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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

July, 1834.

I.—*On the Connection between a Liberal Education, and the Spread of True Religion in India.*

PART I.

I. There are two classes of men that *appear* to maintain opposite and contradictory views respecting the power and effects of Education. While the one strenuously asserts the *all but omnipotence* of Education: its *all but powerlessness* is the favourite watchword of the other.

These statements *seem*, at first sight, absolutely irreconcilable. But may not a little attention tend to shew that they are more so in *word* than in *reality*? May not the *objects* to which they refer be totally *different*? Do philosophers and worldly politicians mean any thing more by the former expression, than strongly to assert the potency of Education in sweeping away the rubbish of vulgar prejudice and superstition? And do certain zealous supporters of religion intend any thing more by the latter, than strongly to assert the utter impotency of Education in implanting the grace of God in the heart? If not—as we verily believe to be the case—each of these *seemingly* contradictory assertions is simply the *expression of a truth*. Between two truths there can be no *real* collision:—and *both* may and ought to be embraced.

Feeling assured, therefore, that it is the province of folly, not of sound wisdom, either unreasonably to exalt, or unduly to disparage—the one party ought not, by a breach of piety, to maintain that Education can do *all things*; nor the other, by an abandonment of good sense, insist that it can do *nothing*. The one should be ever reminded, that there is a *supreme* good which Education cannot effect: the other, that there is a *desirable* good which it can well accomplish. In this way the basis of true harmony need never be shaken. There may not only be mutual forbearance, but close and mutual support in the promotion of common ends. Let those who advocate exclusively the *supremence of Education*, freely and frankly acknowledge, that the

effusion of divine grace is independent of the will of man, and the production of spiritual fruits beyond the controul of human coalitions: let those who delight exclusively to talk of *evangelical measures* as candidly confess, that there is within the store-house of Providence a magazine of varied means that may be instrumental in producing some good, and that one of these is Education:— and what must be the result? The happiest that can be desired, even the sure advancement of that which all profess most to value. Has not the experience of ages shewn, that if the channels of Education be multiplied and enlarged, the stability of nature is the only guarantee required for the certainty of reaping a rich harvest of knowledge and intelligence? And have not knowledge and intelligence ever been found the most faithful allies of true religion? With the amplest admission that knowledge and intelligence *alone* cannot savingly enlighten, nor even miracles and prophecy *alone* savingly convert the soul, must it not be granted that the former prepare the mind for weighing the nature and amount of evidence, and that the latter, duly authenticated, tend to arrest the mind? And may not the special influence of God's Spirit then descend to quicken with the life, and irradiate with the light of heaven?

Let then reason and experience define the range and circumscribe the limits of education; and within the tract of usefulness allotted to it, will not its advantages be great and manifold? This consideration alone should carry the convictions and call forth the practical efforts of all truly enlightened men, whatever degree of prominence they may wish to assign to the higher and holier means in the scale of Heaven's ordination. And it cannot fail to do so, unless they adopt the maxim, that every source of blessing must be despised, which does not prove the source of all, or of the very highest blessings!

II. Some, however, are ready to say, that it is not the general good effect of education that is doubted, but the propriety of allotting to it a *prominent foreground station* in the great system of *means* by which the world is to be *evangelized*.

What is a saying without evidence? What the value of an opinion not founded on satisfactory reasons? A doubt is expressed, on what foundation does it rest? Probably the answer may be, that "Preaching" is the grand Apostolical mean of regenerating a fallen world, and that there are secret misgivings of heart when recourse is had to any other. Opinions that are allied with piety, and scruples that proceed from tenderness of conscience, we must ever treat with lenience, if we cannot with respect. The opinions and the scruples may be alike unfounded. In the present instance, we should like to know, whether, in upholding the superiority of "Preaching," the *utility* of education, or its *scriptural character*, is *thereby disproven*? This cannot be.

In the Law of Moses, the Proverbs of Solomon, the Epistles of Paul, and the word of God generally, is there no express injunction on the subject? Those who know their Bibles best may almost accuse us, in putting such questions, of being in jest.

But altogether independent of direct *injunction*, what *examples* have holy men left behind them? Where did the Apostles direct their *chief* efforts, when commissioned by Heaven to "go and preach the gospel to every creature?" Undoubtedly, to those places where a certain degree of education had relaxed the rigid fibres of minds hardened with ignorance, and awakened the capacity for thought, and spread abroad a certain amount of intelligence,—in Jerusalem, in Tarsus, in Ephesus, in Smyrna, in Corinth, and in Rome. There, they preached with effect; there, success crowned their labours: and thence did light emanate to diffuse gladness throughout the darkest surrounding regions.

More than this: did not the Apostles and their immediate successors, imbued with a just sense of the power of education in opening and disciplining the mind, give it their direct sanction and powerful encouragement by establishing, and aiding in the establishment of, seminaries of instruction? Without fatiguing the reader with minute details on this head, let the following extract from Mosheim's learned and judicious work on Ecclesiastical History for the present suffice: "The Christians (during the *first* century) took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and *schools were every where erected for this purpose, even from the very commencement of the Christian church.* We must not, however, confound the schools designed only for children with the *gymnasia, or academies* of the ancient Christians, erected in several large cities, *in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning, and of sacred erudition.* We may, undoubtedly, attribute to the *Apostles themselves, and their injunctions to their disciples,* the excellent establishments in which the youth, destined to the holy ministry, received an education suitable to the solemn office they were to undertake. *St. John erected a school of this kind at Ephesus, and one of the same nature was founded by Polycarp at Smyrna.* But none of these were in a greater repute than that which was established at Alexandria, which was commonly called the Catechetical School, *and is generally supposed to have been erected by St. Mark.*"

Here then is *example* of a two-fold kind, as well as *precept*. And shall we, in our evangelical labours in India, neglect the injunctions of Scripture, and set at nought the Apostolic example? Shall we account the education of the people a matter of subordinate importance? If we do, besides despising Scripture precepts and holy ex-

ample, may we not be found disparaging the grace of God? For surely, should we neglect the enlightenment of the native mind, we do not magnify but dishonour God's grace, by tacitly supposing its triumphs to be most complete, in the case of those who are least qualified to understand its origin and its fruits.

III. After having conceded these points, viz. the general importance of education, its scriptural authority, and the Apostolic example in its favour—there are many who still refuse to support it, in the evangelization of India, on the ground of its *not being absolutely necessary*, since India is not a barbarous but a civilized country; and learning to a considerable extent has been diffused through its teeming population from the earliest ages.

Our opinion of the learning and civilization of India leads to a very different conclusion. For it is on the very ground of the educational necessities of this land that we would build one of our strongest arguments for the speedy and universal instruction of the people.

While ignorant of the *peculiar* condition of this country, well do we remember how our spirits were chilled and frozen into apathy, when, in reference to the heathen, schemes of education were *prominently* held forth to view. We can recal some of our occasional misgivings, when in the reports of certain home committees, so much importance was attached to the *auxiliary means*. On the other hand, how intense was the glow of excitement that warmed the heart, when we heard of the Arabassador of Salvation proclaiming the joyful sound to multitudes of assembled idolators—when we read of the impressive silence, the earnestness depicted in the countenance, and the eagerness with which portions of the word of life were received. But oh, we did not, we could not, then realize, neither can we describe now, the grossness of feeling, the baseness of intention, the obtuseness of intellect, and the stupid gaze of aimless curiosity—all of which, if known, might help to dispel the illusion, and almost provoke the inquiry, whether the beings addressed in human form, or the trees of the surrounding jungle, understood best and retained most permanently the impressions of sacred truth? Really, we have witnessed enough to feel that experience may be a ruthless destroyer of fondly cherished fancies—that much time and strength may be wasted here upon air—and much mental excitement stirred up at home, by magnifying into realities the images of a shadow!

Ought we, in this way, any longer to trample reason under foot? Ought we to prefer the pleasure of delusion, to the painfulness of plain truth? If not, let the fact be admitted, that zealous men have a thousand times only approached the bodies, when they imagined they had reached the minds, of their hearers. Let the reasons be distinctly stated. Let it be loudly proclaimed, that in no country in the world is deceitfulness of manner and appearance

more prevalent, and less liable to detection—and that, in no country in the world can the minds of the adult population be more thoroughly *inaccessible*.

In civilized and highly polished nations, where the mind is seldom wholly unexercised, or wholly prepossessed with irradicable views and opinions of a trivial or debasing nature, hundreds may, and every year do, redeem in manhood what was lost by the want of opportunity in youth. But here in general, if the season of youth be gone, the season of mental improvement is gone for ever. Every thing seems premature in growth. Those may be men, who, in other countries, would be treated as boys; and the mind, soon passively settling into the form imposed upon it by surrounding influences, becomes too barren for cultivation, or too much pre-occupied with idle fancies, to admit of the hope of their being removed. In such cases, it is not the *power* of knowledge that is called in question, but the *application* of the power that is found impracticable. So wretchedly inadequate is the best system of Indian education, that if any class has attained to years of maturity, the most ardent philanthropist in the world could scarcely approach it without being certain of a cold repulse. There would be no sympathy, no intelligent unfolding of mind to mind, no congenial reciprocation of sentiment.

Passing by the numberless tribes of devotees and self-tormentors, those hypocritical fanatics, who are often too perfect to regard any excess of depravity a reproach—and the Yögis, or mystics, who, pretending to rise above things real and visible, usually dwell on the heights of abstraction and delirious enthusiasm—and the illiterate domineering Bráhmans, who despise learning as a despicable employment, and who, in their conduct, exhibit a filthy compound of ignorance, pride, and villany:—let us for a moment direct our attention to the two principal classes of which the community is composed, viz. the learned Bráhmans, who are in manners inoffensive—and the great mass of the common people.

The great mass of the people can scarcely be said to have any education at all; consequently, they grow up in a state of ignorance and abject dependence. They have positively no will, no liberty, no conscience of their own. They are passive instruments, moulded into shape by external influences—mere machines, blindly stimulated, at the bidding of another, to pursue the most unworthy of immortal creatures. In them, reason is, in fact, laid prostrate. They launch into all the depravities of idol-worship. They look like the sports and derision of the Prince of Darkness. And they can point to little that indicates their high original, save the prerogative of the human form. Can language adequately describe the urgent necessity of bestowing the blessings of a sound liberal education on a race so multitudinous and so degraded?

Widely different, in most respects, is the condition of the educated Bráhmans. These hold the vulgar in utter contempt. Speculatively, they profess to assent to the unity and perfections of the Supreme Spirit; though endless confusion attaches to all their ideas on this and kindred subjects. They have acquired the character of *learned, subtle, and ingenious*. But a short time will discover to a person of ordinary perspicacity, that their *learning* is, “a huge mass of error and emptiness”—their *ingenuity*, that of an old Grecian sophist—and their *subtilty*, that of a schoolman of the middle ages. And what is more, their learning, ingenuity, and subtilty, when applied to subjects that are *new, or foreign to their ordinary conceptions*—subjects that require solid and continued thought, patient and persevering investigation—prove worse than useless. On such subjects, therefore, the wary are too cautious to enter; they shift, and shuffle, and evade in a thousand Proteus-like forms, and under the cover of a thousand pretences:—and when the inconsiderate are rash enough to venture beyond their own isolated domain, they are sure, like inexperienced children, to flounder and sink, instead of floating. Apart, then, altogether from religious considerations, their reason cannot appear to one in any degree imbued with the spirit and principles of modern philosophy, to be truly enlightened, but rather shrouded in darkness—not cultivated in a way to purify and refine it, but strewn with seeds that spring up into crops of error—not free, excursive, and enlarged, but shrivelled and contracted within a narrow spot, on which it remains entrenched, ingeniously weaving its cobwebs of doctrine, and subtly spinning its gossamer threads of argument to support them. While thus secluded and thus occupied, it brooks no admission; it tolerates no interference from the broad world without. And if its possessors can stagger an intrusive opponent, it may be in the same way that a child can confound the wisest of men, by starting questions which the loftiest genius is too wise to entertain. And if they appear to present a front that is impregnable, it is solely because the profoundest logician may find, that he holds no first principles of evidence or reasoning in common with them—that there is not a single point of contact at which it is possible to measure strength. In a word, theirs is not the invincibility of tried valour in the open field of contest, but that of men who are invincible, because perched on the summit of a rock, which the most skilful tactician cannot approach, and which is beyond the play of his artillery.

Nor is it in matters of a religious nature alone that educated Bráhmans are inaccessible. The mind of the natural man universally yields with reluctance to whatever mars its self-formed systems and reasonings. Often has the sceptical philosopher in Europe contrasted the demonstrable evidence of science, with what he chooses to denominate the fluctuating principles of moral and

religious evidence : and often has he gloried in the solution which this seems to give of the apparent stability and ready reception of science, and the apparent changeableness and frequent rejection of revealed religion. But a brief sojourn among the Bráhmans of India would tend to lay his gloryings in the dust, and prove the fallacy of his conclusions. He might here learn that golden but despised lesson of practical wisdom, *that the admission of any evidence of any truth very much depends on the particular interest of individuals and the state of their heart.* Thus, men's hearts by nature are *in love* with the world, its pursuits, its pleasures, and its gains ; they have an *interest* in discrediting the evidence of a pure, holy, and humbling religion, that is opposed to worldliness in every shape : and while they *can*, they will turn a deaf ear to it ! Now, in India, it so happens, that the minds of the learned Bráhmans are *pre-occupied* with a system of false philosophy, which, equally with their system of false religion, *professes* to be revealed from heaven. Their craft, therefore, depends on the existence of the former, as well as of the latter. Their worldly honours, credit, and support are indissolubly leagued with its permanent continuance ; consequently, all the faculties of the understanding and all the feelings of the heart must be deeply engaged in its maintenance—and they have a *vital interest* in rejecting all evidence, however clear and however potent, that would in the least degree interfere with it. Accordingly, as a matter of fact, these Bráhmans are found prepared to treat with sovereign contempt not only the demonstrations of science, but the very testimony of their own senses, rather than relinquish one “jot or tittle” of what is so dear to them. And thus, an instructive exhibition, the *possibility* of which may never have occurred even to the imagination of our *savans*, may be manifested to our view :—on the one side, the sceptical European philosopher, smiling with scorn, at the senseless incredulity of the Indian Bráhman—and on the other, the Indian Bráhman, smiling with conscious superiority, at the good-natured credulity of the European philosopher !

Without pursuing the subject any farther at present, our conclusion, from what has been advanced under the third head, must be to this effect :—Whether we view the minds of multitudes in India as peeled and scorched into barrenness, or rendered impenetrable from the luxuriance of noxious growths ; the propriety, the urgent necessity of early education, with a view to impart common principles, common facts, and common habits of reflection, that may secure a ready access to the hearts and intellects of men, *seems* demonstrated beyond the reach of cavil, or the possibility of doubt.

ALPHA.

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

[Concluded from page 230.]

There is another class of sins into which men, who like you and me have long lived carelessly, "and without God in the world," are particularly liable to fall—often unconsciously: I mean "sins of the tongue." I was first led to consider the subject, by perusing an excellent sermon of Gisborne's, not now by me; but I noted down at the time some memoranda with regard to the different heads under which the offences of the tongue might be classed,—which I transcribe below*. God knows how sensible I am of my own frailty with regard to those sins, feeling myself particularly obnoxious to those errors described in general terms under the 3rd, 4th, 5th, and 10th heads. Vanity is not your besetting sin—as it is mine—and your comparative reserve saves you from falling into some of those snares which I find peculiarly entangling; but you offend in other respects, which I leave your own conscience to particularise. The annexed texts will prove the heinousness of the abuse of our powers of speech in the eyes of God, and the great stress laid upon self-control† in that particular. I should never have done if I were to enlarge upon all the items and particulars of Christian action and abstinence. We must learn to do those things which we have hitherto left undone, and to abstain from indulging those habits, whether of mind or conduct, which we now for the first time know to be odious to God, or which, knowing their character and consequences, we have long wilfully and presumptuously given into. In you and me, my dear ———, vicious and hardened as we were, the change must be radical. In the periphrastical language of Scripture, (so idly sneered at,) we must be born again. We must come with the meekness and docility of little children, to be instructed in the first rudiments of religion; and where should we seek such information but at the fountain-head, the inspired word of God? Read the Bible regularly and devoutly, praying at the same time that your mind may be enlightened, and your heart softened. Above all things, take every means of maintaining and increasing a lively sense of gratitude to God, both as your Creator and Redeemer; both as "dwelling in that light which is not to be approached," and as dying on the cross, in the human form, for the sins of mankind. "Practical Christianity," says Paley, "may be comprised in three words, devotion, self-government, and benevolence. The love of God in the heart is a fountain from which these three streams of virtue will not fail to issue." Do not fear to aim too high, nor to engage your feelings too warmly; a mind so constituted as your's need apprehend no danger from over-excite-

* 1st. Foolish talking—all levity upon sacred subjects. 2nd. Impatience and discontent, particularly to be guarded against when arising, in a modified degree, from petty vexations, (many men, who bear real sorrows, fret under trifles,—not considering that all arrows come from the same quiver.) 3rd. Contentious strife, anger in argument, sneers, provoking language to others. 4th. Arrogant and boasting speech. 5th. Censoriousness, unnecessary publication of the faults of others, from carelessness, as well as from anger, malice, or envy. 6th. Talebearing, idle and mischievous gossiping. 7th. Falseness, slander, flattery, (with an evil object, I think, not mere compliments.) 8th. Unclean speaking. 9th. Profaneuess, swearing, and the like. 10th. Talking for the sake of display.

† "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. xii. 36. "Let no corrupt communications proceed out of your mouth." Eph. iv. 29. "But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth." Colos. iii. 8. "Neither let filthiness be once named among you." Eph. v. 3, 4. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James, i. 26.

ment*. Well regulated enthusiasm is honorable in every good cause; and nothing under God's grace gives so much nerve and energy to our endeavours at amendment. And make it your constant object to enlist the power of habit on the side of religion: remembering upon this score, that we are very far from valuing a servant less, because by long attention and assiduity, he has come to obey our commands habitually. Bear in mind too, that prayer, regular and earnest prayer, is the great engine by which, as it is promised, all spiritual blessings are to be obtained—all bad habits overcome—all good resolutions acquired and confirmed.

But besides the control of our passions, and the regulation of our actions, (to say nothing of the discipline of the mind and affections, which is necessarily a secret process,) there is yet another duty which we are called upon to perform in the face of the world; I mean, the profession of the religion which Jesus Christ came to preach, without reserve or qualification. Our blessed Saviour distinctly promises, that, whosoever shall confess him before men, "Him shall the Son of man also confess before the angels of God." "But he, that denieth me before men, shall be denied before the angels of God." Luke xii. 8 and 9†. The duty, therefore, being clear, and both positive and negative, it can only be necessary to ascertain what is meant by confession and denial.

