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A table of contents for the *Calcutta Christian Observer* can be found here:

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

April, 1834.

I.—The Bhaugulpore Hill Tribes.—The Country.—The People.—The Priests.—Their Gods and Worship, &c.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Well known as India is generally to Europeans, little attention appears to have been paid to the numerous people inhabiting the hills between Rajmahal and Bhaugulpore. An attempt was made, a few years ago, by the Rev. T. Christian, of the Propagation Society, to impart religious instruction to them; but on his second or third visit, he fell a prey to the jungle fever which prevails, at certain seasons, in that and similar districts. A little more than a year ago, another Missionary, of the name of Magrath, intended devoting himself to the same people; but after spending some months in Monghyr, acquiring their language, he just reached the base of the hills, and suddenly became a victim to the same malignant disease.

Having, through one of this tribe, whom I met with about two years ago, and who has since embraced and professed Christianity, an opportunity of gaining some acquaintance with their language, I resolved, notwithstanding what occurred to the two zealous men above-mentioned, to visit the hills. The point at which I ascended was very remote from the place which Mr. Christian made the scene of his labours: he having directed his attention to the people near Rajmahal, whilst I visited, as being nearer to me, and more convenient, the hills about 40 miles inland from Bhaugulpore. I consequently heard nothing of that Missionary; and am entirely ignorant of what was accomplished by his labours. It is possible, that some of these seed which he sowed may be found already bearing fruit to eternal life. The few and imperfect observations which I noted down during my visit, as well as a copy of the journal which I kept, I now enclose for you. They may possibly interest some of your readers; and perhaps excite in some division of the Christian church, a more lively interest in behalf of this ignorant people, than has yet been felt.

Monghyr, Feb. 15, 1834.

Your's sincerely,
A. LESLIE.

The Country.

The country is divided into eighteen tuppas, or, in the hill language, baywas, to each of which there is a powdur or chief; one or more nybs or lieutenants; and in almost every village one, two, three, or four mujeeays or head-men, usually called manjees by the people of the plains. These are all in the pay of Government;

the first receiving ten, the second three, and each of the third two, rupees monthly. The people pay no direct tax of any kind.

The greater part of the country, from its rocky nature, is unfit for cultivation by the plough; yet there are large tracts of soil in the valleys, and also on many of the hills, well suited for this object. Almost the whole land, however, may be cultivated by what the Scotch call the dibble. The rocks are by no means large; and plentiful portions of soil exist between them. It is, therefore, only necessary to deposit the seed in holes made by the above instrument, which is the mode universally practised by the people. I am no judge of the nature of soils: but from the large heads of Indian corn, geloon, junaira, and bora, (the only grains they cultivate,) which I saw in their houses, I should suppose the land to be exceedingly rich. It is to be observed, however, that the people never cultivate any one spot of ground more than three years. After this period, they leave it, clear a fresh piece, and never return to the first until the jungle has again risen to a great height upon it. They say, that after three years, the land produces little. But this, I suspect, would not be the case were they to turn up the soil, which they never do. From the great accumulation of waters in the valleys, during the rainy season, I should judge that rice might be raised in great quantities. Indeed, the lands appear fitted for the production of any thing common to India, cotton not excepted. The immense trees, and the richness of the jungle in general, shew that the land is a "fat land." Water, from the many outlets in the valleys, is not abundant: but this might very easily be remedied by the construction of bunds. It would not, in my opinion, be necessary to dig tanks, the hollows being so numerous.

The hills abound in iron-stone; and at one place, a few miles from the base, I saw a large tract of excellent coal. Kunkur or limestone, also, is to be found in extensive beds in the neighbourhood of the coal.

The people know little or nothing of gardening or flowers. Here and there you will find a very few of the vegetables of Hindoostan, and small plots of tobacco growing. In some of the villages they have planted the mangoe and jack trees; the latter of which appears to be completely an exotic. Both, however, grow well. They have likewise a few excellent plantains, and two or three other fruits, which they gather from the jungles.

The scenery, were it not for the almost unbroken jungle which covers both the hills and valleys, would, at some points, be very interesting, but at present the whole has the appearance of a wilderness. The patches of cultivation which present themselves to the eye are few: and it is only now and then that a village shews itself, the greater number being hidden by the trees. Birds too are in small numbers, the people killing them with their bows for food as soon as they appear. The silence, therefore, which reigns

around, together with the idea that tigers, leopards, and wild elephants are near you, produces a melancholy feeling in the mind, and depresses the spirits.

The People.

The people are much the same in size as the Hindoos of the plains, dress nearly in the same way, but differ in features, and are generally darker in complexion. The hair of the men is drawn up all round, and bound in a knot, sometimes at the crown, but more frequently towards the front of the head: that of the women is tied behind with a great bunch of cotton strings of various colors. The latter have also a profusion of metal ornaments. The ear is generally pierced all round, and hung with rings to the amount of eight or ten. Nose and finger rings are also very common, and armlets universal. Their necks are loaded with strings of beads of various colors, but chiefly red, to the amount frequently of ten, twelve, and upwards. How they become possessed of these ornaments I know not: for they have but little money, and manufacture nothing besides their sleeping cots. Their clothing is brought from Bhaugulpore, and given to them, together with grain, by the possessors of land, in lieu of labour in the fields. I suppose the ornaments come from the same quarter, and are given in the same way. Their dealings are mostly by barter. They exchange their surplus of grain with the merchants of Hindoostan for salt, prepared tobacco, iron instruments, cooking and eating utensils, &c. with which, excepting the first two, they seem well supplied.

I visited, within a circuit of ten or twelve miles, nearly thirty villages, and suppose there may have been ten or twelve others, within the same compass, which I did not see. Each village averaged from twenty to thirty houses, and seemed well-stocked with inhabitants; and as the hills are very numerous, occupy a great extent of country, and as almost all are inhabited, the population must be very great. The number of old people is small: but the children did not seem out of proportion to those advanced in life. Few, I understood from them, reach the term of fifty or sixty years; but this may be accounted for by their universal indulgence in intoxicating liquors, and perhaps also by their lack of salt. They seemed in general healthy; although subject to all the diseases common to India. I could not learn that they were ever the victims of anything like jungle fever. Epilepsy is exceedingly common, and leprosy not unfrequent.

Their villages are interesting in appearance, many of them being kept very clean, and all fenced around, both to keep their pigs from straying into their fields, and also to be a kind of barrier, though a very ineffectual one, against the wild beasts. Their houses are constructed of grass, on frames of bamboo, and consist of a large square room, with a small verandah at one, and sometimes at both, ends; and are, on the whole, neater than those of the Hindoos. They universally stand north and south; and

have doors on each side, with the exception of the east. The reason of this uniformity of position I could not learn. They told me, however, that at the time they perform their worship or poojahs, the women invariably enter by the west door; the men, who are pure, by the north, and those who are impure, by the south. In what their impurity consisted they seemed ashamed to tell, and I did not press the question.

When parents have children, somewhat advanced in life, a separate house is constructed for them in which they sleep. At twenty or thirty paces from each dwelling, a small tenement is erected, in which they keep their grain, clothes, cooking utensils, &c. And though neither bars nor bolts are attached to the doors, yet nothing like apprehension of thieves is felt in the smallest degree.

Their temporal circumstances, when contrasted with those of the poorer classes of Hindoos, are much more comfortable. Of fuel they have a superabundance. Numbers of them have cows, goats, and swine; and all keep an ample stock of fowls. They never cultivate their grounds except in the rainy season, but then their crops are generally so heavy that all have plenty for the year. They express wonder at the people of the plains, and actually say, "We cannot conceive how you should toil the year round, and yet have so little: we work four months only, and have food for twelve." The necessary they lack most is salt; and although they well know its worth, and are glad to obtain a little, yet most of them seem to eat their food very contentedly without it.

They are exceedingly fond of all kinds of animal food, particularly of swine's flesh. And when a pig, deer, or cow is killed, the whole village is made joyful by a feast, the owners not being able to preserve any in consequence of the lack of salt. The cow's flesh is boiled; but the sow is always roasted in a whole state. Their usual mode of killing the pig, and sometimes the cow, is by the bow and arrow, at which they are wonderfully expert. They go out frequently in companies into the jungles for the purpose of hunting the wild deer, swine, peacocks, fowls, and birds in general, and I believe, rarely return empty-handed. It is almost incredible with what certainty they will take their aim. Their quivers, or rather their bundles, are always provided with a few poisoned arrows, in the event of their meeting tigers, or any other wild animal.

The greatest evil with which they have to contend, as it regards temporal subsistence, is the destruction sometimes of their crops and granaries by the wild elephants. These huge monsters will occasionally come in droves of fifty and an hundred, and consume in one night all the grain and crops in a district. Famine is the immediate consequence; and the people have no means of defence against them. Poisoned arrows soon put an end to the tigers and leopards, which occasionally carry off their cattle; but are entirely without effect upon the elephant. Rarely, however, is human life destroyed by any of the wild creatures that prowl around.

The people cannot be denominated intelligent. Indeed, they do not seem to have a single thought beyond their daily occupations, food, and drinking. The great world is completely unknown to them, and they to it. Practising no trades, and having no business to transact, many of them hardly ever wander more than a few miles around their native village. We found several to whom villages a few miles distant were as little known as to ourselves. Seldom were we asked any questions; and not many of them evinced much curiosity. They were, however, wonderfully surprised at my watch, and at a burning glass which I had in my possession. When they saw the effects of the latter, they were much afraid, and said, "This is God."

Notwithstanding very frequent and minute inquiries as to their origin, I could obtain no satisfaction. They seem, however, universally to believe, that they are the aboriginals of India, or rather that the people of the plains are sprung from a branch of their family, who always inhabited the hills. They have no historical records of any kind; and I do not believe that there is a man amongst them who is acquainted with any event earlier than the days of his grandfather. Traditions they have none, except that they are sprung from one Beean. They appear to have no ancient poems, and little poetry of any kind; but they have a variety of nonsensical tales, with which they entertain one another, but which do not, as far as I could discover, contain any historical notices. No traces of any thing like fortifications are to be found: and it is likely none ever existed. Their hills and jungles must, at all times, have been protection sufficient against any Indian foe.

Their language is beautifully simple, and regular in all the inflexions of its verbs and nouns: but it abounds in gutturals some of which are very difficult of pronunciation. It seems to have affinity in nothing to any of the eastern or western tongues, except in its adoption of many Hindooee words, to which it gives its own inflexions. It is entirely unwritten; and consequently the very names of letters, books, or writing apparatus, are unknown.

The only mode they have of counting time is by the seasons and moons; for the latter of which they have learned the Hindooee monthly names. But they know nothing of weeks, nor of the divisions of the day into hours or watches. They have, however, a name for mid-day, and for our three o'clock, both evening and morning.

Polygamy is allowed among them: but, from the quarrels and jealousies which such a state ingenders, is not, as one of them told me, much approved; nor, from the poverty of the people, very general. I saw one man, however, who had three wives; and I heard of another who had fourteen.

I saw three of their chiefs; but I could perceive no difference in their persons, demeanor, or clothes, from the bulk of the people. They are generally, from their having more money, greater

drunkards than the rest; and seemed to be very little respected by those around them: at least I could discern no external marks of honor paid them. They exact from their subjects a small tribute in grain at the close of the harvest season, varying according to the quantity reaped.

Hospitality is a virtue universally prevalent. Having no caste, they esteem all as brethren, and readily share with the stranger whatever articles of food they possess. As soon as we entered any of their villages, they voluntarily provided us with one of their huts, (two families retreating into one, as all were occupied,) and brought us abundance of fuel and food; and they look for no return. Money they never expect, as it is almost totally useless, unless they carry it to the plains.

No one, however, can admire their cleanliness. They seem seldom to wash either their bodies or their clothes. And their houses, from their cooking all their food within doors, and from their burning wood during the entire nights of the cold season, are not only black with soot and smoke, but swarm with bugs, and perhaps other vermin. So plentiful are the bugs, that a Hindoo Christian, who accompanied me, said, "Sahib, for two nights I have not slept. In this land is the reign of bugs."

In order to keep themselves warm during the cold nights, they bring several logs of wood, make a great fire in the centre of their room, shut the doors, put their cots around, allow the smoke to escape as it can, and go to sleep—fowls, goats, calves, and people all huddled together. The heat is sometimes almost unbearable, the house being like an oven. This is their universal practice.

With the exception of drunkenness, the people may be said to be generally moral. Unlike the Hindoos, they have nothing of obsequiousness in their manners. They meet you as if they stood on the same level, and as if they were in a condition to befriend you as much, or even more than you could them: and yet they show nothing of disrespect. The women, too, display little of that extreme bashfulness general in Hindoosthan. They shew themselves, without fear; and assemble to listen as well as the men. Nothing, however, like boldness is seen in their conduct. Their whole demeanour is, according to our European notions of propriety, fully entitled to the epithet of becoming. Seldom are either men or women guilty of falsehood: and, not expecting money or any thing else from you, rarely do they shew a covetous or deceitful disposition. Unless in the harems, and when intoxicated, abuse, quarrelling, and fighting hardly ever occur. The crimes of fornication and adultery (contrary to report) are known amongst them; but the perpetrators are generally viewed with abhorrence, and consequently such sins are not common. Theft is so rare, particularly among themselves, that they will point out almost every thief in the country, and the place of his abode. But their

drunkenness is beyond description. They brew two kinds of intoxicating liquors : one from the fruit of the M'howwa tree, and the other from the grain called *gehoon-junaira*. The last is the most common, and is denominated *tuddee*. They all drink of it—men, women, children, and even infants at the breast. They cannot, however, be called habitual drunkards, as they drink only at set times. Each village appoints its day, previous to which every family prepares its liquor, and invites the people of the adjoining village or villages to unite with them. They, in their turn, again do the same, each village thus inviting, and being invited four or five times yearly.

When all are assembled, the business commences ; and a more dismal scene can hardly be witnessed. In every house they are drinking ; and as they do not apply the vessel containing the liquor to their mouths, but pour it in from above at the distance of several inches, one frequently doing it to another, their faces, breasts, and clothes become saturated, as well as their stomachs. As soon as the liquor has begun to take effect, the men commence wandering up and down the village in companies, beating, as well as their drunken state will allow them, drums and cymbals, and making a noise like singing. The women sit at their doors on cots, rocking from side to side, and humming a kind of song. And all the children are to be found assembled in a separate house, imitating to the letter the worthy example of their parents. Frequently, too, on these occasions, they quarrel and fight : and as it is impossible they can discriminate between right and wrong, the whole mass will, when any two commence their blows, rush in and strike right and left, just like what happens, on similar occasions, in a herd of bullocks. They continue their drunken riot as long as they can keep awake—which generally lasts a day and a night, and often longer.

They have but one kind of *tuddee* ; yet they describe it by two names,—*medicine-tuddee* and *God-tuddee*. The former, they say, they drink for their health's sake ; and the latter for God's sake, or in his worship. At all their *poojahs* they drink. *Tuddee* is their real god ; for without it they cannot worship. And they are not contented with a little. When they drink, it is for the sole purpose of becoming intoxicated to the highest degree.

The Priests.

They have only one class of men of the priestly order, who are styled by the name of *Daimno*. When one dies, any other man, by remaining in the jungle for a whole night, and returning in the morning with a load of bamboo and plantain-branches, and throwing them on the roof of his house, and allowing his hair to become matted, is recognised at the end of fifteen days, as a *daimno*. His office is to visit the sick, when called for, and to officiate at all *poojahs* ; for which he is always well paid in cloth, food, cattle, or rupees, according to the circumstances of those employing him.

They are wild-looking in their appearance, some having great heads of hair, platted and rolled around in the manner of many of the Hindoo byraggees; and others having it hanging down in a matted state.

Their Gods and Worship.

In almost every village they have a little hut erected, covering a small mound of earth, with a bamboo standing by its side, dedicated to the Hindoo goddess Káli. These are of very recent origin, having been introduced about or after the time when cholera became so prevalent in India. The people universally say, that the custom came to them from Nepal: but I cannot see how this could be the case, unless on the supposition, that there were some communications between them and the Nepalese during the war, which is not very likely; or on the supposition, that it was brought to them by some of their countrymen, in the regiment of Hill Rangers, who at the time of hostilities visited that country. This latter supposition, which is the more probable, and which I mentioned to them, was not at all admitted as correct; they constantly affirming, that the worship was brought to them by some of their own people, from the remote villages, who received it from Nepal. Be this as it may, which is mysterious enough, Káli has, within the memory of every man of thirty years of age, obtained a place in the hills, where she was never known before, and where none of her history is known to this hour.

In imitation of the Hindoos, they daub the mound of earth and bamboo with the red paint called Sendor, and on their festival, marriage-days, and other particular occasions, sacrifice a fowl at the foot of the latter, and pour blood on the former. Many of them have also, in their houses, the lump of earth called, by the Hindoos, Seerhee-pindee: but I did not learn what meaning they attached to it.

Images they may be said to have none, unless unhewn stones can be called by this name. They do, however, call a stone of this kind an image, and set up one, and oftentimes three, to which they give the names of Maisa, Leela, and Pindoowa, which they say are not three gods but one. They could not give me, though I often inquired, any account of the history of this god or gods. It is always worshipped by breaking an egg upon it, when they enter upon any hunting or warlike expedition.

