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THE
CALCUTTA
CHRISTIAN OBSERVER.



EDITED BY
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. III.

JANUARY TO DECEMBER,
1834.

Calcutta :

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD ;

AND SOLD

BY MESSRS. THACKER AND CO. AND ALL OTHER BOOKSELLERS.

1834.

THE
CALCUTTA CHRISTIAN OBSERVER.

June, 1834.

I.—*General Description of the Valley of Manipúr.*

[Extracted from a Letter from Major J. F. GRANT, Commanding the Manipúr Levy, containing Replies to Queries from the Committee of Tea Culture.]

The whole length of the Manipúr valley, is about 60 miles, between 24° and 25° North*, and embraces a depth of about one-third the height of the range.

The elevation of the valley above the sea is about 3000 feet, and from the summit of the hills above the valley, the descent is gradual. The hills to near their summits are generally free of forest, being covered with different kinds of grass, particularly that used for choppering, called by the Bangális, I believe, “ooloo,” which grows luxuriantly.

Snow has not fallen in Manipúr within the last seven years that I have resided here, nor, from the information of the natives, does it appear ever to have done so.

The seasons in Manipúr may be divided into two, the dry and rainy. Within the former I include from the middle of November to about the middle of May. From the middle of November to the middle of December, in the mornings heavy fogs generally prevail until about 9 A. M., when they clear away, and the atmosphere for the remainder of the day is clear and dry; there are also occasional showers of rain within this period. About the middle of December the frost sets in, and it continues to freeze during the nights almost without interruption till the middle of February, and afterwards occasionally up to the end of that month; indeed in one year I have known it fall on the 7th of March: during this period little or no rain falls. In March and April thunderstorms occur of several days' continuance, accompanied by heavy showers of rain. The rains may be said to have regularly commenced about the middle of May, and though of frequent occurrence, the quantity that falls is small. The month of November, at the commencement of the cold season, and those of March and April at its conclusion, are the most pleasant in temperature of the year, being neither too hot nor too cold, and during which woollen clothing is, in my opinion, necessary to comfort within doors. I may here remark, that at no period of the year is the heat oppressive *in the house*; and the nights

* It is situated to the N. E. of the province of Chittagong.

are sufficiently cool to admit of the thick Maskito curtains, and a light covering, without feeling inconvenience even in a room closed all round.

There appears to be something peculiarly destructive to tropical plants in the frost which falls in Manípúr, the whole of which are certain to be destroyed, unless covered in during the nights.

Hail-storms are not frequent nor destructive. On an average for the last seven years, I do not think they have occurred more than twice in the year, about October and November,—a time at which they are more likely to do harm than at any other, as the grain is then ripe; it has never however been brought to my notice that the crops have been injured to any extent.

Locusts have not visited Manípúr for the last seven years that I have resided here, nor does it appear from my inquiries from the natives, that they have done so at any previous period.

The Manípúr valley is intersected in every direction with numerous small streams, which rise in the surrounding hills; they are, with but little labour, made available for irrigating the cultivation, particularly near the base of the hills, and in the elevated range which extends from them into the valley. In the centre of the valley, along its whole length, there are numerous jhils and lakes, all free, as far as I can learn, from saline substances. From the circumstance of the jhils being so situated, it appears there must be a slope from the sides to the centre of the valley: it is however so gradual as to be otherwise imperceptible. And as all the streams which enter the valley, as well as all the rain that falls, have but one exit, by a nullah at its S. E. extremity, to the Ningthá river, there must be a slope from N. to S.; but also very gradual; as on looking down from a height, the valley appears perfectly level.

The only grain cultivated by the Manípúris is rice. My Bangáli and Hindústání servants admit that it is superior in quality to any they have met elsewhere—that the crops are more luxuriant in appearance, and that a field of the same size produces nearly double what it does in Bangál. There is but one crop in the year, which is sown at the end of May, and gathered in October and November. Dhall, of various descriptions, is cultivated in the valley; also the *China cabbage*, tobacco, indigo, mustard, sugarcane, yams, sweet-potatoes, and other plants of the same description. Cotton and camphor are cultivated in the hills, the former extensively—of the latter only a small quantity. Indeed, none of the above are cultivated extensively, except cotton, as from the difficulty of transport, none else are exported, and consequently only a sufficient quantity grown to supply the wants of the inhabitants. In quality, they are on a par with those of a similar description produced in Bangál. A plant grows in several places along the bases, and some way up the face of the hills, within the limits pointed out in reply to your first query, and also on some of

the detached hills in the valley, to which both Burmese and Manípúris give the same name as they do to the tea-plant, and as a substitute for which, the former used it, I understand, during the time they held possession of Manípúr. It is probably the "Camelia."

A great variety of fruits grow in Manípúr, but with the exception of the pine-apple, which is far superior to any I have seen in other parts of India, and planted on the sides of the hills, none come to any great perfection. Amongst other fruits, are mangoes, jack-fruit, apples, peaches, apricots, nectarines, oranges, limes, (of a great variety,) pomegranates, guavas, mulberries, strawberries, raspberries, (of three or four different species.) and others, the names of which I cannot recollect. It must however be observed, that the Manípúris take little or no trouble in any other cultivation than that of their rice, and never think of watering any plants or trees except such as are transplanted, and these only for a day or two, until they have taken root: they leave all to the chance rain.

I have some peach trees in my garden, the produce of seed from Bangál, which were in full blossom nearly two months ago, and the fruit has now attained a good size; whereas those that are indigenous, have only just shed the blossom; strawberries introduced also from Bangál are very large and good. I have also introduced kitchen garden vegetables, of every description, which thrive as well, if not better, than I recollect them in other parts of India, particularly the Bútán turnip, and York, drumhead, and other cabbages; they all produce seed, which I believe is not the case, at least, with respect to the Bútán turnip, in Bangál, or the plains of upper India. I have also introduced the greater number of the native fruits mentioned above into my garden, and I think they have improved, though I have taken no further trouble than pruning and occasionally watering them.

From its beneficial effects on my constitution, I cannot speak too highly of the salubrity of the climate of Manípúr. I came here regularly worn down by a fever and ague, which had stuck to me for nearly two years in Kachát. Since the first year of my arrival here, I have been perfectly free, not only from it, but from illness of every other description, and feel a younger man in *constitution* than I was seven years ago. Capt. Pemberton and Lieut. Gordon, the only other European officers who have made any continued residence in Manípúr, I believe, entertain an equally favorable opinion of its climate. Bangálís and Hindústánís, the first year of their arrival, are generally attacked at the *commencement* of the rains with fever: this seems to initiate them to the climate, as they remain afterwards in good health. Many of them who have resided at Chirá Punjí give Manípúr the preference in every respect. The natives of Manípúr are the most healthy and robust race I have ever met with in any part of India, and I have visited almost every part of it.

II.—*Remarks on the Introduction and present Influence of Hindúism in the state of Manípúr.*

It is little more than half a century since Hindúism became the national faith of Manípúr, and in no part of India with which I am acquainted are its practices and doctrines more rigidly enforced, though there are occasional exceptions, which shew that the *form* rather than the *spirit* of this degrading superstition is the mainspring of action. About the year 1780, an image of Govindah, formed on the model of a very ancient one at Jaipur, was publicly consecrated with much ceremony in Manípúr during the reign of Jai Sing, the father of the late Rajah Gambhír Sing. It is an event of considerable importance, being the first well authenticated fact of any public profession of religious faith; and we may reasonably conclude, that until this comparatively modern date, brahminical influence and doctrines had been but imperfectly felt and understood. Some of the descendants of those Bráhmans who originally found their way to Manípúr are still in the country, and describe themselves as having come from Kanauj. In the neighbouring country of Kachár the first proselytes to Hindúism were, it is thought, made about 1774; but the principal change is said to have been effected in 1791, since which time the Kacháris of the plains have conformed to the new, but those of the hills, which separate southern Kachár from Assam, have remained steady to their old, belief.

At the time of consecrating the image of Govindah, before alluded to, a proclamation was issued, stating, that with the view of averting the recurrence of such calamities (invasions of the Burmahs) as had already frequently devastated his country, Jai Sing had wholly resigned it to this celestial proprietor, in submission to whom he should continue to exercise regal prerogatives. Another but inferior image, called Birnam Chandar, was also consecrated, to whose care the Job Raj, or presumptive heirship, was entrusted, and it was positively enjoined that no descendant of him, in whose possession those images were not found, should ever be raised to the regal dignity. This latter clause has been the fruitful source of dissension between the different sons of Jai Sing, who from the period of his death in 1799, up to the accession of Gambhír Sing in 1822-23, have been engaged in constant struggles for the possession of these images, as furnishing their most powerful claim to the sovereignty of the country.

Although Hindúism was not *nationally* professed before the period mentioned, still as early as 1762, Fakirs and Gossains were resident in the country; for in September of that year, a Gossain, called Harí-das, was the agent employed by the then Rajah of Manípúr in negotiating a treaty with Mr. Verelst, the chief

of Chittagong, who actually marched from thence into Kachár with the view of crossing the mountains into Manipúr, but was prevented from carrying his intentions into effect by the unfavourable state of the weather, and the critical situation of our own affairs.

From the commencement of the present century Hindúism has progressed in Manipúr, though it has been subject to severe shocks from the frequent irruptions of the Burmahs. The Bráhmans now form a very influential class in Manipúr, and here, as elsewhere, it has been an object of sedulous attention on their part to establish a spiritual empire over the minds of the great body of the people, and by every artifice to strengthen and confirm their influence with the reigning prince. During the life-time of the late Rajah Gambhír Sing, their sway was almost unlimited; all the money he had received from the British Government during the late war was lavished on these insatiable harpies, and in the erection of temples at Bindrában, the Manipúri Jerusalem, where a small establishment of Bráhmans has for some years been supported by the Rajahs of the country. Those amongst the Manipúris who were anxious to conciliate the Rajah, affected a peculiar degree of reverence for the priests, and Hindúism was generally followed as the best avenue to worldly prosperity; much of this influence, however, has terminated with the existence of Gambhír Sing, and no period could possibly be more favourable than the present for attempting to introduce more valuable knowledge than has ever yet dawned upon the country, and a higher standard of morality than has ever been found coexistent with a spurious faith.

Any Missionary now going into Manipúr, with the avowed object of giving instruction in the English language, as a preliminary step to the introduction of European knowledge, would find a most efficient and zealous coadjutor in Lieut. Gordon, who has already instructed a native of Western India, long resident in Manipúr, in so much of English, as to enable him to speak with some degree of fluency, and to write with tolerable precision; he has also a few pupils, Manipúris by birth, who commenced the study a short time before my arrival there; and if the Government evince an interest in the mental improvement of their young Rajah, by taking steps to insure his receiving an education different from and superior to that which his predecessors have ever enjoyed, this simple circumstance will suffice to create a desire in others of obtaining similar instruction, and we may look forward with something like confidence to the delightful prospect of an emulative race in the career of improvement between a young prince and his juvenile subjects. The Manipúris are eminently distinguished above the natives of Western India, by a liveliness of disposition, a quickness of perception, an aptitude in receiving knowledge, and a spirit of inquiring curiosity, which in

the European character are hailed as proofs of a fertile soil, requiring only the hand of careful and judicious culture. They form a small but most interesting community, differing in dispositions, habits, and manners from all around them—opposed to the Burmans on one side by national and religious antipathies, and on the other to the timid inhabitants of Bangál, whose want of energy they contemn. Surrounded by mountain tribes, who though in constant intercourse with them, have with scarcely an exception escaped the influence of Hindúism, their country appears to offer a peculiarly favourable field for the introduction of the language and system of education of its only protectors. From long and intimate personal intercourse with all classes of the people, I am aware that there is a numerous body hostile to the Bráhmans, and the festivals, games, and dresses which were common to the country and people before the introduction of Hindúism, are still observed and worn as formerly. Their women go abroad with perfect freedom, and the ancient customs of the country are frequently seen in ludicrous juxtaposition with the observances of their more recent faith.

III.—*The Duty of Christians in regard to Missions.*

All Christians, at the present day, acknowledge that they ought to engage, more or less, in promoting the influence of the Gospel; and most professing Christians are prepared to admit, that they are under obligations to do all that they can. Indeed, the broad ground should be assumed, that every follower of Christ Jesus is bound to do all that grace and Providence enable him to accomplish, in diffusing amongst his fellow men, the knowledge of the blessed Gospel. This position is sustained:

I. *By the declarations of the inspired volume.* We hear Isaiah exclaim, in the language of impassioned poetry, “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” Does he not manifest in this beautiful and eloquent passage a zeal for the extension of Zion’s blessings, which, not less than the history of his life, and the tradition of his death, leads us to conclude that he would spare no effort to make them known? And should not every Christian estimate his own zeal, by the accordance he finds between his desires and those which animated the evangelical prophet?

Perhaps, however, in looking at the declarations of Sacred Scripture, we should keep in mind that often the precepts of the word do not point out specific duties, or the degree of prominence to be given to particular duties, so much as they contain general principles which include all particular duties. Of this kind, and very

full of solemn import, is the principle, that whatsoever we do, whether we eat or drink, we must do all to the glory of God. 1 Cor. x. 31. Probably there is no way in which a Christian can so well promote the divine glory, as by promoting the influence of true religion. It has been often and well remarked, that in the conversion of every soul, there is a greater and more affecting display of the attributes of God, than in the creation of this world. Certainly, the moral perfections of the divine character, his justice, mercy, hatred of sin, love of holiness, &c., and all these in beautiful harmony, are exhibited in the scheme of redemption, and in every example of redeeming grace, with a prominence and brightness for which we may look in vain amongst all the works of creation. Consequently, if a Christian is instrumental in turning an immortal soul to God, he aids a greater work than if his agency were employed in the creation of this vast world. In so glorious a work, in so truly great a work, it is easy to infer that we cannot do too much, any more than we could do too much in creating the rivers, and mountains, and mighty oceans, and all the things which have been made, were God to require our agency to be wholly employed in that way to display his glory.

Of the same general character is the principle taught by our Saviour in the parable of the talents. To one were given five talents, and though he gained other five talents beside them, he did not gain too many. To another was given one talent, and so far from being excused on account of his humble ability to serve, we find he was cast into outer darkness, because he was an "unprofitable servant." The slightest reflection will show that the principle, thus enforced by our Lord, accords both with reason and gratitude, even that we should consecrate entirely to God the talents of whatever order, which we receive and enjoy altogether through his grace. In the conversion of the world, as in the duties of personal religion, there is ample employment for all the energies possessed by any Christian, while the very humblest need not be discouraged. But all should fear lest they come short of duty; none need fear that they can do more than this fallen world needs—more than the Saviour deserves, or more than God requires.

We are not left, however, merely to general principles, although we cannot mistake their meaning, or evade their obligation. Our blessed Redeemer has given an express commandment in relation to this duty. I refer to his last commandment just before he ascended to his Father, "Go ye into all the world, and preach the Gospel to every creature, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world." That this commandment is still in force as a law of duty, is apparent from the fact that the work enjoined has not yet been performed, no less than

from the promise annexed, which cannot be understood as of longer duration than the commandment with which it is connected to encourage obedience. Both therefore must be viewed as extending to the end of time, or until every creature has heard the Gospel fully preached. It is no less obvious, that the authority of this commandment rests upon *all* the followers of Christ. If the commandment were not addressed in the first instance to all the disciples present at the time of our Saviour's ascension, which does not seem entirely clear from a comparison of all the passages, it is quite certain that it contemplates a duty in which *all* may engage; and will not every Christian rejoice to do good to all men *as he has opportunity*? The primitive disciples acted according to this explanation of its extent. Thus we are informed, in Acts i. 14, 15, that *all*, even one hundred and twenty, continued in prayer for that influence from on high which was promised in reference to this identical command. Also in Acts viii. 1, 4, we learn to what extent *all* contemplated it as obligatory.

Let us recollect, therefore, and deeply feel, that while a single human being remains, to whom this Gospel has not been fully preached, we are not at liberty to remain "at ease in Zion." Far from its being at our option to engage in this work, or not, as we may feel inclined, the authority of God commands us to take part in it. In this view, it is matter of indifference, whether the heathen need the Gospel or not, and whether they are willing to receive it or not. To us, as followers of Christ, it is a simple question of obedience—obedience to that authority which we recognise as supreme, and most imperative. On this broad basis we may rest the entire duty of the church to the heathen and antichristian world. Yet we should not contemplate this duty merely in the light of a cold commandment. While it is addressed to us with the sovereign authority of Him, to whom "all power is given in heaven and on earth," we are at the same time instructed that all the persons of the blessed Trinity take a deep interest in its results; the names of Father, Son, and Holy Ghost are all involved in the duty; and surely the enterprise, in which the triune Jehovah is to be honored, deserves not the obedience only, but the reverence and the love of all his peculiar people.

Now, when we survey for one moment the immense extent of the duty enjoined in this commandment, it seems almost superfluous to say, that our most entire services will not be too great in rendering obedience, by preaching the Gospel to every creature.

II.—In farther proof of the position that we cannot do too much for the cause of our Saviour, we may adduce *the example of our Lord himself, and of the primitive Christians*. Our Lord declared that it was his "meat and his drink," his entire object and business, his first and his last wish, "to do the will of his heavenly Father." In his case that will had a primary reference, no doubt,

to the opening up a way of salvation for sinners, though certainly it was not limited to that object merely, as we find the Saviour solicitous that the lost should be saved, and the wicked made holy even during the days of his ministry in the flesh. In accordance with this view of that declaration of Christ, was the history of his life. "He went about doing good." He embraced every opportunity to direct the attention of men to the great subject of their salvation, and he spent whole nights in prayer to God, pleading, we may easily suppose, in behalf of the same cause, at the throne of grace, for which his constant labors were given on earth. His was a spirit of untiring zeal for the glory of God in the salvation of men. It glowed in his bosom before he left the heavenly world; it animated him in the cradle, in the garden, on the cross, in the tomb; and it prompted his last commandment to his church.

