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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

May, 1834.

I.—*The Karens of Burmah a remnant of the Ten Tribes of Israel.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The discovery of the lost tribes of Israel, and their conversion to Christianity, are in view of prophecy events of such paramount importance, that no apology will be deemed necessary for laying the present communication before your readers, believing, as the writer confidently does, that a part of these lost tribes are found in the Karens of Burmah and Siam.

The Karens are possessed of oral traditions on religious subjects to an extent unparalleled in the history of uncivilized nations. Some of these traditions are in prose, in the form of sayings or commands from a father to his children, and have been handed down to posterity, much in the manner that unwritten proverbs are, more or less of which exist among all nations; others, in verse, possessed of all the peculiar characteristics of Hebrew poetry, and have been perpetuated by being sung at the graves of their old men. The latter are the national songs of the people, and are sung in slow mournful tunes, much resembling European music in the minor mode.

The writer on first starting the idea, that the Karens were the lost Israelites, a gentleman of his acquaintance observed at once, "They have got a Jewish look," a fact which cannot fail to strike any one.

The nations around all pluck out the beard, and many of the Karens conform to them in this respect, yet great numbers suffer it to grow, which is their proper national custom, for the Karen father says to his children, "O children and grandchildren! a man without a beard is of a race of women, but a man with a beard belongs to the race of ancient kings."

It were impossible for the aborigines of this country to suppose that ancient kings wore beards, but it comes naturally enough from an Israelite.

The Karen dress is decidedly that of the ancient Hebrews. Yahn says of the dress worn by the Hebrews, "The tunic, which at first only covered the body, was afterwards extended round the neck, and supplied with short sleeves. At first it set close to the body, but was afterwards made loose and flowing." This is precisely the garment of the Karen men at present, but bears no resemblance to the dress of the nations around them. "The upper garment," continues Yahn, "was a piece of cloth of different sizes, five or six cubits long, and five or six feet broad, and was wrapped round the body. When the weather was warm, it was more conveniently worn over the shoulders than by being wrapped round the body. Frequently this garment was hung over the left shoulder, where it accordingly hung lengthwise, partly over the back and partly over the breast, and was fastened by the two corners under the right cheek. While it answered the purpose of a cloak, it was so large, that burdens if necessary might be carried in it. The poor wrapped themselves wholly in this garment at night." This is a literal description of the upper garment worn by the Karens, the uses to which it is applied, and the manner in which it is worn, except that the Karen garment lies crossed under the right cheek and rests on the right shoulder, without being fastened.

"As far back as the time of Moses, we find that clothes were embroidered, sometimes with coloured thread of cotton and linen." In this way the tunic of the Karen men is embroidered in weaving, and that of the women with a needle.

The evidence, however, on which their identity with the ancient Israelites must rest, is found in their religion.

1.—*They worship the Eternal God.*

This is manifest from the following fragment of their traditional poetry :

“ God is unchangeable, eternal,
 He was in the beginning of the world ;
 God is endless, eternal,
 He existed in the beginning of the world :
 God is truly unchangeable and eternal,
 He existed in ancient time at the beginning of the world.
 The life of God is endless,
 A succession of worlds does not measure his existence,
 Two successions of worlds does not measure his existence.
 God is perfect in every meritorious attribute,
 And dies not in succession on succession of worlds.”

2.—*They worship Jehovah.*

God is denominated the great Ku-tsa, or the great Lord; the great Pu, or great ancestor from P'u a grandfather :—but his proper name is Yu-wah, and there can scarcely be a rational doubt but the Yu-wah of the Karens, is the Jehovah of the Hebrews.

It is conceded that the true pronunciation of the name of Jehovah is unknown, but that it varied widely from the manner in which it is read at present is manifest from the way the name is represented by Greek writers, who wrote the word ΙΑΩ. With the present Masoretic pointing the word is read Ye-ho-wah, and dropping the middle syllable, which Bishops Hare and Lowth both do, we have Yu-wah, at once.

If the identity of the names needs further confirmation, we have it in the corresponding custom of the Jews and the Karens in not pronouncing the name. It is well known that the Jews had a superstitious notion that it was sinful to pronounce the proper name of Jehovah, which corresponds precisely with Karen ideas in relation to calling God Yu-wah.

“O my children and grandchildren! call not God Yu-wah; by calling him Yu-wah he will never return to us.”

“God created us in ancient time,
And has a perfect knowledge of all things;
Call him not Yu-wah, but call him great ancestor:
When persons call his name he hears.”

3.—*They have traditions of Old Testament Scripture Facts.*

The following are not all, but are some of the most striking specimens that the writer has been able to obtain.

Formation of the Woman.

The Karens believe that woman was originally made from one of man's ribs, and have the popular idea among them, that man has one rib less on one side than on the other.

“O children and grandchildren! woman at first was a rib of man, therefore woman ought to obey man in all things.”

Satan.

Satan is known by several names, among which the most common are Ku-plaw, the deceiver, from his deceiving the first man and woman, and Yaw-kaw, the neck trodden, from the belief that man will ultimately tread on his neck or overcome him. The Karens believe that he was formerly a holy being in heaven, but that he disobeyed God and was driven from heaven.

“Satan in ancient times was righteous,
But he transgressed the commands of God.
Satan in ancient times was holy,
But he departed from the law of God;
And God drove him away.
He deceived the daughter and son of God.
God drove you away,
For you deceived the daughter and son of God.”

“O children and grandchildren! though we were to kill Satan he would not die; but when the time of our salvation comes, God will kill him. Because that time has not yet arrived, he still exists.”

Fall of Man.

“O children and grandchildren! in the beginning, God, to try man whether he would or would not observe his commands, created the tree of death and the tree of life, saying concerning the tree of death, “eat not of it.” But he disobeyed and ate fruit from the tree of death, and the tree of life God hid. Because the tree of life has been hidden, since that time men die as they do.”

“Temptation, temptation, the fruit of temptation,
The fruit of temptation dropped ripe:
The fruit of temptation was bad,
It poisoned to death our mother.
The fruit of temptation, ‘Do thou eat it not.’
In the beginning it poisoned to death our mother and father.
The tree of death came by woman,
The tree of life by man.”

“Two persons, our father and mother,
Disobeyed the commands of God.
In ancient times our father and mother
Transgressed the commands of God.
This transgressing the commands of God
Descends to their children, who are evil-doers.
Unto breaking the commands of God
Satan destroyed them;
They broke the commands of God,
Satan destroying them.”

Dispersion at Babel.

“Men were all brethren.
They had all the language of God,
But they disbelieved the language of God,
And became enemies to each other.
Because they disbelieved God,
Their language divided.
God gave them commands,
But they did not believe him, and divisions ensued.”

*4.—They possess the Morality of the Scriptures.**Love to God.*

“O children and grandchildren! love God, and never so much as mention his name, for by speaking his name, he goes farther and farther from us.”

Prayer.

“O children and grandchildren! pray to God constantly by day and by night.”

Repentance and Salvation.

“O children and grandchildren! if we repent of our sins, and cease to do evil, restraining our passions, and pray to God, he will have mercy upon us again. If God does not have mercy on us, there is no other one that can. He who saves us is the only one God.”

Against Idolatry.

“ O children and grandchildren ! do not worship idols or priests. If you worship them, you derive no advantage thereby, while you increase your sins exceedingly.”

Honor to Parents.

“ O children and grandchildren ! respect and reverence your mother and father, for when you were small, they did not suffer so much as a musquitoe to bite you. To sin against your parents is a heinous crime.”

Love to Others.

“ O children and grandchildren ! love each other, and be merciful to each other as brethren. Quarrel not, for you are all friends and relations, descended from the same race. Let there be no envyings or divisions among you, for you are of one stream, and one country, therefore let all enmity be done away from among you.”

“ O children and grandchildren ! live in peace with each other. God from heaven observes us, and we are manifest to him. If we do not love each other, God will not love us ; but if we love one another, God will look down upon you with joy.”

Against Murder.

“ O children and grandchildren ! do not take the life of man. If you kill you must bear your sin. In the next world you will be killed in return.”

Against Theft.

“ O children and grandchildren ! do not steal the goods of another, for the owner worked for them until he sweat. Thieves will have to repay.”

Against Adultery and Fornication.

“ O children and grandchildren ! do not commit adultery or fornication with the child or wife of another, female or male ; for the Righteous One looks down from above, and these things are exposed to him. Those that do thus will go to hell.”

Against Lying and Deception.

“ O children and grandchildren ! do not speak falsehood. What you do not know do not speak. Liars shall have their tongues cut out.”

“ O children and grandchildren ! do not use deceitful language, but speak the words of truth only. The Righteous One in heaven knows every thing that is said.”

Against Covetousness.

“ O children and grandchildren ! do not covet the things of others, nor desire to accumulate property, but work according to your ability and covet not.”

Rewards and Punishments.

“ Righteous persons, the righteous
Arrive at heaven ;

Good persons, the good
 Go to heaven ;
 Above all that is happiness here
 Far greater happiness remains.
 Unrighteous persons, the unrighteous
 At death go to hell,
 Lascivious persons, the lascivious
 The King of death takes not of them :
 Wicked persons, the wicked
 Go to hell.

5.—*They are wanderers, and consider themselves cursed by God for their disobedience ; but were anciently his most favoured people, as they believe they are destined to be again.*

“O children and grandchildren ! formerly God loved the Karen nation above all others, but they transgressed his commands, and in consequence of their transgressions, we suffer as at present. Because God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again he will love us above all others. God will yet save us again ; it is on account of our listening to the language of Satan that we thus suffer.”

“The Karens were created by God,
 And God gave them commands ;
 The Karens were cursed by God,
 And they have no happiness to the present time ;
 When God went away he gave commands*,
 But not an individual obeyed them.”

“The men of ancient times had perverse ears,
 And thereby we have to suffer ;
 The men of ancient times had ears of barbarians,
 And we have suffering thereby.”

6.—*No King.*

It is said of the dispersed Israelites in Hosea, chap. x. 3, “They shall say, We have no king, because we feared not the Lord.”

And strikingly in accordance with this prophecy, the Karens say, “O children and grandchildren ! because the Karens transgressed the commands of God they have no king.”

7.—*They have been preserved from Idolatry, though residing among idolatrous nations, and subject to persecution.*

It is said of the Israelites in Hosea iii. 4, “They shall abide without an image and without teraphim.” The proof that the Karens have been preserved from idolatry is found in their present state, and in the remains of their traditional poetry.

Confidence in God amid Persecution.

In the following fragment, striking the ornament worn in the lobes of the ear, is a figurative mode of expressing the persecutions to which the disciples of Jehovah were subjected.

* This is very much in accordance with Hosea v. 15. Where God says, “I will go and return to my place till they acknowledge their offence, and seek my face.”

"Jehovah created the earth,
 Can you become the disciples of Jehovah?
 Jehovah created and established the earth,
 Will you become the disciples of Jehovah?
 The ungodly live apart,
 They live apart regardless of religion.
 Why do they strike Jehovah's left ear-drop,
 And say, Jehovah is dead?
 Why do you strike Jehovah's left-ear ornament,
 And say, Jehovah does not know?
 Jehovah will return with the Sesamy blossom,
 Prepare for Jehovah a seat."

8.—*They are expecting to be restored to a glorious city.*

"O children and grandchildren! the Karen nation will yet dwell in the city with the golden palace. If we do well, then the existence of other kings is at an end. The Karen king will yet appear, and when he arrives, there will be happiness."

"Good persons, the good
 Shall go to the silver town, the silver city;
 The righteous persons, the righteous
 Shall go to the new town, the new city;
 Persons that believe their father and mother
 Shall enjoy the golden palace."

The following is a fragment obtained from a Siamese Karen. The same is meant by mountain height in this, as by new city in the piece above, and is decidedly a scriptural expression for the re-instatement of the Jews in their own land.

"At the appointed time our father's Jehovah will return;
 Though the flowers fade, they bloom again.
 At the appointed year our father's Jehovah will return;
 Though the flowers wither, they blossom again.
 That Jehovah may bring the mountain height,
 Let us pray both great and small;
 That Jehovah may establish the mountain height,
 O matrons, let us pray.
 That Jehovah may prepare the mountain summit,
 Friends and relations, let us pray.
 You call yourselves the sons of Jehovah;
 How often have you prayed to Jehovah?
 You call yourselves the children of Jehovah;
 How many nights have you prayed to Jehovah?"

9.—*They are expecting a King or Saviour, who will lead them to a high degree of temporal prosperity.*

Their ideas of a Saviour are precisely the ideas of the Jews. He is not to be a divine person. but a man favoured of God; they are not looking for a Saviour to make atonement for their sins, but for one who is to conduct them to a high degree of worldly prosperity.

The Karens believe that when they obtain a king, he will be sole monarch of the world, and that every one will be happy. Rich and poor will not exist; much in accordance with the scriptural representation of the return of the Jews.

“ When the Karen king arrives,
 There will be only one monarch ;
 When the Karen king comes,
 There will be neither rich nor poor ;
 When the Karen king shall come,
 Rich and poor will not exist.”

They believe when the Karen king comes, the beasts will be at peace, and cease to bite and devour one another, in accordance with the Scripture view of the millenium.

“ When the Karen king arrives,
 Every thing will be happy ;
 When the Karen king arrives,
 The beasts will be happy ;
 When Karens have a king,
 Lions and leopards will lose their savageness.”

10.—*They have none of the peculiar rights of the Jews.*

The Karens have no idea of offering sacrifices to God, and have no knowledge of circumcision or any other Jewish rite. This too accords with prophecies concerning the lost Israelites. God says, “ I will cause all her mirth to cease, her feast-days, her new moons and her sabbaths, and all her solemn feasts ; ” and, “ the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.”

11.—*Their readiness to receive the Gospel is unprecedented in the history of modern missions*.*

This is a fact which cannot, it is believed, be reasonably doubted, and that the cause of the success lies not in the instruments, but in the people, is manifest from the fact, that the same instruments produce but the ordinary effect, when applied to other classes of the population.

The writer has but a small portion of the field under his charge, yet from the first baptism of Tavoy Karens in October, 1829, to October, 1833, a period of only four years, *one hundred and eighty-seven* persons were baptised, not one of whom has ever behaved so unworthy of his profession as to require exclusion or suspension. Since that time *nine* more have been baptized, and I have the names of more than *thirty* on the list of inquirers, many of whom, it is believed, are converted persons. Add to this a respectable deputation lately arrived from the southern part of the province, requesting the teacher to visit them, and expressing a desire to embrace the Gospel.

It is said that at the advent of Christ, “ the whole world were in expectation of some grand and impending event.”

Such an expectation now prevails among the Karens ; they believe that in some unknown way, God is about to restore them to

* This is what we have reason to expect from Isaiah lxiv. 7—9.

his favour. This may be seen from the following hymn, which is the production of a well-known individual, but was in existence long before the arrival of the English on the coast.

The Prophet's Hymn.

“The end of the world” is not to be understood literally. They change in the state of things, which the Karens are expecting, is the thing intended.

In relation to the staff, they say, that one of their ancient chiefs or kings had a staff, which, on stretching over the waters, they fled away before him, and on stretching it out again, they returned to his feet. This staff is now lost, but some say, it will be possessed again by their coming king, who will stretch it out, and the people will all gather around him, and on again extending it, the “new city” will spring into existence. On this account, every prophet, of whom they have a goodly number among them, uses a staff, sometimes of wood, and often of iron.

“The clouds rise up in the dark, dark heavens,
 The end of the world draws near ;
 The clouds rise up in the pale, pale heavens ;
 The end of the world has come.
 The grandmother has finished her weaving,
 Happiness will return to the land, and peace as a stream :
 The grandmother has finished her weaving,
 Happiness will return to the land, and peace to the mind.
 The ten virtues, the nine virtues, the duties of virtue,
 All the virtues will return to us ;
 The ten virtues, the nine virtues, the great virtues,
 The virtues will return to us now.
 With strong desire I thirst for mother's milk,
 Without partaking I cannot exist ;
 With strong desire I thirst for mother's excellent milk,
 Without drinking I cannot exist.
 The time draws near,
 Act with one accord, with one accord act virtuously ;
 The time draws nearer and nearer,
 Act with one accord, together act virtuously.
 The wooden staff, the iron staff,
 Stretched forth ; the people are obtained ;
 The wooden staff, the silver staff,
 Stretched forth, the town is obtained, the city is obtained.
 The persons who act with harmony, the harmonious
 Shall dwell in the town, in the city ;
 The persons who act harmoniously, the united
 Shall dwell in the new town, the new city.
 Sing praises to God, sing pleasantly, pleasantly ;
 Sing pleasantly, and God will hear pleasantly :
 Sing praises to God, sing well,
 Sing well, and God will listen well.
 Let worship be performed as evening comes,
 And praise rise to God with one accord.
 Let worship be performed at evening tide,
 And praises rise to God unitedly.”

Tavoy, Jan. 1st, 1834.

FRANCIS MASON.

II.—On Idiotisms in the order and in the choice of words—in connection with Scripture Translations.

The very kind way in which you noticed my paper on translation, in your number for August, 1833, induces me to continue the subject:—the remarks which I shall offer are just those which suggested themselves, in the course of my studies, and my intercourse with the natives. Fearing lest any of your readers should suppose, that I intrude myself upon a subject beyond my reach, I beg to say, that if they would consider my observations as *queries*, and furnish a reply, they may greatly assist me and my brethren, in the work of revision.

In the present paper, I shall point out some errors, into which translators have fallen, and I class the principal under two heads, using the terms not opprobriously, but for the sake of conciseness.

I. Idiotisms.

II. Barbarisms.

I. Idiotism is when the manner of expression peculiar to one language is used in another.

Every language has an idiom more or less peculiar to itself. In order that a translation may be good, it is necessary for a translator to understand the idiom of the language into which he translates; and his translation is to be according to its manner of expression. If he prefer *verbal closeness to the original*, in the construction of his sentences, to the proper mode of idiom in the language in which he makes the translation, his readers will be liable to misinterpret, or remain in ignorance of his meaning. The translator is particularly to bear in mind his readers, and what impression his language will make on their minds:—he is to ask himself, if his language conveys the precise idea, which the original conveys to *his* mind.

Let us notice more particularly two kinds of idiotisms.

1. Idiotisms in the ORDER of words.

2. Idiotisms in the CHOICE of words.

Idiotism in the order of words, is when the order of words *peculiar* to the original is retained in the translation; thus, should *τοῦ ἄρτου ἡμῶν* Matt. vi. 11, be translated, *the bread our*, instead of *our bread*, this would be an idiotism in the order of words: not that the idiotisms are generally of this *simple* kind, but they are similar to this. The following is an instance, which occurs in a certain translation, Matt. viii. 28, “When he was come to the other side, met him two possessed with devils;” which ought rather to be, “two possessed with devils met him:” we immediately detect the awkwardness of the expression: and if the whole book were in this style, we should greatly object to such a mode of translation: in our English translation the word “there” is inserted, which makes the English idiom tolerably accord with the Greek: but in the language alluded to, the word “there” cannot be inserted, and without it, the rendering is an idiotism. If then our oriental translations (I do

not say as a whole, for they do not) *at all* resemble this, some in a greater, some in a less, degree, do they not need revision? how much more then if such idiotisms invert the sense, as some of them do!