With the exception of Maisa, Leela, and Pindoowa, they do not appear to have any other country gods. They universally believe the sun and moon to be the Supreme Being, and adore them as such, ascribing to them all that is good; and to three evil genii, their messengers, all that is evil. The names of these genii are Porce, Chumdee, and Nara. The first is the inflictor of the small-pox, a disease very prevalent and fatal among them; the second is the author of the cholera, with which many are carried away; and the third is the cause of all other diseases. These are feared:

but I could not learn that they were worshipped. Outside of one village, I saw a small cart, food, a mortar for bruising grain, a number of cooking utensils, two stones with cloths tied round them, &c. lying; and on inquiring of the villagers what all this meant, I was told, that some time ago, the small-pox had been among them: and that when the disease ceased to rage, the daimno said, that the Porec was willing to depart, but wished to be furnished with every thing necessary for a comfortable subsistence and journey. These were gladly and immediately provided by the villagers: and the invisible Poree, headed by the daimno, was reverentially drawn away sitting on his carriage, and left outside, with all the things prepared for him.

Their different poojalis, or religious-drunken services, as described to me by a daimno, amount to eleven, and are as follows:

1. *Mukoro Chal*. This is a pooja offered at the conclusion of the harvest, by the chief of the district, or, in his absence, by some other principal man, and consists in setting up a small branch of a tree called the chal tree, and sacrificing in front of it, a fowl and a pig. The meaning of *mukoro* is a small branch.

2. *Chuckdaree*. This is the name of the piece of wood with which they pierce the earth to deposit the seeds of their future crop. As soon as they have finished planting, this stick is laid horizontally on the ground, and a fowl sacrificed before it.

3. *Danee Moolgee, Chookeekoortray, Seevree*. This pooja bears these three names, and is performed chiefly with three earthen vessels, at the ingathering of a rich crop, or on the reception of any other particular favour, and consists in offering a fowl and a pig.

4. *Konra Peechee*. The first of these words means corner, and the second, peacock's feathers. The latter are placed, besmeared with sundoor, in the corner of the house, where they remain ever afterwards. Before them a pig and a fowl are sacrificed.

5. *Goommo*. This is the name of the post which supports the roof of their huts. Near this they place another post made of a particular kind of tree, and sacrifice before it a goat.

6. *Chumda*. At this pooja they bring two trees called oodalee trees, from which they peel the bark in narrow long strips. The peeled trunks, then, having something like a head formed on them, are hung round with the strips of bark, in the manner of clothing, one being called man, and the other woman; the relatives of the man and wife belonging to the house in which the pooja is performed, respectively take one trunk, and dance about with it all night. At this pooja they sacrifice a pig.

7. *Dulla*. At this pooja, which consists in offering a goat, the people dance by couples the whole night around a bamboo mat; the most indecent expressions are uttered.

8. *Kailuktray*, an herb. This worship consists in laying some cooked grain on a plantain leaf in front of the herb, and in sacrificing a pig.

9. *Gaytee Poorsee*. This pooja consists in carrying as many things as come to the house on that day, whether tobacco, salt, grain, earthen-ware, &c. to a field at a little distance, and sacrificing before them a pig.

10. *Danee Kanday*. Twelve pieces of a particular kind of tree cut into the form of mortars for bruising grain. Before these, five male goats are sacrificed. This pooja is never performed till five years after the cutting of the trees into mortars.

11. *Paway*. This is a pooja performed previous to commencing any important journey, with the hope of having the way made prosperous. They sacrifice a fowl and a goat.

The daimno officiates at all these poojahs; and in addition to the sacrifices and other things mentioned, tuddee, cooked grain, oil, sundoor, water, eggs, &c. are used at them all. I had once an opportunity of seeing the worship performed; but I never wish to see it again. The people were nearly all drunk. The noise of the drums and cymbals, the howlings, and frightful gesticulations of the daimno, the slaughterings of the animals, and the drinking of the blood mixed with tuddee and cooked grain, were almost unbearable to the sight and feelings.

The principal season for offering any of these kinds of worship, is at the close of the harvest; but they do not confine themselves to any period, neither are the festivals kept by all the people at once, nor at the same time throughout the villages. When any person is sick, has met with any calamity, or been blessed with any kind of prosperity, either this same person or some one related to him, takes a bow, goes into the jungle, sits down, hangs the string on his two hands, allowing the wood to be undermost, and says, "O bow, such a one is sick; if he will recover in the course of a month, or a year, signify the same, and he will perform the worship of Goommo." Or, "O bow, if I next year have a better crop than I had last, I will perform the pooja of Danee-moolgee." If the wood of the bow then moves, the prayer is believed to be heard, and the vow accepted. If the bow remains immovable, the same words are repeated, and the pooja of Chumda promised. And thus they continue mentioning pooja after pooja, until the bow does move. Should it not move at all, or should it move and the person not recover before the time mentioned, or not receive the wished-for crop or other favour, the supplicant is absolved from his vow, and no pooja whatever is performed.

They have one or two other objects of worship, but I believe they are not very general. The words in common use, and in which they address their supreme being, are "*O durmairay*

Gosaeen, bairee, bilpay." The word *durmairay* no one could explain ; but I very much suspect that it is the Hindoo word, *dhurnee*, holy. If so, the words translated will read thus : " O *Holy God*, (the) Sun (and) Moon."

Customs at Child-birth.

When a child is born, the parents shut themselves up closely in their houses for five days : after which they throw open the doors, and give the child its name. But for a month after both are considered in an unclean state, and consequently neither visit their neighbours, nor are visited ; neither do they speak to any one nor are spoken to, unless on occasions of real necessity. The father, also, does not shave himself during the whole of this period.

Should the parents determine to name the child after their principal gods Maisa or the sun, they, in company with some relatives or neighbours, retire, for the whole night, to the jungle, at some place where there is water. About two hours before day they bathe, return to their village, and exactly at sun-rise sacrifice in front of Maisa, or before the sun, a male goat, call upon them, place the child under their protection, and unite in a feast. If this event should take place in the cold-season, they adopt " a more excellent way." Instead of remaining all night in the jungle, they bring from it a number of large branches, and make in front of their houses, a booth, under which they light a fire, and sit comfortably until the time of sacrificing. I witnessed a case of this kind in the village of one of the chiefs.

Purifications.

When the sins of adultery or fornication are committed, the transgressors are purified by the slaughter of a pig, the waiving of it around their persons, and the pouring of its blood, followed by water, on their heads. If the wife be guilty, she is generally after this purification left to her paramour, who marries her ; or is returned by her husband to her parents, who are obliged to pay him the sum he has expended on her. If either man or woman be discovered frequently committing these crimes, they are expelled from the village, under the apprehension that the residence of such sinners will bring a curse upon all the inhabitants. And when once expelled, it is no easy matter for the criminal to find a refuge elsewhere ; every village being afraid to receive him, and all hunting him out as a wild animal.

Funeral Ceremonies and Superstitions.

Their fear of the dead is so great, that should a death take place in the night, no person will, on any account, enter the house of the deceased, unless accompanied by others ; neither will they at any time during the hours of darkness, approach their burying grounds, which are always situated at a considerable distance from

the village. They dig the grave so wide that it may contain the cot on which the person died, as well as the dead; and bury both. Having first anointed the head and mouth of the corpse with oil, four persons carry it to the grave, who, for five days afterwards, are supposed to be haunted or possessed with the ghost of the deceased. On the fifth day, a feast having been made and the company who attended the funeral called together, the four carriers are dispossessed of the ghost by five straws having been dipped in oil, and drawn in a straight line from their heads to their toes, over the front of the body.

Immediately after the interment, four portions of food are laid by the relatives, at different places around the grave,—one for the Nara, or minister of death; and three for the dead, to present to the assembly of departed spirits. They believe, however, that the newly departed is not permitted to dwell in this congregation, till after the lapse of a year; at which time a feast is made by the relatives,—an intermediate feast having also been made at the close of six months. To this latter festival the daimno is called, when he is supposed to be possessed with the spirit of the departed, and recognized and addressed as such by the survivors. Having well fed himself at the expence of the family, he performs a kind of pooja, falls down in an ecstacy, and on being raised up, tells them, that the ghost, having now been so well entertained, has departed for ever, and will no more trouble their dwelling or their persons.

Their belief in, and dread of, ghosts is excelled by no people of whom I ever read or heard; and yet they attribute to them qualities of a very weak description. On the foot-path leading to almost every village, a small fence of stones is to be seen, and underneath a kind of medicine. The former is intended to stop the ghosts in their approach, and the latter to operate as a kind of charm to drive them back; just as if these spiritual gentry could not leap over the stones, or enter the village, unless by the foot-path. They frequently render themselves visible in divers shapes, and cause their unearthly voices to be heard, to the dismay of the poor mountaineers.

They say, that there are two divisions in the abode of spirits; one for the good, and the other for the bad: and that they never intermingle. Both, however, feed on worms. But where the region of spirits is situated, they could not tell; neither could they tell whether they lived forever or not.

In the Tuppah of Pursundah, they bury their dead with their faces towards the ground, whilst in the other Tuppahs around, the faces are uppermost. The reason which they give for this difference is, that should the dead at any time rise from the grave, they will ascend the more easily, from being able, in the first instance, to get up on their knees; and in the next, to push up with their backs the earth and stones which cover them.

II.—Theory of the Hebrew Verb, No. III.

According to the order announced in the first number, it is now necessary to consider some of the errors into which grammarians and translators have fallen, through the want of definite and fixed ideas and rules concerning the Hebrew moods and tenses. In making remarks on what appears erroneous in predecessors and superiors, it becomes every one to manifest modesty and diffidence; yet no regard to men, however venerable or learned they may be, ought to prevent any one from exposing their defects when they write or act inconsistently with the truth, or inconsistently with themselves. Only let him do to others as he would wish they should do unto him, and so point out errors as he would wish any person to point out his, and then he will stand free from the charge of rashness and the want of candour.

The great error into which grammarians have fallen, through considering what have been termed the indicative and potential moods as past and future tenses, is the system denominated *vaw conversive*. ו *Vaw* is the Hebrew word for the conjunction *and*. The following is the rule upon which this system is based:

Vaw, prefixed to future tenses, changes them to perfect tenses, and when prefixed to perfect tenses, regularly changes them into future tenses.

To this general rule four exceptions are stated—as,

1. When ו is prefixed to a verb which immediately follows another verb of the same tense, without a prefixed ו, and in the same sentence, the ו in that case is merely conjunctive.

2. If a future tense, put for a preter-perfect tense, (which must be by having a prefixed ו) precedes a preter-perfect tense (having also a prefixed ו), the latter is merely copulative.

3. A prefixed ו does not affect or change any verb or verbs in the future tense which follow an imperative mood in the same sentence.

4. After an interrogation either of the emphatical ה, or of the interrogatory relatives מי or מה, the prefixed ו does not influence any verb or verbs in the future tense.

The following are the reasons which have led to the rejection of this system, after many years labour to understand, practise and support it.

1. It proceeds upon the supposition that the indicative and potential moods are past and future tenses. This has been proved to be incorrect by numerous quotations which shew, that each has a present, past, and future signification; and from the fact that one tense cannot contain in itself three tenses, though a mood may.

2. It ascribes to a conjunction a power which is as unaccountable as it is unphilosophical. The only grammatical and philosophical power of a copulative conjunction is that of uniting or connect-

ing words together. To give to it therefore the power of government and the changing of times and seasons, is to violate the dictates of reason, and submit to a condition which nothing but the most dire necessity should compel.

3. Such use of the conjunction *vaw* is entirely unknown in the Arabic language. So great is the similarity between the Hebrew and the Arabic in words, inflexions and constructions, that any one may feel perfectly satisfied, if the *vaw* had such a predominating power in the Hebrew, some vestige of its authority at least would be found in the Arabic. But since there is not the smallest vestige of such influence in the latter, little is hazarded in saying that it has no existence in the former. At least if any one should still maintain that it has, it will behove him to account for this extraordinary phenomenon.

4. To the general rule that *vaw* converts the past into the future and the future into the past, there are four sweeping exceptions, which taken together, will furnish as many negatives against the rule as there are positives in its favour. All must acknowledge that there is little dependence to be placed on a rule, the exceptions to which are as numerous as its applications. How sad too for a learner to have a rule for his guidance, as variable in its operation as the rules of the almanac relating to the future state of the weather.

5. The second exception involves in it such a contradiction of the general rule as almost entirely destroys its value. It allows that a perfect with *vaw* is not converted after a future that has been converted by *vaw*; only let it be allowed too that a future with *vaw* is not converted after a perfect without one, and then there is an end to the whole system: for that is almost the only other case in which the general rule applies. And what can be more natural than to say, if *vaw* in this case does not convert the perfect, neither ought it to convert the future when it is placed in the same condition?

6. If *vaw* has the power of governing the tenses, then it can be shewn that other particles have the same power, and thus we shall be at a loss to define the bounds of this petty government. We could give many examples, one must here suffice, viz. Joshua, xxii. 1. 'Then Joshua called to the Reubenites and the Gadites.' Shall it be said that אָרְבָּנִים the future is here converted into the past by the particle אֵין.

7. In addition to the above objections there is one more, which is, that after the rules and exceptions have all been applied, there is a vast number of instances in which the student will be left in uncertainty. This might be proved by many examples; but it is thought better in this instance to defend the position by authority than by quotation. It has been said by a late learned author, that 'for the use of it (the future) as a past, the conjunction *and*, *so*,

&c. has most unaccountably been made to account, and then has taken the name of *the conversive vaw* ! A considerable number of instances, however, occur, in which this tense is so used without any such *conversive vaw* : and what has been done in these cases ? Why the instances have been said to present an *enallage temporis*, and there the matter has wisely ended !

Dr. Lee, the Professor of Hebrew in the University of Cambridge, the writer of the above remark, was the first person who ventured to question the accuracy of the *vaw* conversive system, and to denounce it in his grammar. He appears to have been convinced that it was erroneous, by finding that nothing of the kind existed in Arabic. He seems perfectly right in opposing the old system, but not so in the new one which he has substituted in its place. He considers what had hitherto been denominated past and future to be past and present tenses ; this alters, but does not remove the difficulty. It still remains for the learned professor to explain how three tenses can be included in one tense. Arguing against those who consider the potential mood as a future tense, he remarks : “ Unfortunately, however, it appears that this *future* is occasionally used as a *present tense* and also a *past*.” He maintains it is a *present* tense : to which we can only reply, in his own words, that unfortunately, however, it appears that this *present* tense is used very frequently as a *future* tense and also as a *past*. It is one thing to demolish an old fabric, and another to build a new one. The authority of Dr. Lee will do much for the overthrowing of the old system, but the establishing of a new and complete one will probably require much more labour and investigation, than has yet been bestowed on the subject.

It must be granted, in favour of the professor’s hypothesis, that historians do often turn in their narrations from the past to the present tense ; and in the New Testament the Apostles do, when writing in the Greek language, sometimes use the present tense in an historical account, when we should have expected the past to be uniformly employed : but it is surely incorrect to make exceptions into a general rule, and that rule at perfect variance with the idiom of the English language. For, did it admit of demonstration that the potential is a present tense, yet it must still be acknowledged, when translated into English in historical pieces, that it must be rendered by a past.

It is now time to notice some errors of a more important nature than those made by grammarians—the errors of translators. The observations under this head will be confined to the English version. It may seem hypercritical to some to find fault with a version so excellent, which has secured the approbation of the learned, and the veneration of the illiterate. There are however spots even in the sun, and all our admiration of its glory should not lead us to deny their existence. It is a pleasure to know that the rules which have

been laid down are those which the translators of the English Bible have followed, though they perhaps never knew them in the form of rules. It is astonishing how far their penetrating judgment and sound sense, have saved them from the errors into which they would have fallen, had they translated according to the rules which have hitherto prevailed respecting the Hebrew verb. But though they have not in general regarded those corrupt rules, yet it is evident that they have been occasionally warped by them, and though not to one-thousandth part of what might have been expected, yet to such an extent as to render them now and then inconsistent with themselves. The remarks here made are not therefore directed against their system, but against their occasional departures from it.

Keeping the order already observed, these variations with regard to the present tense of the moods first demand attention. The verb, whether in the indicative or potential mood, is to be rendered in the present tense, in the delivery of maxims or general truths, and the relation of events which transpired at the time of the writer. In the Proverbs it will be seen in many verses, that sometimes the present and sometimes the future tenses are used, whereas by rule they should have been alike. Take any chapter, say the xii. of Proverbs, and compare the following verses with the English: 'A good man *obtaineth* favour of the Lord; but a man of wicked devices *doth* he condemn. A man *is not established* by wickedness, and the root of the righteous *is not moved*. The words of the wicked are to lie in wait for blood, but the mouth of the upright *delivereth* them. The wicked are overthrown and are not; but the house of the righteous *doth stand*. A man *is commended* according to his wisdom; but he that is of a perverse heart *is despised*. He that tilleth his land *is satisfied* with bread, but he that followeth vain persons is void of understanding. The wicked is snared by the transgression of his lips, but the just *cometh out* of trouble. A man *is satisfied* with the fruit of his mouth, and the recompense of a man's hand *is rendered* unto him. The lip of truth *is established* for ever; but a lying tongue is but for a moment. No evil *happens* to the just, but the wicked is filled with mischief. The hand of the diligent *beareth* rule, but the slothful *is under tribute*.'

Had all the verbs marked in italics been rendered as here, in the present tense, the chapter would have been uniform and the translators consistent throughout. In the first two verses there are קָבַץ the indicative mood or preterite as it is called, and קָבֵץ the potential or future, and both of them rendered by the translators in the present tense, *is brutish* and *obtaineth*. Here then, and in the greater part of the chapter, the rule we have laid down has been exemplified; but in the verses which we have quoted in italics it has been violated, and the like violations will be found in every chapter of the Proverbs.