We, my Christian friends, must have the spirit of Christ, or we are none of his. Rom. viii. 9. The same mind must be in us which was also in Christ Jesus. Phil. ii. 5. We may not be able to manifest the same purity, or extent of efforts for the conversion of our fellow-men, but we can and we must, if we are his followers indeed, manifest the same kind of zeal; and we must imitate his example as closely as possible. To any one, whose heart is suitably affected with the Saviour's love, it is no *task* to follow in his steps; rather it is deemed a privilege, and the only regret is, that the measure of conformity is so small; so far from thinking it hard that so much is required, the great source of sorrow is, that so little is rendered.

The Apostles and first Christians displayed the same zeal for the salvation of men. Who can doubt, that hears the fervent, united prayers of the first disciples, or that contemplates their singular devotion and liberal benevolence, towards the great cause, that they felt anxious to promote that cause as much as possible? Take the example of the Apostle Paul; and consider his life and labours; listen to him, recounting his various and severe sufferings and perils, 2 Cor. ii. 23—33; hear him declaring that his heart's desire and prayer to God for Israel was that they might be saved, and that for this purpose he was willing to be accursed from [after the manner of] Christ, or whatever be the meaning of that solemn declaration; hear him again telling the Corinthians, that he "would gladly spend and be spent for them, though the more he loved, the less he should be loved;" and again, addressing the Thessalonians, "we were willing to have imparted unto you not the Gospel of God only, but also our own souls;" and then say, whether or not he felt that he could do too much for the Saviour's cause? But I need not ask an answer; rather let us hear himself saying, "Be ye followers of me, as I am of Christ." Brethren, the spirit of religion is the same in every age, and so are its great doctrines and duties. No stronger obligations of obedience rested on the primitive Chris-

tians, than on ourselves. There was scarcely greater moral desolation in the world around them; souls were not more precious; nor sin more odious; nor the Saviour's love a more inspiring theme in the days of the Apostles, than in our own age. Oh let Apostolic zeal inspire our ministers and missionaries, and let primitive self-denial and prayerfulness characterise the lay members of our churches, and the appearance of the world will soon, under God's blessing, be widely different! With the present numbers and resources of the Church, and with the opening facilities presented by Providence for the extension of the Gospel, we might hope for great things in a very little time.

III.—We may consider also, in support of the ground assumed, the general principle taught by our Saviour to regulate our intercourse with our fellow-men. "*As ye would that others should do to you, do ye even so to them.*" In order to see the force of this precept, we have simply to make the case of our heathen fellow-creatures our own; and then to ask ourselves, could they do too much for us? Suppose that our own minds were in darkness, and our souls in bondage, with no support in life, and no hope in death; our children in ignorance, our wives in degradation; ourselves, in a word, and all that were dearest to us, going to the grave in despair; and that we could realize this dreadful condition: how would we then wish those who enjoyed the Gospel to act towards us? Would we think they had done their duty, while they had not done *all* that they possibly could? And if on the great day of judgment, we could see those who had thus neglected our eternal welfare, going to enjoy the full blessedness of God, whilst we and our families were just departing into the blackness of darkness for ever, would we not load them, if it were possible, with our bitterest reproaches, and charge them with the blood of our souls?

But this is the actual case before us. Millions of our fellow-creatures are now living destitute of the light and consolation and hopes of the Gospel—and are assuredly hastening to remediless sorrow. We have the blessed Gospel, whose provisions are ample, and adapted precisely to their wants. Can we withhold it? Can we spare one single effort, or leave unrepresented one single prayer, which might be owned for their good? It is obvious that this principle admits of equal application to the condition of all unregenerate men. The illustration of it may easily be made by any person.

IV.—I wish to present one additional view of this subject, *derived from the covenant engagements of Christians.* In the solemn hour, fellow-professing Christians, of your surrender to the Saviour, what were your feelings, and what your purposes? You felt that your lives, and all your possessions and interests, were forfeited by sin; and that God might justly deprive you of all

your substance, and punish your souls for ever. Yet hoping for pardon through the Saviour, you felt that it was no less a privilege than a duty, to *consecrate all* to his service and himself. Your body and your spirit you presented as a living sacrifice, and prayed that it might be holy and acceptable in his sight. Your talents and your influence, your time and your property, were all given up to him; and if he gave them back into your possession, you felt that it was that they might be employed for him in promoting his glory.

You know, also, that the best way to promote the Redeemer's glory, is to promote the diffusion of the Gospel and the influence of its precepts. The Saviour "shall see of the travail of his soul, and be satisfied." He has been in great distress of soul; he has trod the wine-press of his Father's wrath alone; he has endured the punishment due to sin, although it occasioned an agony of which we can form no adequate conception, and which, if sinful man had been required to sustain, would have crushed the whole human family in bitterest and hopeless misery. The gracious Redeemer has done and suffered all this for the salvation of men; and now he has returned to his throne in the heavens, and he waits for the fruit of his labors and his agonies, his life and his death, on earth. He has given his commission to his people; he has entrusted all the glory of his redemption to them, to make it known; and he waits for their obedience, and he expects the fruit of the distress of his soul, through their agency.

What affecting considerations are these! Do we indeed owe ourselves, soul, body, and spirit, life, possessions, influence—all to the Saviour, by voluntary covenant engagement; and has he committed his glory in the progress of redemption to our instrumentality? Surely we must feel that every possible effort is required of us to manifest our obedience and our gratitude; every effort to make known the preciousness of the name of Jesus, and to secure for him the full honor of his redeeming compassion. If love to the Saviour inspires our hearts at all, it must be supreme love; and supreme love will prompt every exertion to glorify his name.

In the view of such considerations as these, without referring to others, it may not be improper to inquire, *what can we do towards the conversion of the world?*

The answer must be different to different persons. Providence, if not grace, has enabled one to perform more than another. One has mind, and can exert influence over individuals by his conversation, in the public assembly by his eloquence, and through the press in various ways. Another has the gift of teaching, and can interest and instruct the rising race. Others have facilities for doing good afforded by birth, office, or station. Others again are entrusted with a portion of their Lord's money; it may be ten, five, or two pounds, or perhaps it may be only one pound.

All are stewards, and it is required in a steward that he be found faithful. Concerning these different gifts, it is obvious that no rule can be laid down which will be equally applicable. Some can serve God in all these ways, and some perhaps in only one of them. We should be grateful that we live under a dispensation where "mercy is required, and not sacrifice," and that "a man is accepted according to what he hath, not according to what he hath not."

There is however one other way in which *all* can unite, and all find ample employment. It is in prayer. "When the last efficacy of prayer has been expended," says Foster, "the world will be converted." "Prayer is in a certain sense almighty," says another writer, "for it is the obtaining from Almighty God all needed aid through a way of communication which he himself has established." Concerning the means by which the spread of the Gospel shall be accomplished, Henry Martyn says, "Long seasons of prayer, I am sure, are necessary;" and his own practice, as well as that of Brainerd, and others, was quite in accordance with this sentiment. But we can appeal to higher authority than human; our Lord has enforced this duty as a commandment, "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest;" and this for a reason which still characterises the condition of the world, and the efforts of the Church, "truly the harvest is plenteous, and the labourers are few." Indeed prayer is essential to success; for the influences of the Holy Spirit are given in answer to prayer. Luke xi. 13, and his aid is indispensable. 1 Cor. iii. 6, 7. Perhaps it is not too much to say, that the great reason why primitive success does not attend modern exertions to propagate the Gospel, is simply that the spirit of prayer, with which all classes in the primitive church were imbued, prompting to corresponding efforts, seems by no means to characterise the great body of modern Christians. The mercy of God in Christ Jesus is the same; the provisions of the Gospel are the same; the work of conversion is the same; its difficulties are not greater; and the great leading means are substantially the same: but alas, the success is very different! We cannot speak with tongues by power above that of nature, but we have a better substitute in the power of translating the written Scriptures, and of the press. We cannot work miracles, but the Holy Spirit can perform the greatest miracle, the renewal of the depraved heart; and the promises to impart his influence, seem absolutely unlimited. Why then do we not see the same results now, as during the first days of the church, from the preaching of the Gospel? Would that every Christian would ponder, and pray over, the questions. In the mean time, receive the word of exhortation, that every one who loves the Saviour be much engaged at the throne of grace in holy wrestling for the blessing of God upon this dying world.

Christian friends, the work in which we are engaged is very simple in its object, but it is inconceivably vast in every aspect under which we can view it. Its object is simply to obey the Saviour's last commandment, and to exemplify Gospel principles by making known the Gospel to every creature. But how immense the work enjoined in this commandment! In order to a proper estimation of it, consider its nature; *preaching the Gospel*, that is, making fully known the fallen condition of man, and the mournful consequences connected with it, to prepare the way for announcing the plan of recovery and all the great truths which are bound up in the scheme of redemption. Notice, again, the extent of this work; it is *to every creature*, not merely to a few in every country, but to every creature, in every land. It is a great work to preach the Gospel fully to *one* soul; and when we hear of a revival of religion, in which perhaps 50 or 100, or it may be 200 or 300, are converted, the tidings fill the whole church with joy. But here, not merely a few hundreds, or a few thousands, or even a few millions, but hundreds of millions are concerned, and their generations, to the end of time. How numerous, also, the *difficulties*! how many things oppose the conversion of a sinner, even in a Christian land! A depraved and desperately wicked heart, evil habits, erroneous views, evil examples, loss of earthly interests, it may be, and hatred of friends. But all these obstacles exist in greater power among the Heathen, and manifold more;—languages to be acquired, books to be prepared, prejudice to be removed, opposition of civil authorities to be overcome in countries entirely Pagan, &c. It is affecting, also, to recollect how short is the period in which, so far as the present generation is concerned, this work must be performed, if performed at all. A right calculation will show, that on the average more than 2,500 human beings pass every hour into the eternal world, of whom nearly 2,000 are heathen, and more than that number are unacquainted with the saving influence of the name of Jesus. How soon will the immense multitude of unrenewed men now on the earth pass beyond the reach of our exertions for their eternal welfare! How soon must we ourselves leave this scene of prayer and Christian benevolence, for that of praise and heavenly blessedness, if we are indeed all that we hope!

But the greatness of the work is not itself a motive to action. It would be a vast work to convert the fallen spirits; but it does not concern us at all, because our duty has no connection with their restoration. In the conversion of our fallen fellow-men, it is the greatness of the work in connection with our agency in accomplishing it, which should arouse all our energies. While so many millions of beings, inheriting the same nature and immortal as ourselves, are hastening down to the grave in darkness of soul, we dare not sit still with calm indifference. We hold in our hands the

book of light and life, which would disperse all their darkness, even the darkness which broods over their graves and all their future; and God requires us to give it to them. We are acquainted with the balm that is in Gilead, not for ourselves and our friends merely, but for the world; and *we* are to proclaim its healing virtue. We have been pointed to the Lamb of God, who takes away the sins of the world,—whose Gospel contains ample provisions of pardon, peace, and future glory for *all*; and *we* are to preach this Saviour and his blessed Gospel to every creature. From the first page of the Bible, to the last, no other means or instrumentality is revealed by which the influence of true religion is to be universally diffused than what is already in the possession of the church, accompanied by the influence of the Holy Spirit. All the immense interests, then, of the millions of heathen are suspended around the Christian church; let the church perform all her duty, and the world will be saved; but let the church fail, and the generations of the heathen will go down to the grave as their fathers have gone, in all their blindness, in all their despair.

It is true, the cause in which we are engaged shall surely triumph; “the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.” The infallible word of the God of truth places the final result beyond any doubt. Yet although the final victory is certain, the conflict is still to be fought.

Let us therefore “take the helmet of salvation, and sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the spirit, and watching thereunto with all diligence.” This may we ever regard as a sacred duty to all men, and thus may we approve ourselves in the sight of God! And while we labor and pray for the coming of the Redeemer's kingdom amongst others, may we ever keep in mind, and prove in our own experience, that “the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost!” C.

IV.—Remarks on the Metrical Paraphrase of the Lord's Prayer.

“Father of all! we bow to thee,
 Who dwell'st in heaven ador'd,
 But present still through all thy works,
 The universal Lord.”
 &c. &c.

This verse reminds us of the commencing stanza of Pope's “Universal Prayer.”

" Father of all ! in every age,
In every clime, ador'd
By saint, by sinner, and by sage,
Jehovah, Jove, or Lord."

The heathenish and monstrous idea, which is here expressed, of the identity of Jupiter and Bacchus, Vishnu and Shiwa, with the " Father of all," is, of course, denied a place in the Christian composition. And, if the paraphrase called on us simply to contemplate and adore God as the creator and Lord of all, its language would be quite unobjectionable. But the piece is professedly a translation of a prayer, and sets us before the Most High as guilty and needy petitioners. Its very first line introduces us into the divine presence as suppliants, and its subsequent parts direct us to confess our sins, and to implore mercy and grace.

When the disciples of Christ commenced their prayers, according to his direction, with such language as, " Our Father," they must have understood it as Jews—as those who gloried in the distinction that they " were not born of fornication,"—that they " had one Father, even God." The idea, that these words referred to God in any other aspect than that of the God of Abraham and of Abraham's seed, could never enter their minds. Nor, was it the design of the Saviour that it should. God is, no doubt, the " Father of all" by creation: but it is not as the God of creation that we can approach him in prayer. The obligations of creatures we have violated; and their privileges we have completely forfeited. It is no sufficient argument in prayer to say that God made us: the very devils in hell could say the same. By saying so, indeed, our own mouths would be made only to condemn us. " I made you," God might reply; " I created the faculties of your minds, and formed the members of your bodies; but you have perverted the one, and abused the other. Instead of using them in the service of him who made them and to whom they belong, you have turned them against their rightful proprietor—you have employed them in breaking his law and insulting his authority." With respect to our bodily and mental powers, considered in themselves, we are the creatures of the Most High, and may, in one sense, be said to form a part of his family; but, in as much as we have corrupted and perverted these powers, have we not separated ourselves entirely from it, and numbered ourselves among the children of the wicked one? It is therefore only in virtue of a new relation, entirely different from that of creature and Creator, that God can allow us to approach him as our Father. Approach him as the God of creation, we cannot; as the God of redemption, we may: as Redeemer, he is the " God and Father" of the Saviour of sinners, and the God and Father of all sinners that repent and commit themselves to him. The question, therefore, is not in what relation we stand to God as Creator, but in what relation we stand to him as Redeemer. In prayer, the first relation is of no

avail : nay, the more we insist upon it, so much the more unacceptable do we become. It is the latter we must have in view when we approach God; and it is in reference to the latter that the Saviour taught his disciples to say, "Our Father which art in heaven."

The impenitent Jews used to flatter themselves with the title of the children of God; and, when it was stated that they "did the deeds of their father," and when the nature of those deeds plainly discovered who that father was, how did they feel themselves injured, and with what indignation did they reply—"We have one Father, even God!" But what answer did they receive from him who knew them? "If God were your Father, you would love his Son, and hear the voice of his Messenger. Ye are of your father the Devil; and the lusts of your father ye are bent on fulfilling."

Now, although impenitent men of the present day do not hold that God is their Father in the same restricted manner in which the Jews considered him as such, yet they arrogate the title from the same conceit of their own excellence. The impenitent Jew flattered himself that he had not forfeited his privileges as a son of Abraham, and the impenitent man among ourselves flatters himself that he has not forfeited his privileges as a creature of God.

This is a sad and ruinous delusion; and the words, on which we have animadverted, lend their aid to help it forward. They lead ignorant men to pray to God without reference to any other relation except that in which he stood to Adam in the day he was made. They keep the breach of the first covenant, and the institution of a second, altogether out of view. They appear to represent God, as approachable without a mediator, and sin as pardonable without a sacrifice. Grace is indeed mentioned, in the hymn, oftener than once; but the preface leads the ungodly reader to interpret it as the grace of God considered simply as a Creator and Lord.

Should it be objected, that the Saviour himself did not, at least at that time, instruct his disciples to pray in his name, we reply that he had long before instructed them, by his prophets, to pray to God as the God of "Abraham's seed, which is Christ;" and had directed them to offer up their prayers, either with the blood of the morning and evening victim flowing before their eyes, or with a mental reference to that blood at all times and in all places. And, when the time came that the veil should be lifted completely off from the scheme of salvation, he said to them plainly:—"Hitherto ye have asked nothing *in my name*: ask, and ye shall receive, that your joy may be full. Verily, verily, I say unto you, whatsoever ye shall ask the Father *in my name*, he will give it you."

A SERVANT.

IV.—Hindu Daily Prayers.

To the Editor of the Christian Observer.

DEAR SIR,

The following I send you, as a specimen of the daily prayers to be used by Bramins, that your European readers may form some correct idea of the religious practices of their native fellow-subjects. They were compiled by certain Pandits from Puránas and other Sastras held sacred by the Hindus, and although there are divers others, these have been selected as the most popular. W.

DAILY DUTIES.

Prayer to be used when Bathing.

O Jahnavi, that didst issue from the feet of Vishnu in three channels, and whose streams are sacred, remove my sins.

* I am sin, I commit sin, my nature is sinful, and I am conceived in sin : O thou Pundarikaksha, (lotus-eyed,) O Hari, do thou deliver me from my sins.

Having cleansed my mouth or performed (अभ्यङ्ग) áchamanang, I declare before Vishnu what day it is, the month, the lunar division or quarter, the day of that division, my caste, descent, and name ; and then add, For the love I have for Vishnu, I bathe in this sacred river. Then covering with his fingers, the mouth, nose, eyes, and ears, let the worshipper dip his head into the river.