It is certainly not easy to steer a correct course in this respect, between false shame and cowardice, on the one hand, and an ostentatious spirit upon the other; and if it be a matter of such delicacy in practice, it must obviously be above the powers of such a tyro as I am in religion to lay down, on speculation, any precise or detailed rules of conduct. I should fail if I were to attempt it: but I may say in general language, that I do not think that a man, gifted as you are, can go far wrong if you consult your conscience humbly and honestly, and pray for strength of mind to estimate the cavils and sneers of the thoughtless or malignant at their proper value. You will observe that I apprehend, judging from my own feelings, that the impulses of false shame will be the principal sources of error. Indeed, I can safely say, from my knowledge of your character, that you are in no

* I transcribe a passage that struck me with peculiar force, on reading it the other day, as bearing on the subject of my humble exhortation. "Even to the present hour, the crime of too much religion is held in a degree of dread and dislike which is not easily accounted for. Many persons, whose own moral character is irreproachable, seem to fear it more, and think it a greater misfortune in one for whom they are interested, than the extreme of vanity and extravagance. Acknowledging the authority of sentences like these, 'Strive to enter in at the strait gate, for many will seek to enter in and shall not be able;'—'Seek ye first the kingdom of God and his righteousness;'—'Broad is the way that leadeth to destruction, and many there be that go in thereat;'—'Many are called but few chosen;'—acknowledging the authority which uttered these sentences, many shrink from the conduct which acts upon them as true; deem any such watchfulness superfluous, as a sense of danger must induce; any such zeal enthusiastic, as the importance of the subject would naturally inspire. If this apprehension arose from experience of real evils, resulting from a zealous pursuit of scriptural righteousness, it would be reasonable, and the hostility in question, no matter of surprise. But, let all of them, from the time of the apostles to the present day, be summed up together, they would not approach by a hundredth part the number of the victims of libertinism. Mischief may have been done by false views or impressions of religion. But if the whole of this mischief could be brought before us, it would not amount to the thousandth part of that which has arisen from the want of any religion. Of all the chimerical evils which the imagination of man ever alarmed itself with, the danger of a too scrupulous fear of displeasing God, or a too earnest desire to serve him, is the least really formidable. Yet we have daily reason to observe, that many far greater evils are much less dreaded, and many worse errors more easily pardoned."—*Summer on Christianity.*

† See elsewhere, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory." Luke ix. 26. "If we deny Him (Jesus Christ), he will also deny us." 2 Timothy, ii. 12.

danger whatever of falling into the opposite extreme of ostentation. So that your natural inflexibility and strength of resolution will, with God's assisting grace, carry you through, if you allow conscience and sober reason fair play in the first instance. Still, it is by no means an easy task to walk without deflection or inconsistency. The associations which our own old habits cannot fail to conjure up at times, are very much against men who have lived as we long did. I never heard you ridicule religion, as I confess with shame that I have done, (I recall one instance with peculiar sorrow,) but we both "made a mock at sin," and I still catch myself at times speaking in light, or by no means condemnatory terms of many actions which I know to be eminently sinful, particularly drunkenness, fornication, swearing, and the like. I take that habit to be a denial of the religion which denounces these offences; and I cannot see how the toleration of the same levity of conversation in others, accompanied too often with smiles of encouragement and applause, is a whit better. With a view, in some measure, to the obviation of this evil, I constantly pray that my mind may never dwell with pleasure upon any of the sins of my past life; but, on the contrary, may always recur to them with shame and remorse; for, knowing, that it is "out of the fulness of the heart the mouth speaketh," I am sure that if I can cure the disease in the constitution, the topical sore will soon become healthy. That disease is the love of sin; and so strong is that principle, that I have great difficulty, at times, in maintaining a proper frame of mind, when wit is prostituted, by a union with licentiousness in the conversation of others; but I find my inclination to drink the poison for the sake of sugar in the cup becoming gradually weaker; a consummation which I hope is hastened by the reflection, that, in refined society, the mischief is exactly in proportion to the elegance and tact with which gross images are made palatable to tastes which would revolt from open ribaldry. "Of the mind that can trade in corruption," says Johnson, speaking of Dryden, "and can deliberately pollute itself with ideal wickedness, for the sake of spreading contagion in society, I will not conceal or excuse the depravity." The most sly and subtle poison is the most dangerous; and all encouragement of the practice, direct or indirect, tacit or avowed, is more or less criminal.

I am wandering from my immediate subject; but you will remember the brief arguments that we have had regarding conversational indecencies, the recollection of which has now led me out of my way. We are forbidden, it is true, to cast our pearls before swine; but we are no way commanded to eat husks with those filthy animals, or so to herd with them, as, tacitly at least, to encourage their foul habits. On the contrary, we are directed to "abstain from all appearances of evil;" and there are many passages of Scripture, in obedience to which we are bound so to walk, as to do honor in the eyes of "those without," to the pure, spiritual, and uncompromising religion which we profess. History informs us how well these precepts were observed by the early Christians. The heathen writers, who have lavished abuse upon their persons and tenets, were obliged to confine themselves to the most vague and empty generalities; whilst those eminent persons of the primitive church, who, in the times, or under the apprehension of persecution, presented to successive emperors Apologies for their own belief, and that of their brethren, have taken every opportunity of challenging investigation with regard to the scrupulous morality and blameless innocence of their actions and conversation. Doubtless, this behaviour on their parts was a great instrument in the hands of Providence towards the extension of religion; and I am equally certain, that similar conduct on the part of professed Christians operates in a similar manner at the present day. It follows as a corollary, that inconsistency between profession and conduct, (which shrewd men of the world are very quick to observe

and remark upon) has a tendency directly the contrary ; and the ratio of this deteriorating influence is, I fear, sadly increased by its coincidence with the bad passions and general depravity of human nature. I apprehend that the misconduct of one inconsistent professor considerably more than counterbalances all the impression in favor of religion, produced by the moral and charitable life of a real Christian. For this, as well as other reasons, I consider any deflexion from the strictest purity of conversation, still more of conduct, to be a virtual and more or less decided denial of the religion of Christ. But this branch of the subject I willingly leave for your own consideration. Do not, I entreat you, pass it over lightly. For myself, I can truly say, that since I have, by God's grace, broken off my habits of gross licentiousness, no part of my conduct has occasioned me more lively compunction than the cowardice of false shame, with which I have frequently truckled to the evil practices and lying maxims of the world. I do not mean to say that a man is bound, upon all occasions, to sally out, like a knight-errant, against the giant vices of mankind : but silence, when morality or religion are more or less attacked, is often treachery ; and though it may sometimes be true that our interference would be mischievous, yet I suspect that we often shelter ourselves under the plea, when if we examined our hearts closely and honestly, we should find that our real motive to stand neuter was the fear of being thought pharisaical and righteous over much. No doubt, we should exercise a sound discretion in such matters, but silence may be so managed, as to imply disapprobation : and if apparent neutrality be, in *some very few cases*, the proper line of conduct, it can never be proper to side with the enemy by chiming in with licentious conversation, or encouraging it by our smiles. Remember, that with regard to our sincerity, (the one thing needful in such matters,) our own consciences, under God, must judge us, and not our weak and fallible fellow-mortals*.

From endeavouring to point out to you, my dear ——, the danger of denying Jesus Christ in his religion, I am naturally led to consider our responsibility for the talents committed to our keeping with reference to the great duty of example.

It has pleased the Almighty in His providence, to bestow upon you abilities in a far greater degree than that in which they are dispensed to the generality ; and to accompany this great boon with one still more rare and valuable, a mind highly endued with firmness, judgment, and common sense. You are deeply and equally responsible for the use and abuse of those gifts : I mean that you are not only bound not to pervert them to evil purposes, to the injury of your fellow-creatures, but that you cannot even be passive, cannot suffer them to be dormant and unimproved, without incurring guilt before Him who has bountifully endowed you with the usufruct of those talents. Our Saviour's well-known parable of the talents shows that it is a grievous offence to be an "unprofitable servant," and God will assuredly reckon with us, not only for the direct employment of all our natural faculties, but also for the advantage taken of those capabilities of achieving good which He bestows upon us, or which (to say the thing in other words), He allows us to acquire, through the medium of our moral and intellectual powers. Among the highest of these stands charac-

* "A Christian spirit is habitually retired and inobtrusive ; while vice has not only the majority on its side, but is over-bearing and domineering. But this, though it make the duty more difficult and painful, especially to some tempers, does not make it less a duty, 'To have no fellowship with the unfruitful works of darkness, but rather reprove them in meekness, instructing those that oppose themselves.' Eph. v. 15. It is impossible to say, how far some of the worst and commonest vices, such as swearing, indecent conversation, and jesting upon sacred subjects, might be restrained, if those who do not join with them, and even abhor them in their hearts, were to express their disapprobation, in an open and decided manner."—*Sumner.*

ter. It has been said of character, as correctly as of knowledge, that it is power—power to effect good or evil in a greater or less degree. Now, flattery apart, I know no man in India, of equal or nearly equal rank and age, who stands so high as you do in the estimation of all your acquaintance for those qualities to which, with great reason, most weight is attached by the world in matters both of opinion, and conduct.—I mean, as I said before, sound judgment and shrewd common sense. Your sentiments would have infinitely more weight in deciding the opinions of the majority of those with whom you mix, (i. e. the class of persons who venerate worldly wisdom, and yet, in nine instances out of ten, let others think for them, to save themselves trouble,) than the dictum of the most learned recluse, or of any hair-brained man of genius. And this holds at least equally good with regard to conduct. Mere worldlings say of the man of study and retirement, if such a person declare in favor of religion, that too much learning has made him mad, or that his ignorance of life disqualifies him from being a judge in matters of practice; and they taunt the genius with the ready sarcasm, that he has every sense but common sense. But every man of prudence looks around him, and takes some care to examine the security of his footing, if he find those, against whose established character sneers of the above nature would be pointless, leaving their station by his side, alleging that the path which they have been treading in common is beset with dangers, and ends in inevitable destruction, and seeking safety in a direction diametrically opposite.

It should be considered, too, that, with respect to religion, neutrality is opposition.

It strengthens the ranks of her enemies, for they reckon upon every man, who has not taken a decided part, as theirs; and the careless and indifferent (a much larger class) are encouraged to take their chance of being right or wrong by the view of the crowd around them, and of the smallness of the party under the banners of serious Christianity. And this false confidence, with which the sense of numbers inspires the weak and unthinking, is almost incalculably increased, if they can lay the unction to their souls, that the most able and sensible men of their acquaintance act and think as they do. This excites complacency; and they then glance at the thin ranks of the opposite party, (if ever they do think of so inconsiderable a sect as it appears to be,) sometimes with contempt, sometimes, in the more amiable, with sentiments of compassion for their misdirected enthusiasm and painful self-denial. It is to be observed, too, that this appeal to numbers carries tenfold weight, if it happen that the *lay* portion of those with whom the careless are acquainted, who profess a warm attachment to religion, (for *professional piety* has not so much influence, being thought a matter of course,) be men not in any manner distinguished above their fellows for talents or acquirements. For the great majority of people do not reflect that the truth or falsehood of Christianity, and the necessity of a strict observance of its precepts, must be decided in a very different manner from pole or ballot, or a reference to example and authorities.

It appears to me, therefore, that it is the indispensable and solemn duty of every man, internally convinced of the truth and obligations of religion with regard to his individual conduct, to make a practical though unostentatious avowal of this conviction before the eyes of those with whom he associates, or may be thrown in contact; and that this sacred duty of confessing Jesus Christ before men (for the sake of example) is more intensely imperative upon those to whom the "talent" of influential abilities or character has been given. You are bound to let the worldly and thoughtless know that they must not count upon you as one who think as they do; and if, in mere physical peril, it would be thought disgraceful to draw back without warning your companions, (when such intimation might be given without possible compromise of your own safety,) and this hold good even with

regard to strangers travelling the same road, surely greater culpability must be attached to parallel conduct when the danger is incomparably greater, and when, for aught we know, our participation in the hazard, (for most persons think that there is *some* hazard,) has induced others to brave it. I am sure that if it be a sin to withdraw without, at least, that tacit warning which a marked alteration of conduct implies, it is infinitely worse to endeavour to reconcile our own safety with an imposition upon our late fellow-travellers; to seek to persuade them by looking one way and walking another, or even to allow them to suppose, that we are still running common risks, whilst we are really endeavouring to secure selfish safety. Whether such inconsistent conduct, such an attempt to impose at once upon God and man, can be successful is another question:—I should think, of easy solution.

Forgive me, my dear ——, if I have urged these considerations too bluntly. My own heart accuses me of having very frequently erred in the manner I have attempted to depict; and I am sure that false shame and cowardice have been *my* chief or only stumbling-blocks in this matter. I pray for courage, a nice and deep moral perception, and an elevation of views and motives above those that formerly influenced me; and I hope that I have succeeded to some extent, in fortifying my mind against the fear of any person or thing but God and my own conscience. But my wretched vanity often misleads me to dread the appearance of singularity, and to seek the favour of men at the expense of conscious error. I have pressed the subject of example upon you more particularly, because I know that you are strong exactly where I am weak; and that, (religion apart,) you estimate the value of the "friendship of the world" more correctly than I do. This strength of mind, I repeat, is a talent for the use of which you are responsible; you cannot even bury it without great criminality, and the sin of perverting it to cherish pride, or to support one's self by ready sophistry in half-conscious error, will doubtless, be still more heavily visited. In the words of Scripture, "Let your light so shine before men," that they may see that *you*, for one, have made up your mind to prefer the service of the Lord to that of Baal; that *you* consider the paths of carelessness and indifference little less dangerous than those of gross and open vice, (even if some of those vices which the world kindly licences be not indulged in by the greater part of those who would be thought neutral;) and that *you* are decidedly and dispassionately of opinion, that it can be said of righteousness alone, in this world of trouble, that "her ways are ways of pleasantness, and all her paths are peace."

Hitherto I have endeavoured, with whatever success, to address myself entirely to your reason; but I cannot conclude this appeal without an attempt to engage your heart and affectionate feelings in favor of the cause which I advocate. To you, my dear ——, I am not ashamed to avow, that the love I bear for you is too warm and deeply seated to find an appropriate vehicle of expression in any words of which I am master; and that I am not content to limit the enjoyment of your friendship to this life of sorrow and infirmities. *Here*, friendship, however intense and disinterested, must, like all earthly blessings, have its shades and drawbacks; those who love best will at times be dissatisfied with each other; and, at the best, there are, as you too sadly know, sources of affliction to which even friendship cannot administer any balm beyond the tears of sympathy. *Here*, too, selfishness will overcloud the sunshine of mutual affection; and ill health (as I can speak from an experience which covers me with shame) will render us comparatively indifferent to any other impulses than those of physical suffering, which repress all the glow of the kindly feelings, and deaden, as it were, and benumb all the aspirations of the soul to elevate itself to objects beyond the scope of the mere senses. And even when every chord of the compound instrument is in tune—when mind and body

are both in the highest sanity and vigour, and we feel the buoyancy of the spirit above the clay most distinctly, it is at those very moments that we are most sensible of the "weight of earth," recoiling upon us to humble our pride, and remind us of our mortality. These are but a few of the wretched trammels with which the imperfections of our nature clog the wings of friendship; but they are more than enough to convince us, that it was not designed that we should reap its full enjoyment in this life of probation, and to induce us to look forward, with humble hope, towards a better state of being, where we may associate beyond the reach of possible sin, sorrow, or separation, with those whom we loved on earth:—"To hear each voice, we feared to hear no more."

Sceptics may speculate upon the subject, but you and I, my beloved friend, know to a certainty that there is

"A land of souls beyond that subtle shore,
To shame the doctrine of the Sadducee,
And sophist madly vain of dubious lore;"

And we know, too, that an eternal community of happiness is promised, by One who cannot deceive, to those, "who by patient continuance in well-doing, seek for glory, and honor, and immortality*";—*but to them only*. If then, —, we desire to meet again to part no more, after our brief career in this world shall have concluded; if it would, to each of us, be an incalculable addition to the poignancy of those delights which we are told "eye hath not seen, nor ear heard, nor the heart of man conceived," to enjoy them in participation with the other; if the reverse of the picture, if eternal separation, or a community of everlasting misery, would be exquisitely painful; Oh! let us both endeavour so to act in this scene of probation as to secure the alternative of bliss! Words, at least mine, break down beneath the subject. We *may* never meet again in this world; my heart aches as I dwell upon the contingency: but my feelings would be infinitely more painfully embittered if I did not, at the same time, look forward to a re-union, "where the wicked cease from troubling, and the weary are at rest; where no doubts, no jealousy, no selfishness shall ever come between us." O! let us strive to realize the prospect! Let us by God's grace so live, that he who is summoned first may feel an assurance that his beloved companion is following to the haven for which he is bound; and that the survivor, on his death-bed, may be able to think with complacency on him who has gone before, in the confidence that he shall re-open his failing eyes in the presence of his friend, in the kingdom of their common Redeemer!

Are there not some, too, already flown from this life of sorrow to a state of inconceivable and unchanging happiness, a meeting with whom would be bliss in comparison with which every pleasure that this world can even offer (not to say bestow, for who is ignorant of the falsehood of its promises?) fades into utter insignificance? I know that you entertain such aspirations. Bear in mind, then, that your hopes can only be realized by the adoption of one line of conduct; and that we cannot live without God in this world, and yet secure an interest in that kingdom "not of this world," where the "angels" of departed "little ones do always behold the face of our Father which is in heaven."

I have written with the warmth which I sincerely feel. To conclude with more calmness, think, my dear friend, upon the support and comfort we might reciprocally afford and receive in our passage through this world, by walking side by side in the same path, and with the same avowed object. Upon your superior firmness of character it always eases me to lean; perhaps I have more active energy and warmth of disposition: at any rate, you would find me a sincere and affectionate companion by the way. Your dear

* Romans, ii. 7.

wife, too, I am sure, would rejoice to lend her assistance to us both; and thus united, we should feel doubly strong in our disregard of the sneers and sarcasms with which the world always attacks those professors of religion whose early career of vice and dissipation renders their change of conduct remarkable, and as it is thought, suspicious.

Turn these matters over in your mind, in the calmness of your present retired situation. If any of my arguments be repugnant to your present opinions, do not notwithstanding determine against them at once, but let them rest for a while, and recur to them at another opportunity. If my principles and deductions be not, in every instance, correct, (I cannot be so weak as to flatter myself that I am infallible, on subjects so new to me, too,) ascribe the imperfection to the advocate, not to the cause. The consideration of them may, at any rate, lead you into a train of thought, in the course of which you may light upon the truth. Some little hint of mine, some sentence almost accidentally dropt, may, perhaps, contain the happy seeds of conviction. But whatever success may attend my present efforts, you shall never want the earnest prayers of

Your most affectionate friend and brother,

A. B.

III.—*On the Nature of Addresses to the Heathen.*

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

A pleasing feature, observable in serious Christians of the present day, is their anxiety to promote the spiritual welfare of others, and especially to convey the glad tidings of salvation to pagan lands. There exists however a difference of opinion among them as to the relative importance of *education* and *preaching the Gospel* in the conversion of the heathen. I am myself a staunch friend to education, and hold it to be an excellent auxiliary in the propagation of truth: nevertheless, I maintain that the primary means for the conversion of the world is the preaching of the Gospel; it has the express sanction of our Lord; it has been the successful instrument of spreading Christianity in all parts of the globe, and I really believe, is the means, which above all, God, for the honor of his own name, has chosen for the purpose of finally establishing on earth that kingdom of peace and righteousness against which the gates of hell shall never prevail. “*For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*” (1 Cor. i. 21.)

My purpose on the present occasion is not to enlarge on this important duty, but rather to say a few words on the *mode*, in which, in my humble opinion, it is to be performed, and that especially with respect to the following particular, viz. IN ADDRESSING HEATHEN CONGREGATIONS, SHOULD THE ERRORS OF THEIR SYSTEM BE EXPOSED, OR SHOULD THE TRUTHS OF THE GOSPEL ONLY BE ENFORCED?

On this I beg to remark, that the *principal* theme of a Missionary's preaching should by all means be the gospel, the pure Gospel, wherein, without human additions or retrenchments, Christ is represented as the *way, the truth, and the life*, and as *able and willing to save to the uttermost all who come to God through Him*. Still I believe, that it is absolutely necessary, in order to open a way for the reception of the Gospel, to expose the false notions to which the heathen adhere. I must confess that I have heard very excellent Missionaries deprecate the doing of this, under the idea that making the people acquainted with the excellency of Christianity would suffice, and of itself, by a natural process, lead them to discover the deficiency of their own system, and induce them to abandon it. A late friend of mine, who was of this opinion, often made use of the following comparison to illustrate the subject: "Let the sun rise, and darkness will of necessity recede; let the sun of Christianity be held forth to the heathen, and the darkness of Hindoism will vanish away without further effort."