We notice next, Idiotisms in the choice of words.

Idiotism in the choice of words, is, when certain words *peculiar* to the original are retained in the translation.

What would a plain Englishman think of ‘a thick friend,’ ‘a far man,’ ‘a cold laugh?’ and yet these expressions convey most aptly in a certain language the ideas, ‘an intimate friend,’ ‘a stranger,’ ‘a smile:’ but the expressions, ‘a hard saying,’ ‘quick understanding,’ ‘short memory,’ if literally translated, would sound just as awkward in the language alluded to, as the first expressions do to us:—these phrases particularly illustrate the case of the adjective; that of the verb and adverb is very similar.—In order to prevent such idiotisms, such expressions should be selected, as are perfectly idiomatical in the language of translation, and convey a parallel idea to the original:—a parallelism of words is often very far from a parallelism of ideas.

There are indeed some expressions, aptly termed ‘Christian expressions,’ to which nothing parallel may be found, such as “quench not the Spirit,” 1 Thess. v. 19; here the Greek has σβεννυτε, which is mostly used as our word ‘extinguish,’ and particularly applies to fire. Now the idea of *extinguishing* the *Spirit* will be perfectly new, perhaps in every heathen language: but the phraseology is not to be rejected on that account. Whatever word is used, in any given language, for extinguishing fire, such word I apprehend is to be used in this place. It must be remembered that the Holy Spirit is often represented in Scripture under the figure of fire: and not to use this very word, would be to detract from the meaning of the passage. ‘To extinguish the Spirit, may at first hearing sound as awkward to a heathen, as his ‘far man’ does to us: but extinguishing the Spirit, is a “Christian expression,” which no heathen expression will suitably render.

These hints are sufficient: there is no need to prove elaborately that idiotisms do exist, nor to enter more minutely into their nature, since enough has been said for practical utility. In revising them let us bear in mind two things more especially relative to idiotisms, namely,

1. That we aim to be idiomatical in the *order* of words.
2. That we aim to be idiomatical in the *choice* of words; and one word by way of caution:—

That we never abate the energy of “Christian expressions,” and Christian ideas, by using such as are heathenish and unchristian.

My observations on Barbarisms I beg to reserve for another communication, and remain for the present,

φιλo*****

III.—Letter of a Gentleman in the H. C.'s Civil Service, to a Christian friend, under peculiar providential circumstances.

[We cannot contemplate without emotions of gratitude to God, the *religious change* that has taken place among Europeans in India, within the last thirty or forty years. It is true, that the state of things is still unmeasurably behind what we could wish, in a religious point of view, as well as every other; nevertheless, when we think of the spiritual dearth that prevailed *almost universally* in the days, of which Carey, and Marshman, and Corrie yet live to testify—and contrast it with what we now witness around us—we cannot help feeling *how much has been done*, and are forbidden to despair of achieving infinitely more in the time to come.]

Christianity has now more or less found admission into every grade of society, from the Governor's palace to the humblest hut. There is, it cannot be denied, much formality, much worldly compromising, much *fashionable sentimentalism* mixed up with religious profession:—but there are, notwithstanding, many shining examples of the power of Christian truth, and the constraining influence of Christian love. And as an indication at once of the existence and the strength of Gospel principles amongst us, we are sure our readers cannot fail to be interested with the following communication from a gentleman high in the H. C.'s Civil Service. It is in the form of a letter, really written and addressed several years ago by its author, then on his way to England in ill health, to his friend occupying a high situation in India. The author is still alive—as an ornament to our Indian society: and the friend, to whom he wrote so warmly and so faithfully, continues to adorn “the doctrine of His salvation”—progressively advancing Zion-ward. Long may both survive the wreck of mere worldly enjoyments; and, as they descend the vale of years, may the gathering evidence of experience prove unto them, how truly it has been said of religion, that “all her ways are ways of pleasantness, and all her paths are peace.”—ED.]

“My dear _____,

“I am sure that I need not enter at length upon my reasons for addressing you a second time upon the subject of religion; still less do I feel myself under the painful necessity of apologizing to a professed Christian, for urging upon him considerations, which should not, in reason, be alien from the daily thoughts of every man of common sense, who has not drowned his powers of mind in sensuality and dissipation, or fully made up his mind to reject the evidences of the Gospel. For, to say nothing of the affectionate and brotherly manner in which you received my last appeal, I am most happy in the conviction that the light of truth has beamed upon your mind; and that consenting to receive the mercies of God upon his own terms, you have placed your whole hope and trust, with regard to futurity, upon our Saviour, Jesus Christ. You have made a great step towards the full reception of the religion which that blessed Saviour came to unfold—greater than the terms in which I have spoken of it would, generally, infer;—because yours is not a mind that would come to such a conclusion on a subject so momentous, by any road but that of deep reflection, ending in moral certainty; and because I am persuaded, that, your faith being thus grounded on reasonable conviction, your understanding is too strong to suffer you to rest satisfied with mere acquiescence in the abstract truths—that Jesus Christ came into the world to save sinners*. I am sensible from our

* The following texts will illustrate my meaning: “Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth. But he that received the seed into stony places, the same is he that heareth the words and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while.” Matthew xiii. 5, 20, 21.

Your mind I am sure is the good *deep ground*, mentioned in the parable, and you only have to watch and pray that the cares of this world may not spring up so as to choke the seed.

conversations and my own observation, that your belief has led you farther, and I indulge a confident expectation, that, through God's grace, you will not be permitted to stand still—still less to fall back; and I, therefore, pen these lines, my beloved friend, in the humble hope, that, through your affectionate partiality, I may perhaps become the instrument in the hands of our Almighty Father, to hasten your steps in the way towards heaven. I undertake the task with the less hesitation, because I am convinced that your mind is in such a state, that nothing but some slight external impulse in the proper direction, is wanting to call all its energies into play, and to quicken the good seed which your late severe affliction has sown in your heart. I speak of secondary causes:—of course God, and He only, who alone can bring good out of evil, and make our heaviest temporal trials the means of softening our stubborn hearts, and drawing us to him and happiness—He alone can further bless and advance the process of regeneration. To him, therefore, I pray for a blessing upon my endeavours: and I beseech him so to purify my motives, that vanity and a love of display or dictation may have no place in my mind; but that gratitude to him who spared me through so many years of deep and desperate wickedness, and love for you, my dearest —, the truest and kindest of earthly friends,—may be my only actuating principles. One clause of the last sentence has involuntarily recalled my thoughts to the subject of the paper which I gave you, in a very crude and unfinished state, on my return from ———. It is a topic on which my own mind frequently dwells, and the turn of reflection is one that may, with great advantage, be indulged. Think of the lives that we led during the first years of our residence in India! Think of the state in which our consciences must have been allowed to petrify, before they could have suffered us, (as I am sure mine did, with very few and partial exceptions,) to go on, without check or twinge, in the daily and habitual commission of almost every sin, from which we were not deterred by the fear of worldly consequences, in the shape of punishment or shame! Then reflect upon the long suffering that spared, and the goodness still willing to receive us with open arms! Under the stated circumstances, the natural course of things would be, that the mind should become hourly more besotted, and the conscience more seared and insensible; and, to this, without the gracious interposition of our merciful Father, we must have come—as the river runs towards the ocean, or the apple falls from the tree to the earth. For there are moral as well as physical laws of nature; but as the former are not so near and intelligible as those of matter—which fall within the scope of our senses—we are more ignorant of their precise nature and tendency, and less conscious of their interruption. Indeed, from the constitution of our minds, we are necessarily unconscious of external influence upon them; that is to say, we cannot distinguish such operations from spontaneous impulses. But when I feel the natural chain of cause and effect broken; when I find myself, instead of becoming more hardened in vice, and more deeply wedded to habits of sensuality and licentiousness, (knowing, as I do, that habits have as strong a tendency to gain strength by indulgence, as the apple to fall to the earth;) when, I say, instead of sinking deeper, I find myself suddenly awakened from a torpor of many years' duration, and gradually, but irresistibly led on to act, speak, and think in an altered manner, and upon new motives,—I am as fully persuaded that Providence has interfered in my favour, as I should have been, if a physical miracle had been wrought to arouse and convert me. But the days of palpable interposition have passed by; and the Almighty acts upon the minds of his creatures by secondary causes. I bless Him, therefore, with my whole heart, for the bodily sufferings which he has been pleased to make the means of arresting me in my career of wickedness; and you, my beloved friend, may yet have cause to feel thank-

ful for the bitter bereavement which has softened your heart, and taught you with practical severity, how completely we are in the hands of our Maker. But we do not serve a tyrannical or capricious master. He has no pleasure in our sufferings; but as we are told, chastens for their own benefit those whom he loves best*. On the other hand, there is nothing so dangerous and corrupting, as undisturbed worldly prosperity†. We pray in our liturgy, to be delivered, "in all time of our wealth," as well as "in the hour of death, and in the day of judgment;" and the word, I apprehend, is used in a more extensive and intellectual sense, than as merely synonymous with gold and silver. We have good need to be so watched, at least I can speak in my own person; and I do deliberately and heartily thank God for the failure of my health. Had the cautery applied to check the further progress of the long-seated and deep-rooted poison, (to speak figuratively,) been still more acutely painful—in whatever degree—I hope that I should have been equally grateful; at least that circumstance should in reason increase the depth—not alter the nature of my feelings; for being sure that he would not inflict pain unnecessarily, the severity of the application could only have demonstrated the virulent and inveterate nature of the disease. As far as I am a judge of character, and as far as I can speak, where I am a party concerned, with impartiality, you required to be dealt with more sternly than myself; and to be made to suffer in your heart and affections, rather than the medium of bodily sickness;—never immediately dangerous, and rather negatively irksome and restrictive, (thus weaning me gently from some of my old habits,) than operating by severe torments, or the lively apprehension of death. You I repeat have been more sternly dealt with than I have; but the same hand has chastised us both, and with but one object. Let us beware then, how we neglect the call. What could be the consequence of such stubbornness or apathy, but that—if God's long suffering were not wearied—a second and a heavier blow should fall upon our heads, to force us by its crushing severity into submission or attention to the summons of mercy; or that we should be left, in our wilful blindness or rebellion, to walk in our old ways, or to sink into a still lower depth of vice and misery? I pray that neither alternative may befall either of us; but what better in the supposed case should we deserve? The renewed trial would be, comparatively speaking, mercy; unmixed mercy, if our frail reason were

* "As many as I love, I rebuke and chasten: be zealous therefore and repent." Rev. iii. 19. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not.—Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 6, 7, and 11.

† "But lusted exceedingly in the wilderness, and tempted God in the desert, and he gave them their request; but sent leanness withal into their soul." Psalms. Could there be a better commentary upon the vanity of human wishes? God alone knows how far each of us can be trusted with temporal blessings.

I read a passage very much in point the other day. "Men call it a 'Providence' when they receive some unexpected deliverance or blessing. But they do not call a loss, a disease or a misfortune, a Providence. Yet the term Providence means an instance of God's special care over us. And are we competent judges of the nature of the Divine dispensation towards us? It is certain that on this point the views of God differ most widely from our own. He calls that good which we deprecate as evil. In this case, then, whose views of good are to be surrendered? shall God give us blessings only according to our conception of them? or shall he exercise his own superior wisdom, and impart real good, though we resist it, though we weep over it, though we pray against it? I fully believe that in that invisible world, in which we shall be able to form a true conception of the goodness of God, we shall discover mercy, where we once discerned only severity, and shall thank God for the disappointments, the trials, the sufferings endured below, as the most signal instances of his providential care!"—Venus's Sermon on the Causes of Unthankfulness.

capable of appreciating it. You must remember a parable which, I think, is in point, regarding the behaviour of an unclean spirit upon its being cast out of an unhappy dæmoniac. Like old and long indulged habits, (so to personify it,) it is represented as being discontented with its banishment from the dwelling, to which time had accustomed it, and wandering up and down, "seeking rest and finding none." At length, it determines to return to its former habitation, and finding it "swept and garnished," (in other words, unoccupied by other and better tenants, and thereby vacant for its reception,) the evil dæmon associates itself with seven other spirits of a more wicked nature, and takes possession, with them, of its victim. How truly was it said that the last state of that man was worse than the first; and to apply the apologue, what better can you, or I, or any man, expect, who having been freed by an act of mercy, from the domineering influence of a particular vice, or of sin in general, may wilfully neglect so to garrison our hearts and minds, that their re-occupation by our former tyrants may, through God's grace, be rendered impossible.

If, then, you were made to suffer a most agonizing bereavement, and this were dealt by the hand of a Father, too tender and merciful to inflict even the slightest unnecessary punishment upon his children—though disobedient and rebellious—does it not behove you, as soon as the first burst of human sorrow is over, to pay prompt and deferential attention to the summons, and apply yourself most seriously to meet him who has graciously awakened you, half way—I do not mean to insinuate that you have not set out in that safe path,—far from it:—I rejoice, as I said before, in the conviction that a happy change has been effected both in your mode and principles of action; that your heart is touched; and that your faith is firmly and correctly fixed. But the path of religion is one, in which it is most difficult, if not impossible, to stand still*. We must either advance or fall back; and the following words of holy writ will prove to you how awfully perilous the latter alternative is. "For, if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." 2 Peter, ii. 21 and 22. And again, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews, vi. 45 and 46. These texts, it is true, may appear to apply principally to the condition of those persons, who in the early ages of Christianity, miserably relapsed into idolatry, or apostatized, on whatever grounds; yet they appear useful as solemn warnings to us; and we know from other passages of Scripture, which are certainly applicable to all times and to all men, how dangerous it is to grieve or quench the Holy Spirit—through the agency of which member of the mysterious Trinity, God ope-

* "I rather wish to lay down upon the subject this proposition; namely, that continual improvement is necessary in the Christian character as an evidence of its sincerity; that, if what we have hitherto done in religion, has been done from truly religious motives, we shall necessarily go on; that if our religion be real, we cannot stop. There is no standing still, it is not compatible with the nature of the subject: if the principles which actuated us were principles of godliness, they must continue to actuate us; and under this continued stimulus and influence, we must necessarily grow better. If this effect do not take place, the conclusion is, that one's principles are weak, or hollow, or unsound. Unless we find ourselves growing better, we are not right. For example, if our transgressions do not become fewer and fewer, it is to be feared, we have left off striving against sin, and then we are not sincere."—PALEY.

rates upon our minds. Nor can it be doubted, that the Spirit is so tempted to depart, and leave us to our natural darkness, if, neglecting the opportunity and assistance offered, we say with Felix, "Go thy way for this time: when I have a convenient season, I will call for thee." Neither are the denunciations against apathy, indecision, and lukewarmness less marked and strong.—"He that is not with me, is against me: and he that gathereth not with me, scattereth." Luke, xi. 23; Matt. xii. 30. "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. iii. 15 and 16. And the exhortations to use diligence to press on; to secure ourselves; to add to our faith, works, and thereby prove its genuineness, are very numerous*. How then can we feel any confidence with regard to our safety, holding life as we all do on the frailest tenure, unless our conscience assure us that we are constantly *striving* to advance, doing something day by day, (so to speak,) to wean ourselves from guilty indulgences and evil habits, to subdue our passions, to rise superior to our infirmities and the things of sense, to improve our talents, benefit our fellow-creatures, increase our love to God and our Redeemer, and to unite our souls, as far as we are able in this state of being, to the Father of Spirits. At least we can constantly and earnestly pray for the aid of the Holy Spirit; and we have the promise of God Himself, that those who seek in the prescribed manner, shall find.

Let me intreat you again not to misunderstand me, nor to suppose for a moment, that I, frail and sinful as I am, presume to treat you "de hauten bas," or to write as if I were an old and assured Christian, and you an ignorant and backward proselyte. No, my dear brother, (for whether as a man or a Christian, any colder or more distant appellation, would ill describe my feelings towards you,) I know both myself and you better than to assume dictation. My earnest desire is to stimulate you, a beloved fellow traveller through this world to eternity, that having once put your hand to the plough, you may not look back; that having once received the good seed, you may not allow it to be choked by the cares and troubles of this world, but may give diligence to make your calling and election sure; whilst, at the same time, by urging you, I quicken myself to renewed and increased exertion†. There is, we are both assured, a state of existence before us, in which happiness or misery will be our portion, according to our faith and works in this life of probation; and though infidelity, as we are persuaded, be a frame of mind attended with awful jeopardy, yet I cannot but feel that it is more wise and consistent to reject the evidences of Christianity as insufficient, than to believe its authenticity, and the reality of its threats and promises, and yet disregard its precepts.

We do disregard those precepts if we neglect to show forth our faith by our works; if we live in the habitual practice of any known sin, whether

* "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;" (under the law of works) "how shall we escape if we neglect so great salvation?" (as is offered to us through faith in Jesus Christ.) Hebrews, ii. 12, 13. "Looking diligently lest any man fail of the grace of God." Hebrews, xii. 15. "Wherefore the rather, brethren, give diligence to make your calling and election sure." 2 Peter, i. 10. "And let us not be weary in well doing." Gal. ii. 9. And a hundred other texts. "These exhortations to continual improvement, to sincere, strenuous, and continual endeavours after improvement, are delivered under a variety of expressions, but with a strength and earnestness sufficient to show what the apostles thought of the importance of what they were teaching."—PALEY.

† "And let us consider one another to provoke unto love and good works; not forsaking the assembly of ourselves together, as the manner of some is, but exhorting one another." Hebrews, x. 24, 25.

of omission or commission ; if we neglect so to search the Scriptures and our own hearts that those sins which our individual habits, or the customs and sanctions of the world have rendered "secret*," may first become known to us, and be then abstained from ; if we do not earnestly pray for the grace of the Holy Spirit, and strive by his assistance, to mend our lives, and cleanse our hearts. A barren faith is far from sufficient : I know not indeed, if it will not add to our guilt, if we do not act up to the degree in which we are enlightened†. We are taught by the example of St. Paul to count not as if we had already apprehended, but forgetting those things which are behind, to reach those things which are before‡ ; and St. Peter instructs us, that besides faith in the promises of God through Christ, "giving all diligence," we should add to our "faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness:" and why ? "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ||." There is no condemnation, St. Paul asserts, for those that walk after the Spirit ; not, observes Paley, for those who merely *have* the Spirit, but those who follow its impulses, who steadily and resolutely *obey* good motions within them, whatever it may cost. "All the language of this remarkable chapter (Romans vii.) proceeds in the same train ; namely, that after the Spirit of God is given, it remains and rests with ourselves whether we avail ourselves of it or not§." We are farther commanded, (and the apostle conjures us "by the mercy of God," to yield obedience,) "to present our bodies a living sacrifice, holy, acceptable unto God ; which is our reasonable service¶". I might fill a volume with transcripts of the many texts of Scripture of the same purport and bearing ; but I have just called to mind one of so marked a nature, as proceeding from the lips of our Saviour himself, that I cannot forbear annexing it. "Not every one that saith unto me, Lord, Lord, shall enter into heaven, but he that doeth the will of my Father which is in heaven." Matt. vii. 21. What, that will is, the texts previously quoted, and the whole tenor of the Gospel, sufficiently manifest.

