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THE  
CALCUTTA  
CHRISTIAN OBSERVER.



EDITED BY  
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. II.

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1833.

THE  
CALCUTTA CHRISTIAN OBSERVER.

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July, 1833.

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**L.—Memoir of the late Rev. W. Bampton, Baptist Missionary at Pooree, Orissa.**

[Many of our subscribers having been well acquainted with the late Rev. Mr. Bampton, and his character and labours, independent of the feelings of personal friendship, possessing more than common interest, we doubt not the following Memoir will be very acceptable to our readers.—ED.]

To be instrumental in directing one immortal mind to the Son of God for everlasting life, is to contribute to greater good than would be the deliverance of countless millions from all the temporary sorrows of the present transitory world. In common with all those who are “Ambassadors for Christ,” the Christian Missionary labours to “gather fruit to life eternal;” but his labours assume an aspect of peculiar importance, when viewed as the means of conveying heavenly light where *all* was previously darkness, almost as dense as the gloom of perdition. In reference to these often discouraging labours Professor Farish has judiciously observed :—

“The immediate influence of the labours of a Missionary will, in all probability, be much less than he anticipates; he will perhaps go down to the grave as one disappointed of his hope. But, like Abraham, he must, *against hope, believe in hope*. He has planted a seed, which will push itself forth on all sides. He has excited a spark, which will raise a flame through a kingdom. He thinks he has done little; but he has, in fact, effected that which calculation cannot follow. We can scarcely entertain too contracted an expectation of the immediate effect of his labours, and scarcely too exalted an idea of their ultimate efficacy. The flame once excited, shall spread from breast to breast, from family to family, from village to village, from region to region; in time, from kingdoms to empires; and, at length, from empires to continents. But that flame must first be lighted from the fire that burns on the altar of God.

“How will the faithful Missionary rejoice before the judge of quick and dead, when he shall meet, at the right hand of Christ, not a straggling individual or two, whom he was the means of persuading in the days of his flesh, to turn to God; but perhaps a nation of converts to whom his self-denial, and, at the time, unpromising labour, had been the original means of bringing salvation!”

The subject of this Memoir had the happiness of beholding a few, in one of the most benighted lands on earth, gathered to the Saviour; what the whole result of his labours, under the Divine blessing, shall be, the judgment day will discover.

WILLIAM BAMPTON was born at Bourne, in Lincolnshire, in the year 1787, and was the son of parents in humble life. His first twelve years were spent under the parental roof; partly at Bourne, and partly at Thirlby, a neighbouring village, whither his parents had removed. He is described as having been, at this period, of a gay and volatile disposition, but strongly desirous of the acquisition of learning, in which he is stated to have made as much improvement as could be gained from the instructions of the village school-masters, whose pupil he was. In his thirteenth year he left his father's dwelling, and obtained a situation at Boston. Here, for some time, he continued negligent of the great interests of eternity; but having been accustomed, with his parents, frequently to attend on the ministry of Mr. Binns, the Baptist Minister at Bourne, he was induced, at Boston, to attend on that of the late venerable Mr. W. Taylor, the Pastor of the General Baptist Church, whose instructions were happily rendered conducive to his eternal welfare, and whom he afterwards regarded as a father in the Gospel.

Under the ministry of Mr. Taylor, his young friend was directed to the atoning death of the Son of God, as the foundation of a sinner's hope. Believing the ability and willingness of the Lord Jesus Christ to save to the uttermost, he sought salvation in him; and found and enjoyed that peace which the world had never imparted, and which it could not take away. Having surrendered himself to the divine Saviour, he applied for baptism and communion with the church, and was cordially received into Christian fellowship. He afterwards writes, in a letter to one of his relatives;—

“I enjoy good bodily health, and tremblingly hope religion in my soul is rather on the advance. I should be glad to know the state of your mind. Be watchful; be conscientious. Meditate on divine things. This exercise will greatly promote spirituality, and prepare you for every other duty.”

After some time, at the request of a fellow-member, he commenced preaching occasionally; and in 1809 was solicited by the Church to exercise his abilities in public labours. He did so with much acceptance, and about a year after this, his revered Pastor, having to be absent from home for several weeks, appears to have intrusted him with the superintendence of the affairs of the church during that interval.

The public labours of Mr. Bampton were hitherto only occasional. Soon after, however, a circumstance occurred which contributed materially to bring him forward for more regular labours, and more extensive usefulness. Mr. J. Bissil, the pastor of the Baptist church at Sutterton, was afflicted with a long and severe illness,

which, for a length of time, deprived that church of the benefit of his labours. In this time of trial he, and his friends, turned their attention to Mr. Bampton, and, after hearing him, invited him to remove to Sutterton; to which he agreed; and in the year 1811, took up his abode in the hospitable dwelling of Mr. Bissil, for one year. Here he had opportunities for improving his mind, which he did not before possess.

At Sutterton Mr. Bampton laboured in the ministry for three years; but Mr. Bissil's health having considerably amended, he removed to Gosberton, a village about four miles from Sutterton, and became Minister of the Baptist church there. He still, however, continued his morning services at Sutterton, till he removed, in 1818, to Great Yarmouth. In this field of his earlier regular labours he sustained an honourable and most excellent character, as a man, a Christian, and a Minister; and his memory is still cherished by many with lively affection.

Of the correspondence of Mr. Bampton, during the years 1816 and 1817, the writer has seen but short extracts. These, however, contain important instruction; and well would it be, for many a worldly-minded professor of the Gospel, who buries his heart in his shop, his trade, his counting-house, or his farm, to attend to the following advice.

"I am sorry you enjoy so little in religion; excuse my saying it, I think it does not arise so much from the want of religious society, as religious solitude. If you could, by grasping, gain the whole world, at the expense of spiritual blessings, every competent judge would pity, instead of envying you. Try to devote, at least, one hour out of every dozen, to the promotion of your soul's welfare; and read, and meditate, and pray; and pray, and meditate, and read, until you feel a spirit of prayer. It will not be in vain; seek, and you shall find."

After labouring for a short time at Yarmouth, Mr. Bampton offered himself to the General Baptist Missionary Society, for Missionary service, in January, 1820; and so high was the estimation in which he was held by his brethren, that, on the receipt of his letter, a Committee Meeting was immediately summoned. It was held on Jan. 18, 1820; when by those who were present, and by others who sent their votes by proxy, his offer was unanimously accepted. Mrs. Bampton was at first unwilling to leave the endearments of home; but she overcame her feelings, and, in effect, said, "The will of the Lord be done."

Soon afterward Mr. Bampton left Yarmouth, and removed to Wisbeach, that he might enjoy the advantage of Mr. Jarrom's instructions. In consequence of a change in the plans of the Rev. Mr. Ward, of Serampore, with whom it was designed that Mr. and Mrs. Bampton should proceed to India, they continued in England longer than was anticipated; and as it was undecided in what part of the East their Mission should be commenced, it was judged

desirable that Mr. B. should pay some attention to medical science. Accordingly, in the autumn of 1820 he removed to London, where, at a considerable expense, he sedulously attended various courses of lectures, and hospital practice.

When 1821 arrived, the time was fast approaching for Mr. Ward's return to India. Mr. Peggs had offered himself for Missionary services, and his ordination was appointed to take place in Leicestershire: Mr. Bampton's at Loughborough. The 15th of May was the day appointed for the latter.

Perhaps few days of more exquisite religious satisfaction have been known, to the numerous friends of Christian Missions, who, on that day, witnessed the solemnities of Mr. Bampton's ordination. The account of these solemnities, and of the departure of the brethren, which was contained in the Report of the Society, for 1821, will be interesting to many of our readers.

"On May the 15th, the ordination of Mr. Bampton took place at Loughborough. The meeting was one of a highly interesting and solemn description. Crowds of friends to the best of causes flocked from the neighbouring churches, and some persons even from the distance of thirty or forty miles. The chapel, filled to excess, was unable to receive all that sought admittance, and a number were thus deprived of the pleasure which those enjoyed who were happy enough to gain a place within its walls. The services were deeply impressive. Mr. Bampton, with an unusual degree of firmness, and with much propriety, replied to the questions proposed respecting his motives and principles. The congregation were then asked if they would pledge themselves to support the Mission, and pray for the Missionaries; and requested, if they gave that pledge, to express it by holding up their hands. Such a show of hands was instantly presented as has not been often seen. Never were so many raised at once before in our connexion, and hand and heart seemed to go together. Before this scene the Mission had many friends; now it has many who, in the house of God, and in his solemn presence, have pledged themselves to be its prayerful friends and constant supporters. Surely this vow will not be forgotten; the prayers of so many thus pledged to pray, cannot be offered in vain. Mr. Smith offered an affectionate and earnest prayer, and Mr. Bampton was then set apart to his work, by the imposition of the hands of the brethren. Mr. Pickering delivered a charge full of important advice. In the afternoon Mr. Ward called on all present to regard their morning pledge, by addressing them from the Apostolic request, 'Brethren, pray for us, that the word of the Lord may have free course and be glorified.' On the evening of this happy day, this day which may form a fresh era among our churches, a Missionary prayer-meeting was held. Collections were made at all the opportunities, in aid of the sacred Missionary cause, and, though made merely at the gates of the burying-ground, the amount exceeded seventy pounds. The spirit that prompted these liberal donations, was the spirit of Christianity, which is not satisfied with fair professions, but with the professions of the lips connects the prayers of the heart, and the bounty of the hands."

On the 29th of May, 1821, the Missionaries embarked for India. After leaving England, they touched at Madeira; landed at Madras, on September 25th; and safely arrived at Serampore,

November 15th, where they were entertained with much affection and hospitality.

Orissa having been fixed upon as the scene of their labours, they embarked at Calcutta for Cuttack, January 26th, 1822, and reached their station on February 12th. Here, in conjunction with his fellow-labourer, Mr. Peggs, his attention was directed to preaching the Gospel, superintending native schools, and acquiring the language of Orissa. In September, 1823, he removed to his final station—Pooree. Respecting this event his former colleague remarks :—

“After mature deliberation and prayer, brother B. left Cuttack to form a new station at the temple of Juggernaut, distant fifty miles; the great emporium of idolatry to Orissa, and the surrounding countries.

“The station of *Juggernaut, Pooree*, is one of peculiar difficulties and deep interest; a blow at idolatry here, will prove ‘a blow at the root.’ No man in India, with whose character the writer has had any acquaintance, was so well adapted for this ‘high place’ of superstition, as the indefatigable Bampton. His firm, temperate, regular habits, and particularly his well-disciplined mind, rendered him peculiarly suitable to go on the forlorn hope, and plant the banner of the cross upon the battlements, or rather within the precincts, of Juggernaut’s temple. A very inadequate idea can be conveyed of the singularly appalling aspect of this station. The few bungalows belonging to the Europeans, are built upon the sands which lie between the city and the mighty waters of the Bay of Bengal; and four or five families, and not unfrequently as many *individuals*, constitute the European society, during the principal part of the year. Here idolatry is protected, regulated, and pampered, by the mistaken policy of a Christian Government! Happy day! when Britain, in reference to Hindoo idols and their temples, shall regard the divine admonition, ‘*Touch not, taste not, handle not!*’ The poverty, misery, sickness, death, and brutal exposure of the dead, here exhibited, were enough to appal any heart but that of a man well taught in the school of Christ, and the writer can scarcely forbear to add, accustomed to the scenes in the anatomical rooms of a London hospital; yet in this ‘Golgotha,’ and this ‘valley of the son of Hinnom,’ from its numerous *Suttees*, did our departed brother and his estimable wife, of temper attuned to that of her beloved partner, reside, from September 1823, to December 1830, when his labours closed by nobly falling upon the ‘high places of the field.’ Doubtless his ‘reward is on high,’ and his spirit, with those ‘under the throne,’ is crying, ‘How long, O Lord!’”

This station was, to Mr. Bampton, all that from the description thus given of it by his colleague, we might expect it to prove; his trials, difficulties, and discouragements were great, but, in the strength of his Lord, he persevered.

When Mr. Bampton commenced his labours at Juggernaut, Pooree, he felt the peculiarity of the station, and the necessity of omitting caution with laborious exertion. Of his views and earlier proceedings, at this new and difficult station, he observed :—

“I mean to step cautiously. A spider will not provoke a strong fly, recently entangled, immediately to use all his strength; but its prudent forbearance secures the prey, which a direct attack might have been the means

of liberating. May piety and courage, combined with wisdom and perseverance, ever distinguish us, and all your Missionaries."

When Mr. Bampton openly proclaimed at Pooree the Gospel of salvation, the message of mercy was received with deplorable apathy, or decided opposition. The scenes through which the Apostles passed, when the infuriated multitude, for successive hours, shouted, "Great is Diana of the Ephesians," were repeatedly acted again at Pooree. The trials and difficulties which Mr. Bampton endured, were such as no Christian Minister, unless supported from on high, could have endured; and yet he pursued his work in the confidence of ultimate success. A few extracts, principally taken from *unpublished* journals, or letters, will furnish some account of his trials and exertions. Let it not, however, be supposed that these trials and labours produced no beneficial effect. The man that beards a tiger in his den, must expect to be assaulted by his utmost fury; and the Missionary that attacks the powers of darkness in their strongest hold, need not be surprised at encountering enmity the most implacable, and rage the most violent. Already, in that dark region, have an animating number of converts been gathered into the fold of Christ; and these are, doubtless, the earnest of more extensive success, and of ultimate triumph. In every land

"Satan rages at his loss,  
And hates the doctrines of the cross."

But it is reasonable to suppose that he will rage most when the war of Christianity is carried into a part of his empire where, hitherto, he has maintained an undisputed sway.

"Sept. 17th, 1825.—I have been out the last five or six days, as usual, and have generally been three or four hours every day, in active contact with the people. Frequently I go and return in good spirits, but sometimes I am low enough. Good spirits are necessary in dealing with my poor people for there is commonly a great deal amongst them that is very provoking. I frequently tell them that it is a regard to their welfare, that leads me to do as I do, and the declaration is received with a sneer. On two or three occasions a number of little children have been officiously seated before me as an intimation that I say nothing worthy the attention of men. Sometimes men profess to hear candidly, and yet I plainly see that they are acting a part which they mean to laugh at afterwards. Sometimes boys, during a whole opportunity, annoy me with vociferations in favour of Juggernaut, and there is one young man, who has several times acted in the same way: as for this sort I do not gratify them so much as to let them see that I take the least notice of them; but when one is not in a good frame it is not easily borne. I think I am more master of myself than I was, in a general way; and I hope notwithstanding all that is discouraging, that the powerful arm of divine grace will, even here, conquer some, to the confusion of others, and then it will be for me to triumph, though I hope to give my Master all the praise.

"My brethren, who are heard attentively and respectfully by silent congregations, will readily suppose that there are many things in this way of life that are not very pleasant; yet, in comparison with what many have met

with, all this is trifling, and the man that would succumb to it, would have cut a very sorry figure at Jerusalem, and Derbe, and Philippi, and various other places, eighteen hundred years ago.

"On the whole, I never was so happy in the ministry before, and, on the whole, I never was so much given up to it.

"Oct. 6th.—I go on as usual, preaching, and teaching, and disputing about three hours every day. I am now a little indisposed, and, being rather low, am sometimes afraid I shall not be able to go on preaching so much. Whilst, however, I wish not to injure my usefulness on the whole, by labouring indiscreetly hard for a little while on the one hand; I would also, on the other, avoid being too soon frightened by little things, seen through the magnifying medium of low spirits. In addition to the three hours that I am amongst the people every day, I am out, perhaps, about two more, going, returning, &c.

"I do not think that any Indian Missionary has any thing like so rough a post; but I have no wish to change it. Some of the most common arguments employed in favour of idolatry are conveyed in the following questions, 'If Juggernaut be as you say, nothing, then why do so many people come so far to see him?' 'If Juggernaut be nothing, why does the Company take so much money from the pilgrims at the entrances of the town?' Again they say, 'Our fathers have worshipped him, and we will worship him.' Further, 'Juggernaut certainly ought to be worshipped, for you see all distinctions lost, and all castes eat together in his presence.' As to his being perishable, some of them say fire would not burn him, or if it would burn his body he has a spirit in him, which would no more be consumed by fire, than our spirits would by burning our bodies. And such things as these are not proposed in a way of sober discussion, but in a triumphant taunting way, as very unanswerable.

"I asked Abraham\*, not long since, what he said when the people talked about the Company taking the people's money; and Abraham said that he was in the habit of replying, that so far from acknowledging Juggernaut, the English do it to punish the people! It would be too much trouble, Abraham says, to *flog* so many people, so the English set up a gate and fine them! In the simplicity of his heart, the poor fellow seemed to believe that this was the case, and so I did not undeceive him. For my part, as I cannot honestly defend it, I always say that it is a sinful practice. As there is a Providence, I certainly think with Mr. Ward, that the British power has more to fear from its connexion with idolatry, in this country, than from any thing else. The Government not only takes money from the pilgrims, but also pays a stated sum for the expenses of the worship; and a man actually said to me, a few days ago, 'If the Government does not forsake Juggernaut, how can you expect that we should?' Certainly these arguments discompose me more than any others, and they are urged (I mean the Government's connexion with the temple) every day, and, perhaps, some days, several times.