This may appear plausible; yet I fear the illustration is not quite to the point. The fact is, that the sun, when he shines forth, finds the generality of men possessed of eyes, prepared and anxious to behold his light, and therefore he is hailed with joy as soon as he appears on the horizon. But I would ask, what good can the bright luminary confer on persons who are deprived of their eye-sight, and incapable either of beholding his radiance, or of valuing the benefits of the light he is emitting? Christianity, certainly, is a sun, and a sun of great resplendency in the moral firmament; but it finds the Hindoos so blinded by their idolatrous creed and their prejudices, that it shines upon them in vain. A surgical operation, therefore, is requisite to remove the cataract from their spiritual vision; and this operation is the exposing the errors of their system. When this is accomplished, and not before, will they be capable of viewing and receiving the Gospel as a message of glad tidings.

I did myself for several years, on principle, proclaim Christianity to the heathen without, in my addresses, alluding to their superstitions and false notions; but experience has convinced me of the fallacy of this method, and I have since relinquished it. If the Hindoos were a thinking, reflecting people—a people anxiously seeking after truth—perhaps the mere preaching of the Gospel would suffice to enable them to perceive the defects of their own false religion, and for aught I know, to forsake it; but common observation shows, they are, generally speaking, not a thinking nor a reflecting people, neither are they anxious seekers after truth. They may hear the Gospel willingly enough, and admire the love of Christ, and might *perhaps* be persuaded to give him a place in their pantheon, as a Roman emperor once did; but they would not for a moment suppose that this was to be done to the exclusion of

their own gods, How often, after they had listened to a sermon where Christianity was held forth exclusively of other matter, have I not heard them say: "Well, Sir, your religion is excellent for you, and so is our's for us." The fact is, they are so apathetic, particularly on religious subjects, that they actually *will* not themselves take the trouble of comparing the systems. The Missionary therefore must take upon himself the task which his auditors decline to perform. And how can this be done but by, on the one hand, exposing the error, the absurdity, and the wickedness of idolatry; and, on the other hand, by showing the truth, the reasonableness, and the holy tendency of Christianity; thus compelling them to fix their attention on both at the same time, and forcing them to come to some conclusion on the subject.

I would not therefore consider a sermon on any Christian doctrine or duty complete, unless the deficiency of the Hindu system on the corresponding doctrine or duty had been plainly pointed out to the people, and a comparison between both distinctly drawn in their hearing. This implies, of course, that it is the bounden duty of a Missionary to make himself well acquainted with the religious tenets and prejudices of the people among whom he labours, that he may be able successfully to refute and expose them.

Another reason why some object to the errors of the Hindus being exposed is, their fear that heathen congregations are likely thereby to be irritated and incensed. I can, however, from experience state the contrary to be the case: to resort to abuse or taunt, or to turn their superstitions into ridicule, especially when done with an air of triumph, certainly would have the deplorable effect apprehended; but when errors are pointed out in the spirit of love, and when affection and a desire for the people's good is apparent in a Missionary's discourses, the heathen will give him credit for meaning well; and I have under such circumstances invariably seen the congregations more numerous and attentive than when bare Christianity has been held forth.

It is easy to account for this: the heathen, generally speaking, do hitherto understand but little of Christianity, and where is the man who takes much interest in what he does not understand? Let for instance a sailor or a peasant attend a lecture on an abstruse subject of science, they will find it most wearisome and disagreeable; but let the lecturer in the midst of his lucubrations chance to make use of an illustration taken from sea-faring life, or agriculture, you will at once see the individuals alluded to brightening up, paying attention and taking the deepest interest in the matter; and why? simply, because they *understand* what is spoken. Precisely so with the heathen: instead of disliking a Missionary's alluding to their false religion, though it is to condemn it, they listen, when the subject is started, with an interest which nothing can equal, because there and then they are at home.

I have, Mr. Editor, briefly stated my views on this topic. I would however deem them worthy of little regard, were they not corroborated by the highest authority to which a Christian can appeal. I mean the example of our Lord and his apostles. Look at our Lord's preaching; beginning with the sermon on the mount, and you will find that he commenced his discourses almost invariably by attacking the prejudices and false notions of his auditors: "*Ye have heard, that it was said by them of old time, &c. but I say unto you, &c.*" Look at Paul and Barnabas preaching at Lystra: (Acts xiv. 15.) "*We preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.*" Again, at Athens. (Acts xvii. 22-31.) Paul says: "*Ye men of Athens, I perceive that in all things ye are too superstitious. We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, &c.*" Finally, at Ephesus, what did Demetrius testify of Paul's preaching? (Acts xix. 26 :) "*Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away much people, saying that they be no gods which are made with hands.*"

To adduce further proofs from the sacred writings would be superfluous. Suffice it to say, that the *nature of things, experience, and the word of God*, all confirm the truth, that in order to establish Christianity, the errors of the heathen ought to be controverted and exposed; and that when this is done in the spirit of affection, and with a view to the people's good, the most happy results may be anticipated.

L.

IV.—*An interesting and impressive Account of the Earthquake at Lucknow, on the 26th August, 1833.*

Of late India has been visited by more frequent and violent shocks of earthquake, than any which fall within the remembrance of the present generation. It is not for us to speculate on the secondary causes of phenomena so mysterious in their nature, and so appalling in their effects. Sufficient for us to know that "the Lord God omnipotent reigneth." And whether or not we can trace the sudden footsteps of his providence, or narrowly scan his high designs, we know and believe that all must be right and best which is the result of the ordination of omnipotent wisdom combined with infinite goodness.

Heretofore, accounts have appeared of the afflictive visitations of Divine Providence in different parts of India. Of these, the capital of Oude has had its full share. But the most threatening in its

aspect seems to have been the earthquake of August, last year. Of this visitation, a description has been given at the end of a useful volume of Moral Precepts, recently published at Lucknow. And though now somewhat out of date, we cannot refrain from quoting the article entire, assured that it is calculated at once to interest and edify our readers.

“ On the 26th of August, 1833, the city of Lucknow, the capital of Oude, was visited at midnight by the alarming earthquake which shook India from the snowy mountains of Himalaya, even to the distant ocean. The dreadful scourge of cholera had for some time previous been sent to afflict the people. In almost every street the wail of the broken heart was heard. Mothers, sisters, brothers, husbands, wives, mourning over the remains of those whom they had loved. The minds of the living were saddened by witnessing from time to time the corpses of the dead pass along their street, in progress to the tomb—the uncertainty of existence was impressed on every mind—sudden death in an awful form threatened every family, and superadded to the apprehension from this mortal scourge it was very awful to be awoke at midnight by an earthquake! The beams of the houses creaked, the lamps and punkas swung to and fro, the walls moved, and a tremulous motion, fearfully distinct, shook the whole earth. The tall minarets trembled in the sky, and the trees were shaken at their base; even the birds in the branches were aroused and evinced their apprehensions by their clamours. The sagacious elephants were awakened, and rose from their lairs, and showed their consciousness by that peculiar hollow noise in their trunks. The people left their houses, now sensibly rocking with the troubled earth, and sought safety in the open air, fearfully awaiting the result, and expecting every moment to hear the crash of falling buildings! The stoutest heart quailed, and at such an awful time, when the earth rocked beneath the feet, there was something peculiarly striking in hearing the sudden simultaneous and loud mingling of prayer from every quarter of the city; from thousands the appeal to the Almighty, *Ullaho Ukbar, Ullaho Ukbar, Ullaho Ukbar,*

الله أكبر الله أكبر الله أكبر *Ullaho Ukbar, Ullaho Ukbar, Ullaho Ukbar,* God is great! God is great! God is great! Men then felt their utter insignificance, and as it were, the presence amongst them of that great Invisible Being who was then awfully shaking the foundations of the earth; and to whom arose the earnest simultaneous midnight appeal of multitudes throughout the land, *Ullaho Ukbar, Ullaho Ukbar.*

“ How many prayed then with earnestness and trembling hearts who never prayed before? Is God less worthy of our worship when regulating with an awful power the concerns of the universe, the changes of the seasons—when supplying all the wants of men—than when shaking the earth beneath our feet? Let our language not only then, but always be, *Ullaho Ukbar.*

“ Reader! when Satan the enemy of God and man would tempt thee by his baits to sin, to do aught that is base or mean, let thy noble answer in defiance be, *Ullaho Ukbar.*

“ Christian! when thy spirit droopeth, when sin assails thee from within or from without, take example, remember the moslems when the earth rocked, and their shouts, *Ullaho Ukbar.*

“ Fathers! Mothers! remember the sacred duties which God who shook the earth has laid upon you; to bring up your offspring whom he has given you, in the fear of the Lord; to set them the example of personal holiness, for God is great! *Ullaho Ukbar.*

“ Husbands! Wives! remember that together ye daily worship God, else are ye incurring every day his displeasure, who said, “Worship ye me.”

“Men and Brethren! God is not to be mocked. He has sent his fearful message amongst us, the scourge of cholera, the sudden awful death! the livid corpse! the wail of the broken heart, in every street! Is not this enough to turn our hearts to him? Does it not convey to each the message, *Be ye also ready*, for at such an hour as ye know not death shall suddenly remove thee to stand before the judgment seat of Christ, to give an account of the deeds done in the body; and whilst our minds were yet alarmed, and on our tongues to each the fearful question, *What of the plague?* the great invisible God made known more awfully his presence—and shook at midnight from North to South, from East to West, the trembling earth!

“Friends! from this day henceforth, let our *thoughts and lives* proclaim indeed the awful glorious truth, *Ullaho Ukbar.*”

V.—*Missionary Tour among the Bhargulpore Hill Tribes.*—
By Rev. A. LESLIE.

[Continued from page 246.]

20. This morning we raised our tent, and by the help of the villagers, proceeded through the valley, and up two or three steep ascents, the distance of about five miles, to the village of Sutbaira, the residence of the chief of the Tuppa of Pursundah, whose name is Muga. He received us again very kindly; and instantly provided my companions with a good house and the best provisions he had in his own. His people had not, when we arrived, returned from hunting; but came shortly after, bringing with them three young swine, which they had killed. They had been out in the jungles five days; and esteemed their success very poor. We could do nothing to-day in the way of speaking to the people in a body: but, we had, towards evening, some very serious conversation with the chief. We explained to him the Gospel, and said before him the consequences of rejecting it, and of continuing to worship the bamboo, sun, moon, &c. He heaved a sigh as he listened; and said, “In my young days, we worshipped God only; had abundance, and were happy; but since Kalee and other things were introduced among us, we have had nothing but trouble.” He promised to collect his villagers next morning to hear the Gospel.

21. This morning met with the old chief and all the people of his village, to the number of nearly 60, besides children, and declared to them the glad tidings of salvation. Some of them heard attentively; and others seemed careless. After our service, which ended with prayer, the old chief, in the presence of all his subjects, signified his wish to desist from the worship of Kalee, and to remove the bamboo from the village: but, at the same time, asked, whether it would not be right for him and his people, to adhere to the mode of worship which had existed (to use his own expression) among them from the creation of the world. On our telling him, that all their objects of worship were distinct from the true God, and created things, which ought not to be adored, he seemed greatly non-plussed, and as if he knew not what to do. Something of the same feeling appeared, also, among the others. Time only will shew what they will do. It is evident, however, that a great impression has been produced on the mind of the old man.

About mid-day, having procured a guide, we set off to three contiguous villages, all bearing the name of Kairolgo, about four or five miles distant. In the first, upwards of 20 people, besides children, assembled. They did not seem, in general, to hear with much attention. We found one man among them who could read a little Hindooee. He fully entered into what we said, and promised to visit us next day, at the chief's village, to receive

a book ; but did not come. In this village, which was very small, a man went round calling with a loud voice to all the people, to come and see a white man. I could have wished as I heard him, that HE had been visible, respecting whom it was said to the villagers of Samaria, " Come see a man, who told me all things that ever I did." In the second village, which was also small, we had a most attentive audience of 25. Several of them seemed to understand well the grand import of our message. As the day was far advanced, we were reluctantly compelled to leave the third village. There is no travelling in this country in the night. The heights and steeps are so many, the jungle so thick, the path-way so untraceable, and the wild beasts so numerous, that it is hardy possible to proceed in the dark with any certainty or safety.

Returned in the evening to the village of the old chief, and were greatly depressed by finding him determinately inclined to abide by his country-gods. At night, however, after having been present at our worship, he seemed greatly softened, and seriously confessed, that our way was the right, and his the wrong.

22. This morning, after having seen the villagers barbarously kill a large sow with their bows and arrows, we visited, in company with the chief, Chupairee, the village of the Nyib, about a mile distant. Here 80 people, besides children, heard us with great attention. Nyib, in particular, was much affected with what was said, and declared, that he would henceforth call on the name of Jesus only. This village has recently lost thirty people with the small-pox ; and all seemed in great distress. As they listened to us, they looked as if they were convinced that Kalee, whom they had in common with other villagers introduced, could do nothing for them ; and that Christ was the only deliverer. We were much gratified with the people here.

In the middle of the day, we visited, on another side of the old chief's hill, a small village called Mullay-beetah. Here about 20 people met us, to whom we declared the Gospel. Four or five of them heard us with great attention, and shewed us no little kindness in supplying us with some of their best food. Here, also, we saw a Daimno : but he forebore his antics. He sat quietly down, and listened to our message. Afterwards, he seemed greatly pleased at the particularity of my inquiries relative to their various objects of worship.

Leaving this place, we went on two miles further, to a village called Chaynkron ; but were sadly disappointed at finding nearly all the people gone to a neighbouring place, for the purpose of uniting with its inhabitants in drinking Tuddee. Returned in the evening to the abode of the old chief, with whom we had much varied conversation and worship. He was entirely ignorant of all the period beyond the days of his uncle, who had preceded his father as chief.

23. Struck our tent this morning, and accompanied by the chief and his son, descended the hill, passed through a valley, and ascended another small hill, to a little village named Mootayree, when Maisa preached to seven men and 14 women. They had been, unknown to us, warned by the chief, the day before, to assemble. They did not seem to regard our message with much attention. On my telling them, that their bamboo was not God, shaking it at the same time with my hand, they looked with as much astonishment as if they expected a judgment to fall immediately on my head. Here the old chief bade us, with much seeming affection, adieu : his son, and fourteen of his villagers, accompanying us, with our baggage, forward about one and half miles, to one of three small contiguous villages, called Umbra, where my companions were again accommodated with a house, and I erected my tent.

About 2 p. m. we set off to a village, a little more than a mile distant, called Doonee Chapairee, or Chupra, where we found an assemblage of people met to feast themselves on a cow, preparatory to clearing the jungle from a spot of ground for a new field. They were all seated very orderly, awaiting their meal, which was being cooked. Maisa, Nyansookh, and myself severally addressed them, and were heard, by not a few, with much attention. The men and women amounted to about 70; among whom was a Dainno, who expressed his approbation of all we said.

The person wishing to clear the jungle from any place, for the sake of cultivation, first calls the villagers together, and gives them money to assist him. If he have no money, he kills a cow, and feasts them. This was the case on the present occasion. On an appointed day afterwards, all who are feasted, proceed, early in the morning, to the destined spot, and cut down, as fast as they are able, all before them. Precisely at mid-day they cease; and thus repay their host.

24. This morning, the people of Umbra, in consequence of some of the villagers having been abused or beaten by those in a neighbouring place, where they had assembled to drink, would not meet to hear us. They felt it necessary first to have their revenge; to take which, a number of them went off. How they settled the business we know not.

We, hearing of a large village called Hurrah, about five miles distant, paid it a visit; but in consequence of the head-man being from home, we could not, though we waited nearly two hours, and used every effort, get more than 20 people to assemble; to whom, however, we delivered our message, and immediately departed. They seemed to hear us with much attention. When about two miles on our way back, the head-man came running, as fast as he could, towards us, and expressed great regret at his absence. We endeavoured to console him as well as we could, and told him the object of our visit. He heard us with apparent interest: and declared his readiness to believe and obey. Close to this village we saw a large tract of coal, which had been opened, and at no great distance, some large and fine beds of kunkur. Our guide told us, that about three years ago, the ground near to Hurrah emitted smoke; and that a piece of wood thrust into the earth was immediately inflamed. The appearance of the land verified what he said.

Between Hurrah and Umbra are situated two small villages bearing the name of Diggee. We entered both, and preached to about 40 persons. An old man evidently took great interest in what we said, repeating again and again our words to the others, and commenting upon their correctness. He seemed full of love, and ready to do anything for us.

In the evening we entered one of the divisions of Umbra, and found the people ready to march to a neighbouring village, for the purpose of drinking Tuddee. We invited them to seat themselves, and to hear us before they departed. They did so. We dwelt upon the sin and consequences of drunkenness; and spoke to them of the Gospel generally. They seemed much cast down; and looked as if the great God had caught them in his net, and had blasted their prospect of immediate enjoyment. They said nothing. We left them; and are ignorant whether they went on their journey, or not.

25. This morning the inhabitants of the two other divisions of Umbra assembled, to the number of nearly 50. They were very orderly, heard with much attention, and had much conversation afterwards on the Gospel. They approved of every thing, except the command against drinking. This they did not like, although they freely acknowledged, that drunkenness was the cause of many evils.

A woman of this village having, at one time, been very sick, vowed, that if she recovered, she would, on the day of every full-moon, sacrifice a goat.

As to-day is full-moon, she sent a man to us, last night, to request our opinion on the propriety, or impropriety of her monthly sacrifice. We told him to inform her, that it was the great God who had cured her, and that he required no other sacrifice, than the thanksgiving of the heart. What effect our message had, we did not hear.

At 11 A. M. we set off to visit two neighbouring villages, four miles distant from Umbra, called Dundah-goddah, and Boonda, in the Tuppa of Munnecaree. On reaching the former, we found the inhabitants of both villages assembled for Pooja and drinking. The scene was truly heart-rending. Nearly all the people, to the amount of at least 100, were in a state of intoxication. The noise of the drums, cymbals, and singing prevented us from almost hearing our own voices. We witnessed the Pooja, which had just commenced; and the sight was infernal. A fowl and a pig were sacrificed; and a part of the blood of the latter, mixed with cooked grain and Tuddee, drank by the Dainno. He seemed, in his appearance, and by the violent shaking of his body, and the horrible howlings which he raised, more like a demon than a man. We soon left this dismal place—a place, however, the most beautiful, as it regarded situation and scenery, of any we had yet seen.

We stopped, in returning, at a small village called Simbee, where we had an assembly of about 20 people. The head-man was very kind to us, voluntarily supplying us with the best of what he had. He seemed, too, to take some interest in our message.

We were exceedingly gratified, in the evening, by overhearing a woman, in one of the huts of Umbra, telling two men to desist from singing and drinking, or Jesus Christ would be angry with them. This woman, whose countenance beamed with kindness, had before this, shewed no little anxiety about the comfort of my companions, daily preparing and sending them food.

26. Sabbath. As we were again within three miles of Chaynkron, (better known by the name of Peepra,) the village which we had visited in vain on the 22nd, we set off to it about 10 A. M. Here, in the two divisions of it, we found about 60 people, all preparing for a drinking bout, which was to commence in the evening. We all addressed them, and were heard with some degree of attention. As we talked to them of the sin and consequences of drunkenness, they seemed somewhat abashed. One man said, that now, having heard the command of Jesus Christ, they would no longer indulge in this sin.

Leaving this place, we visited a small village called Bal-goddah, about one and a half mile distant. Here we found only 14 or 15 persons at home, to whom we declared the Gospel.