Prayer after Bathing.

Reverence to Gunga. O goddess, queen of all the goddesses. O Bhagavati, O Gunga, thou art the Saviour of the three worlds, the cause of motion in the sea ; Thou dwellest on the head of Sunkara. O thou pure being, may my mind repose at thy feet.

1. O Bhagirathi, source of joy, O mother, thy praise is recorded in the Negama shastras, I cannot utter thy praises, deliver me from my ignorance.

2. Thou art as a wave at the feet of Hari, O Gunga ; pure as the cold moon, and fair as the pearl, are thy waters. Remove far from me the weight of my sins, and in mercy, convey me across the ocean of this world.

3. Such is the purity of thy waters that those who drink thereof will be greatly promoted. O mother, those who trust in thee, shall not see death.

4. O Jahnavi, thou art the deliverer of the fallen ; beautiful are thy streams as they dash against the great rock. Thou art the mother of Bhisma, thou begattest the Munis ; who, that has bathed in thy stream, has not attained heaven ? Thou art the tree of desire to all thy people. They who honor thee suffer no grief. O Gunga, that sportest from ocean to ocean, the wives of the gods, when they lave their bosoms, tinge thy waters with a roseate hue. Free from second birth are they who wash in thy stream.

O Jahnavi, thou deliverest from hell, thou destroyest sin ; thy waters are mighty ; thy form is radiant, O Gunga. O victorious Jahnavi, O sacred river, thou glancest with an eye of pity at thy devoted worshippers. The pearl in the crown of Hari reflects its mild lustre on thy feet. Thou bestowest sons, and conferrest prosperity on those that seek thee. O destroy within me, disease, grief, sin, anger, and all other evils. Thou art the essence of the three worlds, thou surroundest the world as a garland. O Helakananda, O Paramananda, have mercy on me, and banish my sorrows. He who dwells near thy banks dwells in the heaven of Vaicanta. It is better to dwell there, though our supply of fish and crabs be scanty, even though

* This is a distinct acknowledgment of that universal depravity which characterizes human nature.

Chandalas intrude, than to dwell afar off, even where Kulina kings hold their court. O queen of the world, O virtuous, blessed goddess, whose form is water, who art the daughter of the chief of Munis, he who daily repeats thy pure and holy form of prayer overcomes all enemies. They who in their heart put their trust in thee, will always enjoy bliss and freedom. The words of these prayers impart bliss to the soul, they drop as honey from the honey-comb.

The above prayer, compiled by Sunkara, the servant of Sunkara or Vishnu, is productive of excellent fruit.

Praise to Gunga.

Gunga effectually removes sin, quickly destroys sorrow, gives joy and freedom, and is our chief refuge. Having repeated this, the worshipper bows to the river.

The Majesty of Gunga.

They who repeat the name of Gunga, within 100 yojanas from her banks, obtain emancipation and pardon of all their sins, together with admission into the heaven of Vaicanta.

Praise to Vishnu.

Praise to Narayana. They who repeat the following eight names of Vishnu three a day, viz. Achuytah, Keshabah, Vishnu, Hari, Shatyah, Janardana, Hangsa, and Narayana, will experience the following advantages; their sins will be removed, their enemies destroyed, their repose rendered sweet; they will die at Gunga, their faith in Vishnu will be great, they will become acquainted with Brahma, and be wise; wherefore the worshipper should always regard this formula.

These names are written in the Brumha Purana.

Of the sixteen names of Vishnu.

Vishnu (according to the circumstances specified) must be addressed under the following names, viz. In taking medicine, think of Vishnu; in dining, Janardana; in sleeping, Padmanabha; in marriage, Prujapati; in battle, Chakradhara-deva; in going to a foreign country, Trivikarma; at the time of death, Narayana; in meeting a friend, Sri Dharah; in troublous sleep, Gobindah; in time of danger, Madhutudana; in the forest, Narasingho; when on an eminence, Raghnanda; in water, Varaha; in fire, Salashaj; in walking, Vamadeva; in all other circumstances, address Madava. They who repeat these 16 names when they rise in the morning are freed from sins, and enter the heaven of Vaicanta.

Praise to Vishnu.

Reverence be to Bramhanya-deva for the welfare of cows and Brahmins, and the good of all men. Reverence to Krishna and Govindo.

ORIGINAL SANSKRIT OF THE PRECEDING.

श्रीश्रीराधा कृष्णाभ्यां नमः

नित्यं कर्म इति खानात् पूर्वपाठः

विष्णु पादार्थं सन्भूते गङ्गे त्रिपथ गामिनि । धर्मद्रवीति विख्याते पापं म हरे
जाङ्गवि ।

पापोहं पाप कर्माहं पापात्मा पाप सन्भवः । त्रिहिमां पुण्डरीकाक्ष सत्यं पाप
हरो हरिः ।

आचमनं कृत्वा श्रीविष्णुः नमो अद्य अमुके मासि अमुकेपक्षे अमुक तिथौ अमुक
गोत्रः श्रीअमुक दासः श्रीविष्णु प्रीतिकामः अस्यां गङ्गायां खानं महं करिष्ये इति ।
मुख नासिका, चक्षुः कर्णादि कराभ्यां माञ्छाद्य खानात् ॥

स्य विष्णु षोडशनाम

आवधे चिन्तये दिष्णुं । भोजनेच जनार्दनं । शयने पद्मनाभश्च विवाहेच प्रजापतिं । युद्धे चक्रधरं देवं प्रवासेच विविक्रमं । नारायणं तनूत्यागे श्रीधरं प्रियसङ्गमे । दुःस्वप्ने स्मरगोविन्दं । शकृटे मधुसूदनं । कानने नरसिंहश्च । पर्वते रघुमन्दनं जलमध्ये वराहश्च पावके जलशायिनं । गमने वासुदेवश्च सर्वकार्येषु मधुवं । एतानि षोडश नामानि प्रातरुत्थाय य पठेत् सर्वं पाप विनिमज्जे । विष्णु लोके महीयते इति श्रीविष्णु षोडश नाम समाप्तं ॥

अथ विष्णु प्रणाम मन्त्रः

नमो ब्रह्मण्य देवागोत्राङ्गण्य द्विंताय च जगद्विष्य कृष्णाय गोविन्दाय नमो नमः ।

(To be continued.)

V.—On Barbarisms in Translations of the Sacred Scriptures.

Referring to my last paper, on the subject of Idiotisms, which occur in some of our oriental translations of the Scriptures, I proceed, as there proposed, to notice next the subject of Barbarisms.

Barbarism is the use of a foreign word.

I am far from asserting that all barbarisms are objectionable: they are more admissible in European than in oriental translations: and in the latter they are sometimes necessary and convenient. It has often been found difficult to *translate* the word βαπτίζω: because as very much importance is attached to this word by many, and as they differ much in the precise meaning of it, it is seldom practical to find a word in another language, which shall satisfy all parties: and the Society which publishes the greater part of these translations is obliged to satisfy all parties: the consequence is, that the word βαπτίζω has been most sadly *barbarized*, if I may be allowed the expression: but yet these barbarisms seem to have had the happy effect of satisfying most parties: as each person could interpret the word according to his own idea of its meaning.

It is very needful to distinguish *such* places from those where there does not exist this necessity for foreign words, always bearing in mind this maxim, that if possible, barbarism should be avoided: partly because it greatly obscures the meaning; and partly because it often needlessly offends the prejudices of the reader.

Let us notice particularly the mode of rendering the names of Scripture coins: which will pretty well illustrate the subject: and we will confine our attention principally to Matthew's Gospel.

The principal coins are these.

1. ἀργύριον Matt. xxv. 18, 27; xxvi. 15; xxvii. 3, 5, 6, 9; xxviii. 12, 15.
2. ἀσσαριον Matt. x. 29.
3. διδραχμον Matt. xvii. 24, bis.
4. κοδραντης Matt. v. 26.
5. στατηρ Matt. xvii. 27.

6. *ταλαντον* Matt. xviii. 24; xxv. 15, 16, bis. 20 ter. 22, 24, 25, 28, bis.

7. *δηναριον* Matt. xviii. 28; xx. 2, 9, 10, 13; xxii. 19.

Before I proceed farther, I should mention, that among the people who speak the language, to which my attention is principally directed, only two modes of money exist: one is a weight, for silver, rather more than an ounce troy, and the other a small brass coin, something similar to an English farthing, but of less value.

Here let us notice an observation of Campbell's, very much to our purpose. "It sometimes happens, that accuracy in regard to the value of the coins is of importance to the sense—secondly, it sometimes happens that the value of the coin is of no consequence to the import of the passage—thirdly, it happens also sometimes, that though the *real* value of the coin does not affect the sense, the *comparative* value of the different sums mentioned is of some moment for the better understanding of what is said." Let us then classify the passages above-mentioned accordingly.

1. Matt. xxvi. 15; xxvii. 3, 5, 6, 9; x. 29; v. 26; xx. 2, 9, 10, 13.

2. Matt. xxv. 18, 27; xxviii. 12, 15; xvii. 24, bis. xvii. 27; xxii. 19.

3. Matt. xviii. 24; xxv. 15, 16, bis. 20 ter. 22, 24, 25, 28, bis. xviii. 28.

The places in the 26th and 27th Matt., in the first division, are all alike, because they allude to precisely the same thing, namely, the price for which Judas sold his master. Our English translation renders them "thirty pieces of silver." Accuracy in regard to the coin intended by the word *αργυρια* is so far needful (and only so far) that the idea of a *small sum* is to be conveyed to the reader. Now, if in the translation alluded to, it should be said that Judas betrayed the Saviour for 30 L. (calling the weight of silver of rather more than an oz. troy L. for the sake of argument), an erroneous idea would be conveyed: because the conclusion would be drawn, that Christ was sold for more than twice the actual sum. But then in *that* language, we have no other mode of expressing the sum, unless we say, as in the English version, "thirty pieces of silver." This is indefinite, while *αργυρια* is definite, meaning the shekel. But rather than convey the certainly erroneous idea of thirty L. it is better to convey the indefinite one of thirty pieces of silver, and by no means employ a barbarism and say "thirty arguria," because we cannot *exactly* express the meaning of the word *αργυρια*.

The next place is Matt. x. 29. Here a certain degree of accuracy only is necessary; the *ασσαριον* was quadruple the value of the *κοδραντης*, and this again, double the value of the *λεπτον*. Now although the brass coin spoken of above agrees well with the Greek

λεπτον, yet no erroneous idea is conveyed by saying “are not two sparrows sold for one C?” (calling the brass coin above referred to C), because this as aptly as the Gr. conveys the idea intended, “that although sparrows are almost nothing worth, yet God’s providence extends to them.” Now, although C is only the $\frac{1}{4}$ th part of *ασσαριον*, it is a fair translation, because it conveys the idea intended to be conveyed. And, inasmuch as that C is a coin of exceedingly small value, it is as accurate as it need be. But to say that “two sparrows are sold for one assarion,” is a barbarism, which we should think needless in any language.

We proceed to Matt. v. 26. Here accuracy is thus far needed; namely, that the translation express the idea of paying ‘the very last fraction:’ we can easily perceive that C is a fair rendering of *κοδραντης* in this place, as well as of *ασσαριον* in the former: at least it conveys no erroneous idea, and is far preferable to saying, “till thou hast paid the very last kodrant,” which should be a needless barbarism.

The last places under the first division are in Matt. xx. Here accuracy is so far necessary, *that as the Gr. δηναριον conveys the idea of a fair compensation for a day’s work* (in those times, and in that country), *so likewise the translation should do the same.* Our English translation is certainly incorrect, and conveys an awkward idea, namely, that the householder paid his labourers very badly, which is not hinted at in the Gr.—What is to be done then in the language proposed: to say that the householder agreed with the labourers for an L, or for a C, would be more erroneous than the English “penny.” We are constrained to admit, that in *this particular language*, a barbarism seems needful in this place; thus “when he had agreed with the labourers for a denarius per day,” but a note should always accompany the word denarius, intimating that it is a coin, and expressive of its value.

We next come to the places in the second division, and first Matt. xxv. 18, 27. Here no accuracy is needed, and money or “silver” will do in the translation.

Again, Matt. xxviii. 12, 15; these places are very similar to the former: “money” or “silver” will do in the translation. Again, Matt. xvii. 24. Here there is some accuracy in the Gr. because *διδραχμα* was the name of that tribute which was exacted for the support of the temple: but it does not appear absolutely necessary that the reader in the present day should understand the exact value of the tribute: it is sufficient that he have a *general* idea: and to render the word “tribute money” seems far preferable to “didrachma,” even though it should be accompanied with a note.

Almost the same may be said of the next place, Matt. xvii. 27; with this exception, that as the *στατηρ* was to be given as the tribute of *two* persons, it is desirable if practicable to express the two words, in such a way, that the latter may be understood to be

about double the value of the former. This is not always practicable: and in such cases it seems better to say in the translation, "thou shalt find a piece of money," than to say, "thou shalt find a stater." For in the former case the reader cannot much mistake the meaning; in the latter, the meaning would be obscured.

The last place under this division is Matt. xxii. 19; here no accuracy is needed in the translation; it is enough in my opinion to say they brought unto him a COIN: nothing is lost by saying "coin;" nothing is gained by being more specific; much is lost in an oriental language by saying, they brought unto him a denarius.

We now proceed to the next division: and first of all, we notice Matt. xviii. 24. In this place there is a comparative value between *μυριων ταλαντων* and *εκατον δηναρια* in v. 28th, and so long as this comparative value is retained in the translation, it is not necessary to be precise as to the sums. Now, ten thousand L is a sufficiently large sum to denote a person's being immensely in debt; and one hundred C aptly expresses a comparatively small debt: I should indeed prefer a word which would express the idea of a man's being involved *beyond the remotest possibility of payment*; but what is to be done when the largest denomination is L? unless the *quantity* be altered from ten thousand to ten millions. Query: is this proper? In my humble judgment "ten thousand L" is preferable to "ten thousand talents," and "one hundred C" preferable to "one hundred denarii."

The only remaining places are Matt. xxv. 15, 16, 20, 22, 24, 25, 28. Here the comparison is between *δύο* and *εν*, and the idea that "*ε*" is a *sufficient sum to trade with*, must not be lost: if this idea be preserved in the translation, and also the comparative sums—five, two, and one, the exact amount given to each servant seems of little consequence. I am inclined to think in the *particular language under consideration*, it would be well to say, "five thousand L" for five talents: "two thousand L" for two talents, and "one thousand L" for one talent. Thus we come tolerably near to the value of the talent (say $\frac{1}{3}$ rd less), and I should suggest that this is much better than to say "five talents," &c.

In the compass of 27 verses, and in one or the other of two versions now before me, I count 31 distinct barbarisms; while, if the above observations be correct, only four are needful, viz. in Matt. xx. 2, 9, 10, 13.

I am greatly afraid that I have been rather prolix: but I hope not dogmatical. I shall be truly glad if any of your readers will take up the subject, and correct any error into which I may have fallen, and aid the cause of revision by their remarks. I am,

Mr. Editor,

Your's very truly,

Φίλο * * * * *

VI.—*A Representation in Roman Character of the principal Alphabets in Eastern India, with Notices of Dialectic Peculiarities, Specimens of the mode of applying the Letters in Practice, and Answers to Objections.*

The scheme developed in the last Observer for representing the Deva Nágari and Persian alphabets in Roman characters has excited a warmer interest, and secured a more general acquiescence, than could well have been anticipated. It has led in some quarters to frequent conversations and repeated discussions, and drawn forth from others various communications of a nature at once friendly and instructive. Every thing around us seems decisively to prognosticate the ultimate triumph of our designs.

When "the scheme" was put forth, observations were solicited from all whose course of study might qualify them to form a practical judgment on the subject. Nor was the solicitation fruitless. While approbation of by far the greater part has been expressed, a few, and only a very few, alterations have been proposed. These it is proper now briefly to notice. They may be divided into two classes:—those that may, and those that cannot, well be adopted.

1. The latter class, or that which includes the alterations that cannot well be adopted, refers exclusively to certain letters, which, though originally identical in sound, and though still retained in the original form, yet, in consequence of the mutations to which all things human are liable, have become, in different alphabets, somewhat changed in phonic power. To exemplify what is meant, take the first letter in every Indian alphabet, the Deva Nágari अ or short *a*. "This," says Sir William Jones, "is the simplest element of articulation, or vocal sound. The word *America* begins and ends with it. In our own anomalous language, we commonly mark this elementary sound by our *fifth* vowel (or short *u*). The Nágari letter is called *acár*; but it is pronounced in Bengal like our *fourth* vowel (or short *o*); and in the west of India like our *first*." In Hindústání, our short *u*, as in *up*, *sun*, &c. would exactly represent this letter. Hence it is so represented by Dr. Gilchrist. Our short *u* being thus pre-occupied, the Dr. was obliged to express उ and ँ, or our short obtuse and long obtuse *u*, as in *push*, *cube*, by the symbols *ω* and *oo*. Now, if we had to do *only* with Hindústání, this probably might be the most appropriate notation. But our object is totally different, we have to provide for *all* the Indian alphabets. The question is not, what will suit *best one particular* alphabet; but what, so far as we can judge, will suit *every* alphabet best, so as to secure the nearest possible approximation to a *universal conformity*? How, for instance, would Dr. Gilchrist's short *u*, as in *up*, answer in the Bengali, where the letter is sounded like our short *o*? How would it suit in those dialects where it is pronounced like our *a*? Would it, in these several instances, answer the purpose better than

short *a*, as in *America*? Surely not. And if not, since we have to make provision for *all* the alphabets, and forestall the peculiar deviations from the parent stock in each,—is it not better, more consistent, more uniform, to employ the letter which exactly represents the corresponding one in the *primitive* Indian alphabets, and mark as *anomalous* in any particular *dialect* the retention of the original letter, while the pronunciation is more or less *varied*? In this case, most palpable it is that the *anomaly* lies not in our system of representation, but is wholly chargeable on the varying powers of the *literal form* represented. And if it be distinctly borne in mind, that *our concern is not with what may answer best in this or that language, but with what may, on the whole, answer best in all the Indian languages, sure we are that this single circumstance of paramount importance were enough to obviate every difficulty, and remove every objection that can possibly arise on the present head.*

2. The other class, or that which embraces alterations that may well be adopted, appears to be restricted to the two vowel sounds *e* and *o*, and to the nasal *ns*.