The above remarks, which apply to the Proverbs, apply also to many of the Psalms. Take for instance the cxii. which rendered uniformly will stand thus: 'Praise ye the Lord. Blessed is the man that *feareth* the Lord, that *delighteth* greatly in his commandments. His seed is mighty on the earth; the generation of the upright is blessed. Wealth and riches are in his house, and his righteousness *endureth* for ever: unto the upright there *ariseth* light in darkness. He is gracious, and full of compassion, and righteous. A good man *sheweth* favour and *lendeth*; he *guideth* his affairs with discretion. He is not moved for ever; the righteous is had in everlasting remembrance. He is not afraid of evil tidings; his heart is fixed, trusting in the Lord. His heart is established, he is not afraid, until he sees his desire upon his enemies. He *disperseth*, he *giveth* to the poor, his righteousness *endureth* for ever; his horn is exalted with honour. The wicked see it, and are grieved: he *gnasheth* with his teeth, and *melts* away; the desire of the wicked doth perish.'

In the first verse נִרְיָ the potential, and יִפְרֹץ the indicative are both rendered by the translators in the present tense *feareth* and *delighteth*: there cannot therefore, if this is acknowledged to be correct, be any objection against rendering all the following VERBS in the same manner; but by comparing the above translation with the English version, it will be seen that they have not all been so rendered.

In the book of Job, when his friends advance their moral maxims to describe the character of the wicked and the hypocrite, and when he describes his actual condition, all the verbs ought to be rendered in the present tense. In very many instances the passages are so translated; but in others the rule is neglected, as in chapter xviii. from the 5th verse. 'The light of the wicked goeth out, and the spark of his fire shineth not. The light is dark in his tabernacle, and his candle is put out with him. The steps of his strength are straitened, and his own counsel casteth him down. He is cast into a net by his own feet, and he walketh upon a snare,' &c.

This last line is rendered correctly in the present tense, and the same rule, by which the indicative הִלְשָׁ and the potential הִלְשֶׁ is here rendered in the present by *is sent*, and *he walketh*, requires all the succeeding parts of the chapter to be rendered in the like manner.

Again, in the third chapter of the Lamentations, the prophet Jeremiah describes his own condition at the time he was writing, which by rule should be rendered in the present tense. In one part of this chapter the rule is regarded: in the following verses it is violated. They are here so rendered as to make the whole which relates to his then present condition uniform.

"I am the man that seeth affliction by the rod of his wrath; He leadeth me, and bringeth me into darkness and not into light;

My flesh and my skin he maketh old, he breaketh my bones ; He buildeth against me, and compasseth me with gall and travail ; He setteth me in dark places, as they that be dead of old ; He hedgeth me about that I cannot get out, he maketh my chain heavy ; He encloseth my ways with hewn stone, he maketh my paths crooked ; He is unto me as a bear lying in wait, as a lion in secret places ; He turneth aside my ways, and pulleth me in pieces ; he maketh me desolate ; He bendeth his bow, and setteth me as a mark for the arrow ; He causeth the arrows of his quiver to enter into my reins ; I am a derision to all my people, and their song all the day ; He filleth me with bitterness, he maketh me drunken with wormwood ; He breaketh my teeth with gravel stones, he covereth me with ashes. And thou* removest my soul far off from peace, I forget prosperity ; And I say, My strength and my hope are perished from the Lord. Thou dost not pardon, thou coverest with auger and persecutest us, thou slayest and dost not pity ; Thou coverest thyself with a cloud, that our prayer may not pass through : Thou makest us as the offscouring and refuse in the midst of the people ; All our enemies open their mouths against us."

There are comparatively few mistakes in the use of the past tense of the verb occurring in the English Bible. All historical events that occurred previous to the time of the writer are given in the past tense. On this head we have no fault to find, and as the greater part of the Old Testament comes under this head, we are happy that our theory corresponds with the practice observed by our translators.

The few instances in which mistakes may occur are in those passages where it is not easy to determine whether they are historic or prophetic, as in Psalm cxviii. 10 to 14. If these verses are taken historically, they should be rendered thus. "All nations compassed me about; but in the name of the Lord I destroyed them. They compassed me about; yea, they compassed me about; but in the name of the Lord I destroyed them. They compassed me about like bees; they were quenched as the fire of thorns, for in the name of the Lord I destroyed them." If taken subjunctively, they should be rendered thus: "Should all nations compass me about, yet in the name of the Lord would I destroy them. Should they compass me about, yet in the name of the Lord would I destroy them. Should they compass me about like bees, they would be quenched as the fire of thorns, for in the name of the Lord would I destroy them." The former rendering appears the preferable one.

The theory adopted by the learned Dr. Lee, in which he regards the potential mood as a *present tense*, makes more than half of the historical relations in the Bible to be incorrectly rendered. Our translators in historical accounts have constantly

* In the Hebrew, the second person is here used for the third; an idiom peculiar to the sacred poets; but which oftentimes cannot be retained in prose composition without marring its beauty.

translated the potential in the past tense when connected with the indicative in the past tense, and *vice versa*. This, which agrees with our rule, Dr. Lee contends to be wrong; and says, if we understand him rightly, it should be rendered in the present tense. Thus he would render the first chapter of Genesis:—"In the beginning God created the heaven, and the earth. And the earth was without form and void." Then from verse the 3rd, when the potential is introduced, thus:—"And God says, Let there be light, and light is. And God sees the light that it is good. And God divides between the light and between the darkness. And (hence) the evening becomes, and the morning becomes, day one." The practice of all translators, both ancient and modern, as far as we are acquainted with it, is opposed to a theory leading to such results, and we think no Englishman would like his Bible to be altered throughout according to this plan. From Professor Lee's Grammar it appears that the celebrated Arabic Scholar Baron De Sacy is opposed to this view of the case, but we are not informed what is the ground of his objections. With all due respect therefore for the Professor's superior abilities as a linguist, we do think in this particular that he is mistaken, and that our English translators are in the right.

Having noticed the application of the rules to the present and past tenses of the moods, it remains only to consider it in reference to the future. In this, as in the other part, no complaint is alledged against the principles that have generally guided the English translators, but only against those passages in which they have violated their own acknowledged principles, and so far have been inconsistent with themselves. Instances have been already given in which they have used the indicative in the future tense, when particular stress has been laid on a future event as absolutely certain; but in a number of the prophecies this rule is violated in the English version.

In the prophecy delivered by Jacob to his sons, (Gen. xlix.) a mixture of the present, past, and future tenses is found, when all ought to have been uniformly future. Take the prophetic character of the tribe of Judah as a specimen. We give it first as in the common version, and then as altered by rule.

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down to thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be. Binding his colt unto the vine and his ass's colt to

Judah, thou (art he) whom thy brethren will praise: thy hand will be on the neck of thine enemies; thy father's children will bow down to thee. Judah will be a lion's whelp; from the prey, my son, thou wilt go up; he will stoop down, he will crouch as a lion and as an old lion; who shall rouse him up? The sceptre will not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him will be the gathering of the people. He (Judah) will bind his colt unto the

the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.

vine, and his ass's colt to the choice vine ; he will wash his garments in wine, and his clothes in the blood of grapes. His eyes will be red with wine, and his teeth white with milk."

Through all the succeeding parts of this beautiful prophecy the same confusion of the tenses appears, and all for want of adherence to a rule, which had been already conceded in Gen. xvii. 4, &c.

In Psalm lxxxv., verses one to four should by rule be rendered thus : ' O Lord, thou wilt be favourable to thy land, thou wilt bring back the captivity of Jacob. Thou wilt forgive the iniquity of thy people, thou wilt cover all their sin. Thou wilt take away all thy wrath, thou wilt turn thyself from the fierceness of thine anger.' On these verses as in the common version, Bishop Horne remarks : ' The first three verses speak of the deliverance from captivity, as already brought about, whereas in the subsequent parts of the psalm, it is prayed for and predicted as future.' How then does the Bishop propose to get rid of the difficulty ? By rendering the verses in the present tense, ' Lord, thou art favorable to thy land, thou bringest back the captivity of thy people, &c.' ' This, however, does not remove the difficulty ; beside which, there is no rule for such rendering : but we have the acknowledged principle of the Hebrew language, and of our translators, for rendering in the future tense, any future event which is expressed as absolutely certain by the indicative mood. It is plain that the writer of the psalm, first expresses his firm conviction that the event will take place, and then proceeds to plead with God, and pray for its speedy accomplishment.

The next passage to be noticed, is the celebrated prophecy, Isaiah ix. 6th. ' For unto us a child *is born*, and unto us a son *is given*, and the government *shall be* upon his shoulder, and his name *shall be called*, &c.' In this example there is not only a violation of sense, but a violation of the rule which the translators have admitted on many other occasions. If the statement is regarded as an historical fact. the rules they have observed in the first chapter of Genesis would require it to be rendered thus : ' For unto us a child *was born* and unto us a son *was given*, and the government *was* upon his shoulders, and his name *was called* Wonderful,' &c. But as it is a prophecy, the first two verbs of which are put in the indicative past tense with the design of expressing the absolute certainty of the event, it ought to be expressed by the future tense in English, thus ; ' Unto us *will a son be born*, unto us *will a child be given*, and the government *will be* upon his shoulders, and his name *will be called* Wonderful,' &c.

Other instances of the like nature occur, among which may be noticed the wonderful prophecy of the liii. chap. of Isaiah. The extraordinary events foretold in this prophecy, are expressed in English partly in the future, partly in the present, and partly in the past

tense, which produces a strange confusion ; whereas by the rules both of grammar and of sense, the parts which relate to the Messiah ought to have been uniformly expressed in English by the future, from the 13th verse of the lii. to the end of the liii. chapter thus. ' Behold, my servant will deal prudently, he will be exalted and extolled and be very high ; as many will be astonished at him ; his visage will be more marred than any man's, and his form more than the sons of men, so will he sprinkle many nations ; kings will shut their mouths at him : for that which had not been told them they will see, and that which they had not heard will they consider. Who will believe our report, and to whom will the arm of the Lord be revealed ? For he will grow up before him as a tender plant, and as a root out of a dry ground. He will have no form nor comeliness, and when we shall see him, there will be no beauty that we should desire him. He will be despised and rejected of men ; a man of sorrows and acquainted with grief, as one hiding the face from us ; he will be despised, and we shall not esteem him. Surely he will bear our griefs and carry our sorrows, yet we shall esteem him stricken, smitten of God and afflicted. But he will be wounded for our transgressions and bruised for our iniquities ; the chastisement of our peace will be upon him, and by his stripes we shall be healed. We all like sheep do go astray, we turn* every one to his own way ; but the Lord will lay on him the iniquity of us all. He will be oppressed and afflicted, yet he will not open his mouth : he will be brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he will not open his mouth. He will be taken from prison and from judgment, and who shall declare his generation ? for he will be cut off out of the land of the living ; for the transgression of my people will he be stricken. And he will make his grave with the wicked, and with the rich in his death, though he will do no violence, neither will deceit be in his mouth. Yet it will please the Lord to bruise him, he will put him to grief. When his soul shall have been made an offering for sin, he will see his seed, he will prolong his days, and the pleasure of the Lord will prosper in his hands. He will see of the travail of his soul, and be satisfied ; and by knowledge of him will my righteous servant justify many, for he will bear their iniquities. Wherefore after he shall have poured out his soul unto death, and have been numbered with the transgressors, and have borne the sin of many, and made intercession for the transgressors, I will divide him a portion with the great, and he shall divide the spoil with the strong.'

The prophecy thus uniformly rendered appears much more beautiful ; and the accuracy of such rendering is established by an acknowledged rule in the Hebrew and Arabic languages, and by the authority of the English translators both in the close of the 52d chap-

* Note. This being a general truth applicable to all times, is in the present tense by rule 1.

ter and in other places where the indicative past is rendered by an absolute future.

Once more, the potential mood seems often to be rendered in the present instead of the future tense, to the great injury of predictive language. This mood is rendered in many hundred cases in the future; and if among these, there was one that could justify such rendering, it would be in the delivery of prophecies where the events described are manifestly future; yet in very many instances of this nature, the potential is rendered in the present, or like the imperative mood. This, besides being contrary to sense and rule, is also exceedingly grating to the ear, as it makes the prophet, while predicting future evils, appear like an angry man venting his private feelings and cursing his enemies. Thus, 'Let death seize upon them, and let them go down quick to hell.' How much more consistent with the character of the prophet to say, 'Death will seize upon them, and they will go down quick to hell.' The following verses in the six. Psalm are exceedingly harsh in the English version; they contain a terrible prediction, and should be thus rendered: 'Thou wilt set a wicked man over him, and Satan will stand at his right hand; When he shall be judged, he will be condemned, and his prayer become sin; His days will be few, and another will take his office; His children will be fatherless, and his wife a widow; His children will be continually vagabonds and beg, and seek bread out of desolate places; The extortioner will catch all that he hath, and strangers spoil his labour; None will extend mercy to him, neither will any favour his fatherless children; His posterity will be cut off; in the generation following their name will be blotted out; The iniquity of his fathers will be remembered by the Lord, and the sin of his mother will not be blotted out; They will be before the Lord continually, and he will cut off the memory of them from the earth; As he loved cursing, so it will come unto him; as he delighted not in blessing, so it will be far from him; As he clothed himself with cursing as with a garment, so it will come into his bowels like water and into his bones like oil; It will be unto him as the garment that covereth him, and for a girdle with which he will be girded continually. This will be the reward of mine adversaries from the Lord, and of them that speak evil against my soul; They may curse, but thou wilt bless: When they arise, they will be ashamed, but thy servant will rejoice; Mine adversaries will be clothed with shame, and they will cover themselves with their own confusion as with a mantle.'

The last two verses of the Psalm, are translated in the future, and the rule by which they were so rendered required all the verses given above to be rendered in like manner. It is no objection to this translation, that in the 1st of Acts one of these verses is quoted in the imperative; for the Apostle, taking the quotation from the Septuagint, put it as he found it, which faithfulness required.

It would be easy to adduce a multitude of other passages by which the rules given are confirmed, and many others in which they are violated; but it is hoped that those given in the first part, will be sufficient to prove their correctness, and those given in the last, to shew the necessity of applying them more uniformly to the interpretation of the sacred text. From what has been said, it will be evident that the indicative and potential moods, when employed to describe *moral and religious truths*, should be rendered in the present tense; when employed to describe *historical events*, which transpired before the time of the writer, in the past tense; and when employed to describe future *and prophetic scenes*, in the future tense, so that in determining how they are to be translated, we have only to ascertain whether the subject is moral, historical, or prophetic. There will be few instances in which it will be difficult to determine that point; and when that is determined, the rules that have been given will be found as easy in their application, as they are simple in their nature.

III.—*On the Present State of Religion in England.*

In considering the state of religion in any country, we may view it either in its general effects on the sentiments and conduct of the great body of the people, or in its more direct and genuine influence, on the hearts and characters of its sincere professors. In England the great mass of the people, cannot even in the present day be regarded as Christianized. A few of the general truths contained in the Bible are indeed almost universally acknowledged, and the name of Christian assumed; but vast multitudes are yet ignorant of the real nature and design of the religion of Jesus, while their hearts and conduct are uninfluenced by its renovating power.

Some good men think religion has been retrograding, and others think that, of late years, it has been advancing with rapid progress. This diversity of sentiment often arises from persons calculating merely from the state of their own sect or denomination, and not extending their view to all the sections of the Christian Church, which, though differing on some points, generally retain, in common, the grand essentials of ‘the faith once delivered to the saints;’ and which, though not all equally pure in discipline or correct in sentiment, can each exhibit many members of undoubted piety and excellence of character.

Though the writer of these remarks is not of the number of those, who regard religion as on the decline, he is very ready to admit that there are some appearances, which at first view seem almost to indicate that its progress, if it is progressing, is but small and doubtful.

The unusual audacity of unbelievers, the shameless part assumed by irreligion, the increase of crime, the constant attacks made on religious institutions long venerated, the remarkable growth of

fanaticism, and the light and trifling character of multitudes who profess religion, cannot certainly be easily regarded as signs of the advancing state of real Christianity. But on considering these facts attentively, we shall find that they are far from proving any thing like a decline of religion in the country, though they shew that an immense work still remains to be accomplished before England can truly deserve the name of a "Christian land."

Nothing is more customary than to talk of the vast increase of infidelity. That it has increased in the number of its unhappy votaries is perhaps true; but it has done so, not by making inroads on real Christianity, but by drawing from the ranks of ignorance, vice, and irreligion. But though its professors may have increased, its moral inference has vastly sunk. Little more than half a century ago, nearly all the literature of the country was in the hands of men, who, if they did not assume the name of infidels, took little pains to conceal their scepticism. Philosophers, historians, and poets, seemed always to take it for granted, that Christianity was something fitted only to keep the vulgar in awe. Genius, learning, and reputation were almost universally engaged, directly or indirectly, on the side of scepticism. Principles subversive not only of Christianity, but of all piety and morals, were speciously blended with the more subtle truths of philosophy, so as to be generally received, even by believers of the gospel, and that often, alas, to the shaking of their faith and the ruin of their hopes. But where are now the champions of infidelity in England? Their names are seldom heard of, unless in police reports. The infidelity of England is too low and disgusting to do any harm to Christianity, though for a time it may prey on the unhappy beings, who through the neglect of others are unfortunately too ignorant to detect its sophistries, and too viciously inclined not to welcome it, as an agreeable release from the alarms of conscience.—We do not mean that no infidels are men of talents or learning; but wish to shew that the influence of Christianity is so great over the public mind, that a man who hopes by his abilities or character to obtain a share of public favor will rarely venture so far as to impugn the authority of the Bible. Public writers generally follow the public taste, and were not that decidedly in favor of Christianity, the cause of scepticism would soon call forth able and eloquent pens. It must also be remembered, that this bias of the public mind in favor of Christianity exists at a period when every one has perfect liberty to express his opinions, and when the veneration of the people, for long established systems and institutions, is weaker than ever it was before. Without the aid of racks or gibbets the simple moral energies of Christianity have laid all its enemies, who were worthy of notice, prostrate at its feet. A noisy, but insignificant party remain, whose mental and moral characters are sufficient to prevent their sentiments from making progress, unless among the ignorant or vicious.