In moving back to Umbra, we entered two contiguous villages, bearing the name of Burraree, where we met about 35 people. In the first we saw an old man, who had once connected himself, in the plains, with the sect of Kuveer; and had subsequently heard something of the Gospel in Monghyr. He said, he had, for sometime past, been endeavouring to persuade the villagers of the folly of their worship, and particularly of that of Kalee, to whom they had erected an ensign close by: but that they, and even he himself, were afraid to take the bamboo down. We asked them, if they would permit us to remove it. The old man signifying his assent, and all the others remaining silent, Nyansookh pulled it up, and I removed it from the place. No sooner was this done, than a man hastened into his house, tore up his image of mud, brought it out and delivered it into the hands of Nyansookh, who threw it violently down the declivity of the hill. All the villagers appeared as if overwhelmed in astonishment; but no one seemed offended. On the contrary, another man hastened into his field, and brought us out a present of vegetables—a great rarity on the hills.

In the other division of Burraree, the people heard us with attention and treated us with a good mess of their Bora ; of which we partook a little, both to please them and to relieve our hunger, which had begun somewhat to pinch us.

27. This morning, struck our tent, and left the kind people of Umbra. They gathered around us as we prepared to go off, seemed to regret our departure, and assured us, that they only waited the return of the man, at whose house the bamboo was erected, to unite in removing it from its place. We parted from them, having first publicly commended them and ourselves to God, in prayer.

Reached Kommo Jonean again, about mid-day, the place where I had married the hill couple. They all seemed rejoiced to see us, and provided us again with all our former accommodations. During our absence they had removed three out of four of their bamboos, and were only waiting the consent of one of the villagers to remove the fourth. During the evening, whilst sitting conversing with Roopa, I distinctly heard one of the villagers in an adjoining house commending himself and household to the care of the Lord Jesus Christ for the night : and was assured by Roopa, that this was now his own practice, as well as that of others of the inhabitants. The whole people of this place seemed in a very prepared state for the reception of the Gospel in all its breadth and length. They had even come to the resolution of abandoning Tudee, the ruling and beloved god of the land.

28. Set our faces homewards again. Doolee, who had never departed from us, accompanied us some distance, and then, with much feeling, bade us farewell. He was very desirous of going with us to Monghyr : but his relatives would not consent. His progress in reading was not so great as could have been wished ; but still he could read any chapter of the Gospels with tolerable accuracy.

February 4. Reached Monghyr in health and safety, having walked nearly the whole way on foot. Thanks to a gracious Providence.

VI.—*Statements of the Opinions of those who advocate “ Education without Religion.”*

[It is well known that the friends of native improvement in this land are divided into two great classes. The one advocates literary and scientific education *with* religion ; and the other, literary and scientific education *without* religion. Hitherto the efforts made to diffuse the blessings of education throughout this vast country, though great and highly praiseworthy, have been, when compared with the numberless wants of the people, but partial and limited. Consequently, the question at issue between the parties above-named, may not have appeared to possess that *prominence* of interest which really belongs to it. But now, when we are approaching the commencement of an æra which bids fair to realize what erewhile has been regarded as a mere philanthropic dream, viz., *the universal education of the people*, the question begins to assume an aspect of tremendous importance. It is no longer a question of party in politics, or of sect in religion. It is really, and truly, a GRAND NATIONAL QUESTION.

Such being the inherent magnitude of the question, we are anxious to see it discussed in all its bearings—since it is much easier *at first to do*, than *afterwards to undo*,—and a fundamental error *now* may become the prolific fountain of streams of error *hereafter*. In this anxiety of ours, all the real friends of India ought more or less to participate. He hope, therefore, that it will be reckoned no intrusion on our part if we earnestly solicit the attention of all to a subject of such vital importance to the welfare of India.

It is scarcely necessary for us to add, that we ourselves are decided advocates for "education *with* religion." But we know that on the other side are found ranged many, whose zeal we admire and whose talents we respect. And if we claim the credit of being conscientious in our own views, we cannot refuse the same claim to others. It is clear, however, that views which in many respects differ so widely, cannot be *equally well founded*. Now, how can the validity of principles, the authenticity of facts, and the legitimacy of inference, on which they are respectively based, be ascertained, but by bringing the whole into direct comparison?

It is, therefore, our intention to throw open our pages to the free and unshackled discussion of this GREAT question. And in order that we may not be suspected of undue partialities, we intend, if a military expression be allowable, to open the campaign, with setting in array a goodly portion of the forces of our antagonists.

This we are enabled to do, not from hypothesis or conjecture, but from actual written documents now lying before us. And we are very much mistaken if the tone and language of some of these do not indicate that they are the productions of superior minds. All of them have been written very recently; hence they possess the freshness of novelty.]

"You must debrutalize and cultivate the minds of the benighted, before you can reasonably expect to impress them with any sound notion of the superiority of our enlightened religion over their abominable superstitions. It is lamentable to think, how much time, charity, labor, and money have been thrown away, owing to the utter want of foresight and reflection with which this most desirable undertaking seems ever fated to be entered on. If we would, in the first instance, limit our endeavours to gradually leading the Natives to acquire information—to creating a desire for education—to making it the fashion with them to learn; if we would do our utmost to let in light upon them, by giving them access to general knowledge, to break the ice, in short, and that over as extensive a field as possible, we should soon be astonished at the progress made in dispelling the darkness in which their intellects are at present lost. Then would arise abhorrence of their own tenets, and a craving for a religion more adapted to their civilization; then would they have capability to imbibe, and the discernment to appreciate, the doctrines of Christianity.

"I have seen a good deal of the natives, have been in the habit of conversing much with them, and with many hundreds have I communed on these subjects. What is the consequence? that I never look upon a promising likely lad, without feeling a regret that education in general among them, perhaps that of the individual himself, and of his family in the preceding generation, has been retarded for a time, may be to the end of all time, solely through the indiscreet zeal of some of our countrymen. I consider that the education and moral advancement of the natives in the Ajmere province, where I was formerly stationed, have been retarded half a century at least, by our schooling there,—by a wrong and false course of tuition. Government maintained schools there for several years at a considerable expence. Lady Hastings was the mover, and * * * the instrument, and what a sad business they made of it. I have given the result above.

"In short, I have witnessed such disastrous effects, disastrous as respects the advancement of the natives, and the diffusion of the Christian religion, ascribable to the erroneous system hitherto pursued, serving only to estrange the natives from us, to render them averse from acquiring knowledge at our hands, that I will never be a party to a system which I deem worse than useless, positively mischievous; that is a system which commences by alarming their prejudices, and estranging them from us, instead of winning them to us—a system which seems to proceed on the supposition that they have no religious prejudices, at least none that may not be removed by placing

in their hands a portion of scriptural writings, of which their minds have not yet been led to form the remotest conception; whereas their prejudices are of savages, of a people not civilized, at the same time deeply religious, that is, prejudices the most inveterate.

“ Every one wants to sow the good seed, no one thinks of cultivating the ground, (Upper India I am thinking of.) It is ostentation, very frequently, that leads people to aim at the vain éclat of the former, while the solid advantages of the latter are disregarded. What would this process be termed, if applied to our fields? It is very odd you cannot take the same pains, and in the same course, with the uncultivated waste of mind around you. I once was present at a meeting held in England, by those interested in the conversion of the Jews. The accounts were called for, and it was proved that £30,000 had been expended in a certain term, during which three Jews only had been converted, and their sincerity called in question. To how vast a number this sum, if well applied, would have afforded the best education, and of this number, no matter to what faith or community they originally belonged, how large a proportion would, by means of the proper use thus acquired of their reason, have become exemplary Christians! The cause of this failure was the same as before stated, no consideration, no rationality, no discrimination; the same means, the same appliances, had recourse to, whether the mind is previously cultivated or no. You apply yourself to the dregs of the people, because the experience of an erroneous system points to them as affording the only means of success. Perhaps for every single scamp so converted, as it is termed, you alienate the confidence and good-will of a thousand respectable families. Their influence becomes opposed to you, because of the disrepute thrown on the cause, by their seeing its furtherance assisted by, or directed to, those among them, who are, in some cases by custom, in others by public opinion, held in abhorrence by the people at large. But once gain credit for the good cause, by attracting to it influential natives, and how different would the effect be from what we now behold! But how attract respectable and influential natives? Why, by rendering them, in the first place, by education capable of judging, reflecting, and comparing. And how induce them to become educated? By making it the fashion, or better still, their interest to be informed. And how create such a desire? By means of that extraordinary influence we all possess, more or less, over the natives we are brought in contact with, and which perhaps is never altogether powerless, until you excite apprehensions that you have a design against their religion. It is my firm belief, perhaps wrong, that were it possible to interdict effectually every attempt during the present century to disturb the religious notions of the natives, and to oblige meanwhile every European, in his sphere, and to the best of his means and opportunities, to aid, with his best energies, in the grand work of cultivating their minds, that we should have 50 millions of Christian subjects, reasonable beings withal, in the course of the next. At all events, it must be quite clear to every one who has mixed much with the natives, and observed any thing of their character and feelings, that Christianity will not really have progressed among them in 50 millions of years, if more rational measures than hitherto, be not adopted for its promotion. It is most lamentable to see zeal in a good cause so misdirected, charities so misapplied, and common sense so perverted. You thus see, that I should deem the location here, at present, of an active Missionary, very detrimental to our influence, and in particular, fatal to the cause for which he would labor.”

“ With what exultation did I read the offer of sending us a Missionary teacher with a press, books, maps and philosophical apparatus! what a vast deal of good might a teacher so accomplished effect! But on re-consideration, I cannot help thinking it proper to decline the offer. It would not be

just or proper, even if it were politic and without danger, that funds contributed by the Hindú and Mussulman princes of M * * should be expended in paying a Christian teacher, whom his professional oath binds to expose all false religions, and bring them to a knowledge of the true one. The employment of a teacher of this character, and commissioned directly by me, would be an open infringement of that toleration which we have promised to all sects and classes of our subjects and allies. Thus patronized by me, people would feel that they had no option but to attend on him.

"Pray let me recal your recollection to a very excellent minute of Sir Thomas Munro's, given in page 37 *et seq.* of 2nd vol. of Mr. Gleig's life of that statesman, relative to the degree of interference to be exercised by official persons in promoting the cause of true religion. Tried by his rule, the interest I shew in the simple cause of scientific education is scarcely excusable, as what I teach upsets all that is taught in their Púrans as a part of religion. Indeed, I never ventured upon any of the attacks and exposures which I have lately done, till I had read the Siddhants. I now fight not for our system, but for that of their own Bháskar A'chárya.

"I should be myself precluded from patronizing such a teacher, if he was present, and thus deprived (that however is a trifling matter) of one great satisfaction, viz. the superintendence of my many young scholars. His religious character would drive away from the schools the sons and connexions of those chiefs, and respectable Brahmans whom I have, or expect to have, under my tuition, as soon as the College is set at work.

*** and ***, both warm friends of education, and well acquainted with the people here, are of opinion that the employment of a Missionary for our schools would defeat what is equally the object of all friends of India, the enlightenment of the people. They think the system now pursued the best: it is undergone without question or suspicion at present. Every one is ready and even eager to get the knowledge we impart."

"I hope that this may prove to be but a beginning of the good work, and that we shall see presently, at least, the rising generation of R * * studying English, and making rapid progress, not only in the language, but in acquiring a knowledge of our literature and of the arts and sciences, in which they are so deplorably deficient. I feel convinced that this is the only mode of removing the clouds of ignorance and superstition by which they are at present enshrouded; but this must be a work of time and much labor, and I query if even in your time it can be expected to be accomplished, certainly not in mine, though I do not despair even of witnessing glorious results, if the system of introducing English is steadily and gradually pursued. It must not, however, be forced into our correspondence, or indeed in any way upon the natives. It must proceed like a deep, but strong under current, until it reaches the point for developing itself, when I have no doubt it will burst forth and carry all before it: but when this may happen, depends (like all other great events) much upon circumstances."

[The foregoing extracts have been severally drawn from the communications of gentlemen resident in different and even distant parts of India. They accordingly exhibit three distinct independent testimonies; and may fairly be regarded as expressive of the opinions of that class of which their authors are no unworthy representatives,—that class of philanthropists that honestly labour in promoting the cause of education, but "education *without* religion."

Having thus given currency to the opinions of those who are averse to the association of religion with literature and science, in conducting native education, we shall endeavour in our next to give equal currency to statements and opinions on the other side. Our readers, whose views coalesce with those now propagated, will of course pause till they ascertain what is to be alleged in opposition to them.—ED.]

VII.—*Letters of Nawwáb Iqbál-ud Daulah Bahadur, to the President of the United States, and the King of the French.*

Nawwáb Iqbál-ud Daulah, a Prince of the Blood Royal of Audh, having lately visited Calcutta, published a work, entitled, “*Iqbál-i-Farung, or British Prosperity: being a short description of the manners, customs, arts, and science of the enlightened British.*”

This work has been rather roughly handled in most of the Calcutta journals, and, as we think, somewhat undeservedly. If it had been written in sober seriousness by an Englishman, it could not have been more severely commented on. In that case it would have been judged agreeably to the standard of English taste and of English feeling: and being found outrageously to transgress both, it must have been subjected to the castigation of unsparing criticism. But the book has not been written by an Englishman, but an Indian Prince, born and brought up in the Mohammedan faith, and initiated into all the extravagances and conceits of Mahamadan literature. By what standard then ought his book to have been judged? Undoubtedly, by the standard of Oriental taste and Oriental feeling. And is not the style that is suited to such taste and feeling notoriously inflated and hyperbolic? Judged, therefore, according to the Oriental standard, the Nawwáb’s book, instead of being condemned as a mass of intolerable bombast, might be extolled as a piece of elegant composition.

Besides, the work was designed chiefly for Mussulmans; and if it had been written in any other than the genuine Persian style, it would have been despised as mean, or rejected as worthless. It would have provoked to arms all the pride and prejudice of Persian lore, and sunk irretrievably the author’s reputation among his own countrymen.

By this effort the author has abundantly displayed his mastery over the canons and the beauties of Persian composition: and his credit will thereby be established, and his merits enhanced in the estimation of the Persian literati. So that, if in future, the Nawwáb should acquire a British taste, and become imbued with British feeling, he might with greater prospect of success attempt a reformation in the taste and feeling of learned Mussulmans in the East. His attempts at reformation could not then be attributed to the innovating spirit of one, who, ignorant himself of what are reckoned the beauties of eastern style, sought only in change a cloak for his own ignorance.

If therefore the Calcutta Journalists, instead of denouncing the Nawwáb’s performance, had commended him for having so far shaken off the yoke of Oriental indolence and luxurious effeminacy as to have encountered the labour of writing and publishing an original work: if they had lauded the praise-worthy motive of

communicating to his ignorant, narrow-minded countrymen the benefits of his more enlarged experience as a traveller, and an observer of men and manners—of the contrivances of art and the triumphs of science: if, withal, they had in the spirit of honest kindness that reflects lustre on the British character, attracted the author's attention to the *utter depravation* of Persian taste and feeling, of which the present volume is a notable monument: and if they had recommended to his serious notice the higher and nobler standard of European taste and feeling, as exemplified in the wide range of English literature and science:—if they had done all this, we are persuaded that their advice would have been gladly welcomed, and that a mighty impulse would have been given to the inquiries, and a more healthful direction to the studies of Iqbál-ud Daulah, cousin-german to His Majesty the King of Audh.

As it is, we have reason to know that the Nawwáb has borne the censures of the press with commendable patience and good nature, and that there is nothing which he is more anxious to obtain than a knowledge of the English language. We wish him all success in the pursuit of so noble a study: and hope that long ere his promised work, which is to be “particularly elaborate, and elaborately particular,” shall appear, his knowledge will be vastly increased, and his taste vastly elevated, so as to enable him to convert the severity of ill-timed censure into the mildness of deserved eulogy.

The Nawwáb is a man not easily offended. Notwithstanding his rough reception by a portion of the English press, to the British he appears to bear a hearty good-will; and not to them only, but to all their friends and allies. In a spirit of communicativeness, and with a desire to promote an interchange of friendly sentiment, very unusual for a Mussulman Prince, he has circulated copies of his work very widely in India, and forwarded others to distant lands. These, when sent to personages of high rank and influence, are generally accompanied with notes formally signed by the author. Of these notes we have seen a few, and as documents at once curious and interesting, considering the source whence they originate, we present the two following as specimens.

To the Honorable Andrew Jackson, President of the United States.

HONORABLE SIR,

As I have been given to understand that the Americans are a branch of the national family of Great Britain, I thought it probable that the perusal of a book describing the good qualities of the parent stock would afford gratification to them. I therefore have the pleasure to send you a copy of it, and by your accepting it, you will confer an essential favor on,

Your very obedient servant, &c. &c.

Calcutta, June, 1834.

To His Most Excellent Majesty Louis Phillipe, King of the French.

SIRE,

I have the happiness of being a subject of the king of England, and am much attached to the English nation, between whom and the French people a happy union of sentiment exists. It pleased the Almighty to direct

English capital and skill to Hindustan, which has since considerably improved in its moral, intellectual, and political condition. In admiration of the present prosperous condition of my native country, I have composed a little work, describing the wonderful contrivances of the English nation, their skill in manufactures, their impartial administration of justice, &c. and have distributed copies of it all over India. Allow me to solicit your Majesty's most gracious acceptance of the accompanying copy of the work in question, entitled *Iqbal-e-Farung*. During my boyhood, I used to hear of the calamitous disagreement which existed between the English and the French. What a blessed change has taken place since your Majesty's ascent to the throne! May God firmly cement and preserve for many ages the happy union that now subsists between the two nations—a union on which depends the happiness and prosperity of a world!

I have the honor to be, &c. &c.

Calcutta, June, 1834.

VIII.—*A short Address to the Friends of Education in India.*

Though the following address has now been for some time before the public, the objects which it embraces are of such vital importance as regards the great cause of native improvement, that we cannot hesitate a moment to reprint and insert it in the *Observer*. It is a document that deserves to be preserved. It forms an era in the progress of education in this land. It is the first *public* manifesto that has appeared, which may have the effect of breaking down the *exclusive* and injurious system hitherto pursued in reference to all kinds of works for the instruction of youth. Instead of the *narrow, partial* and *illiberal* plan of studiously rejecting every thing that savours of religion, it is now proposed to establish a plan, comprehensive, Catholic, and liberal—a plan by which all sorts of books in every department of useful knowledge, religious, literary, and scientific, may be supplied to seminaries of education.

We sincerely hope that all the *real* friends of India will speedily rally round those who have undertaken the arduous responsibility of carrying into effect a plan, in all respects so truly worthy of the encouragement and support of a liberal and enlightened public.

The Address.

On the times in which we live seem to hang in a peculiar degree the future destinies of India. So prolific of amelioration to its people have the last few years been, that we have now all but arrived at the verge of a momentous crisis as regards their moral and intellectual emancipation. The claims of the millions that surround us have been set forth, and their wants portrayed in such lively colours, that most of the benevolent and patriotic throughout the land have been aroused to a sense of the propriety of uniting in one wide and simultaneous action. And as amongst the means that are to originate, forward, and consummate those happy changes after which the philanthropist sighs, a sound and liberal education holds a pre-eminent place; the public mind has of late been directed to this all-important subject, with an impulsive energy that challenges the highest admiration.

But throughout provincial stations the *practical* accomplishment of the object so devoutly to be wished, is at present found to be encompassed with difficulties. Men there are now everywhere, high-minded men, who are generously disposed to make a considerable sacrifice of time and trouble towards

the advancement of the best interests of their fellow-creatures. But, at first, they are generally placed somewhat in the condition of those, who, wishing to exchange a mud cottage for a spacious and noble edifice, find that though they have skill to contrive and power to execute, they have no materials to work upon,—no bricks, no stones, no wood, no mortar. It is proposed to establish a seminary of instruction; funds are collected, and plans may be arranged; but where are the materials with which to commence operation? Where are the alphabetic tables, the primers, the grammars, the dictionaries, the geographies, the maps? These are not in readiness: the names of the most approved ones may not be ascertained; and even if they were, it may not be known where they are to be had, and to whom application ought to be made. And thus, from the want of a seasonable supply of educational materials, the most ardent zeal may be ready to languish, and the best laid schemes of benevolence apt to be frustrated.