In no Indian language are the vowels *e* and *o* *short*. They retain *invariably* the *long* sound. Still, as we find the *short* and *long* sound of *a*, *i*, and *u* perpetually occurring, and as it was necessary to mark this difference, it was proposed, in accordance with established usage, to let the *simple* letters express the *short* sound, and distinguish the *long* sound, by accents placed above them; thus *a*, *á*, &c. Since then an *accent* became the special symbol of an *elongated* sound, it was deemed proper, for the sake of *uniformity*, to place it over *e* and *o*, as well as over long *a*, *i*, and *u*. And it cannot for a moment be doubted that this preserves the unity and harmony of the system, by effectually excluding any thing like inconsistency or contradiction. On the other hand, it has been urged, that these letters (*e* and *o*), and especially *e*, pervade the language to a greater extent than perhaps any others—and that we ourselves laid down the indisputable canon, that “it is *expedient* to employ diacritic and other marks as sparingly as possible.” Influenced by these and other reasons, we have resolved to drop the accent from the long vowels *e* and *o*—assured that no mistake can arise, when we apprise the learner that these, in every Indian language and dialect, possess *invariably* the *long* sound,—the former nearly like *e* in *there*, or exactly like *e* in the French *tempête*; and the latter like *o* in *note*.

Again, with reference to the nasal *ns*, it has been suggested, that the notation may in *practice* be simplified. Of this no doubt was ever entertained. In “the scheme” it was shewn, how by a few dots these nasals might be distinguished with the utmost precision. To save repetition, let the reader consult the explanation there given. He will find that the different classes of gutturals and palatines have each a nasal *n*, marked respectively η , η . Now it so hap-

2.—The Arabic and its branches.

Hindústání	Persian.	Arabic.		Hindústání	Persian	Arabic.	
آ	ا	ا	a, á, i, u	آ	ا	ا	rh
ب	ب	ب	b	ب	ب	ب	zh
پ	پ	پ	bh	پ	پ	پ	s
ف	ف	ف	p	ف	ف	ف	sh
ت	ت	ت	ph	ت	ت	ت	q
ث	ث	ث	t	ث	ث	ث	k
د	د	د	th	د	د	د	kh
ذ	ذ	ذ	t	ذ	ذ	ذ	g
ر	ر	ر	th	ر	ر	ر	gh
س	س	س	s	س	س	س	l
ش	ش	ش	j	ش	ش	ش	m
ح	ح	ح	jh	ح	ح	ح	n
ج	ج	ج	ch	ج	ج	ج	n
چ	چ	چ	chh	چ	چ	چ	w
خ	خ	خ	h	خ	خ	خ	h
گ	گ	گ	kh	گ	گ	گ	y
د	د	د	d	د	د	د	
ذ	ذ	ذ	dh	ذ	ذ	ذ	
ر	ر	ر	d	ر	ر	ر	
س	س	س	dh	س	س	س	
ش	ش	ش	d	ش	ش	ش	
ح	ح	ح	ḍ	ح	ح	ح	
ج	ج	ج	ḍh	ج	ج	ج	
چ	چ	چ	z	چ	چ	چ	
خ	خ	خ	r	خ	خ	خ	
گ	گ	گ	r	گ	گ	گ	
د	د	د	r	د	د	د	
ذ	ذ	ذ	r	ذ	ذ	ذ	
ر	ر	ر	r	ر	ر	ر	

Note.—In the above tables, all the regular letters, with their proper sound, are given. This is in accordance with our plan of reserving explanations of particular variations or anomalies for each of the alphabets separately. But ere we proceed farther, it may be interesting and useful to collect and arrange in one tabular view all the Roman characters, combinations, &c. with such points and marks as have been adopted to complete the representation of the Indian Alphabets.

Out of all the Alphabets arises the following complete Roman Alphabet.

Letter.	Name.	Sound.	Letter.	Name.	Sound.
a	akár, as in	America.	m	ma, as in	nap.
á	ákár, as in	art.	n	na, —	man.
a á &c.	aígn, as in	jama.	u	ua, —	not.
ai	aikár, as in	aisle.	u	uat, —	bon, (French.)
au	aukár, as ow	in cow.	o	okar, —	note.
ang	anuswár, as in	sung.	p	pa, —	pan.
ah	visarga,	ah.	ph	pha, —	up-hill.
b	ba, as in	but.	q	qa, —	clique.
bh	bha, —	hob-house.	r	ra, —	race.
ch	cha, —	church.	r	ra, —	eternal, (French)
chh	chha, —	church-hill.	řh	řha, —	Boerhaave, (Gr.)
d	da, —	duke.	ři	řikar, —	rip.
dh	dha, —	mad-house.	ři	řikar, —	reel.
d	da, —	bad cold.	s	sa, —	sin.
đh	đha, —	cold-hand.	ş	şa, —	sahib.
e	ekár, —	there.	ş	şa, —	his.
f	fa, —	fit.	sh	sha, —	shull.
g	ga, —	got.	sh	şa, —	shot.
gh	gha, —	dog-house.	t	ta, —	pot.
gh	gha, —	ghastly.	th	tha, —	pot-house.
h	ha, —	have.	t	ta, —	fat.
h	ha, —	house.	th	řha, —	řut-hen.
i	ikár, —	in.	u	ukar, —	push.
í	íkár, —	police.	ú	úkar, —	cube.
j	ja, —	jam.	v	va, —	vain.
jh	jha, —	college-hall.	w	wa, —	wet.
k	ka, —	keep.	y	ya, —	your.
kh	kha, —	milk-house.	z	za, —	zeal.
kḥ	kḥa, —	loch, (Scotch.)	z	za, —	—
ksha	ksha, —	brick-shop.	z	za, —	zone.
l	la, —	land.	z	za, —	zephyr.
lri	lrikár, —	full-rill.	zh	zha, —	azure.
lři	lřikar, —	full-reel.			

It has been already stated, that in the derivative alphabets, certain anomalies, such as the *retention* of the *original* letter, with a *different pronunciation*, &c. have in the lapse of time slowly crept*

* We cannot in connection with this subject refrain from quoting a few extracts from the truly admirable grammar of the Gaelic language, by the late Rev. Dr. Alexander Stewart: "In the first exhibition," says he, "of the sounds of a living language, by alphabetical characters, it is probable that the principle which regulated the system of orthography was, that every elementary sound should be represented by a corresponding character, either simple or compounded; and that the same sound should be represented by the same character. If different sounds were represented by the same letter;—if the same sound were represented by different letters;—if more letters were employed than were necessary to exhibit the sound;—or if any sound were not represented by a corresponding character; then the written language would not be an adequate representation of the spoken. It is hardly to be supposed that in the first rude attempt at alphabetical writing, the principle above laid down could be strictly and uniformly followed. And though it had, yet, in the course of a few generations, many causes would occur to bring about considerable departures from it. A gradu-

in. This circumstance alone were sufficient to expose the emptiness of the boast, that absolute *regularity* and *unchangeableness* characterize the Indian alphabets. But our object is not to recriminate: our wish is merely to point out the actual state of things, in order to facilitate the progress of the learner. With this view, we shall endeavour to mark what may be termed the *anomalies* or *peculiarities* of some of those dialects which, from their proximity to us, require *immediate* attention; that is, chiefly the discrepancies found to exist between certain letters and their modern phonic power. There are two ways of marking these anomalies. Thus in Bengali, the Deva Nágari व or v is retained and written व or v. But,

al refinement of ear, and increasing attention to euphonia; contractions and elisions brought into vogue by the carelessness, or the rapidity of colloquial speech, or by the practice of popular speakers; above all, the mixture of the speech of different nations, would introduce numberless varieties into the pronunciation. Still those who wrote the language might choose to adhere to the original orthography, for the sake of retaining the radical parts, and preserving the etymon of vocables undisguised; and for maintaining an uniformity in the mechanism of the inflections. Hence the pronunciation and the orthography would disagree in many instances, till at length it would be found expedient to alter the orthography, and to adapt it to such changes in the speech or spoken language, as long use had established; in order to maintain what was most necessary of all, a due correspondence between the mode of speaking and the mode of writing the same language.

“It will probably be found on inquiry, that in all languages, when the speech has undergone material and striking changes, the written language also has varied in a considerable degree, in conformity to these changes; but that it has not scrupulously kept pace with the spoken language in every smaller variation. The written language of the Greeks suffered many changes between the time that the old Pelasgic was spoken and the days of Demosthenes. The various modes of pronunciation, used in the different districts of Greece, are marked by a diversity in the orthography of the written language. The writing of the Latin underwent considerable alterations between the era of the Decemviri and the Augustan age; corresponding, no doubt, to the changes which had taken place during that interval, in speaking the Latin. English and French books printed within the last century exhibit a mode of orthography very different from what is found in books printed two or three hundred years ago. These instances show the tendency which the written language has to follow the lead of the spoken language, and to maintain a certain degree of conformity to those modes of pronunciation, which are from time to time adopted by those who speak it.

“On the other hand, numberless examples might be adduced from any living language, to prove that the written language does not adapt itself, on all occasions, and with strict uniformity, to the sounds of speech. Words are written differently which are pronounced alike. The same combination of letters, in different situations, represent different sounds. Letters are retained in writing, serving to point out the derivations of words, after they have been entirely dropped in speaking.

“From such facts as these, it appears a just conclusion, that written language generally follows the spoken language through its various revolutions, but still at certain distance; not dropping so far behind as to lose sight of its precursor, nor following so close as to be led through all its fantastic deviations.”

the natives almost without exception now pronounce it not *va* but *ba*, exactly the same as ব or *ba*, from which also it is not to be discriminated in shape. *Either* then we must represent this letter always by *v*, and place some mark above or below it, to denote that the current pronunciation is not *v* but *b*; *or*, we must at once represent it by *b*, the actual modern sound, and place some mark above or below it, to signify that it is the *anomalous b*, or the *b*, which exactly expresses the *modern* sound of the ancient *v*. On the whole, the latter seems to be the preferable expedient. Let us then in imitation of many learned orientalists adopt the horizontal (-), and let us define it to be the symbol that denotes *anomalies* or *peculiarities* in particular dialects. Thus, if in Bengali we meet with the word “*beda*” in Roman character, we shall at once conclude that this is not the regular *b*, but the *anomalous b*, that expresses the current sound of the ancient *v*, and so with other letters.

With this explanation, we shall proceed to delineate, as proposed, the existing anomalies in those dialects in which books are to be *immediately* prepared.

1.—*Anomalies in Bengali.*

The letters ড *da* and ধ *dha* are very frequently pronounced *ra* and *rha*, with the tip of the tongue reverted to the palate. To mark this deviation in Bengali, a point is usually placed beneath the letters; thus ৗ *rha*. Now let us retain *r*, which expresses the *sound*, and distinguish it as *anomalous* by the horizontal (-), and thus we shall obtain *ra* and *rha*. Whenever, then, we meet with *ra* or *rha*, we shall know that these exhibit the *anomalous* sound of ড *da* and ধ *dha*.

The letter য *ya* is often pronounced *ja*; and when য retains its genuine sound *ya*, it is distinguished by a dot put below it, as য̣ *ya*. To express its *anomalous* sound *ja*, let us adopt our fixed symbol, and write *ja*.

The letter ব *va*, when used *anomalously* for *b*, will be written ব̣ *ba*.

The letter ৱ *va*, when following a consonant, with which it is combined, has the sound of *wa*: thus in ৱৱ , through or by, ৱ is subjoined to ৱ , and the word pronounced *dwára*. Hence, ৱ used *anomalously* for *w*, is marked ৱ̣ .

ঞ *ja* compounded of জ *ja* and ঞ *na*, the palatine nasal, sounded like *gn* in the French *digne*. It is however pronounced *gya* with a nasal sound. ঞ therefore will be represented by গ্য .

ক্ষ *ksha* is ক *ka* and শ *sha*, but is always sounded *khya*. It will therefore be represented by *khy*.

ং , named Chandra-bindu, properly speaking, is the common *n*, but in Bengali is used as a symbol often written over vowels, to express a strong nasal sound, like *n* in the French *bon*, or *ng* in *ring*, as in বঁ , which is pronounced *bangs*, a bamboo. We must therefore represent it by *an*. In Hindustani, it is written as a component part of the word.

Table of anomalies.

Letters.	Proper sound.	Anomalous sound.
ড	da	ra
ঢ	ḍha	rha
ব	va	ba
—	—	wa
জ	jna	gya
ক	ksha	khya
.	an	an

The first letter ড a is generally corrupted by the people of Bengal into an obscure sound like *short o*, in *dot*, *cot*, &c. This must be remembered by all who read the Bengálí Romanized.

2. Anomalies in Hindúí.

The ড *d* and ঢ *ḍha* are often pronounced *ra* and *rha*, as in Bengálí, by reverting the tip of the tongue to the palate. ড and ঢ, therefore, are represented by *ra* and *rha*.

ষ *sha* is commonly sounded as *kha*. It is, in this case, expressed by *kha*.

ক *ksha* is sounded like *chha*, and is expressed by *chha*.

Table of Anomalies.

Letters.	Proper sound.	Anomalous sound.
ড	da	ra
ঢ	ḍha	rha
ষ	sha	kha
ক	ksha	chha

3. Anomalies in Hindústání, &c.

The letters ড *da* and ঢ *ḍha* are often sounded *ra* and *rha*, and must be expressed as before, *ra* and *rha*.

Anomalous sounds of various letters in the other languages might here be pointed out, such as *th*, &c.:—with more important variations in Butan, Bur^lman, &c.:—but we purposely omit them at present, because not *immediately* required, and because it is our intention to prefix to every book that may be prepared in any language or dialect, a table of regular and anomalous sounds in the alphabet of the particular language or dialect;—which tabular representation may form the key to the easy and infallible decyphering of the contents of the work. And the specimens now given in Bengálí, Hindúí, and Hindústání may serve as illustrations of the facility with which not only ordinary but extraordinary sounds may be represented in Roman character.

Having thus unfolded the common and anomalous sounds in the three Indian alphabets that more *immediately* concern us, we now present a few specimens in the Romanized form:—

BENGA'LI.

PARABLE OF THE PRODIGAL SON.

In Bengali character.

LUKE xv. 11—24.

- ১১ এক ব্যক্তির দুই পুত্র ছিল; তাহার কনিষ্ঠ পুত্র পিতাকে কহিল, হে
 ১২ পিতঃ, তোমার বিষয়ের যে অংশ পাইব তাহা বিভাগ করিয়া দেও।
 ১৩ তাহাতে পিতা নিজ সম্পত্তি ভাগ করিয়া তাহাকে দিনে পর সেই পুত্র
 সমস্ত ধন একত্র লইয়া দূর দেশে প্রস্থান করিয়া দৃষ্টাচরণেতে সমস্ত
 ১৪ সংস্থান উড়াইয়া দিল। পরে সে দেশে মহা দুর্ভিক্ষ উপস্থিত হইল,
 এবং তাহার সকল ধন ব্যয় হইলে তাহার দৈন্য দশা ঘটিলে
 ১৫ লাগিল। পরে তদেশীয় এক গৃহস্থের আশ্রিত হইলে, সেই ব্যক্তি
 ১৬ শূকরপাল চরাইতে তাহাকে মাঠে পাঠাইয়া দিত; কিন্তু তাহাকে
 কেহ কিছু আহার না দেওয়াতে সে শূকরের খাচ্ছ খোশা
 ১৭ প্রভৃতিদ্বারা উদর পূর্ণ করিতে বাধ্য করিত। অবশেষে সে মনে
 চেতনা পাঠিয়া কহিল, হায় আমার পিতার নিকটে কত বেতনগ্রাহি
 দাস যথেষ্ট আহার পাইতেছে, কিন্তু আমি ক্ষুধায় মরিতেছি।
 ১৮ অতএব এখন উঠিয়া পিতার নিকটে গিয়া এই কথা বলিব, হে
 পিতঃ, ঈশ্বরের বিরুদ্ধে এবং তোমার নিকটে পাপ করিয়াছি, এ
 ১৯ কারণ তোমার পুত্র বলিয়া বিখ্যাত হইবার যোথ নহি; আমাকে
 ২০ আপনার এক বেতনগ্রাহি দাস করিয়া রাখুন। ইহা ভাবিয়া সে
 গাত্ৰোত্থান করিয়া পিতার নিকটে গমন করিল; তাহাতে তাহার
 পিতা ছরহইতে তাহাকে দেখিয়া ধাবমান হইয়া তাহার গলা ধরিয়া
 ২১ তাহাকে চুম্বন করিল। তখন পুত্র তাহাকে কহিল, হে পিতঃ, ঈশ্বরের
 বিরুদ্ধে এবং তোমার নিকটে পাপ করিয়াছি, অতএব এখন তোমার
 ২২ পুত্র বলিয়া বিখ্যাত হইবার যোথ নহি। কিন্তু তাহার পিতা নিজ
 দাসদিগকে আশ্রয় দিয়া কহিল, সর্বোত্তম বস্ত্র আনিয়া ইহাকে
 পরাও, এবং ইহার অঙ্গনীতে অঙ্গরীয় দেও, এবং ইহার পায়েতে
 ২৩ পাদুকা দেও, আর হৃষ্ট পুষ্ট বাছুর আনিয়া মার, তাহা ভোজন
 ২৪ করিয়া আমরা আনন্দ করি। যে হেতুক এই যে আমার পুত্র সে
 স্ত হইয়া এখন সজীব হইয়াছে, ইহাকে হারাইয়া পুনশ্চ
 পাইয়াছি; তাহাতে তাহারা আনন্দ করিতে লাগিল।

The above, in Roman character.

