍ରା ବିଥା ବୋଲି କଖାଉ ପାଲେ

ମୋତେ ଘେନନ୍ତୁ ଭଜାଉ ଥିବୁ ଗେହ୍ନୁ ଥିବୁ କାଲେ କାଲେ

ଭାଉ ହେ ନା ହୋ ।

ଉଗନାଥ ନାମ ମାଳିକା ॥

ବାଣ ଖଲ୍ଲା ଦ୍ଵାରିକା ।

ଦ୍ଵାରିକା ଲୋକେ ଥାଉ ବୋଲିଲେ ଭଲ କଲୁ ବାବୁ

ବାଲ୍ଲା ଫୁା ବିଧବା ଗେଲିଲେ ବଞ୍ଚିବୁକି ନିବୁ ।

ଭାଉ ହେ ନା ହୋ ।

The number of pilgrims which attend the festival, depends greatly on the time in which it occurs. Whenever there are two new moons in the month of Asar, it is said, that a new image of Jugurnath is made, and a much larger attendance is expected. In the year 1825, it is calculated, that not less than two and a half lacs were present. The writer of this article attended on that occasion, and witnessed such scenes of cruelty and misery, as no time can ever obliterate from his memory. In one small space of ground (about an acre) he with a beloved colleague now no more counted upwards of 140 dead bodies, and in another place 90 : the latter especially were exposed close by the high way, on each side of it, naked, swollen, and putrefying in the open face of day ; while the numbers, which might be seen in other places, and on the roadside, many koss from Pooree, defied calculation.

* We here intended to give a Latin translation of these verses—but the sentiments are so vile and loathsome, that we forbear.—We have retained two stanzas of the original, under the hope that they may lead our readers who have it in their power at once to exert themselves, that with such abominations the British character may be no longer associated.

Were I to detail facts which came under my observation, of husbands losing their wives, wives their husbands, children their parents, and parents their children, I could almost fill a volume; let it suffice to quote the concluding language of a journal written on that occasion:—"We have relieved many a child of misery by administering medicine to the sick, clothing to the naked, food to the hungry, and money to the destitute; but what we have been able to do falls short indeed of the wants of the miserable. Many a heart-rending scene we have been called to witness where we could afford no relief;—many poor creatures we have dismissed with partial assistance, under a full persuasion they would soon want again and die: and many a scene of death have we endured; and turned away with a heavy overflowing heart from many a dying fellow-creature, without God and without hope, the victims of this wretched superstition."

The same wretchedness and mortality annually occur, but I have not since that awful year witnessed them to the same extent. There is now a large hospital built for the accommodation of the sick, and the dead are more decently disposed of, at least those which die in the hospital; yet much improvement might be made in this respect. Misery and death to a great extent, however, must necessarily result from this festival. The long, wearying journeys of the pilgrims, the scantiness and badness of their food, the exposure and excitement to which they are subject; the polluted effluvia arising from the numerous putrefying corpses scattered here and there; connected with the unwholesomeness of the place, which from the peculiar habits of the people, is during the Jattrā a mere mass of filth; must induce disease and wretchedness, which too often end in death.

Perhaps I cannot do better than conclude this account with furnishing a few particulars drawn up by a Brahmūn, now a Christian, and another Native, a writer, since dead. There is probably more truth in this simple statement than in any offered to the public.

"In Orissa, having cut down the Nimb-pita tree, they (the Brahmūns and workmen) by manual labour form it into an image. Then they paint it into the resemblance of a (human) picture, with vermilion, yellow, black, white, and green colours. Thus making it with their hands, they anoint it with various kinds of perfumes and sandal-wood, and adorn it with flowers and leaves; after which, placing it in a stone temple, they serve and adore it."

"About 630 years ago, Anunga Bhim Daib, Raja of Orissa, built the first temple, at an expense of from forty to fifty lacks of rupees. Then the Brahmūns with various *muntras* from the Veds consecrated the images. They made a representation of the lotus flower on the back of the three *moortis*, under which is an excavation with a door. Having brought from the Gangootree river, at the bottom of the Chitrakote mountain, three round stones (the Salgrama), they designate them Sila Vishnū. Then within the images they place them under the lotus, which they paint, they lock the door, and adorning the image with various coloured cloths, they worship it as Sila Vishnū. From that time to this, they have cut down the *nimb* tree, and made and worshipped this image 50 or 100 times, or it may be oftener.

But the old images, having been thrown out (in the temple yard), from the operation of wind and rain become rotten. But the stone they call Sila Vishnoo, with great secrecy, no one seeing it, they take from the old wood and place in the new. They then falsely assert that he who effects this removal dies. The Raja sometimes begs the old block, and taking it away, places in it the Salgram, and worships it.

“ At this present time, in consequence of the power of the English extending through numerous countries, many causes of alarm are suppressed. On this account the *pundas* spread themselves through different parts for the purpose of collecting pilgrims. Having arrived at their respective stations, they repair to people's houses, and compel them to eat Mahaprasad (Jugurnath's food), and by much flattery, induce them to receive various kinds of cakes. Having furnished themselves with strips of cloth, which have touched the sacred limbs of Jugurnath, they suspend them round their necks, saying, ‘ See, you are highly favoured! sitting in your houses you have obtained these precious relics.’ Then they say, ‘ Come, accompany me to my country. There God is revealed. There the goddesses Lukshmee, Saruswuttee, Bimblee, and 10,000 others constantly serve him: moreover, the gods of heaven, earth, and hell, all the 330 millions of gods worship him. His glory is immense. All casts before him eat out of one vessel. In the month of Asar is the Goondicha Jatra. He himself comes out of the temple and sits on his car. He himself causes the car to move. In one day, he eats 70 poata, (about a thousand pounds weight;) but all that he eats of different kinds who can declare. Listen however to a truly wonderful fact. In the cook-house, they place seven cooking pots, one above the other, over one fire. The bottom pots are not cooked, but the top one is!’ In this manner they tell a number of tales, and persuade the people to come. Having arrived, they direct them to different houses, saying, ‘ This is the holy land, here the fruit of pious actions is enjoyed. Come, I will obtain for you an interview (*dursuna*) with Jugurnath, and cause you to bathe in the five holy places, (viz. Indradummun tank, Lokenath do. Seeta-gunga do. Chokerteerth Sea, and Markunda tank,) thus you will obtain salvation for seven generations of your ancestors: but bear in mind how you will propitiate me.’ In this way they lead them to the temple, and give them a sight of Jugurnath. At that time many priests surround them, and stroking their heads, exclaim, ‘ Behold the visible god glorified! present him with an offering of 25 rupees; give us a present of 10 rupees; come quick, no delay.’ In this way, by much talking, they wheedle them out of their money, and take all they can get. Others come begging to their lodgings. If they have no more money, these *pundas* coax them out of a promissory note, and make them engage to pay when they reach home. They also make a number of cakes, and bring for the pilgrims to eat. For that which is worth 4 annas they exact 12—for an anna's worth they take 6 annas. If they refuse to have them, they abuse them with filthy curses and speeches (which I omit), and say, ‘ You—where will you get such food as this! Thus saying they cram it by main force into their mouths. Thus the *pundas* exceedingly oppress the people, and by a variety of cheating tricks get from them their wealth. Sometimes when the pilgrims enter the enclosure of the temple, they steal the ornaments from their noses and ears, and take away their clothes and money. If they resist, the *pundas* assemble, and beat them till they make off, crying out, ‘ O father, O mother, I die, I die!’ and thus they escape from the temple. Or if the *pundas* see a beautiful young woman, they allure her into the temple, and having seduced her let her go, telling her, ‘ This is a holy place. I am a holy man. By having surrendered your person to me it is purified; the sins of a million of births are destroyed; know that you have certainly enjoyed Jugurnath. God and his worshipper are inseparable.’ On other occasions giving the pilgrims some potion to eat, they render them insensible, and rob them of their wealth. I have seen from 5 to 10 boys watch