In such a distressing predicament, those who have friends, or acquaintances at Calcutta, which from its manifold advantages as the metropolis of Hindustan, must be regarded as the central source of action and information, naturally look to them for the necessary aid to render their own laudable efforts for the instruction of the young, intelligent, and effective. Already have numerous applications for books, maps, and all the varied auxiliary apparatus for conducting a school, reached us. And the number begins to increase to such an extent, that, in the continuance of this course of proceeding, we can only foresee such an absorption of our time as would materially interfere with the due performance of our peculiar duties. It has also forcibly occurred to us, that the same motives which induce our friends to have recourse to our assistance, must influence every one else who happens to be similarly disposed and similarly situated. A certain portion of the European community write to us *because they are our friends*; but are there not hundreds of others, residing at distant mofussil stations, who are equally isolated from the various means of educational improvement which the present age so largely affords? Supplies of new elementary books on improved plans are so frequently arriving from England and America, and the number of useful Indian publications is beginning to increase so rapidly, that even in Calcutta, constant and unremitting attention is necessary to keep pace with the progress of improvement. If then, the persons who have the direction of the instruction of the young are not perpetually alive to what is going on, they will sometimes find to their dismay that they have been proceeding for months with less perfect processes, or less suitable books, and have thus been *wasting* their own time and that of the youth entrusted to their charge; whereas if they had taken care to keep up to the existing state of improvement in the varied means of education, all this might have been avoided. And if such is the case in Calcutta, what must it be in the provinces? Cut off from the society of every person who follows education as a profession, and deprived of all access to the depositories of elementary books, benevolent persons in the mofussil must be, as already stated, in a most helpless condition. And we conceive it to be peculiarly the duty of those who are influenced by similar views in Calcutta, to assist them with their experience, to impart intelligence and system to their labours, and in short, to place at their disposal, for the support of their disinterested efforts, all that enlarged acquaintance with the means of improvement which a residence at the capital cannot fail to impart. If these views were more generally followed up by the residents of Calcutta, that city, instead of being, as she has been reported to be, the *divergent focus* of Sanskrit, Arabic, and Persian barbarism, would soon become a radiating centre, whence, to a degree infinitely greater than has yet been realized, light and life and intelligence might emanate to the remotest of the subordinate provinces.

For these and similar reasons, it is proposed to publish on the 1st of every month, a *selected* list of such books, maps, and other means and appliances of

education, as we can *confidently* recommend for general introduction into schools and school libraries. In making the *selection*, we shall endeavour to be guided by the principle of universal utility. As regards the subject-matter of the books, there will be no *exclusive* system. Works in every department of knowledge, whether religious, literary, or scientific, that are *really* good, useful, and adapted to the circumstances of Indian youth, will be freely admitted, and nothing will be summarily rejected except what is *bad*, or, in other words, what is of a corrupting tendency in morals, or of an erroneous tendency in science. It must not, however, be understood that we pledge ourselves to admit *all* the works on any particular subject that may fall under the general denomination of "good." No such thing. It is in reference to the various departments of knowledge that *universality* may be predicated of our design: as regards the various works that treat of any one branch separately, it is based essentially on the principle of *selection*. Amongst many books on the same subject, all of which in a certain sense may be pronounced "good," our object will be to select such as on the whole appear in our judgment to be best adapted to the purposes of a sound and enlightened education. Thus, on the subject of geography, one might name a dozen books, which possess redeeming qualities enough to entitle them to the general appellation of "good;" but, instead of recommending the dozen, our plan would be to select and name as many of the best, one, two, or three, as would be amply sufficient for a comprehensive course of study: and so with every other department of useful knowledge. The list will also point out the prices of the books, maps, &c. and the places where they are to be procured; and it will be of importance to remember, that it will never contain any thing which is not actually procurable at the time. It will of course vary with the supplies of books, and the arrival of a ship from England or America may enable us to present a flourishing list on the 1st of one month, which by the 1st of the next month, owing to the rapid sale which such books now meet with, may dwindle down to our ordinary Indian stock. At the same time, it is proper to state, that when once a book is ascertained, from a rapid and extensive sale, to be popular and useful, our determination is to ensure a full and regular supply in future, either by commissioning the work direct from England or America, or by ordering it to be reprinted at one or other of the Indian presses. Maps, globes, and every kind of instrument which is subservient to sound education will find a place in our list, when they are to be obtained at prices sufficiently moderate to admit of our recommending them to the public.

Our object being thus distinctly explained, we trust that no one will be uncan didly enough to misconstrue our motives. We cast no reflections on the labours of any man, or body of men, so far as these are productive of *real* benefit to this benighted land. A new *state* of things having arisen, promising a rich and glorious harvest, while the number of labourers continues almost beyond the reach of calculation disproportionate, it has appeared to us desirable, if not necessary, to resort to *new* and more effective measures for cherishing, directing and propelling the educational spirit that has been so generally awakened. One of these measures we have now described; and we hope, with God's blessing, conscientiously to carry it into effect, until others, more competent to the task than we profess ourselves to be, enter the field, and by their superior exertions wholly absorb ours.

On the 1st of July next the first catalogue of books, &c. will appear in the public journals of this presidency.

ALEXANDER DUFF,
C. E. TREVELYAN,
W. H. PEARCE.

Calcutta, 9th June, 1834.

This short address, which doubtlessly will be hailed with unmingled joy by the residents at all country stations, has been not unfavourably received by the more influential part of the Calcutta Press. The Hurkaru frankly admitted "the zeal and perfect purity of intention" that actuated those who signed it. The India Gazette felt disposed to await the practical working of the scheme. The Englishman defended its authors from the insinuations of the ill-natured and jealous. The Courier alone thought proper to throw aside his wonted decorum, and for once revel in the full indulgence of perfect freedom from the restraints of courtesy, good-feeling, and good-sense. Such an ebullition from such a quarter was as unexpected as it appeared to every one unaccountable. Indeed, so contrary to the gentlemanly feeling and moderate spirit that usually preside at the helm of the Courier did this effusion appear, that the public were ready, with one unanimous shout, to cry out, "This cannot be from the pen of the Editor." Surely, thought every one, something must have befallen the Editor, and in his absence, some stray fiery spirit must have crept in and poured forth its ire into the editorial columns.

Be this as it may, we rejoice to think that out of evil has been produced good. The Courier's remarks are as follows:

"Our readers will be surprised as we are with an announcement under the joint names of A. Duff, C. E. Trevelyan, and W. H. Pearce, which appears in another part of this paper. Though we have often had occasion to admire the eccentric flights of the Acting Political Secretary, we were by no means prepared to see him engage in such a business, or in such a partnership. How he is to find leisure from official duty to perform—even in the most superficial manner—the important and voluminous functions he is now assuming, is more than we can comprehend? In all likelihood, however, they will be as short-lived as his *Mirror of Indian Parliament*. The public will look with disfavor, and even with distrust at a self-installed Committee of Public Instruction, that arrogantly assumes to direct the public taste and regulate the public morals—to stamp one work with the mark of error, and another with the brand of immorality according to the measure of its own infallible judgment, and to re-establish, upon its own private authority, the antiquated office of licenser, that has been so wisely discarded. If those entrusted with the business of elementary education in the mofussil be as ignorant as this triumvirate of the spelling-book would have us believe, it is high time they take to some other trade: and as to the educated classes, they will no doubt be presumptuous enough to read and judge for themselves; or, if advertisements be wanting, we beg to recommend our own columns, though not *exclusively*, and even to solicit the custom of the new firm in that line for all the new editions with which the public is to be supplied by its exertions."

The Englishman stepped forward, and defended the gentlemen who signed the address in these handsome terms:

"The *Courier* sneers at Mr. Trevelyan's junction with the Reverends A. Duff and W. H. Pearce in the labour of general education, more particularly with reference to their recent declaration of an intention to publish occasional lists of such books as may appear to them best adapted to the purposes of general instruction. The *Courier*, profoundly versed itself in the business of education, thinks it presumptuous—arrogant—and so forth—in any men to take the trouble of separating the wheat from the chaff

of elementary literature—and in the fury of its zeal for the interests of government twits the ‘Acting Political Secretary’ with a want of the necessary leisure for the indulgence of such ‘eccentric flights.’ On the latter point, it is not necessary to say much. Sir John Malcolm has well observed, that those men who have had most official duty to perform are those who have rendered, in their leisure, the most essential service to Anglo-Indian literature—and there are few persons who will be bold enough to deny that Sir John was right. Moreover, a government that can afford to give its Hindu servants thirty-four holidays per annum, besides the fifty-two of the Christian sabbath, can well spare its Political Secretary the time he may apply to so excellent a purpose as the promotion of general education—a purpose, be it remembered, in which the cause of good government is so essentially involved. Mr. Trevelyan, therefore, may indulge in his “flights” without any serious compromise of his duty to the authorities who employ him.

“On the ‘arrogant assumption’ of the parties who promise to publish a catalogue of books, it may be as well to say a word. Mr. Duff, one of the parties, is, it is well known, a minister of great talents and extensive reading, and has been the most successful school-master that ever came to India. Mr. Pearce, who is the Superintendent of the Baptist Mission Press, is likewise Superintendent of the different Mission Schools for the natives*, and may well claim a right to determine, from the successful results of his own practice, the probable results of similar practice with similar instruments in the mofussil. Mr. Trevelyan is an accomplished gentleman, of whose reading and general abilities the columns of the *Courier* itself furnished sufficient evidence last year, to render any particular mention of him unnecessary. These gentlemen, thus gifted, have come to the conclusion, that the Europeans in the interior, who have not bestowed much attention upon the art of education, are very probably unacquainted with those particular works, *useful only in schools*, which have been found by experienced teachers to be the most effective in imparting instruction to youth; and to guard such Europeans against the perplexity attending the determination of a choice amidst the multitude of catalogues, they come forward with a promise to exhibit each month the fruits of *their* particular inquiry. Insufferable presumption! Odious arrogance! Really the civilians, chaplains, &c. in the interior ought to be monstrously outrageous to find that they are held ignorant of the relative and comparative merits of Mavor and Vyse, Guy and Goldsmith.

The Courier’s reply :

“On reading an article in the *Englishman* of this morning, we asked ourselves “whence this ardent knight-errantry of our brother in defence of talents that have never been impugned? Why should our contemporary think it incumbent upon *him* to remind us that ‘Mr. Trevelyan is an accomplished gentleman, of whose reading and general abilities the columns of the *Courier* itself furnished sufficient evidence last year;’ that ‘Mr. Duff is a minister of great talents and extensive reading, and has been the most successful school-master that ever came to India;’ that ‘Mr. Pearce is Superintendent of the different Mission Schools for the Natives, as well as Superintendent of the Baptist Mission Press?’ We attacked not persons, but principles: we did not question the individual merits of the trio, but the purposes of the *holy alliance* they proclaimed. The respective talents and avocations of the three gentlemen are as well known in society as their names. But it is also well known to every body, that Mr. Trevelyan is now a Member of a Government Committee, established for the very purpose of promoting Native Education, and provided with funds for the pur-

* This statement is not literally correct—the *argument* however is left untouched by the error. Mr. P. is now too much engaged in other duties to act as superintendent of Native Schools. He was however for several years a Secretary of the Calcutta School Society, which had at that time 92 Native Schools under its patronage—and must therefore bring with him some considerable share of knowledge and experience, to qualify him for the trust he has now undertaken.—Ed.

chase or printing of such books as may be deemed useful to the object ; and it was a very natural inference, that so zealous a Member of that Committee would have employed all his energies in concert with his associates, where they were likely to be most extensively useful ; instead of forming a new private, and, under the circumstances, suspicious looking alliance, to direct the course of instruction throughout India, according to his and their particular notions of the books most proper for schools. If Mr. Duff and Mr. Pearce were separately or jointly to put forth their lists of school books, there would be nothing arrogant in it. People would look at the thing—even those who might not approve the selection made—with the same kind of respect as they regard the individual exertions of a zealous Missionary ; and no doubt very many persons would readily submit to the judgment of either of those gentlemen. But, when we see them associated with a public functionary, putting their names to a proclamation bearing the pompous title of an ‘ Address to the Friends of Education in India,’ it is quite a different thing. An air of authority is here assumed, a censorial dictatorship of school instruction ; and we at once perceive the undue influence likely to be produced, and the danger of abuses of various kinds ; and it is our duty to give the public immediate warning thereof. Can any one avoid coming to the same conclusion with ourselves, after attentively reading the following passage ? The italics are in the original :

“ It is proposed to publish on the 1st of every month a *selected* list of such books, maps, and other means and appliances of education as we can *confidently* recommend for general introduction into schools and school libraries. In making the *selection*, we shall endeavour to be guided by the principle of universal utility. As regards the subject-matter of the books, there will be no *exclusive* system. Works in every department of knowledge, whether religious, literary, or scientific, that are *really* good, useful, and adapted to the circumstances of Indian youth, will be freely admitted, and nothing will be summarily rejected except what is *bad*, or in other words, what is of a corrupting tendency in morals, or of an erroneous tendency in science. It must not, however, be understood, that we pledge ourselves to admit *all* the works on any particular subject that may fall under the general denomination of ‘ good.’ No such thing. It is in reference to the various departments of knowledge that *universality* may be predicated of our design ; as regards the various works that treat of any one branch separately, it is based essentially on the principle of *selection*. Amongst many books on the same subject, all of which in a certain sense may be pronounced ‘ good,’ our object will be to select such as, on the whole, appear in our judgment to be best adapted to the purposes of a sound and enlightened education.”

“ The *Englishman* has a funny way of getting over the objection of the Acting Secretary’s official duties—

‘ A government that can afford to give its Hindu servants thirty-four holidays per annum, besides the fifty-two of the Christian sabbath, can well spare its Political Secretary the time he may apply to so excellent a purpose as the promotion of general education—a purpose, be it remembered, in which the cause of good government is so essentially involved. Mr. Trevelyan, therefore, may indulge in his ‘ flights’ without any serious compromise of his duty to the authorities who employ him.’

“ Of course, if the Governor General shall consider Mr. Trevelyan the fittest man to promote and superintend the education of the Natives, he may appoint him Minister of Public Instruction : but is it not customary for a public officer to *wait* till he is gazetted, before he assumes the duties of the office to which he aspires ?”

In opposition to the opinion that the new scheme was uncalled for, a correspondent of the India Gazette, under the signature of “ FAIR PLAY,” demonstrated that no existing institution was

calculated to meet the demands of the country—and that consequently, there was an absolute necessity for some such remedial plan as that proposed in the “short Address.”

To the Editor of the India Gazette.

Sir,—In your paper of this day's date, in noticing the address of Messrs. Duff, Trevelyan, and Pearce, you inquire, “Is not the object which these gentlemen have in view included in those of the Committee of Public Instruction and the School Book Society?” As it is likely that many others may conclude with you that this is the case, I beg to furnish you with the following facts, which, coming as they have to *my own* knowledge, prove that it is *not*, and that some effort resembling that proposed by the gentlemen above named is absolutely needed, in order to give effect to the benevolent views of the friends of education in the mofussil. From such stations the following may be regarded as a specimen of orders for school books, when sent from the conductor of a *Regimental School*.

1. 48 English Instructor, Nos. 1 and 2.
2. 24 Murray's Spelling Book.
3. 24 Readers, No. 1.
4. 12 Ditto, No. 2.
5. 24 Watts's Hymns for Children.
6. 24 First and Second Catechism.
7. 6 Epitome of Scripture History.
8. 6 Goldsmith's History of England.
9. 4 Outline of Ancient History.
10. 6 Bibles.
11. 12 Testaments.
12. 12 Indian Arithmetic.
13. 24 Slates with Pencils.
14. A selection of reward books with pictures, from the Tract Society.
15. A Geography, for beginners, containing much about India.
16. Grund's Astronomy, with plates.

Now, suppose this order were to be addressed to the Secretary of the Education Committee, his reply would be: “I regret to inform you that only two kinds of the books you have ordered have been published by the Committee of Public Instruction, and that with these the Committee supplies only its own schools. I beg leave, therefore, to return your order unexecuted.”

After some time, say five or six weeks, this reply reaches the distant station from which it was despatched, and in the meanwhile the disappointed writer, having heard that the School Book Society supplies many stations up the country, addresses a second letter to its Secretary, and receives the following reply:

“The books marked Nos. 2, 3, 4, 8, and 12, are the publications of our Society, and I have great pleasure in sending the number of each you have ordered. The others being not in our catalogue, and several being religious books, which it is not the object of this institution to supply, I regret I cannot forward.”

After another long interval from the time of dispatching the order, this discouraging answer is received. In hopes of further success at last, he writes to a book-seller, ordering of him the publications not yet supplied. The book-seller writes him in reply as follows: “I have the pleasure of informing you that I have procured and shall dispatch by the first opportunity the Bibles, Testaments, and slates, marked respectively Nos. 10, 11 and 13. I regret, however, to inform you, that after some inquiry, we cannot ascertain where the other works you have ordered are procurable.”

After another six weeks' delay are his hopes thus disappointed, and though the books above mentioned, which he cannot procure, are peculiar-

ly suitable to his purpose, none of them containing any sectarian sentiments, but all being such as every Christian might wish to use for his children, he is at last obliged to go without them, or in despair, to request you or some other friend to see what he can do to procure them. Meanwhile his school languishes; all his classes, who are competent to the task, having read through the few books he was able to procure at his second and third application; for other classes they are unsuitable; and the school, instead of being well disciplined, each scholar having a book to read suitable to his capacity, is in a state of the most fearful inefficiency and disorder.

The fact is, that of the books mentioned, No. 1 must be procured from Mr. Duff, Nos. 5 and 7, from the Church Mission Press; No. 6, from the Baptist Mission Press; No. 9, from Serampore; No. 14, from Mr. Thomas of Howrah, and No. 16, from an American agent in Cossitollah. With the books themselves, as published at these various places, I know from my own experience, the Calcutta book-sellers are unacquainted, and that they must therefore send a reply in its general features similar to what I have above written.

I could furnish you with numerous cases in which equal delay and vexation have been experienced in the supply of orders for books in the *native languages*; but surely I have said enough to prove to yourself and readers, that if Messrs. Duff, Trevelyan, and Pearce will combine in one catalogue the most suitable books on each subject, to form a complete system of education, and will appoint (as I understand from one of them is their intention) an agent from whom all such books, whether the publications of the Education Committee, the School Book Society, the Tract and Christian Book Society, or of various individuals, who at different times have published different works for schools, may at once be procured, they will by the immense saving of time, trouble, and expense, thus secured to the conductors of schools all over India, confer on them a most important benefit.

I understand too that one great object in view with these gentlemen is the reduction, wherever proper, in the price of school-books. The only cause of the expense of books in India is the very limited demand, else books could be afforded cheaper in Calcutta than in London. For instance, Murray's large Grammar is sold in London for 4s. or 4s. 6d. The neat edition printed by the School Book Society is charged only 1 R. 8 as. or 3s., and the latter sum pays cost price of paper and printing, as well as allowance for depository charges. Now if a steady demand for any books can be procured, it will be the object of these gentlemen to prevail on the proprietors to reduce the price accordingly, and thus the best books on each subject will be available to a poor population like that of India, at a price in some degree suitable to their means.