Being myself influenced by the hopes and fears which the promises and denunciations of the Gospel hold out, and being myself persuaded, at all sober moments, (for I find my reason very frail, and my heart very false to it,) that preparation is the first and great business of human life, I am most anxious to induce you to attach equal importance to those momentous subjects. For myself, I confess without any false humility, that I walk in the ways of religion which are so new to me—and I fear, often so distasteful—with devious and tottering footsteps ; but still I *endeavour*, with God's grace, (for which I constantly pray,) to *move forward*. I cultivate sincerity and earnestness, I examine my heart, rouse my conscience to the performance of its functions, strive to walk watchfully and carefully, and I trust, continue in no known sin. Moreover, I endeavour to render obedience to the revealed or intelligible will of God, the great actuating principle of my life, and to cherish that feeling towards him which our Scriptures render "love," but

* By secret sins (often alluded to in Scripture) I understand those offences, of which, from habit and consequent hardness of heart, we are not ourselves conscious. We know that the moral sense may become gradually so blunted, that the commission of the most heinous may not in any degree weigh upon the conscience.

† "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required." Luke, xii. 47, 48.

‡ Philippians, iii. 13.

|| 2 Peter, i.

§ Paley.

¶ Romans, xii.

which gratitude perhaps would better express*. I aim at all this : how often I miss my object, fall short, and err—God and my own conscience only know. My frailty and folly ought to make me humble, and I trust they have that blessed effect ; but they also set me to pray vehemently, and constantly for the assistance of the Holy Spirit ; and if He be pleased to visit me, to be most careful not to grieve Him to depart. How far you exercise yourself in this manner, you yourself only know. I am not ignorant that you have made one very great step in adopting the habit of daily prayer, and I am not, I hope, like the self-righteous pharisee, who thanked God he was not as other men were ; but still I cannot close my mind against the apprehension, that you indulge in many habits and frames of mind, which are, to say the least, extremely hazardous to the safety of the soul ; and that you have not as yet so far made practical use of the very considerable illumination which it has pleased God to make to shine upon your mind, as to bring home the precepts of the Gospel to your *every-day life*, to renounce every practice and indulgence which you know to be wrong, and to make the will of God your guide in all things.

And yet it is necessary that you should take this decided part. We are forbidden to “halt between two opinions :” “if the Lord be God,” we must “follow Him.” We must “search the Scriptures,” if we believe that in them we have the words of eternal life ; and having examined the chart by which our course through life, to be safe, must be steered, it is in the highest degree unwise to follow its directions only in part, to hug any favorite habits which it denounces, to truckle to customs sanctioned or applauded by the world which it condemns, or to endeavour to reconcile the service of God and mammon ;—a phrase doubtless including, together with riches, all the vicious and seductive propensities of our fallen nature. Our Maker has himself declared that He is “a jealous God,” who insists on having the first place in our affections ; we know that He is ineffably pure and holy ; and how then can we expect Him to share our hearts with habits and feelings utterly hateful to Him ? Real repentance (without which God will receive no one) consists in keeping no terms with sin, that is, with known sin ; and if it be sincere, and founded upon really Christian principles, it will administer such a stimulus to the conscience, that few sins of conduct or feeling will be practised, or allowed to lurk in the heart undetected. A real convert, when once convinced that such habits of thought or action are offensive to God, will not permit himself to indulge in them ; and he will carefully examine his mind and life to ascertain, whether his conduct and its springs be of good or evil ; and struggle to free himself from the treacherous sophistry that we too often employ to reconcile ourselves to some darling vice or bad habit. Hear what Paley says, “With respect to positive external good actions, we have said, that they must depend in some measure upon occasions, and abilities, and opportunities ; but observe, it is not so with the breaking off of our sins, be they what they will. *That work must wait for nothing. Until that be effected, no change is made.* No man, going on in a known sin, has any right to say that the Spirit of God has done its office within him. Either it has not been given to him, or having been given, it has been resisted, despised, or neglected.”—“The essential and precise difference between a child of God and another, is, not so much the number of sins into which he may fall, (though that undoubtedly be a great difference, yet it is not a precise difference, that is to say, a difference in which a precise line of separation can be drawn ;) but the precise difference is, that the true child of God *allows himself in no sin whatever.*” There is much more to the same effect in the

* “Towards the author of an obligation that is infinite, thankfulness is the only species of love that can exist.”—Paley.

two sermons, from which the above extracts are severally quoted* ; and in a third, " On Insensibility to Offences," Paley proves that the callousness which habits of unchecked sin produce, is in no respect a defence or palliative of the sin. Now my dear ———, I should deserve the curse denounced by Job upon him, " that speaketh flattery to his friends," if I did not candidly tell you that you have many unchristian habits to overcome. Your rank in life, your situation as a married man, the domestic happiness of your home, and your matured good sense, prevent you from indulging now in those open and heinous vices, with which your youth was too conversant— as I confess with shame and penitence my own was. But still you have much to struggle with. Your temper is naturally fierce ; your sense of injury peculiarly nice and strong ; your anger or resentment comparatively unrestrained ; and you are intolerant of and uncharitable to those men, towards whom you do not feel cordiality, or who appear impertinent, forward, and familiar. If God bear with them, and with ourselves, (for that is the consideration which should work most strongly upon a humble and grateful heart,) how trifling in comparison are any outrages which our fellow mortals can commit against us ! and this holds with regard to the grossest injuries between man and man. But you speak, and I fear sometimes act, with bitterness, against those whom you dislike from very slender causes. Indeed, the very feeling of antipathy is a breach of Christian charity ; and, as such, we should guard against admitting it into our hearts, or encouraging it to dwell there. On the contrary, we should strive to rid ourselves of it, as well as to subdue all fierceness and implacability of disposition, and that prompt and keen spirit of retaliation, too natural to us all. In these respects, I repeat, *all men* are especially frail ; but still if we be sincere Christians, we must cultivate charity in its most extended sense, since, without it, all religion is " as sounding brass, or a tinkling cymbal." (See the whole of 1st Corinthians, xiii.) Remember, too, the blessings described by our Saviour in the sermon on the mount, to appertain to " the poor in spirit," " the meek," " the merciful," and " the peace-makers ;" and the promise and the threat held out in the following verses : " For if ye forgive men their trespasses, your heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Oh ! my dear friend, reflect with me,

* " On the Influence of the Spirit," part 3. " On the Doctrine of Conversion."—Paley's Works, vol. v.

† " I fear it may be said of most of us, that the class of sins which compose our account with God are habitual sins, habitual omissions, and habitual commissions * * * *. What then are the reflections suitable to such a case ? First, to join most sincerely with the Psalmist in his prayer to God, " O cleanse thou me from my secret faults." Secondly, to see in this consideration the exceedingly great danger of evil habits of all kinds. It is a dreadful thing to commit sins without knowing it, and yet to have those sins to answer for. That is dreadful ; and yet it is no other than the just consequence and effect of sinful habits. They destroy in us the perception of guilt, that experience proves. They do not destroy the guilt itself, that no man can say, because it leads to injustice and absurdity."

‡ " But I (Jesus) say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." Matt. v. 44 and 45. " Recompence to no man evil for evil ;" " Dearly beloved, avenge not yourselves." Romans xii.

§ Matt. v.

|| Matthew vi. 14, 15. There are some texts still more strong, and, if possible, more awful. " He that saith he is in the light, and hateth his brother, is in darkness even until now." 1 John, ii. 9. " Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him." Do. iii. 15. " If a man say, I love God, and hateth his brother, he is a liar." Do. iv. 20. I hope and trust that your antipathies do not extend to that hatred to which the above texts refer ; but all indulgence of a kindred feeling is criminal, and very apt to lead us, step by step, to more decided sin.

how heinous and countless our sins have been, which God's free mercy alone can wipe out; and let that consideration overwhelm, as it were, all recollection of the few and trivial offences which our fellow sinners may have committed against ourselves.

Upon the same grounds, you should, I think, strive to repress those ebullitions of passion which lead you to be violent with your servants. They may need correction occasionally, but it should be inflicted calmly and deliberately, with the object, too, of deterring them from future misconduct, or of example to their fellows, (in either case, with a view to their general benefit, not to vent angry feelings for what is past or irretrievable.) Retribution is not the legitimate end of any human punishment, public or private. Our sober reason in this respect must confirm the doctrine of holy writ—"Vengeance is mine, and I will repay, saith the Lord." Romans, xii. 19. Depend upon it, there is no instance of conduct so trifling as to warrant, or even palliate, a neglect of divine precepts*. He who strikes another in anger, sins in the same manner, though in a less degree, as he who kills a man under the same emotion. "Be ye angry, and sin not†," saith the apostle, knowing that indignation is often irrepressible, and sometimes even necessary and proper; but we are commanded to keep it within such bounds, as to avoid transgression. The less we indulge the passion, and the more habitually we keep it in subjection to our reason, the less likely we are to overstep the line of demarcation. It is dangerous to suffer ourselves to approach a narrow barrier of that nature too closely; and it is always a triumph when we can engage habit on the side of self-control.

(To be concluded in our next.)

IV.—*A Scheme for representing the Déva Nágarí and Persian Alphabets in Roman Characters.*

It has been already shewn‡, in a *general way*, that the substitution of the Roman in place of the Indian Alphabets, is as *possible* and *practicable*, as it is unquestionably *expedient*. And it now remains to ascertain and exemplify the *particular mode* in which the substitution may be best effected.

This is the more necessary at the *present* time, since different methods have been proposed by different men eminent for their talents, and profound as oriental scholars—and since inextricable confusion must ensue, unless those who advocate the contemplated change, agree as to some fixed and uniform system of notation.

Whoever wishes for information relative to the earlier attempts by Davy, Williams, and Halhed, to express Indian in Roman characters, is referred to the first volume of the Asiatic Researches. In the same volume is an elaborate account of the system adopted by the celebrated Sir William Jones. The labours of Dr. Gilchrist in this field

* The following text shows that the veriest trifles, [or what appear so to us,] in duty and conduct, cannot be neglected or dispensed with safety: "Woe unto you scribes and pharisees, hypocrites, for ye pay the tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, and mercy, and faith; these ought ye to have done, and not left the other undone."

† Ephesians, iv. 26.

‡ See the last number of the Observer: the Courier of 2nd April: the Hurkaru and India Gazette of 3rd April: and the Englishman of the 4th and 5th April last.

are very generally known. Foster, Carey, Shakespear, Haughton, and others have also lent their aid in solving the problem that regards the *best practical method* of adapting the Roman to the Oriental alphabets—a problem for the most successful solution of which a premium has been held out by the Asiatic Society of Paris.

All of those now named have adopted and applied, with more or less success, certain prosodial, accentual, or algebraic symbols. Recently, however, Messrs. Arnot and Forbes, in several valuable elementary treatises, published in London, have suggested the adoption of “a system of writing like the Hindee-Persi-Arabic, to which several Oriental nations have partly contributed, by calling in the aid of two or three of the European alphabets most generally known.” Hence, an Italian letter, a Spanish letter, a Persian letter, and Greek letters have been intermixed with Roman letters. This may possibly be the readiest way of conveying to self-taught Europeans some idea of the *sound* of each letter; but assuredly it is not the most comely to the sight, nor the most suitable in practice.

On the whole, after the maturest consideration of the subject, it appears beyond all dispute, that Sir William Jones’ system, with such alterations and modifications as experience has suggested, is not only the simplest in itself, but the most convenient in practice, as well as the most susceptible of *universal* application. And it carries with it one special recommendation, that it is already familiar to every Oriental scholar, in every part of the known world. It is therefore proposed to adopt and apply this system, altered and modified, to a certain extent, to all Alphabets whether of Sanskrit or Persian origin.

These being the two chief sources of all the Indian alphabets, it is expedient primarily to represent them. For these being once successfully represented, all the rest will easily follow; since no other Indian Alphabet contains sounds radically dissimilar. And the few anomalies that do occur, will best be explained under each of the alphabets that are only so many branches springing from the two parent stocks.

I. The letters of the Roman alphabet, which may be successfully employed for the representation of the Sanskrit and Persian alphabets, are the following:—a, b, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, y, z. But these, even when used singly, are employed so irregularly in English orthoëpy, that it is absolutely necessary at the outset to fix the precise sound which in the proposed scheme they are intended *invariably* to express.

Short Vowels.

a, has uniformly one sound, and that is the shut or short a; or ä, as represented by lexicographers. It occurs in such words as

America, adept, quota, &c., and must never be confounded with the sound of *a*, in *mate, fate; fall, all; fur, tar, &c.*

- i*, the short or shut sound, as in *fit, sit, pin, &c.*—never as in *fine, mite, pine, &c.*
- u*, the short obtuse sound—as in *bull, pull*—never short, as in *but, rut, &c.*—nor long, as in *mute, pure, secure, &c.*

Simple Consonants.

- b*, has its regular sound, as in *bed, bell, &c.*
- d*, has the soft dental sound formed with the point of the tongue, slightly pressed on the roots of the upper teeth, nearly as in *duke, due; or still more nearly, as the soft French dental d in des, &c.*
- f*, has its regular sound, as in *fit, fir, &c.*
- g*, has its regular hard sound, as in *got, go, &c.*—never soft, as in *gender, gentle, &c.*
- h*, has its regular sound, as in *house, horse, &c.* It is the letter that expresses the aspiration of any other.
- j*, has its regular sound, as in *jam, join, &c.*
- k*, has its regular sound, as in *keep, king, &c.*
- l*, has its regular sound, as in *law, land, &c.*
- m*, has its regular sound, as in *man, mind, &c.*
- n*, has its regular sound, as in *nap, nay, &c.* It is the nasal that corresponds with the dental letters.
- p*, has its regular sound, as in *pot, pun, &c.*
- q*, has nearly the same sound as in *quack, clique, quoit, &c.* It has been happily described by Gilchrist, as “our *k* articulated by raising the root of the tongue simply towards the throat, which must not be in the smallest degree ruffled. The *q* may consequently be styled a deep, but liquid lingual letter, produced by clinking the root of the tongue against the throat, so as to cause a sort of nausea. The same sound will be recognized when pouring water in a particular manner from a long-necked goglet, as the liquid decanting may represent the lower part of the tongue acting upon the throat or neck of the vessel in question, unruffled by the water gushing from it.”
- r*, has its soft sound, as in *morn, scorn, &c.*
- s*, has its regular sound, as in *his, dusk, &c.*
- t*, has the soft dental sound, formed with the point of the tongue, slightly pressed on the upper front teeth, nearly as in *tube, tunic, &c.* It resembles, says Dr. Carey, the provincial pronunciation of *t* in *butter* in Yorkshire. It also resembles as nearly as possible, the soft French dental *t* in *tu, &c.*
- v*, has its regular sound, as in *vain, vale, &c.*
- w*, has its regular sound, as in *way, wet, &c.*
- y*, has its regular sound, as in *yea, yes, &c.*
- z*, has its regular sound, as in *zeal, zone, &c.*

The greater part of the foregoing letters may be employed *directly*, with the sounds now explained *invariably* annexed to them, to represent corresponding letters in the Sanskrit and Persian alphabets, thus :

Rom.	a	i	u	b	d	f	g	h	j	k	l	m	n	p	q	r	s	t	w	v	y	z
Sans.	अ	इ	उ	ब	द	फ	ग	ह	ज	क	ल	म	न	प	क	र	स	त	व	य	ज	ड
Pers.	آ	ا	ا	ب	د	ف	گ	ح	ج	ک	ل	م	ن	پ	ق	ر	س	ت	و	و	ی	ز

In this clear, distinct, and satisfactory manner, can all those letters that are of *most frequent* occurrence be *directly* expressed by Roman letters, unmarked by accents or points, and uncompounded.

II. We come now to a class of letters, the sounds of which not being *radically* diverse from the fundamental sounds already expressed, may be accurately represented by certain appropriate marks. In these the difference exists chiefly, either in the elongation of short vowel sounds, or in a varied pronunciation of consonant sounds. And for the sake of distinction and uniformity, it is proposed to distinguish *elongated* sounds by *accents* placed above, and *varied* sounds, by *dots* placed underneath.

Long Vowels.

- á, with an accent, has *invariably* the long broad sound, as in *father, call, ball, &c.*
- é, with an accent, has *invariably* the long broad sound, nearly as in *there*, or as *ei* in *neighbour*, or exactly as *e* in the French *tempête, flèche, &c.*
- í, with an accent, *invariably* as long slender *i*, in *police*, or as *ee* in *feel, sleep, &c.*
- ó, with an accent, *invariably* long, as in *note, cold, &c.*
- ú, with an accent, *invariably* the long obtuse sound, as in *rude, rule, &c.*

Consonants with diacritic marks, &c.

- ḍ, with a dot below, is the hard palatal *d*, formed by forcibly striking the tongue against the palate or roof of the mouth; nearly like *d* in *dull, ladder, &c.* The English *d* may be said to be somewhat softer than this Indian *d*, and somewhat harder than the Indian dental *d*. It, however, more nearly resembles the former than the latter. Still, as the latter occurs *ten times* more frequently than the former, it is deemed advisable to restrict the *dot* to the former; on the principle that it is *expedient* to employ diacritic marks as little as possible.
- ḥ, with a dot below, is the common *h*, sounded more forcibly in the throat, nearly as in *hay, hot, &c.*
- ṅ ṅ ṅ, with *one, two, or three* dots below. are nasals corresponding respectively to the three classes of linguals, palatines, and

gutturals. The latter two are not often used, unless compounded with another letter. The reason why there are so many nasals is thus distinctly explained by Haughton, "In the Déva Nagari alphabet no change takes place in sound without a corresponding change in writing; in consequence, as the sound of the nasal entirely depends upon the consonant, by which it is followed, it will, for this reason, depend upon the latter, what form the nasal shall assume in writing. As an example, the sound of *n* in *king* is different from the sound of *n* in *lent*, (and from the sound of *n* in *launch*.) and for the first the guttural ण would be required, and for the last the lingual न, (and for the other the palatine ण.) if it were desired to represent these words in Déva Nagari characters; because the *g* of *king* is guttural, and the *t* of *lent*, lingual," (and the *ch* of *launch*, palatine.) Hence ण is sounded with the point of the tongue reverted to the palate, as *n* in *lent*: ण. "by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and by forcing the sound through the nose, with the mouth open, something like *gn* in the French *digne*:" ण like the French *n* in *sans. bon*; or like *ng* in *ring. sing.*, &c.