"Oct. 31st, 1826.—This has been one of the worst nights I ever endured. Mockery, mockery, cruel mockery! almost unbearable! I talked for a while, and was heard by some, on the blessings to be enjoyed by faith in Jesus Christ; when a man came, with a hell-hardened countenance, and that peculiar constant laugh, which I can hardly bear. He spake Hindoostanee, so that I understood him worse than I should otherwise have done: but the burden of his cry was, 'Juggernaut is the foundation! Juggernaut is completely god! Victory to Juggernaut,' &c. He clapped his hands; he laughed; he shouted, and induced the rest, or a great part of them, to do

\* A native preacher.

the same. On the ground of reason, I fear no one, and rage I can commonly bear very well ; but these everlasting laughing buffoons are nearly too much for me. It is my one great care, amidst a reviling, laughing, shouting crowd, to take care that I do not seem abashed.

“I know not what to do ; I go amongst them because, when I am at home, I cannot do any thing in a public way without. I certainly question whether the Apostles would not have given them up as having fairly rejected the Gospel ; generally speaking, it does nothing but provoke either anger or ridicule ; with the exception of now and then an every-day objection, argument is out of the question. Under the noise, or in partial remission of it, to-night, I endeavoured to address individuals ; and then the worst of them called out, if the individual seemed any way attentive, ‘O yes, that is a good man, he will attend to you :’ then doing what they could to prevent any individual from listening. I did indeed hear one man say, that mutual replies would be much better than the hubbub. But, in fact, I am inclined to think, that Juggernaut’s shrewdest adherents are aware that discussion would be worse for them than buffoonery : for in this they have the upper-hand ; in that, woe be to them.”

In 1825 Mr. Bampton assumed the native dress. After describing the whole of it in a letter to a friend, he adds,—

“My object in thus metamorphosing myself, is not to please myself, as some have supposed, and may still suppose, for I am more comfortable in my English clothes ; but my object is to conciliate the people, in order to promote their salvation, and, defective as I am sure I feel myself to be, in zeal for this vast object, I also feel, as I have two or three times told the people, that I should not hesitate to cut off my own hand, if it would, in that respect, be of any use.”

There cannot be a doubt that Mr. Bampton’s motives, for thus relinquishing the European and assuming a Hindoo dress, were of the most pure and benevolent kind. The advantage, however, of such a proceeding, is questionable. Missionaries, in general, have not deemed it advisable. Sir John Malcolm, in his work on Central Hindostan, considers the question, whether such a step is likely to ingratiate a European with the Hindoo population, and gives his opinion that the effect is unfavourable, rather than beneficial. His remarks on the subject were forwarded to Mr. Bampton, but before they arrived Mr. B. had been led to think it injudicious to continue the practice, and had consequently abandoned it.

Though Pooree was considered Mr. Bampton’s more immediate station, he generally spent a considerable portion of the year in travelling in the neighbouring country, that he might spread far and wide the knowledge of the everlasting Gospel. In these journeys he and Mrs. Bampton encountered many hardships. In one of her letters, Mrs. B. describes their mode of travelling, and thus concludes :—

“The way is so bad that I cannot think of being out before it is light ; and another thing, I am not fond of the tigers and bears which frequent many places where we go. But Mr. B. says, do I think that the people are not to have the Gospel preached to them, because there are a few tigers and bears near ? I do not feel quite so much afraid of them as I did. At the

last place we left, two tigers came within five minutes walk of our tent. The people say they very seldom eat men, they sometimes take cows."

His message experienced, in too many instances, an utter rejection. Under date of December 6, 1826, he writes,—

"In the third place I preached at to-day, there was a man whom I thought very mischievously disposed, but he grew better as I proceeded, took a book, and accompanied me to the next village. Unlike most of the Hindoos hereabouts, he had shoes on, and he expressed the uneasiness he felt to see me go barefoot; but I told him I was used to it, and cared no thing about it. He afterwards procured two of a kind of oranges and gave me; heard me a second time, and then accompanied me a little way towards my tent. He expressed to me, and I think also to some of the people, his wonder at seeing me take so much pains to tell the people about Jesus Christ. I have had to-day what some would think a roughish day; I have passed through rivers and other waters several times, and that, indeed, is but every-day work. Once or twice I was almost up to the calves of my legs in thick mire, and once I had to cross a river breast-high; the deepest I ever crossed on foot. I do not mention these as hardships, for I take a pleasure in despising such little difficulties, and should feel myself disgraced both as a Missionary and as an Englishman, if I could not do any thing in this way, that can be done by a Hindoo."

Under date of March 28, 1827, addressing a friend in England, he remarks,—

"It is a fortnight to-day since I came home out of the country, where I had been pretty busy ever since Nov. 14, 1826. Perhaps I preached nearly four times a day, on an average, all the time I was out. I walked about all the time, and never, that I can remember, enjoyed better health. If my soul were but as well qualified for Missionary work as my body, I should bear a comparison with most; but then I have much to complain of; but Christ is preached, (however defectively,) and in this I believe you will rejoice. I have, during my tour, many, many, many times had to encounter a most appalling spirit of enmity. I have been hooted out of the towns in which I have preached; loaded with whatever abusive terms the vulgar vocabulary of the language could apply, and sometimes the boys have followed me so far shouting, as to surprise me by their perseverance. O how depraved human nature hates the religion of Jesus Christ! Yet a few things have been a little reviving; one young man, after hearing the way of salvation stated, asked again how sinners were to be saved; and on my repeating part of what I had been saying, he said, with apparent earnestness, *Give me a book, and I will read it constantly!*" I gave him one or two, and he went away in a hurry without saying a word, which disappointed me; however, he soon returned, bringing two children with him, for whom he requested books; the man it seems, taught a school, and these were two of his pupils. Some further pleasing things you will learn from my journals; one is that a man at Berhampore publicly broke his lingam.

"Mr. Harrington is now here, on account of his health. Every body called on him as soon as he arrived, out of respect to his rank, and I amongst the rest; he discovered none of the *hauteur* which is to be expected in a little great man. He acknowledged our attention to Mr. and Mrs. Maisch; conversed on subjects connected with the welfare of the Hindoos, and was, in every respect, very pleasant."

This year he spent much time at Ganjam, and there, in December, he baptized Erun, the first *Hindoo* fruits of the Orissa Mis-

sion gathered into the garner of the Lord. In the same journey he caught a cold, that was never afterwards removed. Referring to this period, and to other circumstances, he thus wrote to Mr. Peggs:—

“Sept. 10th, 1827.—Mrs. B. and I went to Ganjam, where we remained six or seven weeks, and then went to Berhampore. At Ganjam I caught a bad cold, and have, perhaps, never been free from a cough since. The cough, in part, induced me to remain at Berhampore all the cold season, instead of travelling about as I had intended, and on two occasions since it has stopped my preaching for more than a month each time. I however began again twelve days ago, and have preached, I hope, without hurting myself, every other evening.

“Sept. 29th.—I am now glad to say that I preached both last evening and this, and I hope without injury. The natives often seem desirous of having our religion exhibited in a more tangible form than it appears in the common course of our ministry, which is particularly intended to produce repentance and faith; and I have, by desire of the Conference, written a tract, to show them what our religion is externally. It includes Baptism, the Lord’s Supper, the Lord’s Day, Prayer, Singing, Reading the Scriptures, Fasting, and propagating Christianity by Preaching. All these are explained, with their design and use, and the tract closes with showing that these must not be depended on for salvation; that without suitable dispositions they are of no use at all; and a brief exhibition of salvation by Jesus Christ: I have almost translated it. I hope my brethren are growing in grace; and looking at the subject for myself, yesterday, I thought that in some things, I gained ground, and in others it was, at best, doubtful.”

“In labours,” Mr. Bampton had hitherto been “more abundant,” but his health now began to fail. To this subject he refers, under date, May 8, 1828.

“MY DEAR BROTHER,

“I suppose you complain of my not writing, and I have no excuse to offer, but a weary land and a good deal of work. May I be kept from idleness, a vice which the worthy Dr. Carey told me he had had to contend with all his life. My health is not so good as it has been, as I have been troubled more or less, for a long time, with a cough. I have not been without serious apprehensions of its issuing in a consumption, and I am not now rid of it, though I hope it is declining. During thirty-four days, lately, I did not preach, but I began again a fortnight or three weeks ago, and do a little rather carefully every day. On the whole, I hope the Lord’s design is to make me a partaker of his holiness, and fit me for greater usefulness.

“I sometimes feel on the point of expecting great things, and if we can rise to that I believe we *shall* see them. B——’s fervour, faith, and success in prayer, are wonderfully encouraging; and I really think that if there were many such men as he to wrestle for the heathen, earth, if not hell, would be astounded at the results. ‘Ye have not, because ye ask not.’ And if once a majority, or even less, of the church, would pray for the conversion of the heathen, as they pray sometimes, for, perhaps, the temporal blessings, I should expect to see the heathen turn to God, by hundreds and by thousands. Our language here, methinks should be, ‘I will not let thee go except thou bless me.’ Depend upon it, my brother, God is infinitely more concerned about the heathen, than all the Christian community put together; and if we did but care enough about it he would largely own

our labours. I confess I have been helped forward in some of these views by brother Cropper; he is now with us, and desires me to say that he has lately written to you."

The illness which terminated the course of this devoted Missionary was long and lingering. At times hopes were experienced of his restoration, but these hopes, like gleams of sunshine in a stormy day, soon disappeared. In 1828 and 1829, he and Mrs. B. spent several months at the house of a friend in Calcutta, in order to enjoy the best medical advice; and went several weeks on board a pilot schooner, in hope that the sea air might check his complaint. Still his disease made slow but sure advances, and gave still less hope of final recovery. In the autumn of 1829, therefore, he and Mrs. Bampton returned, by sea, to Pooree, where his health, for a short time, seemed to improve; but it soon failed again, and continued gradually to decline. In various published letters, different statements have been made respecting the state of Mr. Bampton's mind when drawing near eternity. Perhaps the following extracts may here with propriety be introduced. About a year and a half before his death he wrote,—

"On the whole, the advantages of the affliction have been so much greater than the disadvantages, that I cannot do otherwise than acknowledge that the Lord hath dealt bountifully with me; and I feel encouraged to expect, that however the trial may terminate, I shall eventually confess that he hath done all things well. Yes, I expect to praise him in heaven for this affliction, and from this expectation an easy inference is, that I ought to praise him here. This, my dear brother, I see, and, in a great measure, feel. I should indeed be glad to spend thirty more years in earnest Missionary labours; but if it be the will of God, now to call me home, I cordially acquiesce."

In March, 1830, he thus wrote to his beloved fellow-labourer at Cuttack:—

"Yesterday and to-day I coughed less than usual, but for some time past, I think my cough has been worse than ever before, and it, with a daily fever, shakes me considerably. I do not know whether constant uneasiness is much more easily borne than real pain. Almost every thing in the world loses much of its value because I cannot enjoy it. At the age of forty-three the days are come and the years draw nigh, in which I must say, I have scarcely any pleasure in them; my strength, like that of a man of eighty, is labour and sorrow. My general opinion is that the disease will finally master me; and then, I trust, I shall be at rest. The Gospel remains the same, but it is with difficulty that I can apply my feverish mind to divine things, sufficiently to enjoy all the consolation they would probably afford in other circumstances. I can cleave to the Saviour, but I cannot soar aloft. Well, the Lord is, notwithstanding all, doing what is right, and what I shall hereafter rejoice on account of."

In May, of the same year, Mr. Lacey observes of him,—

"He now admits that his complaint is a consumption, and he also is convinced that the time of his departure is not far distant. There is only one thing which our dear Bampton seems unwilling to leave, and that is his work. Not a man in the whole world can fill his place for years; and how much has

he desired and sought the salvation of the poor Oriyas! yet he is endeavouring to reconcile his mind to this. He frequently gives me intimations that he is fully aware of his circumstances, and contemplates them, and the result to which they are leading him, with perfect composure. His hand is fastened on the skies; he smiles at all before him, and triumphs over all through the Saviour's blood. He will work till he dies, or very nearly so. He visits the bazar, though he can hardly get on and off his horse: he has his chair carried, on which he sits in the street, and from which he talks to the people. He is cheerful and pleasant, and dissipates the gloom and melancholy so natural in such a condition, to all who live in the same house."

From this period Mr. Bampton continued to decline, till, on December 17, 1830, he peacefully exchanged time for eternity—the labours and reproaches of earth, for the peace and triumph of heaven; and scenes, dark with all the horrid defilement of idolatry and human depravity in their blackest forms, for the blissful scenes of celestial holiness and love. The following account of the conclusion of his mortal pilgrimage, is from the pen of Mr. Lacey, under date of December 18, 1830.

"It seems to be my lot to bury our beloved dead, and to report their death and burial to you. It is now my painful duty to inform you of the death of our long-afflicted and greatly loved Bampton; yes, he is gone at last! gone to Jesus, whom having not seen he loved—gone to be with his Lord, and where He is, there is fulness of joy;—gone to receive the reward of his privations and labours here—gone to hear the Redeemer say, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord.'—Gone to join Charlotte Sutton, dear Joshua, and brother Allsop, in glory—O I can conceive of him now, having just emerged from the gloom of death into the light of life, surrounded with the light and glory of heaven—His Saviour smiles upon him—the glorified friends who loved him on earth, joyfully crowd around him to hear all the way through which he has been led to their bright abodes; while adoring angels at distance wondering stand.

"O blessed interview, how sweet!

"But you wish to know something of his state of mind—And here very little can be said. Such was the effect the disease had upon his mind, that not only could he not bear any company besides that of Mrs. B., but he was in a great measure incapacitated for all mental exercises and spiritual conversation. He said very little indeed about his feelings in regard to religion, and what was said was to Mrs. B. However, though little, he said sufficient to satisfy us as to the security of his immortal soul. He had long been convinced that he should die, and indeed in submission to his Heavenly Father's will, he had long wished for his release, that he might soar to glory. Towards the last he often said, 'Though painful at present, it will cease,' not 'it will cease before long,' because, said he, 'I do not know that it will cease before long,'—but, 'It will cease.'—This bore him up under present uneasiness and painful suspense. He sometimes uttered his complaints to his God, in the first two verses of the 38th Psalm, which he desired Mrs. Bampton to read to him. When he was drawing near his end, Mrs. B. said to him, 'What art thou lifting up thine eyes for?' when he replied, 'I shall lift up my soul soon.' The nurse asked him how he was, and he answered, 'I am going to Heaven.' Talking about his body being laid near to Mrs. Sutton's, he appeared indifferent to that, but said, 'I shall see her in glory soon.' While Sister B. held his head on her bosom, she asked

him, 'Is Jesus precious to you?' he could not speak, but turning his eyes towards her with a sweet complaisant smile, nodded assent. He had been anxious about the disposal of his body, but at last he quite cast it off, and left off caring about it. Sister B. said to him, 'Thou art going to Heaven!' He briskly and cheerfully said, 'I hope so.' These remarks from Wm. Bampton are sufficient to convince those who knew him that all was well, particularly when it is considered that his religion consisted not so much in feelings and frames, as in a well-informed, and well-grounded confidence in Divine promises, which yielded him a peace and satisfaction, equally removed from doubts and fears, as from the high-toned joy which characterize some Christians, whose faith is far less well founded; not that it is not impossible and desirable to have a triumphant dismissal from life, but it is much less so than an experience like that of dear Bampton. On the 15th I received an express to come off to Pooree immediately: however I could not leave Cuttack till 6 o'clock on Friday morning, the 17th, and I arrived at Pooree next morning early. I found Sister B. of course involved in grief, but greatly supported, and participation soon lightened her burdened mind. Our late brother then occupied his last lodgment,—his coffin on the bed. As he was greatly reduced, and the season was cold and clear, we did not attempt to have the funeral till the evening. About 5 o'clock, I with a low-caste servant placed the coffin on a hackery, and we (i. e. myself, the Doctor, and three other gentlemen of the station, with some writers) proceeded towards the grave-yard, and there deposited the remains. There he lies, till the morning of the Resurrection.—Then he must arise, "and justify the ways of God" to thousands, among whom he has exercised, as far as their salvation is concerned, an unavailing ministry. Endeavoured to improve the solemnity by reading on death and the resurrection, connecting some remarks; and then concluded with prayer."

The first colleague of Mr. Bampton in the Orissa Mission, offers some remarks on his character, which may, with propriety, conclude this Memoir.

"Of his direct Missionary and literary labours, the records of the Society have furnished very ample details. It is a trite but just remark, 'Life cannot be increased in length, but it may in breadth;' and this was abundantly verified in our valued friend. From Nov. 1821, to Dec. 1830, a period of *nine years and one month*, probably as much *actual ministerial labour* was performed as is accomplished by (most) Ministers, in this country, in twenty years. Very soon after his arrival at Cuttack, and indeed while at Serampore, he commenced direct Missionary labours. During the first year's residence at Cuttack, probably *one thousand* individuals heard from him, in his own house and compound, something of the Gospel, and received numerous tracts. When the language was moderately acquired, as regular as the horse is yoked to the mill, was the call about four o'clock in the afternoon, 'Gorah anno, bring the horse;' and he would then proceed to various parts of the city, and its suburbs, to preach. Of his numerous long and laborious journeys, to spread the Gospel in 'the regions beyond' the ordinary sphere of Missionary labours, it is impossible to form an adequate opinion. No man in India, in modern times, not excepting his great favourite the apostolic Chamberlain\*, ever endured such privations of European society, food, and comforts, as our departed brother; and 'God is not unrighteous' to him, or the Society by whom he was patronized, 'to forget the work of faith, labour of love, and patience of hope.'

\* It was the perusal of Yates's Memoirs of this indefatigable Missionary, which led Mr. Bampton to dedicate himself so entirely to the great work.