near the gate for a single pilgrim: then laying hold of him, they beat him till he cries out, 'Mercy! Mercy!' but no one coming to his assistance, he sinks down through much beating: then becoming insensible through fear, they rob him of his property and decamp."

On this extract we may observe, that no one can tell what Hindoos will do so well as a Hindoo, and especially as a Hindoo Brahmun; while as to what is transacted within the walls of Jugurnath's temple they alone can give you information. I have myself been an eye-witness of such acts of robbery as are noticed at the close of the extract. I recollect on one occasion, while I was talking to the people at the Ruth Jutra, the poor pilgrims at the outer gate of the town were admitted; they had been collecting for a long time, but were not before allowed to enter because they would not or could not pay the tax. It was grievous to see the needy people (many of whom came from distant parts of India) with their little all tied up in a bundle, and suspended under their umbrellas, in some unguarded moment, rushed upon by the *pundas* like tigers, and their all taken from them. These villains of Jugurnath lie in wait, and when they see an old or disabled pilgrim, rush upon him, give him a blow upon the head with a large stick, and snatch the umbrella with the bundle out of his hand! I saw, I believe, *fifty cases of this kind while I stood!*

And even at the last festival in July, one or two cases came under my notice. I have frequently been appealed to by people in the streets of Pooree respecting their property, which had been taken from them; and on one occasion especially, I remember, a respectable man coming to our house, and complaining that a *punda* had invited him to his house, where he gave him deleterious tobacco, which stupefied him. His host then robbed him of all his money, which was a considerable sum. This I believe is a common practice.

I have travelled over different parts of the country, and in almost every place some one has complained of the cheating and thieving of the Pooree people. At Berhampore, beyond Ganjam, a merchant told me, that he took about 400 rupees worth of cloth to Pooree, where a *punda* cheated him out of it all under pretence of finding him customers. Tales of a similar kind I have been told without end. Indeed the *pundas* and their adherents at Pooree have obtained the distinction of being the most wicked and oppressive among Hindoos. A poet of their own said of them after his visit to Jugurnath,

"The children are robbers, the old men are robbers,
The Jogeys and Goroos, they are all of them robbers;
They are robbers in the village, and robbers in the town,
And none beside robbers, of their women are born."

So much for a general account of this mighty Moloch, and his worshippers. We propose to enter upon more minute details on a future occasion. S.

Oct. 1832.

Missionary and Religious Intelligence.

CALCUTTA.

1.—BAPTISM AT THE OLD CHURCH.

In our last number we mentioned the fact of Baboo Mohesh Chunder Ghose having been baptized at the Old Church, and we dwelt rather largely on the external circumstances connected with his conversion from Hindooism to Christianity. In the *Christian Intelligence* for the present month, is a letter addressed by the Baboo to the Rev. Mr. Dealtry, "detailing the steps by which he was led to renounce idolatry, and to adopt the Christian faith," in which is a total silence in reference to those circumstances spoken of by us as facts. We, in common with many others, were greatly surprised, and concluded that either we had unintentionally fallen into a great error, which we were bound to remedy without delay, or that the Baboo, for some unknown reason, had purposely suppressed the truth. We immediately made enquiry; and the following communication will set to rest the matter, as it regards the correctness of our former account:—

"To the Editors of the *Christian Observer*.

"GENTLEMEN,

"Having been informed that certain misunderstandings have arisen by my keeping silence to take notice of the facts that were mentioned in the *Christian Observer*, about myself after my baptism; I hereby send a few lines to obviate them, if possible. The facts that were mentioned in the fore-mentioned periodical, regarding the external circumstances connected with my change of mind, are perfectly genuine—there is not a syllable of them strained or forged. I have nothing to say of the opinions which the writer there held—my business is with the evidence of simple facts, and I have done my duty in having corroborated them.

"Most obediently your's,

(Signed) MOHESH GHOSE."

After this candid acknowledgment, and especially when it is known that the Baboo in private conversation and in letters addressed to his friends does not hesitate to declare the *whole truth*, and yet in the paper to which we have referred does not say a word on the subject, we must say, it appears to us "passing strange." In a letter shewn to us, by his own special permission, he strongly declares, that "he hopes that his being baptized by Mr. Dealtry will not give rise to the opinion that he was led to the faith by him, for that Mr. D. as well as himself were directly opposed to it:—he solemnly assures his friend, that if there be a mortal man on earth, to whom he owes so much for turning his atheistical mind to the consolation of Christianity, it is to Mr. Duff.—Adding, that this should be taken as his sincere opinion, as he could not be satisfied in his conscience as long as he had not done justice on this point."

Now we do not conceive it of the least consequence to know by whose instrumentality this young man was led from darkness to light, or by whom he was baptized into the Christian faith; for God forbid that we should ever think of giving that glory to sinful man which alone belongs to His most Holy Name; but we conceive that common gratitude, on the part of an individual who was so much indebted to the exertions of another, should at least have led, in his published statement, to an acknowledgment of the facts of the case. When Mr. Derozio died, the Baboo, according to his own statement, was a professed Atheist, though he "*felt* contrary to what he *thought*." "One errored led to another: Atheism led to Materialism, Materialism to Necessity, and Necessity to a disbelief of the immateriality of the mind, and a state of reward and punishment." Now of the Baboo's "*best friend*" who so far enlightened his mind as to rescue him from the grossness of idolatry, but who left him involved in the mazes of a most profound metaphysical labyrinth, the most respectful language is used; but of that other friend who, under God, was the means of extricating him from this labyrinth, and of instructing him in the Evidences of Christianity, until he was fully persuaded of its truth, of that friend the Baboo does not condescend to say one single word.—This we conceive to be uncourteous, ungrateful, and unjust.