§ s, with one or two dots below, like *s* in *see, sin*, &c. These are only introduced to distinguish two Persian letters, the sounds of which, as used by the people of India, are in reality identical with that of the common *s*, i. e. possess the same phonic value.

‡, with a dot, stands exactly in the same relation to *t*, as *d* does to *d*. It is uttered by striking the point of the tongue on the palate, nearly as in *tub, tin*, &c.

‡, with two dots, and a slight shade of difference in the sound, is the Persian *toé*, so marked to correspond with *zoé* of the same class of letters.

z z z, with one, two, or three dots below, are all of them sounded by the people of India, like *z* in *zeal, zone*, &c. They are here adopted merely to distinguish three Persian letters that differ in form, but not in sound.

The following, then, are the letters that may be clearly represented by Roman characters, with diacritical marks:

Rom.	á	é	í	ó	ú	ḍ	ḥ	ṇ	ṇ	ṇ	ṣ	ṣ	ṭ	ṭ	z	z	z
Sans.	आ	ए	ई	ओ	ऊ	ड	ह	ण	ण	ण	ष	ष	ट	ट			
Pers.*	آ	ای	ی	و	و	ح					ص	ث	ط	ظ	ض	ز	ز

ā, with a dot below, may represent the singular vowel-consonant ع named *ign*, as in *sign*. "It is," says Shakespear, "one of the guttural letters, being formed in the lower part of the throat. It's sound has been compared to the voice of a calf calling its mo-

* The mode of using these will be explained more fully afterwards.

ther, or to that of a person making some painful exertion." "This letter," says Mr. Yates in his valuable Hindústání Grammar, "is generally pronounced like *a* or *i*, sometimes long and sometimes short." When short, it may fitly be expressed by *ā*, *ī*. When long, by *á*, *í*, agreeably to the notation already explained. To mark the distinction of these vowels from the others, a dot is placed below them.

III. We next proceed to describe those letters, chiefly *compound*, that may most satisfactorily be represented by a *combination* of two or more Roman characters.

Anomalous Vowels, and Diphthongs.

ri, with a dot under it, to distinguish it from the consonant *r*, is reckoned a vowel in Sanskrit, and is pronounced, as in *rill*, *rich*, &c. *rí*, is the same sound elongated, as in *marine*. or *ree* in *reed*. *lri*, is nothing, but *ri* with the liquid *l* placed before it, and pronounced simultaneously.

lri, is *ri*, with the liquid *l* similarly placed before it.

ai, which is compounded of *a* and *i*, and is pronounced like *ai* in *aisle*, *oi* in *oil*, or *ie* in *die*, &c.—but a little broader.

au, which is compounded of *a* and *u*, and is pronounced like *ou* in *our*, *ow* in *owl*, &c.—but a little broader.

To these are commonly added ^o, or *ang*, a very strong nasal, as in *gang*; and *z*, or *ah*, a silent *h*, generally employed as a final.

Compound Consonants.

There is a class of consonants which many have accounted simple sounds, for the expression of which there is no *single* letter in the Roman alphabet. But these have been, and may be, *adequately* represented by an appropriate *combination* of letters.

These letters are *c*, *g*, *k*, *s*, *z*, followed by *h*—not the strong aspirating *h*, but *h* soft and subservient, i. e. *h* so modifying the sounds of *c*, *g*, *k*, *s*, *z*, as to aid in producing the peculiar sound required, thus:

ch, is sounded *invariably* like *ch* in *cheat*, *church*, *China*, &c.

gh, or Persian *gh-ign*, with a dot below it, to distinguish it from the aspirated Sanskrit *g*, soon to be noticed. It is a peculiar guttural sound, like the Northumberland *r*—or that sound which is heard when gargling the throat with water.

kh, or Persian *khe*, with a dot below it, to distinguish it from the aspirated Sanskrit *k*. It is a guttural sound like the Greek *χ*, as pronounced by the Scotch; or *ch* in the Scotch word *loch*; or *ch* in the German *macht*. "It is," says Gilchrist, "the rough guttural *k*, pronounced in the very act of hawking up phlegm from the throat."

sh, is sounded exactly like *sh* in *shine*, *shell*, &c.

ḥ, with a dot below it, is pronounced in the same way as *sh*; and is so marked, because it has a distinct letter in Sanskrit, and as a

We have now completely exhausted all the letters in the Sanskrit and Persian alphabets. In the former, the compound letter **ञ** is generally added; but it is exactly represented by *ksh*. Let us then collect and arrange all the foregoing letters agreeably to the Indian mode of alphabetic order.

THE DE'VA NA'GARÍ' ALPHABET.

Vowels.

अ a, आ or आ́ á; इ i, ई í; उ u, ऊ ú; ए é, रि, ऋ rí; ऌ ळ lí, लृ लrí; ए é, ऐ ai: आ́ ó, आ́ au; ं ang, : ah.

Consonants.

Gutturals, क k, ख kh; ग g, घ gh; ङ ṅ.
 Palatines, च ch, छ chh; ज j, झ jh; ञ ṇ.
 Linguals, ट ṭ, ठ ṭh; ड ḍ, ढ ḍh; ण ṇ or cerebrals.
 Dentals, त t, थ th; द d, ध dh; न n.
 Labials, प p, फ ph; ब b, भ bh; म m.
 य y, र r; ल l, व v;
 श sh, ष ṣh; स s, ह h; क्श ksh.

Of the last two orders of letters, h ranks with the gutturals; y and sh with the palatines; r and ṣh with the linguals; l and s with the dentals; and v with the labials.

PERSIAN ALPHABET.

ا a, آ á, اِ i, اُ u.	ر r	ف f
ب b,	ز z	ق q
پ p	ژ zh	ک k
ت t	س s	گ g
ث ṭ	ش sh	ل l
ج j	ص ṣ	م m
چ ch	ض ḍ	ن n
ح ḥ	ط ṭ	و w, or v as a vowel, ú, ó, or au.
خ kh	ظ ḏ	ه h
د d	ع a, á, i, í, &c.	ي y, as a vowel, í, é, or ai.
ذ ḏ	غ gh	

Concluding Remarks.

I. In the above scheme for Nágarí consonants, the inherent vowel or short **अ** has been omitted. It may however be supplied

by any one in reading the alphabet thus : ka, kha—ga, gha—ṅa, &c. the *a* being the obscure short *a* in *America*, or like *a* in *adrift*. It is more agreeable to the genius of the Roman Alphabet to supply this vowel in writing or printing, instead of leaving it to be understood.

When no vowel is subjoined to a consonant, it is supposed to be quiescent. And the small mark (·) that usually indicates a silent consonant, is not subscribed, in order to preserve a uniformity between the Nágari and Persian Alphabets.

The letter क or *k* was represented by Sir William Jones by *c*, and the letter ख or *sh* by *s'*. The former has been altered as too indefinite, and the latter as not being uniform. For the sake of distinction the accentual mark (´) has been applied only to vowels and not to consonants : besides it is now universally acknowledged that *sh*, as in *short*, is the true sound.

The nasals also have been more minutely distinguished by diacritical marks.

For all languages derived from the Sanskrit, such as the Bengali, Hinduí, Úriya, Marathí, the above scheme may be successfully applied.

II. The greatest difficulty in the Persian Alphabet has been the representation of the different *s*, *t*, and *z*'s. The practical difficulty, however, is greater in appearance than in reality, as those letters with the diacritical marks are of unfrequent occurrence. Indeed it has been adopted as a standing rule, that these marks should be used as sparingly as possible—and when used, should be restricted to those letters that more rarely enter into the composition of words.

To prevent misconception, it may be proper to explain here somewhat more fully the Persian system of vowels.

There are three short vowels — zabar ; — zér ; — pésh : zabar and pésh being written above, and zér below, the letter which it follows in the enunciation. Thus ٭ ba, ٭ bi, ٭ bu.

A letter having one of these accompanying it, expressed or understood, is said to be *harkat*, or moveable by that vowel. Thus, in ٭ ba, *b* is moveable by zabar : in ٭ bi, *b* is moveable by zér : in ٭ bu, *b* is moveable by pésh. If there is no short vowel expressed or understood, the consonant is said to be *sakin* or quiescent. Thus ٭ bar, not bara, bari, or baru, &c.

1 Alif, when beginning a word or syllable, is reckoned by oriental grammarians, a very slight aspirate, like *h* in *hour*. But its chief purpose is to subserve the expression of short or long vowels ;

Thus, \bar{a} , \bar{i} , \bar{u} —short vowels. Again, $\bar{}$ with $-$ above it, generally written $\bar{}$, is the long vowel \acute{a} . So $\bar{}$, when the last letter of a word or syllable, preceded by another letter with *zabar* ($\bar{}$) above it, (and it is always so preceded,) becomes the long vowel \acute{u} , as in $\bar{b}\acute{a}$, &c.

$\bar{}$ Wao, when moveable by a short vowel, or beginning a word or syllable, is a consonant like *w* in *with*, and sometimes as *v* in *void*. Thus, $\bar{w}\acute{a}$, &c. But $\bar{}$ quiescent, i. e. terminating a word or syllable, when preceded by a letter moveable by *zabar* ($\bar{}$) forms the diphthong *au*, like *au* as pronounced by many in *caustic*, *caustic*, or *ou* in *loud*. Thus, $\bar{b}\acute{a}\bar{u}$, &c. Again, $\bar{}$ quiescent, preceded by a letter moveable by *pésh* ($\bar{}$) forms the long vowel \acute{u} , like *u* in *rude*, or *oo* in *moon*. Thus $\bar{b}\acute{u}$ &c. This combination however, in Persian, has often the power of long \acute{o} , as *o* in *whole*, *more*, &c. Thus, $\bar{b}\acute{o}$ may be sounded $\acute{b}\acute{o}$, &c.

\bar{y} Ya, when moveable by a short vowel, or beginning a word, or syllable, is a consonant like *y* in *yet*. Thus, $\bar{y}\acute{a}$, &c. But \bar{y} quiescent, when preceded by a letter moveable by *zabar* ($\bar{}$) forms the diphthong *ai*, like *ai* in *aisle*, or *i* in *fine*, &c. Thus, $\bar{b}\acute{a}\bar{y}$, &c. Again, \bar{y} quiescent, preceded by a letter moveable by *zér* ($\bar{}$) forms the long vowel \acute{i} , like *i* in *marine*, or *ee* in *feel*. Thus $\bar{b}\acute{i}$, &c. But, in Persian this combination has often the sound of long broad *e*, like the French \acute{e} in *naiveté*, &c*.

Hence it appears that in Persian there are three short and five long vowels, and two diphthongs.

Three short, as in \bar{a} , \bar{i} , \bar{u} : or in $\bar{b}\acute{a}$, $\bar{b}\acute{b}\acute{i}$, $\bar{b}\acute{b}\acute{u}$.

Five long, as in \bar{a} \acute{a} , or $\bar{b}\acute{a}$; $\bar{b}\acute{b}\acute{i}$ or $\bar{b}\acute{b}\acute{e}$; $\bar{b}\acute{b}\acute{u}$ or $\bar{b}\acute{b}\acute{o}$.

Two diphthongs, as in $\bar{b}\acute{a}\bar{y}$; $\bar{b}\acute{a}\bar{u}$.

In Roman characters three short, *a*, *i*, *u* : five long, \acute{a} , \acute{i} , \acute{e} , \acute{u} , \acute{o} : two diphthongs, *ai*, *au*.

* Whoever wishes for a simple and concise view of Persian Grammar, will find it in the admirable elementary works of Messrs. Arnot and Forbes of the London Oriental Institution.—To be had of Messrs. Thacker and Co. Calcutta.

Hence in reading Romanized Persian, nothing can be easier than to reverse the process, by substituting, if required, the Persian in place of the Roman letters.

The scheme now proposed well suffice for all languages which bear a close affinity to the Persian, such as the Hebrew, Arabic, Syriac, Chaldee, Samaritan, &c.

III. It would be easy to find other Roman letters which might express the sounds of the Nágari and Persian Alphabets. For instance *a*, *á* might be short *u* and *au*, *aw*, *eo*, *o*, *oa*, or *ou*, as in *taught*, *law*, *George*, *nor*, *groat*, *thought*, &c. Instead of *i* and *í*; we might have *i*, *ee*, *ie*, &c. Instead of *u*, *ú*; we might have *oo*, *ou*, *eu*, *ew*, &c. Instead of *é*, *ai*; we might have *ay*, *ai*, *i*, *oi*, &c. Instead of *ó*, *ou*; we might have *oa*, *ow*, &c. But it is conceived impossible for any letters to represent the sounds in question more concisely or more appropiately than those which have been adopted.

If this has been fully substantiated, (and it can readily be verified by any one who will take the trouble to ponder the subject in all its bearings,) then, for the sake of that uniformity which is so truly desirable, it is to be hoped that every one will be disposed to merge private differences in one grand general plan for the securing of national benefits:—it is to be hoped, that one and all will be cheerfully prepared to sacrifice little partialities and peculiarities of opinion at the shrine of the PUBLIC GOOD.

P. S. The author, in behalf of several others, who with himself advocate the substitution of the Roman character, embraces this opportunity to notify, that it was once their intention to make a direct personal application to Oriental scholars, generally, for their opinion, as to the best practical method to be adopted in the proposed substitutionary process. On farther consideration, however, it has been deemed most expedient, in order to save time and labour, and prevent unintentional partialities, to make this general appeal to all those literati who take an interest in the subject. Be it then understood, that if any individual has any suggestions to offer, he is hereby solicited to make known the same, through the medium of the Christian Observer, or any other public journal. Conscious only of a sincere desire to promote the welfare of the people of India, we are open to *sound advice, from whatever quarter it may proceed*. Any real improvement that may be pointed out, will receive speedy and due attention. *But should none be suggested which is likely to meet with general approbation, the scheme now propounded may be considered as final*.

Not to swell this paper to an inordinate length, it is proposed to insert in the next Observer a complete representation of all the principal alphabets in Eastern India; together with specimens of the different languages and dialects, in Roman characters. In conclusion, the author has here gratefully to acknowledge the valuable assistance derived, in drawing up the preceding paper,

from the suggestions of the Rev. Messrs. Yates and Pearce—gentlemen whose separate and united labours in the cause of native improvement are too well known to require any statement on his part.

ALPHA.

* * The Editors of the Observer feeling deeply interested in the subject of this, and the former paper on the Roman alphabet, return their best thanks to the Editors of the *Hurkaru*, *India Gazette*, *Englishman*, and *Courier*, for the promptitude with which they gave circulation to the article in our last number, entitled "On the Possibility, the Practicability, and Expediency of Substituting the Roman in place of the Indian Alphabets." To the Editors of the *Hurkaru* and *India Gazette* in particular, they feel indebted for the decisive manner in which they advocated the proposed change. For the satisfaction of our readers, we here furnish one or two extracts:—

The *Calcutta Christian Observer* for April, contains an excellent article on the possibility of substituting the Roman for the Indian alphabets. We quote it entire; and we think it will be admitted, that the facts, as well as the authorities adduced in it, very powerfully support Mr. Trevelyan's conclusion in favor of the Roman alphabets. It seems to us to be most satisfactorily established, that by means of diacritical points and combinations free from complexity or difficulty, every sound which the human organs can articulate, may be expressed by the Roman letters. It is only necessary to establish an unvarying orthography, which once promulgated and understood, will prevent all those anomalies, which are now made arguments against the measure proposed; though there is not that we can discover the slightest difficulty in their removal. "If," says the writer in the *Christian Observer*, "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; or if a combination of letters be necessary to express it, let one combination alone be recognized for the purpose."—*Hurkaru*.

The number of the *Christian Observer* for this month, contains an article of so much importance in its bearing on the subject of native improvement, that we have judged it best to reprint the whole, instead of an extract or two as we had at first intended. It is entitled "On the Possibility, the Practicability, and the Expediency of Substituting the Roman in place of the Indian Alphabets." The question, our readers are already aware, was lately mooted in the Education Committee by Mr. Trevelyan in a very able miuute, which appeared to us to set the matter in a very clear and satisfactory light. Mr. Trevelyan has been followed by the writer of the article, headed as above, who deals with the subject in a masterly manner, brushing aside the cobweb objections of the opponents with vigour and ease. Of this our readers can satisfy themselves by reference to "Alpha's" arguments, which are close, and to the point, and prove beyond cavil the perfect possibility, practicability, and expediency of the substitution of the Roman alphabet for those of India. Some one has said that one fact is worth a thousand arguments. It may also be observed, that a contemporary, or existing fact is more to the purpose than a historical one. "Alpha" dwells pithily on one, which of itself may be considered as conclusive, and that is, the substitution of the Roman characters for the old Celtic letters in Ireland, and the Highlands of Scotland. In the latter it is well known that thousands read the Gaelic Bible and Psalter, (which are both printed in the Roman character,) who cannot read English. This circumstance, however, renders the acquisition of English, even among adults, much easier than it otherwise would be—and many grown up people are to be found in Sunday schools and evening schools, with the English primer in their hands. In Ireland also a Gaelic or Irish Missal is in the hands of the people. What should render that impracticable in one country, which is a matter of daily occurrence in another? The subject has its difficulty of course; but the way to overcome these, is not to fold the arms, shake the head, and urge the exploded and foolish maxim, "It never was done before, and never can be." A few months ago we gave an extract from a capital exposé in *Tait's Magazine* of this bug-bear fallacy, which has done infinite mis-

chief in the world, and has been a greater bar to general improvement, and the interests of civilization, than the inroads of all the barbarians ever heard of. The art of printing itself and all the vast capabilities of steam were once considered impossible and impracticable under the benumbing influence of this wretched maxim. Let us hear no more then of opposition grounded upon the speculative or assumed impracticability of the substitution proposed by Mr. Trevelyan, and supported by "Alpha," who has amply and satisfactorily demonstrated its perfect practicability and expediency. This being the case, we require no more words, no more minutes—we want *acts*, and it is for the Government now to do its duty, and forthwith direct the organization of a plan for carrying into effect, a measure that will work better for the solid good of the people of India, than any adopted within the memory of man, and prove a mighty engine of conversion to a purer faith.—*India Gazette.*

V.—*The Impropriety and Sinfulness of the practice of excluding Visitors by saying, "Not at home."*

Amid all the looseness of *polite morality* we know not whether any practice is tolerated that merits more severe reprehension than that of excluding visitors by a deliberate utterance of the assertion, "Not at home." As opposed to truth, it is disingenuous—it is false: as opposed to the manliness of virtue, it is mean—it is cowardly: as opposed to the sympathy of genuine benevolence, it is unkind—it is cruel: as opposed to the purity of the God of holiness, it is vile—it is loathsome. So utterly abhorrent, indeed, is the practice to the whole spirit and genius of Christianity, that the wonder is, how any one bearing the Christian name could help feeling the violence of contradiction to his profession which it implies. We had hoped that it should never have been exported to a heathen land, *there* to blazen forth our hypocrisy and our shame. But it seems that the practice has obtained a sort of sanction in high places, if not a temporary asylum. It is time, therefore, that the voice of every honest man should be raised against it, and denounce it, as it deserves. To supply those who manfully resist whatever is opposed to the tenor of divine truth, and to the real happiness and true dignity of man, with aggressive and defensive weapons, we shall furnish a few extracts fraught with just sentiment and powerful expression. Our first is from Godwin's *Political Justice*.