“Of the literary labours of our deceased brother, it may suffice to state, that he aided his brethren in the preparation of useful elementary books and tracts. Our brother's forte was *argument*. One of his tracts is, ‘A Word for Christianity,’ and another is, ‘On the Death and Resurrection of Christ,’ in which he urges his favourite topic,—the satisfactory and convincing nature of the evidence of Christianity.

“There are some circumstances in the history of this Missionary brother, which deserve ‘honourable mention.’ Of those who have laboured in Orissa, he was the first who offered himself to the Society;—the first Protestant Missionary who took up a determined position before the bulwarks of Juggernaut, (Buchanan, and Peter of Balasore, only reconnoitred the enemy, and poor Krishna, dressed as a Hindoo, was not believed to be a Christian, and could not enter without paying the Pilgrim Tax!!) he maintained this stand for more than seven years unarmed and unanswered; and he was honoured to baptize Erun, ‘the first fruits’ of our Mission in Orissa. He was pre-eminent in the stern but sterling graces of the Missionary character. His purpose formed as to the path of duty, not the thunder and lightning of heaven, nor the hurricane of the sea; the torrid climate of the East, nor the blasphemy of Juggernaut's worshippers, moved him. In the presence of the Maha Rajah Ram Chundra Deb, at Pooree, he propounds the evidences of Christianity, and leaves the court nonplussed in argument. To an Indo-Briton, who succumbed to superintend the repairs of the temple, he sends, with his compliments, a New Testament, turned down at ‘*Flex from Idolatry*.’ If his brethren erred, or he thought they erred, like Paul before Peter, he ‘withstood them to the face.’ But in this particular the sternness of virtue sometimes was carried to excess. His motto appeared to be, ‘order is heaven's first law.’ His hour of rising (an early one)—his morning ride—study—evening labour—day for letters, and the weekly cleaning of his books, were as regular as a piece of machinery. But he was far from being ‘an austere man,’ or morose. Even at Juggernaut he could talk cheerfully, to use his own language, of ‘the land of frost, and other good things.’ By the natives, like Luke, he was esteemed as ‘a Physician.’ Once and again he saved the life of the native preacher, Abraham, by the timely and firm application of the lancet; his friends were not unblest by his medical skill. He could ‘commiserate the unhappy;’ could ‘weep with them that weep, and rejoice with them that rejoice.’ His letters to the writer, on the death of his children, and particularly on his leaving India, in Nov. 1825, have left an indelible impression of Christian remembrance and love.

“A Christian father being interrogated which was Christ's greatest miracle, replied: ‘His so great patience in so great afflictions.’ Bampton was richly endowed with patience, conscientiousness, self-possession, and perseverance, to ‘endure the contradiction of sinners.’ See him seated upon his stool at Juggernaut, and, amidst the enmity of the heathen, with faltering tongue, declaring the Gospel; doubtless angels have often admired him. Our departed brother was decidedly evangelical in sentiment and feeling. Like old Dodd, he might have been called, ‘Repentance and faith,’ for these were ‘first, and last, and midst, and without end.’ He knew in whom he believed, and though his end was not rapturous, it was calm. He sailed into port with a steady breeze, and angels sang, ‘All is well!’ ‘Let me die the death of the righteous, and let my last end be like his!’

From intimate personal knowledge we can assure our readers of the truth of this encomium on the character of Mr. B. and confidently assert, that in ardent desire to know the will of God, and honest

determination to perform it, at whatever sacrifice ;—in deep humility in his estimate of himself, and genuine candour in judging of others ;—in sterling integrity, noble independence, and constant cheerfulness ;—in holy zeal for the glory of God, and generous concern for the happiness of his fellow Christians,—the subject of this Memoir exhibited an example which his fellow Christians and fellow Missionaries of all denominations will do well to imitate. —May we all follow him as he followed Christ !

Let the friends of the Mission rise from the perusal of the Memoir of their beloved labourer, with increased attachment to its god-like objects. 'He must reign.' God will 'furnish all the idols of the heathen.' Juggernaut shall be destroyed, and, in process of time, in the scenes of this horrid idolatry, shall a Christian church assemble. Lord ! hasten the change in its time !

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## II.—*Remarks on the Religious Persuasion and Sanguinary Practices of the Thugs.*

Induced by the belief, that an examination of the phænomena attending the tenets of this extraordinary race may prove beneficial to the cause of religion, I have committed the following remarks to paper, and crave to the subject the attention of your readers. Viewed as a body of the most deliberate murderers probably the world has ever seen, whose secrecy and dexterity have long defied the efforts made for their suppression by the few Governments which have been so disposed, and whose sanguinary depredations have for ages rendered the greater part of India insecure to the traveller, this class of people must be an object of vast interest to those in authority as well as to the philanthropist. To him especially whose inquiries are directed towards the hearts of men, the moral structure which has thus held them together is a subject worthy of the most serious consideration.

The Thugs form a fraternity closely and wonderfully knit together, containing in its ranks both Moosulmans and Hindoos ; and of the latter, almost all tribes, from the highest Brahmun to the lowest of the mixed classes : these, while engaged on expeditions, continue to observe all the distinctions of cast, yet great unity and fellow-feeling are for the most part preserved amongst them. They issue from their homes in small parties, under different leaders or jummadars, who support them when necessary, and guide their movements ; and the several parties so formed, when united into one great whole, used formerly to act under the orders of a superior officer, denominated soobadar, until the system of things resulting from the supremacy of the British Government rendered dangerous the assumption of this title, and latterly even the moving

about in bodies of any considerable extent. The several offices of strangler, grave-digger, &c. are allotted according to the reputed fitness of individuals; and the spoil is shared by each in proportion to the importance of his rank and denomination. The particulars, however, of their proceedings on these points it is not my object here to detail.

As the common desire for plunder was the primary cause which associated together this heterogeneous body, so their common worship of the goddess Dévee is the mysterious link which has to the present day preserved their union. The wonderful adaptation of the means to the end in view, as evinced by its unexampled success during a series of ages, must, I think, render it a matter of regret that the satanic sagacity which first devised this engine has not been recorded in the annals of history; but it may not be uninteresting to listen to the account, which the Thugs themselves give of their origin and their allegiance to the above named divinity.

It happened, that in the first ages of the world, Dévee was seated on a mountain in the form of a beautiful female: a malignant spirit or *dana* seeing her, sent persons to bring her to him; all of whom she immediately destroyed; on observing which the *dans* proceeded in person with his followers to seize her. His attendants Dévee speedily succeeded in putting to death; but it being the nature of the *dans*, that from a single drop of his blood a thousand similar spirits arise, she was obliged to adopt the method of strangling him: after she had completed this, she delivered the roomal or handkerchief with which she had performed the deed to a Moosulman, with instructions how he was to go forth and destroy mankind under her auspices\*; avoiding only the murder of women, blind persons, lepers, and others†; applying to her to know the proper season at which to set out and at which to return; and consecrating always a portion of his spoils to her. With this primary delegate others, both Hindoo and Moosulman, were gradu-

\* The use of a handkerchief more effectually obviates all suspicion. Any species of cord, however, will answer the purpose; and a numerous class of Thugs belonging originally to the Dehlee territory, who go about as *bunjarahs*, operate with a piece of rope from the trappings of their bullocks. But whatever be the material selected, it is thus applied;—the ends are wrapped round the fingers and palms of each hand, so as at last to leave about three inches only loose between the two. This completed, it is thrown over the head of the victim, bringing the slack portion over the throat, and the knuckles acting as levers at the back of the neck. The facility, rapidity, and efficacy with which the deed is effected is truly surprising.

† Lest the curious reader should desire to know the entire classes thus exempted, they are as follows:—women, blind persons, lepers, maimed of hand or nose, Bruhmacharees, Dhobees, Télees, Burhītes, Mohtars, *Syids*, and Hat'heewans.

ally associated, until in progress of time the fraternity comprised within its number members of almost all classes of the community.

To this divinity there is a temple dedicated at Bindachul near Mirzapoor, where the Thugs consecrate a portion of their spoils to their protectress. Here thousands of goats are annually sacrificed at the festivals of Non-Doorga, in the months of Chyt and Kooár; and yet scarce a drop of blood (the Thugs confidently assert) is ever spilled, being reserved by this sanguinary deity for herself to feast on; neither has a fly (they state) ever been seen within the precincts of the temple, either within or without doors\*. Numerous votaries are said to have cut out their tongues, and otherwise mangled, or even destroyed themselves, as offerings at the shrine; and to have been speedily restored to life, or their amputated members, by the power of the gratified goddess. After ages of unvaried success, the Thugs have at length been reduced by the efforts of Government to a state of the greatest discomfiture†; which, however, they themselves attribute to the displeasure of their goddess, whom they have offended by unsanctified practices. In the days of their purity they assert that the bodies

\* I regret that I have not myself had an opportunity of personally ascertaining the origin or truth of these assertions; but I have no doubt others may be able to procure and furnish information on this point.

† The prevention of this horrible system of murder may surely be said, after so many years of impunity, to have been beyond the reach of the ununited efforts of individuals. So great is the skill and secrecy of these murderers, that a gang has been known to settle itself on the outskirts of a village for days, murdering and burying on the spot every person they could induce to join them, and the villagers wholly ignorant of the fact, until the bodies have been dug up in their presence after a long interval, by parties sent by Government for the purpose. In our own provinces, notwithstanding the greater attention paid by us to the security of the traveller, the Thugs have found even a more favourable field for the prosecution of their trade than in the native states, from the circumstance of persons going about unarmed. Government has, however, at length entered upon the question with vigour, and sanctioned an organized system for its suppression, similar in character to that formerly contemplated by the office of Superintendent of Police, but extending to all parts of India infested by the Thugs. Already, through the co-operation of the British local authorities and the native chieftains, the most important and gratifying results have been produced. Entire distrust has been infused into their ranks; those who have hitherto escaped seizure, though (with a few exceptions) forced by necessity to continue their wonted occupation, operate in constant fear, and consequently with greatly diminished success; the Zumeendars and others on whom they formerly relied for an asylum for their families, during their absence, and a hearty welcome on their return, have begun to sicken of a proceeding which brings on them trouble without adequate advantage; and all would seem to indicate that a continuance of the same measures must, with the blessing of the Almighty, extirpate this formidable race of murderers from the face of the land.

of their victims were, immediately on their leaving them, carried off by Dévee, and that no instance ever occurred of their being afterwards discovered. On one occasion, however, a slave (to them forbidden property) was sent back to the spot of a murder, for something left behind; here he encountered Dévee performing her wonted office; on which she refused thenceforth to officiate, and left it to themselves to adopt measures for the concealment of their slaughtered victims. In latter times, as the followers of the profession have become more numerous, necessity has compelled them to neglect the observance of appointed times and seasons, and in fact all the rules laid down for their observance. Dévee has in consequence entirely forsaken them, and left them to the avenging hand of their superior powers.

On the above I would offer a few remarks; and would solicit to them the attention of the many intelligent Hindoos who now adorn the metropolis and other places; not that any remarks of mine are to be considered of peculiar value, but with a view to induce them to reflect whether the subject be not one that peculiarly concerns them.

That evil-disposed persons are to be found in all regions of the earth no one can doubt; and it is to be feared, that to whatever perfection the art of government may hereafter arrive, some few at least will always remain who obtain their subsistence at the expense of other's rights. But how comes it that here has been established\* a distinct fraternity of murderers, many of them of natur-

\* I would here observe, with reference to a remark lately made by the correspondent of a daily paper, that the indiscriminate application of capital punishment to these misguided creatures would not appear to be a measure of good policy. The principle of "retribution" has no doubt long since given way in the science of penal jurisprudence to the juster one of "prevention;" still, increasing experience shews that a code must be defective unless the moral turpitude of the criminal and the odium in which he is held by the community be taken into consideration. As regards the latter of these, I have in a subsequent part stated the disposition of the people to be far from universally inimical to the Thugs; and as regards the former, the institution of castes, and an idea prevalent among them, that a person born or initiated into Thuggee cannot prosper in any other avocation, in a great measure, oblige the son to follow the occupation of the father; which in many cases he does, I am fully satisfied, entirely in opposition to the dictates of nature. In as far as concerns the grand object of "prevention" I would observe, that by the measures which have been resorted to an almost universal disposition has been brought about on the part of those seized to disclose their own and their associate's crimes: this is by far the most powerful engine that could be obtained, and could not, I am satisfied, have been secured to any extent had they not been inspired with the conviction that, though under the scrutiny of a powerful and stern tribunal, their circumstances were viewed with lenience and just consideration. It were, perhaps, too Utopian even for the advocates of the penitentiary system to observe, that the promise of impunity with a means of subsistence would,

fully amiable dispositions, following a species of murder quite peculiar to themselves; who, handing down their occupation from father to son, have continued for generations to be guided by laws laid down with revolting deliberateness, and during this period have preserved intact their individuality and their bond of union? If we compare this with other efforts of evil combination in any large or part of the world, and consider also their own sentiments on the subject, I think we shall be constrained to allow that this phenomenon could only have resulted from the incorporation of religion with the system; and how, I would next inquire, comes religion to have been thus prostituted? I will leave others to answer whether it could have been so in a country not practising the worship of idols\*. There are, I know, many Hindoos of devout disposition, who strive to worship one Supreme God; and look upon these representations as mere indexes by which to call to mind and adore his several attributes. Such will of course hold the profanation above described in entire abhorrence; and, direful as I consider the effects of this species of worship to be, I would not willingly offend them by harsh expressions. I would urge them, however, to reflect whether results of the nature above described be not the natural consequence of this idol-worship. Though a few superior spirits may, in spite of it, keep themselves pure from ascribing to the Deity gross or evil properties, where will history furnish an instance of the mass of a people having done so? While the Deity is viewed at a distance, and estimated only according to the comprehension we are able to form from his works, moral and physical, (nothing being here said of Revelation,) he must be regarded with a degree of reverence which forbids such imputations; but when familiarized to a vulgar mind by a representation made with hands which he is taught to worship, all, even the

now that terror has been infused into their ranks, be by far the speediest method of exterminating this race; yet there can be no doubt that the holding out this prospect to such as make themselves useful immensely accelerates the object in view. I would further remark, that the extirpation of the Thugs ought to be viewed as a specific object, apart from general measures for the prevention of crime. They are quite a peculiar body, and in as far as I am aware, an infinitely greater curse than the other designations of marauders who infest India; and the mystic bond which unites them once broken, we might reasonably hope that the minister of Satan would not be permitted again to rear such an edifice.

\* The circumstance of the fraternity containing nominal Moosulmans affords, I conceive, a confirmation of this opinion: for these exhibit the phenomenon of the followers of the only true God and his prophet, worshipping the goddess Dévee with the same zeal as their Hindoo neighbours; an anomaly which could hardly have taken place, had not that worship and the mysterious influence connected with it been essential to the existence of this confederate body.

worst passions of human nature seek to derive aid and justification from this source. Hence spring the appalling effects which the annals of all idolatrous nations record, and of which the circumstance here adduced affords an instance, I believe, quite peculiar.

To the nation at large it is a grievous stain, that until the adoption of vigorous measures by the British Government, scarce a village proprietor, amil, government darogha, or kotwal in the parts frequented by them, but gave refuge to these murderers for a share of their profits; and to this day they offer every obstacle to their arrest. A sumeendar, in every other point respectable, will, for the few rupees obtained by him, screen this foe to man from the arm of justice; and the rulers even of larger domains are by no means exempt from this charge. An instructive and fervent writer has lately said abundantly, to point out the same fatal source as the cause of the almost universal deadness of feeling in the land, and it were vain here to add more.

One remark further I wish to make, and will intrude no longer on your valuable pages.

I have been frequently much startled at the entire confidence placed by this race upon the goddess whom they serve. After many ages of experience, they firmly believe her to be the author of their profession and their guide: they continue to worship her as a deity worthy of confidence; and perfectly ridicule the idea of having been brought to punishment, had they continued to abide by her rules. This fact, then, should make us careful how we adduce, to *prove* the divine origin of any religion (as I have heard done), the inward experience of heavenly aid; and to lead us to inquire whether Satan likewise be not permitted to employ this hidden influence to tighten the chains of his victims. To estimate the truth of a creed, let us rather inquire, whether or not its tendency be to produce fruits which an all-wise and all-merciful Being would approve. Humility, reverence, and trust in God must, if genuine, be accompanied by that charity which suffereth long, and is kind, and by that tranquillity within which passeth all understanding. These surely are blossoms which all will allow to be evidences of a true religion; and he who can, in true humility, assure himself that a portion of these has been given him, needs not to seek the solace of another creed.

D. M.

### III.—On the Prerequisites to Baptism of Heathen Converts.

In reply to the Query under the signature of "Beta," in p. 247, of the Calcutta Christian Observer.]

In the 11th No. of the Calcutta Christian Observer, the Missionaries were called upon to declare; whether it was their practice to admit any to the ordinance of Baptism, without satisfactory evidence that they had repented of their sins, and sincerely believed in the Lord Jesus Christ. This, in so far as it relates to the baptism of adult heathen converts, is plainly a question of great importance. While we all agree that repentance and faith are implied on the part of the applicant, there is a considerable difference of opinion in regard to the nature, and the quantity of evidence, which is necessary to warrant the minister in administering the ordinance. Silence then might seem to be our best course, for even among ourselves it is felt that we are treading upon delicate ground. But circumstances will not allow us to be silent. The thing itself is near, even at our doors;—the question meets us in every-day experience, and we must always be ready to give to it a practical answer. We think it therefore at once expedient and highly desirable, avoiding as much as possible every ground of offence, to declare concisely our unanimous opinion on this subject. We scarcely presume to hope, or to expect, that the declaration of a few individuals will check a practice, evil in itself, and of most pernicious import to the spiritual welfare of India, neither do we pretend to lay down rules for the guidance of our brethren: our object is chiefly to free ourselves from the charge of rashly admitting improper persons into the bosom of the Church, and to testify that such admission is alike abhorrent to our principles and to our practice.