We much regret that the paper which has thus called forth our animadversions should have appeared in the pages of our contemporary, without the explanation which candour and justice appear to demand.—We have for its conductors the highest respect; and we sincerely hope that credit will be given us when we say, that we have been induced to make these remarks *only from a love of truth and fair dealing*.

2.—BAPTISM OF A NATIVE.

In our last No. we mentioned the opening of the new puckah Chapel for the use of the Native Church connected with the Baptist Mission in this city. We have now the pleasure to report, that on Lord's day, September 16th, a young man, formerly a Hindoo, was in this place baptized, in the presence of several European friends, and an

overflowing congregation of native spectators. Rev. W. Carey of Cutwa preached to the native congregation, and then addressed the candidate; after which, Rev. A. Sutton of Pooree addressed the English part of the audience, and baptized the convert. Appropriate hymns were sung during the intervals. The Lord's Supper was administered in the evening, when the convert was received into the fellowship of the church by Mr. Pearce the Pastor.

We have great pleasure in stating, that the individual thus brought into the fold of Christ, if (as we are well satisfied is the case) a true believer, owes his salvation to the exertions of his benevolent master. This gentleman was in the habit of conversing with his servants on the vast importance of salvation; and as soon as he perceived that the least desire was excited in the mind of this man to know the way of life, he secured his introduction to a Missionary, and the opportunity of attending native worship. He has continued to attend for the last eight months, and has given the most satisfactory evidence of "repentance towards God and faith in our Lord Jesus Christ." May not other Christian masters follow the example thus set before them; and in this manner secure for themselves the unfading glories of those who "turn many to righteousness?"—Were but all Christians who are heads of families awake to this important part of their duty, how rapid would be the progress of Christianity! "God, even our own God, should bless us, and all" around us "should see his salvation."

3.—GENERAL ASSEMBLY'S INSTITUTION.

An examination of the boys educated in the above seminary took place in the Town Hall, on Friday, the 21st September. Lest it should be considered that we gave a *partial* account of what took place on the occasion, we have preferred extracting the following statement from one of the daily prints; and as we perfectly agree with the observations made by the writer, we shall abstain from any further remarks.

"About a year ago, we had occasion to mention with marked approbation the appearance made at a private examination by the native youths attending the English seminary supported by the General Assembly of the Church of Scotland, and under the superintendance of the Rev. A. Duff. Since that time the efficiency of the peculiar system of tuition and discipline first introduced into this seminary has been increased by the accession of Rev. Mr. Mackay, who was appointed to co-operate with Mr. Duff in all those plans of usefulness which tend to secure the ultimate accomplishment of the objects contemplated by the General Assembly. Since his arrival, Mr. Mackay has been actively engaged, and has had, we believe, his due share in bringing about those splendid results that were witnessed in the Town Hall on Friday last.

"The examination was very respectably attended, and it was gratifying to observe, the interest and the pleasure with which the audience listened to the answers by the boys. Never was there a more satisfactory reply given to the charge, that religious instruction hinders and interferes with the progress of the pupils in other branches of learning; for we are persuaded, that the young men of the 1st class, in intelligence, and sound general knowledge, are before any other of their own standing in Calcutta, while in a knowledge of the evidences and leading doctrines of Christianity, they will stand no unequal comparison with the educated youth of England. The other classes are fast following them, and all, in consonance with the object of the institution, have been taught to consider religion as the first of all sciences and the most important of all pursuits. Indeed, from no other source can the Hindoos possibly derive the self-denial, the patience, and the strength of motive, which are indispensable in the task of enlightening their countrymen. But, that the system may be better understood, we shall give a short sketch of the work done in the school. There are twelve classes. The five lower classes are in various stages of proficiency, from barely knowing the letters of the English Alphabet to a complete mastery of the First Children's Instructor. They are never allowed to pass a lesson, until they understand, and can express accurately in Bengallee the meaning of each word, both separately, and in connection with the rest. The seventh has begun the Second Instructor. The sixth has advanced into the First Reader, and the fifth learn besides the Elements of English Grammar; while the fourth class, in addition to this, has begun the Elements of Geography. The second and third classes read the Gospel of Matthew and Archdeacon Corrie's little work on Ancient History; they are also taught English Grammar, the Elements of Arithmetic, and Pearson's Geography. Nearly all the boys, from the very youngest, devote an hour every day to writing. The first class is exclusively taught by Messrs. Duff and Mackay—they are instructed in Physical Geography, and have a correct and clear notion of the figure of the earth, and of the motion of the heavenly bodies, with their causes and effects. In the New Testament they are now reading the Acts of the Apostles, and they never allow any difficulty, which their own ingenuity, or that of their friends, may have suggested to them, to pass without examining it thoroughly, and having it clearly explained to them; and

from a careful study of Leslie on Deism, and Wood on the Prophecies, they have made themselves masters of the arguments for Christianity from Prophecy and Miracles. In arithmetic, they are fast advancing, and they still carry on their studies in Ancient History. Particular care is taken that they not only give the meaning in which a word is used, but trace it to its original, and mention as many of its compounds as they can recollect. Every week almost, a theme is given out, and each of their exercises is examined and criticised, separately; for which purpose two hours in each week are allotted—and it is pleasing to observe, along with a fair knowledge of the subject proposed, the originality and complete independence of thought evinced in them. No class is left idle for a moment; and the spirit and attention of the boys is kept up by continual succession of questions and familiar examples, varied in every possible way, likely to interest and amuse them, and to engage their minds in their work. The consequence is, that to most of the boys absence from school is a real privation, and rather a disappointment than pleasure. Indeed, to many of them, school is the happiest place they know. Messrs. Duff and Mackay are aided in the teaching department, by the active and efficient labours of three East Indian gentlemen; but to keep all the classes continually at work, the lower classes are chiefly taught by the boys of the 1st class, who are relieved, when they do their own lessons, by the boys of the second, while all are under the constant superintendance and occasional examination, repeated several times every day, of Messrs. Duff and Mackay. At the close of the day, the place which each boy occupies in his class is marked in a list, where an account is also kept of all those who have been absent and late: so that to determine each boy's comparative place, nothing further is necessary than to look at the lists of the last year. In this way, the prizes are decided. On every Saturday, there is a general examination of the boys on all they have done during the week; and at the end of every month, a certain number of questions (in the first class averaging from 40 to 60) on the month's work in all its branches is written out, and asked of each boy apart from the rest. We understood, that generally some of the boys make only four or five mistakes, and that several times some of them have answered every one. These questions too are selected *ad libitum*, and not by the person who teaches the peculiar department, as the teachers put them alternately. It is obvious, that very great credit is due to the Rev. Mr. Duff, for setting at work a system at once so efficient in itself, and so admirably adapted to avail itself of the quickness, and to counteract the unsteadiness of the Hindoo mind; while this examination has proved, that the execution falls in no wise short of the design. We anticipate, or rather we confidently venture to predict, great good to India from this institution; and we are surprised that more of the enlightened Hindoo Gentlemen of Calcutta do not give it a warm and an efficient support. Among the company we observed many Gentlemen high in the Civil and Military service of the Honourable Company, many leading Members of the Bar and of the Commercial Community, several of the H. C.'s Chaplains, and almost all the Missionaries in Calcutta and its neighbourhood.