Let us, first, according to the well known axiom of morality, put ourselves in the place of the person whom this answer excludes. It seldom happens but that he is able, if he be in possession of any discernment, to discover with tolerable accuracy, whether the answer he receives be true or false. But let us suppose only, that we vehemently suspect the truth. It is not intended to keep us in ignorance of the existence of such a practice. He that adopts it, is willing to avow, in general terms, that such is his system, or he makes out a case for himself, much less favourable than I was making out for him. The visitor, then, who receives this answer, feels, in spite of himself, a contempt for the pervarication of the person he visits. I appeal to the feelings of every man in the situation I have described, and I have no doubt that he

well feel this to be their true state in the first instance; however, he may have a set of sophistical reasonings at hand, by which he may in a few minutes reason down the first movements of indignation. He feels that the trouble he has taken, and the civility he intended, entitled him at least to truth in return.

Having put ourselves in the place of the visitor, let us next put ourselves in the place of the poor despised servant. Let us suppose that we are ourselves destined, as sons or husbands, to give this answer, that our father or our wife is not at home, when he or she is really in the house. Should we not feel our tongues contaminated with the base plebeian lie? Would it be a sufficient opiate to our consciences to say, "Such is the practice, and it is well understood?" It never can be understood; its very intention is not to be understood. We say that "we have certain arguments." Surely we ought best to be able to understand our own arguments, and yet we shrink with abhorrence from the idea of personally acting upon them. Whatever sophistry we may have to excuse our error, nothing is more certain, than that our servants understand the lesson, we teach them, to be a lie. It is accompanied by all the retinue of falsehood. Before it can be gracefully practised, the servant must be no mean proficient in the mysteries of hypocrisy. By the easy impudence with which it is uttered, he best answers the purpose of his master, or, in other words, the purpose of deceit. By the easy impudence with which it is uttered, he best stifles the upbraidings of his own mind, and conceals from others the shame imposed upon him by his despotic task-master. Before this can be sufficiently done, he must have discarded the ingenuous frankness, by means of which the thoughts find easy commerce with the tongue, and the clear and undisguised countenance, which ought to be the faithful mirror of the mind. Do you think, when he has learned this degenerate lesson in one instance, that it will produce no unfavourable effects upon his general conduct? Surely, if we will practise vice, we ought at least to have the magnanimity to practise it in person: not, coward-like, corrupt the principles of another, and oblige him to do that, which we have not the honesty to dare to do for ourselves. But it is said, that this lie is necessary, and that the intercourse of human society cannot be carried on without it. What! is it not as easy to say, "I am engaged," or "indisposed," or as the case may happen, as "I am not at home?" Are these answers more insulting, than the universally suspected answer, the notorious hypocrisy, of "I am not at home?" The purpose, indeed, for which this answer is usually employed, is a deceit of another kind. Every man has, in the catalogue of his acquaintance, some that he particularly loves, and others to whom he is indifferent, or perhaps worse than indifferent. This answer leaves the latter to suppose, if they please, that they are in the class of the former. And what is the benefit to result from this indiscriminate, undistinguishing manner of treating our neighbours? Whatever benefit it be, it no doubt exists in considerable vigour in the present state of polished society, where forms perpetually intrude to cut off all intercourse between the feelings of mankind; and I can scarcely tell a man on the one hand, that "I esteem his character, and honour his virtues," or, on the other, that he is fallen into an error, which will be of prejudicial consequence to him, without trampling upon all the barriers of politeness. But is all this right? Is not the esteem or the disapprobation of others among the most powerful incentives to virtue and vice? Shall we act half so well as we otherwise should, if we be unacquainted with the feelings of our neighbours respecting us? If there be in the list of our acquaintance any person whom we particularly dislike, it usually happens, that it is for some moral fault that we perceive in him. Why should he be kept in ignorance of our opinion respecting him, and prevented from the opportunity either of amendment or vindication? If he be too wise or too foolish, too virtuous or too vicious for

us, why should he not be ingenuously told of his mistake, in his intended kindness to us, rather than be suffered to find it out by six months' inquiry from our servants?

This leads to yet one more argument in favour of this disingenuous practice. We are told "there is no other way by which we can rid ourselves of disagreeable acquaintance." How long shall this be one of the effects of polished society, to persuade us that we are incapable of doing the most trivial offices for ourselves? You may as well tell me "that it is a matter of indispensable necessity to have a valet to put on my stockings." In reality, the existence of these troublesome visitors, is owing to the hypocrisy of politeness. It is, that we wear the same indiscriminate smile, the same appearance of cordiality and complacency to all our acquaintance. Ought we to do this? Are virtue and excellence entitled to no distinctions? For the trouble of these impertinent visits, we may thank ourselves.—If we practised no deceit, if we assumed no atom of cordiality and esteem we did not feel, we should be little pestered with these buzzing intruders. But one species of falsehood, involves us in another; and he that pleads for these lying answers to visitors, in reality pleads the cause of a cowardice that dares not deny to vice the distinction and kindness, that are exclusively due to virtue.

The man, who acted upon this system, would be very far removed from a cynic. The conduct of men, formed upon the fashionable system, is a perpetual contradiction. At one moment, they fawn upon us with a servility that dishonours the dignity of man; and, at another, treat us with a neglect, a sarcastic insolence, and a supercilious disdain, that are felt as the severest cruelty by him who has not the firmness to regard them with neglect. The conduct of the genuine moralist is equable and uniform. He loves all mankind, he desires the benefit of all; and this love, and this desire, are legible in his conduct. Does he remind us of our faults? It is with no mixture of asperity, of selfish disdain, and insolent superiority; of consequence, it is scarcely possible he should wound. Few, indeed, are those effeminate valetudinarians, who recoil from the advice, when they distinguish the motive. But were it otherwise, the injury is nothing. Those who feel themselves incapable of suffering the most benevolent plain dealing, would derive least benefit from the prescription, and they avoid the physician.

Thus is he delivered, without harshness, hypocrisy, and deceit, from those whose intercourse he had least reason to desire; and, the more his character is understood, the more his acquaintance will be select, his company being chiefly sought by the ingenuous, the well-disposed, and those who are desirous of improvement.

Our next extract shall be from the *Commercial Discourses* of Dr. Chalmers—perhaps the most practical and useful of all the discourses of that truly eloquent divine. It is more applicable we allow, to the state of things at home, than to the domestic habits of India. But the *general* principles which it unfolds are universally applicable.

After some introductory remarks, in which he describes the saying in question to be a lie put into the mouth of a dependant, and that, for the purpose of protecting one's time from such an encroachment as one would not feel to be convenient or agreeable—an offence, arising it may be, from a certain false delicacy of temperament, in virtue of which one cannot give another plainly to understand that he counts his company to be an interruption:—he thus proceeds:—

"Look to the little account that is here made of a brother's or of a sister's eternity; behold the guilty task that is thus unmercifully laid upon one who is shortly to appear before the judgment seat of Christ; think of the entanglement which is thus made to beset the path of a creature who is unperishable. That, at the shrine of Mammon, such a bloody sacrifice should be rendered by some of his unrelenting votaries is not to be wondered at; but that the shrine of elegance and fashion should be bathed in blood—that her soft and sentimental ladyship should put forth her hand to such an enormity—that she who can sigh so gently, and shed her graceful tears over the sufferings of others, should thus be accessory to the second and more awful death of her own domestics—that one who looks the mildest and the loveliest of human beings, should exact obedience to a mandate which carries wrath, and tribulation, and anguish, in its train—O! how it should confirm every Christian in his defiance to the authority of fashion, and lead him to spurn at all its folly, and at all its worthlessness.

"And it is quite in vain to say, that the servant whom you thus employ as the deputy of your falsehood, can possibly execute the commission without the conscience being at all tainted or defiled by it; that a simple cottage maid can so sophisticate the matter, as without any violence to her original principles, to utter the language of what she assuredly knows to be a downright lie; that she, humble and untutored soul, can sustain no injury when thus made to tamper with the plain English of these realms; that she can at all satisfy herself, how by the prescribed utterance of "not at home," she is not pronouncing such words as are substantially untrue, but merely using them in another and perfectly understood meaning—and which, according to their modern translation, denote, that the person of whom she is thus speaking, instead of being away from home, is secretly lurking in one of the most secure and intimate of its receptacles. You may try to darken and transform this piece of casuistry as you will; and work up your own minds into the peaceable conviction that it is all right, and as it should be. But be very certain that where the moral sense of your domestic is not already overthrown, there is at least, one bosom within which you have raised a war of doubts and of difficulties; and where, if the victory be on your side, it will be on the side of him who is the great enemy of righteousness. There is, at least, one person along the line of this conveyance of deceit, who condemneth herself in that which she alloweth; who in the language of Paul, esteeming the practice to be unclean, to her will it be unclean; who will perform her task with the offence of her own conscience, and to whom, therefore, it will indeed be evil; who cannot render obedience in this matter to her earthly superior, but by an act in which she does not stand clear and unconscious of guilt before God; and with whom, therefore, the sad consequence of what we can call nothing else than a barbarous combination against the principles and the prospects of the lower orders, is—that as she has not cleaved fully unto the Lord, and has not kept by the service of the one Master, and has not forsaken all at his bidding, she cannot be the disciple of Christ.

"The aphorism, that he who offendeth in one point is guilty of all, tells us something more than of the way in which God adjudges condemnation to the disobedient. It also tells us of the way in which one individual act of sinfulness operates upon our moral nature. It is altogether an erroneous view of the commandments, to look upon them as so many observances to which we are bound by as many distant and independent ties of obligation, insomuch, that the transgression of one of them may be brought about by the dissolution of one separate tie, and may leave all the others with as entire a constraining influence and authority as before. The truth is, that the commandments ought rather to be looked upon as branching out from one great and general tie of obligation; and that there is no such thing as

loosening the hold of one of them upon the conscience, but by the unfastening of that tie which binds them all upon the conscience. So that if one member in the system of practical righteousness be made to suffer, all the other members suffer along with it ; and if one decision of the moral sense be thwarted, the organ of the moral sense is permanently impaired, and a leaven of iniquity infused into all its other decisions ; and if one suggestion of this inward monitor be stifled, a general shock is given to his authority over the whole man ; and if one of the least commandments of the law is left unfulfilled, the law itself is brought down from its rightful ascendancy ; and thus it is, that one act of disobedience may be the commencement and the token of a systematic universal rebelliousness of the heart against God. It is this which gives such a wide wasting malignity to each of the separate offences on which we have now expatiated. It is this which so multiplies the means and the possibilities of corruption in the world. It is thus that, at every one point in the intercourse of human society, there may be struck out a fountain of poisonous emanation on all who approach it ; and think not, therefore, that under each of the examples we have given we were only contending for the preservation of one single feature in the character of him who stands exposed to this world's offences. We felt it, in fact, to be a contest for his eternity ; and that the case involved in it his general condition with God ; and that he who leads the young into a course of dissipation, or that he who tampers with their impressions of Sabbath sacredness, or that he who either in the walks of business, or in the services of the family makes them the agents of deceitfulness, or that he, in short, who tempts them to transgress in any one thing, has, in fact, poured such a pervading taint into their moral constitution, as to spoil or corrupt them in all things, and that thus, upon one solitary occasion, or by the exhibition of one particular offence, a mischief may be done equivalent to the total destruction of a human soul, or to the blotting out of its prospects for immortality.

“ And let us just ask a master or a mistress, who can thus make free with the moral principle of their servants in one instance, how they can look for pure or correct principle from them in other instances ? What right have they to complain of unfaithfulness against themselves, who have deliberately seduced another into a habit of unfaithfulness against God ? Are they so utterly unskilled in the mysteries of our nature, as not to perceive that if a man gather hardihood enough to break the Sabbath in opposition to his own conscience, this very hardihood will avail him to the breaking of other obligations ? that he whom, for their advantage, they so exercised, as to fill his conscience with offence towards his God, will not scruple, for his own advantage, so to exercise himself, as to fill his conscience with offence towards his master ? that the servant whom you have taught to lie has gotten such rudiments of education at your hand, as that without any further help, he can now teach himself to purloin ;—and yet nothing more frequent than loud and angry complainings against the treachery of servants ; as if, in the general wreck of their other principles, a principle of consideration for the good and interest of their employer, and who, at the same time, has been their seducer, was to serve in all its sensibility. It is just such a retribution as was to be looked for ; it is a recoil upon their own heads of the mischief which they themselves have originated. It is the temporal of the punishment which they have to bear for the sin of our text, but not the whole of it ; far better for them that both person and property were cast into the sea, than that they should stand the reckoning of that day, when called to give an account of the soul that they have murdered, and the blood of so mighty a destruction is required at their hands.”

VI.—*Missionary Tour among the Bhaugulpore Hill Tribes.*

[In his interesting paper on the Bhaugulpore Hill Tribes, inserted in our last No. the Rev. Mr. Leslie detailed the objects which he saw, and the result of the inquiries which he made whilst in the Tappas of Barkop, Pursundah, and Munneearce. We have now the pleasure to present our readers with a copy of the *journal of missionary proceedings* which Mr. L. kept throughout his tour.—ED.]

January 7, 1834. Left Monghyr at half past 9, A. M. by boat, accompanied by Nyansookh, a native Christian; Maisa, the hill convert; and a servant; and reached Bhaugulpore about half past 6 P. M.

8. Stayed all day at Bhaugulpore, procuring a hackery, and making other preparations for the journey by land.

9. Left Bhaugulpore at 8 A. M.; and after travelling about seven koss over a bad road, stopped all night at a village called Luddiana.

10. Entered, about 10 koss from Bhaugulpore, a thick jungle, at 4 P. M. The hackery-driver, mistaking the way, led us through much more of the jungle than was necessary. Stopped all night in the heart of the wilderness at a very small village close to another called Bundarædee. The inhabitants were without caste, and called themselves Desmul. They seemed much afraid of us at first: but finding that we were ready to pay for all we wanted, they willingly supplied us with water, food for the bullocks, and fuel; and entered familiarly into conversation with us. They were worshippers of Kalee, to whom there was a hut erected in the village. We spoke much to the headman of Christ: but he seemed to understand little. A hard frost during the night.

11. Commenced our journey about 8 A. M.; and got out of the jungle, at a beautiful little river called Sundur Nuddee, about 11. The country beyond this, up to the very base of the hills, to the extent of at least three koss, is tolerably clear, and inhabited by a people, who came to this country from the Lurka Cole districts, about twelve or thirteen years ago. They call themselves Sontars; and seem to be very numerous, industrious, and clean. Through their labours, the whole country along by the base of the hills, has acquired a rich and cultivated appearance. Their houses are more spacious, their villages more neat, their roads much wider and better, and every thing about them superior in every respect to the Hindoos. Besides agriculture, they work in iron, make cloth, and prepare for themselves every thing necessary, with the exception of earthen-ware. Their language is quite distinct from either Hindoostanee or that of the hills; but as the most of them understand a little of the former, it is not difficult to converse with them on common things. They have no caste, excepting with regard to the hill-tribes: and the reason which they assign for not eating with them is, that the Puharrees eat with their wives. The hill-people, however, have an aversion to the Sontars, on account of their eating snakes.

Whilst among the hill-people, I found that the Sontars were viewed with jealousy, and regarded in the light of invaders by them: and, I am persuaded, that if Government does not speedily make some arrangement, beyond what exists, with the former, as to what lands should be occupied by the latter, the day is not distant when there will be some very serious disturbances in that district. The hill-tribes lay claim to the whole of the territory occupied by the Sontars, who are an encroaching people: and there appears a determination on the part of the original claimants to resist the others; and from the spirit I saw manifested, I should fear that some dreadful execution might be accomplished by the poisoned arrow. But it ought to be observed that there is ample territory both for the Sontars and Puharrees; and that the former seem to be both beautifying and enriching the country. They also pay a land-tax to Government, while the hill-people pay nothing.

At 3 p. m. reached Dunda-goddah, a village of hill-people. They instantly gave us a hut, and supplied us with fuel and such food as they use themselves.

12. Sabbath. The people of the above village, with a few from two others in the neighbourhood, to the amount of about 60, assembled at 8 a. m. when the word of God was made known to them by Maisa, Nyansookh, and myself. Some of them heard attentively, and others carelessly; but all in silence. One man who knew Hindoostanee well, and who was an able orator, acted as my interpreter, and afterwards professed himself a disciple. They seemed, in general, to comprehend what was said, particularly the interpreter. At the close, Maisa prayed.

About 12 o'clock, visited Leella-goddah, another village, where Maisa preached and prayed. And at 3 p. m. visited a third, named Guddea-goddah, where the same was done. All were tolerably attentive; but none appeared affected.

In the first and third of the above villages, a Daimno shewed himself, and gave us unsolicited a specimen of his antics, which consisted in shaking his whole body, particularly his head, and raising his face and hands towards the sun. So violent was his exertion, that though the day was very cold, the perspiration appeared on a great part of his body. Fearing lest he might draw away the attention of the people, I requested him, in his own tongue, to desist. He immediately complied, but not without telling us, that since we were God's people, and had God's word, the Deity had descended into him, as a sign to himself and the others of what we were.

In the second village, an old man, in answer to a question of mine respecting the origin of the people, replied, that it was universally believed and said, that originally there were two brothers who inhabited the hills, the younger of whom, becoming very wicked, was cast out by the elder. The rejected brother went into the plains; and from him sprung all the Hindoos. The names of the brothers were unknown.

Spent the evening and night in the first village, where an old man entertained us with a variety of information; among which he related the following story, which he said was well known to, and believed by, all, and which shews us, that among them it is not "an incredible thing that God should raise the dead;" and that they have—what many heathen nations of old had not, and what the Hindoos have not now—some notion of a resurrection: a certain man died, was buried, and in a few days after was raised to life, and appeared walking up and down the village in which he had formerly lived. The people, seeing and knowing him, were greatly afraid; but resolved on approaching and asking him, how it was that he lived again. He replied, that having been very wicked, God would give him no place near him: but had raised him up, and sent him back to exhort the villagers to forsake drinking, quarrelling, fighting, &c. The people hearing this, all assembled, and agreed to obey the monition. On this, the man again died; and was again buried by his neighbours.