- 11 Ek byaktir dui putra chhila;
 12 Táhár kanishtha putra pitáke kahila, He pitah, tomár biṣhayer je
 anshá páiba táhá bibhág kariyá deo.
 13 Táháte pitá nij sampatti bhág kariyá táháke dile par, sei putra samasta
 dhan ekatra laiýá dúr deshe prasthán kariyá duṣhṭácharañete samasta
 sansthán uráiyá dila.
 14 Pare se deshe mahá durbhikhya upasthit haila, ebang táhár sakal
 dhan byay haile táhár dainya dashá ghaṭite lágila.
 15 Pare taddeshhiya ek grihashter ásbrita haile, sei byakti shúkar-pál charái-
 te táháke maṭhe patháiyá dila;

- 16 Kintu táhake keha kichlu áhár ná deoyáte se shúkarer khádyá khoshá prabhriti dwára udar púrṇa karite bānchá karita.
- 17 Abasheshe se mane mane chetaná páiyá kahila, Háy ámár pitár nikate kata kata betangráhi dás jatheṣhṭa áhár páiteche, kintu ámi khudhay maritechi.
- 18 Ata-eb ekhan uṭhiyá pitár nikate giyá ei kathá balila, He pitah, I'shwarer biruddhe ebang tomar nikate páp kariyáchi,
- 19 e káran tomar putra baliyá bhikhyáta haibár jogya nahi ; A'máke ápnár ek betangráhi dás kariyá rákhun.
- 20 Ihá bhabiyá se gátrotthán kariyá pitár nikate gaman karila ; táháte táhár pitá dúrhaite táhake dekhiyá dhábamán haiyá táhár galá dhariyá táhake chumban karila.
- 21 Takhan putra táhake kahila, He pitah, I'shwarer biruddhe ebang tomar nikate pap kariyáchi, ata-eb ekhan tomar putra baliyá bhikhyáta haibár jogya nahi.
- 22 Kintu táhár pitá nij dásdigke ágyá diyá kahila, Sarbottam bastra ániyá iháke paráo, ebang ihár angulete anguriya deo, ebang ihár páyete páduká deo.
- 23 Ar hrishṭa puṣhṭa bāchhur ániyá mára, táhá bhojan kariyá ámrá ánanda kari.
- 24 Je hetuk ei je ámár putra se mṛita haiyá ekhan sajb́ haiyáche, iháke háráiyá punaschha páiyáchi ; táháte táhára ánanda karite lágila.

HINDU'.

PARABLE OF THE PRODIGAL SON.

In Nágari character.

LUKE xv. 11—24.

- ११ किसी मनुष्यके दो पुत्र थे। उनमेंसे छुटकेने पितासे कहा
- १२ कि हे पिता संपत्तिमेंसे जो मेरा भाग होवे दीजिये तब उसने उन्हें उपजीवन बांट दिया। और बज्रत दिनबीतने पाये छुटका पुत्र
- १३ सबकुछ एकठा करके परदेशको चलनिकला और वहाँ कुकर्ममें
- १४ अपनी समस्त संपत्ति नष्ट किई। और जब वह सबकुछ उठाचुका उस देशमें बड़ा अकाल पडा और वह दरिद्र होनलगा। तब
- १५ वह जाके उस देशको एक प्रजाका सेवक बना और उसने उसे
- १६ अपने खेतोंमें भेजा कि सूअरोंको चरावे। आर वह लालसा राखता था कि उन हिलकोंसे जो सूअर खाते थे अपना पेट भरे
- १७ और कोई उसे न देता था। और जब वह अपने चेतमें आया उसने कहा कि मेरे पिताके कितने बनिहार हैं जिनकी रोटी
- १८ बचरहतीहै और मैं भखसे मरताहों। मैं उठोंगा और आपने पिता पास जाऊंगा और उसे कहोंगा कि हे पिता मैं स्वर्गके
- १९ और तेरे आगे अघराधो हों। और अब मैं योग्य नहो कि तेरा

पुत्र कहाँओं मुझे अपने बनिहारों मेसे एकके समान बनाइये ।
 २० तब बुद्ध उठके अपने पिता पास आया परंतु जब बुद्ध दूरही था
 उसके पिताने उसको देखा और दयाल ऊँचा और दौडा और
 २१ उसके गलेमें गिरके उसे घुमने लगा । और पुत्रने उसको कहा कि
 हे पिता मैंने स्वर्गका और तेरा अपराध किया है और अब
 २२ इस योग्य नहीं कि तेरा पुत्र कहाँओं । तब पिताने अपने
 सेवकोंको कहा कि अइसे अइ बस्त्र लाओ और इसको पहि
 २३ नाओ और उसके हाथमें अंगुठी और पाओमें जूती पहिनाओ ।
 और बुद्ध मोटा बहडा इधर लाओ और मारो कि हम खर्वे
 २४ और आनंद करे । क्योंकि मेरा यह पुत्र मर गया था और फेर
 जीता है बुद्ध खोगया था और मिल गया है तब वे आनंद करने
 लगे ।

The above, in Roman character.

- 11 Kisí manukhyake do putra the;
- 12 Un-men-se chhutkene pitáse kahá, ki he pitá, sampatti-men-se jo merá bhág howe, díjiye ; tab usne unhen upajivan banḍ diyá.
- 13 Aur bahut din na bitne paye, chhutká putra sab kuchh ekathá karke, pardeshko chal niklá, aur wahán kukarmamen apní samasta sampatti nashta kíí.
- 14 Aur jab wuh sab kuchh uthá chuká, us deshmen bará akál pará ; aur wuh daridra hone lagá.
- 15 Tab wah jáke, us desh ké ek prajáká sebak baná ; aur usne use apne kheton men bhejá ke sūron ko charáwe.
- 16 Aur wuh lálásá rakhtá thá ki un chhilkonse jo sūr kháte the apná pet bhare ; aur kí use na detá thá.
- 17 Aur jab wuh upne chetmen áyá, usne kahá, ke mere pitáke kitne banihár haiṅ jinkí rotí bach rahtí hai, aur main bhúkhse martá hon.
- 18 Main uthonga aur apné pitá pás jáunga, aur use kahonga, ki he pitá, main swargake aur tere áge aparádhí hon.
- 19 Aur ab main jogya nahí ki terá putra kaháon ; mujhe apne baniharon men-se ek ke samán banáiyee.
- 20 Tab wuh uth ke upne pitá pás áyá ; parantu jab wuh dúrhí thá, uske pitáne usko dekhá, aur dayál huá, aur daurá, aur uske galemen girke, use chumne lagá.
- 21 Aur putra ne usko kahá, ki he pitá, main ne swurgaká aur terá aparádh kíyá hai, aur ab is jogya nahín ki terá putra kaháon.
- 22 Tab pitáne apne sebakon ko kahá, ki achchhese achabhe bastra láo, aur isko pahináo ; aur uske haṭh men angúthí, aur páon men jútí pahináo.
- 23 Aur wuh motá bachhrá idhar láo, aur máro ; ki ham kháweṅ aur ánand karen :
- 24 Kyonki merá yih putra margayá thá, aur pher jitá hai ; wuh kho gayá thá, aur mil gayá hai ; tab we ánand karne lage.

HINDU'STÁ'NÍ'.

PARABLE OF THE PRODIGAL SON.

In Persian character.

LUKE xv. 11—24.

- ۱۱ ایک شخص کے دو بیٹے تھے * اُن میں سے
- ۱۲ چھوٹے نے باپ سے کہا کہ امی باپ مال سے جو میرا
- حصہ ہو مجھے دیجئے تب اُس نے بقدر معاش اُنھیں
- بانٹ دیا *
- ۱۳ اور بہت روز نہ گزرے تھے کہ چھوٹے بیٹے نے سب کچھ
- جمع کر کے ایک ملک بعید کا سفر کیا وہاں بد معاشی میں
- اپنا مال برباد کر دیا *
- ۱۴ اور جب وہ سب کچھ خرچ کر چکا اُس سر زمین میں
- سخت کال پڑا اور وہ بے مایہ ہو چلا *
- ۱۵ تب وہ جا کے اُس ملک کے ایک ستون کا نوکر بنا
- اُس نے اُسے اپنے کھیتوں پر بھینجا کہ سور ہرایا کرے *
- ۱۶ اور اُسے آرزو تھی کہ اُن چھلکوں سے جو سور کھاتے تھے اپنا
- پیٹ بھرے سو بھی کسی نے اُسے نہ دئے *
- ۱۷ اور جب وہ اپنے ہوش میں آیا تو کہا کہ میرے باپ کے
- گتے ہی مزدورے ہیں جنھیں روٹیاں وافر ہیں اور میں
- بھوکھ سے مرتا ہوں *

- ۱۸ میں اُتھکر اپنے باپ پاس جاؤنگا اور اُسے کہوگیا کہ
 ای باپ میں آسمان کا اور تیرا گنہگار ہوں *
- ۱۹ اور اب اس لایق نہیں کہ تیرا بیٹا کہلاؤں مجھے اپنے
 مزروں میں سے ایک کے ماتہ بنائے *
- ۲۰ تب وہ اُتھکر اپنے باپ پاس آیا اور وہ ہنوز دور تھا
 کہ اُسکے باپ نے اُسے دیکھا اور رحم کیا اور دور کے اُسکے
 گردن پر جا پیتا اور اُسکی مچھیاں لیں *
- ۲۱ بیٹے نے اُسے کہا کہ ای باپ میں نے آسمان کا اور
 تیرا گناہ کیا ہی اس لایق نہیں کہ تیرا بیٹا کہلاؤں *
- ۲۲ تب باپ نے اپنے نوکروں کو کہا اچھی سے اچھی
 پوشاک لاؤ اور اسے ملبیس کرو اور اُسکے ہاتھ میں انگوٹھی
 اور پاؤں میں جوتی پہناؤ *
- ۲۳ اور وہ پالا ہوا پچھرا لاکے ذبح کرو کہ ہم کھاویں اور اتہ کریں *
- ۲۴ کیونکہ میرا یہ بیٹا مر گیا تھا اب زندہ ہوا کہو یا گیا تھا سو ملا
 تب وہ عیش کرنے لے *

The above, in Roman character.

- 11 Ek shakhs ke do bete the ;
 12 Un-men-se chhutke ne bāpse kahā, kih āi bāp, mālse jō merā hīṣṣah
 ho, mujhe dije ; tab usne baqadari maāsh unheṅ bāṅṭ diyā.
 13 Aur bahut roz nah guzre the, kih chhutke betene sab kuchh jamā
 karke, ek mulk baḍka safar kiyā, wahāṅ bad maāshimēn apnā māl
 barbād kar diyā.
 14 Aur jab wuh sab kuchh kharch kar chukā, us sar-zamīn meṅ saḡht kāl
 paṛā, aur wuh bemāyah ho chalā.
 15 Tab wuh jāke us mulk ke ek mutawattin kā naukar banā ; usne use apne
 kheton pur bhejā kih sūr charāyā kare.

- 16 Aur use árzú thí kih un chhilkoi se jo súr kháte the apná peṭ bhare ; so bhí kisíne use nah diye.
- 17 Aur jab wuh apne hoshmeṅ áyá to kahá, kih mere báp ke kitne hí mazúre haiṅ jinheṅ rotíṅ wáfir haiṅ, aur maiṅ bhúkhse martá hūṅ.
- 18 Maiṅ uthkar apne báp pás jáúngá, aur use kahúngá, Kih ái báp, maiṅ ásmánká aur terá gunah-gár hūṅ,
- 19 Aur ab is láyiq nahíṅ kih terá beṭá kahláúṅ ; mujhe apne mazúroṅ meṅ se ek ke mánind banáye.
- 20 Tab wuh uthkar apne háp pás áyá. Aur wuh hanoz dúr thá, kih uske hapne use dekhá aur raḥm kiyá, aur ḍaurke uske gardan par já líptá, aur uskí machhiyáṅ líṅ.
- 21 Betene use kahá, Kih ái báp, maiṅ ne ásmánká aur terá gunah kiyá hai, is láyiq nahíṅ kih terá beṭá kahláúṅ.
- 22 Tab bápne apne naukaroiṅko kahá, achchhí se achchhí poshák lau, aur ise mulabbas karo, aur uske háthmeṅ angúthí, aur páoiṅ meṅ jútí pahnu.
- 23 Aur wuh pála húá bachhbṛá láke, zabaḥ karo kih ham kháweṅ aur ánand karen ;
- 24 Kyúnikh merá yih beṭá mar gayá thá, ab zindah húá ; khoyá gayá thá, so milá : Tab we aish karne lage.

Answers to Objections.

Having thus illustrated the *particular mode* in which the Roman Alphabet may be substituted in place of the principal alphabets in Gangetic India, it seems desirable, though not necessary, to take a brief review of objections that have been advanced against the general substitutionary scheme. *Not necessary*, because many of them have been already anticipated and answered, and to the answer no reply has yet appeared, and no *new* ones have been adduced of a nature sufficiently momentous to counterbalance even *one* of the manifold advantages previously detailed. But *desirable*, inasmuch as total silence may be misconstrued by some into total incompetency to meet the objector on his own chosen field.

The only objections which have appeared in a tangible form, so far as we know, are those brought forward by a correspondent of the Gyananneshun. And as the author has written in a style eminently characterized by freedom from controversial virulence, or offensive personality, he is justly entitled to the most candid hearing. His remarks, therefore, shall be noticed *seriatim*, together with a few others. And in the thoughtful Editor of the Gyananneshun, himself, we doubt not, will be found a most powerful ally.

1. It is alleged, that "the whole native population of India will disapprove of the measure."

This, in fact, seems to be the *gravamen* of all those charges to which our opponents usually appeal. But to what does it amount? To a baseless assumption. No: says the objector, it is not a base-

less assumption. But how can this *second* baseless assertion support the *first* baseless assertion? We may assert, that sugar is bitter; that fire is cold; that the sun is black; but what is the use of assertion without proof*? Has the objector proposed to offer the shadow of a proof? Not he: a bare, naked, unsubstantiated assertion is all that he favours us with. But this the author must be aware cannot satisfy an ingenuous mind. We feel impelled to push the matter, and ask, *Where* is the proof of so sweeping an assertion to be found? From what *data* can any living creature, with the insignia of truth before his eyes, make a declaration that is *universal*,—without limit, and without qualification? How, where, or when, have “the whole population of India” expressed such decided disapprobation? In what mode have their suffrages been obtained? What meetings, public or private, have been held to discuss this national question? What journals, or pamphlets, have been made the organs of announcing the unanimous verdict? But really thus to press for proof of that which admits of none may seem like forcing a man to make bricks without straw. Suppose we allow, that there *may be* this universal hostility, we must still be permitted to ask, How, or by what means, has it been ascertained actually to exist? Is not the *utmost* that can be said with any semblance of truth simply this,—that *several* natives have manifested dissatisfaction at the measure? And how *can* this amount to a proof, that *all* the natives of Hindústán have done, or will

* We can hardly suppose that the objector seriously meant for proof what he states respecting the fabulous origin of the Indian characters. “They,” (the Hindús,) says he, “will think, nay feel it sacrilegious to abandon their native characters, which they suppose to have been invented by God, &c.” Now, it is *not true* that the Indian characters *generally* are believed to be “invented by God.” The *only* character, in regard to which this superstitious belief prevails, is the Deva Nágari. And that the Hindús have not thought it “sacrilegious” to depart from a form supposed to be communicated by the gods, is *demonstrated* beyond all possibility of doubt, by the *notorious fact*, that the natives of every province have actually departed from that form—have actually invented, substituted, and employed a new and widely different form of their own:—hence the Bengali, the Uriya, character, &c. &c. Besides, have not multitudes of Hindús actually adopted the Persian character to express Indian words, i. e. a foreign character—the character of their hated Mussulman conquerors? Farther still, though the Sanskrit is believed to be the language, even as the Deva Nágari is thought to be the character of the Gods, strange to say, the natives generally will not read the divine language, if written or printed in the divine character. They prefer writing and reading the Sanskrit in the common character that is employed in the province to which they belong. Thus, in Bengal, the natives will not, unless constrained, even learn the Deva Nágari; neither will they purchase Sanskrit works printed in that character. They write Sanskrit in the Bengali character; and Sanskrit works printed in it are eagerly sought after, and obtain a speedy, and extensive circulation. After hearing all this, who can any more give heed to the absurd and foolish fable, respecting “the sacrilegiousness” of departing from the alphabetic character of the gods?

do so? We may *assert*, that the whole of the interior of the Andes is composed of pure gold. When asked for proof, we may reply, In *some* mines gold has been discovered. Indeed, retorts our opponent, Suppose *I* admit that your *universal* assertion *may be* true, how does its truth appear from the *limited* evidence adduced? *Because* gold has been found to exist in *some* mines, *therefore*, it exists to the extent of composing the *whole* of the interior of this vast mountain range! If *such* reasoning prove any thing at all, it is this, that sound reason has nothing to do with it.