“After the examination, the prizes awarded to the best boys, and determined by the class lists, were given them by the Rev. Mr. Fisher.”

TAKEE SEMINARY.

Some time ago we extracted a notice from one of our contemporaries, containing an account of the formation of a new institution at Takee, which is situated on the banks of the Junoona, about 40 miles due east from Calcutta. The institution owes its origin to the great and commendable liberality of Baboos Kalinauth Roy Chowdrie and Baycontonauth Roy Chowdrie, and is under the sole superintendance of the Rev. A. Duff. The system of tuition pursued, and the class books adopted are, we understand, the same as in the General Assembly's Seminary, the pupils of which were publicly examined on Friday last. It must be gratifying to the friends of native improvement to learn, that an institution so auspiciously commenced continues greatly to flourish. An examination of the boys attending it, as we have been informed, took place a few days ago, in the presence of the superintendent, who expressed his unqualified satisfaction at the rapid progress which the pupils had made in so short a time—a progress reflecting the greatest credit on the boys themselves for their diligence and attention, and on the present masters, Messrs. Clift and Blaney, for their energy and unabated zeal in promoting the best interests of the infant institution. A few premiums were at the same time awarded to the best boys in each class.

We cannot let the present opportunity pass, without publicly holding forth the example of the Chowdrie Baboos to the imitation of their countrymen. Many a wealthy native expends as much at this season on the absurd fooleries of the Doorga festivities, as would be more than sufficient to establish and endow a seminary like that at Takee. But the difference in the results of the respective expenditures is incalculable. The vast sums annually spent in the preservation of ancient follies may call forth the boisterous applause of ignorant men; but they only serve the purpose of perpetuating delusion and

error, and thus prove a real curse, not a blessing, to the miserably misguided Hindoos; while all sums expended in founding seminaries of education cannot fail to draw forth the approbation of truly wise and enlightened men in every quarter of the world; and at the same time, prove instrumental in shedding the richest blessings on the present and succeeding generations. We do therefore most especially call on all Hindoo Gentlemen who profess liberality of sentiment to imitate the praise-worthy conduct of their enlightened countrymen, the Chowdrie Baboos; and, seeing that the first experiment has been attended with such distinguished success, we would also call on the latter not to quench, but rather to enflame their zeal—not to contract, but rather to enlarge their liberality. We would call upon them to make such endowments as would secure the permanent support of qualified teachers—to erect such substantial buildings for the purposes of the institution as would last for centuries—and thus raise unto themselves enduring monuments that would hand down their names to the latest posterity, as the noble benefactors of their benighted countrymen.—*John Bull.*

MEERUT.

For the following items of intelligence we are indebted to the kindness of a correspondent at the station.

RELIGIOUS BOOK SOCIETY.

A Book Society has been formed at Meerut to take in Religious Periodicals, one from each of the Indian presidencies, and one or more from each British capital, and an American one.

This appears a good plan for the circulation of religious information, and exciting an interest in the progress of religion; and we are glad to learn, that it has met with support. The subscription required to meet the expense of the books is calculated to amount to twenty rupees per month, which being divided into small shares admits of a large number seeing the works who would be unwilling to incur much expense. The list of subscribers is already considerable, and far beyond the number calculated on by the originators of the society. The success attending the proposal at Meerut might stimulate the friends of religion to form a similar Book Society at other stations in India.

The works taken in at Meerut are—

London Christian Observer.
 Record Newspaper.
 British Magazine.
 Dublin Christian Examiner.
 Edinburgh Christian Instructor.
 Calcutta Christian Intelligencer.
 Calcutta Christian Observer.
 Bombay Oriental Spectator.
 Madras Christian Observer.
 American Quarterly Publication.

MEERUT FREE SCHOOL.

A public meeting was convened, on Friday 7th September, when a plan for the establishment of a Free School at Meerut was submitted by the Rev. James Whiting, which after an interesting discussion was approved. A liberal subscription has subsequently been entered on, but the amount is not to be called for, unless the Government consent to make a monthly grant of a sum adequate to the support of an institution on the same scale as at other large stations.

BOMBAY.

Extract of a letter from the Rev. C. Stone, dated Bombay, Sept. 21, 1832.

You will have heard of the departure of brother and sister Graves for America. His health was so bad, that we have fears that he will never reach home. Since their departure we have had the pleasure of welcoming other fellow laborers from America, Rev. Mr. Ruggs and wife. We expect a printer will be sent out this autumn, who will probably arrive here in March next.

We are about commencing another edition of the Mahratta New Testament. Things move on here much as for some time past. If the progress of knowledge is to be estimated by the number of periodical papers here, I can say it is rapid. Four Native and a European Newspapers have been commenced within six months. The world of mind here, which has for ages been held dormant by superstition, is evidently waking up. Brighter visions are beginning to be seen rising beyond the horizon, which has so long circumscribed their views. While we hail this movement of mind as a harbinger to brighter days, we feel our responsibility as to the direction and impetus we give it. On the friends of Christ it depends, whether this march of mind shall be towards the bright regions of divinely revealed truth, or the dark regions of infidelity.