13. Early this morning visited, at a little distance, a village of the Sontars, called Umjoree. They were celebrating, in a state of great excitement, one of their yearly festivals. In one part of the village, a number of women were dancing an odd kind of step, back being placed close to back, and all knocking against each other. In another direction, the men were dancing most wildly, though not in the same way, singing, playing the flute, and beating the drum. All were more or less intoxicated. It was impossible to say any thing to them, though all seemed to know something of Hindoostanee: neither was it possible to gain any information as to the nature of their gods or worship. The head-man wished much to make me a partaker of his drunken cheer.

About 10 a. m. a number of the villagers of Dunda-goddah again assembling, Maisa once more addressed them, and prayed. Having offered to

carry our baggage to another village, we accepted their kindness, and set off to Kommo Joneean, about two miles distant. They wished nothing for their trouble: but we gave each of them a few pice; not having, at the time, any thing else with which to reward them.

On our arrival at Kommo Joneean, the people voluntarily and readily assisted in erecting my small tent. A house, also, was instantly allotted to my companions. We were unable to do any thing in the way of preaching, during the day: but in the evening, about 20 of the villagers assembled in the house of Roopa, a Mijeeay, or headman, when Maisa preached and prayed. Roopa, afterwards, supplied the native Christians with supper.

14. In the morning 40 people met to hear the word, when Maisa, Nyan-sookh, and myself addressed them in turn. They were tolerably attentive, and all seemed well-affected towards the Gospel, particularly Roopa and his old father. The first, indeed, appeared to have very serious impressions, and to be under real concern about salvation.

In the forenoon, went to Sookneean, about two miles distant, the residence of the chief of Barkop Tuppa. On seeing us approach, he appeared afraid, and rushed into his house: but after a while, shewed himself. He did not seem inclined to hold any conversation. We afterwards found, that he was in very bad repute among his people; and greatly suspect, that he thought, on seeing us, he was about to have a visit from some of the Company's officers. The people of the village, which was very small, were assembled to celebrate a marriage. We waited the ceremony. The bridegroom, with a party of men and women, immediately arrived from a village, ten koss distant; and, after resting themselves about an hour, the business commenced by the bride's father, at whose house they had met, the wukeel, or negociator of the marriage, and the bridegroom sitting down in the centre of the company of men, the women having retired to a separate house. All being seated, the wukeel in a speech of at least half an hour detailed the whole circumstances of the negociation with the father of the bride. The father, next, in a speech equally long, related all that passed between himself, his wife, and daughter, on the subject; and asked the consent of the relations present, who instantly gave it. This having been finished, the wukeel presented, on behalf of the bridegroom, to the bride's father five rupees, a large earthen vessel of spirits, cloth for a turban, and a chicken. Food, then, was set before the company, a part of the liquor drank by some of the relatives, and the chicken presented in sacrifice at the foot of a bamboo placed erect at the door. The bride and women were now called, when a curious scene ensued. The latter came instantly, but the former would not move a step. The father and another man set off to bring her; and bring her they did: but it was by sheer force. She screamed loudly, and struggled sturdily: and being a strong and healthy young woman, it was not without a powerful effort that they pulled her through the low and narrow door of the hut. As soon as she entered, the company of women proceeded, in a very becoming manner, in the presence of all, to array her in a wedding dress, divesting her of her own, which was filthy enough. This done, the bride ceased her crying, and seated herself quietly down among her female associates. The father, then, addressed them both on their duties to each other; laying particular stress on those which were incumbent on the bridegroom. He was to be sure to be kind to her, to give her food, clothing, tobacco, &c. and not to abuse her when he got drunk. Here, one of the company taking a pot of oil, besmeared the face, breast, back, and legs of the bridegroom, laying it well on. The same was done, though in a less degree, to the wukeel, and to several others of the company.

At this stage of the business, knowing that the eating and drinking would immediately commence, and drunkenness follow, Maisa requested to

be heard for a short time. All consenting, he detailed to them the history of the first marriage between Adam and Eve, their happy state, their subsequent fall, the painful consequences to us their children, the provision made through a son of Eve for the restoration of men, the sufferings of Christ, &c. and exhorted all to believe on him. He was heard with considerable attention by many of the company, which amounted to 30 or 40. He finished with prayer.

On this we left, having been informed that the only remaining part of the marriage ceremony consisted in the bride and bridegroom's joining hands, and in putting food into each other's mouths during the feast. He seemed to be about 26 years of age, and looked in the most sheepish manner during the whole business, hardly venturing to raise his eyes from the ground. She appeared about 18 or 19. Marriages before puberty are not known among the people.

Returned, after part of the day, to Kommo Joneean : and, in the evening, had worship in Roopa's hut. About 10 or 12 were present.

15. Set off, at half past 7. A. M. to Chundanyah-goddah, a village about two miles distant, where Maisa, Nyansookh, and myself addressed in turn between 20 and 30 people. They heard in much the same way as the others.

Proceeding two miles farther, we reached a small village called Karay-walla, where we were heartily received and heard by Durmo, the Muejeay, his son Doolee, and the other villagers present. Doolee, being anxious to read the Hindoo Scriptures, of which language he can speak a little, made up his mind, at the request of his father, to accompany us throughout our journey to receive instruction.

Returned, in the afternoon, to Kommo Joneean, where we found a chief called Ureeah, from the Tuppa of Damsyah, a few miles distant. He sat down, listened most attentively to the glad tidings of salvation, seemed to enter with all his heart into the subject, expressed great pleasure at what he heard, and professed himself a believer on Christ. Addressing me, in good Hindoostance, he said, in nearly the following words: "I have an only son, and I wish you to take him with you, that he may be taught to read, and to understand the Gospel." On my expressing some hesitation, he said, "Will you, then, send some one to teach us all?" I replied, "I was come to see what could be done in this respect." He, then, requested me, lest I should forget him and his request, to bring a pen and ink, and write down his name, village, and what he had said. Not having pen and ink, at hand, I said, "Be assured, I shall not forget." Fearful, however, lest I should be unmindful, he again entreated I might bring pen and ink : and it was not until I assured him that I would afterwards write down all, Nyansookh and Maisa, at the same time, testifying to the truth of what I said, that he appeared contented, and went away.

In the evening of this same day, and in this same village, we engaged in a rather novel business in this part of the world—the marriage, according to the Christian form, of a couple of the hill-people. Roopa, the Muejeay, having heard the Gospel, became much impressed with a sense of sin, and particularly with the crime of fornication, in which he was then living. He came, seemingly in great fear, and asked what he should do. We, of course, told him, that as he had two children by the woman, it would be best for him to marry her. On this, he spontaneously expressed a desire to be married according to the form of the Christians, as he was thoroughly convinced of the truth of the Gospel. We, then, directed him to consult his relations, and the village people ; and if they approved, we would perform the ceremony. His old father, mother, and other relations having cheerfully assented, we met them, to the number of 20 or 30, and according to the form of the Church of Scotland, solemnly united the parties in mar-

riage, first publicly asking all present if they were agreeable. I then presented them with a certificate of the ceremony in the following words, attesting it with my own name and designation, and causing it to be signed by my two companions as witnesses: "This is to certify that I, at their own spontaneous request, and with the consent of all their relatives in the village, married Roopa and Soonean, according to the form in use among Christians—both Roopa and Soonean, though unbaptized, professing themselves to be such." The ceremony having been performed, I retired to my tent, and all the party expressing their admiration of what was done, sat down to a simple feast without any liquor. I ought, also, to mention that the ceremony was introduced by an address from Maisa, similar to that which he gave at the marriage formerly mentioned; and that my charge to the parties, respecting their several duties, and which was made, to the best of my ability, in a mixture of their own language and Hindoostanee, was again repeated to them by Maisa at my request, in their own tongue. The prayer offered was purely in Hindoostanee, a language of which the greater number present understood a little.

16. Ascended the first range of hills, and pitched our tent on the top of one of them, in a village named Tickree-goddah: Roopa, the newly-married man, and twelve of the villagers carrying the little baggage we possess. The hill was very steep and rocky; but the people, notwithstanding their loads, scaled it wonderfully. Tickree-goddah, being the native village of Maisa, he was, of course, welcomed by his old mother, sister, and other relatives; and immediately with Nyansookh, Doolee, and my servant, accommodated with a house, fire-wood, and food. Roopa, and his companions, then bade us adieu, having first procured a promise from us, that we would, on our return homewards, again stop at their village. We rewarded them, for their kindness and trouble, with a portion of salt: having procured near the foot of the hills from a Hindoostanee merchant, a quantity of this highly prized and valuable article.

The people of Tickree-goddah were very averse to listen to our message, and we could not get them in any way to assemble. All, therefore, we could do to-day, was to visit them at their doors, and speak to them, in twos and threes, of Christ. The secret of their aversion consisted in their being offended with Maisa, because on a former visit to his home, he would not unite with them in celebrating the festival held, at the close of a year, on account of the death of his father. At this feast, they feed the Daimno, (supposing him at the time, to be really possessed with the spirit of the departed,) and address him by the name of the dead. This Maisa would not countenance, telling them that the Daimno was deceiving them. We found out, however, afterwards, that among the hill-people in general the inhabitants of this village did not bear a good name.

17. To-day visited three villages within the compass of three miles; one the residence of a Daimno, and the other the residence of the chief of the Tuppa. The Daimno was from home, and the men of the whole three villages were, with the exception of the chief, and two or three others, who were sick, gone out to hunt, or to their fields. The chief, a shabby-looking old man, received us very kindly, and told us, if we would return in three days, all his people would be at home, and would assemble to hear our word. We delivered to him our message, promised to return, and departed. The road was exceedingly bad, lying through a deep jungle, and up and down steep and rocky declivities.

18. This morning, in consequence of a conversation we had last evening, with one of the Mujeeays, the people of Tickree-goddah were in a better humour, and assembled to the number of nearly 40, to hear the Gospel; to which they listened with various degrees of attention. Maisa preached; but seemed as if he were addressing his own people, among whom a prophet has no honor. Immediately afterwards we struck our tent, and by the help of a

number of the villagers, descended the opposite side of the hill, and proceeded for nearly three miles through a valley well covered with soil, filled with jungle, and having several streams of good water, to a village in Barkoss Tuppa, called Kaittugbeetah. We rewarded the people, as we did on the former, and all succeeding occasions, with a quantity of salt. The inhabitants of this village instantly provided, as usual, my companions with a hut, whilst I retired, according to my custom throughout the journey, to my tent, afraid of the bugs and other vermin, which rage here without any control in vast numbers. This village is beautifully situated in the valley, bounded on three sides with hills, and well supplied with water.

19. Sabbath. This morning, the villagers, to the number of 60, besides children, assembled to hear our message, when Maisa, Nyansookh, and myself addressed them. They were, in general, I think, more attentive than those of any village we have yet visited. They seemed well-disposed, and desirous to be as kind to us as they could possibly be. They evinced more curiosity than the people of any other place, with the exception of Kommo Joneean, gathering around us, and considering us with great attention. Many of them could speak a little Hindoostanee, and one of them could imperfectly read Hindooee, having been educated in the school at Bhaugulpore. We gave him a Gospel, with which he seemed greatly pleased, began immediately to read, and did not fail to seek our aid for farther instruction. I have no doubt he will, in a very few days, read well. He belongs to a small village, about half a mile distant, bearing the same name as this. Desirous of accompanying us, for a similar object with Doolee, and of even going with us to Monghyr, he went home to consult with his wife on the subject, but returned the next morning, saying, that his "Mem" would not agree. We were, as the reader will readily conceive, not a little surprised at the sound of such a word among the mountains.

About 2 P. M. we ascended the second range of hills, accompanied by the man who could read, as a guide, and visited a small village on the top, called Komobeetah. About 30 people, besides children, assembled. They were tolerably attentive while Maisa preached Christ to them, and prayed. Both Nyansookh and myself, also, endeavoured to impress them with a sense of the value of eternal things. This hill was the highest and steepest of any we had yet ascended: on the declivities were some fields, and on the top a large tract of very fine soil, much of which had been cultivated. Here, we observed, for the first time, the barriers in the pathways, to prevent the ghosts from approaching the villages.

Proceeding along the top of the hill, half a mile farther, we reached another small village, called Biddo-Patum, or Putma. The people, to the number of 25, exclusive of children, were very attentive. Two or three of those present being sick, Maisa, in addition to telling them of Christ and his salvation, dwelt, at my request, on the extraordinary cure of the sick man at Bethsaida; and of the cures, in general, effected by Christ. One of the sick said that he would henceforth call on the name of Christ only.

Before sunset we descended with some difficulty the lofty and steep hill, and returned to Kaittugbeetah; where, shortly after, we were surprised at hearing some of the people pulling down the ensign of Kalee, and exclaiming as they laid it low, "Henceforth, Jesus will be our only God." We afterwards understood, that they had, after a long consultation, held in our absence, come to this determination. Whether they will ever erect the bamboo again, we know not; but they cheerfully and very unceremoniously displaced it. Doolee says, that he now expects, that as soon as the news goes forth of what has befallen the bamboo here, all the others will share the same fate. He is busy at his book: and to-day expressed a wish to be taught to pray, as he was desirous of being a disciple of the Lord Jesus.

[To be concluded in our next.]

Missionary and Religious Intelligence.

CALCUTTA.

1.—REPORT OF THE SERAMPORE COLLEGE.

From the twelfth report of the Serampore College, it appears that in regard to internal arrangements and efficiency, the institution has never been in so flourishing a state, as it is at present. The number of students has greatly increased, and, as might be expected from the high character and ability of the professors, their progress in their studies has been most satisfactory. Of the students in European habits, five have left the college since the publication of the last report. One has been appointed to a new missionary station at Cherra-poonjee, two have obtained situations as teachers, one is a moonsiff in the district of Dinagapore, and one has returned, highly recommended, to his own country. Ten now remain in the college. These read Hebrew, Greek, Latin and Bengalee with the Rev. Mr. Leechman, who has also carried on a course of lectures on Mental Philosophy throughout the year: from Mr. Mack they receive instructions in Geography, and Mathematics, including Algebra and Arithmetic; and Dr. Marshman still continues his lectures on Ancient and Ecclesiastical History. The number of Native Christian students, boarded and educated at the expense of the institution, has increased from 32 to 52. All these learn Bengalee; and the ablest boys are selected for further instructions in Sanscrit and English, with a view to their future usefulness among their countrymen.

The students in the native English classes have increased from 42 to 67. Of these nearly one half are Christians; the rest are Hindoos. They are divided into seven classes, in various stages of progress, from the Introduction to the Reader, up to the Bible, and Mr. Marshman's Brief Survey of History. We regret that amidst so much that is encouraging, the funds of the institution should be in such a lamentable state: but we trust the deficiency is only temporary, and that the publication of the present report will draw from the public that support, which the objects and success of the institution, and the conscientious labours of the professors so richly merit.

2.—RAMMOHUN ROY.

A meeting took place on April 12th, pursuant to advertisement, at the Town Hall, to take into consideration the best means of commemorating the public and private virtues of Rammohun Roy.

SIR JOHN PETER GRANT, KNT. in the chair.

After an introductory address by the chairman, in which he stated that as an English judge, he could not be better employed, when detached from the solemn duties of his situation, than in assisting to perpetuate the merits of such a man as Rammohun Roy, it was moved by Mr. Pattle, seconded by Baboo Russick Lall Mullick, and unanimously agreed to,

"That it is the opinion of this Meeting, that the name of Rammohun Roy should be perpetuated by whatever means will best indicate the high sense entertained of him by this Meeting as a philosopher and a philanthropist, and of his unceasing endeavours to improve the moral and intellectual condition of his countrymen, and to advance and promote the general good of his country."

The second resolution, proposed by Mr. H. M. Parker, seconded by Mr. Turton, and in like manner unanimously adopted, was,

"That a subscription be opened to forward the object of this meeting in such manner as may be determined by a majority of subscribers, they to vote by proxy, or otherwise after six weeks' notice, which shall specify the plan or plans proposed."

It was then moved by J. Sutherland Esq. and seconded by Dr. Bramley,

"That the following Gentlemen shall constitute a Committee to collect Subscriptions, and to call a meeting of the Subscribers as soon as sufficient time shall have elapsed for the receipt of contributions from all parts of India."

Sir John Peter Grant.
 John Palmer, Esq.
 James Pattle, Esq.
 T. Plowden, Esq.
 H. M. Parker, Esq.
 D. McFarlan, Esq.
 Thomas E. M. Turton, Esq.

Colonel Young.
 G. J. Gordon, Esq.
 A. Rogers, Esq.
 James Kyd, Esq.
 W. H. Smoult, Esq.
 David Hare, Esq.
 Colonel Beecher.

Longueville Clarke, Esq.

Dwarkanauth Tagore.

The following names were added by consent of the Meeting :

Rustomjee Cowasjee.
 Russick Lall Mullick,
 Mothoornauth Mullick.

Bisonauth Mootee Lall.
 James Sutherland, Esq.

Mr. Turton, in moving a vote of thanks to the chairman, said, that Sir John must be quite aware, it was an object to have some one to preside on the occasion, whose personal character would give influence to the meeting, and on looking round, they could not find any gentleman so well adapted as he was, and connected with the natives as he had been from his earliest residence in India.

Sir J. P. Grant, in returning thanks, said, he felt himself extremely gratified by the compliment paid him by the native gentlemen, and by his learned and esteemed friend, Mr. Turton. He should think he but ill discharged his duty, did he not take every occasion to forward the wishes of the native community.

The meeting separated about five o'clock.

3.—THE TAKEE ACADEMY.

This very interesting seminary, supported chiefly (as our readers may remember) by the Chowdry Baboos, Kaleenauth and Boycontonauth Roy, has been lately visited by the Rev. Mr. Mackay, and continues to exhibit a most gratifying state of efficiency. About six months ago, the school seemed all but ruined by a fever, which swept away nearly one-tenth of the boys, and reduced the rest to such a state of debility, that not more than twenty or thirty could be found, who were in a fit state to attend school. Within the last few months, however, owing to the disappearance of the fever, and to the able and persevering efforts of Mr. Wilson, not only has the number of pupils increased more than five fold, but their progress would do honour to the best conducted seminary in Calcutta. A finer or more intelligent set of boys it is impossible to meet with. Never having heard the English language, except as spoken by the gentlemen at Bagundee, and their teachers, they converse in it with a precision, and purity of pronunciation, very uncommon among the native youth. It is now universally admired, and studied with avidity, while the Persian has fallen into such contempt, that, at the time of Mr. Mackay's visit, not more than three or four attended the Moonshee. The school has now been established for nearly two years; it has had to struggle with sickness, change of masters, and the usual fickleness of the native mind: and it is but common justice to say, that the Chowdry Baboos have amply redeemed their pledge, and continue to be as active and liberal in the support of the school, as they were when they first commenced it. Such men deserve the approbation of the public: and may take to themselves the gratifying consciousness, that they are foremost in the work of doing real good to their countrymen.