1. We have already observed that every heathen convert, admitted into the Church of Christ, comes forward with a profession and a vow. He professes "to repent of his sins, to believe in the Lord Jesus Christ with all his heart, and to rely upon him alone for salvation:" he vows, "to renounce the devil, the world, and the flesh; henceforth to walk in newness of life, and altogether to be the Lord's." We believe therefore, on the authority of reason and Scripture, that, in the case of every adult convert, *all* these previous conditions are necessary to render the sacrament *spiritually* valid: else it would be but a sign without a substance, a mockery, and a lying unto the Holy Ghost.

2. We believe that every Christian Minister, before he administer the rite, should have *reasonable* grounds for believing that the convert is sincere in his profession, and purposes for the future; that he has clear views of the Divinity and Atonement of Christ, and the other leading doctrines of the Bible; and that his general character and conduct put him beyond all suspicion of interested or unworthy motives. Any one, who seeks to be baptized from the love of gain or notoriety, from fashion, rashness, sudden enthu-

siasm, or in short from any other cause, than a regard to the interests of his own soul, and an intelligent trust in Christ for salvation, we hold to be guilty of grievous sin; and we cannot but think, that the minister, who in the knowledge, or suspicion of such motives, or even without reasonable assurance of their absence, admits an applicant into the Christian Church, is in some sort partaker with him. At the best he is "doing evil that good may come," from which St. Paul debars us, with a "God forbid;" and acting in express contradiction to the injunction of the same Apostle to Timothy, "Be not partaker of other men's sins." 1 Tim. v. 22.

3. It is obvious, that it is always difficult, and often impossible, "to discern the thoughts and intents of the heart;" and that hypocrite may break through the most elaborate array of fences, which we can contrive. In the Apostolic times, this was little to be feared: the persecution then raging, and the sacrifices required, made it unlikely, that any should embrace Christianity, unless from conviction. But it is not so in this country. From the deceitful character of the Natives generally, it behoves the minister to be very cautious and circumspect in his dealings with those who apply to him; a caution, but too strongly enjoined by the many and examples of lapse which we have witnessed. From what other cause is it, that among the Hindoos, the holy name of Christ is blasphemed, and the Church, which he purchased with his own blood, evil spoken of? Would to God, that the infidel and the heathen had not often so much reason for their scoffings. We will not then appoint set times and lay down set questions (though we think that this is often useful;) but we declare it to be our practice and our determination, and we beseech all our brethren to unite with us, to baptize no convert, until we are satisfied in our own consciences, and ready to answer it before God and man, that the person is a Christian in deed, and not in word only.

4. We think with the correspondent of the Observer, that the practice to which he alludes "is lamentably adapted to degrade the character of Christianity in India."

We conclude, by offering up our united prayers for the speedy coming of the KINGDOM OF CHRIST in Spirit and in power.

A. F. LACROIX, *London Missionary Society.*

W. H. PEARCE, *Baptist Missionary Society.*

G. PEARCE, *Baptist Missionary Society.*

T. REICHAERT, *Church of England Missionary.*

W. YATES.

J. HILL.

W. MORSE, *Church Missionary Society.*

T. SANDYS, *Church Missionary Society.*

W. S. MCKAY, *Missionary of the Church of Scotland.*

JOHN D. ELLIS, *Baptist Missionary Society.*

G. GOGERLY, *London Missionary Society.*

J. THOMAS, *Baptist Missionary Society.*

ALEXANDER DUFF, *Church of Scotland.*

[The following remarks in the London Christian Observer, for January, 1833, appear so suitable, as confirmatory of the view of the question taken by the Missionaries, that we cannot deny ourselves the pleasure of appending them to the paper. They occur in a review of the Rev. Mr. Hough's *Missionary Vade Mecum*.—Ed.]

Mr. Hough resumes the important subject of the Missionary's intercourse with the Natives, with a more immediate view to the circumstances of India. His large experience of the Hindoo character does not lead him to echo the panegyrics of those who have undertaken to shew that Christianity is not very necessary for Hindoostan, at least at present, as the people are incomparably good without it. He says:

"The human heart is naturally the same every where, morally corrupt; and often do its foulest weeds seem to flourish with rank luxuriance within the reach of means best adapted to check their growth. From Hindoos, however, you have nothing else reasonably to expect. Their religion and education provide not a solitary antidote for the worst passions of the heart. They have no moral principle to guide or restrain them. They understand one another so well, that a father will rarely trust his own son in pecuniary matters: and I know of no security against their dishonest practices but that of constant vigilance over every one in your service." p. 10.

Much has been said of late as to the right line of conduct in admitting converts to baptism. Some Missionaries have thought, that an apparently sincere belief of the general doctrine involved in the baptismal benediction, or even the shorter formula, "if thou believe in the Lord Jesus Christ," was sufficient for baptism; and that the catechumen was to learn the chief points of faith and duty more perfectly afterwards. Others have thought it requisite to insist upon a considerable period of instruction and probation; that the convert might be found to be a convert indeed, before he was received into the visible Church of Christ. This has been the general practice of modern Protestant Missionary Societies; and we think it the most safe, judicious, and scriptural. Mr. Hough defends this view of the question as follows:

"If a Missionary would grow 'rich in faith,' be filled 'with all joy and peace in believing,' and 'abound in hope through the power of the Holy Ghost,' he must exercise great caution in receiving those who profess to believe the Gospel. He ought to subject them to a close and careful examination, and to extend the period of their probation until a reasonable time has been given for any sinister motive that may exist to develop itself. He must expect especially to be tried by the dissimulation of persons coming to him for instruction, under apparent impressions of the truth, but who at length will evince that they were actuated from the first by worldly expectations. He should be prepared for the frequent recurrence of such cases in a heathen land. Many an inquirer will come day after day, listen attentively to what he hears, avow himself convinced of its truth, and seem to promise well; when, just as their teacher is beginning to rejoice over them as 'brands plucked from the burning,' he will be disappointed, perhaps grieved at heart, by the detection of their real motives. He cannot but feel it very hard indeed to preserve a true Missionary spirit under the repetition of such disappointments. But let him not be discouraged. He should be particularly on his guard against the feeling of distrust towards all future inquirers. Such a feeling may naturally be expected to arise in his mind, under circumstances so painful; but he should instantly repress it. For, although hitherto all may have been hypocrites, yet the next may prove a sincere disciple, who would be disheartened by an apparent suspicion in his teacher, and retarded in his progress. Caution ought never to be confounded with suspicion. To be cautious in the admission of candidates for baptism will always be the Missionary's duty; but to suspect them without a cause would tend to hurt his own spirit, and to chill his love for them and others: while to manifest that suspicion by a repulsive manner would generally shut the mouth of an humble inquirer, and make his spirit sad. However difficult the test may be, yet the Missionary should endeavour to keep his mind free from distrust, and his heart warm with affection; that he may be ready to receive every one in future with the same kindness and attention which he would have shown if he had never been deceived." pp. 114, 115.

IV.—Account of Hindoo Holy Places, called *Peet-Sthan*.

To the Editors of the Calcutta Christian Observer.

SIRS,

In compliance with the wish you have expressed in your pages, to be furnished with communications on the religion, customs, &c. of the Natives, I purpose occasionally forwarding to you papers on these subjects, and have, on the present occasion, the pleasure to send a brief account of that class of sacred places among the Hindoos, called *Peet-sathan* (पित्तस्थान), from पित्त a seat or stool, and स्थान a place.

The origin of these holy places, taken from the *Sree Bhagbot*, is as follows :

At a certain sacrificial festivity, where all the gods were present, *Dokkyo*, the son of *Brumha*, was treated disrespectfully by *Sheeb*, his son-in-law, who of all the guests was the only one who did not rise from his seat to do him homage. *Dokkyo*, being much hurt at this contemptuous behaviour, went to consult with his brother *Narod* (the god of discord), as to the best mode of punishing and humbling *Sheeb*. *Narod* advised him to give command to all the gods, that when any of them should celebrate a festival, they should send no invitation to *Sheeb*. The gods, however, fearing the anger of the latter if they thus failed of respect to him, preferred giving no entertainments at all.

*Dokkyo* became impatient, and resolved upon celebrating a great festival himself, to which he invited all the gods, with the exception of *Sheeb* and his wife *Bhogobotee* (i. e. *Doorga*). The latter, however, though unbid, made her appearance at the feast; but her father *Dokkyo*, in contempt, turned away his face at her approach. She saw, moreover, on looking round, that all the gods were present except her husband. This want of regard to her lord affected the devoted wife to such a degree, that she determined to die; and by the power of *Joog* (intense abstraction of the mind), caused her soul to fly out from the crown of her head.

*Sheeb* having been informed of this sad event, his wrath was kindled to an unusual pitch. In his rage he tore one of his plaits of hair, which instantly was metamorphosed into a giant called *Beer Bhoddro*, who inquired of *Sheeb* what he could do for him. *Sheeb* desired him to proceed without delay to the palace of *Dokkyo*, to destroy the sacrifice and disturb the feast held there.

*Beer Bhoddro* lost no time, and on his arrival, first attacked *Dokkyo*, tore off his head with his nails, and subsequently replaced it with a goat's head, which *Dokkyo* wears to this day. He then, most unceremoniously, vented his fury on the celestial guests, beating the one,—kicking another,—plucking the beard of a third,—knocking out the teeth of a fourth, &c. until he had dispersed

them all; and completed his exploits by extinguishing the sacrificial fire, in a way which decency forbids me to mention.

*Soorjo Deb* (the Hindoo Apollo), among others, lost his teeth in this affray, and has remained toothless ever since; on which account the Hindoos never present him *uncooked* rice in their offerings, as they do to the other gods, since the absence of the organs of mastication would prevent him from enjoying it; but with laudable consideration, they offer him rice boiled in milk, which being sufficiently soft, allows him to partake of it with ease.

After *Beer Bhoddro* had performed his commission, *Sheeb* himself made his appearance, and expressed himself satisfied with the conduct of his delegate; but on observing the corpse of *Doorga*, was overwhelmed with the most poignant grief. He thrust his trident in the dead body, and lifting it in the air, commenced dancing in a most frantic manner. The three worlds were shaken to their foundations, so as to alarm the gods not a little; upon which *Vishnoo* shrewdly guessing that if the object of his grief could be removed out of the sight of the bereaved husband, calmness would be restored to his breast, took a sword in hand, and as *Sheeb* was whirling round the body, he, from the skies, managed to cut off every limb of it one after the other, without being perceived. These different parts, owing to the violent exercise in which *Sheeb* was engaged, were (together with the ornaments the goddess wore) flung to a great distance in sundry districts of the earth. *Sheeb* then relented, and ceased to place the universe in jeopardy.

The parts of *Doorga's* body severed by *Vishnoo*, together with her ornaments, are fifty-one in number; and the places where these happened to drop, are held peculiarly sacred by the Hindoos, and called *Peet-sthan* (पीठस्थान). The merit of worshipping at these holy places is very great, on which account the Natives resort to them more than to any others.

There is at each, an image of *Doorga*, bearing one of her thousand names, and an image of *Sheeb* under the designation of *Bhoirob* (viz. the fear-inspiring). This image of *Sheeb* is considered as the guardian or protector of the place, and is always worshipped at the same time with that of *Doorga*; else the worship of the latter is not complete, and its performer not entitled to any benefit.

One of the most celebrated "*Peet-sthans*" is at *Kalee-Ghaut*, in the vicinity of Calcutta, where the toes of the right foot of the goddess fell. I hope on a future occasion to furnish you with a detailed account of the great temple at that place, its priests, &c. &c.

There is, in the *Tontro* called *Chondro Chouramonee*, a whole chapter devoted to the description of the *Peet-sthan*, and which, on this account, is named *Peet-mala* (पीठमाला). The tabular statement below is an extract from it, which I have endeavoured to render into English as accurately as it was in my power.

<i>Part of Doorga's body.</i>	<i>Place where it fell.</i>	<i>Particular name of the goddess worshipped there.</i>	<i>Particular name of Shesha Bhaish, protector of the shrine.</i>
Crown of the head.	Hingoola.	Kottooree.	Bheem Lochan.
Eyes.	Korberoo.	Moish Mordinee.	Krohdeah.
Nose.	Shoogoodha.	Shoondoo.	Trembok.
Throat.	Cashmere.	Moha Maya.	Triahonkeshwor.
Tongue.	Jallamooki.	Umbika.	Ottom.
Breasts.	Jallandhor.	Tripoor Maninee.	Bhisbon.
Chest.	Boddinath.	Joy Doorga.	Boddinath.
Knees.	Napaul.	Moha Maya.	Kopali.
Right Hand.	Malob.	Dakkyainee.	Omor.
Navel.	Pooree.	Bimlah.	Jagurnath.
Left cheek.	Gondoki.	Gondoki Chondee.	Chokkrapani.
Left arm.	Bahoola.	Bahoola.	Bhirooko.
Elbow.	Oodjyoni.	Mongol Choodika.	Mongol Kopolishwor.
Right arm.	Chittagong.	Bhowanee.	Chondro Shekar.
Right foot.	Tripoor.	Tripoor Shoondoree.	Tripooreah.
Left foot.	Triarota.	Bramoree.	Bhestrobeshwor.
Vulva.	Assam.	Kamakkya.	Mohanondo.
Fingers.	Allahabad.	Lolita.	Bhobo.
Left thigh.	Joyontee.	Joyontee.	Krohmodeshwor.
Great toe of the right foot.	Jogodhya.	Jogodhya.	Khirkontok.
Toes of the right foot.	Kalee Ghant.	Kalee.	Nokooleshwor.
Ornament of the head.	Kreet.	Bimlah.	Shomborta.
Earrings.	Benares.	Bishaloktee.	Kalo Bhoirob.
Back.	Kannasrom.	Shorbancee.	Nibidho.
Ancles of the right foot.	Delhi.	Sthanoo.	Orthomath.
Wrists.	Moharonso.	Shorbancee.	Anondo.
Right cheek bone.	Sree Shoilo.	Moha Lokky.	Shombor Ananda.
Waist.	Kantsee.	Gordhobah.	Boorroo.
Hips.	Kalo Madhob.	Kalee.	Oshidungu.
Nose ring.	Ramgiri.	Shebanee.	Shoondo.
Hair.	Brindabon.	Ooma.	Bhootak.
Upper teeth.	Shootsee.	Narayonee.	Shonghar.
Lower teeth.	Ponto Shagor.	Bornhee.	Moha Boodra.
Palm of the left hand.	Kortoah.	Oporonah.	Bamon.
Palm of the right hand.	Sree Porbot.	Shoondoree.	Shoondor Ananda.
Ancles of the left foot.	Bhibhashkoth.	Kopalinee.	Bhimroo.
Belly.	Prubhash Ketta.	Joshoshinee.	Bokkro Toonda.
Upper lip.	Bhoirob.	Mohadebi.	Lombo Korna.
Eye-brows.	Chittro Koot.	Bramoree.	Priahotango.
Right cheek.	Godabree.	Biseshonee.	Doshpani.
Left cheek.	Abonti.	Hakinee.	Botsolabh.
Right shoulder.	Rotnaboli.	Koomaree.	Krohdbon.
Bangles of the feet.	Ceylon.	Indraktee.	Bakkoneshwor.
Left shoulder.	Mitylah.	Ooma.	Mohador.
Forehead.	Lolath.	Kalika.	Joghish.
Head.	Kaleepest.	Joy Doorga.	Krosdeah.
Back of the hands.	Jeasore.	Joshoreahworee.	Chondo.
Lower lip.	Hottahash.	Phooldora.	Bimheah.
Diamond.	Bokkreshor.	Moish Mordinee.	Bokkronath.
Necklace.	Nondipoor.	Nandinee.	Nandikeshwor.
Toes of the left foot.	Bhirat.	Umbika.	Omrta.

You will perhaps blame me for not having used a more solemn style in this communication; but how could such a subject be treated with solemnity, I ask you? It is very gratifying, however,

to notice that many intelligent Hindoos are beginning to perceive the absurdity and monstrosity of the theological creed of which the above forms a part. I most cordially pray that their number may increase, and hope that they will not remain half-way in their inquiry after truth; but be led to seek wisdom and salvation from *Him* who has said: "I am the way, the truth and the life: no man cometh unto the Father, but by me."

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V.—On Prayer.

"Prayer is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins and thankful acknowledgment of his mercies."—*As. Sh. Pat.*

To the Editor of the Christian Observer.

SIR,

The advantages and necessity of the great duty of prayer, in order to open and form in man the life of heaven, that is the life of heavenly love and wisdom, and to render it operative, are generally confessed and acknowledged by all denominations of Christians. It is also generally allowed, that of all the forms of prayer, which were ever composed, that which is commonly called the Lord's Prayer is by far the most excellent, and best adapted to answer the above happy purposes. Indeed, when it is considered that this form of prayer came from the lips of infinite love and wisdom, and consequently must contain in it the infinite things of such love and wisdom, intended to be communicated to man, according to the state of his application and reception, we cannot wonder that it as far surpasses every human form as the word and wisdom of God is superior to that of man.