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

1. At the Lower Orphan School, Mr. Robert Mortimer, to Miss Maria White. Mr. Philip DeSilva, to Miss Thomasin Victor.
3. Lieut. George E. Hollings, 38th Regt. N. I. to Harriet Mary, daughter of the late Major W. A. Boscawen.
4. At Cawnpore, Mr. F. Fontom, to Miss Cecilia Mills.
12. At Delhi, Lieut. Geo. J. Fraser, Assistant Revenue Surveyor, to Welhelmina, youngest daughter of John Moore, Esq. of Liverpool.
13. Mr. T. Rochford Arcell, to Miss Elizabeth King.
15. William Thompson, Esq. Attorney at Law, to Ellen, daughter of J. Royce, Esq.
18. At Allahabad, J. G. A. Rice, Esq. Lieut. and Adj. 6th Bengal N. I. to Mary Charlotte, third daughter of H. H. Harrington, Esq.
20. At Agra, A. U. C. Plowden, Esq. to Rosamond, eldest daughter of Lieutenant-Colonel Newton, 28th Regt. N. I.
22. At Mow, W. MacGeorge, Esq. of the Pioneer Corps, to Mrs. Olivia Duffin.
24. Mr. James Myers, to Mrs. Anne Rammo.
26. Richard Hugh Snell, Esq. Civil Service, to Letitia, Widow of the late John Shum, Esq.
At St. John's Church, Meerut, Mr. W. Greig, to Miss Caroline Orde.
27. Robert Barlow, Esq. Civil Service, to Augusta Louisa, daughter of the late Major General Seymour, H. M. S.
29. At Meerut, Capt. J. Hewett, 52d Reg. N. I. to Miss E. Waller.
Mr. John Todd, to Mrs. Margaret Evans.

BIRTHS.**SEPT.**

1. The Lady of R. Elton, Esq. Bengal Army, of a daughter.
2. The Lady of J. F. M. Reid, Esq. of a daughter.
The Lady of R. Stewart, Esq. of a daughter.
At Mirzapore, the Lady of John Frederick Gaitskell, Esq. of a daughter.
At Chuprab, Mrs. Julia Dessa, of a daughter.
At Meerut, Mrs. E. F. Greenway, of a daughter.
4. Mrs. G. R. Gardener, of a daughter.
Mrs. A. McKulloch, of a son.
5. The wife of Mr. D. E. Rodrigues, of a daughter.
At Ootacamund, the Lady of Andrew Robertson, Esq. Civil Service, of a Son.
6. At Chandernagore, the lady of H. Piddington, Esq. of a son.
Mrs. C. C. Rabeholm, of a daughter.
Mrs. J. N. Martin, of a son and heir.
7. At Ghazeeapore, the Lady of Capt. Vernon, H. M. 38th Regt. of a daughter.
8. Mrs. J. Bolst, of a daughter.
At Chinsurah, Mrs. Howard, of a son.
At Chinsurah, the Lady of Lieut. J. Bruce, H. M. 16th, of a daughter.
At Agra, the Lady of Capt. Boileau, Engineers, of a daughter.
9. The Lady of R. Herbert Mytton, Esq. of a son.
Mrs. J. Dessa, of a daughter.
At Agra, the Lady of Capt. Aitchison, 28th Regt. N. I. of a son and heir.
At Kurnaul, the Lady of Capt. J. H. Mathews, H. M. 31st foot, of a son.
At Delhi, the Lady of Capt. R. R. Hughes, of a daughter.
10. At Ghazeeapore, the Lady of Major G. M. Greville, of a still-born infant.
At Meerut, the Lady of Dr. Ross, 4th Light Cavalry, of a daughter.
11. At Dhee Buxar, the Lady of Lieut. Gwatkin, 60th Regt. of a daughter.
14. At Bancoora, the Lady of John MacRitchie, Esq. of a daughter.
15. Mrs. John Jenkins, of a daughter.
16. Mrs. William Byrn, of a son.
17. At Landour, the Lady of Lieut. W. S. Menteath, 69th N. I. of a daughter.
18. The Lady of Henry Holroyd, Esq. Barrister, of a daughter.
At Serampore, Mrs. Joshua Rowe, of a daughter.
- At Lucknow, the Lady of Lieut. W. Macvitie, Artillery, of a son.
19. Mrs. John Gilbert, of a daughter.
At Sulkea, the Lady of James MacKenzie, Esq. of a son.
20. Mrs. E. J. Rebello, of a daughter.
At Midnapore, the Lady of D. J. Money, Esq. of the Civil Service, of a son.

21. At Intally, the wife of Mr. W. Dickson, of a daughter.
26. The Lady of J. Grant, Esq. Presidency Surgeon, of a son.
At Bheerbhoom, the Lady of Assistant Surgeon Fuller, of a daughter.
27. Mrs. J. D. M. Sinnes, of a daughter.
Mrs. James Bluett, of a son.
28. Mrs. J. Cullolen, of a daughter.
At Cuttack, the Lady of W. Taylor, Esq. of a son.
At Allahabad, the Lady of Robin Bird, Esq. of a Son.
30. At Benares, the Lady of Julius Jeffrey, Esq. of twin daughters.

DEATHS.

SEPT.