4.—LATE PROCEEDINGS OF THE DHURMA SUBHA.

We copy from the Durpun an account of this most extraordinary transaction, with the admirable comments of the Editor. It is quite in accordance with the intolerant and unimprovable spirit of Hinduism; but the shrewdness of the Secretary, Baboo Bhobanee Churn, might have suggested to him some better plan for recruiting his finances, than the bungling expedient of holding up his followers to the derision of the public by such a singular mixture of bigotry, ignorance, and utter weakness. No native gentleman of any spirit will submit to such dictation; and others will be more and more convinced by it, that the only way to reform Hinduism, is to cut it up, root and branch. Of course, the Singh and Mullick Baboos laughed at the whole affair.

A considerable sensation has been felt in Calcutta during the last fortnight, through the singular conduct of the Dhurma Subha and its leader, the Editor of the Chundrika. The following are the particulars of the case. A wedding has recently taken place in the families of Raj Krishno Singh and Muthooranath Mullik Baboos, both men of large wealth and great respectability. The latter was a friend of Ram Mohun Roy, and is favourable to the abolition of Suttees. The Editor of the Chundrika, on hearing of the projected wedding, and that a great number of the first Kayustu families had been invited to attend it, convened a meeting of the Holy Alliance, and prevailed on its chief members, who were at the heads of parties, to use all their influence to prevent any Kayustu's attending the wedding. A bull was fulminated against all who should dare to be present, and they were threatened with expulsion from the Society. In consequence of these proceedings a number failed to go. The Holy Alliance has also insisted on every Kayustu's signing a bond, of which we subjoin a copy.

To the Dhurma Subha.

Witness my bond—After receiving an invitation from Baboo Raj Krishun Singh, I heard that his cousin was to be married to the niece of Muthooranath Mullik Baboo. Through fear of associating with them, I have rejected the invitation, and have held no connection with those who have held such association. As some Koolins and Ghutuks have accepted their invitation, I do now pledge myself to refrain from all connection with them, more particularly in the way of marriages. Even the partaking of water from those who have thus become unclean, may be destructive of religion. I agree therefore to be constantly on my guard.—*20th Falgoun, 1755.*

The bond which the Dhurma Subha requires all Kayustus to sign is, we think, a token of weakness. Why take a bond from those who are heart and soul Hindoos? Many of course will sign it out of fear, who will afterwards associate with those whom the Subha proscribes. We leave it to the consideration of the learned members of that Society to judge what must be the force of religious principle, in the minds of those who cannot be kept from violating the rules of caste, without a formal written engagement.

But after all, what will be gained by this extraordinary proceeding? Will the rite of Suttee be restored? Never. Though the members of the Holy Alliance should succeed in preventing every Kayustu from attending this wedding, they will never see another widow burnt as long as the British Government continues paramount in India. The rite is for ever abolished. Thousands are already to be found in India who do not know what it means, and in a few years it will scarcely be believed that such a practice was ever in vogue.

We farther learn that the sum which the Dhurma Subha has been obliged to contribute on this occasion, has been six thousand rupees, and that this money has been subscribed by *four* of its wealthy families. The Chudrika will correct us if we have been misinformed.

We are likewise told that the sum given to the highest grade of Kayustus who attended the wedding was 25 Rs. a head; the sum given by the Dhurma Subha to those who did not go, was only 20 Rs.; so that many regret now that they did not attend the wedding, and some have in consequence of the small sum given by the Dhurma Subha, returned to the conductors of the wedding to receive the larger gift.

As this is perhaps the last notice we shall have occasion to take of this matter, perhaps it may not be out of place to offer our humble advice to the Members of the Dhurma Subha. We propose to them to alter the designation of the Society, and instead of calling it a Society for the establishment of the Suttee rite, to name it, a Society for the prevention of weddings among the friends of Rammohun Roy. As the burning of widows will never be restored, to keep up any allusion to the rite, is only to proclaim the discomfiture of the Society: whereas by adopting the title which we have recommended, the designation and the deeds of the Society will be in strict harmony, and the office of Secretary will cease to be a sinecure.—*Sumachar Durpun.*

5.—SCOTCH MISSIONARY SOCIETY AT BOMBAY.

It is with feelings of no ordinary satisfaction we announce, that, in answer to the appeal which was made in our last number in behalf of the "Bombay Auxiliary Scottish Missionary Society," the following donations in aid of its funds have been received:

C. E. Trevelyan, Esq.	...	...	Rs. 100
Alexander Beattie, Esq.	...	...	50
Rev. James Charles,	...	...	50
A Friend, per Messrs. Thacker and Co.	...	...	400
Robert M. Bird, Esq.	...	...	200
Lieut. Awdry,	...	...	50
W. J. C. per Lieut. Conolly,	...	...	100
Gift—Money of a deceased child of Scottish parents,	32		

This is a good beginning, and warrants us, we think, to indulge the hope, that such a sum will be subscribed by the friends of Missions, in this and other parts of India, as will prevent the directors of the Society from being reduced to the very painful necessity of abandoning some of their stations, which have been so advantageously occupied—of shutting up *all their schools*, which have been so numerously attended—of stopping their printing presses, from which so many useful tracts have been issued—and of having recourse to other measures, which will both abridge the extent, and impair the efficiency of their operations. We cannot help, however, again pressing it upon the attention of our readers, that, unless such prompt and liberal support be extended to them, these appalling results must inevitably ensue.

P. S.—To remove misconception, it is proper here to state, that the Scotch Mission at Bombay is *not* a branch of the Indian Mission of the General Assembly of the Church of Scotland. It is a branch of the Missions of the Scotch Missionary Society—one of the oldest and best of our home Religious Societies. It is Catholic in its constitution, i. e. it is composed of members of different denominations. Still, as a matter of fact, it does so happen that the majority of its supporters belong to the Church of Scotland. Most of its directors and office-bearers are clergymen and laymen of the church. Most of its Missionaries are ordained ministers of the church. The Mission of the General Assembly, on the other hand, was originated, and is supported by the General Assembly, in its capacity, as the Supreme Judicature of the National Church of Scotland.

6.—BOMBAY STATION OF THE AMERICAN MISSION.

“FOR the sake of perspicuity, the operations of each branch of our mission will be given separately, and arranged under distinct heads.

“*Preaching.*—During the past year, the Gospel has been preached regularly in the chapel, and also in the streets and places of concourse, as our health and circumstances would admit.

“The attendance at the chapel on the Sabbath, continues much the same as mentioned in our last report. Nor can we expect a great increase of constant hearers, until the gracious influences of the Holy Spirit shall have been poured out upon the people, and they shall be constrained, through love of the truth, to wait upon God in this ordinance of his appointment. In the streets we can, almost at any time or place in the evening, have a number of people assembled, who are willing, for a short time, to hear what we have to say concerning the way of salvation through the Lord Jesus Christ. As yet we have found but few among them who are willing to pay much serious attention to the things heard. Our duty, however, is plain, viz. to preach Christ, and him crucified, to the people, whether they will hear or forbear, being assured that the word of the Lord will not return unto him void, but will accomplish that whereunto he hath sent it.

“The public meeting which is held in the chapel on Tuesday, is attended by all the teachers of our schools, the native members of our mission church, and a few others. They generally pay attention to the word of God while it is spoken to them, and some of them show that they have a considerable amount of correct scriptural knowledge. We lament that they feel so little disposed from the heart to accept of the salvation of the Gospel.

“The service in English on Sabbath evenings is still continued. The attendance is respectable, though not large.

“The monthly prayer-meeting for the spread of the Gospel, has been regularly observed during the year.”

“*Schools.*—The schools in Bombay and those on the continent, are in a flourishing state, so far as numbers and progress in their studies generally are concerned. The books used in the schools, are such as have been published by the mission, and no books but those which are strictly of a religious tendency, are allowed to be used. The schools on the continent are regularly examined every month, and those in Bom-

bay every week, or oftener. We are not able to see them daily, nor have we yet been able to procure Christian teachers for them. Our hope is, that from the schools now under our care some may be raised up as teachers, who, being themselves the followers of Christ, will endeavour to instruct those under their care in the way of righteousness. The children receive a pretty good knowledge of the first principles of Christianity, and are able generally to give correct answers concerning Christ, and the way of salvation through him. The most of them declare to us, that they do not worship idols—they say these idols are not able to save them—that Jesus Christ is the only Saviour of sinners; but we fear they answer so merely because they know what they ought to reply, and not because they really believe what they say. We know of none in our schools who give any evidence of a change of heart, or of any deep concern for the salvation of their souls. Still the word of God, which they are treasuring up in their memories, cannot but make some impression upon them, and we hope it may ultimately be of a favourable kind. There is every reason to believe, that the present children who are receiving Christian instruction in these schools, will by no means be so tenacious of their idolatrous and superstitious rites as their fathers are. It is ours to sow the seed, water it with our prayers and tears, and look to God for the blessing and the final accomplishment of all his purposes of grace towards the heathen.

There are in connexion with this branch of the mission at the present time, twenty-six schools: eleven of these are on the continent, and with the exception of the school at *Pune*, they have been visited by two of the brethren during the year. The schools in Bombay are fifteen in number: five of these are for boys, and the other ten for females; the whole number of scholars is about two thousand.

The female schools have not been increased since our last report, not because the parents are unwilling to send their female children to school, but from the fact that in our present reduced state we are unable to take the superintendence of more. The opposition which heretofore existed against female education, is gradually dying away. The difficulty now consists rather in the perfect indifference which the parents exhibit on this subject, than in any thing like determined opposition.

The distribution of tracts and the Scriptures has been continued as in former years. There is no difficulty now in the way of distributing the Scriptures and tracts in Bombay, or on the continent, arising from the natives themselves, or others. With very few exceptions they are willingly received by the people, and most of them are attentively read. Among the more enlightened class of the natives, the desire to possess a complete copy of the sacred Scriptures, is on the increase. We hope that they may not long wait in vain.

We have, during the past year, put into circulation about 300 copies of the New Testament, and 2,000 portions of the Scriptures in Marathi, and a few copies of the Scriptures in Hindusthani, Arabic, Hebrew, and Portuguese, and about 12,000 tracts published by the mission, and 2,500 published by the Bombay Book and Tract Society.

Missionary Tours.—Only one short tour has been made by this branch of the mission during the past year. In the month of December, Mr. Ramsey, accompanied by Mr. Read of Ahmednuggur, spent 14 days on a tour on the continent. In this tour they visited most of the villages in which our schools are established. They distributed 40 copies of the New Testament, together with 3,000 portions of the Scriptures and tracts among the people. They examined the schools under the care of the mission, and found them in as flourishing a state as reported last year. They had also the privilege of proclaiming Christ to many who assembled in the school-rooms, and in different places in the streets. They uniformly found the people willing to hear the Gospel, but none seemed disposed to accept of the offered salvation. They had an opportunity of conversing several times with Babajee of Revadunda, mentioned in a passage of our last report. This young man still continues to reject idols, and for many months past has not worn the mark on his forehead. He seems to have made but little progress in divine knowledge since he was spoken to a year ago. They invited him to come to Bombay for the purpose of receiving further instruction. He first agreed, but finally declined the offer.

It is well worthy of remark, that while at Allebag, the prime minister, Babajee, a Brahman, sent for a copy of the New Testament for himself, one for his brother, and also one for the Raja. They were happy to comply with his wishes, and sent him in addition, copies of the tracts which were with them, and copies of Genesis and Exodus.

Printing.—During the year the mission has prepared and printed ten new tracts in Marathi.

Mission Church.—During the past year, two persons, Indo-Britons, have been received into the communion of the Church, upon profession of their faith. In February last one of the members of the church, viz. Mr. Randall, died in the faith of Christ, and in the full hope of a glorious resurrection. He had been in connexion with the church for four years, and during that time had supported a good Christian character.

It has also pleased the Lord to remove another of the members of our missionary circle, viz. Mrs. Stone, from earth to her rest on high. 'She rests from her labours,

and her works follow her. He who called her into his Church on earth has called her to himself. He does all things well for his people, and for his Church; we would therefore bow in humble submission to this and to other dispensations, of his providence with which he may be pleased to visit us. Mrs. Stone departed this life on the 7th of August last. Her disease was an affection of the liver.'

"The dealings of God towards this mission are, and have been, such as to try the faith of his servants who labour here, and also of those who contribute to the propagation of the Gospel through our instrumentality; yet we are assured that they are all right. We are admonished to do with our might what we have to do, and to be in readiness for the coming of our Lord and Master."—*Oriental Christian Spectator*.

7. DR. ADAMSON, AND THE SOUTH AFRICAN COLLEGE.

The South African College, in addition to its intrinsic usefulness, has peculiar claims to the attention of our readers in this city, from its connection with the name of Dr. Adamson. This distinguished scholar and divine has been more than once named, and we believe actually appointed by the authorities at home, as Principal of the Hindoo College: an office which he for some time sustained in the South African College, with equal honor to himself, and advantage to the Institution. After generously resigning one half of the salary which had been *guaranteed* to him as minister of the Scotch Church, he offered his *gratuitous* services to the College, and laboured with such zeal and talent, that he speedily extricated it from its difficulties, and raised it to its present flourishing condition. He has since been relieved by other teachers:—the following is an account of the last examination of the Seminary.

The annual public examination of the students in the South African College, was concluded on Monday last, having lasted seven days. The official report of this exhibition we shall lay before our readers as early as possible. It will, we feel assured, afford the highest satisfaction, not only to the parents and guardians of the young gentlemen, but to the public in general, to learn that, in the opinion of competent judges, the fondest hopes of the founders of this Institution have been fully realised, and that the rising generation of the Cape fall behind none in Europe in liberal accomplishments.

This Institution, so important to this colony, our readers are aware, was founded only five years ago, by private subscriptions, and is supported by the fees of the students. The managers of the Orphan House generously granted the use of that building for a term of six years, on the simple condition of its being kept in good repair. The College has yet received no assistance, in any shape, from Government.

The design of the founders was to put a "liberal education at a cheap rate," within the reach of their fellow-colonists. Both these objects they have so far accomplished, but we have some grounds for suspecting that although a considerable addition is about to be made to the funds, it will be absolutely necessary to make a small addition also to the Admission Fee.

To the sons or wards of shareholders, this fee *for the whole year* is only three pounds sterling, or forty Rix dollars, and to others four pounds! When we consider what is taught in this Institution—when we see the pupils not only thoroughly accomplished in all the branches of an ordinary and commercial education, but excelling in the highest department of classical erudition and mathematical science, we feel surprised that so much should have been effected for so small a sum, and we cannot entertain a doubt but that any proposal from the council for rendering the revenue of the College sufficient to ensure its stability and effectiveness, will be most cheerfully acceded to by the shareholders and the public.

This is the more necessary, as several excellent private schools are now established in town, in which the pupils can be prepared to enter at once on the regular college course of study. The number of students will thus be, to some extent, diminished, and consequently also the general fund, out of which the annual expenses of the Establishment are defrayed.

When the College was first opened, a considerable number of students were admitted at rather too early an age. This threw many difficulties in the way of the professors, not only in the business of instruction, but in preserving discipline, corporal punishment being entirely excluded from the system. These obstacles they have overcome by unwearied toil and vigilance, and the rules of the Institution, now rigidly adhered to, with respect to the qualifications of students on their first entrance, preclude the chance of their recurrence.

In every respect we can most sincerely congratulate the colony on the prosperity of this institution, the importance of which to the rising generation, and to posterity, none can estimate too highly.—*South Af. Com. Ad. Dec. 25.*

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

2. At Buxar, Quarter-Master Serjt. T. Cox, 18th Regiment N. I. to Miss Maria Thomas, eldest daughter of the late J. Thomas, Stud Department, Gazeepore.
4. At Madras, C. E. Oakes, Esq. to Sophia, eldest daughter of the late T. Gahaghan, Esq. Madras Civil Service.
11. At Secunderabad, Mr. Senior Assistant Apothecary, A. G. Wilson, to Miss Frances Maria Williams.
12. At Shahapore, near Arrah, Lieut. W. Nisbett, 64th Regt. N. I. to Eliza, third daughter of J. Gibbon, Esq.
- At Meerut, J. R. Holden Rose, Esq. H. M.'s 11th Light Dragoons, to Amelia Hall Jackson, eldest daughter of the late Major J. N. Jackson.
- At Poonah, D. Demster Chadwick, Ensign, 6th Regt. N. I. to Miss Caroline W. Stockoe, second daughter of T. W. Stockoe, Esq. of the Bombay Establishment.
13. At Jypore, Rev. F. White, M. A. Chaplain of Cawnpore, to Barbara A. M. Biggs, second daughter of Lieut.-Col. Biggs, Commanding Artillery, at Nusseerabad.
17. At Jaunpore, W. Mathews, Esq. to Miss E. Allan, sister of the late J. J. Forbes, Esq. M. D., H. C. S.
18. At Trichinopoly, Mr. C. R. McMahon, son of the late B. McMahon, Esq. of the Madras Medical Establishment, to Maria, daughter of D. A. Rehe, Esq.
22. At Madras, R. W. Chatfield, Esq. to Gertrude Trevoir, youngest daughter of G. V. Tyler, Esq. Madras C. S.
31. At Cawnpore, Mr. J. L. Tumbrill, to Amelia, third daughter of the late Mr. S. Greenway.

APRIL.

3. J. Scott, Esq. 55th Regt. N. I. to Harriet, eldest daughter of the late Captain G. Hunter, Bengal Commissariat.
- At Jectwarpore, Tirhoot, J. Thomson, Esq. to E. H. eldest daughter of T. Sherman, Esq.
- At the Black Town Chapel, A. MacPherson, to Miss C. Adelaide, daughter of Mr. W. Cox, of Penang.
9. Mr. E. Goodall, Junior, to Miss C. Somerville, second daughter of the late Captain J. Somerville, of Comercolly.
15. Mr. W. Vant Hart to Miss Lavinia Henrietta Rodrigues.

BIRTHS.**MARCH.**

4. Mrs. E. C. Bolst, of a daughter.
9. At Meerut, the lady of Lieut. J. Brend, Artillery, of a daughter.
13. At Dinapore, the lady of Lieut. F. V. Lysaght, Eur. Reg. of a daughter.
17. At Meerut, the lady of Lieut.-Col. J. P. Boileau, Horse Artillery, of a son.
- At Sylhet, the wife of Mr. R. Martin, of a daughter.
18. Mrs. G. F. Bowbear, of a son.
19. At Balasore, the lady of W. J. Dicken, Esq. Civil Asst. of a son.
21. Mrs. H. Palmer, of a daughter.
- Mrs. D. Mercado, of a daughter.
- At Kamptee, the lady of Capt. J. F. Bird, 22nd Regt. N. I. of a daughter.
22. At Meerut, the lady of Capt. T. Nicholl, Horse Artillery, of a daughter.
23. At Cawnpore, the lady of J. Dempster, Esq. Acting Surgeon, H. M.'s 16th Regt. of Foot, of a son.
24. At Hurnee, Mrs. J. Scott, of Bancoote, of a daughter.
26. Emily, the wife of Mr. C. Brownlow, of a son.
30. Mrs. J. Patten, of a daughter.
31. The lady of R. Moriel, Esq. of a son.