But although the advantages and necessity of prayer, together with the particular and distinguished excellence of the Lord's Prayer, be thus generally allowed, it is to be feared that but few comparatively enter into and are partakers of the real benefits and blessings intended to be conveyed by this divine form. One principal reason of this may be the mistaken apprehension, which alas too commonly prevails concerning the true nature and design of prayer, viz. that it is intended to move and incline the Deity to exercise mercy, without effecting a change in the suppliant by which he may be rendered meet to receive mercy. Surely it must be plain to every considerate person, both from the testimony of Scripture, and from the suggestions of enlightened reason, that by prayer rightly performed, a very important effect is to be wrought, and a change takes place in the suppliant, by which he is rendered receptive of the heavenly graces and virtues, and opened in a certain measure to the influences of heaven. Our Lord says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it

shall be opened unto you : for every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened ;" from which it manifestly appears, that all sincere prayer is productive of, and attended with, a real finding, reception of, and opening to the heavenly and holy things prayed for.

J——.

Calcutta, March 26th, 1833.

[We confess, we have given place to the above communication, not so much on account of its own merits, as for the opportunity thereby afforded of appending a passage from a discourse delivered at Edinburgh, on occasion of the late national fast, by one of the most original and eloquent of living men, Dr. Chalmers. The passage is quoted under every possible disadvantage, being extracted from a very meagre and imperfect newspaper report. It refers to a well known infidel objection against the doctrine of a special Providence, and prayer. Though brief, it will best explain itself, since its brevity is amply compensated for by its signficancy. It is as follows :—Ed.]

"After some preliminary remarks, Dr. Chalmers observed, that there is an infidelity abroad that would expunge the doctrine of a special Providence and the efficacy of prayer. As far as our observation extends, nature has always proceeded in an invariable course, nor have we ever witnessed, as the effect of man's prayer, nature diverge from her usual course ; but we affirm the doctrine of a superintending Providence as wide as the necessities of man. Grant the uniformity of visible nature, and how little does it amount to ! We can discover the first step upward in the chain of causation, and call it the proximate ; or the next, and call it the remote cause : but there are higher events in the train we try in vain to reach, which will ever lie in deepest concealment from our view ; and the Deity may by a responsive touch at the higher end of the chain of events give efficacy to the prayer of man without the answer being visible to man, which if the intervention were at the lower end of the chain, would render it a miracle to the eye of a man. In this way the reaction to prayer is at a place higher than the observation of philosophy can reach. All that man can see is but the closing footsteps in the series. The domain of philosophy terminates at that which we can reach by human ken. Beyond this may be termed the region of faith. At this place of supernal command, the Deity can direct matters as he will, without altering any of the *visible* laws of the universe."

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## VI.—*Queries respecting the Proper Discharge of Ministerial Duties.*

To the Editor of the Christian Observer.

DEAR SIR,

As the chief object of your interesting periodical is the promotion of truth, no discussion at all affecting that glorious cause can, I presume, be considered irrelevant. I would therefore beg to propose a few questions for consideration, on a subject which has often painfully oppressed my mind ; and it has lately occurred to me, that if they can obtain a place in your pages, they may lead to such remarks as will, through the blessing of God, remove a difficulty under which perhaps others also of your readers labour. The insertion of them, and a *scriptural* answer from any of your correspondents, will particularly oblige,

Your obedient servant,  
PHILOLOGOS.

1. Are not the *doctrines* of the Gospel too much kept back by the generality of ministers in the present day ?

2. May not the reason for their being withheld be, a fear of offending the taste of the carnal mind ?

3. Can a minister say with truth, " I have kept back nothing that was profitable ;" and " I am pure from the blood of all ; for I have not shunned to declare unto you all the counsel of God ;" while the doctrines of election, effectual calling, perseverance, &c. which are written as with a sun-beam, are entirely omitted in his public ministrations ?

4. May not the withholding these doctrines be one great cause of the lukewarmness of Christians, as well as of the slow advances made by Christianity among the heathen ?

5. May it not be expected that God would bless the preaching of them to the revival of a declining Church ?

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#### VII.—*The Record and Church Patronage.*

In the Record Newspaper has appeared an exposure of the abuses of Church Patronage, by " A Clergyman of the Established Church." It is not our object in this place to advocate or condemn the principle of " Patronage" in the abstract. But whether right or wrong in the abstract, it cannot for a moment be doubted that gross practical abuses ought to be corrected :—and corrected they shall be, ere long. The tide of universal reform, or, at least, of universal change, has set in with such impetuosity, that onwards it must roll irresistibly. And whatever *marked objects* may not have been previously withdrawn from its destined course, must be engulfed in its whirling eddies. On this account the advice of " the clergyman" is a sound one, when he recommends all patrons to relinquish their patronage, and vest the appointment of ministers in the majority of the communicants, and to do this without a moment's delay ; for now, such a measure " would be received as an act of grace."

" But," continues the writer, " the time is not far distant when it will be extorted by necessity ; if the people are true to themselves, it will be abolished in the first session of a reformed Parliament. For this purpose a union should be formed in England and Scotland for the immediate abolition of patronage : petitions should now be prepared for Parliament in every parish in the kingdom ; from Scotland I trust 1,000 petitions will be sent in the first week of the first session of the reformed Parliament. I trust that this spirited, enterprising, and intrepid people will shatter the whole system to pieces at the first onset, and that the journals of that country will pour such a flood of light on the public mind as will not leave the advocates of corruption a single lurking place. O Scotia, thou land of thought, thou asserter of liberty, arise from the dust—let England hear the stamp of thy foot—remember the glorious days of the Reformation ; I know that when thou art once roused to any great and noble deeds, thou wilt not rest till thou hast gained a complete victory."

## REVIEW.

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*The Evidences of Christianity, stated in a popular and practical manner.—By Daniel Wilson, D. D. Vicar, now Bishop of Calcutta. In two volumes, second Edition. Sold by Thacker and Co. Booksellers, Calcutta.*

We hail, with peculiar pleasure, the arrival in India, of this elegant and portable edition of a most valuable work; and under the blessing of Almighty God, we trust, it will do much toward removing from the minds of many professing Christians that culpable indifference which is manifested toward the evidences of their faith, as well as convince the gainsayer, and lead the wanderer back into the paths of truth, which are paths of pleasantness and peace. It is possible, we conceive, to be a true and sincere Christian, without being conversant with the subjects treated in these volumes: many such, no doubt, there are, whose circumstances and education have precluded them from an acquaintance with the external sources of proof for the truth of those documents on which they ground their belief. But though, to a considerable extent, destitute of this kind of knowledge, they are not entirely without evidence of the truth of Revelation. They have, what on every other subject is considered the highest kind of proof—experimental proof, or the inward teaching of the Holy Spirit, by which they have the "*witness within themselves.*" They feel, and know, from experience, the value of the word of God, the support it affords them in sorrow, the light in darkness, and its purifying influence upon their hearts; and they could as soon doubt the reality of the sun, when he is shining in his strength, as of the truth and divine authority of a volume, from which they derive such consolation and blessings of so inestimable a worth. One singular advantage of this kind of evidence is, that it is level to the capacity of all; to the rich and the poor, the learned and illiterate, the man of slender abilities and to him who has the most acute and comprehensive intellect. But it is a kind of evidence possessed only by believers; and except by the effects which it produces in their temper and conduct, can be of no service to convince others. Though, therefore, it should be admitted, that persons may be true Christians whose faith rests on no other basis than internal conviction, it could scarcely be said, that they can be either intelligent or useful Christians. The experimental evidence which they possess may be sufficient to enable them to endure, unshaken and unmoved, all the persecution which cruelty could inflict, or ingenuity invent. It may render them proof against the shafts of ribaldry, obloquy, and scorn; it may afford them all the consolation which can arise from

the most enlarged and comprehensive view of the external sources of evidence; still it is valuable chiefly to themselves, and cannot directly carry conviction to a second mind; it is a weapon fitted only for defensive warfare; and he who possesses it, and it only, is constantly exposed to defeat in argument, not because he has not truth on his side, but merely because he possesses not, and knows not the use, of proper weapons. In the decline of the Roman Empire, her legions, though become effeminate and cowardly, often triumphed over their stronger, and more courageous, and more manly adversaries, merely because their arms were of better temper, keener on the edge, and stronger in the blade. It is in this manner, that the cause of truth is often betrayed, and infidelity gains an apparent triumph, where a knowledge of the subject might have given it a defeat. Besides, even for ourselves, it is highly desirable to have some proofs, independent of our feelings—proofs which, like the Divine Author of Christianity, shall remain the same yesterday, to-day, and forever. The frame and feelings of the mind are variable, and capricious, depending often on events over which we have no control.—Physical indisposition, external circumstances, the very aspect of the heavens, or temperament of the atmosphere, will produce, in some minds, a kind of eclipse or obscurity—a mental cloud will pass over them, and throw its dark shadow on the soul. It cannot therefore but be deeply deplored that so many Christians are willing to remain ignorant of the other sources of evidence for the divine authenticity of Revelation: for even supposing the internal teaching, to which we have alluded, should be sufficient for themselves; the believer should never forget, that “no man liveth to himself,” at least, so far as he does, he lives beneath the great end of his existence.

The sources of this indifference, to a subject of so vast importance, are various. Until recently there was no single work which contained a concise, and at the same time complete view of the whole argument, internal and external; much less was there such a work written in an easy and popular style. The Author of these volumes observes in his preface, that “being anxious to instruct the young persons of his parish, Islington, he could find no work exactly of the kind he desired, to assist him. He wanted a full and popular view of the whole argument. The excellent summary of Bishop Porteus was too brief and too much in the form of an essay for his purpose.” The work which approaches nearest to this are the letters of Dr. O. Gregory on the Evidences, Doctrines, and Duties of the Christian Religion. This is an able production, clear in its arrangement, cogent in argument, ingenious in illustration, and luminous in style; and probably for the class of readers for whom it was intended is unrivalled in excellence. But as a popular book, it is scarcely level to the ordinary class of readers; and for such persons, had that been the Author’s aim, would,

in some parts, have admitted of a little more amplification. On this point, however, it behoves us to speak with diffidence, for there is scarcely a nicer point to decide in composition than where to amplify, and where to be concise. "The contradictive vices," as Baxter denominates them, "do call for impossibilities for their cure. Their incapacity" says, "It must be a full explication, or I cannot apprehend the sense or truth: their averseness and slothfulness" saith, "It must be short, or I shall be tired with it, or shall not have time to read it." Both these cannot be answered, and yet it is to be feared, some readers are unreasonable enough to expect them to be combined. In the volumes before us, a happy medium is observed in these respects, and every Christian parent and guardian has it now in his power, to put into the hands of young persons, a book on this momentous subject, treated in a style at once lucid, manly, interesting, and easy to be understood; and we may add, and we do it with peculiar pleasure, written in a strain of fervid yet enlightened piety. As a condensed view of the whole system of Evidences, suited to popular and general use, we know nothing equal to them. We do not mean by this, that there are not works on distinct branches of the argument, in which almost every topic, included in these volumes, will be found, treated more fully and in many respects more ably; they are more profound, more elaborate, more original, and more ingenious; some of them have very justly been ranked among the highest and noblest efforts of the human mind; ornaments to the age and country in which they were written, they will probably live as long as the English language lasts. We mention them not for the purpose of instituting any comparison, for between works written with objects so widely dissimilar, comparison would be unfair; but to prevent ourselves from being misunderstood, and likewise that we may not do injustice to this excellent work by leading persons to expect from it what it was not the Author's intention they should find. It was not intended to supersede the more elaborate works already before the public: but to furnish what they do not afford, a condensed, and complete view of the Evidences. In this we conceive the distinguished Author has succeeded: the volumes are copious, without being redundant; condensed, yet not a meagre abstract. That the reader may form an opinion of the extent of ground occupied, we will insert from the first Lecture a brief outline of the whole course.

"In conducting this great argument upon these admissions of natural religion, the first question to be asked is, What is the temper of mind in which such a subject should be studied, and do unbelievers seem in any measure to possess that temper?"

"We may inquire in the next place, What has been the state of mankind in all ages and nations where Christianity has been unknown, and of Christian nations, in proportion as it has been inadequately known and obeyed?"

“ We shall then go on to prove the authenticity and credibility of the books of sacred Scripture—that these books were really written and published at the time they profess to be, and contain a trust-worthy narrative entitled to full credit and belief.

“ Our books being found to be genuine and credible, we open them to see what they contain, and finding that our Lord and his apostles lay claim to a Divine Authority, as bringing a Revelation from the great and Almighty God, we ask, What credentials they produce of such a claim? This leads us to consider the undeniable and numerous Miracles that were publicly wrought; the astonishing series of Prophecies that has been fulfilled, and is now fulfilling in the world; the first miraculous Propagation of the Gospel; and the prodigious effects it has produced, and is producing upon the welfare of mankind.

“ Having thus sufficiently established the Divine authority of the Scriptures, we must pause before we proceed to the internal evidence, in order to inquire whether these books are, properly speaking, inspired, so that every part of them was written under the superintendence of the Holy Spirit, and is an unerring rule of faith and practice. In other words, we must show the inspiration of the Holy Scriptures. This will conclude the first division of the whole work.

“ We shall come next to the evidence arising from the internal excellency and efficacy of Christianity; those marks which it presents to every humble inquirer, arising from its own peculiar nature, as distinct from its outward evidences. Here we shall show that the sincere and devout student, who submits to the Christian doctrine, on the footing of its undoubted credentials, there will arise the strongest confirmation of his faith, from considering the suitableness of Christianity to the obvious state and wants of man as an ignorant and sinful creature—the excellency of all its doctrines—the unspotted purity of its precepts—the inimitable character of its Divine Founder—and its tendency to promote, to the highest degree, the temporal and spiritual happiness of nations and individuals.

“ But it may be asked, in the next place, Whether there is any test to which the serious inquirer may bring the practical effects of Christianity in his own case—can he obtain a share in its blessings and make a trial of its promises? This is a practical and most important part of the whole subject. And we shall show that this may be done by submitting to its directions, and making the trial for ourselves of its proffered grace and mercy.

“ A consideration of the chief objections of infidels, and a comparison of their lives and deaths, with those of sincere Christians, will furnish a forcible subsidiary argument in favour of our religion, and will turn the very weapons of our adversaries against themselves.

“ The faith with which the religion is to be received—the sound system of interpreting its records which such a faith implies—and the universal obligation which lies upon every human being of obeying this Divine doctrine, will close the whole work.”

Another source of the indifference to this great subject is, a prevailing practice, though for the most part good in design; most pernicious in its consequences, of treating with marked disapprobation, not unfrequently with fierceness and intemperance of manner, every expression of doubt on the subject of religion. In some society, and we fear we must add in the estimation of some religious teachers, it would be enough seriously to injure a man's character, to ask a solution of certain difficulties connected with Revelation, or to intimate that his mind was not made up on cer-

tain points relative to its authenticity or Divine authority. By this means, inquiry is repressed, investigation is checked, doubts remain unsolved, and many who are swayed into a nominal belief, may be said to believe they know not what, nor why. With such sacrifices, we may venture to say, God is *not* well pleased. Persons who treat doubts in this manner are not aware what an advantage, nay triumph they afford to infidelity. The fear evinced is interpreted into a tacit avowal of the weakness and unsoundness of the cause; and many are taught to believe that the reason inquiry is thus scouted upon, is because investigation would be fatal to the interest of Christianity. Of such adherents Religion might adopt the language of the Spanish Proverb, 'May God deliver me from my friends.' We think too, we have observed much that is incautious, to say the least, in the manner in which some religious persons speak of the use of reason in religion: they seem not to be aware, that until reason be satisfied of the truth of the documents, there is absolutely no room for enlightened belief. That reason is not the test of the truths revealed we firmly maintain, but as firmly, that it is the legitimate province of reason to ascertain the validity of the evidence adduced for the documents containing those truths. Corruption and fraud may dread the light; but Revelation, like all the works of its great Author, will command admiration in proportion as it is known.

Another, and not the least fruitful source of indifference is, the prevalence of a sentiment, falsely called charity; by which all religions,—no less the impure orgies, the frantic and disgusting revelry of idolatry, than the holy, humble aspirations, the benevolent actions of true piety,—are said to be equally acceptable to God, if the worshipper is sincere. Whatever sincerity the votaries of idols may possess, (and we are not about to dispute their claim,) it is difficult, we confess, to believe that the abettors of such a sentiment are themselves so. Is it possible that rational beings can be so lost to the dictates of common sense; is it possible that men of enlightened minds can really believe, that a God of holiness and benevolence can look with complaisance upon lewdness and cruelty? and that actions abhorrent to humanity, and revolting to reason, may be rendered acceptable to the Deity if offered as religious worship?

But the sentiment is found to be convenient; the God who can be pleased with such a religion will not be severe with those who have none. It is also intended to answer another purpose, to bring down Christianity to the level of that which every good man would abhor, and every intelligent man despise. It crucifies Christianity between thieves. Christians cannot too firmly oppose this pernicious, iniquitous, and irrational sentiment: it is an insult to the Deity, a violation of the principles of common sense, and opposed, no less to the unequivocal declarations of the word of God,

han to the whole tenor and design of that scheme of human redemption which is there revealed. If Christianity be true as a system of religion, it is exclusively true; if there is salvation in the name which it reveals, there is no other name by which man can be saved; if life come through believing in the Lord Jesus, death and perdition await those who neglect, despise, or resist his claims. No inconsiderable proof of this is, we conceive, afforded in the very virulence with which its enemies attack the Christian system: for can it have escaped the notice of our readers, that in the opponents of Revelation there is a tincture of bitterness, by no means called for, on the simple principle of its being error; for if it be error, it certainly is very innocent, very benevolent error. We challenge our adversaries to produce from any other source, not derived from Revelation, laws equally just, wise, and good; examples equally benevolent, disinterested, and kind; principles equally productive of order in society, happiness to individuals, or goodwill to man. If therefore it be an error, it deserves at least well of mankind for the blessings it diffuses. But how fierce is the malevolence of its opponents! The *elegant system* of Grecian and Roman mythology, as the disciples of infidelity are pleased to call it, is treated by them, even in its most offensive parts, with all the tenderness and forbearance due to the innocent foibles of an aged parent; but Christianity, with hatred and unmingled contempt. Whence is this distinction? Tried on the principles either of humanity or reason, surely the latter has claims to our regard, to which the former can make no pretensions. The secret lies in its truth. Falsehood may be complimented and despised; palliated and contemned: but truth, like real power, though calumniated, is feared; though malignéd, is dreaded. Christianity may take up all such reproaches, and bind them, as an ornament, on her brow: they are the unintentional homage of her adversaries to her veracity; their fears and misgivings of her vital energy, her unconquerable power.