1. Mr. Robert Nisbet, Engineer, H. C. Steamer Ganges, aged 38 years.
Mr. James Gould, Tide-waiter, aged 56 years.
At Malacca, Thomas Williamson, Esq. aged 53 years.
2. Captain Rowland Dickson, H. C. Bengal Artillery, aged 40 years.
At Chandernagore, Mons. S. Bouché, aged 32 years.
3. At Bareilly, Lieut. James Burnett, 44th Regt. N. I.
4. Sarah Eliza, the Lady of James Donithorne, Esq. Civil Service, aged 43 years.
Mrs. Julianna Laforey Tovey, wife of F. R. Tovey, Esq. aged 48 years.
At Jessore, Jane Amelia Ross, aged 8 years and 6 months.
6. At Berhampore, Mr. H. Darling, aged 30 years.
At Lucknow, Mr. James Duban, Senior, late merchant at Cawnpore.
After an illness of but two and a half hours, Mr. James Perie, aged 25 years.
7. Mr. Thomas H. Fletcher, aged 23 years.
9. T. Pughé Gennoe, Esq. aged 40 years.
Mrs. Lizarda DeRozario, aged 105 years!
Mrs. Harriet Fraser, aged 50 years.
At Agra, Susan Charlotte, the infant daughter of Capt. Boileau, Engineers.
At Dacca, Mr. Edward Nicolson, Boogla Factory, aged 22 years.
At Karikal, of Cholera, Maria Charlotte Penman, aged 7 years.
10. Ditto, of ditto, Eleanor Maria Penman, aged 15 years.
William Bedford Morris, Dept. Public Works, aged 32 years.
At Meerut, Henrietta Mary, the infant daughter of Captain, the Honorable Henry Gordon, aged 6 months and 7 days.
12. Mrs. Ann Doyle, aged 45 years.
13. At Agra, Gustavus D'Arcy, the infant child of Lieut. J. H. Law, 39th Regt. N. I.
14. Philip Hamilton Smith, Esq. aged 25 years, 11 months, and 14 days.
At Calpee, in Bundelcud, Ely Arthur, the infant son of Capt. C. J. C. Davidson.
15. At Howrah, Augustus Smith, infant son of Mr. Edward William Lowrie.
Mrs. Charles Lindergreen, aged 35 years.
Mrs. Joseph Gomes, aged 22 years.
At Lucknow, Emily, the infant daughter of Major and Mrs. Low.
17. At Benares, Richard Nossister, infant son of R. N. Burnard, Esq. Civil Surgeon.
19. John Bell, Esq. aged 28 years.
20. William, infant son of Capt. W. J. Crawley.
At Berhampore, Mrs. Maria Townsend, wife of Mr. Conductor Townsend.
Mrs. L. French, wife of the late Mr. J. J. French, aged 21 years.
21. At Ballygunge, Arabella, daughter of James Dumoulin, Esq. aged 9 years.
At Barrackpore, Capt. T. Haslam, 25th Regt. N. I. aged 42 years.
22. Mr. Joseph Tepper, Pensioner of the H. C. P. Establishment, aged 76 years.
Mrs. Phœbe Spencer, aged 35 years.
At Allipore, J. G. Bridgland, aged 5 years and 10 months.
Mrs. Ellen Thomas, aged 28 years, widow of the late Apothecary J. Thomas.
24. George Gilbert, infant son of Mr. F. Cornelius, aged 2 years and 6 months.
At Dum-Dum, Louisa Clementina, the infant daughter of Capt. T. A. Vaurenen.
Mr. W. Christian Rymer, aged 28 years and 8 months.
26. Isabella Doris, aged 3 months, infant child of Mr. John Rodrigues.
The infant son of Mr. and Mrs. A. Moreiro.
Elizabeth Louisa, daughter of Major James Tennant, Assistant Adjt. General, Artillery, aged 10 months.
At Allipore, Mr. John Abbot, aged 37 years.
27. Mr. Manuel Mendes, aged 40 years.
28. Mrs. E. Gomes, relict of the late Mr. Albert Gomes, aged 30 years.
29. Col. Robert Francis, late of the Bengal Military Service, aged 69 years.
Mr. Cornelius F. Kelnor, Head Examiner, Military Board Office, aged 39 years.
30. In his boat, Mr. David Sutherland, of Dacca, Indigo Planter.
At the Sand Heads, on board the *Sea Horse*, the Rev. W. Hovenden, Chaplain of the Kidderpore Orphan Asylum.

SHIPPING INTELLIGENCE.

ARRIVALS.

SEPT.

4. Tropique, (F. brig.) R. Roy, from Bordeaux 7th April, and Madras (date not mentioned.)

5. Asia Felix, R. Fernandes, from Bombay 14th August.

Passengers:—Mrs. Colonel Hough, Messrs. W. Young and G. Cotton, Mariners; Master Waddington, Orphan.

7. Mary, (Bark,) Dobson, from London 10th April, and Mauritius 11th August.

— Zoroaster, (Brig,) from Penang 1st September.

— Lord Eldon, Dawson, from Liverpool 9th May.

Passengers:—Mrs. Wm. Johnson, and Wm. B. Johnson, Esq.

9. Challenger, (Schooner,) Macdonald, from Rangoon 24th August.

— Bounty Hall, Jackson, from Liverpool 30th April, and Madras 2nd September.

Passengers from Madras:—Lieut. Young, 38th Regt. and 7 natives.

12. Euphrates, Buckham, from London 10th May, and Madras 27th August.

Passengers from London:—Miss E. Salmon, Miss Salmon, Mrs. Major Salmon, Major Samuel Speck, 4th Regt. N. I.; Capt. J. A. Thompson, European Regt., Lieut. Sir A. McKenzie, 48th Regt. N. I., Lieut. W. E. Robertson, 49th Regt. N. I., Ensign Samuel Daniel, and Cadet Philip Cornish, 3rd Buffs. *From Columbo*:—Capt. F. L. Barlow, 20th Regiment.

15. Resource, Warren, from London 22nd April, and Madras (date not mentioned), and Vizagapatam 7th September.

Passengers from London:—Mrs. Barnard, Mrs. Templer, Miss Barnard, Miss E. Barnard, Miss E. Crump, Miss E. Templer, Miss Lynch, Miss Laidly, Capt. Barnard, B. N. I. Capt. Foulston Kings, Mr. Templer, Veterinary Surgeon, Assistant Surgeon Russel, and Mr. Gollen, Free Merchant. *From Madras*:—David D. Beth Hillel.

17. Abgarris, (Bark,) Tulloch, from Madras 8th September.

Passengers from Madras:—Mrs. Noyes, Mrs. Brown, Mr. Noyes, W. Saunderson, and Mr. J. DeSouza.

— William Wilson, Millar, from Rangoon 28th August.

Passenger:—Mr. Jones, Mariner.

20. Resolution, Jellicoe, from Penang 18th August, and Meadoo 1st September.

— Alexander, Waugh, from Portsmouth 7th May, and Madras 9th September.

Passengers from London:—Mrs. Richardson, Mr. Lushington, and Mr. Hodgson, Capt. Stack and Dr. B. L. Landham, H. M. Service, Dr. McKean, Dr. Ronald, and Dr. Campbell, H. C. Service, Mr. Newton. *From Madras*:—Armenian Bishop, Mr. Steel, Mr. Lardies, Mr. Edmonds, and Mr. Andrew Mason.

— Cashmere Merchant, (Bark,) Tingate, from Moulmein 1st September.

Passengers:—Mrs. Tingate and Mr. J. Ambrose.

— Freak, (Bark,) Potter, from Pedier 3rd September.

23. Collingwood, (Brig,) Snipe, from Liverpool 1st June.

25. Exporter, (Bark,) R. Anvyl, from the Isle of France, 16th August, and Madras 16th September.

Passengers:—Mrs. Anvyl from London; J. N. Lyall, Esq. from Mauritius.

— Alla, Alive, from Bombay 29th August.

Passengers:—Mrs. Andre, Miss Craig, and 2 Misses Chapman.

26. Forth, C. Robinson, from China 8th July, and Singapore 1st September.

Passengers from China:—Mrs. Robinson; Mrs. Russel, Capt. A. Tenton, B. N. I. W. Russel, Esq. died at sea on the 14th August. *From Singapore*:—Mrs. James Landers, late of Ship Lady of the Lake, and Mr. J. Owen, Mariner.

Remarks per Forth. The Brig Margaret capsized off the Water Island in the Straits of Malacca on the 1st September. The Lady of Dr. Thompson, and part of the crew were lost.

27. Woodlark, (Bark,) R. Jump, from Amherst Town 28th August, and Vizagapatam 22nd September.

Passengers:—T. Burgess, Esq. and Capt. T. D. Tozer.