Thus the powerful agency of the press in England has been nearly neutralized, or turned more or less in favor of Christianity. Infidel publications there are, and many works of pernicious tendency are constantly appearing ; but still all the leading writers of the day are professed Christians, and in all their works, take for granted the truth of the Gospel, and are more or less cautious not to advance any thing subversive of its claims, while almost all the productions of the contrary description are too insignificant to be objects of serious apprehension to an enlightened Christian.

The bold part assumed by irreligion is often taken as an evidence of the decline of real piety ; but that there is actually more irreligion now than in former times is far from certain. At every period of English history there has existed a vast body, who openly scoffed at every thing like serious piety : and though now some of this class may go rather further, in rejecting even the form of a religion of any kind ; yet there can perhaps be no evidence adduced to prove that they have increased in number, or that their enmity to real Christianity has become more virulent. The increase of direct crime is undeniable, but the consideration of its causes is of too complicated a nature to be satisfactorily entered upon in our present limits : still we are convinced that it might be accounted for, by an examination of the present state of society, without leading us to conclude that it has arisen from any decline of religion.

The extraordinary spread of fanaticism can be no proof of the decrease of sober and real religion, but might easily be shown to be the contrary, however much we may lament the existence of the thing itself. Fanaticism has always appeared at times when a greater than usual proportion of people have had their attention turned to religious subjects. It is like the foam which rises on the surface of the agitated waters, which never appears when all is still and motionless. Were there not a large body of the people deeply interested about religion, we never should have heard of the unknown tongues, or of the other countless absurdities of the day.— Some years ago a great many young men who had entered the church before they began to think seriously about religion, became decidedly pious. Finding themselves possessed of pulpits, but destitute of theological knowledge, they began to study the Scriptures ; but not being possessed of sound principles of interpretation they plunged at once into the most difficult subjects, and often fancying they had made some new discovery, when their own understandings were quite bewildered and their notions crude and inconsistent, they began to announce them to their congregations with all the zeal and energy of new converts. The ignorant and wrong-headed began to speculate. The millenarian and other systems equally gross, were revived by some of the leading characters of this wildfire school of theologians, and hosts of the preachers and hearers of the same class received with delight all the theories of

the modern prophets in succession. From this source most of the strange vagaries, of which so much has of late been said, have sprung; and it is easy to see, that to a great extent they have arisen from the very rapid increase of pious and zealous, but ill-informed, ministers, and their more ignorant followers, and not from any decline of real religion. In this respect, the present day in some measure resembles the period of the Reformation, when the interest about religion became so general and exciting, that out of the agitated wars of mind it was no wonder that wild and monstrous systems were produced.

That in England a considerable increase in the number of real Christians has taken place, within the last few years, there is every reason to believe. In a great majority of those Churches or congregations, where the external evidences of real Christian character are made the test for admission to membership, a great increase of members has taken place, and the number of such churches has been about doubled within the last twenty years.

In the Established Church, it is well known that a very great increase of pious evangelical ministers has taken place; and though it has been chiefly among this class that the millenarian and other strange notions have spread, yet a large body have continued sound in the faith, and have been eminently successful in their labors. In fact, the Church of England never had, even in what are usually called her best times, so great a number of faithful and devoted ministers. That the Church is hard pressed in its relations with the state is evident; but as a body of religious instructors, her clergy were perhaps never more efficient, though it must at the same time be admitted, that a very large class, and that too the most influential, are still sadly defective in many of the most essential qualities of ministers of the pure and holy gospel of Christ. The improvement has however of late years been great, as it respects many, particularly of the lower clergy, and its effects on the advancement of piety among the people have been manifested.

Among the various bodies of Methodists considerable improvement has also taken place. The Wesleyans especially have increased rapidly, and among their leading ministers a more sound and enlightened system of teaching has become prevalent. Their preachers in general are now far superior in knowledge and moderation to what they were formerly, while they retain a large portion of that ardour and zeal through which they have been so successful among the lower orders. Still it must be confessed that among the Methodists, while there is much real piety, there is a good deal of rant and enthusiasm, the absence of which would enable us to estimate better the real amount of solid religion.—It is true genuine piety may often co-exist with a considerable portion of enthusiasm, (we use the word in its worst acceptation,) but it is always degraded

by the association, and often so enveloped in its fumes, as to have its very existence rendered doubtful.

The several denominations of evangelical Dissenters, it is well known, have been making rapid progress; and when it is recollected, that their forms of discipline require particular attention to the religious character of each individual, before he can be received as a member, their increase may safely be taken as some evidence of the advance of religion. The Socinian and other heterodox Dissenters have declined, while the Orthodox have been extending their churches in every direction, and daily augmenting the number of their members. The ministers among these bodies of Christians were perhaps on the whole never so effective and influential, nor so successful in collecting large and respectable congregations; while the piety and zeal for the promotion of the cause of God evinced by their churches prove, that their labors, in the highest sense of the term, have been effectual in accomplishing their end.

The character of public preaching has also been greatly improved, by the adoption of a more correct and enlightened method of Scripture interpretation. The want of proper principles in interpreting the Bible has been the source of many errors, both in the doctrines which have been taught, and in the manner of teaching. The word of God has too often been explained, as meaning not what it says, but as having some hidden and mystical sense. The mal-formations of misconstrued minds have thus been passed off as the infallible dictates of divine inspiration, and what to common sense seemed plain and easy has been clouded in inextricable mystery. The historical parts have been allegorised, and almost every separate passage regarded as an enigma, to afford a trial of skill to rival preachers.

Now this system has been almost entirely abandoned, by all the respectable and influential ministers of every party, and a plain and simple mode of expounding Scripture has become nearly universal. The reins of fancy have been put into the firm and steady hand of enlightened Biblical Criticism, and the result is, that the doctrines of Scripture are more generally exhibited in public discourse, in their own simple and majestic character, while men are taught to draw their systems of belief more directly from the volume of inspiration. The true spirit of the inductive philosophy has been adopted in general by theologians. Systems are not first constructed, and then the oracles of truth tortured, in order to support them; but the various declarations of Scripture are sought for and compared, that by a cautious induction their combined result may be ascertained: as the philosopher first examines the numerous phenomena of nature, and by observing their agreement, obtains a knowledge of the laws by which she operates. The effects of this mode of study are manifest in the more simple character of preach-

ing, among the ministers; in the production of a more liberal and enlightened piety, among the people; and in the promotion of that spirit of active zeal and Christian benevolence, by which the present day is peculiarly distinguished.

The piety of our forefathers had in it much of the spirit of mechanism. It was of a seclusive, austere, and sometimes even of a forbidding nature. That of the present day, if not more sincere, is at least of a more publicly active and benevolent character. Men are always given to extremes. There is no great evidence of real piety, in leaving the walks of social usefulness, to live retired from the world, apparently absorbed in the concerns of one's own salvation, to the neglect of that grand principle of Christianity, by which every one is in a certain sense called to be his brother's keeper; nor is there much evidence of real religion, in the bustling activity of some, who seem too much taken up about the eternal interests of others, to have any time to care for their own: yet, on the whole, we think that though the purity of primitive Christianity has not been reached, its spirit has been in some degree revived, by the general practical recognition of the fact, that next to our own eternal salvation, we are bound to promote that of our fellow-men.

This principle, though theoretically acknowledged, had for ages almost entirely lost its influence. The clergy, it was supposed, were the only class who were bound by duty to seek the spiritual good of others. But now the change is great, and by the simple principle to which we have alluded, the most extensive system of agency ever employed for the moral renovation of the world has been called into operation, and is increasing in a ratio of which our fathers could have formed no idea, and acting through such a variety of means, as renders it quite impossible to calculate the amount of good already effected.

By means of voluntary combination, in England, for religious purposes, the aspect of society has been completely changed; and from the review of the few years of its past operation, we already feel a complete confidence of its future success, not only in the religious improvement of our own country, but also in the entire subjugation of the world to the dominion of the cross.

Through the same means Christians of all parties have been brought into closer connexion, and their charitable feelings towards each other increased. They have been formed into a great and powerful body, having the same general objects in view, and have obtained a weight and influence in society which they did not before possess. And though many have been, from various causes, led to join in the different objects of Christian benevolence pursued by the pious, who are not themselves the subjects of true piety—yet there has been, on the whole, a great increase in the number of real Christians, and a more marked distinction between the Church and the world.

Many are the evils yet to be deplored, and great indeed must be the improvement in religion, before England can rise to that high state of Christian purity which has been sometimes claimed for her; but it is cheering to the pious mind to be able to observe unequivocal marks of religious improvement. While she is looked up to as a pattern to other nations, as it respects her civil institutions, it is pleasing to contemplate her, as exhibiting an example of increasing national piety, and as that great centre from which are emanating the rays of pure Christianity to cheer and illuminate the nations of the earth.

B.

IV.—*On the Possibility, the Practicability, and the Expediency of substituting the Roman in place of the Indian Alphabets.*

The discussion respecting the substitution of the Roman in place of the Indian Alphabets has recently been revived, in consequence of the publication of Mr. Trevelyan's Minute on the proceedings of the Education Committees in Calcutta. Mr. Trevelyan advocated the substitution: Dr. Tytler opposed it. The Minute of the former is the exposure and appeal of a sweeping reformer and ardent philanthropist: the rejoinder of the latter, with the exception of a few awkward attempts at sarcasm, is the production of a sober minded gentleman and accomplished scholar.

It is not my present intention to follow the remarks of either of these. Long before the recent discussion arose, the subject in dispute was forcibly brought home to my own mind, in connection with various plans for the amelioration of the people of India. And the result of my own inquiries was a decided conviction in favour of the views that have been so ably propounded by Mr. Trevelyan.

The subject I conceive to be one of far greater importance, in the *present* stage of native improvement, than most people are willing to admit, or rather than those who have not made it an object of study, are capable of comprehending. On this account, I should rejoice to see the whole question traced in all its bearings—to see it agitated in the public press, and presented in every possible form to the public mind. With the view of adding my mite to the general cause, I shall now furnish a few facts, and offer a few cursory observations.

I. *Is the proposed substitution possible?*

One party replies, yes: and another, no. Those who answer in the negative dwell chiefly on the circumstance that, in the oriental languages, there are *peculiar* sounds, i. e. sounds *unlike* any which occur in the languages of the West. How then, ask they triumphantly, *can* these sounds be represented by Roman characters? Now, it must be owned that if these characters were of the nature of pictorial delineations, like the Mexican paintings now to

be found in the Bodleian library ; or of the nature of expressive symbols, similar to the Egyptian hieroglyphics ; or of the nature of verbal representations, like the encyclopædic letters of China ;— it would not be easy to divert them into *new* channels. But the case appears totally different when we find that alphabetical characters, like the Roman, are merely *arbitrary or conventional signs of sounds*. i. e. any character, bearing, as it does, no resemblance to the sound itself, may become the sign of any sound. All that is required is, that there be a mutual understanding amongst those that employ a letter of any figure, as to the sound which such letter is intended to represent.

Since then all letters are, or ought to be, the arbitrary signs of certain *elementary sounds*, and since, in *all* languages, the *greater part* of the elementary sounds are the *same*—it follows that the *greater part* of the alphabetic letters of any language may be *directly* represented by Roman characters. Next, as to *peculiar* sounds, it may often be found, as in the Indian languages, that they are not *radically diverse* from all that find a place in the languages of the West. That which is said to be *peculiar* in the former, may be only *some particular modification of an elemental sound* that enters essentially into the latter. The difference, instead of being a radical one, may be only a difference in the tone, time, or mode of enunciating the same elementary sound. In this case, the Roman character, with some mark, above or below it, would, if agreed on by mutual consent, sufficiently distinguish the peculiarity.

This was the deliberate opinion of Sir William Jones ; and as his authority ought to weigh much with even the profoundest orientalists, I shall here quote his words. “ *By the help,*” says he, “ *of the diacritical marks used by the French, with a few of those adopted in our own treatises on fluxions. we may apply our present alphabet so happily to the notations of all Asiatic languages, as to equal the Deva Nagari itself in precision and clearness ; and so regularly, that any one, who knew the original letters, might rapidly and unerringly transpose into them all the proper names, appellatives, or cited passages, occurring in tracts of Asiatic literature.*”

So positive and unhesitating an opinion, delivered by such a man, may be reckoned decisive of this part of the subject. But if any lingering doubt still remain as to the possibility of representing all *peculiar* sounds by means of Roman letters with diacritical marks, there is still the expedient of effecting this end by *particular combinations of letters*. Without reverting to the excessive simplification of Wachter, who maintains that *ten* distinct characters would suffice to express all the elementary sounds that belong to the human organs ; or to the more moderate opinion of Harris, who declares that “ to about *twenty* plain elementary sounds we owe that

variety of articulate voices which have been sufficient to explain the sentiments of such an innumerable multitude of all the past and present generations of men ;” let us adopt what some would reckon the still more reasonable conclusion of Bishop Wilkins, that 34 separate characters would be requisite for the purpose, and what follows? That the Roman alphabet, being both defective and redundant, could never be made to express the sounds *not peculiar* to it? No such thing. Let any one consult the Bishop’s alphabetic table, and if not satisfied with the extension of Roman letters with diacritical marks to denote *all* peculiar sounds, he cannot fail to be convinced that the object can be fully and satisfactorily accomplished, by an appropriate combination of two of the existing letters.

It is a mere fallacy to talk of the inadequacy of simple Roman letters to express *certain peculiar* sounds. No one has said that, barely and nakedly by themselves, unaccompanied by any mark or un-compounded, they can. What has been alleged is, that the majority of Indian letters can be represented *directly* by corresponding Roman characters, and that the remainder can be *adequately* represented by Roman characters with diacritical marks, or Roman characters suitably combined.

And after what has now been advanced may I not fairly conclude that *such* representation is in all respects *possible*?

II. Admitting the *possibility* of substituting Roman characters, under certain prescribed conditions, in place of all the Indian letters, the next question is, can such substitution be held to be *practicable*?

Those who regard it as *impracticable*, generally ask in a tone of defiance, Has such a thing ever been done—has such a thing been known or heard of?

Now, I may surely assert that, though we could not appeal to a single example in the history of the past, this would be a sorry argument. While I hold the maxim to be a sound one, that “what man *has* done, man *may* do again,”—I must hold it to be at once unsound and injurious to lay down the principle that “what man *has not* done, man *cannot* do.” And yet this is the principle, on which in the present instance much of the opposition, on the score of impracticability, rests. The argument put in plain terms amounts to this: 1st, No people ever employed the characters of a foreign language to express the ordinary and extraordinary sounds of their own: *therefore*, the attempt to accomplish this is not practicable:” 2nd, “No people ever substituted the appropriate characters of another language in place of those peculiar to their own: *therefore*, the attempt to accomplish this is not practicable.” This is palpably very bad reasoning, since if allowed to be valid, it would lay an arrest on all possible improvement. Applied to the inventor of the steam engine, it would stand thus: “No people ever made use of steam, as an impulsive force: *therefore*

the attempt to do so, is not practicable." And so of every other invention in art, and every discovery in science. In all these cases, and in all alike, would not the proper course of procedure be: "Is the thing in itself possible? is it, as to its object, desirable? If so, let us make it practicable."

But we have conceded too much to our opponents. Past history is *not* wholly a blank in respect of examples. And as *facts* seem to weigh with them more than arguments, on abstract possibility and desirableness, I shall indulge them with a few statements of facts.

First, As to the employment of the letters of one language to express the peculiar sounds of another.

The language of the Tonga Islands has various peculiar sounds; and yet these have been successfully represented, by a judicious application of the Roman letters.

The old Celtic, or Gaelic language, which is nearly the same as the old Irish, and is still spoken universally in the Highlands of Scotland, has several *peculiar* sounds, i. e. sounds to which there are none perfectly similar either in the English, or in any other of the European languages,—and yet, these sounds have been successfully expressed by Roman letters. No diacritical marks have been used. Only 18 of the Roman letters have been selected, and by a skilful employment of these, not only the common, but all the *peculiar*, sounds in the language have been represented in a way that is perfectly intelligible to every Highlander.

Ought not these facts to demolish the bugbear of impracticability on this head?

Second, As to the national substitution of one set of characters in place of another widely dissimilar in form.

In Europe, these substitutions have been notoriously frequent from the earliest ages.

Before the conquest of Gaul by Cæsar, the old Gaulish letters, which somewhat resembled the Gothic, were alone used in that country. After the subjection of the Gauls to the Roman yoke, the letters of the conquerors, though extremely dissimilar, were universally introduced, and substituted in place of their own. Towards the close of the sixth century the Roman Gallic letters were again changed by the Franks, into what was called the Franco-Gallic, or Merovingian. This was succeeded, a few centuries afterwards, by the German mode of writing, which had been improved by Charlemagne. In the 12th and 13th century, the modern Gothic, the most diversified, complicated, and barbarous of all alphabets, supplanted the German letters. And at the time of the Reformation, the Roman once more usurped the place of the existing alphabet, and has ever since maintained its ground.