I now make an appeal through you, Sir, to the Editor of the *Courier*, whose illiberal remarks on the subject I see you have extracted in your paper of this date, whether a scheme fraught with such benefits, and attended with no expense to any but the parties themselves, is not deserving of the commendations of every friend of education. If the Editor of the *Courier*, yourself, or any one else chooses to recommend any book whatever, may he not do it, I beg to ask, in an advertisement, paying for the same; and may not these gentlemen, if they choose, introduce to the public any works they may think suitable on the same conditions? Their recommendation will carry weight as far as they are known and respected, and no further; and is this a crime, that at their own expense they relieve the embarrassment, save the time and money, and aid the usefulness of their friends and the public? Let motives be candidly construed, and honourably interpreted by even the Editor of the *Courier*, and I am persuaded that he, like yourself, will wish success to a plan so well intended, and as well adapted for extensive usefulness.

Trusting that he will do my friends the justice to transplant to his pages this hurried defence of their conduct, and that even by it he will be convinced that he has in his comments been most illiberal,

I remain, Sir, your obedient humble servant,
FAIR PLAY.

Calcutta, 11th June, 1834.

The Editor of the India Gazette's Comment.

“Messrs. Duff, Trevelyan, and Pearce’s Address to the Friends of Education in India has excited something like a controversy, in which the *Courier* has rather roughly handled the Deputy Secretary, leaving the other two unscathed. Mr. Trevelyan picturesquely stands between his two friends, giving and receiving mutual support, and seeming to say that he will not allow himself to be separated from them. We think he is quite right, and that the *Courier* is quite wrong in expecting or requiring him, merely because he is Deputy Secretary, to abstain from any act which would be justifiable in any other man. Surely the possession of office does not destroy a man’s individuality, or his obligation, in his personal capacity, to support or promote every object which in his private opinion is calculated to benefit society. If indeed it were made to appear that he employs his official authority and influence otherwise than officially for the promotion of his own party, private, or sectarian views, there would be just cause for reprehension; but nothing of this kind is alleged by the *Courier*. If for instance—to suppose a case merely for the sake of illustrating a general statement—the Deputy Secretary, availing himself of the powers and facilities of office, were to frank the school books belonging to the new partnership, or parcels and pamphlets sent into the mofussil, advocating his peculiar views respecting the substitution of the English for the vernacular languages, and Mr. Duff’s peculiar views respecting the substitution of the Roman for the Oriental characters, we should say that he would thus lay himself open to animadversion by confounding the Deputy Secretary with the private gentleman, and employing the privileges of the one to promote the views and opinions of the other. Neither this, nor any thing resembling this in principle has been advanced, and the attempt to make him the exclusive object of censure, if censure is deserved, appears unjust. It is not the Deputy Secretary who has addressed the Friends of Education in India, but C. E. Trevelyan, one and indivisible with Messrs. Duff and Pearce, differing in nothing and agreeing in every thing with them.

“If censure is deserved, it must be shared equally among the three, and a correspondent in to-day’s paper makes out a very strong case to show that it was indispensably necessary to adopt some other means than have hitherto existed in order to supply mofussil institutions with school-books. We can add nothing to the force of his statements, except to profess our entire conviction of their correctness in as far as facts are concerned. With this admission, however, it will still remain to be determined, whether the proper course has been adopted to supply the wants of the mofussil. It is true that each of the three had it in his power to recommend what book he pleased to those who might consult him, and that united they only do the same thing, what any one or any three others have the power of doing. But is there not in this obtrusion of themselves on the public, and in this unsolicited assumption of a general power of recommendation, something presumptuous and self-sufficient? With a sincere approval of the general object, we cannot avoid forming this opinion, which we should not have been forward to express but for the letter of **FAIR PLAY**. The combination must be regarded either as an act of philanthropy or a matter of business. If the former, good sense and a very ordinary share of modesty would have taught them to seek the support and aid of the community by forming an association of the friends of education, drawn from various classes, and existing under the usual checks against jobs

and partialities, for a purpose which, it appears, no existing public institution fully meets. If it should be regarded as a matter of business—and the intended appointment of an agent from whom all the books are to be obtained would seem to imply this view—then it is merely the establishment of a new book-selling concern, introduced to the public under unusual auspices, and with professions of disinterestedness, which it would have been well to withhold. *Utrum horum major, accipe*; but don't let us have the two so combined that the one shall be indistinguishable from the other, and that in any transaction with the agent of Messrs. Duff, Trevelyan, and Pearce, the purchaser or the seller of books shall be required at one time to submit to the rules of business, and at another to yield an advantage in consideration of the philanthropic objects of his employers.

"Whatever may be thought of the judgment of these three gentlemen, we cheerfully admit the excellence of their motives and intentions; and as they have taken no step which may not be recalled, we would recommend them to reflect on the false position which they at present occupy before the public."

The Editor of the Gazette, having thus admitted in the most unqualified terms, that the authors of the scheme were actuated by the purest and most philanthropic motives, as also, that their's or some similar plan was indispensably required, only expresses his doubts as to the propriety of the peculiar *mode* proposed for its accomplishment. Accordingly, another correspondent, signing himself "JUSTICE," stepped forward, and at great length clearly proved that in the peculiar circumstances of the case, the *mode* was not only unexceptionable, but the best that could be devised.

To the Editor of the India Gazette.

SIR,—The fairness with which you have treated the letter of FAIR PLAY with regard to the address of Messrs. Duff, Trevelyan and Pearce, encourages me also, as a friend of these gentlemen, to address you. Besides acknowledging the purity of their motives, you admit, "that it was indispensably necessary to adopt some other means than have hitherto existed in order to supply of ussail institutions with school-books." It is acknowledged therefore that existing means were insufficient, and that there was a call for new measures; the object, in short, for which Messrs. Duff, Trevelyan and Pearce came forward, is allowed to be a good and sufficient one, and their manner only is objected to. The propriety or otherwise of the particular course adopted by them to accomplish a desirable object is therefore the question now at issue, and if sufficient reason can be shown on their side, I fully expect that the same honorable candour which led you to acquiesce in the public advantage of the end, will also draw from you a willing admission of the propriety of the means.

You observe, "Is there not in this obtrusion of themselves on the public, and in this unsolicited assumption of a general power of recommendation, something presumptuous and self-sufficient? With a sincere approval of the general object, we cannot avoid forming this opinion." This is the charge, and the defence is as follows:—

First.—That act cannot be said to be done presumptuously which is forced upon a person, and such has been literally the case with respect to this act and these gentlemen. For various reasons they had severally acquired a reputation for being friends to popular education, and for not being above supplying, when requested to do so, the apparatus necessary for carrying it on, from works of the highest class down to spelling-books and grammars, which are the foundation of all; and the consequence of this reputation has been, that for some time past they have been in the

habits of receiving more applications for assistance than it has been in their power to comply with, consistently with the due performance of their own proper duties. As these applications have of late increased, rather than diminished, it became absolutely necessary to devise some appropriate means of answering the demand, and the expedient which naturally suggested itself was a joint periodical letter in the public papers. Need I point out the waste of time which will be avoided by the adoption of this plan? Three gentlemen, who have other important duties to perform, will be saved writing on an average at least two letters a day each. Their correspondents, who formerly applied to them personally, will be saved the time and trouble attending writing to make inquiries, and every body else will gain the advantage of the fullest information on a subject on which it could before be furnished only in a very imperfect manner to a few. Messrs. Duff, Trevelyan, and Pearce therefore have not courted publicity, but yielded to necessity. The "assumption," so far from having been "unsolicited," has been forced upon them; and you, Mr. Editor, and every other impartial person, will be ready to admit that they cannot be deemed "self-sufficient" in having taken up that position which was marked out for them by the suffrages of a large proportion of the friends of education, when they could no longer avoid doing so, consistently with the regard which was due to their own peculiar functions. Should you hesitate to admit this, I shall make my appeal to the Editor of the *Courier*. He read the Deputy Secretary a lecture the other day on the possibility of these pursuits interfering with official duties, and the Deputy Secretary has anticipated the call by joining in an arrangement, according to which he will only have one public letter a month (a kind of educational price-current we may call it) to write on this subject, instead of a far greater number of private ones.

Another motive is believed to have weighed with these gentlemen in coming forward in the manner they have, without immediately seeking for any support from without. The present is a peculiar juncture in the moral history of the country. The General Committee of Public Instruction, as it regards the education of the people, has fallen far behind the march of events. The nature of its proceedings in respect to the supply of books will be immediately apparent to any body who takes the trouble to look into their library, surnamed the Depository, adjoining to the Hindu College. It will there be seen that the shelves are groaning under the weight of hundreds of ponderous Sanskrit and Arabic quartos, while the only books suitable for education which they have published in the English and Native languages, are those printed in connection with the School Book Society, and these are put forward on the table in front of the entrance, as though it were intended to present an unwilling tribute to public opinion. The depository moreover is extremely limited in its object. It is merely an institution for the supply of books to the colleges under the control of the General Committee, and although this rule has lately been relaxed, and a portion of their books has been advertized in the public papers, yet this change was only in favor of the Arabic and Sanskrit ones. The Committee has at last begun to perceive the absurdity of keeping such a number of books on their stores, for which there was no demand, and it has therefore been resolved to offer them for sale at reduced prices. So far, therefore, as the General Committee supply the public with books for education, its operations are decidedly of a noxious tendency, since their Arabic and Sanskrit books teach without a single exception, false religion, false morals, and false science.

The School Book Society also has a fault, though of an opposite character, which equally incapacitates it from meeting the present demands of the country. Its operations, as far as they go, are quite unobjectionable, but they do not go far enough. All books which contain any reference to religion, including all those which are written on the principle of acknowledging the truth of Christianity, are excluded from its catalogue. It is in short

only half a society. The great demand in our day is for English books, and much the largest proportion of our English literature, from the speller to the most obtruse works on moral and political philosophy, contains repeated admissions of the divine authority of the Christian faith, all of which is therefore denied a place in the School Book Society's list. Nor let it be forgotten, that the most active class of philanthropists in the country are the truly devoted Christians, to the full supply of whose wants this Society, in its present constitution, is of course inadequate. May we not hope that the Committee of Management of that institution will soon acknowledge that whatever may have been the case formerly, this illiberal exclusive system is quite unsuited to the present more advanced state of education in India?

Such was the state of affairs at Calcutta when the three gentlemen above mentioned received the call to come forward and assist their friends in the interior. There were two courses open for them to adopt, one of which was to call in the assistance of others, and the other to stand forward in their own persons only. If the first of these plans had been had recourse to, the result would apparently have been nearly as follows. Most of the gentlemen who could have been applied to by them are members of one or other of the existing institutions, and of these a good proportion are staunch advocates of the Sanskrit and Arabic system of the General Committee on the one hand, or of the exclusive system of the School Book Society in the other. To have asked any of these gentlemen to give in their adhesion to the new society would have been the same thing as asking them to declare the existing institutions inadequate to the wants of general education, which you, Mr. Editor, in common with all with whom I have conversed since FAIR PLAY's letter was published, have now readily acknowledged, but which before was not admitted. The commencement of such a canvass would necessarily have excited opposition, and thus while they ought to have been acting, the time of these gentlemen would have been occupied in controversy, and possibly a bad feeling would have been engendered in the community. This plan would thus have thrown an apple of discord into the society of Calcutta. Controversies would have ensued, and instead of assisting their brethren in the mofussil, they would have had enough to do to settle the question with their Calcutta associates. The other plan, although apparently the boldest, is really the safest and best for all parties. According to this, three gentlemen, without asking any body's assistance, or expecting any person to commit himself to their proceedings, have come forward to make the experiment at their own risk. They desired to involve nobody in the responsibility of their measures. They were prepared to bear, in their own characters, the scoffs with which the illiberal were sure to assail them on such an occasion, but they were resolved to try the experiment for the benefit of the country, and finally to solve the question whether the present generation of people in India are resolved to confine their attention to Sanskrit and Arabic books, and to books from which all reference to Christianity, even a bare acknowledgment of the truth of its fundamental principles, is excluded; or whether there is not also an important demand for the great body of English literature in all its departments. As the plan was not intended for the benefit of the Calcutta people, whose facilities of access to the means of improvement are already of a very superior order, it was not expected that they would fully appreciate it. But I am fully persuaded that the majority of the people residing at a distance, who are at present so much at a loss in this respect, will feel and express their obligations for an effort now universally acknowledged to be essential to their usefulness. In due time it will be seen whether the oriental scholars attached to the General Committee are right in believing that the demand of the country is for the most part confined to Arabic and Sanskrit books, or whether the School Book Society secures to itself the greatest field of usefulness, while it rejects every book which bears on it the impress

of Christianity; or whether, according to another class of philosophers, which has of late been growing in strength and importance, the country has begun to liberalize, and while it absolutely rejects the absurdities of Arabic and Sanskrit, is not unwilling to receive the whole body of English literature, Christian books and all included.

It is well known that in committees the actual work is generally done by two or three members, and the principal use of the remainder is to give weight, influence, and permanency to the institution, and to control the expenditure of the funds entrusted to its keeping. Now, in the present stage of the proceeding under discussion, activity, energy, promptness of decision, and practical acquaintance with the business in hand are the qualities which are essentially requisite. Plans have to be organized, connections have to be formed, and the whole machine has to be set in motion. At first the soul of a committee was wanted without any of its retarding adjuncts. There are enough to carry on business, and there is no call for a larger committee at present. As no subscriptions are to be accounted for, there is no necessity for controlling pecuniary matters. Where there is no trust there can be no responsibility. Neither is there any particular necessity at present for the accession of influential people, because the incipient society only professes to supply actually existing demands in the mofussil. If people really want the books, they will write and get them without the additional allurements of great names. Moreover, it is not necessary in the present stage of the proceeding to make any particular provision with a view to permanency. The whole affair is confessedly an experiment. If the society of the provinces do not avail themselves to any considerable extent of the facilities thus presented to them for procuring books and other means of instruction, the attempt must fall to the ground; while, on the other hand, if they do avail themselves of it, the experiment may be considered to have succeeded. And it will then be time to place the institution under the protection of a regularly constituted society. When the period of probation has once expired, the efforts of the projectors will be directed to increase its influence, to extend its sphere of usefulness, and to secure its permanency; and if the existing institutions do not by that time enlarge their operations, so as to meet the improved state of the demand, subscriptions may then be raised to republish and translate books, and to accomplish other objects calculated to promote the intellectual and moral advancement of the people of India, and influential members of the community may be invited to place themselves at the head of the committee, the gentlemen above referred to retiring to give them place as proposed in the address they originally issued.

With regard to the "agent" to be appointed, I see you have most completely mistaken the view of my friends: I beg therefore to explain them. Had they merely informed their correspondents in the mofussil that at such and such places the particular books they might require were obtainable, they would have afforded *some* assistance, but not *enough*. The persons who wanted these books must apply, as your correspondent FAIR PLAY has demonstrated, to six or eight places for the execution of one order ere it could be completed. The gentlemen alluded to, therefore, were anxious to effect *more* for their mofussil friends. They wished to have some central spot in Calcutta at which the *whole of those books* might be procured at *once*, and therefore determined to engage a book-seller who would pledge himself to have constantly on hand a supply of all the books in their list, or to write for them whenever ordered. The saving of correspondence and expence in carriage thus effected, and the superior facility secured to the operations of a school by the receipt at an *early period*, and at the *same time*, of *all the books* necessary for its complete organization, you will perceive is to the friends of education in the country a most important advantage, — an advantage which, if I mistake not, will be generally and warmly appreciated by these gentlemen.

The only object of the three whose views (after conversation with them) I have thus undertaken to explain, is the benefit of the public in persuading the proprietors of books on the one hand, if a ready and extensive sale for them can be secured, to reduce their price to the purchaser; and on the other hand, as an auxiliary to this object, to induce the book-seller whom they appoint as agent to accept of rather less than the usual commission in sales. This of course will enable the proprietors of a work to submit with justice to a corresponding reduction in the price they charge. I need not say that in all this there is no advantage secured by my friends except the exquisite satisfaction of doing good; the pecuniary advantage is entirely on the part of the public.

You have already acquiesced in the purity of the motives, and in the propriety of the end which the three gentlemen had in view, and after this explanation, I beg of you in all candour to say whether, considering the *peculiar exigencies of the case*, you do not approve also of the mode which they have adopted to accomplish that end.

When you gave insertion to the personal attack of the *Courier*, allow me to intimate that it would have been but fair if you had also inserted the handsome apology made in the behalf of my friends by the *Englishman*, in reply to that very attack.

Before we part, I may as well remark that I have been somewhat surprized to hear you allude to the "peculiar views" of Mr. Trevelyan respecting the substitution of the English "for the vernacular languages;" for although I have perused most, if not all, of the public writings of that gentleman, I never once remember this idea having been broached by him. He invariably speaks of English as the *language of liberal education*, and refers to it as holding the same place in relation to this country as the Greek language did to Rome and the Latin to Modern Europe; and Sanskrit, Arabic, and Persian have hitherto done towards this country. As the wild notion which you have attributed to my friend would be likely, if the imputation were to obtain general credence, to diminish the usefulness of a person who has certainly exerted his talents and influence most laudably for the best interests of the country, I have reason to expect that you will either withdraw the charge or point out that passage in his writings which appears to you to justify it.

You also speak of Mr. Duff's "peculiar views respecting the substitution of the Roman for the oriental characters," upon which subject I shall only reply, that these "peculiar views" are entertained at present by numbers of the best informed and most influential people in the country; and before many months pass over our heads, if I mistake not, some thousands of the rising generation will be actively employed acquiring and propagating their native literature through the medium of these same letters.

Although, in consequence of your editorial remarks, my friend FAIR PLAY and myself have addressed our correspondence to you, I trust notwithstanding that the Editors of the *Hurkaru* and *Englishman*, with their usual liberality, will insert our letters in their columns also. They will, I apprehend, conceive them to contain matter of sufficient interest, in connection with the subject of the Address, to form a proper exception to their general rule of not admitting letters addressed to another paper. As for the *Courier*, justice of course demands, that having given currency to a personal attack upon Mr. Trevelyan, he should give similar publicity to the explanation of his friends.

I am, Sir, your obedient servant,

June 17, 1834.

JUSTICE*.

* On the above paper the Editor in a *note*, merely remarked, that though his opinion was not altered, yet that the question being "very much a matter of taste," he had "nothing to object"—a concession as unqualified as could be expected.

On a review of the whole of the preceding papers, it must appear that the gentlemen who signed the "Address" are under special obligations to the *Courier* for having been the unintentional cause of setting their intentions, plans, and claims on public support in brighter array than ever. By the *Courier's* opposition, much new and important information has been elicited—much inquiry has been excited—and much fresh zeal inspired. The country will reap a rich harvest of benefits, and the names of those who spare no trouble and relax no effort in order to befriend it, though assailed by the ignorant or uncandid, will only be the more endeared to the people of this land.

IX.—Progress of Opinion with regard to the Cultivation of the English Language, and the Introduction of the Roman Character into India.

[Being impressed with the fullest conviction of the incalculable advantages which India will derive from the cultivation of the English language, and the expression of the native dialects in the Roman character, we cannot but regard with the deepest interest the views which are taken of these subjects by those who are the most competent to form a correct opinion. It is with pleasure that we inform our readers, (many of whom we are aware, enter fully into our views,) that on both these subjects we continue to receive from all parts of the country the most cheering and satisfactory statements.

One intelligent correspondent, it is true, has stated an objection to the latter plan, which is well worthy the attention of all its friends, not to prevent or paralyze their efforts in its favour, but to give them a right direction. It is urged, that if the Roman character be introduced, the native languages must be taught by European teachers, and then will be introduced all that inaccuracy which it is allowed on all hands generally attaches to the pronunciation of foreigners. Did we grant the premises, we must partly allow the conclusion:—we say *partly*, because however much the native youth would be taught a false pronunciation of their own language *before* they were acquainted with the character, the moment they made this acquisition (an acquisition surely requiring no very long period) they would of course read it among themselves, and immediately revert to the natural sound of each letter, as conversation with their families, or reading in the native character had taught them. Like a bow no longer confined by the string, each tongue would naturally revert to its accustomed expression, and thus no permanent injury could be sustained.