APRIL.

2. Mrs. J. Grey, of a daughter.
4. At Palaveram, the lady of Lieut. R. Harlock, 29th N. I. of a daughter.
- At Madras, the lady of Capt. J. Boyes, 38th Madras N. I. of a daughter.
5. At Meerut, the lady of Lieut. Sibley, H. M.'s 26th Regt. of a daughter.
7. The lady of R. D. Mangles, Esq. of a daughter.
9. The wife of Mr. J. J. Hyppolite, of a son.
10. Mrs. Roe, wife of Capt. R. A. J. Roe, of a daughter.
12. Mrs. M. D'Cruze, of a son.
13. The wife of Mr. R. Locken, of the H. C. Beng. Marine, of a son.
- At Mozufferpore, Tirhoot, the lady of T. J. Dashwood, Esq. C. S. of a daughter.

14. Mrs. B. McMahon, of a daughter.
- Mrs. J. Wells, wife of Mr. Mate Pilot Wells, of a daughter.
15. The lady of J. B. Ogilvy, Esq. C. S. of a son.
16. Mrs. W. G. McCarthy, of a daughter.
17. The lady of Johannes Avdall, Esq. of a daughter.

DEATHS.

MARCH.

3. At Poona, J. Burnet, Esq. Bombay C. S. aged 30 years.
4. At Mangalore, Elizabeth, wife of P. Grant, Esq. C. S.
11. On the River, near Monghyr, Aun Eliza, infant daughter of J. Henderson, Esq. of Jessore Factory, via Monghyr, aged 6 months.
18. At Berhampore, Ensign E. H. Showers, 72nd Regt. N. I. aged 22 years.
- At Canuanore, H. Lerbbren, Esq. aged 34 years.
21. Mr. T. Rice, of the Ship Mulgrave, aged 26 years.
- Mr. M. Rossenrode, aged 40 years.
24. W. Bell, Esq. of the Firm of Bell and Co. Wine Merchants, aged 78 years.
26. At Cawnpore, H. Wardroper, Esq. Lieut. of H. M.'s 16th or Queen's Lancers.
29. Nazareth, the infant son of Mr. G. F. Howbear, aged 8 years.
31. Mrs. Mary Neries, aged 40 years.

APRIL.

1. Master E. May, son of Capt. J. F. May, 72d Regt. N. I. aged 8 years.
3. At Akyab, Lieut. H. McIntosh, 43rd N. I. Junior Assistant to the Commissioner of Arracan.
3. Mrs. T. Paul, Senior, aged 47 years.
4. Mrs. Amelia Budge, widow of Mr. Nicholas Budge, aged 53 years.
5. T. Richardson, Esq. Magistrate of the 24 Purgunnahs, aged 34 years.
6. At Nusseerabad, T. Oliver, the infant son of Brigade Major and Mrs. Buttler, aged 7 months and 11 days.
13. Master G. T. Boyd, son of Mr. G. Boyd, aged 8 years.
20. Charlotte Christian Helen, 3rd daughter of D. Pringle, Esq. aged 2½ years.
- At Chinsurah, Mrs. Felicana D'Cruze, wife of Mr. M. D'Cruze, aged 20 years.

Shipping Intelligence.

ARRIVALS.

MARCH.

21. Ship Ann, J. Adler, from Mauritius 31st January.
27. Fame, J. Richardson, from Ceylon 28th February.
Passengers.—Mr. F. Smith, late Commander, and 2 lascars of the Brig Allison.
- Egide, (F.) Le Coir, from Bourbon 31st January.
- Ganges, (H. C. Steamer,) W. Warden, from Moulmein 19th March.
Passengers.—Lady D'Oyly, C. McSween, Esq., Chief Secretary to Government, Sir C. D'Oyly, Bart. Rev. T. Dealtry, Mr. Harding and Mr. Hoff.
- Diana, (H. C. Steamer,) W. Lindquist, from Moulmein 19th March.
Passengers.—Mrs. Lindquist, Mrs. Stone, Capt. Dobson, Country Service, 1 Corporal and 3 Privates, H. M. Regt. and 1 European Convict.
28. Vesper, (Bark,) J. Attwood, from Mauritius 1st February.
Passengers.—from Madras, A. Stewart, Esq., and Oliva Sproule, Esq., Surgeons, Royal Navy.
30. Pearl, J. Saunders, from Mauritius 9th February.
Passengers.—Messrs. Dominick, Lawgrass, J. Robinson, and E. Fried, Ship Master.
- Charles Stuart, (Burmese Schooner,) D. Ross, from Rangoon 14th March.
Passengers.—E. W. Hessing, Esq., Surgeon, A. J. Camarato, Esq. Merchant, Mogul Aga Sabib, Merchant.
31. Sophia, (Barque,) J. Bluett, from Madras 23rd March.
Passengers.—Mrs. Braddock and 2 children, R. Walpole, Esq. C. S., Lieut. Braddock and Mr. P. Douyer.
- Jessy, (Brig,) J. Auld, from Madras 21st March.
- Harding, (Do.) J. Thornton, from London 19th June, Cape of Good Hope 17th October, Mauritius 7th February, and Madras 22nd March.
- Hydroose, Nacoda, from Bombay 9th, Canuanore and Tellicherry 30th Jan.

APRIL.

2. Belhaven, (Brig,) M. Crawford, from Madras, 28th Feb. and Coringa 27th March.

- Passenger*.—From Vizagapatam, Rev. Mr. Ailsaher.
6. Independence, (Schooner,) J. Bowman, from Chittagong 18th March.
13. Nestor, Thebout, from Bordeaux 30th Oct. and Madras 3rd April.
Passenger.—From Madras, Mr. Groves, Missionary.
- Admiral Hagan, Le Francoir, from Bourbon 31st January.
Passengers.—Mons. Graudidier, Merchant, and Mons. Roussilus, Law Office.
- Cecilia, Roy, from Singapore 4th, and Penang 23rd March.
- Bassein Merchant, Donahag, from Rangoon 9th Feb. and Moulmein 2nd March.
14. Mountstuart Elphinstone, Richardson, from London 13th Nov. Cape of Good Hope (no date), and Madras 6th April.
Passengers.—From London, Mrs. Jones, Mrs. Tottenham, Miss Golightly, Capt. Jones, 45th N. I. Mr. Osborn, Burrister, Mr. Watson, Merchant, Mr. H. and E. Smith, from Madras, Mr. Harding, Merchant, and Mr. Moorat, Banker.
15. Haidee, Taylor, from Madras (no date), and Coringa 9th April.
- Mary, Daniel, from Rangoon 26th March.
17. Argyle, McDonald, from Point Pedro 6th April.
19. Harriet, (Brig.) Solomon, from Penang 19th March.
21. Ganges, (H. C. Steamer,) W. Warden, from Chittagong 17th April.
Passengers.—Mrs. Walters, Miss Smith, Miss Walters, W. Walters, Esq. Commissioner; C. Smith, Esq. C. S., G. Harding, Esq. S. Crawford, Esq. K. McKeozie, Esq. and 2 Masters Walters.
22. Ann, (Barque,) J. Tindale, from London 8th Nov.
- Red Rover, (Do.) W. Clifton, from China 4th March, Singapore and Madras 4th April.
- Edward, (Amr.) J. Land, from Philadelphia 2nd Nov., Batavia 1st, and Singapore 21st March, and Madras 18th April.
Passenger.—From Singapore, C. Jameison, Esq.

DEPARTURES.

MARCH.

19. Renown, (Barque,) G. M. McLeod, for Liverpool.
20. Zenobia, J. T. Owen, for London.
- Ann Baldwin, (Barque,) H. Crawford, for London.
Passenger.—Mr. Fraser.
- Fortune, A. P. Currie, for London.
- Dalla Merchant, (Barque,) J. Wier, for Kyouk Phyo.
- Heroine, R. McCarthy, for Madras.
22. Cashmere Merchant, (Barque,) T. W. Tingate, for Kyouk Phyo.
24. Hindoostan, G. J. Redman, for London.
Passengers.—Mrs. Crawford, Mrs. Younghusband, Mrs. Royce, Mrs. Porter, Misses Jane Crawford, Constance Crawford, E. C. Porter, Marianne Porter, Flora A. Porter, Rosalia Younghusband, Georgiana Younghusband, Marian Cumberledge; Masters Crawford, R. M. O. Younghusband, G. W. Porter, J. A. Porter, W. E. Porter, and Louis Reichardt; Capt. Crawford, Bengal Artillery, Lieut. W. Fortune, H. M. 30th Regt. J. Younghusband, G. Porter, G. W. Clinton, A. Lami, and J. Clarke, Esqs.

APRIL.

3. Resolution, (Barque,) G. Jellicoe, for Arracan and Madras.
- Java, J. Todd, for Mauritius.
4. Victoire and Lise, C. Villebogard, for Bourbon.
5. Edward, R. Heavside, for Isle of France.
13. Indian Oak, Worthington, for Mauritius.
- Emerald, Johnson, for London.
- Isabella Robertson, Hudson, for China.
14. Emily Jane, Boothby, for China.
- Earl of Eldon, Burnett, for Bombay.
15. Forbes, (H. C. Steamer,) for Suez.
Passengers.—Edward Sterling, Esq. C. S. and J. Storm, Esq.
16. William Wilson, Miller, for Mauritius.
- Indiana, Webster, for Hobart Town.
18. Will Watch, (Barque,) Barrington, for Penang and Singapore.
- George and Mary, (Brig.) Robert and Ann Addler, for Mauritius.
20. Alfred, R. Tapley, for London.
21. Burrell, (Bark,) J. Metcalf, for Rangoon.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of March, 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.									
	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.					
1	29,964	94,7	74,7	74,2	S.	0,36	77,2	80,2	78,7	S. W.	0,14	79,	86,5	81,6	S. W.	9,70	80,2	87,8	82,7	W.	9,56	80,6	88,7	83,	W.	9,66	80,	83,6	79,5	S. W.
2	30,028	73,5	71,5	73,	N.	0,36	76,7	82,4	73,4	N. W.	0,74	79,1	87,7	82,	N. W.	0,22	80,	90,7	82,6	S. W.	0,16	80,3	90,4	82,3	S. W.	0,24	80,	85,8	80,2	N. W.
3	29,984	73,3	72,	72,4	W.	0,44	76,6	82,6	78,6	E.	0,12	79,	88,	83,2	S.	9,32	80,6	90,4	84,	S.	9,10	81,4	89,5	83,8	S.	9,24	80,6	84,5	81,3	S. W.
4	944	75,8	74,4	74,5	S. W.	0,26	78,2	79,7	78,4	W.	0,00	79,8	90,	83,7	E.	9,30	81,4	93,	86,7	S. E.	9,10	82,5	93,	86,5	N.	9,18	81,5	87,2	84,3	S. W.
5	984	76,	74,7	74,3	E.	0,42	79,6	82,4	80,5	S.	0,30	81,7	88,7	84,8	S.	9,60	83,	93,7	87,	S. W.	9,50	83,5	93,8	87,6	S.	9,34	83,	88,4	85,3	S. E.
6	30,060	76,3	74,5	74,5	E.	1,24	78,4	80,2	78,	N. E.	1,10	80,3	85,	81,7	N. E.	0,24	81,8	87,8	84,	E.	0,16	81,7	88,7	84,	S. E.	0,22	80,8	84,3	80,1	N. W.
7	064	71,9	69,2	70,	N. W.	1,30	75,4	78,5	74,	N. E.	1,10	77,8	83,6	78,4	W.	0,36	79,8	86,5	81,2	N.	0,26	81,2	86,	81,4	N.	0,92	80,	82,6	79,5	N.
8	058	66,	65,	65,4	N.	1,10	75,7	80,	72,2	N.	0,94	78,4	86,	78,	N. E.	0,08	80,	88,2	80,5	N.	9,90	80,2	87,6	81,	W.	9,99	79,5	82,8	79,7	W.
9	29,980	65,8	63,2	64,1	N.	0,40	73,4	81,6	76,7	N.	0,18	78,	87,2	81,4	N. W.	9,56	79,2	92,	83,3	N. W.	9,34	79,4	91,5	82,5	W.	9,40	78,3	83,4	80,	W.
10	944	65,5	62,8	61,	E.	0,00	76,7	82,3	79,	S. W.	0,70	79,3	87,7	81,7	S. W.	8,96	81,1	90,4	84,	S.	8,82	81,6	90,2	84,	S.	8,74	80,6	84,4	80,2	S.
11	906	75,2	74,2	75,	S.	0,80	78,6	84,8	80,6	N. E.	0,74	81,4	89,7	81,4	N. W.	9,06	81,7	93,	84,4	N. E.	8,96	82,	93,	84,6	N. E.	8,84	80,8	86,7	82,7	S. E.
12	942	76,	75,2	75,4	E.	0,00	79,7	86,6	82,5	N. E.	0,82	81,5	90,	82,	N. W.	9,12	82,6	92,8	83,	S. W.	9,00	83,	93,	82,5	W.	8,90	81,7	87,5	81,6	W.
13	882	77,5	76,9	76,	S.	9,46	81,	85,5	82,	ST. S.	9,20	82,7	89,	84,	ST. S.	8,44	83,4	88,1	83,7	S.	8,22	83,5	88,	82,8	ST. S.	8,08	82,8	83,9	82,	S.
14	946	76,7	76,	76,	CM.	9,82	80,2	86,3	81,7	CM.	9,66	81,	91,8	84,7	E.	9,04	83,5	94,8	86,2	S. E.	8,96	84,2	93,4	86,6	S.	9,04	83,6	87,4	82,6	S.
15	880	78,5	76,5	77,	S.	9,74	81,6	83,6	81,6	S.	9,58	82,7	86,	81,6	S.	9,90	83,8	87,3	83,4	S.	8,52	82,7	93,5	81,1	S.	8,40	81,7	86,	78,	S.
16	940	77,5	76,5	76,2	S. E.	9,00	80,7	82,5	80,5	S.	9,84	81,6	85,4	81,	S.	9,00	83,	86,8	83,	S. W.	8,70	82,	83,2	81,4	S.	8,42	80,8	80,	78,	S.
17	900	76,4	74,2	74,	S. W.	9,62	78,2	77,	76,8	N. W.	9,54	75,	73,2	73,3	N.	9,26	77,5	77,5	75,3	N.	9,08	78,4	79,	76,7	N. W.	9,22	77,2	76,3	74,	N. W.
18	30,000	70,1	67,5	68,	E.	0,76	76,0	81,2	77,2	N. E.	0,56	78,3	85,	80,	N. E.	9,80	79,5	88,4	82,	N. E.	9,72	80,2	89,	83,	N. E.	9,80	79,6	85,	81,	CM.
19	056	71,3	69,	69,4	E.	1,10	78,	84,4	81,6	CM.	0,84	79,8	88,7	82,7	S. W.	0,10	81,4	91,6	84,3	E.	9,86	81,7	92,5	82,5	S. E.	9,64	80,8	86,6	82,2	S. E.
20	29,994	75,	73,5	73,	S.	0,68	79,4	84,	80,4	S.	0,54	81,2	88,	82,7	S. W.	9,82	82,7	93,3	84,	S. W.	9,66	82,9	91,4	84,7	S. W.	9,98	77,	75,	71,3	S. W.
21	30,050	71,8	70,2	70,5	N. E.	1,12	76,3	80,	76,5	N.	1,00	80,4	87,6	78,8	N. E.	0,14	84,	92,2	81,7	N.	0,10	83,7	92,8	82,5	N.	9,98	82,4	87,6	81,6	N. E.
22	046	73,	71,7	71,	E.	1,08	78,	84,2	77,	N. E.	0,66	80,6	89,	81,6	N. E.	0,30	81,4	90,	84,	E.	0,12	81,5	88,	83,7	E.	9,98	80,7	84,5	82,5	E.
23	020	74,1	72,	70,	N.	0,84	78,6	85,3	77,6	N.	0,60	81,2	89,6	82,6	N.	9,96	83,	93,8	85,5	N. E.	9,82	83,5	94,7	86,	N. E.	9,94	82,1	86,	24,4	N. E.
24	..	..	..	..	..	1,26	80,	84,7	76,4	N.	1,00	81,2	90,2	82,4	N. E.	0,10	84,2	92,5	83,3	N.	0,14	84,	91,4	83,2	N.	0,06	82,4	84,8	82,4	N. E.
25	042	72,2	70,3	71,	S.	1,12	79,	86,	80,3	S. W.	0,84	81,4	92,2	84,	W.	0,00	83,	95,3	86,	S.	9,68	83,	91,8	83,	N. W.	9,56	82,8	87,8	83,	W.
26	948	73,	72,	72,4	S. W.	0,02	80,	88,3	81,4	S.	0,70	82,6	92,7	83,	S. W.	8,98	84,1	96,	84,8	W.	8,74	84,	94,7	83,7	S.	8,58	82,9	86,2	84,7	S.
27	858	76,8	75,	75,	S. E.	9,10	81,6	86,5	82,	S.	8,90	83,7	91,2	85,2	S.	8,32	85,	90,	84,5	S. E.	8,08	85,2	99,8	84,	S.	8,00	83,2	85,3	82,2	S.
28	850	79,	77,3	77,	S.	9,16	82,4	86,	81,7	S.	9,02	84,6	90,	85,2	S.	8,16	86,	90,7	86,2	S. E.	8,22	86,2	89,	85,6	S.	8,36	84,5	86,	83,4	S.
29	900	78,7	76,8	76,5	S. W.	9,56	82,4	86,4	82,2	S.	9,46	84,5	92,	86,7	S. E.	8,80	86,5	96,4	86,7	S.	8,60	86,5	95,4	85,7	S.	8,52	84,3	87,7	83,1	S.
30	892	79,3	77,5	77,3	S.	9,56	82,6	87,	83,	S.	9,46	85,2	92,	86,	S.	8,86	86,2	93,2	86,4	S. E.	8,72	86,	90,4	85,3	S. E.	8,42	84,	84,7	82,	S.
31	060	75,3	72,	71,	W.	9,80	79,3	79,5	77,2	S. W.	9,60	79,4	78,	77,4	W.	9,22	81,2	85,3	79,8	N. E.	8,14	81,5	86,4	81,4	N.	8,08	80,3	81,5	78,0	N.