In England the changes were not less numerous. At one time the German mode of writing prevailed; at another, the Saxon; at another, the modern Gothic, &c. and finally, the Roman.

In different parts of Ireland and Scotland, similar dialects of the old Celtic language have been spoken for at least 18 centuries. There were peculiar letters, of a form distinct from that of other alphabets, to express all the elementary sounds of this ancient language. These letters, having been used chiefly by the Irish Celts, are commonly known under the designation of the "old Irish character." Now, when, about a century ago, great efforts began to be made to improve the condition of the Scottish Celts, the alphabet that contained appropriate letters to express the ordinary and peculiar sounds of their language, was set aside, and the Roman notation of letters universally adopted. And in that character have all works ever since, without one single exception, been printed.

Whether the practice be as yet uniform, I cannot tell, but I have also seen translations of the Bible and the confession of faith into the Irish dialect, published in the Roman character.

In Spain, during the earliest period of its history, letters were used, somewhat similar to the Greek. After the Romans became lords paramount of the soil, they introduced the general use of their own letters. When the country was overrun by the Visigoths, they abolished the Roman and substituted their own very different form of writing. In the 11th century, by the decree of a Synod held at Leon, the alphabet of the Visigoths was superseded by the restoration of the Roman characters.

In Italy, from the vicissitude of its fortunes, the mode of writing was often changed. At one time, the Lombardic mode of writing entirely set aside the use of the Roman letters, being adopted even in the Bulls of the Popes: at another, the modern Gothic, &c.

Though in most of these cases, the forms of the letters were as widely different as can well be imagined, it may still be objected, however absurdly, that they all belong to the languages of the West. Of the people of the East, their languages, manners, customs, &c. unchangeableness has been predicated!

In removing even this cavil, the following *facts* may be of some service:

Who more tenacious of every thing Jewish, than the descendants of Abraham? And yet it is generally allowed that the old Hebrew character, now known under the name of the Samaritan, was abandoned during the time of the Babylonish captivity, and that the Chaldaic form, which is vastly different, was substituted in its place, and has been ever since retained.

Originally the Arabic alphabet, as asserted in the learned Dr. Hales' analysis of Chronology, was the same as the Syriac, which differs as much from the modern Arabic alphabet, as it does from the Chaldaic and old Hebrew. This total change in the order and form of the Arabic letters took place about the commencement of the Mohammedan æra.

The old Persian or Zend, which is said by Jones to approach to perfection, was superseded by the Arabic alphabet, which has been adopted by all nations that have embraced the religion of Mohammed.

But, what some may think still more to the purpose, has not the Persian character been often practically employed in representing Indian words, particularly in the Upper and Western Provinces? And, *vice versa*, has not the Nagari character been employed in expressing Persian and Arabic terms? The Oordoo, which is a compound of Persian and Indian words, has been represented indifferently by Persian or Nagari letters. And if so, why not this, and other Eastern languages by the Roman*?

Rather, if so many and such radical substitutions of one form of letters, for another totally dissimilar, have actually taken place in the West, and in the East, does not the voice of history loudly and emphatically protest against the baseless notion, that to substitute the Roman, in place of the Indian letters, is impracticable? Does not the testimony of experience, as it rolls along different ages and different countries of the world, perfectly demonstrate that such substitution is, and must be pronounced to be, in every point of view *practicable*?

III.—On the supposition of the possibility and practicability of the proposed change, is it *expedient* to substitute the Roman, in place of the Indian letters?

Those who oppose the expediency of the substitution often argue thus: “Look at the English orthography; Jones himself pronounces it to be disgracefully, and almost ridiculously imperfect: Look, on the other hand, at the Indian orthography; its precision, clearness, and regularity cannot well be surpassed:—would it not then be most inexpedient to disturb the beautiful order of the latter by introducing the irregularities of the former?” and this sort of

* I have been told by a friend, who has derived his information *direct* from M. Alexander Csoma de Körös, the celebrated Hungarian, who has thrown so much light on the language and literature of Thibet, that the *general structure* of the Hungarian language is so *very unlike* the parent stock of any of the dialects of the west, and so *exactly like* the Sanscrit, that he doubts not the Hungarian and Sanscrit are essentially connected as to their *original source*, if not, as Primitive and Derivative. And this conclusion, deduced from the striking *similarity of structure*, is greatly confirmed by the equally striking *similarity in the names of the most common objects*. M. Körös is of opinion, that the Huns had undoubtedly an original Alphabetic character of their own when they first invaded Europe, and that it was retained by them till their conversion to Christianity, when they *adopted the Roman character*.

If this be the case, and the peculiar philological attainments of M. K. render his opinion worthy of the highest possible respect, what a remarkable *corroboration* does it afford of all that has now been advanced? A language possessing originally a peculiar alphabetic character of its own— and what is more, a *language radically Indian in its structure and terms*— *has for ages been successfully represented by Roman characters*?

reasoning is backed by what some account a few good jokes and pithy sarcasms at the expense of our poor English orthography. But it will not do to pass off this subject by mere orthographical jokes and sarcasms. There is a radical fallacy in the reasoning of these gentlemen. They suppose that we really wish to introduce the absurd anomalies of English orthography into the East, and without this supposition, their argument is good for nothing. Now this *supposition* is a *most barefaced assumption*. *It cannot be conceded, because it is not true.* We do not wish to see the anomalies of *English* orthography incorporated with the languages of the East. Neither do we wish to see superfluous Roman characters employed. If, in the East, one alphabetic letter uniformly represents one elementary sound, *let the Roman letter substituted in its place be invariably appropriated to the expression of that sound.* This is what we propose : and, in this way, I should like to know where a corner can be found for a single anomaly—or how the greatest possible clearness, precision, and regularity may not be attained ? In this view of the case, the potent arguments of our learned Orientalists must fall with deadly effect on *their own false premises.*

If then the reasons usually urged *against* the expediency of the substitution be utterly *groundless*, let us now state a few reasons *in favour* of it.

1. The substitution is expedient, because thereby we should obtain an alphabet more perfect than any of our Eastern alphabets—more perfect even than the Deva-Nagari.

This may startle the idolizers of Sanscrit ; but nevertheless, it can be proved to be true. What are the requisites of a perfect alphabet ? Without specifying the whole I may remark that, by the common consent of the soundest philologists, the following are of the number :—As every separate elementary sound ought to have a separate character to express it, so none but separate elementary sounds ought to have separate characters. Elementary sounds, radically the same, but differing somewhat in the tone, time, or mode of enunciation, ought not to have representative characters wholly different in form.

Now, in *both* these respects, the Deva-Nagari is exceedingly imperfect.

Consonant sounds, such as the two *ds* and two *ts* marked by Jones *d* and *d'*, *t* and *t'*, though radically the same, and differing in the *tone* of pronunciation, are represented by characters totally different.

Vowel sounds, such as the long and short *a*, the long and short *i*, &c. which of course differ only in the *time* of their pronunciation, are expressed by separate characters.

Sounds *not* elementary, i. e. compound sounds, which ought surely to be expressed by a combination of the elemental or simple sounds that compose them, are represented by separate letters. Of this description are *all* the *aspirated letters*, which form so large a

proportion of the Deva-Nagari and other Indian alphabets. Who can say that this is not a very *unnecessary multiplication* of alphabetic characters? How vastly more rational and philosophical the simple expedient of having *one* clear *mark*, or *letter*, for the aspiration, which could be applied to *all* vowels and *all* consonants. This is the expedient, not less admirable in theory than convenient in practice, which has been resorted to in the European alphabets. And if, after this truly philosophical model, the Sanscrit and other Indian alphabets were framed anew, we should at once get rid of a great number of very *superfluous* characters.

2. It follows from this that the proposed substitution is expedient, because, by rendering the Indian alphabets more perfect, and thereby getting quit of *many wholly useless letters*, the *complexity* which at present characterizes these alphabets would be greatly diminished, and the *progress of every learner* in the *same degree* facilitated.

3. The substitution is expedient, as it would remove one grand impediment to the free reciprocation of sentiment and feeling among the millions of Hindoostan.

To illustrate this, let me revert to an example. If a book in Latin, English, French, Spanish and Italian were presented even to an unlearned Englishman, in the Roman character, he would readily perceive that numberless words, and roots of words, were the *same* in all; and would conclude that the study of one, two, or more of these might be a comparatively easy task, in consequence of this *palpable radical similarity*. But were the book presented in Roman, Modern Gothic, Old Gaulish, Visigothic, and Lombardic characters, he could scarcely be persuaded that under forms so wholly different there could lurk any similarity at all. And the study would be regarded a forbidding, difficult, if not, a hopeless one. So actually stands the case in India: the number of *dialects* is immense: and each dialect must have letters of a different figure. Let then a specimen of each be presented to an unlearned Hindoo: what must be his conclusion?—What *can* it be, except that his country abounds with totally *different languages*? And if so, the attempt to hold any communication with natives not of his own province, must be abandoned as hopeless. Now were the whole presented, in *the same character*, it would be *seen* and *felt* that the natives are not divided into so many sections of foreigners to each other—that they have *all fundamentally* the *same* language—and that without much difficulty a community of interest and a beneficial reciprocation of thought might be effected to an extent at present unknown, and from the repulsive aspect of so many written characters, deemed utterly impracticable.

4. It is expedient, as it would tend mightily to encourage the study of the English language.

In the present state of things this is a matter of paramount importance. Of all earthly boons, the bestowment on a native of a sound English education, is beyond all question the highest and the noblest. It is by the quickening impulse of the knowledge to be derived through the medium of English that we are to expect the *first* awakening of the national mind from its present lethargy. Now by the universal introduction of Roman characters, every Hindoo might become familiar with them from infancy. The study of English would no longer be looked upon as *entirely new*, nor the language *entirely foreign*. It would appear in all respects more inviting: yea, it would allure thousands to engage in it who are now scared away altogether from the task.

5. It is expedient, as regards the enriching of the Indian languages.

If there must be an infusion of a vast number of *new ideas* into the languages of the East, ere the dense *mass* of the people can be elevated in the scale of moral and intellectual being, there must be a corresponding number of *new terms* to express these. Now, while it is conceded that the Indian letters are well suited to the expression of Indian sounds and words, every Orientalist must bear me testimony in saying, that they are *very ill adapted* to the expression of sounds and words in foreign languages. By the adoption, therefore, of Roman characters, the incorporation of *new terms*, implying an accession of *new ideas*, may go on indefinitely, without any difficulty, and without any confusion.

6. The substitution is expedient, as it would save much valuable time and useless trouble to hundreds, and thousands, and tens of thousands of our fellow-creatures.

It cannot be doubted that soon great numbers in every province from the Himalaya to Cape Comorin, will be engaged in the study of English. These, of course, *must* become acquainted with the Roman character. Besides, it will always be the lot of many to study more than one of the Indian dialects. What a prodigious saving of time and trouble must it then be, to multitudes in every province of Hindoostan, to be possessed of *one common alphabet*? Our *great* Orientalists, our Philological giants, I know, will convert this into a subject for derision or scorn, because *they* can master a new alphabet in a week:—but I cannot help it. In spite of *their* thundering *canons*, I must be allowed to assert, without fear of contradiction, that the *majority* of mankind cannot in the course of a week, acquire the *same facility* and *speed* in *reading* and *writing* a totally *new* set of alphabetic characters as they enjoy in reading and writing those with which they have been long familiar. No: *such* acquisition is *generally* the result not of five or six days' practice, but of at least as many months. Why, then, *waste* so much precious time upon *nothing*? He who, in acquiring *new* languages or dialects, would *voluntarily* choose a *new* set of letters for each, instead of adopting one already known,

appears to me to act the part of the foolish traveller who, on reaching every *new* river, instead of availing himself of the established ferry-boat that awaited his arrival, would prefer lingering on the banks in order to construct a *new* one for himself, in which to cross to the other side.

7. The substitution is expedient, as thereby a prodigious amount of expense will be saved to the community.

It is a fact, that, from the intricacy—the complexity of most of the Indian characters, it is utterly impossible to reduce them to so small a size as the Roman may be, without rendering them altogether indistinct, or even illegible. In this way, twice the quantity of typal matter, twice the quantity of paper, and nearly twice the quantity of binding materials and labour, must be lavished for nought. Now, considering that we have to provide books for a hundred millions of people, this surely is a consideration of too grave and important a nature to be overlooked.

On the whole, I conclude from principle and not from prejudice, in favour of Mr. Trevelyan's scheme. And not until the preceding facts are proven to be untrue, and the inferences unsound, shall I cease to advocate the possibility, the practicability, and the expediency of substituting the Roman, instead of the Indian Alphabets.

ALPHA.

P. S. To render this paper complete, a representation of the Nagari and Persian alphabets, (the two principal ones used in India) in Roman characters may be given in the next number of the Observer.

V.—*The Address of a private Soldier to his Companions in the near prospect of death.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,—As your valuable miscellany has in view the diffusion of spiritual knowledge, I feel assured, that the following extracts from letters addressed by a private soldier, when afflicted in hospital, to his fellow-soldiers, who made a profession of Christianity, will not prove unacceptable to you. Although the language and composition is in some instances imperfect, the spirit of genuine Christianity which the letters breathe cannot fail to interest the Christian.*

I am, Gentlemen,
Your's, &c. J. W.

“Worldly men will be true to their principles, and if we are true to ours, the visits between the two parties will be short and seldom!” NEWTON.

“Now brethren, it has been a matter of pain to me, stretched as I am upon the couch of affliction, to learn, that this beautiful maxim of Mr. Newton's has not been altogether adhered to by you. But cogent and beautiful as I esteem the language of Mr. N. I would with greater earnestness call your attention to the language of heaven, ‘Come out from among them

* The communication is very creditable indeed to the head and heart of the author. Our worthy correspondent J. W. should forward to us the other pieces of which he makes mention in his note.—ED.

and be ye separate, saith the Lord,' &c. It cannot be possible, that he who feels in his heart the transforming influence of the love of Christ, can feel pleasure in the company of the drunkard, the blasphemer, and the hater of God's people; as well might we expect to see the sun shining in darkness. I have always felt impressed with the fact, that there was a Judas amongst the twelve Apostles; and that a Demas deceived an injured Paul. I solemnly call upon you, by all the solemnities of death, and all the terrors of judgment; by all the glories of heaven, and all the attractions of a Saviour's cross, to examine yourselves, lest there be a Judas or a Demas amongst you. Recollect the day is coming, when the hypocrite in all his hideous forms shall be unmasked—when the false garb, with which he has clothed himself, in order to deceive men, shall be burnt up by the fiery test of judgment. But, you who have kept your garments clean, I would urge to consider your exalted privileges, as sons of God, and as expectants of everlasting glory. You are not of the world, even as the Captain of your salvation is not of this world; therefore, consider the exalted station which you hold, and bid an eternal farewell to the deceitful pleasures of time. Consider that you are through endless ages to contemplate, with ceaseless rapture and adoring delight, the unveiled glories of your exalted Saviour—that you are to stand on the banks of that river, where grows the tree of life, and where blossoms the plant of renown—that you are to participate in that river of everlasting love, the stream of which makes glad the city of our God—that you are to sit at the marriage supper of the Lamb, and feast on redeeming love—that you are to stand nearer the throne of Heaven, than the highest archangel, yea, and to sing a song that angels cannot sing, 'to Him who redeemed us with his blood,'—and that you are to be clothed in the immaculate robe of the Saviour's righteousness.

' Angels have not a robe like this,
A robe like Jesus' righteousness.'

“ Oh! neglect not your privileges as soldiers of the cross. You are not to get to heaven on a bed of roses; no cross, no crown; no trial, no victory; no victory, no reward. Put on the whole armour of God. Read much the 4th chapter of Paul's Epistle to the Ephesians; there, the apostle compares the Christian to a soldier, fully accoutred for the field of battle, contending with 'principalities and powers, the rulers of darkness.' You have had as yet but little trial: stand, I beseech you, to your post: forget not the watch-word, 'Who comes there!' Should this affliction terminate my earthly career, how it will rejoice my soul in the day of judgment, to see you clothed in the robes of a Saviour's righteousness, and shouting the everlasting victory through the blood of the Lamb—

' And when our files are all complete,
We'll ground our arms at Jesus' feet,
We'll praise him, wonder and adore,
When time itself shall be no more!'

NOTICES OF BOOKS, &c.

- 1.—*India's Cries to British Humanity relative to Infanticide—British Connection with Idolatry—Ghaut Murders—Suttee, Slavery—and Colonization in India.* By James Peggs, late Missionary at Cuttack, Orissa.

We have been favoured by the author with a copy of this work. It is the *third* edition, revised and enlarged, of an invaluable publication.

As a brief but comprehensive collection of facts and authoritative evidence on the various important subjects which it embraces, it stands without a rival in the English language. By his zealous and indefatigable labours, in bringing to light, in a form that defies contradiction, the horrid cruelties and consequent miseries under which India groans, the author has laid every friend of humanity under a lasting debt of obligation.

Happily for India, some of the atrocities here exposed to public view no longer exist. Thanks be to God who has over-ruled the exertions of his servants, the murderous abomination of Suttee is only heard of as “a thing that was.” And it is the success with which the abolition of this inhuman rite has been achieved, that ought to arouse the energies of the philanthropist, and suffer him not to relax one single effort, till *all* the odious and destructive practices of a wicked superstition be “buried midst the wreck of things that were.”