28. Drongan, J. Mackenzie, from Mauritius 20th August, Pondicherry and Madras 20th September.

Passengers from Mauritius:—Lieut. Col. Roup.

— Samdanney, Aboo Bauker, from Bombay 23rd August, and Malabar Coast 10th

Sept.

29. Fetty Rohoman, (Arab,) Nacoda, from Juddah.

— Fattay Mobarreck, (do.) do. from Muscat.

DEPARTURES.

SEPT.

1. Brougham, (Bark,) J. B. Viles, for Bourbon.
2. Orissa, (Bark,) J. Toold, for Greenock.
Passengers:—Lieut. Garr and Lieut. Award.
 — Johanna, (Brig,) E. McKeller, for Liverpool.
 — Jessy, (Brig,) J. Auld, for Moulmein.
 — Carnatic, D. Proudfoot, for China.
 — Red Rover, (Bark,) Wm. Clifton, for China.
3. Merope, (Bark,) J. G. Briggs, for Mauritius and Bombay.
Passengers:—Mrs. Robison, 2 children, and one female servant; Mrs. Innes and servant; Capt. and Mrs. Wright, with 1 child and 1 servant; 5 European convicts.
 — The Carnatic and H. C. Pilot Vessel Henry Meriton, on shore, at Hooghly Point.
4. The Carnatic was afloat yesterday at 2 P. M. and proceeded down. H. C. Pilot Vessel Henry Meriton still on shore.
5. Ernaad, Gilbert, for Mauritius.
Passengers:—J. Hay, Esq.; Capt. Hay; (Coldstream Gs.); G. Buggs, Esq.
6. Fergusson, Young, for London via Cape.
Passengers for London:—Mrs. Bonsfield, Mrs. Sunderland, Mrs. Lacey, Lieut. Lacey, H. M. Buffs, Lieut. Watts, 6th Light Cavalry, Lieut. Beatson, 54th N. I. Lieut. Watts, Artillery, Ensign Bridge, H. M. Buffs, Ensign Harvey, 17th N. I. Dr. Warlow, Assistant Surgeon, 1 child, 2 European females, and one native servant. *For the Cape*: Mrs. Col. Fagan, Miss Fagan, Cornet C. Fagan, 8th Light Cavalry, Mr. G. Fagan, Dr. Minto, Assistant Surgeon, Lieut. Everard.
 — Elizabeth, (Bark,) Stephen, for Penang.
9. Emporium, (Amr.) Winslow, for Boston.
 — H. C. S. Reliance, for China.
Passengers:—Mrs. Brightman, Mrs. Barnard, Mrs. Lamb, Miss Brightman, Miss Sophia Brightman, H. G. Brightman, Esq. Dr. Lamb, E. MacNaghten, Esq. H. Williams, Esq. R. Torrens, Esq. and A. Shank, Esq. Civil Service, T. McGregor, Esq. European Regt. H. McKenzie, Esq. Eagan Fuge, Esq. Master John Brightman, and Henry Brightman, one Portuguese and 6 native servants.
 — The Burrakut put back.
12. Alexander, Jones, for Mauritius.
14. Haidee, (Bark,) Taylor, for Masulipatam and Vizagapatam.
15. Sovereign, McKillar, for Mauritius and Sydney.
Passengers for Sydney:—Lieut. Hopkins, Lieut. Austen, W. Campbell, Esq. Dr. and Mrs. Demster, four children and servant, and Miss Owen, Steerage Passenger.
 — Swallow, (Bark,) Adam, from Bourbon.
17. Catherine, B. Fenn, for London via Cape.
Passengers for London via Cape:—Mrs. Col. Tod, Mrs. Uduy, Mrs. Loch, Mrs. Capt. Dunlop, and 3 children, Mrs. Knyvett, Mrs. Donnelly, Mrs. Llewelyn and 2 children, Miss Uduy, Lieut. Col. Tod, Lieut. Knyvett, B. N. I. Doctor Minto, Buffs, Mr. Uduy, Junior, C. S. and Mr. Donnelly.
 — Fifeshire, (Bark,) W. J. Crawley, for Bombay.
 — La Union, (F. Bark,) B de la Souchais, for Bourbon.
19. Ruby, Thos. Hill, for Bombay.
20. Nestor, (Brig,) Thebault, for Bordeaux.
22. Patriot King, Pindow, (Bark,) for Liverpool.
23. Tropique, (F. Brig,) R. Roy, for Bourbon.
29. Brunswick, Bluett, for London.
Per Brunswick:—Mrs. Col. Warden and child, Lieut. Tollymack, Messrs. Smith, DeRozio, and Brunswick, Master Moore. Steerage Passenger, Mr. J. C. Hogg.
 — Hydrose, Wood, for Bombay.
30. Shaool Hamid, Dumont, for Bombay.
 — Challenger, (Schooner,) McDonald, for Rangoon.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of September, 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.					Rain Gauge, No. 1.	Rain Gauge, No. 2.
	Barometer reduced 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.		
1	29,472	81,3	1,1	n. e.	cu.	543	86,	5,5	n. e.	cus.	513	89,3	8,1	n. e.	cu.	465	87,7	7,8	n. e.	n.	449	87,3	5,2	n. e.	cu.	462	83,	1,8	n. e.	cl.	0,31	0,23
2	522	81,5	2,8	do.	ci.	579	85,5	5,6	n. e.	cu.	565	87,	7,3	do.	do.	498	88,	6,8	do.	cu.	482	87,5	6,3	do.	do.	500	83,	3,8	do.	ci.		