But we go further and ask, why should any *number of boys* be taught the character by a European? Let a native, previously acquainted with the Roman character, (and where may not *one* such be found or soon instructed,) receive a little aid to comprehend the scheme, and then be employed to teach his countrymen; and the difficulty vanishes. In Calcutta alone we know of at least ten well-informed natives actively employed in transferring works in the native character, into the Roman, and the only aid they have received from a European (an aid surely not sufficient to vitiate their pronunciation) has been an hour or two's instruction in the power of the Roman letters, as exhibited in the tabular scheme of the alphabet, and its anomalies, and a revision of the first few pages of the Romanized version they have prepared, in order to correct the few mistakes or oversights which are sure to occur in any first attempt of the kind. It will be evident to all our readers that such persons are in no danger from the source referred to. Having from their childhood spoken and written Bengálí, Hindustání, or Hindúí, and returning after the lessons received from their European friend to the bosom of their families again to speak as elements of their vernacular language the very words they have written, what danger exists of their either acquiring or propagating a vitiated pronunciation through the use of the new character recommended? Let then all the friends of this noble improvement employ natives as far as possible to teach both Natives and Europeans the languages thus expressed, and the danger referred to by our correspondent will be effectually prevented.

We are happy to add, that with regard to the more general study of English as the language of superior education and the conversational medium of the more intelligent and wealthy among the natives, and as it respects the use of the Roman Alphabet, as fully explained and defended in the three last numbers of our work, the

progress of public opinion in Calcutta is decidedly in their favour. Every day brings us fresh auxiliaries, and justifies more solid hopes. But it is not in Calcutta only that this impression is created. Aided by the Calcutta Press, through whose kind assistance a knowledge of the design has been widely circulated, it has rapidly extended to the most distant parts of our empire. In illustration of this we have thought it desirable to place on record the three following extracts from letters lately received. It may be interesting to add, that they were all written since the beginning of the present month, and are dated at places so distant from the Presidency and from each other, as Delhi, Naipál, and Assam.

Our friends will notice, that elementary books of all descriptions in the Roman character will be immediately available.—Ed.]

“The enclosed is from Buddar Uddin, on the subject of what you sent for delivery to him. English will soon become quite the *go here*, and so (I expect) will the new orthography also. I have shown the Alphabet scheme to several intelligent natives, and the idea appears to take with them all, as regards the colloquial or Urdu language, which as it has no peculiar character of its own, may (they say) be written just as well in the English as either Persian or Hindi letters, and whenever we have set the thing agoing thus *partially*, it will of its own accord extend itself to all the other languages. T***, I believe, is now at work, writing off a part of the “Bagh o Bahár,” and as soon as he has got it ready, and we get up the diacritical points, we shall print off some hundred copies of it to make a commencement with. As to the success of the project, I have not myself the slightest misgivings on the subject. Europeans and Natives will all approve of the plan; the former because it will enable them to *write and read* the language, which they now can only *speak*, and the latter because it will enable them to communicate with their *Rulers* in a language in which they will be sure of being understood, and which they can themselves write without having recourse to *múnshis*, in whom they can have no confidence. As regards the business of our courts, what a grand thing gained this will be. Persian will instantly go to the wall, and the common *bolí* of the country, to which it will give way, will in the course of a few years become so interlarded with English phrases, that the difficulty of learning our language, will be reduced to nothing, and all will become desirous of picking it up: it will, in fact, be spoken by the lower orders just in the same broken way that it is at present spoken in many parts of Ireland, where a few years ago it was altogether unknown, as I have myself had opportunities of observing. This fact you may throw in the teeth of the cavillers and objectors, who would fain keep every thing in *statu quo*, and who will not be brought to believe in the possibility of any innovation taking place until it has actually come into operation.

“There is no fear whatever of the plan, not succeeding as far as the colloquial language of the country or the common Hindustáni is concerned. I am less sanguine as regards the other languages, *for the present* that is to say, but by and bye we shall be able to alter their dress also. In the meantime any body will learn to write the Hindustáni in Roman letters. Why should not the Government direct the several functionaries throughout the country, to make their Umlahs learn the new orthography? An *isharah* on the subject would do the thing. Persian should be discontinued in the courts altogether.”

“Are there any Bengalee books printed in the English character? if so, I should be thankful for some. Nothing in my opinion would advance us so much as the introduction of our character, for it would make the acquisition either of English by the natives, or of the native languages by us, a work of infinite less difficulty. It is only by giving the natives some tolerably general knowledge of English that we can ever pretend to do them any justice. My experience of our courts is not great, but I am persuaded that much more substantial justice would be done through a sworn Interpreter and

with English proceedings, than with the present mode of blocking up our courts with cart loads of Persian and Bengali papers. The judge would be all the better able to do justice for having a competent knowledge of the vernacular languages, but now an intimate knowledge of Persian or Bengali availeth little, for the native proceedings extend to such length that no one could possibly either read or hear one half of what is submitted to any court. The voluminous nature of our proceedings is not, I suppose, a consequence of the use of the native languages, but of our general ignorance of them, and the advantage taken thereof by those about the courts to interpose this mass of rubbish between the people and their judges."

"I agree fully in your opinions, regarding the mode in which English ought to be introduced into India—from the day that sees English pleading introduced into our courts, the Persian language will sink into disrepute, and will soon be almost forgotten in India."

[Since writing the above remarks, we have received from an anonymous correspondent in a distant part of India, an interesting letter on the subject of the substitution of the Roman for the Native characters, from which we cannot but present an extract to our readers. It will be evident that the writer has duly considered the subject—is well qualified to pronounce on its merits—and is perfectly independent in his testimony to its advantages. We leave it therefore to make its just impression.—Ed.]

I am a sincere well-wisher to the whole project, from the thorough conviction, that if once brought into force, it will do more service to oriental nations, than any other device that can be conceived. For mark you, it will open at once to those who are masters of it, the accumulated stores of European geography and analysis, and that too to those possessing but a superficial knowledge of the language, in which those stores are locked up; and when we consider through how many changes, the analytical system in modern use, has gone through, before it arrived at its present beautiful simplicity; how much the grasp of the human mind is enlarged by the removal of trifling obstacles, and classifying and reducing to formulæ much of what employed the attention of mathematicians of the middle ages; it must, I believe, be acknowledged that your system will partake greatly, in as far as oriental nations are concerned, of the long sought royal road to science."

Poetry.

SONNET.

CAREY! the first of that intrepid band,
 Who left the country of the good and free,
 To leave their bones by India's sultry strand,
 Or mid the slave isles of the Carib sea,
 God's blessing has gone with them, and with thee!
 Star in the East of this benighted land,
 Doth not thy setting speak the day at hand;
 The rising of the Sun of Galilee?
 Thou'rt in our hearts,—with tresses thin and grey,
 And eye that knew the Book of Life so well,
 And brow serene, as thou wert wont to stray
 Amidst thy flowers, like Adam ere he fell!
 But thou,—thy work is done; thou'rt pass'd away
 In God's eternal paradise to dwell.

M.

Missionary and Religious Intelligence.

CALCUTTA.

I.—DEATH OF DR. CAREY.—MISS BIRD.—CAPT. DALBY.

Since the publication of our last No. death has been very busy amongst us, and the friends of Missions have had their full share of the general sorrow. Dr. Carey, the first of living Missionaries, the most honoured and the most successful since the time of the Apostles, has closed his long and influential career. Indeed his spirit, his life, and his labours were truly apostolic. Called from the lowest class of the people, he came to this country without money, without friends, without learning. He was exposed to severe persecution, and forced for some time to labour with his own hands for his support; yet then even in his brief intervals of leisure, he found time to master the Hebrew, and Bengali languages, to make considerable progress in the Sanskrit, and to write with his own hand a complete version of the Scriptures in the language of the country. The spirit of God, which was in him, led him forward from strength to strength, supported him under privation, enabled him to overcome in a fight that seemed without hope. Like the beloved disciple, whom he resembled in simplicity of mind, and in seeking to draw sinners to Christ altogether by the cords of love, he out-lived his trials, to enjoy a peaceful and honoured old age, to know that his Master's cause was prospering, and that his own name was named with reverence and blessing in every country where a Christian dwelt. Perhaps no man ever exerted a greater influence for good on a great cause. Who that saw him, poor and in seats of learning uneducated, embark on such an enterprize, could ever dream, that, in little more than forty years, Christendom should be animated with the same spirit, thousands forsake all to follow his example, and that the word of life should be translated into almost every language, and preached in almost every corner of the earth? The vessel was an earthen vessel, but it was filled with the treasures of the Lord. His character was marked by the absence of all pretension, straight-forward simplicity of purpose, and an all-embracing love to God. If his youth and manhood showed how a Christian should live, so the last few years of his life, showed how a Christian should prepare to die. He has gone to his reward, and his works follow him*.

But he has not fallen alone. Miss Bird, another labourer in the same vineyard, has also been called to her rest. The same spirit which found him at his humble trade, and bade him 'Up! to the help of the Lord,' found her a weak and delicate female, in the bosom of a happy family, in the highest circles of the land, beloved by Christian friends, and surrounded by elegance, taste, and accomplishments. At the call of the Son of Man, she too came forth, to waste her strength alone, and to labour amidst poverty and ignorance in their most repulsive forms. Her's was pre-eminently an active and a cheerful piety: in translations, compiling books, teaching, visiting from house to house, and expounding the word of God, she was indefatigable. Scarcely bestowing on herself the necessities of life, she gave her time, talents, and money to her master; and like Him, went about continually doing good. Earnestly solicited to return to a circle which she loved with the warmest affection, she could not resolve to leave her work, and she died in the midst of it. What a lesson to missionaries, indeed to all, is the life of this admirable woman!

It would ill become a Missionary Magazine to pass over in silence the death of Captain Dalby. We question if any one in India more nearly realized the character of an accomplished Christian gentleman. He was ever the warm friend of every thing benevolent or useful, and one of that little band, whom the Missionary can point out to the heathen, as "the

* We had intended a brief memoir of his life for this No. but the anticipated publication of Mr. Mack's admirable funeral sermon renders it unnecessary.

living witness" of their religion. These have all entered into the joy of their Lord, and in due time we also shall reap if we faint not.

II.—ANNUAL EXAMINATION OF THE FREE SCHOOL CHILDREN.

The examination was held on June 21st, and was chiefly conducted by the Bishop, Sir John Grant taking part in it occasionally. Lady Bentinck honoured it by her presence. The boys generally answered the questions put to them very distinctly, and, as compared with last year, displayed a progress creditable to their teacher and to themselves. Indeed the institution altogether seems to be in a flourishing state, and bids fair to be one of the most practically useful in Calcutta.

III.—REPORT OF THE TÁKI ACADEMY DURING THE LAST YEAR—AND THE SECOND ANNUAL EXAMINATION.

In the Hurkaru of the 22nd June, last year, a communication was inserted, entitled "The rise, progress, and first Annual Examination of the Táki Academy*." The account then given having excited considerable interest among the friends of native improvement, I am hopeful that they will not be undesirous to hear of its continued progress and present condition.

Without reiterating previous statements respecting "the rise" of the institution, I may simply remind your readers, that it is supported chiefly by the Babus, Kalinath and Boykantanath Ray Choudri—that it is under the sole superintendence of the Rev. A. Duff, and his coadjutors—that it was established about two years ago, and is situated on the banks of the Jannunah about 45 miles east from Calcutta—that the system of tuition is the same as that pursued in the General Assembly's Institution—and that on the 13th of June, last year, the anniversary of its establishment, it underwent a public examination which filled the minds of all present with emotions of gladness.

The results of the first year's labours were then regarded as indicative of past, and decisive of future, success. All were in consequence encouraged to persevere with greater ardor than ever. The supporters of the institution beheld fruits which more than repaid them with the gratifying consciousness of having done that, which might well entitle them to be enrolled among the benefactors of the species. The masters and pupils were so animated by the merited encomiums bestowed, that they seemed resolved to strive who should exceed in zeal and diligence most,—the teachers or the taught. Parents and guardians were cheered at the thought of that higher position in society to which the newly acquired attainments might enable their sons and proteges honourably to aspire. Expectations were thus raised to the highest pitch. Hope shone forth in gladsome visions. The triumphs that had been achieved justified this ardency of fancy. And the future spread out to view as the bright mirror in which were already seen reflected gleams of triumphs still more brilliant.

But scarcely had the tide of hope and joy risen to its height than it was destined to subside with sudden violence. Towards the end of the preceding month (May), lower Bengal had been visited with that tremendous gale, the effects of which are felt by multitudes till this day. The inundation had strewn every quarter with the decayed remains of animal and vegetable substances. The atmosphere became pestilential. And disease swept away thousands which the flood had spared.

Nor did Táki and its neighbourhood escape the general calamity. Only a few days after the examination of the institution, an epidemic fever broke out, which proved more extensive in its ravages and more disastrous in its effects, than any other within the memory of man. In less than a month the school was all but deserted. Still it was deemed advisable to keep it open, as long as at all practicable, in the hope of a speedy abatement of

* This was extracted in the Observer for July.

the disease. Towards the end of August, the Head Master, Mr. Clift, received a call to the new government institution at Allahabad. At that time, the number in the English department had decreased from 120, who appeared full of life and vigour at the examination, to little more than *half a dozen*! So fearfully prevalent had the effects of the terrible scourge become! Of course, there was now no alternative but temporarily to shut up the institution altogether.

Mr. Clift's departure from Tâki tended to throw additional melancholy over the scene. So closely had he entwined around himself the affections of his pupils, that the news of his intention to leave them seemed to sound like a death-knell to their hopes.

In the meantime, efforts were made to obtain a worthy successor. Eventually Mr. John Wilson, long favourably known as joint proprietor, and latterly as sole proprietor of the Dharramtollah Academy, was chosen Head Master. And if we may judge of his success, in circumstances the most trying and discouraging, we have reason to be thankful that the mantle of his predecessor appears to have fallen on him.

Early in November last, when the cold season, being fairly set in, seemed to promise an early disappearance of the fever, Mr. Duff proceeded to Tâki, accompanied by Mr. Wilson, to re-open the institution.

The accounts which poured in from every quarter were most lamentable. Not a single family in the whole district had escaped the visitation of death. It not unfrequently happened that in one house, one or two of the inmates lay dead, and the rest as good as limbless from disease—with no one to remove the dead, or bestow attention on the living. Some small villages had been entirely depopulated. And in the case of those who fell not under the first attacks, the malady assumed the form of a slow wasting intermittent fever. Hence the ghastly aspect of all who survived: so that even in November, the great body of the people seemed like a mass of moving skeletons.

In such a state of things, the institution was re-opened most cheerlessly, as may readily be imagined. Scarcely a single parent or guardian could attend. As many of the boys as possibly could, did come to demonstrate their willingness,—but the number did not amount to thirty. And many who came the first day, had a return of fever before the next.

The writer of these remarks who, about five months before, had witnessed the triumph, and partaken in the joys, of hundreds of young and old assembled in that happy spot—when forced to contrast that scene of exultation and buoyant hope, with the present spectacle of solitary walls and empty benches, of drooping countenances, and sickly forms, and downcast spirits, is not ashamed to confess that he could scarcely refrain from bursting into tears.

By degrees, one and another of the former pupils continued to return. But there was no material increase of number till towards the latter end of January. And even then the attendance was not so full as before. Between 20 and 30 of the boys had died. Several had not yet perfectly recovered: and others who had fled in a panic to distant parts of the country had not returned. The best boy in the school—the boy who had gained the highest prize for general eminence at the first annual examination, was not able to resume his studies till the month of May. And to complete the catalogue of adversities, the assistant teacher, Mr. Blaney, got ill about the beginning of March, and has been wholly unfit for active duty ever since.

At the risk of being tedious, I have been thus explicit in stating facts. The reasons are obvious. The institution is in many respects a peculiar one; and many eyes have been fixed upon it. Originated and supported chiefly by the liberality of native gentlemen—established in a part of the

country over which for ages thick darkness had brooded—and conducted according to the most improved system of instruction, it was regarded by all as an experiment fraught with general interest. If successful, it could not fail to give a mighty impulse to the progress of education: if unsuccessful, it might slacken though not paralyse many an effort of benevolence.

It has been mooted in certain circles, that the school has proved almost, if not altogether, a failure, *because* the average attendance of the boys and their average relative progress, have been less than during the year preceding. But after perusing the statements now given, will any candid reader venture to say that this inference is a sound one? If the average annual attendance has been less, is it not because of the virulence of an epidemic which raged the greater part of the year? And if the average relative progress has been less, is it not because, for the reason now assigned, the average loss of time to the whole school has exceeded six, out of the twelve months?

If the proper allowance be made for the retarding circumstances now enumerated, instead of being disappointed, one may find ample grounds for encouragement. When the institution was visited in March last, by the Rev. Mr. McKay, it was found “to exhibit a most gratifying state of efficiency.” And when visited, in the early part of this month, by the Rev. A. Duff, its state of efficiency was far beyond what could well have been anticipated. Disease having wholly disappeared, its injurious effects on the school disappeared also. All the boys that survived, had returned. In the English department, between 90 and a 100: in the Bengali about the same number: and in the Persian, as many as the writer ever wishes to see so employed. Life and activity were restored. And all seemed animated afresh with the thirst of knowledge and the glow of generous emulation.

The second annual examination of the Institution, was held on the 13th instant, in the presence of several European gentlemen from Bagandi and the neighbouring stations, as well as numbers of Native gentlemen, with the Babus, Kalināth Ray, and Boykantanāth Ray, at their head. The whole of the classes were examined in the most searching manner, on all that had been read or learnt. And to all the minutely varied questions, the most prompt and appropriate answers were returned. Without entering into particular details at present, it is enough to say, that in every branch of study, reading, parsing, geography, arithmetic, &c., a clear and specific advance had been made. The senior class, in addition to their regular daily lessons, had voluntarily translated into English a little Bengali work, entitled “*Nitikatha*.”—and really, considering the short period of their English studies, the translation was wonderfully correct. Altogether the exhibition was more than gratifying. It far surpassed the expectations of all present, and in securing so happy an issue, it was not easy to decide which deserved the greatest credit for perseverance and diligence,—Mr Wilson or his pupils. To the uncommon merits of both parties, the result of that day’s examination bore conspicuous testimony. So that instead of finding the symptoms of a failure, stronger proofs than ever were furnished as to the absolute certainty, with God’s blessing, of ultimate success.

On a review of the year’s (or rather half year’s) proceedings, many observations naturally suggest themselves. I shall, however, confine myself to the few following.

1. Every one must be delighted with the admirable tendency of the interrogatory system pursued, to sharpen the intellect, and cultivate the powers of observation. A little fellow about eight or nine years old, meeting with the word “*hal*” in his lesson, was asked the meaning of the term. Pausing a moment, as if at a loss how to express himself, he

cast his eyes on one of the gentlemen present, the crown of whose head happened to be bald, and suddenly cried out, with a significant smile, "he got bald top." Such an answer may be thought trifling by many, but as an indication of a habit of independent thought and observation, it can only be despised by the foolish and the ignorant. And there was not a class in the school, the boys of which did not afford abundant evidence that they were accustomed to think for themselves.