But we not only deny the *absence* of all evidence; we negative the assertion altogether. In regard to 999 out of a 1000, is there a *single* circumstance of a *positive* nature, beyond vague analogy and conjecture, to shew that they are either favourable or unfavourable;—if not; then, as to the *remaining fraction*, if it be said that some oppose our scheme, we assert, without fear of contradiction, from our own individual experience, *that some do not oppose it, yea, that many highly approve of it.*

After all, supposing what it is utterly impossible to grant, yet, for argument's sake, supposing that it was proven that "the whole population of India" were opposed to the change, what inference should we draw?—That *because* there is "a national prejudice" against it, *therefore*, it should not be attempted! He who would argue thus, must surely have mistaken the age in which he lives. He must have been dreaming of the times when interested men lazily fattened on ignorance and prejudice, and dreaded all change, as they would the hurricane or the pestilence. And if this master-piece of selfish reasoning, by which the struggle has been maintained to preserve the accumulated prejudices, corruptions, and abuses of ages, and have them consolidated into one imperishable mass of deformity, is to be still echoed and re-echoed in our hearing, the only reply which we can deign to make is, that we are drawing towards the middle of the 19th century, and that such time-serving arguments are fit only to be tossed, like the ravings of the Sibylline oracle, to the four winds of heaven. The grand question with us is:—may the change be pronounced a good one—one, exuberant with blessings to the deluded people of India? If so, regardless of abuse, and fearless of difficulty, let us arouse our inmost energies to enforce it on the attention of all around us, and so labour to banish venerated follies, and extinguish for ever "national prejudices."

2. It is said, that as the system "can be adopted (only) on a limited scale at first," those who learn the Roman characters must acquire a knowledge of the native alphabets too, in order to communicate with their countrymen; hence, it is added, "much time will be lost for nothing."

Admitting these premises, we must flatly deny the conclusion. Much time will *not* be lost for nothing. Almost all those who at

first learn the new system are the boys and young men already engaged, or about to engage, in the study of the English language; and most palpable it is that these must learn the Roman alphabet at any rate; so that to them there can be *no additional* loss of time. Now those who study English will be daily increasing in number and respectability; and these assuredly are the individuals who will give the *tone* to Hindú society. And through their influence and example, hundreds and thousands will gradually become acquainted with the Roman character, who have not studied, nor intend to study the English language; and the necessity for communicating in the native character will be proportionately diminishing. In this way, a knowledge of the system will necessarily overspread every corner of the land, till the number that has mastered the new character, will equal that which has not, and ultimately become preponderant:—then, will the necessity for acquiring the native character wholly vanish.

But let us freely and frankly admit that those who live, during the *transition process*, must labour under disadvantages from which their descendants will be exempt: yea, more; let us suppose the disadvantages to be vastly greater than they ever can be:—and what of all this? *Because*, the securing of certain lasting benefits, must be attended with temporary disadvantages, shall we *therefore* sit down in ignoble repose, and make no attempt to secure them at all? To compare *great* things with *small*, what should *we* have been now, had *our* forefathers acted in this despicable *spirit*? What perils by land and by water, what ceaseless anxieties, what painful watchings by night and by day, what cruel persecutions, did they not endure? And for whom did they endure them? Chiefly for us. Boldly did they encounter a thousand difficulties and dangers, which, when overcome, ensured to us the charter of numberless inestimable privileges. And is not the circumstance, that they submitted to such sacrifices, in order to bequeath so rich and noble a legacy to their children, part of their chiefest glory? Is it not this that encircles their brows with the halo of an earthly immortality? Now, in a cause far inferior, it may be, and encompassed with far fewer difficulties, may we not be permitted to emulate so splendid an example? Though destined, we fear, to follow these at an immeasurable distance, still we should not hesitate thus to address the *present* generation of Hindoos:—A change has been proposed, which promises to secure for you, and especially those that follow after you, unspeakable benefits. But like every other ameliorating change, it cannot be effected without subjecting you to certain temporary inconveniences. One monitor has arisen who suggests, and by inference, seems to exhort you, not to adventure on the change, because of the great personal trouble with which it may be attended; will you listen to the suggestion—will you brook the exhortation? Long have the Hindoos been charged with selfishness and cowardice: will you still perpetuate the grounds

of this charge? Rather, will you not arise, and demonstrate to your accusers that you can acquit yourselves like men? Will you not arise and disclaim the imputed baseness of not adopting what is beneficial, merely because it may occasion some additional trouble? Will you not arise, and prove that you are capable of forming disinterested resolutions, and achieving generous deeds—deeds of unfading renown? If the great change now proposed cost *you* some trouble, and subject *you* to the ordeal of opposition and contumely, will it not confer blessings that cannot be numbered, on millions of your countrymen, down to latest posterity? And in viewing this magnificent prospect, is there not to you a large and ample reward? Is not the very thought enough to inspire your bosoms with the fire of patriotism, stronger and purer far than the glow of heroic chivalry? And as future ages reap the golden fruits of your labour, will they not look back with exulting joy to the present æra; and will not your memories be enshrined, not in “tablets of marble or of brass,” but in the far more enduring tablets of the hearts of a grateful and enlightened people?

3. It is asked, “What guarantee have we for the permanency of the system to be introduced? It may happen that a few years hence, an individual holding an entire sway over the Education Committee will dislike the measure, and re-establish the native characters.”

Much more importance is here attached to the Public Instruction Committee than it possesses or deserves. Its influence at best can only extend a certain length. But let that pass. Times are now changed. Formerly the Committee acted on the vilest close borough system. Its proceedings were about as well known as those of the court of the king of Timbuctoo in Central Africa. Hence the silence and *apparent* acquiescence of the Indian public. But once exposed to view, these proceedings have called forth a cry of indignation throughout the land. And if the veriest despot that ever tyrannized over it with his iron sceptre were once more to attempt to usurp supreme authority, he would be hurled from his throne by the shout of public opinion. If the projected plan succeed *now*, i. e. if a sufficient number of Europeans resolve to support it, backed by the most influential part of the press; if it be, on rational grounds, embraced by numbers of intelligent natives; if it take firm root in some of the most popular seminaries in the country,—we have every possible guarantee, of which such a case can admit, that its demolition is beyond the reach of any future Committee, public or private. In the event of general success, no Committee would dare to interpose its veto; or, if it did, its efforts would prove abortive, and its appeals would be drowned amid the expostulations of an incensed community.

If the measure should be approved of by the present enlightened Committee, and its approbation confirmed by a Government pledge not to sanction any future radical innovation or subversion

of it ; all good and well. But we repeat it, that the cause is independent of such approbation or pledges. For, if it be as beneficial to India, as we believe it to be, it will ultimately succeed by the inherent, irresistible force of those advantages which it so liberally offers.

4. It is supposed to be impossible to establish “one fixed and uniform mode of representing the Indian alphabets in the Roman characters ;” because, “there are now several systems, and some stick to this, and some to that, and so on.”

This, we verily believe, to be a most groundless assertion. It involves a most dishonourable insinuation. It is built on the hypothesis that numbers of upright men will prefer their own little peculiarities to the securing of national benefits. It supposes, therefore, a compound of pride, selfishness, and infallibility, to the possession of which few, we trust, would have the ambition to aspire. It is, in fact, a libel on the good sense and fair character of many who are not less distinguished as oriental scholars, than as the best friends of the species. The authors of four different systems have been named, viz. Sir William Jones, Dr. Gilchrist, Dr. Carey, and Mr. Yates. The first of these has long since paid the debt of nature ; the second is in Europe, far removed from the arena of contest ; the third, through the gradual decay of nature, is fast hastening to the close of a glorious career of benevolence ; and the fourth, with the genuine feelings of a philanthropist, has voluntarily and cheerfully signified his purpose of abandoning any thing peculiar in his own system, for the sake of the public good, and the establishment of the necessary fixedness and uniformity. A fixed and uniform scheme has, accordingly, been propounded, and it is with no ordinary satisfaction that we refer to the fact, that all who are favourable to the substitution have announced their determination to adhere to it ;—and those who are not favourable are not likely soon to trouble us with conflicting representations of the Indian in Roman characters. *That, therefore, which has been pronounced impossible, has already been accomplished.*

But, continues our indefatigable objector, “supposing a new system to be established by common consent, a few years after, some learned persons may find fault with it and make several alterations in it. In this manner, innumerable difficulties will be thrown in the way of the learner.”

There is nothing *perfect* under the sun : and if in the time to come, some slight alterations should be proposed and adopted by common consent, such alterations can no more interfere with the general system, or embarrass the minds of the learner, than the substitution of *i* for *e* in *inquirer*, or of *o* for *ou* in *labor*, &c. can be said to throw “innumerable difficulties in the way of the learner” of English orthography.

5. It is urged, that “in case of the substitution of the Roman characters, there must be two sorts of letters, one for printing and

and the other for writing, and that this is a great inconvenience.”

If this be an “inconvenience” in a certain sense, it is one that repays itself with compound interest. What is the perfection of a *printed* character? Is it not a vivid obtrusive *legibility*;—such a legibility that an experienced eye could devour, as it were, at a *single glance*, the contents of a *whole page*? In this respect, the Roman character, as exhibited in the most improved modern type, is unimitated and inimitable.

And no doubt much of this *perfect legibility* arises from the use of *capitals*. This topic has been thus noticed by the intelligent Editor of the *Inquirer*: “We are still thinking of the new scheme to represent the native sounds by the Roman alphabet. One very great advantage will be gained from the capital and small letters with which the latter abounds. The reading of Sanskrit, Bengali, Persian, &c. would not receive an inconsiderable facility if all proper names were to begin with capital initials. This would contribute to render the reading of the native languages much easier than it at present is; and of course this circumstance is, in proportion to the advantage, favourable to the new plan.” This is a sound practical observation. Let the reader open the first oriental work that comes in his way, and he will perceive its appositeness. From the first page to the last it will be found to exhibit one continued sheet of homogeneous uniformity. Without being over-fanciful we may compare its internal aspect to that of the plains of Bengal. Here are no undulations of soil—no elevations—no “crags, knolls, or mounds,” to diversify the scene, to serve as boundaries to the lords of the soil, or protrude as land-marks to aid the traveller in acquiring a topographical knowledge of the country. Go where you may, it is one wearisome unvaried sameness—one interminable interchange of flat paddy fields and close dingy jungle. Similar is the appearance of an oriental work. It looks like one dull monotonous mass, without beginning, middle, or end. There is nothing *prominent* to point out the commencement of new sentences or paragraphs—nothing *prominent* to distinguish the proper names of persons, places, objects, or events. Wearied and unaided, the reader travels onward. And if he wish to refer to some particular passage, or the account of some particular person, place, &c. he is left in his search without a clew. In a work printed in Roman characters, he would, by the aid of the capitals, *at a single glance* discover what he wanted: in a work printed in oriental characters, he must patiently waste his precious time in plodding through almost every line of every page. Indeed, so great is the inconvenience, that it has been sorely *felt*; and various have been the attempts, by means of *asterisks*, &c. to apply a remedy. But, as yet, every attempt has only turned out a ludicrous failure. Have we not then a right to demand of our mighty Philologists, what expedient *their* imagination, expanded as it must be by its familiarity with the boundless flights of orien-

tal fancy. can now suggest, which may offer a *tithe* of the advantages conferred by Roman capitals?

Still farther, by the beautifully simple device of "Italics," an emphatic word or phrase is made to strike the eye, and thereby reach the understanding or the heart, with an ease and rapidity that almost surpasses conception, and sets description at defiance. In this particular, we should like to know what imaginable contrivance equally *simple and perfect* could be devised for any one of the Indian alphabets? and yet, in reading, how can the importance of such an admirable contrivance be too much exaggerated*?

Again, what is the *perfection* of a *written* character? Is it not *facility of formation*, combined with *distinctness*? In this respect the Roman character is unimitated and inimitable. The form of the *written* letters is not so different from that of the *printed*, as to demand much additional time in mastering it,—and that little time is *more* than compensated for by the almost incredible *speed* with which it can be employed in practice.

There are, besides, other *peculiar* advantages. Men may contrive to disguise the fact as they may, nevertheless, it is not the less certain, that, though *nominally* or *theoretically*, the *printed* and *written* oriental character is the *same*; *practically*, there is a difference as wide, and often wider, than between the printed and written Roman character. The truth is, that that form which answers best in print is far too stiff, angular, or rounded, to suit the *speed* that is so very *desirable* in *writing*. Hence it happens that a Hindú or Mussulman, when he writes his own alphabetic character, with any degree of quickness, almost invariably finds himself constrained to depart from the precision and regularity of the printed form, yea, to depart so far from it, that his writing is often illegi-

* That no one may think this over-stated, let the following quotation from Murray's large grammar be duly weighed: "On the right management of the emphasis depends the life of pronunciation. If no emphasis be placed on any words, not only will discourse be rendered heavy and lifeless, but the meaning often left ambiguous. If the emphasis be placed wrong, we shall pervert and confound the meaning wholly. To give a common instance such a simple question as this, "Do you ride to town to-day?" is capable of no fewer than four different acceptations, according as the emphasis is differently placed on the words. If it be pronounced thus: "Do you ride to town to-day," the answer may naturally be, "No, we send a servant in our stead." If thus: "Do you *ride* to town to-day?" Answer, "No, we intend to walk." "Do you ride to *town* to-day?" "No, we ride into the country." "Do you ride to town *to-day*?" No, but we shall go to-morrow." Now if so much of the meaning and force, and often so much of the beauty and propriety of an expression, depends on the emphatic word, is it not of the highest importance that it should be distinctly marked? From the example now given may not the most obtuse understanding perceive, with what matchless ease, simplicity, and effect, this can be done, by means of italic letters?—And may we not challenge all the orientalists in the world to concoct if they can, an expedient which, with the *same* ease, simplicity, and effect, can single out an emphatic term or expression in any of the Indian languages, if written or printed in the Indian characters?

ble to all but himself, and not unfrequently even to himself. More than this; as there is no acknowledged standard of written character, one man departs from the printed standard in one way, and another, in another. Hence, necessarily arises a grotesque medley of characters, a "rudis indigestaque moles" of varying forms. Each man, in fact, may have his own system of written character, and there may be as many systems as there are writers. How inextricable then must be the resulting confusion?

Compared with this unavoidable chaos, how orderly and complete is the Anglo-Roman system. Here all is regularity and harmony. There is one universally acknowledged standard of written, as well as of printed, character,—even that which unites in the highest possible degree, quickness in forming, and distinctness when formed. And this standard being established by common consent, the deviations of particular individuals therefrom, being only variations more or less minute from what is fixed and uniform, they never do, they never can lose their similitude or identity with the original. One man can never fail to understand his own writing: and all men must be able to decypher the writing of all men. So far, therefore, from the *distinct written form* being an "inconvenience," in practice; it must be hailed as one of the greatest and happiest "conveniences," which the wit of man ever suggested, or his ingenuity contrived.

6. It is asserted, that "all the useful books that have been and will be published in the native characters before such a change takes place must be reprinted in the Roman;" and then follows the wondering exclamation, "What an immense expense will be incurred in the reprinting of such works as Baboo Ramcomul Sen's English and Bengali Dictionary, Dr. Carey's quarto Dictionary of the Bengali and English, &c."

Surely there is an utter fallacy or oversight in this objection. How stands the case? Is the printing of *one* edition of a book like the opening of a perennial spring, which, when it once begins to flow, will continue to pour forth its exhaustless waters *for ever*? If it is, we grant, that the printing of another edition in the same or in a different character may be said to incur an *extra* expense, large or small, according to the size of the work. But it is not so: one edition, consisting as it does of a limited number of copies, is obviously exhaustible, and when all the copies are sold, it is of course exhausted. What then must be done? What else can be done, but to print a *new* edition, in order to meet the growing wants of a rising community?—and if a *new* edition of a good book *must* be called for, in the natural order of events, *may* it not be printed in one alphabetic character, as well as another, without incurring an "immense" additional expense, or any additional expense at all? *May* not even the expense of such a reprint be vastly less than that of the original edition?

But it is added, that the Indian letters, in consequence of the inherent vowel and particular combinations, may be compressed into as small a space as the Roman. It is needless to argue this point abstractly. It resolves itself into a simple matter of fact; and the best answer that can be given is, to advise the reader to look back, and, inspecting the specimens supplied in this article, let the testimony of the visual organs decide the question in debate.

7. It is objected, that by the proposed substitution, we deprive the present generation of the means of mental and moral improvement.

This is founded on a total misconception of our design. It is not in our power, nor if it were, would we ever propose to suppress all the existing publications. and supply no more in the same form. We know that there are hundreds and thousands of adults acquainted with the native character, who can never be expected to learn any other. And *suddenly* to deprive them of works which they can peruse, and the perusal of which is calculated to elevate and purify their minds, were either a species of inquisitorial cruelty or a sort of wicked madness. Enthusiastic and visionary as we are reputed to be, we have not yet suspended the functions of sober reason. Our object is, by all lawful means, to disseminate the knowledge of a system which we verily believe to be fraught with blessings innumerable to this benighted land. With this view, books in every department of religion, literature, and science will be immediately prepared and published on the improved plan. The mode of reading these, with intelligence, will be taught to those over whom our influence extends; and every reasonable encouragement will be held out to all who desire to propagate the knowledge of it. By these means the superiority of the reformed system will be *gradually* perceived, and its advantages duly appreciated; till at length it may be divulged to the extent of absorbing all the prevailing systems. In other words, the native alphabets retiring before the Roman, and being naturally displaced by its incumbent and increasing weight, will eventually, without violence or alarm, disappear from off the land.