In accomplishing an end so glorious, we cannot doubt that the present work is destined to continue, as it has already been, no mean instrument. Its circulation at home seems to be immense. One gentleman alone has subscribed for 20 copies of the *new* edition; a second, for fifty; and a third, for one hundred and fifty. And we say nothing beyond the genuine merits of the work, when we express our conviction that no friend of humanity in India ought to be without a copy. A considerable supply, we have understood, has reached Calcutta; and a copy may be had at a very moderate charge, by applying at the Baptist Mission Press.

- 2.—*Scripture Geography, containing an account of the various places, mentioned in the Old and New Testament, alphabetically arranged.* By Henry Bowser, Head Master of the Military Orphan School, Allipore.

In his preface, Mr. Bowser truly remarks, that Palestine is associated in the mind of the Christian with all that is dear,—all that is holy: or, as Dr. Russell observes, every part of its varied

territory, its mountains—its lakes—and even its deserts, are consecrated in his eyes, as the scene of some mighty event.

As the title indicates, Mr. B.'s work is not a systematic treatise on Sacred Geography, which can be studied separately by itself: it is in the form of a small Dictionary, which is designed to be a *companion* to the Bible. The *plan* is thought by the author to be *original*. Wherein the *originality* consists, we cannot well perceive. But this does not detract in the least from the merits of a work, whose excellence must chiefly depend on the judiciousness with which its materials are selected and arranged under the different heads.

The work is intended more especially for young persons; and we think the author has succeeded in producing a little volume, acceptable and useful. The names of all places are divided and accented, in order to enable the mere English scholar to pronounce them accurately. The account given of every town, district, &c. seems proportioned to the relative importance of each. Occasionally, such observations are appended as have been naturally suggested by the subject, and are likely to prove interesting to the young. In connection with particular places, such as Babylon, Egypt, &c. care has been taken to point out the astonishing fulfilment of prophecy. The chronological part of the book exhibits the most important events recorded in Sacred and Church history. Altogether, the letter-press and scripture references must include nearly all the leading facts and circumstances detailed or alluded to in the Sacred Oracles. And the author has evidently spared no pains in putting himself in possession of the most accurate information, as his varied references abundantly testify.

On the whole, we conceive the work to be one of considerable merit, and well calculated to be useful in Bible classes and private families.

The work we perceive is dedicated to Captain Young, the Deputy Governor of the Military Orphan Society;—and to no one could it be dedicated more appropriately, if assiduous persevering attention to the laborious and unpaid duties connected with the management of a great public charity, entitle a man to the respect of the community which he voluntarily serves. We observe also, in the preface, what we deem a well-merited tribute of affectionate gratitude to the late excellent Chaplain and Secretary of the Military Orphan Institution, the Reverend Walter Hovenden—than whom we knew not one more deservedly beloved when living, nor more sincerely regretted when numbered with the dead.

3.—*A Lecture on the Vendidad Sade of the Parsis, delivered at Bombay on the 19th and 26th June, 1833. By the Rev. John Wilson, of the Scottish Mission.*

This lecture forms part of a short series of discourses which the author delivered on the Parsi religion. And it is published in compliance with the expressed wish of a number of respectable individuals who are attached to that faith, in the hope that it may

contribute, in some degree, to lead them into such inquiry as may issue in the rejection of error and the embracement of truth.

The Vendidad Sade, Mr. Wilson informs us, is the work to which the Parsis attribute most importance. It exists in the original Zend language. Part of it has been translated into Sanscrit. All of it exists in Gujarathi, though it has not been published in that tongue. It was translated into French by Anquetil du Perron, and along with the other works forming the Zend-Avesta, was published by him in 1771.

Our Author shews in a concise and satisfactory manner that the Vendidad Sade, has no claim to be considered as a divine revelation.

1. There are no proofs either of its authenticity, genuineness, or credibility. It is ascribed to Zoroaster, who is said to have flourished in the reign of Darius Hystaspes, but there is no proof even of its existence long after his day. And whether it be the same as when originally composed, no man can tell. Its narratives, which refer to the early peopling of the world, are entirely destitute of that sobriety and consistency which are the characteristics of truth. All that those who profess to believe in them, can allege in their favour is, that they have heard them from their parents, or have read them in books.

2. As a rule of Faith the Vendidad Sade is very defective. Though alleged by its reputed author to be "unalterable," the greatest part of the Avesta is lost. And the Vendidad Sade is a mere fragment of the work.

3. The Vendidad Sade robs God of all his glory. Zorwan, or the first cause of all things, is spoken of as "time without bounds," and as "wholly absorbed in his own excellence." He is in fact represented as wholly inactive, as disregarding of the concerns of the universe, and as having surrendered the administration of affairs to Hormazd, the chief of the Amshaspands, or Archangels.

4. It gives a highly irrational account of the origin and operations of natural good and evil. Hormazd was opposed by Ahriman, "the chief of death—the chief of the Dews, or devils," in all his works. When Hormazd created the Ericne Viejo, Ahriman produced in the river the great adder or winter: when he created Saghdo, abundant in flocks and men, Ahriman created flies, which spread mortality among the flocks: when he created Bakdi, pure and brilliant in its colours, Ahriman created a multitude of ants which destroyed its pavilions; when he created any thing good, Ahriman was sure to create something evil.

5. The Vendidad teaches and recognizes the deification of the elements, and other inanimate objects. Now besides the idolatrous delusions which such deification tends to encourage, it originates such absurdities as the following: "Zoroaster asked, Does the water destroy man when he is drowned? Hormazd replied: It is not water which destroys man, the Dew Astoniad binds him

who falls into the water, and while he is thus bound, the fish attack him: the body rises afterwards and then descends again.”—“Does fire attack men? Hormazd replied: Fire attacks not men—it is the Dew Astonied that binds him, and when he is thus bound the birds attack him, and the fire consumes the bones which confine the soul of this man.” Thus, fire and water are so venerated, that they are supposed to be incapable of being the instruments of any injury.

6. The Vendidad gives an erroneous view of the natural state of man. In opposition to the voice of universal experience, it sanctions the belief that “from the day that a man’s parents bring him from a world replete with light, into this even surpassing it in splendour, a mortal keeps his heart as pure as crystal, yea purer, until the season when he becomes acquainted with the habits of the world.”

7. The Vendidad contains gross scientific blunders. This section, however, is rather meagre in its present form, and scarcely meets the expectations raised by the “heading.”

8. The Vendidad prescribes an immense number of ceremonies, to which an absurd power or influence is ascribed. Thus, “he who walks upon the stones taking the Berashnom, if he is in poverty, shall have abundance: he shall have children, if he has none: if he has no wealth, he shall be rich, &c.”

9. The Vendidad represents ceremonial observances, as more important than moral observances—ceremonial impurity, as more ruinous than moral impurity—ceremonial works, as more excellent than good moral actions.

10. The Vendidad contains some passages directly opposed to morality;—of such a nature that they cannot well be quoted.

11. The Vendidad proposes no reasonable scheme of salvation. It merely enjoins the practice of foolish rites—the performance of acts of kindness to priests, dogs, birds, &c.—the infliction of certain penances—prayers for the dead, &c.

12. The Vendidad gives no becoming account of a future state. Its observations regarding it are exceedingly confused, low, or ridiculous—wholly unworthy of a holy God and of holy souls.

From the preceding statements, which are supported by satisfactory quotations, well may Mr. Wilson, and well may his readers draw the conclusion, that the Vendidad Sade has no claim to be considered as a divine revelation.

4.—*The Christian’s Hope. A Sermon preached in the Old Church, Calcutta, on Sunday morning, December 1, 1833, on occasion of the death of the Rev. J. Edmond. By the Rev. T. Dealtry, L. L. B.*

The text is chosen from Jude, 21st verse: “Looking for the mercy of our Lord Jesus Christ unto eternal life.” These words are regarded as expressive—

1. Of the ultimate end and aim of every Christian.
2. Of the medium through which he looks for the attainment of his hopes.
3. Of the habit of mind with which it is constantly contemplated by him.

Each of these heads is illustrated with the author's usual warmth of feeling, piety of sentiment, and faithfulness of admonition. There is much to sooth and edify the believer—much also to arrest and allure the unbeliever.

But, from the more general parts of the discourse, we hasten to that portion of it that affords a brief but lucid sketch of the life and character of Mr. Edmond. The leading particulars are the following.

Mr. JAMES EDMOND was born of pious parents, in March, 1759. His childhood and youth, however, were passed in forgetfulness of the God of his father—a circumstance which afterwards cost him many painful reflection, and many a sorrowful tear. Looking back on this godless period of his career, he remarks that he “never was affected with any thing belonging to religion, except a dislike to it;—that in all things it was a task and wearisomeness to him, and he was driven to the Bible and to the Catechism, like a slave to his labour, but was fond of any history or romance.” Dissatisfied with the quiet habits and wholesome restraints of home, and full of visionary dreams of “seeing the world,” he, in imitation of the prodigal son, left the bosom of his family, went to Edinburgh, and, at the age of nineteen, enlisted in the artillery. A few days afterwards, as he was coming down to the castle gate to go to the city, he suddenly met his kind and affectionate father—who had left home in pursuit of his darling son—and was dreadfully abashed and confounded. For a while the father too could not speak, and on going up to the castle, and coming to a spot of green grass, he threw himself down on his face in an agony. The parting interview is truly affecting. “My father,” says Mr. Edmond, “experienced all the bitterness of the loss of his first-born, for he thought that in the way in which I was going on, my soul was lost; and in giving me some articles of dress, which my sorrowful mother had sent, he said in the bitterness of his grief, ‘Had it been the will of God to take you to himself, I would sooner have followed you to your grave, than the way in which you are going.’ I went with him a mile or two out of town, and he went into a field behind a hedge, and we kneeled down, and he poured out his soul in prayers and tears for the hardened prodigal. I felt only pain and sorrow for his being so troubled at what I did not repent of—so he took a sorrowful leave of me.”

Next succeeded several years of vanity and sin—during which he embarked for this country in the service of the East India Company—was brought repeatedly to the gates of the grave—made resolutions of amendment under threatened death, and as often broke them after restoration to health.

When his engagement with the Company ceased in 1794, he determined to return to Europe. By this time the scenes through which he had passed, and the losses that had been sustained in his family by death, had made a considerable impression on his mind. He now prayed frequently; he began to read the Bible alone; he could not take his food without first imploring the divine blessing, and afterwards offering thanks; he walked and meditated much in private:—all which things seemed like the beginnings of that work which ultimately issued in complete conversion.

On reaching his native land, he found that his father was dead, that his mother was a widow in bad health and in poverty; who, besides her husband, had followed eight sons and daughters to the grave. Under the pressure of so many appalling bereavements, his mind became more penitent and humble than ever. But it was when removed to a situation in Manchester, that he became seriously and vitally impressed with a sense of divine things. A sermon preached by Mr. Wilks, from London, was blessed of God as the instrument of subduing his soul into genuine contrition. After a severe struggle he bade a final adieu to the vanities of the world. Clouds and darkness did at times overshadow the brighter joys and hopes of Christian faith. He was perplexed with doubts and harassed with fears. Still he clung to his Bible. "I was surprised," says he, "to find it such a blessed book. I have turned it up in my hand, and said with great emotion, Is this the book that I thought so little of before, and that I thought I knew all about." The word of Divine Truth came home with peculiar power into his soul. "I believe," says he, "if the greatest infidel in the world had experienced the power and effect of one text of Scripture upon his heart, as I then did of different texts repeatedly, he must have been constrained to receive the Bible as the word of God, and not the word of man." Nor were his convictions of truth unproductive of good *fruits*. "I found no difficulty," he observes, "in beginning to speak on religion at any time: if I went into the country, and saw any person on the road before me, I would soon be up with him, and contrive to introduce the subject."

But the most signal proof of the sincerity of his profession is to be found in his resolution, after many doubts, fears, hindrances, and prayers, to devote his life to the cause of missions. Bengal, in which he had spent many of his days of vanity, he particularly longed to visit in his regenerated state—that he might there proclaim the love of that Saviour, whom he formerly despised and rejected. The London Missionary Society gladly accepted of his services. But as at that time no missionaries were permitted to settle in this country, he was appointed, with that eminent servant of God, Dr. Vanderkemp, to Southern Africa. He arrived at Table Bay on the 31st of March, 1799. Till the close of that year, he laboured with Dr. Vanderkemp in Caffre Land. But time only served to increase the intensity of his desire to visit Bengal. Ac-

cordingly, at the end of the year, with the counsel and advice of his friend and colleague, he embarked for this country. "My dear brother Edmond," writes Dr. Vanderkemp in his journal, "departed with my blessing. Our separation is, however, not to be ascribed to a diminution of fraternal love, which I am persuaded is unaltered, but to an insurmountable aversion to labour here, and a strong desire to live among the Bengalees. Oh that the blessing of Christ and his peace may follow him. Amen."

This step, though apparently in accordance with his letter of instructions from the London Society, soon led to his disconnection with that body. But while abandoned by the Society at home, the Lord raised him powerful friends in this strange land. Through the interest of the late Rev. David Brown, he was placed in the Free School; and his labours amongst the soldiers in Fort William, and amongst the sick in the General Hospital, were greatly blessed.

During the whole of this period, his journals abundantly prove that his spiritual exercises of soul were unceasing,—and his expressions of humility for short-comings, of confidence alone in Christ, and of gratitude to God for his mercies, are copious and fervent to an uncommon degree.

Several years ago, on the death of the late excellent Mr. Schmid, he was appointed by the Lady Managers of the Female Orphan Asylum, as Chaplain to that useful institution. His labours for the spiritual welfare of his young charge were great and unremitting. Nor was he without the satisfaction of seeing them crowned in many instances with the divine blessing.

Early in November last, this aged saint was called to his rest.

Only a few hours before his fatal illness, "he was," says his friend and biographer, "more than ordinarily intent on impressing on the wards of the Asylum, who were about to commemorate the dying love of the Redeemer, the nature and design of that blessed ordinance, and the spirit in which it should be received. It was the last address he was permitted to give them. Early the next morning he was attacked with cholera. From the first moment he was sensible that the hand of death was upon him. He wished to see me. He said he was very weak, and could not speak much, but was desirous to give me his dying testimony as to the grounds of his confidence and hope. He was perfectly calm, collected, and resigned. He said that his hope was entirely on the mercy of Christ. He had no other trust, and desired no other. He then spoke with grateful feelings of God's goodness to him and his family. He told me he had prayed daily for a blessing upon the ministry in this place, and then spontaneously broke out into prayer for a blessing upon my labours. He prayed for the wards of the Orphan Asylum, and that the word of God which he had endeavoured to explain to them might be made effectual. It was in this spirit of Christian confidence and hope that the day following he fell asleep in Jesus, and entered into Paradise."

Missionary and Religious Intelligence.

CALCUTTA.

1.—CALCUTTA BIBLE ASSOCIATION.

We have received the Twelfth Report of this excellent and useful institution from which it appears, that 1443 copies of Bibles, New Testaments, and detached portions of Scripture have been distributed during the past year, making a total of 41,035 copies since the formation of the Association. The receipts for the year amount to Sa. Rs. 2,039. 5. 3. and the expenditure to Sa. Rs. 2,120. 10.

In regard to the Christian population of Calcutta, the direct object of the Association has been so thoroughly accomplished, that very few individuals can be found without a copy of the word of God. In regard to the natives, the prospect is also highly encouraging. There is a considerable demand for Bibles among that portion of them who have received an English education, arising partly from curiosity, and partly, it is to be hoped, from better motives: while in the various Missionary schools, more than 1000 young Hindus are engaged in a course of study of which the Bible constitutes a prominent part. And although as yet but few conversions have taken place, there is a general and a decided improvement in the moral character and habits of the pupils. We cannot close this notice better than in the words of the 3rd Resolution of the late Annual Meeting, viz.

“That this meeting, impressed with a deep sense of gratitude to Almighty God for the measure of support which has hitherto been afforded to this association, pledge themselves to renew their best efforts in promoting its more extensive usefulness, and earnestly solicit the co-operation of all persons desirous of spreading a knowledge of the word of God.” We sincerely hope that their pledge will be redeemed, and their request not made in vain.

2.—DISTRICT CHARITABLE SOCIETY.

It may be questioned, whether there be, in any city in the world, an institution so Catholic in principle, so useful in practice, and so admirably managed as the District Charitable Society of Calcutta. Its receipts for the past year have amounted to Sa. Rs. 54,975. 7. 10., and its disbursements to Sa. Rs. 59,035. 8. 6. leaving a surplus on the whole in favour of the Society of Sa. Rs. 11,198. 8. 11. We hail with sincere pleasure the extension of its benefits to the native poor, and the spirited and valuable support given to it by native gentlemen. This, we understand, is in a great measure owing to the exertions and influence of Baboo Dwarkanauth Thakoor, who, in addition to an annual subscription of Sa. Rs. 100, has presented to the Society the noble donation of Sa. Rs. 2000. Rajah Gopee Mohun Bahadur has given Sa. Rs. 1000; Baboo Raj Chunder Dass, Sa. Rs. 500, and many others have subscribed very liberally*. Ere another year, we trust that their noble example will be generally followed by their countrymen. We regret that we have not room for the names of those individuals who have shown that they think it better to earn the blessings of the poor, and the respect of the intelligent by a judicious and discriminating charity, than to throw away their money upon a shradhha, or a nautch, or a bulbul fight. It is an extraordinary circumstance in connection with this, that whilst the list of pensioners contains a due proportion of the Mahomedan population, there does not appear among the subscribers the name of one *Mussulman* gentleman. Does this arise from suspicion, distrust, or apa-

* Altogether the Native subscriptions amount to more than Sa. Rs. 5000.

thy? certainly of late, the Hindoos seem to be taking the lead of their Mussulman conquerors.