On the ground of merely mental discipline, or intellectual culture, much might be said for the study of the Evidences of Revelation: few things could be mentioned, better adapted to strengthen, improve or enlarge the mind. "It is ever," says Bacon, "a true rule in exercises, that they be framed as near as may be to the life of practice; for otherwise they do prevent the motions and faculties, and not prepare them." In this view the study we are recommending has some decided advantages over even mathematical studies; with most men, it is nearer the life of practice. Almost all the reasoning in the business of life is founded on moral, not mathematical principles. Between these, there are several very marked distinctions, which it is not unimportant to know, more particularly in the study of the Evidences of Christianity, lest we expect to find a kind of proof of which neither this,

nor any other moral subject, is susceptible. The conclusions of mathematical reasoning amount to what is called demonstration; moral evidence, strictly speaking, never does; it arises from probabilities, the amount and quality of which may be such as to make the reverse appear not only improbable, but irrational and absurd. Demonstrative evidence admits of no degrees: moral may advance from that which is barely possible, through every shade and degree of what is probable, up to that which is in the highest degree certain. Demonstrative evidence has little to do with the state of the heart; it may be said almost to compel belief: moral depends greatly upon the state of the mind, whether as averse, or predisposed to the subject. The strongest degree of evidence of which a moral subject is capable may fail to produce conviction in some minds, merely, because the truth itself is opposed to their inclination. "Every one which doth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." Now this is the kind of evidence which enters into almost all the actions of life; but this is the only evidence which can be adduced for Revelation; the exercise therefore is framed as much as may be to the life of practice; and much, there can be no doubt, would it conduce to mental improvement, were it more generally introduced into systems of education. How suitable an exercise would such a study be for the upper class in schools, on the sabbath afternoon: and we will add, how admirably are these two volumes adapted for that purpose: utility, not ingenuity nor novelty, being the aim of the distinguished Author throughout.

To a cultivated mind we scarcely know of any literary pursuit capable of affording it a higher mental repast than the study of the Evidences of Christianity. In many of the works written on this subject, we meet with the most forcible reasoning, adorned with the most persuasive eloquence, and in the most perspicuous and lucid style. They remind us of the beautiful expression of "the vantage ground of truth, a hill not to be commanded, where the air is always clear and serene."

But the Christian has vastly higher and nobler motives for the study of this subject, than those adduced. In the volume of Inspiration lie his dearest and his brightest hopes; his best and his surest treasure; his chief, his everlasting interest. To him in particular would we recommend these volumes, which with God's blessing, will inform his judgment, enlighten his understanding, give stability to his sentiments, and improvement to his heart.

The order in which the Lectures before us are composed, though not on some accounts the most desirable, has this advantage, that it more readily admits of a close practical appeal to the conscience. Of this, the Author has with much ability availed himself, introducing at the conclusion of each lecture, an admirable practical improvement of the whole.

## Poetry.

For the Calcutta Christian Observer.

## "WATCHMAN, WHAT OF THE NIGHT?"

11. "Watchman, what of the night? Watchman, what of the night?  
12. The watchman said, "The morning cometh, and also the night: if ye will inquire, inquire ye; return, come."—Isaiah, xxi. 11, 12.

"Watchman, what of the night?"

"There is midnight darkness round me.

"I see nor sun, nor star,

"But a dull red cloud afar,

"Like the plague's black spirit, glooms

"Over a land of tombs;

"Strange fear in its spell has bound me,—

"And hark! through the darkness, come and go,

"Sounds, like the mutterings of coming woe."

And the watchman cried,

"Away, away! leave friends and home,

"Flee from the wrath to come!"

"Watchman, what of the night?"

"The star of day is waking;

"Fast from its gladdening ray

"Fadeth the gloom away;

"Aye, as its sweet light goes,

"The mercy-fountain flows;—

"My soul, like a torrent breaking

"The Ice-king's chains, leaps wild and high

"In the blessed light of the Gospel sky!"

And the watchman cried,

"Ho, forth with me! lave heart and brow,

"In the living fountain's flow."

"Watchman, what of the night?"

But the watcher's task was ended.

Another feedeth now

The flame on the mountain-brow;

Another wields the sword,

(The death-gift of his Lord.)

That ne'er in vain descended.

In grief, hope, prayer, had his trumpet blown;—

"Glory to God" was its last proud tone,

As he rose to heaven.

So let us watch, and so lay down

The iron helm for the golden crown!

For the Calcutta Christian Observer.

PARENTS CONVERTED BY THE DEATH OF A CHILD.

"In wrath, thou rememberest mercy."

How shall we praise thee, Jesus! gentlest thou  
And meekest! when our earth thy footsteps prest;  
With accents mild, with calm and placid brow,  
Thou laid'st young infants on thy lowly breast:  
And yet thou bearest them: and there no harm  
Can reach them, nor disturb their sweet repose;  
Thy lambs thou carriest still, and thy right arm  
Secures the peace thy love on them bestows.

To us was given one little one! of such,  
Thou'st said, "thy Father's kingdom is composed."  
We loved the babe; alas, we loved too much—  
We idolized.—Thy rod our guilt disclosed.  
Our heart-strings all but broke,—grief nigh to death  
The hidden vileness of our souls did show,  
The giver in the gift forgot, the breath  
Resumed in love, the cause of sinful woe;—

The innocent cause! for O, the pleasant child  
Could suffer only for his parents' sin.  
Thou saw'st the danger, that he might be soil'd  
E'en by our love: 'twas *thine* that took him in,  
Into thy fold of chosen ones! and there  
He blooms and blossoms in eternal spring.  
Father! we bless thee for thy chastening care  
Thus out of seeming evil good to bring.

With more than Father's love, we do confess,  
Thou'st dealt with him!—and O, to us undone  
Thy love unsought, unask'd, has not been less;—  
And now we bless thee, Father, Spirit, Son!  
And we would live unto thee: having known  
(Though late) our Lord, on Him alone we'd hang  
Our souls' deep yearnings; for in Him alone  
Love, joy may find full scope, nor fear a pang.

We wish not back our lost one. O that we  
May meet again,—that, in his stead, be given  
To us faith, hope, child-like simplicity,  
And humble love! for these inherit heaven.

**Missionary and Religious Intelligence.**

## CALCUTTA.

THE RISE, PROGRESS, AND FIRST ANNUAL EXAMINATION OF THE TAKEE ACADEMY.

*To the Editor of the Bengal Hurkars and Chronicle.*

DEAR SIR,

It may be in the remembrance of yourself and many of your readers, that about a twelve-month ago, a notice was inserted in the *Hurkars* respecting the establishment of a new Seminary at Takee. The very favourable remarks then made in your editorial encourage me to believe that you will be rejoiced to hear of the continued prosperity of the Institution. Let me then submit to you the following statement of facts:

Takee, a rich and populous village, situated about 45 miles E. from Calcutta, on the western bank of the Jummanah, is the property and principal residence of the Roy Chowdry Baboos. The present heads of the family, Baboos Kalinauth and Boycontonauth Roy, after frequent consultations with the Rev. A. Duff, resolved early in January, 1832, to found an Institution at Takee, where instruction should be given in the Persian, Bengalee, and English languages. By a mutual written agreement, the expenses of the undertaking were to be defrayed *chiefly* by the Baboos, and the superintendance of the whole was to be permanently vested in Mr. Duff, or his coadjutors. In June, 1832, Mr. Clift was appointed head master of the Institution, Mr. Blaney his assistant in the English department, and moonshes and pundits were engaged for the Persian and Bengalee. In the same month active operations were commenced, under the most favourable auspices. The system of teaching adopted is the same as that which has been pursued with so much success in the General Assembly's school, middle Chitpore, Calcutta. During the past year the seminary has been repeatedly visited and the pupils examined by the superintendent, as also by the Rev. Mr. McKay: and on every occasion, the satisfaction experienced by the examiners was full and unqualified. As the anniversary of the establishment of the seminary approached, Mr. Duff devoted several *entire* days *continuously* to a private examination of all the classes, and he was delighted to find that, the more thoroughly the boys were interrogated, to the greater advantage did they appear. On Thursday, the 13th instant, the first public annual examination was held in the presence of J. H. Barlow, Esq. and Dr. Temple of Bagundee, W. Sternedale, Esq. the Rev. A. Duff, Baboos Boycontonauth Roy, Bhubanee Roy, Mritunjoy Roy, Chowdries, and many other native gentlemen, together with numbers of the parents and friends of the scholars. Those present expressed the highest gratification, or rather astonishment at the rapid and signal progress of the boys in so short a time; and they did not fail to ascribe the result mainly to the excellence of the system of tuition adopted, and the ability and indefatigable zeal of the head master in communicating life, and imparting efficiency to every portion, and harmony and strength to the whole. Prizes were afterwards awarded to the most meritorious in each class. These were delivered to the boys by Mr. Barlow, who accompanied the distribution of them with appropriate remarks. At the conclusion of the labours of the day, every countenance seemed animated and gladdened. And well might joy be diffused through every philanthropic breast. Placed in the centre of a district of vast circumference, which for ages had not been visited by a single ray of light to dispel the gloominess of superstition, or penetrated by a single principle of life to quicken the deadness of enthralled spirits; and beholding a field, the cultivation of which a year ago was matter of doubtful, untried experiment, already sending forth vigorous shoots; well might the proprietors, superintendants, and teachers rejoice at the early appearance of so many germs of promise—and well might they anticipate the happy period when these must grow up into stems that shall send forth branches and blossoms as the sure indication of a future harvest of fruit. The good work has not only begun, but prospered beyond the most sanguine expectation; and if all concerned persevere in the discharge of their respective duties, it must progress; it must reach the desired consummation. Let the Baboos retrench not in their liberality; let the superintendent relax not in his vigilance; let the teachers slacken not in their activity and diligence; let the gentlemen at Bagundee withdraw not the encouragement of an occasional visit as heretofore; and there is no let, no hindrance to a steady indefinite advancement. The means that have already crowned the past will crown the future with still richer triumphs.

It may not now be uninteresting briefly to review what has been accomplished during the *first* year of the Institution.

The improvements that have taken place are of two kinds—improvements in temper, and improvements in knowledge. At first the boys were found anxious to learn indeed, but all, except the very young, determined to learn *how* and *when* they pleased. The

consequence of this disposition was great irregularity in attendance, and dissatisfaction with the school arrangements. In fact, few of the boys were aware of the restraint and labor which an education on English principles necessarily imposes on the pupils; and few willingly submitted to the discipline.

The measures taken, however, have proved very successful in removing these obstacles. The older boys of the school freely confess that from experience they know their improvement is best secured by universal submission to their master. They are aware of the exertions which the attainment of a good education will require from themselves, and prepared to make them. This disposition amongst the elders, naturally determines that of the whole school: and this, it must be admitted, is an important element in the foundation of every school.

A very similar change has also taken place in the parents and friends. They are willing to trust the teachers, and forbear interfering themselves. Many of them watch the improvement of their children with strict attention, and the most lively pleasure; and they consider the founders of the school, and the teachers also, as entitled to their gratitude. Some express anxiety to acquire information, and many deeply regret that their time for learning is past. Thus between parents and children, the school is an object of deep interest to the whole neighbourhood—a centre on which all eyes are fixed.

With the peculiar prejudices of Hindoos, the managers of the seminary have had very little trouble. Care has been taken not to shock them *wantonly*; and when any objection has occurred, the person making it generally discloses, that it results, not from his own scruples, but from deference to those of others. Yet no compromise has taken place. The principles of Christian morals have been constantly inculcated: and in some instances with evident effect. The Hindoo vice lying, has certainly been wounded.

Of course in the English department little can have been attempted hitherto in learning, further than the elements of the English language. The boys appear to be thoroughly grounded in these. So far as they have conquered, the conquest is complete; at least the endeavour has been to preclude the necessity of ever retracting a step.

The first two classes are reading the *third* number of the English Instructor, containing reading lessons in the first part, and ancient history in the second. They read these alternately; besides perfectly understanding the lesson, they can spell and parse so well that it is not easy to ask any question on what they have learned that is not answered. These boys in general have learned to write well enough for any situation in life. Many of the boys in the second class are very young, and it is impossible not to admire their ability and industry.

The next two classes learn the second part of the English Instructor, containing easy reading lessons. They know most of the variations of the English nouns, verbs, and pronouns; and they also write; some of them exceedingly well.

The last two classes read the first part of the English Instructor, and write their lessons. They know the variations of the verbs and nouns, and they can spell and pronounce what they have read very correctly.

In addition to the classes now mentioned, *all* of which commenced the *a, b, c*, in the Institution, there is a small monitorial class; so called, because the boys, having previously begun the study of English in Calcutta, are more advanced, and have been enabled to render some assistance in conducting the junior classes. The boys composing this class acquitted themselves admirably in their examination in Geography, popular Astronomy, ancient History, and English Grammar.

In the Persian school, the usual works are read, and explained by moonshes of great ability, and the proficiency of the boys is in all respects creditable. But as the rumour is abroad, and very generally believed that the Persian will soon be wholly abolished, the pride of being skilled in Persian lore has of late been vastly diminished, and most of the young *Persian literati*, who at first looked with contempt on the *barbarous English*, are now resolved to keep pace with the march of events. Many have altogether, and most have partially abandoned the Persian, and betaken themselves to the more manly and invigorating study of the English language. In the mean time, the conductors of the Institution remain in a measure neutral. If they have not positively prohibited the study, they have taken care to extend to it no special encouragement. And thus in the course of one year, without any sudden wounding of natural vanity, and without any violence, has the "sublime, darkness-dispelling language" of the Moslem been hurled down, by the mere influence of public opinion as to future expectations, from its lofty pinnacle of dignity and strength, to a lowly basis of comparative decrepitude and dishonour. No where was the Persian more thoroughly idolized than at Takee; and yet, in the short space of twelve months, has the idol been seen crumbling into decay, almost without a murmur. A fact like this seems to prove, that if an order of the Governor General in Council were to be proclaimed to the effect, that, at the end

a fixed period, say 5 or 6 years, the Persian would be finally and universally abolished, there would be little real difficulty encountered in making the transition. Persian books would, in the interim, be gradually, and in the end, wholly abandoned; and as a mighty impulse communicated to the acquisition of English as would produce a whole race of *freed men* to become candidates for offices of trust and honour—*freed men* who would be ready to devote the moral and intellectual activities of regenerated states to the advancement of their country's weal.

In the Bengalee school the state of things is totally different, Bengalee being the vernacular language, much encouragement has been extended to the study of it on the approved plan; and the labour has been attended with corresponding success.

The average number of boys in attendance, as shewn by the class lists, since the commencement of the Institution, is as follows:

1st, English Department,.....	150
2nd, Bengalee ditto, .....	100
3rd, Persian ditto, .....	50
	300

From this number let about a 1-5th part be deducted for absenteeism on account of sickness, performance of ceremonies, &c. and the remainder will give us the average *daily attendance*.

The following are the boys to whom prizes were awarded in the English department, after the first annual examination:

FIRST CLASS.	
1. Doorgachurn Bose,	2. Khetter Mohun Dutt.
SECOND CLASS.	
1. Horololl Sircar,	4. Mohun Mohun Roy,
2. Juggernaut Bose,	5. Bunko Babary Roy,
3. Goluck Chunder Singhee,	6. Nobin Mohun Roy.
THIRD CLASS.	
1. Issan Chunder Roy,	3. Prosonno Chunder Roy,
2. Gopal Chunder Chuckerbutty,	4. Prathab Chunder Ghose.
FOURTH CLASS.	
1. Issur Chunder Bose,	4. Anundo Mohun Mozoomdar,
2. Karnauth Haldar,	5. Peery Mohun Bonnerjea.
3. Anundo Gopal Sandel,	
FIFTH CLASS.	
1. Modosuden Roy,	3. Chunder Nath Roy,
2. Bhoban Mohun Sircar,	4. Fucker Chand Bose.
SIXTH CLASS.	
1. Tucker Chand Bose,	3. Oma Churn Bose,
2. Moish Chunder Mozoomdar,	4. Prisanauth Sircar.
MONITORIAL CLASS.	
Prisanauth Roy Chowdry,	Bishonauth Bose.

Calcutta, June 21st, 1833.

A FRIEND TO NATIVE EDUCATION.

#### INFANT SCHOOLS.

A meeting of the friends to the principle of Infant Schools took place at the Bishop's Palace on Tuesday morning at 9 o'clock, to take preliminary measures for establishing a Central Institution of that nature in Calcutta. The following Resolutions were then unanimously agreed to:—the Rev. J. Bateman, who drew them up, having been previously requested, at Sir Edward Ryan's suggestion, seconded by Mr. Dealtry, to accept the office of Secretary.