But during the *intermediate process*, books will be supplied to the adherents of the old systems, that are to sink fast into decrepitude and final annihilation. That is, for a season, there will be two contiguous and contemporaneous streams—the old and the new—the former decreasing, and the latter increasing, in volume—the one contracting itself within narrower bounds, and the other enlarging its borders; till at last *both* channels become *one*, on whose broad and expanded bosom shall flow the fresh waters that are to scatter fertility and abundance over a dry and parched land. Or, to drop the metaphor, we shall, for some time to come, have to furnish two sets of books—the one in the native, and the other in the Roman character. With the former we shall supply chiefly the aged; with the latter, chiefly the young, especially those who learn English

Let then the School Book Society, the Bible Society, the Tract Society, &c. provide themselves with books of the two kinds now mentioned, wherewith to supply these two classes of readers. And as the *new* order of things gains ground, the copies in Roman character will abound more and more, till they gradually supersede those printed in the native form. And, when great numbers of the reading population come to understand and prefer the new arrangement, then may the Sumachar Durpun, and other journals especially designed for natives, exchange their Indian for the Roman garb. And then may we witness the sublime spectacle of all books, pamphlets, magazines, and journals unitedly pouring forth floods of knowledge, through one consistent and harmonious medium, over every region of the largest and fairest empire under the sun*!

The foregoing are all the objections which we have seen advanced; and whether in themselves, and especially in contradistinction to the manifold advantages pointed out in a former paper, they can be allowed to possess "the weight of a feather," we leave to the candid reader to judge. Some, as fully anticipated, have again sounded the tocsin of "the letters, the letters, what is the

* That cavillers may no longer taunt us with the sneering question:—"Having now settled your alphabetic scheme, what use are ye going to make of it?" it may be stated, that we have *already began* to apply it to its legitimate purpose. The following works are *now* in preparation, and some of them *already passing through the press*; viz.

1. The New Testament, English and Bengali. The Bengali version, in Roman character: to be published in single Gospels.
2. The New Testament, English and Hindustani. Do. Do.
3. Woollaston's Grammar, Bengali, and Hindustani.
4. Moral Precepts, English and Hindustani verse.
5. Scientific Dialogues, &c. &c.
6. The Elementary English works, or Primers, prepared for the General Assembly's Institution, Calcutta, viz.

No. 1. Instructor, interlinear Bengali version, in Bengali character, to be afterwards followed by the Roman.

No. II. Do. literal version in Bengali character, and free version in Roman.

No. III. Do. entirely in Roman character.

We trust it will now be seen that we are in right earnest, and that our scheme is not to evaporate in mere words. And as our earnest desire is to give offence to none, but do good to all, we sincerely hope that many, who are now lukewarm, or even decidedly opposed to us, may yet be conciliated and become our staunchest friends and supporters.

Since we wish, with the least possible delay, to translate Primers, Grammars, Histories, &c. into every language and dialect in the presidency of Bengal, we would respectfully solicit the assistance of such European and Native gentlemen as are competent to the task of translation. If any one who is qualified will kindly undertake to translate one or more works into the language or dialect with which he is acquainted, he will be immediately supplied with a copy, on application. When completed, the work will be printed free of expense to him, and he will be furnished *gratis* with a large number of copies for distribution. Already have some gentlemen promptly volunteered their valuable services; and others, who cannot lend their aid

learning of letters? A trifle, a trifle, a mere trifle." Reasons which have *not* yet been controverted were formerly given for dissenting *in toto* from the burden of this song. And if farther confirmation be required, it may now be furnished. Some years ago, when controversy ran high respecting the merits of Dr. Gilchrist's philological labours, these found an advocate in the Edinburgh Review. The Quarterly, on the other hand, with its tremulous dread of all change, treated the learned orientalist with lofty disdain. But in spite of the most deadly hostility, the current of change has set in, and who can now arrest its progress? Even the Quarterly, which still doggedly clings to many antiquated errors, has in some things changed. On the present question even it has let in some gleams of light. In the last No. or the No. for October, there is an able Review of Grimm's New German Grammar. In his elaborate introduction, this author, in the genuine German style, has a lengthy dissertation on the origin and descent of the ancient European languages,—the Gothic, the German, the Saxon, the Celtic, the Slavonic, &c. Now mark the Reviewer's words.

"The first 600 pages of the book are taken up with a minute examination of the letters in each of the dialects which come under consideration, *and here we must commend the example Grimm has shewn in abolishing the use of the Gothic characters.* There is no more reason for our employing them, than for our using the Roman capitals in printing Latin; the common type was equally unknown to both nations, and the use of the uncouth Gothic letters, both increases the difficulty to the reader, and adds to the expense of printing, without affording any countervailing advantage. *Indeed, the example might be extended even to the oriental languages with very great benefit; if, for instance, the Sanscrit were printed in European characters, we are convinced that a large class of persons would acquire at least its rudiments, who are now deterred from similar studies by the formidable difficulty of a new character looking them in the face at the very outset.*"

With such a respectable authority as this on our side, we can afford to allow objectors to regale themselves undisturbed with the music of their own favourite fancies.

Having now developed our plans, our *expository* task is ended. In translation, have decisively expressed their good will, by forwarding liberal donations to defray part of the expense that must, in the first instance, be necessarily incurred.

Besides providing translations of useful works, and printing these in Roman character, it is our intention, if supported by an enlightened public, to select every oriental book that is worth any thing, and turn it into the new orthography, *i. e.* Romanize it. In this way we may expect that the good, or at least the harmless, will help to swell the accumulating body of sound literature—while the bad and worthless will be abandoned to neglect, and left to perish as they deserve.

The entire series of Native works and translations, we may designate "*The Romanized Series of Oriental Literature.*"

Henceforward "action" shall be our watchword. We have a field before us wider and nobler far than any which aroused the ambition of the Eternal City in the meridian of her glory:—but, oh, how vastly different our object in entering it! Where *she* would have marched at the head of conquering legions, satisfied when terror established the invincibility of her arms—we go forth with the messengers of peace, the heralds of true wisdom, satisfied only when happiness, harmony, and love shall proclaim the invincible kindness of Truth. And those treasures of knowledge which surpass a thousandfold what Rome in her proudest days ever possessed; we shall disperse through the medium of *forms* which her inventive genius has supplied. And thus, along distant streams and fertile valleys, never visited by the Imperial Eagle, shall the name of "Roman" flourish in connection with the mental emancipation of millions, when all other stately monuments, that recal the remembrance of Roman greatness, shall have crumbled into dust.

ALPHA.

P. S. It has been already stated, that during the last month, several friendly communications have been received respecting the substitution of the Roman in place of the Indian alphabets, and our "scheme" for accomplishing that end. Amongst these is one from a gentleman in the Upper Provinces, well acquainted with the Oriental languages, and successfully engaged in the instruction of Native youth—on which accounts we deem his remarks particularly entitled to attention. Besides this, his letter briefly alludes to certain advantages attending the proposed substitution that wholly escaped our notice; we have, therefore, much satisfaction in making from it the following weighty extract. After various introductory remarks the author thus proceeds:—

"I entirely agree with you, not because the idea is yours, but because the measure is fraught with incalculable advantages to India. It is, I really and truly believe, the most effectual mode of *any*, of diffusing knowledge, *both* Asiatic and European, among the people at large. The grand barrier to improvement in this country has been the want of *printing*, or the being obliged to impart knowledge through the slow, limited, difficult process of manuscripts. It is a most expensive and Herculean labour to *print* in the Arabic, or Persian, or Deva Nāgarī character. It would be quite as easy, as printing any English work, to print books and news-papers, &c. in Roman characters, though the language be different. The benefits of *printing* their *own* books in this way would be a thousandfold—but the benefits of printing in the Oordoo dialect, and Roman characters, the substance of our literature, are quite incalculable. Nothing could impart a greater impulse to civilization. Every gentleman almost might then publish translations—for there are but few indeed who cannot explain in *Oordoo*, their thoughts, or the substance of any written work. Epistolary correspondence between Europeans and Natives (now next to impossible, owing to the necessity of employing a third person as the medium of communication), would become as common as correspondence is between two Europeans, or two Natives, in their respective tongues. A judge might then read all the proceedings *himself*, and write his orders *himself*. Public functionaries would then perform, singly and unaided, twice the work, which they now cannot perform without the assistance of three or four Natives. It would lead to the adoption of thousands of European *words*, in the Oordoo books and compositions, and thus the Native literature would be enriched most rapidly:—but there is no end to the advantages I anticipate from this most ingenious plan, &c. &c."

Missionary and Religious Intelligence.**1.—CALCUTTA AUXILIARY BIBLE SOCIETY.**

The 23rd Anniversary, of this Society was held in the Town Hall on Friday evening, May 2nd. It was very thinly attended. The Lord Bishop of Calcutta was in the chair, and opened the meeting with an animated and characteristic address. The report was then read by the Rev. Mr. Dealtry, and was on the whole of an encouraging nature. Notwithstanding the pressure of the times, the subscriptions had increased during the past year, and more than 17,000 Bibles or portions of Scripture had been put in circulation. The Society was considerably in debt, but relied with confidence on the proved liberality of the Christian public.

After the reading of the report, it was moved by the Rev. Mr. Fisher, and seconded by the Rev. Mr. Mack, of Serampore :—

“ That the report now read be printed and circulated amongst the members and subscribers of the Society, and that they be requested to redouble their exertions to extend its influence, and to offer their fervent prayers that the Divine blessing may give efficiency to the endeavours to promote its objects.”

Mr. Fisher said, he was sure the resolution he proposed would meet the wishes of all who were present. The spread of the Scriptures was working extraordinary effects throughout the land, and the success met with should serve to encourage those who were labouring to do good to hold on in their course, notwithstanding any discouragements that might present themselves. To illustrate this, he read to the meeting a very interesting account of the conversion of a young Bramin, and his subsequent conversations with his relations and other native friends.

The Rev. Mr. Mack said, that if the acceptance of the report depended on its merits, the report was worthy of being received, as it showed that double work had been done under the pressure of difficulties. He mentioned several things that were occurring in different parts of India, which tended to confirm the views taken in the report, of the dissemination of Christian knowledge. Some think, Mr. Mack continued, that when persons of different denominations meet for the promotion of the objects of such a society, it is at the expense of religion, not so much through piety as to show the excess of their liberality. This was a mistake—the great object of the Bible Society was to circulate the Scriptures without note or comment, throughout the world, and surely there was enough in this to warm every heart. Had there not been a generous principle like this, it could not have maintained itself. It is true this object the Society had in common with others, but there was a peculiarity in the means. By circulating the Scriptures, we show our deference to the authority of God, and to his way of carrying on his purposes ; and we show our sense of the intrinsic force and worth of the Bible, which sense is derived from our own experience of the sufficiency of the Bible to change the heart. These things testify that the Society is entirely founded on religion. It is further a law of the Society, that the work is to be carried on by the co-operation of all, by which we recognise the sufficiency of Christianity for all purposes, and overlook all human distinctions. Mr. M. concluded with observing, that the public liberality had been greater than on previous years, but it was still necessary that we should make the cause of the Society our own ; and that it was not sufficient to distribute the Scriptures, unless followed by the prayers and example of Christians.

The Rev. Mr. Bateman proposed, and Dr. Corbyn supported the following resolution :—

“ That this meeting, thankful to see the improvement which is going on amongst all classes of the community, considers it a sacred duty to increase its exertions, in order to provide Christian missionaries and other friends to the cause of Christianity with the word of God in the different languages and dialects under this presidency, to enable them to meet the growing demands of inquirers, and to put into their hands that book which contains truth without mixture of error, and which alone maketh wise unto salvation.”

Mr. Bateman observed, that the word of God was not only a blessing in itself, but a companion to every other good work. What were missionary and tract societies

without the Bible to refer to as a standard? The Bible is the governor and regulator of the machinery; it puts in more steam when it is wanted, and keeps back when giving out too much. In all things else it was difficult to keep out error and prejudice, but here was truth without mixture of error.

Dr. Corbyn said, all persons were occupied; some in charitable societies, some in education, and some in promoting Steam Navigation. This Society unites those several objects in one. To circulate the Scriptures is higher charity than merely relieving temporal wants. Steam Navigation is intended to facilitate communication between enlightened and heathen countries; and he who carries a Bible to an ignorant man brings heaven nearer to him.

Dr. Marshman moved the following resolution, which was seconded by the Rev. Mr. Hæberlin:—

“That this meeting regards with great satisfaction the spread of English education conducted on sound Christian principles amongst the natives of this country, as tending amongst other advantages to give them greater facilities for the intelligent perusal of the English version of the Bible.”

Dr. Marshman urged the necessity not only of giving pecuniary aid, but of making personal exertions to put the Bible in the hands of the heathens around us. He related an incident that had occurred about thirty years ago, to show the effects produced by the reading of the Scriptures. Mr. Ward took a copy of the Bengalee New Testament to the village of Runkistnopore, on the other side of Calcutta, and placed it in a *moodee's* shop, requesting the man to allow all, who were desirous, to read it. The next year seven persons came from that village, and one of them was a man, fifty years of age, by name Juggunnath, and a worshipper of Juggunnath. This man was a most zealous devotee of Juggunnath, but after hearing the New Testament read by others, (for he could not read himself,) his mind was so changed that he renounced idolatry, and took up his abode near Serampore. His former god Juggunnath was stuck up in a garden; and when on one occasion fuel was wanted, his wife proposed to cleave Juggunnath for the purpose, which was immediately done. Several other conversions took place through that one book placed in a corner.

The following motion was proposed by the Rev. Mr. Boswell, and seconded by the Rev. Mr. Hill, late of Berhampore:—

“That this meeting offers its best thanks for the important services rendered by the officers and committee of this Society; and also by the associations and individuals that have been actively engaged to promote its object: and requests them to continue their valuable labours.

The following gentlemen to form the officers and committee of the ensuing year, with power to add to their number:—

Patron.—The Right Reverend Lord Bishop of Calcutta.

President.—W. W. Bird, Esq.

Vice-president.—Venerable Archdeacon Corrie.

Committee.

G. Dougal, Esq.

J. Dougal, Esq.

D. McFarlan, Esq.

R. D. Mangles, Esq.

G. Money, Esq.

C. E. Trevelyan, Esq.

Col. Galloway.

Major Hutchinson.

Col. McGregor.

Capt. Birch.

With all Clergymen who are members of the Committee.

Secretaries.

Rev. Dr. Marshman. Rev. T. Dealtry.

Mr. Boswell made some remarks on the objection that many copies of the Scriptures were lost, as was the case with a package of Martyn's Persian Testament, which was perhaps lying unopened to this day. It could not be expected that every copy sent out would answer its purposes. Much rain falls on roads and other inarable places; yet no one will deny that the rain does good to the earth.

Mr. Hill bore testimony to the statements of Mr. Fisher, and related various anecdotes.

It was then moved by R. D. Mangles, Esq. and seconded by the Rev. Mr. La-croix:—

“That the thanks of the meeting be given to the President, for his attention to the interests of the Society through the past year.”

The Lord Bishop, in rising to return thanks, made some remarks on giving the Bible with the note and comment of personal example, and on the necessity of the influences of the Holy Spirit, to set the whole machinery in motion.—*Englishman*.

2.—THE GOVERNMENT INSTITUTION AT ALLAHABAD.

We continue to receive the most favourable accounts respecting the Allahabad institution. Its prospects were at the commencement somewhat darkened: but the clouds are now in a great measure dispersed; henceforward we expect its rise to be steady and progressive towards the attainment of complete success. A Gentleman in the H. C. C. Service, in a letter of recent date, thus writes:—"I am happy to be able to tell you that our Allahabad school, under the care of Mr. Clift, is coming on *extremely well*. The number of scholars at first was much lower than we expected, or rather not at first, but immediately afterwards, when they found that learning English was not a mere amusement but a task, &c. Mr. Clift however said, that similar difficulties and disappointments were experienced at—and that matters righted themselves afterwards. The same has happened here. The number of scholars is increasing again, and those who have attended regularly for a month or two shew an astonishing progress. The best can read tolerably in their own books, and have a very fair acquaintance with grammar. The system pursued pleases me much, &c. &c."

DOMESTIC OCCURRENCES.

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

APRIL.

MARRIAGES.

9. At Madras, Mr. C. Stewart, Assistant Apothecary, to Miss Jane Orton, only daughter of the late Mr. Griffin Orton, Livery Stable Keeper.
10. At Coel, Captain R. Wylie, 6th Regt. N. I. Major of Brigade at Cawnpore, to Miss Lucy Martha Dennys.
15. At Madras, Lieut. W. Cautis, 15th Regt. N. I. to Miss Mary Jane, eldest daughter of Captain O'Connell, Commissary of Ordnance.
- At Trichinopoly, E. J. Jones, Missionary S. P. G. F. to Charlotte Eliza, daughter of the Rev. D. Schreyvogel.
16. At St. Thomas's Mount, Mr. C. Cater, to Miss Margaret Eliza Brady.
14. At the Black Town Chapel, Mr. J. H. Taylor, of the Herald Office, to Miss Catherine Kelly.
- At Madras, Lieut. R. S. Dobbs, 9th Regt. N. I. to Jane Margaret, youngest daughter of the late R. Cathcart, Esq. of Durham, North Britain.
19. At Bombay, Mr. R. Walter, to Miss Anne Blowers.
23. Mr. C. Bremner, to Miss E. Price, only daughter of Col. W. C. Price, of the 23rd Regt. N. I.
25. At Delhi, Mr. E. Kinsey, to Miss Eliza McPherson.
26. J. J. Morgan, Esq. 55th Regt. N. I. to Miss A. Black.
29. Mr. W. F. Gomes, to Miss Pamela Fenwick.
30. Mr. J. A. Whiffen, to Miss Margaret McDowell.
- At Bombay, Mr. W. Jeffrey, of the Country Service, to Miss Juliana Bailie.

MAY.