We refer for further particulars to the report itself; but, before concluding, we would specially direct the attention of our readers to the very valuable suggestion of Mr. John Phipps, which has been warmly approved of by the Committee. From the pressure of the times, many have been forced to have recourse to the Society, who are able and willing to earn their own living, if they could find employment. Of these lists have been made out, and sent to the Exchange, the Servants' Registry office, and the Bankshall. The names are also published in the report: and applications for any of them will be readily attended to at the office of the Secretary to the Central Committee of the Society.

3.—EXAMINATION OF THE STUDENTS OF THE HINDU COLLEGE.

The annual examination of the students of the Hindu College was held in the Town Hall on Friday, 7th March; and was attended by a very large number of respectable natives—larger perhaps than could be drawn together for a useful purpose by any other occasion. One might naturally anticipate, that the golden moment would be eagerly seized to convey to them, in a popular form, some of the truths and novelties of modern science, to shew to the parents and guardians the acknowledged acquirements of the students, and to impress on the minds of such as have not enjoyed the same advantages, a decided conviction of the superiority of an English education. Such an examination would have gratified the public, and excited a livelier interest for the institution: while the young men themselves would have been as glad, as they were fully prepared to meet it. Very few attend the private examinations; and the very occurrence of an annual exhibition shews, that something more is felt to be necessary. The thing itself is mere mummery. Amidst a noise that is deafening, a succession of young men come forward to a table in the middle of the room: books are given them, smiles and bows are interchanged, and the young men return to their seats. But to the audience all this is dumb show. They neither know the names of the successful candidates, the number of the prizes, nor the manner in which they have been awarded. When this edifying exhibition is at an end, a number of boys are mounted on a stage to recite Cato's Soliloquy or the Soliloquy of Dick the Apprentice: they are rapturously applauded, and become the lions of the day—and so the examination concludes. But are these young men the most worthy of being singled out for the intoxicating applause of such an assembly? Are they, the ablest or the most distinguished in their respective classes? We believe, the direct opposite will be found nearer the truth. Perhaps however there may be something eminently useful in the mouthing and spouting selected from the store of the College, and prepared at such an expense of time and care, for the special admiration of the Hindu community. We cannot however imagine any conceivable purpose which it can serve, unless it be to fit them for the boards of a theatre: in ordinary life, as every one knows, it is utterly useless. We hope that this unmeaning ceremony will never be repeated. It is an injury to the fine young men who are educated in the institution, and reflects no great credit on the managing committee. We were glad to hear a very creditable essay read by Baboo K. C. Dutt: we notice it is as an omen of better things, and we hope, when another year comes round, to witness an examination, which though necessarily imperfect, will afford at least a specimen of what can be done by the students of the Hindu College. At present, what must be the opinion of a native, who derives his knowledge of the system pursued in it from the annual public examination, conducted and applauded by the most eminent men in our community?

4.—CALCUTTA JUVENILE SOCIETY.

(Abridged from a correspondent.)

The 11th Annual Meeting of this Society was held in the Female Department of the Benevolent Institution on the 20th February, Rev. R. C. Mather in the chair. After a few appropriate observations from the chairman, the Secretary was called upon to read the Report, which embraced the operations of the Society, in four distinct branches, viz. its stated weekly services, its sabbath school, its private prayer meetings, and the labours of an auxiliary branch in connection with the institution. The attendance on the weekly services was stated to be good; the accounts of the sabbath school were rather unfavorable, owing to the unconcern of parents in respect to the attendance of their children, and the inveterate prejudice existing from mistaken views of the objects of religious instruction.

Three private prayer meetings had been conducted during the past year, with some little interruption, on the evenings of Tuesday, Thursday, and Saturday. In the first of them, service had been carried on in the Bengalee language.

Resolutions were moved and seconded by Dr. Corbyn, Messrs. Byrn, Woollaston, Kirkpatrick, Lorimer, Hunt, Andrews, and Wilson.

Very interesting observations were made by the gentlemen who advocated the nature and objects of the society, and the meeting, which it was gratifying to see so numerous attended, broke up in apparent satisfaction with the business of the evening.

5.—PARENTAL ACADEMIC INSTITUTION.

The Eleventh Anniversary of this institution was held on Saturday evening the 1st March, at their school room—Dr. F. Corbyn in the chair. The Report of the Committee on the state of the school during the past year was read by Mr. Wale Byrn, the secretary. The accounts which have already appeared in several papers, respecting the last examination of the pupils of the academy, render it unnecessary to allude more particularly to this part of the report; but as the nature and objects of the institution may not be generally known, or may have been lost sight of in some instances, we shall extract a few paragraphs from that document to elucidate the subject. The academy, it is stated, was established, in 1823, with a view to effect an improvement in the defective system of education which then prevailed, and at the same time to obtain for the youth of this community the benefits of a good education at a moderate cost. "In pursuance of these important and desirable views, a society was formed in connection with the institution, composed of parents and guardians and subscribers to its funds, in whom were to be vested the management and superintendence of the affairs of this institution. The parents and guardians of youth are the individuals who will naturally be looked upon as persons most interested in the success of such an undertaking, and the feelings of this class of persons have been properly enlisted in behalf of the institution. The other class of persons, who, as subscribers to the funds of the institution, make a pecuniary sacrifice, have also the privilege of taking a share in the business of the institution." The immediate management of the affairs of the institution is entrusted to a committee and secretary, the latter of whom resides on the school premises. The officers of the institution render their services gratuitously; and neither they nor the members of the society derive any personal benefit. It is however a peculiar feature of this institution that it provides for the education of "the orphans of members who may die not possessed of property sufficient to pay for educating their children." On this head, the Report contains the following remarks: "It is matter of regret that there has not been a large body of permanent subscribers to the funds of the institution. Had there been such a body of supporters, while, on the one hand, a greater stability would have been imparted to the institution, on the other hand, many families would have benefited by the benevolent provision of this rule. One or two occasions have arisen, where applications have been made in behalf of orphans whose parents were subscribers to the school funds, but who discontinued their subscriptions in their life time. In consequence, the aid solicited was refused. Such contributions have been withheld probably under the idea, that the aid which the rule under consideration is calculated to afford would not be needed: but the altered circumstances of many, in the present times, must bespeak the value of a rule which holds out a hope of provision on a point of so much moment to their offspring."

The following resolutions were moved, seconded and unanimously passed.

That the acknowledgements of this meeting are due to all those individuals who have extended their support and patronage to the interests of the institution.

That the undermentioned gentlemen be elected the Committee of Management for the ensuing year: viz. Messrs. W. Byrne, W. Dacosta, C. Francis, J. Hill, J. Jacobs, F. D. Kellaer, R. Kerr, C. W. Lindstedt, H. Martindell, W. Stacey, W. Sturmer, J. Welsh, and J. Wood, and that Mr. W. Byrne be the Secretary for the ensuing year.

That the thanks of the meeting be offered to Mr. Byrne for his services as Secretary during the past year.

That the thanks of the meeting be given to the Chairman, for his kindness in taking the chair, and for the lively interest which he evinces for the institution.—*Englishman*.

6.—DR. TYTLER'S REPORTED INTIMATION THAT THE ALLAHABAD SCHOOL "HAS PROVED A COMPLETE FAILURE" SHewn TO BE UNFOUNDED.

In our last number we specially adverted to the present state of the new Government Institution at Allahabad. In doing so, our object was two-fold; 1st. To shew how *much* has been done at the presidency towards the furtherance of native improvement, in the way of removing obstacles long held to be insuperable, and thereby encourage to perseverance those who have to grapple with the manifold difficulties of *new* and untrodden fields of labour. 2nd. To point out, by a *practical* reference, one of the most potent retarding influences, to the cause of native amelioration in Hindoostan, viz. the continued use of *Persian* as the language of judicial proceedings, &c.

We have been sorry, however, to find that some of the enemies of native improvement have been ready to turn *the want of immediate great success* at Allahabad, into a subject of triumph against the friends of native education. In the true spirit of selfishness and cowardice, some of them have raised the shout of, "No success, no success; *therefore*, no effort ought to be made to ensure success." And we were not a little grieved to find that these dastardly foes of education had even succeeded in imposing on such a man as Dr. Tytler—a man who has laboured for years as an instructor of native youth, and who, consequently, must know well the greatness of the difficulties that must at *first* be encountered.

We are rejoiced, therefore, to have it in our power to reassure those friends of native education, who may have been a little discouraged by the accounts circulated respecting the Allahabad Institution, by setting the whole matter in the clearest possible light. This we are enabled to do from statements furnished by the same Gentleman, from whose communications we made certain extracts in our last. The last letter received is dated Allahabad, 14th March, and part of it is as follows:

"The people of Allahabad have not until lately shown any solicitude to acquire the English language. Indeed whatever feeling of this kind exists has arisen, entirely, since the establishment of the courts at that place; and consequently, it is neither so strong nor so widely diffused as in Calcutta and the neighbourhood. Besides, even those who are most anxious for instruction, have but a very imperfect idea of its worth or its object.—They conceive the study of English to be a mere labor—a course of *word-catching*, such as they have found the study of Persian; and they submit to it solely with a view of turning their labor into rupees. Now, if the master knows his business, in the course of a short time he will supply them with other motives: he will contrive to awaken their curiosity—to show them that he is a teacher of things, not of words only—and thus, to invigorate their languid exertions by rendering those exertions pleasant.

"A moment's reflection on these circumstances must, I think, induce Dr. Tytler to admit, that six weeks—for so long only had the school been opened when he wrote—are not time sufficient for the making of such a trial as could warrant his verdict of "complete failure;" especially since those engaged in the undertaking are confident of ultimate success. The failure—if failure there has been—amounts in truth but to this;—that whereas a hundred scholars were anticipated, the school, as yet, consists of fifty only. At the outset, indeed, nearly a hundred did attend; but these having

been accustomed to see the wages of Arabic and Sanscrit labor paid in hard cash, were bitterly disappointed to find that a custom so pleasant and so profitable was not to be adopted in the English school; and when, in addition to this, they were required to purchase their own books, English seemed to lose all its attractions, for the whole body arose and abandoned the school.—Had certain students of Arabic and Sanscrit, with whom we are acquainted, been exposed to a trial like this, we can only imagine how firmly they would have borne it—what sacrifices they would have made to purchase books—and how eagerly they would have embraced the offer of bare instruction!

“But to return; after a few hours, five boys reappeared, and with these the school was begun. Others, becoming weary of waiting for concessions from the committee, have entered day after day, until the five have become fifty; and these have never received a pice, nor the value of a pice for attendance: they come for instruction simply, and now begin to receive it with attention and thankfulness. Had the Allahabad committee adopted the notable expedient of hiring scholars, no doubt their school would have been larger, but not further from complete failure than it is. The loss of a few mercenary scholars—a loss which will soon be repaired—is nothing to the success of having broken through a custom which positively renders the natives suspicious of the motives of Government in establishing schools, and by which funds designed for the support of education are distributed much after the fashion of parish poor rates. Were this custom universally discontinued, the funds which it wastes might be applied to the establishment of new schools; though it is doubtful if the propagators of Sanscrit and Arabic, amongst whom it is most prevalent, dare touch it if they would.

“The above, I am well assured, is the worst that can truly be said of the Allahabad school. But on the other side, I can assure its friends, that the scholars have begun to learn—that they have begun to attend regularly—have begun to obey their teachers—to submit to the necessary discipline—and, lastly, to think English none the less worth learning that they are not paid to learn it. They have also become reconciled to the buying of their books; and whereas at first they could hardly be persuaded to purchase the first book, at two annas, they now request that Grammars and Dictionaries may be sent for, knowing that these will cost them several rupees.

“In short, if the courts remain, with God’s blessing, the school must—shall prosper.”

“P. S. The English-Oordoo Dictionary would be extremely welcome and useful at Allahabad.”

Nothing, we feel confident, can appear more satisfactory to the friends of native education than the above lucid statement. And we have only farther to add, that in another letter recently received, the complaint respecting *Persian* is reiterated with an increasing painfulness of feeling. “How often,” writes our correspondent, “How often do I hear, as the excuse for not learning—*not being in time at the school—or for deserting entirely—‘We have not time to learn our Persian if we attend (as you would have us) to English.’* By the “Persians” the English school is looked upon as dangerous; and they use all sorts of arguments to prevent any pupils from coming; sometimes I am sorry to say, with success. That learning English will make their mouths like pigs’ mouths—will make themselves as bad as Kauffers, &c.—are some of the arguments used and listened to—for even these are powerful where there is *nothing to oppose.*”

On the whole, there is reason even now to rejoice at the prospect of ultimate success; and if that grand stumbling block, the Persian, were removed by a decree of the Supreme Government, universal success would be inevitable. Of this we are certain, that the Allahabad institution *cannot be in better hands.* The Gentleman who is at the head of it, is one who is not likely to be scared by any difficulties short of those that are absolutely unconquerable; and we trust to see the day when his arduous and indefatigable labours will be crowned with the success which they deserve.

7.—BOMBAY BRANCH OF THE SCOTTISH MISSIONARY SOCIETY.

It is with deep and unfeigned sorrow that we submit to our readers the following copy of a letter from Dr. Laurie of Bombay to a Gentleman in Calcutta:

“ *Bombay, 19th Sept. 1833.*”

‘ My dear Sir,

“ I do myself the pleasure to address you, in the name of the Bombay Auxiliary Scottish Missionary Society, and to solicit your benevolent aid, and your interest with the friends of Christ at your station, in behalf of the Scottish Mission in this country.

“ It is my very painful duty to state that, owing to the pecuniary embarrassments of the Parent Society, arising from causes which it could not foresee nor prevent, many of those measures which its excellent Missionaries under the Bombay Presidency have hitherto carried on with so much zeal and faithfulness, must now be abandoned, and perhaps the existence of the Society terminated, unless means of averting the evil be found amongst its friends in India. To such extent have these embarrassments proceeded—or, in other words, so far short of the necessary expenditure has the income of the Society fallen—that the Directors have lately passed a Resolution to limit the annual outlay on account of the Mission in India to £1200 sterling, a sum barely sufficient to pay the fixed salaries and house-rent of the various Missionaries. This painful resolution must be carried into effect on the expiration of the present quarter on the 31st of October, at which period every Mission school must be broken up, the lithographic press stopped, pundits and native assistants dismissed, and the Missionaries restricted to the preaching of the Gospel alone in the neighbourhood of their various stations.

“ I am well assured that this is a calamity which every true Christian would endeavour to avert—and it is with the view of averting the evil, and of securing a continuance of measures which, under God, seem so likely to extend the Kingdom of Christ in India, that the Bombay Auxiliary desires fervently to increase the number of its friends and its pecuniary income. From its establishment to the present day, its receipts have all been transferred, from time to time, to the Parent Institution, in aid of its Indian Mission. To the same great object will its funds henceforth be devoted—not to the payment of the Missionaries’ salaries—but to the support of schools, and native assistants, and those other plans which, without help from some quarter, must now entirely be relinquished.

“ To your Christian liberality, therefore, I take the liberty to appeal. The undoubted excellence of the object will be its best recommendation to you, and to such Christians as you may be good enough to apply to in our behalf. Donations to any amount will be thankfully received: but if the number of annual subscribers could be added to at your station, it would be more satisfactory, as it would enable the Society to determine with greater accuracy its probable income, and in how far the Missionaries may venture safely to rely upon it for assistance.

“ I am, with great respect,

“ Your’s very faithfully,

JOSEPH LAURIE, *Secretary.*”

We can add nothing to the force of this statement. Here is a Mission in ability, in usefulness, in zeal and piety second to none, on the verge of ruin: for the whole sum allowed is not sufficient to supply the Missionaries with the bare necessaries of life. Their labours must be in a great measure broken up, even when they are most successful;—their schools abandoned, and nearly 2000 children, now enjoying the blessings of a Christian education, let loose into Heathenism. We trust that there is still enough of the spirit and feelings of Christian charity among us to avert such a calamity, and that the hearts of the Missionaries may be cheered and encouraged by seeing that their labours have been appreciated, and that there is room to hope that they may yet go on in the Lord. The Rev. Messrs. Charles and Pearce have kindly consented to receive contributions for this truly Christian object: and a subscription book will be left with Messrs. Thacker & Co.

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

1. At Colombo, James A. Shaw, Esq. H. M. 61st Regiment, to Mary Harriet, daughter of the late J. Trauttrell, Esq.
5. At the Goolistan, the residence of Major H. Sargent, Lieut. H. B. Blogg, Quarter Master, 7th Light Cavalry, to Helen Craick, youngest daughter of the Rev. C. M. Babington, M. A. Rector of Peterstow, Herefordshire.
6. At Kurnaul, William Cookson, Esq. Adjutant, 9th Regiment Light Cavalry, to Elizabeth Lucy, youngest daughter of Col. J. G. P. Tucker, H. M. Service.
8. At Trichinopoly, Major W. T. Sneyd, 39th Regt. N. I. to Louisa Johnston, sixth daughter of the late Dr. White, 1st member of the Madras Medical Board.
12. At Allyghur, Lieut. C. C. Pigott, 18th Regt. N. I. to Mary Madeline Fraser, third daughter of the late Henry Haunay, Esq. Elgin.
14. Mr. J. Athannass, to Miss S. Britchad.
15. At Dum-Dum, F. G. Fulton, Esq. to Harriet Frances Georgiana, daughter of the late George Morse, Esq. M. D. of Clifton, Gloucester.
17. At Ellichpore, Lieut. T. Davis, 4th Regt. Nizam's Infantry, to Eliza, second daughter of the late Major Allan Roberts, of the Madras army.
19. At Barrackpore, Captain J. Graham, 50th N. I. to Harriet Anne, only daughter of Major General J. Watson, C. B. commanding the Presidency division of the army.
20. At Cannanore, Mr. J. Bunyan, to Francisca Wilhelmina, 2nd daughter of the late Mr. Sub-Assistant Surgeon William Lucasz, Madras establishment.