It was resolved,—

1st. That an Institution be formed which shall be called, *The Calcutta Infant School Society*.

2nd. That this Society consist for the present of a Patron, President, Vice-Presidents, Committee of Gentlemen and Secretary; and that when its operations actually commence, a lady patroness and a ladies' committee be requested to lend their aid in furthering the Society's objects.

3rd. That the following gentlemen be requested to fill the different offices here assigned to them, viz.

*Patron,*  
The Governor General.

*President,*  
The Bishop of Calcutta.

*Vice-Presidents,*  
 Sir John Franks, | Sir Charles Metcalfe,  
 Sir Edward Ryan, | Alex. Ross, Esq.  
 The Ven. Archdeacon Corrie.  
 The Rev. Dr. Mill, Principal of Bishop's College.

*Members.*

All Subscribers to the amount of 32 Rs. per annum.  
 All Donors to the amount of 300 Rs.

*Committee.*

Rev. T. Robertson  
 Rev. H. Fisher  
 Rev. T. Dealtry  
 Rev. R. B. Boyes  
 Major Hutchinson  
 Capt. Marshall  
 Lt. Newbolt  
 Lt. Birch

Dr. Corbyn  
 The Rev. Professor Holmes  
 The Rev. Professor Withers  
 The Rev. J. Sandys  
 The Rev. J. Morse  
 Thos. Pakenham, Esq.  
 W. W. Bird, Esq.  
 R. D. Mangles, Esq.

Rev. A. McPherson  
 Rev. Thos. Proctor  
 Rev. J. Bateman  
 Rev. T. Reichardt  
 — Braddon, Esq.  
 A. Beattie, Esq.  
 and  
 J. H. Stocqueler, Esq.

*Treasurer,*  
 The Bank of Bengal.  
*Secretary,*

Rev. Josiah Bateman, *pro tem.*

4th. That the object of the Society be two-fold.

1. To bring up children, from the age of two to seven years, in habits of order and obedience, connected, so far as may be possible at so tender an age, with moral and religious instruction.

2. To extend the plan as far as possible by gratuitously instructing in the Central School, Master and Mistresses for other Schools in Calcutta, and in the Out stations.

5. That this original plan embrace the children in the first instance of professed Christians, with a hope that eventually the benefits of it may be extended to the native population.

6. That a Master and Mistress, thoroughly conversant with the whole system, be sought for in England, and that the Secretary be empowered, under the direction of the Right Rev. the President of the Society, to provide suitable persons, to pay for their passage to this country, to offer them a dwelling and a salary, the Master of £200, the Mistress of £150, per annum.

7. That during the interval which must elapse before the arrival of the Master and Mistress, the Committee be empowered to purchase or erect suitable premises for the purposes of the Central School.

8. That a subscription be immediately entered into for defraying these necessary and primary expenses, and for the purchase of the books and machinery essential for the full development of the system; and that the Bishop be requested to apply to Government for their pecuniary aid, or for a grant towards defraying the primary expenses.

Eventually it is hoped that the School in some measure will support itself, as it is intended that each child shall pay one anna per week.

When the discussion of the whole question had terminated, a book was handed round, and subscriptions were instantly raised to the amount of 2,000 Rupees.

DEATH OF THE REV. J. ROBERTSON, OF BENARES.

It is our mournful duty to record the loss, by death, of another labourer in the vineyard of our Lord.—On Saturday, the 15th instant, the Rev. James Robertson of Benares was attacked with spasmodic cholera, of which he died after a few hours of severe suffering. The following is an extract from a letter written by his colleague, the Rev. W. Buyers, communicating the painful intelligence.

It is with feelings of much sorrow that I am called on to write you on the present occasion, to inform you of another loss sustained by our small Missionary band. My fellow-labourer, Mr. Robertson, has been suddenly removed from the scenes of time to another and, I trust, a better state. He was seized on Saturday the 15th ultimo, about two o'clock, P. M. with a violent attack of cholera. No one was with him at the time besides his servants, who from ignorance or carelessness neglected to call in medical aid, and it was not till between seven and eight in the evening, that they brought word to me of his being ill. I hastened immediately to his bungalow, and sent for Dr. Angus, who came without delay to his assistance. But alas! it was too late, for the disease had already gone too far.

He was in the most excruciating pain—the power of speech was almost gone, and his extremities were cold as ice—medicine was administered, and every thing done of which circumstances would admit; but all in vain—after suffering greatly, he expired about midnight. He seemed perfectly sensible to the last, but the dreadful pain he was in and the ability to speak being nearly gone before I saw him, rendered all conversation impossible.

His remains were committed to the dust next evening. A considerable number of his friends and all the Missionaries about Benares attended his funeral, and were deeply affected by the solemn and unexpected event.—May the oft repeated lesson thus again pressed upon our consideration, have its proper influence in preparing us for the realities of the world to come.

Thus I am left alone to carry on our Mission in this great city. Let me have an interest in your prayers and those of my other brethren, that I may be fitted for the important duties of my station.

Mr. Robertson was a Missionary belonging to the London Missionary Society. He arrived in India in October, 1826. He was the Author of the Tract entitled "Comparison of Mahomedanism with Christianity," in Hindoostanee.

#### MADRAS.

##### MADRAS RELIGIOUS TRACT SOCIETY.

We have just been favored with a copy of the Fourteenth Report of the above Society, the following extracts from which will give a tolerable idea of the Society's proceedings:—

"During the past year three numbers of the Tamil Magazine have been issued from the press, an abstract of which will be found in the Appendix. This work is principally conducted by the Rev. J. Smith, and the articles are supplied by Tamil scholars residing in all parts of Southern India. The Committee embrace this opportunity of tendering their best thanks to all who have assisted in conducting this valuable little Miscellany. Four new Tracts have also been added to the Society's list of publications: viz.

"1.—*On the Atonement.* This is a Tamil Tract, composed of extracts made by the Rev. E. Crisp, from the Dialogues of the venerable Swartz, and is designed to illustrate to the heathen, in a familiar style, the glorious plan developed in the Gospel for the reconciliation of guilty man to his righteously offended Creator.

"2.—*The Hindoo Triad.* This is a re-publication of a Tamil Tract from the Jaffna Society's list, containing a detailed account of the evil dispositions, passions, and actions, which the Hindoos ascribe to their deities; and these are contrasted with the holy perfections of the eternal Jehovah, on which an argument is founded to show, that the gods of the heathen are unworthy of receiving divine honours and adoration.

"3.—*The Excellency of the Bible.* For this Tract the Society is indebted to the Rev. C. Winckler. The evidences on which the authority of a production professing itself to be divinely inspired rests, are clearly unfolded, and the sacred books of the Hindoos are, by the most convincing arguments, exposed as having no claim whatever to such high pretensions.

"4.—*On Drunkenness.* A tract on this subject has long been necessary, as it is to be feared, the awful sin of drunkenness is now prevailing in India to an alarming extent. The Rev. B. Schmid has supplied the desideratum, and the Society will in future be enabled to make a stand against this prevailing vice, by putting in circulation a publication in which the evil consequences of drinking are faithfully detailed.

"In addition to these new publications, the Society's Tamil Tract entitled, "Scripture Extracts," has been rendered into Telooqoo, and an edition of 2000 copies has been printed. New editions of many of the Society's publications have been printed, both in Tamil and Telooqoo, and the following statement taken from the Depository's book exhibits the number of tracts received and issued by the Society during the past year.

Tamil Tracts received .....	65,000
Telooqoo do. ....	15,900
English do. ....	8,936
Hindoostanee do. ....	5,427
Chinese do. ....	392
	Total. 95,655
Tamil Tracts issued .....	41,658
Telooqoo do. ....	11,591
English do. ....	10,731
French do. ....	165
Portuguese do. ....	23

Dutch do. ....	50
Mahratta do. ....	215
German do. ....	53
Chinese do. ....	13
	<hr/>
Total.	64,509

"The Total number of tracts issued from the Depository since the commencement of the Society, in the year 1818, is 606,377."

The following interesting communication from the Rev. C. Rhenius will, we have no doubt, be perused with pleasure.

"PALAMCOTTAH. On the 3rd of this month (December) we celebrated here the 10th Anniversary of our native Tract Society, (in conjunction with Nagercoil,) when it was delightful to see, not only the Christians, but also the Heathen school-masters and Heathen boys, take a cheerful interest in the work of the Society; small and great hastening to contribute their mites; because they love these little books; they feel that without them they would not know what they now do know, their minds would be in awful darkness. Heathen boys collected some annas, and paid them; our seminists by abstaining once a week from one of their meals, had during the year brought about 12 Rupees together; Mrs. Schaffter's small girls' school paid about 19 annas, collected in a similar way. I shall here at once mention, that our Tract Society has had during this year an income of somewhat more than 733 Rupees, besides 48 reams of paper from the Parent Society in England; and has published 50,000 Tracts in Tamil, many of which, together with those with which your Society have favoured us, have spread far and wide in this district, and done some execution among the enemy's subjects. Many of these saw the ugliness and wickedness of their old master, and have forsaken him; the Lord Jesus Christ is now their master. Others halt between two opinions; whilst some are faithful to Satan and fight for him.

"In May last about 20 families in a village renounced idolatry, and put themselves under Christian instruction. When they came to me to ask for a catechist, I was surprised to find some of them pretty well acquainted with Christianity, and they declared, that they had received the knowledge of it through the books in our schools, &c.—I sent them a catechist, and they continue to make good progress, though in great fear of the zemindar, who is very angry with them, and would drive them all away from his territory, had he power to do so. He once said to a messenger whom I sent to him, 'Your *vedam* is very good, but it must not be in my territory—take away your catechist. A month after he complained, that the *swamy* of that place had been left all that time to hunger and starve, meaning that the people having become Christians had not paid the usual worship and offerings to the idol. Two or three other villages in the neighbourhood have since followed the example of the former; and we have now more catechists than one in that part of the district.

"In August last I had the pleasure to baptise a respectable and clever Soodra man, who has been a Mission school-master these three years. At that time, when he became our school-master, he treated our books lightly, and taught them only for livelihood's sake. By degrees, the truths contained in them struck his mind; he began seriously to know himself as a sinner, and Christ as the Saviour of sinners. He had frequent calls in his heart to give himself up to him entirely, but for a length of time he resisted, chiefly on account of his relations. At last the word of God proved to be stronger than his own heart and all his fears—he could not resist any longer: and most feelingly declared his wish for baptism to Mr. Schaffter, in the presence of all the other school-masters. As we had no doubt of his conversion, his wish was complied with. He now promises to become a useful labourer in the Mission. His humility is striking.

"In September, among others, there came a tall strongly built man, from a village near the mountains, and laid a suit of Devil's Devotees' clothes, with their little bells around them, before me, and said, 'I have hitherto served the Devil; but I have got nothing but evil from it. I have heard of the Lord Jesus Christ; Him will I henceforth serve. In my conversation with him, I found that our little books had been the means of giving him that knowledge,—he gave me indeed correct and decided answers about himself,—and I was glad that another soul was rescued from Satan's oppression. He was lately here again, and seems to go on well.

"Last month two brahmuns, from two villages near the mountains, personally strangers to us, came and seriously said, that they had come to hear the Word of God. In a conversation I had with them, they declared that they had come to the knowledge of it by the little books, now scattered every where; their idolatry and other notions were by no means satisfactory to them; and they greatly desired to know the truth. They sat down along with our Preparandi, and listened with much attention to the instructions I gave them. They then took each a number of tracts with a Gospel, and departed."

## BRITISH AND FOREIGN BIBLE SOCIETY.

For pleasing information regarding the exertions of this noble Institution in different quarters of the globe, we must refer our readers to the "Quarterly Extracts," appended to our present Number.

## DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

## MARRIAGES.

## MAY.

26. Louis Adolphe Richy, Esq. Judge of Chandernagore, to Miss E. A. Heberard.  
 27. At Muttra, Captain F. Blundell, H. M. 11th Light Dragoons, to Quentilia Sophia, daughter of Lieut.-Col. Kennedy, of the 6th Regiment Bengal Light Cavalry.  
 28. Valentine Champion, Esq. Indigo Planter, to Miss Mary Ann Packett.

## JUNE.

6. At Barrackpore, W. Baker, Esq. to Miss C. M. Bis, daughter of the late O. L. Bis, Esq. Judge and Magistrate of Serampore.  
 At Chinsurah, George M. Archer, Lieut. H. M. 16th Regt. second son of the late Major-General Archer, Grenadier Guards, to Eliza Mary, widow of the late Mathew McMahon, Esq. Bengal Civil Service, and second daughter of Charles McKeanne, Esq. of the same service.  
 10. Mr. J. Gray, third son of the late J. Gray, Esq. Register's Office, Edinburgh, to Miss Margaret Beckett, only daughter of the late C. Beckett, Esq. of Liverpool.  
 Mr. T. Swift, Mariner, to Miss Marianne Davidson.  
 Mr. Marquis DeCruz, to Miss T. Cardoso.  
 12. R. S. Tickell, Lieut. 72nd Regt. N. I. son of Lieut.-Col. Tickell, C. B. Bengal Engineers, to Jessy Eliza, daughter of Lieut.-Col. Bartley, Commanding H. M. 49th Regt.  
 15. J. Cowie, Esq. to Eliza, youngest daughter of the late W. S. Green, Esq.

## BIRTHS.

## MAY.

4. At Sangor, the wife of Sub-Conductor W. Bryan, Ordnance Department, of a son.  
 11. At ditto, the wife of Sergeant J. Fuzzle, Ordnance Department, of a son.  
 12. At Mhow, the wife of Sergeant R. Brooks, Chaplain's Clerk, of a daughter.  
 22. At Etawah, the lady of J. S. Clarke, Esq. C. S. of a son.  
 23. The lady of F. Farnell, Esq. Civil Surgeon, of a daughter.  
 At Cawnpore, the lady of H. Newmarch, Esq. of a son.  
 25. At Asinghur, the lady of J. Thomson, Esq. of a son.  
 27. The lady of Rev. W. S. Mackay, of a daughter.  
 28. At Kurnaul, the lady of Lieut. E. M. Blair, 5th Light Cavalry, of a daughter.  
 29. Mrs. P. S. DeRosario, of a son.  
 30. At Dum-Dum, Mrs. Hannah Jones, of a son.

## JUNE.

4. The lady of Captain D. Burrell, Bengal European Regiment, of a daughter.  
 9. Mrs. J. Harris, of a daughter.  
 10. The lady of R. Swincoe, Esq. of a son.  
 15. At Miraspor, the lady of Lieut.-Col. W. W. Davis, 3rd Reg. N. I. of a son.  
 19. The lady of J. Lowr, Esq. of a daughter.  
 21. Mrs. T. Payne, of a daughter.  
 At Barrackpore, the lady of Lieut. Hampton, 50th Regt. N. I. of a daughter.  
 24. The lady of J. S. Judge, Esq. of a son.  
 — Mrs. Louis Joseph Barretto, of a son.  
 25. Mrs. J. Galloway, of a son.

## DEATHS.

## MAY.

13. On the Jumna, near Culpoe, Samuel, the youngest son of Conductor William Clarke, aged 1 year, 9 months, and 15 days.  
 26. At Kamoreddy Pett, near Hyderabad, Capt. Bugett, of the Madras European Regiment.

24. At Mirzapore, Emily, the second daughter of W. H. Woodcock, Esq. B. C. S. aged 2 years and 9 months.
25. Mr. J. Wolff, of the Ship Hercules, aged 42 years.  
Mr. R. Webb, of the Ship Juliana, aged 28 years.
27. Mr. T. Thompson, second mate of the Hooghly, aged 28 years.  
Mrs. Sarah Tynne, widow of the late Mr. A. Tynne, aged 32 years.
28. At Berhamptone, Lydia Elizabeth, wife of Capt. J. L. Lavoisne, H. M. Buffa.
- JUNE.**
2. At the General Hospital, after an illness of only 48 hours of Brain Fever, Mr. E. W. Goode, aged 34 years, late a Lieut. in H. M. 14th Regt. of Foot.
3. Mr. J. Cook, Livery Stable-keeper, aged 38 years.  
At Dacca, the infant son of Thos. Richardson, Esq. C. S. aged 20 days.
4. At Bandah, Leslie Alexander, the infant son of Lieut. and Brevet Capt. A. Mercer, 70th Regt. N. I. aged 5 months and 28 days.  
At Dnu-Dnu, Alfred Hutton, the infant son of J. Becher, Esq. Ass. Surgeon.
5. Caroline Sophia, the wife of C. Cowles, Esq. Port Master at Diamond Harbour, aged 33 years.
7. Mrs. F. DeVine, wife of Mr. P. J. DeVine, aged 45 years.  
Lieut. R. Birch, H. M. 49th Regiment.  
At Sultingunge, of Cholera, J. Buntine, Esq. aged 35 years.
9. Mr. E. Jones, Assistant to W. Storm, Esq. aged 24 years, 11 months, and 12 days.  
Mr. A. J. Mendes, Assistant in the Military Department, aged 29 years, 10 months.
10. W. Samuel, son of Mr. J. D'Santos, aged 4 years and 2 months.
11. Miss Matilda Cox, aged 24 years.  
— Mrs. Thomas, wife of the Rev. J. Thomas, Baptist Missionary, Howrah.  
Mr. G. Dreakell, late an Assistant to Messrs. Mackintosh and Co. at Coosypore Paper Manufactory, aged 42 years.
15. At Benares, of Cholera, Rev. J. Robertson, Missionary from the London Missionary Society, aged about 33 years.
16. At Gyah, of Cholera, D. C. McLeod, Esq. Officiating Magistrate at that station, aged 25 years.  
Mrs. L. Gregory, aged 28 years.
18. At Burdwan, Frances Alexander, the infant son of the Hon. R. Forbes, aged 10 months.
19. Mr. J. M. Henry, second son of Mr. J. Henry, of the Marine Board, aged 20 years, 6 months, and 20 days.  
The infant daughter of J. Lowe, Esq.
21. Catherine Jane, the infant daughter of Mr. Henry Smith, aged 6 months and 21 days.