3	551	79,3	1,4	do.	n. i.	608	85,	4,8	n. e.	do.	588	83,5	3,3	?	n.	534	87,	6,3	s. e.	n.	518	86,	6,3	s. e.	do.	519	82,	3,8	do.	cl.	0,55	0,41
4	609	80,7	3,5	n. w.	cu.	679	84,5	4,8	s. s.	do.	653	88,5	7,6	s.	cu.	592	87,9	6,9	s. a.	cu.	589	87,5	7,	s.	do.	585	84,	4,8	s.	do.		
5	609	80,7	3,5	do.	do.	679	84,5	4,8	n. w.	do.	648	88,7	7,8	n. w.	do.	579	91,3	10,6	cm.	do.	579	87,7	7,2	s. w.	do.	574	86,	5,8	s. w.	ci.	0,91	0,74
6	607	80,5	2,8	s. w.	ci.	674	85,7	7,5	s. w.	do.	642	86,6	7,6	w.	do.	557	89,5	8,8	s. w.	cu.	551	88,	8,	cm.	ci.	552	85,	4,8	cm.	ci.		
7	578	81,5	2,8	cm.	cu.	646	85,7	4,7	cm.	cus.	615	82,7	3,5	cm.	n.	550	86,	6,5	n. cu.	ci.	550	85,5	5,6	n.	cu.	529	84,	2,8	n.	do.		
8	564	80,	2,3	s. w.	do.	608	86,8	5,1	s. w.	cu.	580	86,	5,	s. w.	ci.	539	80,5	2,5	cm.	rn.	508	80,	1,5	cm.	rn.	508	80,7	1,2	cm.	do.	0,64	0,42
9	525	80,	2,6	do.	cus.	585	82,7	3,	do.	do.	552	84,7	4,	do.	cu.	492	88,5	8,	s. w.	cu.	491	84,	3,8	s. w.	cu.	519	83,	3,8	s.	do.		
10	589	78,	1,1	s.	rn.	670	84,3	3,6	s.	do.	654	82,3	4,8	do.	cus.	605	83,5	4,8	do.	ci.	598	83,3	4,6	do.	ci.	599	81,7	2,	s. w.	cu.	0,10	0,07
11	643	80,5	1,6	do.	rn.	714	88,5	6,6	s. w.	do.	683	90,5	8,8	do.	ci.	627	89,3	8,3	s. e.	do.	623	87,	5,5	s. e.	do.	623	83,	2,8	s. e.	ci.	0,35	0,19
12	667	79,5	1,8	n. e.	rn.	710	84,3	5,6	n. e.	ci.	664	89,5	8,	cm.	cu.	601	89,8	8,6	s.	cu.	591	84,7	5,	s.	cus.	593	83,	3,3	cm.	ci.		
13	632	80,	1,3	n.	cu.	700	88,3	7,1	n.	cu.	654	91,	10,5	n.	do.	592	93,3	11,6	n. e.	do.	574	91,7	11,5	n. w.	cu.	585	87,	7,1	n. w.	ci.		
14	610	79,7	1,5	do.	cu.	685	88,3	8,3	do.	cl.	666	91,	10,5	s. w.	do.	592	93,	12,5	s. w.	ci.	570	92,	11,2	do.	ci.	579	88,5	7,3	do.	cl.		
15	664	82,	2,8	n. w.	cu.	697	88,7	8,2	n. w.	cu.	661	91,5	11,	n. w.	do.	606	93,3	12,1	n. e.	cu.	584	92,8	11,8	do.	cu.	574	89,	8,3	do.	cl.		
16	646	79,5	1,3	do.	cus.	709	86,	5,5	do.	do.	689	85,3	4,1	do.	do.	599	89,5	7,3	do.	do.	585	89,	6,8	n. w.	do.	582	86,	4,8	do.	do.		
17	607	80,	1,8	s. w.	cu.	647	85,5	6,	s. w.	do.	619	86,7	6,5	s. w.	do.	543	83,5	3,5	s. e.	n.	544	83,3	3,6	s. e.	cus.	487	79,5	2,8	s. e.	n.		
18	591	81,3	3,3	s. e.	do.	645	85,5	6,3	s. e.	ci.	608	87,5	8,	s. e.	do.	546	85,5	5,	do.	do.	556	81,7	3,	do.	n.	572	80,5	3,3	do.	cus.		
19	663	78,7	1,5	do.	rn.	733	86,5	5,5	do.	do.	726	83,3	3,3	do.	n.	689	78,7	1,2	cm.	rn.	690	78,5	1,	cm.	rn.	666	78,7	1,	do.	ci.	0,10	0,07
20	735	78,5	1,	n. e.	cus.	805	84,	3,8	n. e.	do.	789	85,5	5,	n. e.	do.	720	87,7	6,	s. e.	cu.	723	79,	2,8	do.	do.	707	79,5	1,3	cm.	rn.	0,68	0,50
21	746	78,5	1,3	cm.	ci.	789	86,5	5,8	s. e.	do.	749	84,	3,5	e.	ci.	681	83,5	3,6	e.	ci.	661	82,5	3,3	s. e.	cus.	664	81,	2,8	s. e.	cu.	0,39	0,28
22	747	76,	0,8	s. e.	do.	775	80,3	3,1	do.	ci.	739	80,3	2,1	s. e.	do.	673	81,3	3,4	s. e.	do.	659	81,	2,8	do.	ci.	655	79,7	2,5	do.	ci.		
23	710	76,5	1,1	s.	cy.	763	81,5	3,3	do.	do.	753	82,	3,3	do.	do.	706	78,5	2,8	s.	rn.	694	79,	2,8	s.	rn.	694	79,	1,8	s.	do.		
24						845	77,	1,3	s.	rn.	820	75,5	1,	s. e.	rn.	743	77,7	1,2	s. e.	ci.	723	78,3	1,4	s. e.	cus.	739	79,	1,3	cm.	ci.	0,67	0,51
25	713	78,	1,3	s. e.	rn.	770	80,	2,5	s. e.	cus.	726	82,3	3,1	do.	cu.	646	84,0	4,8	do.	cu.	652	83,	4,3	s.	ci.	632	81,	2,8	s.	do.	0,13	0,10
26	678	78,3	2,1	do.	cus.	732	86,	4,3	n. e.	cu.	705	88,	6,5	do.	do.	655	88,5	8,5	do.	do.	638	86,5	6,	s. e.	ci.	642	84,	4,3	cm.	cus.		
27	727	78,	1,8	n. e.	do.	795	82,7	3,2	n. e.	ci.	774	82,7	3,2	n. e.	ci.	701	86,6	6,4	n. w.	do.	704	82,	3,8	s. w.	cus.	698	79,5	2,3	do.	do.	0,15	0,11
28	782	77,	1,3	s. e.	rn.	865	85,	6,1	s. e.	cu.	840	88,	9,5	s. s.	cu.	794	84,5	5,	s. e.	ci.	764	82,5	3,6	s. e.	ci.	754	81,	2,8	s. e.	ci.		
29	839	77,5	1,3	s.	cu.	893	84,7	6,2	s.	do.	867	86,5	7,3	s.	do.	778	89,5	9,3	n. w.	cus.	773	89,3	8,3	n.	cu.	776	87,	3,8	n.	cu.		
30	811	79,	0,8	w.	cl.	850	82,0	1,8	do.	do.	826	89,3	12,3	w.	do.	726	89,5	7,6	s.	cu.	723	88,	6,3	s. w.	do.	743	84,0	2,8	s. w.	cu.	0,04	0,03
Mean,	29,650	79,3	1,9			713	84,8	5,0			685	86,3	6,2			620	86,6	6,6			611	84,0	5,3			610	82,7	3,5			4,88	3,63

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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