MARCH.

1. At Cawnpore, Mr. J. Phillips, of Jubulpore, to Miss Sarah Christiana, eldest daughter of Mr. J. Joyce, of Cawnpore.
- At Delhi, Mr. G. A. Webb, of the Nusscerabad Commissariat, to Miss Frederica Lumley, second daughter of Mr. G. Lunley.
7. Rev. J. J. Weitbrecht, Church Missionary, Burdwan, to Martha, widow of the late Rev. Mr. Higgs, of Chinsurah.
12. Captain G. T. Marshall, 35th N. I. Examiner at the College of Fort William, to Miss Margaret Louisa, youngest daughter of Mrs. E. Turner, of Entally.
15. Mr. D. Nuthall to Miss Margaret Beecham Bottomley.

BIRTHS.**FEB.**

6. At Neemuch, the lady of Lieut. J. G. W. Curtis, Interpreter and Quarter-Master, 37th N. I. of a daughter.
9. At Nagpore, the lady of Captain W. Ward, 5th Regt. Bengal Cavalry, of a son.
16. At Cawnpore, the lady of C. Havelock, Esq. 16th Lancers, of a son.
- The lady of Lieut. Rigby, Engineers, of a son.
18. At Vellore, the lady of Capt. A. S. Logan, Paymaster of Stipends, of a daughter.
19. At Madras, the lady of Major W. Bradford, of a son.
20. At Kidderpore, the wife of Mr. H. Leopold, of a son.
21. The lady of C. Hogg, Esq. of a daughter.
22. At Ahnednugur, the wife of Mr. Sub-Conductor E. Heron, Commissariat Department, of a daughter.
23. At Ahewady, the lady of Lieut. Thatcher, 6th N. I. of a daughter.
24. Mrs. Andrew Liddle, of a son.

MARCH.

1. At Meerut, the lady of R. N. C. Hamilton, Esq. of a son.
2. Mrs. James Bell, of a son.
- At Dinapore, the lady of Lieut. K. F. MacKenzie, 64th N. I. of a daughter.
4. At Naoooly, Mrs. Jackson, wife of Mr. W. Jackson, Asst. in the Bullooh Salt Agency, of a daughter.
6. Mrs. H. J. Frederick, of a daughter.
- Mrs. Robert Cotton Mather, of a son.
10. At Benares, the lady of H. Clayton, Esq. of a daughter.
17. At Barrackpore, the lady of Capt. Penny, Asst. Adjutant General, of a daughter.

DEATHS.

FEB.

9. Mrs. Janet Botelho, wife of Mr. A. Botelho.
 13. At Kamptec, Geo. Cochran, the infant son of Lieut. W. Mitchel, 22nd Regt. aged 7 months.
 15. At Masulipatam, Geo. C. Bower, eldest son of Capt. G. J. Bower, H. M. 62nd Regt. aged 4 years, 4 months and 17 days.
 19. The Regent Ranece of Jeypore.

MARCH.

5. Mr. W. Nunn, son of the late — Nunn, Esq. of Ferayton Hall, County Essex.
 8. Mrs. E. Waghorn, aged 28 years, 11 months and 7 days.
 9. At Serampore, W. J. Lloyd, Esq. late of the Civil Auditor's office, aged 34 years.
 10. Mr. Edward Low, formerly of Montrose, N. B.
 — Miss Jane Nicholson, daughter of the late Mr. C. Nicholson, aged 21 years, 9 months and 11 days.
 14. Henry Francis, the infant son of Mr. and Mrs. Richard Evans, aged 6 months.
 15. Miss Sophia Paterson, aged 18 years.
 16. Mrs. Maria E. Reichardt, the lady of Rev. T. Reichardt, aged 40 years.

Shipping Intelligence.

ARRIVALS.

FEB.

24. William Wilson, J. H. Miller, Commander, from Ceylon 31st January and Galle (No date.)
 25. Edward, R. Heaviside, from Mauritius 26th December and Humburdlotte 8th February.
Passengers.—Mrs. Heaviside and Master Parker.
 26. Victoire and Lise, (F.) C. Velebogord, from Bourbon 30th December.
 27. Emerald, J. Johnson, from Port Louis 6th January.
 28. Isadora, J. M. B. Serjent, from Coringa 18th, and Vizagapatam 23rd February.

MARCH.

5. Bolton, J. Fremlin, from London 17th September, Algoa Bay 29th November, and Madras 27th February.
Passengers from London.—Mrs. Smith, Mrs. Inge, Miss L. Smith, Miss Inge, Miss A. Inge, Miss Smith, Miss Wilkinson, Captain Smith, B. N. I. Lieut. Inge, H. M. 13th Regt. of Foot, Ensign Battery, H. M. 49th Regt. Mr. C. Salmon, Cadet; Mr. G. Hall, Pilot Service; Mr. C. Smith, Mr. H. Smell, Mr. Watson, Mr. C. Oakes, Master G. Inge. *Charter Party Passengers.*—Mr. Francis, Mr. D. Kenderdine. *From Madras.*—Mrs. Campbell, Miss Daunt, Lieut. Campbell, H. M. 45th Regt.
 — Burrell, (Barque) J. Metcalfe, from London 26th July, Mauritius 26th December, and Point Pedro 21st February.
Passenger.—Mrs. Metcalfe.
 — Eclipse, (Amr.) A. Perry, from Salem 3rd November.
 — Rembang, (Dutch Barque) from Padang 6th January.
Passengers.—Amelia Delernotte, F. Francis, and T. Inveldt. Captain George Rutter, died on the 1st March.
 — Elizabeth, R. W. Blenkinsop, from Bombay 24th December and Madras 3rd February.
 6. Edina, (Barque) J. Norris, from Madras 17th and Marcanum 27th February.
 11. Parsee, G. McKillan, from Greenock 17th October.
 — Alexander, W. Sanderson, from Marcanum 28th February.
 12. Siriuise, (F. Brig) F. Grillet, from Marsilles 19th June and Bourbon 25th November.
Passengers.—Mrs. Isadore, Mrs. Mouveau, Miss Flora Isadore, Miss Mouveau, Mr. A. F. Waleski, Mr. F. Minard, Mr. A. L'Emger, Mr. F. Leverd, Mr. E. F. Grison, and Mr. B. F. Mouveau, Actors and Actresses; Mr. D. Simon and Mr. H. Moulet, merchants.
 13. Java, J. Todd, from Sydney 24th December.
Passengers.—Mrs. Jarvey, and Mr. W. Ambrose.

14. Margaret, (Amr.) W. C. Stolesbury, from Philadelphia, 18th October.
15. Richard Bell, (Brig) J. Wardle, from Madras 18th February and Coringa 17th March.
17. Navarin, (F. Brig) B. Guerin, from Coringa, 11th March.

DEPARTURES.

FEB.

12. H. C. C. Ship Duke of Argyle, H. Bristow, for London.
13. Captain Cook, for Moulmein and Madras.
Passenger.—Lieut. Tayers.
- Ship Isabel, T. Gional, for Liverpool.
Passengers per Isabel.—Mr. and Mrs. Platt and 5 Children.
- Ship Argyle, Capt. McDonald, for Madras.
17. Hall, J. W. Hughes, for Liverpool.
- Protector, T. Buttanshaw, for London.
- Per Ship Protector, for London.*—Mrs. Rawlins, Mrs. W. Buttanshaw, Mrs. Matthews, Miss Barwell, Colonel Murray, Colonel Williamson, Major Wardlow, Capt. W. Buttanshaw, Rev. C. Rawlins, Lieut. Graham, Infantry; and 8 children.—*For the Cape.*
- Dr. Mathews and Lieut. Smith, Cavalry.
- Ship Laura, J. Taylor, for the Mauritius.
- Emulous, (Brig) T. Wellbank, for the Mauritius.
- Trial, (Barque) W. H. Vaughan, for Arracan.
19. Ship Adelaide, R. D. Guthrie, for the Mauritius.
20. Ship Sophia, R. Thornhill, for London.
Passengers.—Mrs. Col. Craigie and 3 Children, Mrs. Harington, Mrs. Bramley and 1 Child, Col. Craigie, Col. Lockett, Major Trelawney, A. D. Maingy, Esq. Lieut. G. F. White, Lieut. W. White, Mr. Mills, Mr. Tuttle, Mr. Homfray, Dr. J. Duncan and 2 Master Burrows.
22. Malcolm, (H. C. S.) Eyles, for London.
For London.—Mrs. Templer, Mrs. Col. Davis, Mrs. Gaitshill, Mrs. Freeman, Mrs. Pittar, Col. Walters, James MacDowall, Esq. M. D. Senior Member, Medical Board; James Clark, Esq. Assistant Surgeon; Arthur Pittar, Esq. E. Hope, Esq. Miss Templer, Miss Lucy, Miss Ada, Miss Charlotte Templer, Miss Gaitshill, Miss Freeman, Master F. V. Davis, Master Pittar and Sergeant Moseley.
24. Edward Barnett, (Barque) H. S. Rose, for Madras and Ceylon.
- Virginia, (Ditto) J. Hullock, for Madras.
- Spartan, J. Webb, for Madras.
- Shahool Hamed, E. Dumont, for Bombay.
- Child Harold, H. Greenfield, for London.
- *Passengers.*—Mrs. Smithson, Mrs. W. Ainslie, Mrs. Herbert, Mrs. Cox, W. Smithson, Esq. E. Cox, Esq. and F. R. Vincent, Esq.
25. William the Fourth, E. D. O. Eales, for Socotra.
26. Edmonstone, M. McDougall, for Bombay.

MARCH.

4. Betsy, (Barque) G. A. Jones, for Rangoon.
- Fattle Roboman, W. Buttler, for Bombay.
- Thomas Dougall, D. K. Brown, for Mauritius.
5. Yare, (Brig) H. H. Fawcett, for Ditto.
7. Roxborough Castle, W. Fulcher, for London.
11. Baretto Junior.
12. Sherburne, (H. C. C. S.)
Passengers for London.—Mrs. Orchard, Mrs. Tritton, Miss Lang, Mrs. Brew, Mrs. Furnell, Mrs. Wilan, Major Orchard, H. C. European Regt. Capt. Blyth, H. M. 49th Regt. Dr. Furnell, B. M. S. Lieut. W. Tritton, 41st N. I.; C. Laing, Esq. J. Brew, Esq. H. M. 49th Regt. J. Haig, Esq. Mr. Moore, Misses M. Orchard, Flora Orchard, and M. Orchard, Master J. Orchard, John Orchard, Melmoth Orchard, Miss Mary Anne Furnell, Master Michael Furnell, Master Roberts, Misses Isabella Blyth and Adelaide Blyth, Master Samuel Blyth, Miss Seraphina Willan, Harriett Wynn Willan; Masters J. Willan, and Geo. Baldwin; Misses Mary Anne Brew, Frances Jane Brew, Emma Brew, Masters G. E. Brew and J. W. Brew, together with 40 men, women, and children of H. M.'s and H. C.'s Services.
14. Sterling, (Brig) J. Burnett, for Mauritius.
- Young Rover, (Bark) P. G. Baker, for Moulmein.
- Lord Althorp, (Brig) B. Sproull, for Liverpool.
- Atlas, G. Hustwick, for Mauritius.
- Congress, (Amr. Brig) T. Cloutman, for Boston.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of February, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. surface.	Wind. Direction.		
1	30,090	61,3	59,5	59,	E.	,128	68,4	74,7	69,8	S. E.	,100	71,7	79,1	75,4	s.	,040	73,2	84,	78,	s. w.	,032	73,7	81,6	77,5	s.	,022	72,8	75,	73,2	s.		
2	,074	65,	62,5	63,1	N.	,142	68,8	72,9	67,3	N.	,134	71,8	78,	71,4	N. E.	,088	72,3	82,6	76,2	N.	,074	72,8	80,	74,3	N. W.	,078	71,	74,1	72,	N. W.		
3	,154	60,9	59,5	59,3	N.	,220	66,7	70,	63,6	N. E.	,203	69,2	75,7	68,8	N. E.	,132	71,6	80,4	72,4	N. E.	,120	71,7	80,	73,5	N.	,128	71,3	73,2	71,2	N. E.		
4	,136	60,6	57,5	56,3	N.	,200	66,5	71,	64,2	N. E.	,176	68,	76,	70,2	N. E.	,112	71,5	81,5	74,8	N. E.	,108	71,6	79,8	75,6	N.	,112	71,2	73,	71,6	N.		
5	,196	61,	57,5	58,	N.	,260	68,	72,	67,	N. E.	,202	69,8	75,8	70,3	N.	,120	71,2	81,	75,9	N. E.	,104	72,	81,	76,5	N.	,116	71,3	74,2	72,1	N. W.		
6	,164	60,3	57,	56,8	N.	,220	67,	71,8	65,5	N. E.	,176	70,3	77,	70,6	N. E.	,104	71,8	80,4	72,3	N. W.	,094	71,7	83,	73,5	w.	,100	70,	75,6	72,	N. E.		
7	,120	57,1	54,2	54,	N. E.	,166	64,8	69,7	63,6	N. E.	,130	67,7	75,6	70,	N.	,062	69,7	79,4	72,8	N. W.	,050	70,4	79,	74,	N. W.	,054	70,	73,9	71,6	N.		
8	,054	58,6	54,4	54,7	N. E.	,106	66,	73,2	67,4	N. E.	,082	68,4	78,5	72,	N. W.	,006	70,4	81,	75,3	N. W.	,976	72,	82,1	77,	N. W.	,986	71,	75,2	72,7	N. E.		
9	,036	62,2	60,	60,1	E.	,098	68,2	74,5	68,5	N. E.	,064	70,	79,	72,8	N. W.	,008	72,3	82,	76,5	N.	,990	72,6	80,2	76,8	N. W.	,004	71,6	75,8	74,	w.		
10	,080	68,	66,3	66,5	E.	,172	71,3	76,	74,1	E.	,120	73,	80,	78,5	N. E.	,040	74,6	85,	81,4	S. E.	,014	75,	84,8	81,8	E.	,026	74,7	79,5	78,7	S. E.		
11	,056	68,5	68,	68,	E.	,124	72,4	77,2	74,3	s.	,096	74,5	81,3	78,	s. w.	,022	75,7	86,4	80,7	N. W.	,010	76,2	86,8	81,6	N.	,014	75,5	80,6	79,6	N. E.		
12	,042	67,6	67,0	67,9	CM.	,100	73,	75,	74,	w.	,060	74,	78,5	76,	w.	,012	75,6	84,2	78,4	S. W.	,000	76,2	83,1	77,6	s.	,012	75,	78,6	75,6	CM.		
13	,002	65,4	65,6	65,4	N. E.	,058	69,5	70,5	68,3	N.	,042	72,2	74,7	72,	N.	,014	73,8	77,	73,6	N.	,000	74,	77,	73,8	N. E.	,016	73,2	73,4	71,3	N. E.		
14	,028	64,5	62,4	63,	N. E.	,094	66,	63,4	64,	N. E.	,046	66,5	65,1	64,6	E.	,008	66,3	64,	64,3	E.	,980	66,	63,8	64,5	S. E.	,000	65,7	62,8	63,7	N. E.		
15	,004	63,8	61,9	61,5	s.	,072	67,	88,5	66,7	w.	,042	69,7	73,	70,2	N.	,986	71,9	77,	71,5	N. W.	,978	71,8	76,6	72,6	N. W.	,982	69,9	71,4	70,3	N. W.		
16	,072	58,	55,	55,	N. E.	,150	66,	70,7	64,6	N.	,134	68,4	74,6	69,4	N. W.	,078	70,4	77,5	70,2	N. W.	,072	70,8	76,	70,5	N. W.	,076	69,5	70,9	69,1	N.		
17	,122	58,2	56,6	57,	N. E.	,180	66,3	72,6	67,9	N. E.	,152	69,	76,2	71,1	N. W.	,072	70,2	80,4	74,2	N. W.	,050	71,6	80,7	74,8	N.	,050	70,7	74,6	71,4	N. W.		
18	,018	59,3	57,5	57,5	N.	,064	68,	74,2	70,	S. W.	,020	70,4	78,	72,6	S. W.	,940	72,	82,7	76,	w.	,922	72,7	83,	77,2	w.	,930	72,5	77,4	74,	N. W.		
19	29,908	59,5	58,	58,2	CM.	,966	69,	76,6	74,3	S.	,948	72,3	81,	78,	w.	,886	74,6	87,	79,5	N. W.	,880	75,8	86,6	80,	N. W.	,988	74,7	78,8	76,2	N. W.		
20	,952	63,4	60,	60,1	N.	,020	70,	78,	70,3	N. W.	,008	75,8	83,2	75,5	N. W.	,946	77,4	87,	77,6	N. W.	,940	77,6	86,4	79,	N. W.	,950	75,5	77,3	76,	N.		