## Shipping Intelligence.

### ARRIVALS.

- MAY.**
28. Calcutta, (Swedish,) P. A. Boman, from Stockholm 29th December.  
— Harrison, (F.) Bernard, from Marseilles 23rd December.  
*Passengers per Harrison*—B. J. de St. Agnes; B. de Gum; A. da Maria.
- Margaret, W. Johns, from London 12th January.  
*Passenger per Margaret*—Mr. J. R. Lee.
- Welcome, (Brig,) C. Castle, from Greenock 29th December.
- JUNE.**
3. Falcon, (Bark,) D. Ovenstone, from China 11th April and Singapore 11th May.  
*Passengers*—Mrs. Stocker; Capt. Garstin, Engineers; Mr. James Ogilvie.
4. Abgaris, (Bark,) T. S. Rodgers, from Bombay 6th, Cannanore 9th, Tellicherry 12th, and Masulipatam 29th May.  
*Passenger*—Mr. T. Tapley, country service.
7. Lady Munro, (Bark,) J. Aiken, from Madras 19th, Ennore 24th, Masulipatam 28th, Coringa 30th May, and Vizagapatam 3rd June.

*Passengers from Madras*—Mrs. Aiken, Mrs. McLeroth and child, Lieut. McLeroth, 38th Regt. King's, Ensign Pope, 27th Regt. M. N. I.  
— Bombay, (H. C. S.) J. Killaway, from London 17th January and St. Helena 3rd April.

*Passenger*—Ensign Hodson, M. N. I.

9. Hindoo, (Bark,) J. Askew, from Liverpool 1st February.

*Passenger*—Lieut. G. Newton, 13th King's Lt. In.

11. Kellie Castle, (H. C. S.) R. Patullo, from London and Madras.

*Passengers from London*—Mrs. S. Crichton, Mrs. Newton, Mrs. S. Terraneau; Miss E. Crichton; Major Crichton; Mr. C. Newton and Mr. J. Cornfoot, Assistant Surgeons; Mr. R. Hughes, Writer; Mr. H. Terraneau, returning to India; Mr. A. Cunningham, Cadet; Ensigns Sinclair and Forbes, H. M. 13th Foot; Ensigns Banquier and Bernard, 26th do.; Ensign Marele, 31st do. Ensign O. Connell, 38th do. and Ensign Braham, Charter Party Passenger. *From Madras*—J. Scott, Esq. W. Guffen, Esq. Sergt. Halpin, H. M. 16th Regt. and Mrs. Halpin and four Children.

12. Pompée, (F. Bark,) A. Mallet, from Bordeaux 8th January, Pondicherry (no date), and Madras 6th June.

*Passengers from Pondicherry*—Mr. G. Hypolite and Son.

16. Magicienne, (H. M. S.) J. H. Plumridge, (place and date not mentioned.)

— Rosliu Castle, (Bark,) Wm. Richards, from Sydney 17th March, Madras 24th May, and Ennore 8th June.

*Passengers*—Mrs. Richards, Miss Richards, Miss Reed; Children, Misses E. Maidman and — Maidman, Master Maidman; Dr. Jacob, Bengal M. S. Lieut. Kemrealy, Bengal Army.

17. Warren Hastings, (H. C. S.) Thos. Sandys, from London 27th January and Madras 12th June.

*Passengers*—Mr. J. Maberly, Writer; Lieut. Camden Gale, 18th Regt. B. N. L.; Mrs. Annesley and Son, and 80 Recruits.

18. Castle Huntly, (H. C. S.) C. H. Johnstone, from London 28th February, Downs 4th March, and Madras 7th June.

*Passengers from London*—Mrs. Rowe, Mrs. Hogarth, Capt. J. Rowe, Capt. Hogarth, H. M. 26th Regt. Capt. Moore, Bengal Cavalry, Lieut. Callaghan, H. M. 49th Regt. Lieut. Wetherell, H. M. 44th Regt. Ensign Ramsay, H. M. 49th Regt. Ensign Fitzgerald, H. M. 16th Regt. Mr. Toone, Cavalry Cadet, Mr. Tombs, Infantry Cadet, Capt. J. Beadle, Free Merchant.

— Vansittart, (Ditto,) R. Scott, from London and Madras.

*Passengers from London*—Mrs. General Smith, Mrs. Cracroft, Mrs. Girdlestone, Mrs. Woodcock; Misses Smith, M. E. Smith, Sutherland, Faithful, Pigou, and Bagshaw; Lieut.-Col. Wyatt, Capt. Girdlestone, 46th Regt. N. I. Lieut. G. MacDonald, R. N., E. C. Woodcock, Esq. Civil Service, Messrs. H. S. Ravenshaw, A. Grote, J. J. Warri, and Thos. R. Lloyd, Writers; Mr. R. J. Bagshaw, Merchant, Mr. C. Hollings, Merchant, Mr. J. Quanborough, Free Mariner, Messrs. F. C. Birch and J. Rogers, Cadets.

22. Endorn, (Bark,) T. McKie, from Leith 26th Dec. Mauritius 4th May, Madras date not mentioned, and Ennore 15th June.

25. Leda, (Bark,) G. Robb, from Cape of Good Hope 28th April and Madras 16th June.

*Passenger*—Mrs. Robb.

#### DEPARTURES.

##### MAY.

29. Derris Dowlot, R. Smith, for Madras.

31. Phœnix, (Bark,) A. Bane, for Moulmein and Rangoon.

##### JUNE.

2. Hercules, W. Vaughan, for London.

3. Samuel Brown, (Bark,) G. G. Harding, for Liverpool.

22. Janet, (Brig.) A. Rodger, for London.

23. Lord Amherst, Capt. T. Rees, for Singapore and China.

— L'Elise, (F. Bark,) Ballat, for Bordeaux.

— Cashmere Merchant, (Bark,) T. W. Tingate, for Kyonk Phyo.

26. Juliana, C. B. Tarbutt, for London.

— Donna Carmelita, C. Gray, for Mauritius.

— Brougham, (Bark,) J. B. Viles, for ditto.

— Young Rover, (Schooner,) G. Baker, for Moulmein.

**Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of May, 1853.**

Day of the Month	Observations made at Apparent Noon.										Minimum Pressure observed at 4h. 0m.										Observations made at Sunset.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
	Observed Height of Barom.	Temp. of Barom.	Of the Air.	Of an Evap.	Surface.	Wind.	Obsd. Ht.	Temp. of Barom.	Of the Air.	Of an Evap.	Surface.	Wind.	Obsd. Ht.	Temp. of Barom.	Of the Air.	Of an Evap.	Surface.	Wind.	Obsd. Ht.	Temp. of Barom.	Of the Air.	Of an Evap.	Surface.	Wind.	Obsd. Ht.	Temp. of Barom.	Of the Air.	Of an Evap.	Surface.	Wind.	Obsd. Ht.	Temp. of Barom.	Of the Air.	Of an Evap.	Surface.	Wind.	Obsd. Ht.	Temp. of Barom.	Of the Air.	Of an Evap.	Surface.	Wind.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
1	29.690	81.4	82.5	79	87	S.	29.685	81.8	82.8	78	87	S.	29.680	82.2	83.8	78	87	S.	29.675	83.2	84.8	77	86	S.	29.670	83.6	85.2	76	85	S.	29.665	84.0	85.6	75	84	S.	29.660	84.4	86.0	74	83	S.	29.655	84.8	86.4	73	82	S.	29.650	85.2	86.8	72	81	S.	29.645	85.6	87.2	71	80	S.	29.640	86.0	87.6	70	79	S.	29.635	86.4	88.0	69	78	S.	29.630	86.8	88.4	68	77	S.	29.625	87.2	88.8	67	76	S.	29.620	87.6	89.2	66	75	S.	29.615	88.0	89.6	65	74	S.	29.610	88.4	90.0	64	73	S.	29.605	88.8	90.4	63	72	S.	29.600	89.2	90.8	62	71	S.	29.595	89.6	91.2	61	70	S.	29.590	90.0	91.6	60	69	S.	29.585	90.4	92.0	59	68	S.	29.580	90.8	92.4	58	67	S.	29.575	91.2	92.8	57	66	S.	29.570	91.6	93.2	56	65	S.	29.565	92.0	93.6	55	64	S.	29.560	92.4	94.0	54	63	S.	29.555	92.8	94.4	53	62	S.	29.550	93.2	94.8	52	61	S.	29.545	93.6	95.2	51	60	S.	29.540	94.0	95.6	50	59	S.	29.535	94.4	96.0	49	58	S.	29.530	94.8	96.4	48	57	S.	29.525	95.2	96.8	47	56	S.	29.520	95.6	97.2	46	55	S.	29.515	96.0	97.6	45	54	S.	29.510	96.4	98.0	44	53	S.	29.505	96.8	98.4	43	52	S.	29.500	97.2	98.8	42	51	S.	29.495	97.6	99.2	41	50	S.	29.490	98.0	99.6	40	49	S.	29.485	98.4	100.0	39	48	S.	29.480	98.8	100.4	38	47	S.	29.475	99.2	100.8	37	46	S.	29.470	99.6	101.2	36	45	S.	29.465	100.0	101.6	35	44	S.	29.460	100.4	102.0	34	43	S.	29.455	100.8	102.4	33	42	S.	29.450	101.2	102.8	32	41	S.	29.445	101.6	103.2	31	40	S.	29.440	102.0	103.6	30	39	S.	29.435	102.4	104.0	29	38	S.	29.430	102.8	104.4	28	37	S.	29.425	103.2	104.8	27	36	S.	29.420	103.6	105.2	26	35	S.	29.415	104.0	105.6	25	34	S.	29.410	104.4	106.0	24	33	S.	29.405	104.8	106.4	23	32	S.	29.400	105.2	106.8	22	31	S.	29.395	105.6	107.2	21	30	S.	29.390	106.0	107.6	20	29	S.	29.385	106.4	108.0	19	28	S.	29.380	106.8	108.4	18	27	S.	29.375	107.2	108.8	17	26	S.	29.370	107.6	109.2	16	25	S.	29.365	108.0	109.6	15	24	S.	29.360	108.4	110.0	14	23	S.	29.355	108.8	110.4	13	22	S.	29.350	109.2	110.8	12	21	S.	29.345	109.6	111.2	11	20	S.	29.340	110.0	111.6	10	19	S.	29.335	110.4	112.0	9	18	S.	29.330	110.8	112.4	8	17	S.	29.325	111.2	112.8	7	16	S.	29.320	111.6	113.2	6	15	S.	29.315	112.0	113.6	5	14	S.	29.310	112.4	114.0	4	13	S.	29.305	112.8	114.4	3	12	S.	29.300	113.2	114.8	2	11	S.	29.295	113.6	115.2	1	10	S.	29.290	114.0	115.6	0	9	S.	29.285	114.4	116.0	0	8	S.	29.280	114.8	116.4	0	7	S.	29.275	115.2	116.8	0	6	S.	29.270	115.6	117.2	0	5	S.	29.265	116.0	117.6	0	4	S.	29.260	116.4	118.0	0	3	S.	29.255	116.8	118.4	0	2	S.	29.250	117.2	118.8	0	1	S.	29.245	117.6	119.2	0	0	S.	29.240	118.0	119.6	0	0	S.	29.235	118.4	120.0	0	0	S.	29.230	118.8	120.4	0	0	S.	29.225	119.2	120.8	0	0	S.	29.220	119.6	121.2	0	0	S.	29.215	120.0	121.6	0	0	S.	29.210	120.4	122.0	0	0	S.	29.205	120.8	122.4	0	0	S.	29.200	121.2	122.8	0	0	S.	29.195	121.6	123.2	0	0	S.	29.190	122.0	123.6	0	0	S.	29.185	122.4	124.0	0	0	S.	29.180	122.8	124.4	0	0	S.	29.175	123.2	124.8	0	0	S.	29.170	123.6	125.2	0	0	S.	29.165	124.0	125.6	0	0	S.	29.160	124.4	126.0	0	0	S.	29.155	124.8	126.4	0	0	S.	29.150	125.2	126.8	0	0	S.	29.145	125.6	127.2	0	0	S.	29.140	126.0	127.6	0	0	S.	29.135	126.4	128.0	0	0	S.	29.130	126.8	128.4	0	0	S.	29.125	127.2	128.8	0	0	S.	29.120	127.6	129.2	0	0	S.	29.115	128.0	129.6	0	0	S.	29.110	128.4	130.0	0	0	S.	29.105	128.8	130.4	0	0	S.	29.100	129.2	130.8	0	0	S.	29.095	129.6	131.2	0	0	S.	29.090	130.0	131.6	0	0	S.	29.085	130.4	132.0	0	0	S.	29.080	130.8	132.4	0	0	S.	29.075	131.2	132.8	0	0	S.	29.070	131.6	133.2	0	0	S.	29.065	132.0	133.6	0	0	S.	29.060	132.4	134.0	0	0	S.	29.055	132.8	134.4	0	0	S.	29.050	133.2	134.8	0	0	S.	29.045	133.6	135.2	0	0	S.	29.040	134.0	135.6	0	0	S.	29.035	134.4	136.0	0	0	S.	29.030	134.8	136.4	0	0	S.	29.025	135.2	136.8	0	0	S.	29.020	135.6	137.2	0	0	S.	29.015	136.0	137.6	0	0	S.	29.010	136.4	138.0	0	0	S.	29.005	136.8	138.4	0	0	S.	29.000	137.2	138.8	0	0	S.	28.995	137.6	139.2	0	0	S.	28.990	138.0	139.6	0	0	S.	28.985	138.4	140.0	0	0	S.	28.980	138.8	140.4	0	0	S.	28.975	139.2	140.8	0	0	S.	28.970	139.6	141.2	0	0	S.	28.965	140.0	141.6	0	0	S.	28.960	140.4	142.0	0	0	S.	28.955	140.8	142.4	0	0	S.	28.950	141.2	142.8	0	0	S.	28.945	141.6	143.2	0	0	S.	28.940	142.0	143.6	0	0	S.	28.935	142.4	144.0	0	0	S.	28.930	142.8	144.4	0	0	S.	28.925	143.2	144.8	0	0	S.	28.920	143.6	145.2	0	0	S.	28.915	144.0	145.6	0	0	S.	28.910	144.4	146.0	0	0	S.	28.905	144.8	146.4	0	0	S.	28.900	145.2	146.8	0	0	S.	28.895	145.6	147.2	0	0	S.	28.890	146.0	147.6	0	0	S.	28.885	146.4	148.0	0	0	S.	28.880	146.8	148.4	0	0	S.	28.875	147.2	148.8	0	0	S.	28.870	147.6	149.2	0	0	S.	28.865	148.0	149.6	0	0	S.	28.860	148.4	150.0	0	0	S.	28.855	148.8	150.4	0	0	S.	28.850	149.2	150.8	0	0	S.	28.845	149.6	151.2	0	0	S.	28.840	150.0	151.6	0	0	S.	28.835	150.4	152.0	0	0	S.	28.830	150.8	152.4	0	0	S.	28.825	151.2	152.8	0	0	S.	28.820	151.6	153.2	0	0	S.	28.815	152.0	153.6	0	0	S.	28.810	152.4	154.0	0	0	S.	28.805	152.8	154.4	0	0	S.	28.800	153.2	154.8	0	0	S.	28.795	153.6	155.2	0	0	S.	28.790	154.0	155.6	0	0	S.	28.785	154.4	156.0	0	0	S.	28.780	154.8	156.4	0	0	S.	28.775	155.2	156.8	0	0	S.	28.770	155.6	157.2	0	0	S.	28.765	156.0	157.6	0	0	S.	28.760	156.4	158.0	0	0	S.	28.755	156.8	158.4	0	0	S.	28.750	157.2	158.8	0	0	S.	28.745	157.6	159.2	0	0	S.	28.740	158.0	159.6	0	0	S.	28.735	158.4	160.0	0	0	S.	28.730	158.8	160.4	0	0	S.	28.725	159.2	160.8	0	0	S.	28.720	159.6	161.2	0	0	S.	28.715	160.0	161.6	0	0	S.	28.710	160.4	162.0	0	0	S.	28.705	160.8	162.4	0	0	S.	28.700	161.2	162.8	0	0	S.	28.695	161.6	163.2	0	0	S.	28.690	162.0	163.6	0	0	S.	28.685	162.4	164.0	0	0	S.	28.680	162.8	164.4	0	0	S.	28.675	163.2	164.8	0	0	S.	28.670	163.6	165.2	0	0	S.	28.665	164.0	165.6	0	0	S.	28.660	164.4	166.0	0	0	S.	28.655	164.8	166.4	0	0	S.	28.650	165.2	166.8	0	0	S.	28.645	165.6	167.2	0	0	S.	28.640	166.0	167.6	0	0	S.	28.635	166.4	168.0	0	0	S.	28.630	166.8	168.4	0	0	S.	28.625	167.2	168.8	0	0	S.	28.620	167.6	169.2	0	0	S.	28.615	168.0	169.6	0	0	S.	28.610	168.4	170.0	0	0	S.	28.605