21. Mr. J. Fordyce, to Miss Caroline Williams.
22. At Byculla, near Bombay, Mr. D. Davidson, Assistant Apothecary, to Miss Charlotte Brenham.
23. At Bombay, R. Shorner, Esq. C. S. to Mary Anne, eldest daughter of L. Hathway, Esq. Surgeon of the Artillery.

APRIL.

BIRTHS.

4. At Trichinopoly, the lady of Captain W. W. Baker, 32nd Regt. N. I. of a son.
6. At Hawul Baugh, the lady of Lieut. Charles Campbell, Kumaon Local Battalion, of a son.
12. At Kurnaul, the lady of Lieut. C. H. Naylor, 8th N. I. of a son.
13. At Allahabad, Mrs. M. Davis, of a son.
14. At Ditto, Mrs. W. Johnson, of a son.
15. At Cheera Poonjee, the lady of Lieut. W. C. J. Lewen, Artillery, of a daughter.

17. At Muttra, the lady of Captain W. Martin, 57th Regt. N. I. of a son.
- At Meerut, the lady of Captain Tuckett, 11th Dragoons, of a daughter.
18. At Aurungabad, the lady of Captain George Twemlow, Bengal Artillery, of a daughter.
20. At Bellary, Mrs. George F. S. Ross, of a son.
- Mrs. W. Reed, of a son.
23. At Barrackpore, the lady of Major Pogson, 47th N. I. of a son.
24. The wife of Mr. W. Dicken, of a son.
- Mrs. G. A. Popham, of a son.
26. Mrs. Jacob Hoff, of a son.
29. The lady of G. M. Batten, Esq. C. S. of a daughter.
- At Bancoorah, the lady of Lieut.-Col. Shuldham, commanding 31st Regt. N. I. of a daughter.

MAY.

6. At Dacca, Mrs. George Dixon, of a daughter.
7. At Lucknow, the lady of R. W. Elton, 59th N. I. of a daughter.
8. The lady of G. Walker, Esq. of a daughter.
- Mrs. J. D'Santos, of a daughter.
9. Mrs. R. S. Strickland, of a son.
12. At Bancoorah, the lady of J. W. Ricketts, Esq. of a son.
13. At Bolundshuhr, the lady of Captain R. Wilcox, of a daughter.
14. The lady of J. F. Leith, Esq. Barrister at Law, of a son.
15. At Baraset, the lady of R. H. Mytton, Esq. C. S. of a son.
22. Mrs. L. Dufholst, of a son.

DEATHS.

APRIL.

4. At Madras, Capt. J. Booker, of the 2nd Battalion, Artillery.
5. At Kimediy, Lieut. J. P. Power, of Engineers.
13. At Secunderabad, William Nerbudda, son of Quarter-Master Serjeant and Anne Swinscoe, H. M. 45th Regt. aged 2 years and 1 month.
18. At Berhampore, Mr. C. J. Woodward, Apothecary, H. C.'s Subordinate Medical Establishment.
25. The infant son of Mr. G. A. Popham.
- J. R. Fitzpatrick, Esq. aged 17 years, 4 months, and 15 days.
30. Master J. Thompson Robinson, son of Capt. J. Robinson, of the Schooner *Sweet*, aged 5 years.
- At Dacca, Lieut.-Col. Watson, commanding 53rd Regt. N. I.
- At Shekarpore, Ensign D. M. Bridges, 2nd Regt. N. I.

MAY.

1. Arratoon John Agacy, aged 26 years.
- At Cuddalore, A. G. Drummond, Esq. C. S.
3. At Dacca, J. Hollow, Esq. aged 80 years.
4. Mr. A. Moreiro, aged 40 years and 6 months.
- Mr. J. Bryce Melville, nephew of the Rev. Dr. Bryce, aged 25 years.
7. Mrs. Catherine Walker, wife of Mr. W. Walker, Provisioner, aged 34 years.
9. Henry Leach, of the *Englishman* establishment, eldest son of Garrison Serjeant-Major Leach, aged about 13 years.
10. At Bolaram, Rose, the wife of Mr. Sub-Assistant Surgeon Joseph Vital, Nizam's Service, aged 23 years and 6 months.
12. Mrs. C. L. Wood, aged 23 years.
- At the Sand-heads, on board the *Asseerghur*, Pilot Brig, Mr. M. W. Newcombe, H. C. Marine, aged 22 years.
14. Richard, son of Mr. R. Haviland, Commissariat Department, aged 4 years and 6 months.
15. Miss Charlotte Robam, aged 19 years, 4 months and 19 days.
- Mr. B. H. Daunt, of the Court of Requests, aged 28 years.
- Mr. R. Crackford, of the Police Department, aged 41 years.
16. Miss Agnes Disandt, aged 4 months and 3 days.
17. Monsr. F. D. Avocat, aged 27 years.
19. Mr. J. Connolley, aged 40 years.
20. Mrs. L. DeRozario, aged 45 years.
21. Capt. W. Thompson, Senior, aged 56 years.
- Dr. C. Humphrey, aged 31 years.
- Lucy Ellen, daughter of Mr. and Mrs. Carbery, aged 16 months and 7 days.
22. Capt. J. B. Moore, formerly a Branch Pilot H. C. M. S. aged 61 years.
25. At Kabul, Anne, the wife of Mr. C. Marshall, Clerk of St. Thomas's Church, aged 27 years.

Shipping Intelligence.

APRIL.

ARRIVALS.

25. Betsey, (Bark,) G. S. Jones, from Rangoon 10th April.
 — Phoenix, (Do.) A. Bane, from Coringa 19th ditto.
 — Ceres, J. Blampied, from London 19th Sept. and Mauritius 25th Feb.
 26. Virginia, (Barque,) J. Hullock, from Vizagapatam, 22nd April.
Passenger.—F. on Coringa : T. B. Miller, Esq. Merchant
 27. John Bannerman, J. Watt, from Bombay 14th, Cochin 26th March, and Madras 20th April.
Passenger.—From Bombay : Master Sutherland.
 — Young Rover, (Schooner,) J. Baker, from Moulmein (no date).
Passengers.—C. J. Sutherland, Esq. J. Tomlin, Esq. E. P. L. Chamber, Esq.
 Mr. T. Bently and Mr. J. Bently, Mariners; and T. Arratoon, Armenian.

MAY.

6. Dalla Merchant, Wier, from Rangoon 15th April.
 7. General Gascoyne, Fisher, from Isle of France 23rd Feb., Madras 14th April, and Coringa 3rd May.
Passenger.—From Isle of France : Lieut. Hopper.
 8. Forbes, Forth, from Madras, 1st May.
Passenger.—J. Storm, Esq. Merchant.
 — Carnatic, Broadfoot, from Coringa 4th May.
 — Minerva, Esteve, from Coringa 30th April.
 10. John Adam, Roche, from Point De Galle 11th, and Trincomalie 19th April, and Point Pedro 3rd May.
 — Spartan, Webb, from Point Pedro, 13th April and Madras 3rd April.
Passengers.—From Madras : Mrs. Taylor and child, Mrs. M. J. Mitchiu, and Mr. D. W. Hill.
 — Captain Cook, Thompson, from Point Pedro 1st, and Madras 3rd May.
 17. Water Witch, Henderson, from China 27th March and Singapore 14th April.
 18. Bordelais, Le Porte, from Bordeaux 10th Sept. Mauritius and Bourbon (no date)
 — Adelaide, Guthrie, from Isle of France 19th April.
 20. Harriet, Solomon, put back leaky.
 21. Bengal, Ritchie, from Glasgow 28th January, and Madeira 20th Feb.
Passengers.—From Glasgow : Mrs. J. Thompson, Miss Graham, Captain Campbell, 29th N. I. Dr. W. Buchanan, Cornet W. Waugh, 16th Laucers, Mr. M. Campbell, and Mr. T. Urquhart.
 — Crown, Cowman, from Liverpool 26th Dec.
 — John McKillan, McDonald, from Greenock 13th Dec.
 — Addington, Sedgwick, from Mauritius (no date) and Coringa 12th May.

APRIL.

DEPARTURES.

23. General Hewett, J. Bankier, for London.
Passengers.—Mrs. Hunter, Mrs. Pringle and 2 children, Col. Hunter, and Lieut. Webster.
 26. Agnes, (Barque,) P. Holmes, for Singapore and China.
 — Hardings, (Brig,) J. Thornton, for the Mauritius.
 27. Ruby, W. Warden, for Singapore and China.
- MAY.
3. Red Rover, Clifton, for China.
 — Belhaven, Crawford, for ditto.
 4. Charles Stewart, Ross, for Moulmein.
 — Edina, Norris, for Moulmein.
 5. Harriet, Solomon, for Penang.
 7. Sylph, Wallace, for China.
 8. Bolton, Fremlin, for London.
 — Caravan, Bray, for Boston.
 11. Ceres, Blampied, for Isle of France.
 — Cecelia, Roy, for Straits and Malacca.
Passengers.—Messrs. J. Blackburn and Farquhar.
 13. Elizabeth, Blenkinsop, for Bombay.
 — Eclipse, Perry, for Salem.
 14. General Palmer, Thomas, for London.
 — Argyle, Donald, for Madras.
 15. Althorp, Bridges, for New York.
 16. Richard Bell, Wardie, for China.
 — Young Rover, Baker, for Moulmein.
 18. Parsee, McKillan, for London.
 21. Ann, Tindale, for ditto.
Passengers.—Mr. G. R. Richardson, R. H. McNeer, Esq. and child.

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

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Obs'd. Ht. of the Barom. i.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs'd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs'd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs'd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs'd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs'd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29.922	76.3	75.2	75.5	S.	.008	81.7	85.5	81.	N.	.996	84.5	90.	83.2	N.	.946	85.4	93.	84.	N. E.	.918	85.	91.	85.5	N. E.	.930	84.5	87.6	82.4	N.		
2	.954	76.6	75.4	75.7	N. E.	.032	80.7	82.7	78.3	N. E.	.018	82.3	85.5	81.7	N. E.	.958	83.2	86.7	84.	S. E.	.944	83.	88.	83.4	E.	.948	82.4	83.6	82.	E.		
3	.938	74.5	72.	70.5	W.	.016	79.8	82.7	78.4	N. W.	.000	81.2	88.	82.	N.	.904	82.8	91.5	84.4	S.	.890	82.8	89.5	83.	S. W.	.916	81.7	85.1	82.2	S. W.		
4	.890	76.	75.3	71.	S.	.954	81.5	86.6	83.	W.	.936	83.	92.	84.6	W.	.880	84.	92.	85.6	S. W.	.868	84.	91.7	85.3	S. W.	.834	82.7	88.	84.2	W.		
5	.928	71.	68.7	69.5	CM.	.972	78.	81.5	78.6	E.	.950	80.2	85.5	80.3	S.	.894	80.7	88.4	81.	N. W.	.874	81.5	88.6	83.	S. W.	.900	81.	84.7	80.7	S. W.		
6	.928	75.	73.5	73.5	S.	.984	82.6	88.7	81.	W.	.960	83.8	85.	85.2	N. W.	.900	84.4	98.4	88.6	N. W.	.896	84.5	96.5	87.2	N. W.	.892	83.7	89.	86.5	N.		
7	.892	75.	73.	73.	S.	.954	83.	90.2	82.6	S. W.	.926	85.	95.7	85.	S.	.832	86.3	98.	87.8	S. W.	.800	86.7	97.3	87.8	S.	.786	85.4	89.4	82.4	S.		
8	.841	76.4	74.9	74.4	S.	.902	83.4	91.5	85.3	S. E.	.892	85.5	95.2	87.4	N. E.	.800	86.8	98.5	89.4	N.	.782	87.3	98.6	88.7	W.	.768	86.	89.7	85.6	E.		
9	.906	72.4	69.	69.3	S. E.	.974	78.	76.3	74.	N. E.	.962	80.7	83.3	79.2	S. E.	.918	82.	84.8	80.2	S. E.	.900	82.4	84.5	80.	S. E.	.910	81.6	79.7	78.2	CM.		
10	.926	74.4	71.6	71.	S. W.	.980	80.6	85.	81.2	S. W.	.956	82.4	88.8	83.7	N.	.864	83.	90.6	85.	N. W.	.846	83.5	92.4	86.	W.	.864	82.8	87.5	83.4	S. E.		
11	.906	75.5	73.	72.6	S. E.	.980	81.	84.8	82.	S. F.	.964	82.7	89.	83.4	S.	.920	84.	90.4	83.6	S.	.910	84.	87.	82.2	S.	.896	82.4	82.8	80.2	S. E.		
12	.930	76.2	73.9	73.6	N. E.	.994	81.3	85.4	82.5	S. E.	.982	83.2	89.9	83.7	S.	.920	85.	93.	84.	S.	.942	85.5	92.	83.3	S.	.905	84.2	86.7	82.2	S. E.		
13	.942	75.5	73.5	74.	S. E.	.990	80.8	84.8	81.2	S. E.	.972	82.4	90.7	82.8	S.	.912	84.7	95.6	85.6	S. E.	.900	85.	95.3	85.4	S.	.906	83.3	87.	81.3	S.		
14	.922	75.1	72.2	72.7	E.	.984	81.3	86.	81.4	S.	.966	83.4	92.	85.	S.	.894	85.	93.	85.7	S.	.862	85.	92.1	83.5	S.		
15	.868	75.7	73.6	73.	S.	.934	82.8	88.7	83.	S. W.	.904	85.1	94.6	86.5	S.	.828	86.4	97.	89.6	S.	.810	87.	97.	89.4	S. E.	.790	85.6	89.7	84.7	S.		
16	.852	80.5	76.1	74.2	S. E.	.924	83.4	91.	84.8	S. W.	.906	85.5	97.2	89.	S. W.	.828	87.4	102.1	92.	W.	.814	88.	100.2	92.	W.	.796	87.3	92.9	87.7	S. E.		
17	.772	82.8	81.5	80.3	S.	.850	85.	94.1	88.5	W.	.828	87.	100.	92.1	S.	.768	88.5	101.6	91.5	S. E.	.738	89.	96.5	88.7	S. E.	.718	88.	88.3	84.3	S.		
18	.780	83.1	81.2	80.	S. W.	.854	85.	88.5	84.5	N.	.848	86.5	93.	87.	N. E.	.760	88.	95.5	87.5	N. E.	.736	88.5	93.5	87.1	N. E.	.702	87.1	86.7	83.3	S. W.		
19	.782	75.3	71.5	71.1	E.	.876	81.1	81.7	78.8	N.	.864	82.6	85.2	81.7	N. W.	.794	84.5	89.1	84.3	N. W.	.750	84.7	87.8	84.3	N.	.788	83.7	85.3	83.4	CM.		
20	.876	78.	73.5	73.	N.	.932	81.	87.4	82.4	N.	.910	82.7	91.3	84.5	N.	.844	85.	97.2	88.5	W.	.826	85.2	95.7	86.2	W.	.836	83.9	87.	82.	CM.		
21	.892	76.9	74.	73.5	N.	.956	81.3	88.5	82.7	S. W.	.940	83.	93.	84.7	S. E.	.874	84.7	95.6	86.7	N. W.	.848	85.2	95.5	87.1	S. E.	.840	84.4	88.	84.8	S. W.		
22	.866	74.8	77.5	77.3	E.	.924	83.6	90.4	84.8	S.	.900	85.4	94.7	86.6	S.	.846	87.	94.5	85.7	S.	.830	87.	93.	85.4	S.	.824	85.6	86.6	82.7	S.		
23	.912	79.	76.8	76.	S. E.	.980	84.1	91.	85.	S.	.974	85.7	94.5	85.7	S.	.912	85.3	95.	86.2	S. E.	.900	87.	93.4	83.6	S.	.886	86.	86.4	83.	S.		
24	.930	79.8	78.	77.5	S. E.	.008	84.7	87.7	83.	S.	.990	86.	92.	85.4	S. W.	.916	87.5	92.5	84.	S.	.902	87.5	92.6	84.	S.	.894	85.8	87.8	81.6	S.		
25	.910	79.	77.6	76.7	S.	.972	85.	87.9	83.2	S.	.950	86.2	91.3	85.2	S.	.900	87.3	91.7	85.6	S.	.852	87.4	91.2	85.4	S.	.864	85.7	85.3	82.4	S. E.		
26	.916	81.	79.	74.3	S. E.	.970	85.2	88.2	84.	S. W.	.966	86.7	91.6	86.1	S.	.926	87.3	90.5	85.8	S. W.	.892	87.5	90.2	85.2	S.	.870	85.3	84.7	81.4	S.		
27	.906	80.3	78.3	78.	E.	.974	84.5	87.6	83.1	St. S.	.964	87.	92.1	85.	St. S.	.906	87.3	92.	86.4	St. S.	.892	87.5	90.	85.2	St. S.	.866	85.1	85.	81.7	S.		
28	.894	80.5	78.	78.	S.	.954	85.8	89.5	84.1	St. S.	.940	86.7	90.7	85.2	S. W.	.852	87.6	92.	86.	S. E.	.824	87.7	90.8	85.	S. E.	.836	85.7	85.7	82.4	S.		
29	.892	82.3	81.	79.8	S. E.	.960	86.1	89.8	84.3	St. S.	.938	87.2	92.4	85.6	St. S.	.886	88.	91.7	85.6	St. S.	.844	88.	90.2	84.5	St. S.	.866	91.	74.5	76.	N. E.		
30	.978	79.7	76.3	76.7	S.	.046	82.7	86.6	83.5	S.	.022	85.7	90.2	86.3	S. E.	.966	87.	93.2	87.3	S.	.900	87.3	92.8	87.3	S.	.938	86.8	87.2	83.	S.		

1.05 1.00

0.64 0.60

0.50 0.50