2. One could not fail being struck with the marked superiority of those whose minds had been quickened by the English discipline. Many of the English boys had formerly commenced the study of Persian—and some of them still continued more or less to improve their acquaintance with it. These were examined along with the Persian boys, or those that devote day and night to the study. The active intelligence of the English boys, and their ready acuteness in answering questions, finely contrasted with the stiff mechanical scholastic appearance of the disciples of Persian lore. One of the Native gentlemen felt constrained to exclaim, "These boys (the English) know *things*: but these (the Persian) *only words*." A pregnant remark truly; and coming from an educated Native gentleman, worth a thousand arguments.

3. This circumstance tends to heighten one's pleasure at the announcement, that the English is "now universally admired and studied with avidity" at Tâki, while the Persian has fallen comparatively into "contempt." The change of feeling towards the two languages is so characteristic, and fraught with instruction, that it is worth while to particularize a little. Tâki abounds with respectable native families—many of them off-shoots of the house of the Ray Choudris. Amongst these, several members have at all times found access to offices of responsibility. Hence the possibility and prospect of rising in the world, has been vividly set before the young men generally; and a proportionate emulation has been excited amongst them. Now, as hitherto, the Persian language formed the exclusive passport to offices of trust, the study of it has been pursued with astonishing zeal and perseverance at Tâki:—so much so, that when the English School was opened there, many of the most talented of the young men would not enter it, on the plea that English would be of no service to them, whereas a thorough knowledge of Persian would inevitably pave the way to honourable and lucrative situations. All reasoning was lost upon them: one reply sufficed to rebut every argument: "English is of no use: *for*, Government will not, cannot, abolish Persian." Well, upwards of a twelvemonth ago, it was announced in the Calcutta Journals, that Government had abolished Persian in the Political department. This intelligence did more than all our previous arguments. The young men justly concluded that if in one department Government would, and could, and did abolish Persian, the same government possibly could, and probably would, abolish it in every department of the public service. Forthwith much of the zeal and time and labour expended on the Persian were directed to the acquisition of English. And if instead of a partial substitution, Government had formally announced its design of substituting English universally, Persian would have been wholly abandoned, and the undivided *energies* of the mind, devoted to the study of English literature and science. From this we may infer that, if the natives only once feel assured that a thorough knowledge of English will open the way to employment in the service of the state, it cannot be doubted, that in a few years there may be even a redundancy of qualified candidates.

4. The extent to which the *confidence* of the boys had been gained and the *desire to acquire knowledge* excited, challenged the highest admiration. Having asked Mr. Wilson for an expression of his experience on this head, he, in substance, emphatically replied: I have been engaged in teaching

these 20 years, and I have never before seen boys so anxious to be instructed. Their lessons are in general well prepared at home, and every effort apparently used by them, to aid us in pushing them forward. Very often, almost every day, when the time allotted for hearing a class was expired, I have the earnest request made to me by many of them: Ask us more questions, teach us more! Who would not have pleasure in giving instruction to such boys? And I may say, I have not seen one who is not fired with the same noble ardor.

With a testimony so decisive before us, is it unreasonable to hope that the most complete success will crown our efforts to diffuse the blessings of a sound education among the people of Táki?

5. It is impossible to bring these hurried remarks to a close, without reverting in terms of special commendation, to the Babus Kábnáth Ray, and Boykantanáth Ray, with all their friends and relations. They have proved, by their unabated zeal, and undiminished liberality, that, as natives, they are no ordinary men. By their steady undeviating conduct, they have done much, to wipe away the charge of fickleness that has ever attached to the Hindu character. And by a continued perseverance in this line of conduct, they will highly exalt their own name in the present age, and ages yet unborn may have reason to revere their memory. Long may they witness the fruits of their generous exertions for the improvement of their countrymen: and long may they continue to enjoy the highest of all earthly rewards, the satisfaction of doing good. Verily, these are the men whom the enlightened rulers of this land ought "to delight to honour."

A FRIEND TO NATIVE EDUCATION.

Calcutta, June 20th, 1834.

IV.—MONTHLY PRAYER MEETING IN CALCUTTA.

It may not be generally known to our readers, that on the first Monday of every month, a public prayer meeting is held in the Union and Circular Road Chapels alternately. The service commences with prayer; after which an address is delivered, or Missionary intelligence read, by some one of the Missionaries previously appointed for that purpose. The Rev. Messrs. Duff, Mackay, Lowrie, Mather, Campbell, Ellis, and Hill, have already delivered addresses. The next meeting will be held on the evening of the first Monday in July, at the Circular Road Chapel; Mr. Groves, so well known to the world for his Christian devotedness, is expected to take part in it. It is earnestly hoped, that such of our Calcutta readers as are friendly to missions, will be present to assist us with their prayers.

V.—INFANT SCHOOL AT THE CAPE.

We have not space for a full report of the proceedings of the fourth anniversary meeting of the school at the Cape—occupying as it does six closely printed columns of the *South African Advertiser*—but we cannot deny ourselves the gratification of stating, that the system has, in the four years of its operation, been thoroughly successful, and already receives the countenance of the first persons in the colony. Sir Benjamin and Lady D'Urban, Sir John Herschell, Sir John Truter, and Sir John Wylde are amongst its warmest supporters. The children educated at the schools at *Cape Town only* have ranged between 70 and 100, *twenty* of whom are *English*—and of about one hundred and thirty, who have passed from the Infant into other schools, the teachers of the latter "concur in saying, that they exhibit a marked superiority both as regards docility and aptness over those who come to them after having passed the first six or seven years of their lives without the moral discipline and training of an Infant School."—*The Englishman*.

Several excellent speeches, warmly recommending such institutions, were delivered by the Rev. Drs. Phillip and Burrow, the Rev. Mr Hough, Mr Advocate Cloete, and Sir John Herschell. How delightful to the Christian to see one of the most eminent of living Missionaries, and the first of living philosophers, engaged heart and hand in the same good cause, the moral and spiritual improvement of their race!

VI.—STATE OF RELIGION IN THE AMERICAN PRESBYTERIAN CHURCH.

An admirable practice has been introduced into the Presbyterian Church in the United States. Previous to the sitting of the General Assembly, each Presbytery sends up a report of the state and progress of religion within its bounds during the past year; and these, being digested and condensed by a Committee appointed for that purpose, are published annually under the sanction of the Assembly. We shall endeavour to lay before our readers an abstract of this most interesting document for the year ending in May, 1833. After lamenting that the past year had been less distinguished than the two preceding, by the power of renewing and sanctifying grace, which it attributes to the lukewarm and worldly spirit of professing Christians, it proceeds to narrate what the Lord had been actually doing for his cause. The following is the order of the report:

1. REVIVALS OF RELIGION.—We would notice, with fervent gratitude, special divine favour in the effusions of the Holy Spirit: "He has not dealt with us according to our sins, nor rewarded us according to our iniquities." From ninety-two Presbyteries, which have made reports, it appears that sixty-two have been favoured with "times of refreshing from the presence of the Lord." Upon more or less of the churches under the care of thirty-six of these Presbyteries, divine influence has descended like the morning dew or gentle showers. In some of them *a few only* of their congregations, while in others *several*, and in some, *nearly all*, have been cheered and blessed with these gracious visitations. Their good effects are apparent in the increased humility, zeal, and activity of the disciples of the Saviour, and the accessions to their number from the world of such as we trust he will own as his, when he shall make up his jewels.

But the Lord has done greater things for us than these, whereof we are glad. Twenty-six of the Presbyteries report revivals of equal extent and power with any which occurred in preceding years. The Lord has made bare his arm in behalf of his heritage. His people have been humbled and revived, and exhibited delightful evidence of increased devotedness to his service, and proud rebels have been made to bow at his feet. From them he has taken all the armour in which they trusted, silenced their self-justifying pleas, and constrained them to ascribe righteousness to him, and sue for mercy at the foot of the cross. These glorious exhibitions of divine power and grace have been made in all portions of our widely extended limits.

Nor are the subjects of renovating mercy confined to any particular age or class. They are found among the aged and the young, among the rich and the poor, the bond and the free, the learned and the ignorant, the polished and the rude. Yet all, notwithstanding this diversity of condition and circumstances, agree in ascribing their rescue from endless sin and suffering to God's rich and discriminating grace. They acknowledge Christ as their Master and Lord, and cheerfully devote themselves to his service. For all these trophies of redeeming mercy, let Zion's God be praised. The Assembly regard revivals of religion as the great purifiers of our moral atmosphere, and the most important means of replenishing the church on earth with living, active members, and of peopling heaven with redeemed sinners. They would therefore exhort the churches to pray without ceasing, "O Lord, revive thy work," and to act in accordance with this inspired petition.

In regard to the means which have been blessed in promoting this precious work of mercy, the churches have reported little that is new or extraordinary. The truth, plainly exhibited and pungently applied, has been (as it always must be)

the *grand instrument*. It has been successfully presented by means of Sabbath school and Bible class instruction, protracted meetings, and *most of all*, the ordinary exercises of the pulpit. In these revivals God has signally appeared as the answerer of fervent, believing prayer.

2. **THE AMERICAN BIBLE SOCIETY.**—This Society has issued 91,168 Bibles and Testaments during the year, making a total of 1,533,668 since its commencement; and has appropriated 30,000 dollars for the printing and circulating of Bibles among foreign nations, and the American aborigines.

3. **MISSIONS.** *The American Board of Commissioners* for foreign missions have 227 labourers already employed, and 13 others, with three assistants, have been lately appointed. *The Western Foreign Missionary Society* (just formed) has sent one Missionary to Africa, and is preparing to send two more to N. India*.

The Assembly's Board of Missions has labored with pleasing progress, in the work of supplying our destitute churches with the bread of life. It has employed within the year two hundred and sixty-nine Missionaries. It has six hundred Sessional and sixty-four Presbyterial Auxiliaries, embracing one thousand ministers, and one thousand five hundred churches. The Missionaries report thirty new churches organized, thirty-two houses of worship erected, and several others in progress. Four hundred individuals are employed in giving instruction, and twenty-five thousand children are taught in Sabbath schools. They have also eight hundred Bible classes, embracing ten thousand learners; and five hundred Temperance Societies have been established, whose members amount to twenty-five thousand. God has also honoured their labours by making them instrumental in producing several interesting revivals of religion.

The success of the *American Home Missionary Society* has been highly encouraging. During the year past, it has employed six hundred and five ministers, who have laboured as Missionaries or agents in eight hundred and one congregations. The amount of ministerial labour reported to have been performed is four hundred and sixteen years and nine months†. The number added to the churches, on profession of their faith, is four thousand two hundred and eighty-four; the whole number added, six thousand and forty-one. One hundred and one churches have been blessed with revivals, and three thousand four hundred and thirty-five hopeful conversions have been reported. Connected with the churches aided by the Society are seven hundred and seventy Sabbath schools, embracing thirty-one thousand one hundred and forty scholars. They further report three hundred and seventy-eight Bible classes, containing eleven thousand pupils; and fifty-three thousand seven hundred and forty-six persons, who are pledged to the principle of total abstinence from intoxicating drinks.

4. **TRACTS.**—*The American Tract Society* has printed nearly 40,000,000 of pages, and circulated little less than 50,000,000. It has appropriated 10,000 dollars for supplying foreign parts.

5. **EDUCATION.**—*The Board of Education of the General Assembly* has been much prospered in its efforts to furnish men for the Gospel ministry. They have now under their care, regularly reported, and enrolled, four hundred and twenty students. Not regularly reported, but estimated to be under the care of eighteen auxiliaries, twenty-two, making a total under their care from nineteen states, and pursuing their studies in eighty-one schools and seminaries of learning, four hundred and fifty young men. Of these fifty are studying with reference to foreign fields, and six for Liberia. The Board are acting upon the pledge given to the churches to receive and sustain every young man, of suitable qualifications for the ministry, applying for patronage. They are also as far as practicable striving to educate men within those portions of the country, where they will probably labour after they enter upon the great work.

The American Education Society is prosecuting its work with increasing vigour. At present it is sustaining between six and seven hundred young men in a course of education for the ministry.

* Note. The Revd. Messrs. Lowrie and Reed.

† Can any of our readers tell us the meaning of this?

The *Presbyterian Education Society*, a co-ordinate institution, has now four hundred and seventy-one students in seventy-one seminaries of learning. During the year past one hundred and sixty-two have been received, and twenty-five have been licensed to preach the Gospel. No worthy applicant has ever been refused the benefactions of the Society, and both Boards have pledged themselves never to refuse one. They are already educating men in nearly every section of the United States, and are labouring to excite the zeal of their patrons to extend their operations until it can no longer with truth be said, "the harvest is plenteous but the labourers are few." In view of the indispensable necessity of an increase of well-qualified ministers, in order to carry forward all the great enterprises of benevolence, and execute the command of the risen Saviour, "Go ye into all the world and preach the Gospel to every creature," the Assembly would earnestly commend the Education Cause to the prayers and liberality of the Churches.

The *American Sunday School Union* is going forward in its noble work. During the last three years it has secured the establishment of four thousand two hundred and forty-five schools in the valley of the Mississippi, embracing probably more than two hundred thousand scholars. The number of books put in circulation in that part of our country by this enterprise is estimated to exceed half a million. The Society however consider what has been done as only a good beginning of the work that ought to be done, and proposes to carry forward a systematic course of effort to advance this cause in that part of the land. It has also undertaken the establishment of a Sabbath school in every neighbourhood in the southern states, where it is practicable, within the period of five years. Special efforts are making to enlist the churches in its aid, and the plan of their proposed operations is published in their report, which we recommend to the notice of those who love the cause of the religious education of the rising generation.

Want of space forces us to leave out much more that is interesting. Many look with misgivings on the spirit now at work in the American Church; but if the standard of Christ be indeed the true standard, "By their fruits ye shall know them;" then these fruits plainly show that the spirit is the spirit of the Lord. Are not its effects, love, peace and good will to men?

VII.—REV. MESSRS. LOWRIE AND REED.

We believe that the following extract from a Philadelphia newspaper will be interesting to many in this city.

A meeting was held on Tuesday evening, May 28th, in the Second Presbyterian Church in this city, in anticipation of the embarkation of the Rev. Messrs. John C. Lowrie, and William Reed, with their wives. The exercises were introduced with singing and prayer by the Rev. Dr. Green. Each of the Missionaries then made an appropriate and impressive address on the subject of Missions, after which, with their partners, they sang a *Farewell Hymn*, to which many seemed to listen with strong emotion. The Rev. Dr. Alexander then addressed the assembly, on the duty of Christians towards the Heathen, in a pungent and earnest manner; when, after an appropriate Anthem, and the taking up of a collection in aid of the Mission, the services of the evening were concluded with prayer by the Rev. Dr. Ely. It had been suggested before the close, that the Missionaries would, after the benediction, address such as might choose to remain, and a large number continued in their seats. After a few words from the Missionaries, and the Rev. Mr. Dwight, of Massachusetts, a relative of Mrs. Reed,—the Hon. Walter Lowrie, Secretary of the United States Senate, and father of one of the Missionaries, rose, and spoke of the feelings with which he was about to part with his eldest son, and the sentiments which he entertained in respect to the enterprise. It would be impossible in this brief notice to give any idea of this address; of the manner in which it was spoken, or the effect which it produced. Of the whole exercise on this most solemn and delightful occasion, it may be said, that it constituted one of the most interesting Missionary meetings which was ever held in this city. Long may the impression continue, and rich and abundant be its fruits in increased effort and prayer in behalf of the perishing Heathen!

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

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29.982	81.5	79.5	79.3	S. E.	.018	86.1	89.5	85.3	st. s.	.994	87.	91.7	86.3	S.	.926	88.2	92.3	87.6	S.	.900	87.	88.	85.	S.	.932	84.9	83.7	82.5	st. s.		
2	.876	80.2	77.8	77.4	S.	.936	85.	88.	84.	S.	.882	86.8	91.2	86.3	S.	.810	88.2	93.7	88.6	S.	.776	88.	92.	88.	S.	.788	86.4	85.6	83.2	S.		
3	.842	81.	79.7	79.5	S. E.	.874	83.8	90.5	86.5	S.	.852	87.8	93.5	87.8	S. E.	.776	89.2	94.6	88.7	S. E.	.730	89.4	92.7	87.2	S. E.	.752	85.1	85.8	83.	S. E.		
4	.870	82.3	81.	80.2	S. E.	.932	84.2	90.8	86.7	S.	.912	88.3	93.8	87.7	S.	.854	89.	95.3	89.	S. E.	.842	89.1	93.6	87.7	S.	.854	87.4	87.6	84.2	S. E.		
5	.904	82.5	80.7	80.7	S. E.	.968	87.	90.5	86.5	S.	.952	88.2	94.	87.2	S. W.	.900	89.5	95.2	89.	S. E.	.884	89.7	95.7	87.6	S. E.	.896	87.3	88.2	84.	S.		
6	.920	82.	80.	79.4	S. E.	.994	87.	91.5	86.3	S. E.	.960	88.6	95.5	88.2	S. W.	.896	90.2	97.7	90.1	S.	.860	90.4	97.4	90.	S. E.	.880	89.2	90.3	86.8	S. E.		
7	.858	82.1	80.2	79.7	S.	.926	87.3	91.7	87.2	S.	.904	88.4	97.	99.	S.	.822	91.3	100.4	91.3	S.	.796	91.5	98.5	90.5	S.	.750	89.8	90.6	86.7	S. E.		
8	.820	82.	80.	79.	S. E.	.880	87.6	91.8	87.4	S.	.850	89.8	96.8	89.4	S.	.800	91.5	100.6	92.	S. E.	.780	91.7	99.1	90.7	S.	.774	89.8	86.3	86.3	S. E.		
9	.858	82.5	81.	79.6	S.	.926	88.	91.2	86.6	S. E.	.896	89.7	97.6	89.4	S.	.840	91.4	98.7	90.5	S.	.822	91.6	97.	89.3	S. E.	.816	89.7	89.7	86.	S. E.		
10	.952	81.7	78.5	78.6	W.	.026	82.8	83.	79.1	E.	.014	85.	91.	83.7	N. E.	.864	88.4	97.2	89.6	S.	.880	88.7	97.	89.5	S.	.864	86.5	89.5	85.8	S. E.		
11	.906	80.8	78.8	79.	N. E.	.960	83.7	92.	86.7	N. E.	.934	87.6	95.8	89.	N. E.	.824	90.	101.5	93.	N. E.	.806	90.1	100.9	92.2	N. E.	.806	89.5	94.	87.	S. E.		
12	.820	81.	79.7	79.4	S.	.882	87.4	93.8	87.2	S. E.	.862	88.7	99.3	89.8	E.	.776	90.5	101.5	91.1	S. E.	.736	91.	100.	91.	S. E.	.744	89.7	92.7	88.4	S.		
13	.736	81.6	81.5	81.5	S. E.	.800	87.4	93.4	87.	S. E.	.772	88.8	99.3	90.4	N. E.	.700	90.5	100.4	90.6	N. E.	.678	91.4	98.5	89.4	N. E.	.662	89.9	91.6	86.	N. E.		
14	.622	82.3	82.	81.7	E.	.692	88.	93.8	86.5	N. W.	.670	90.7	100.6	90.8	S. W.	.614	92.7	102.6	91.3	N. E.	.600	93.6	103.6	91.4	N.	.636	91.3	95.6	89.	N. E.		
15	.700	82.7	82.7	82.5	S. E.	.760	90.	95.6	89.	S. E.	.734	91.8	99.5	89.5	S. W.	.662	93.	101.7	91.7	S. E.	.650	93.	98.5	90.	S. E.	.634	91.2	92.1	86.4	S.		
16	.660	79.1	76.1	74.8	CM.	.728	85.	85.7	81.6	S. E.	.714	87.3	90.	85.6	S. E.	.670	89.2	95.	88.7	S.	.650	89.7	94.4	89.	S. E.	.634	87.3	89.9	84.	E.		
17	.644	81.3	78.8	78.3	E.	.732	87.1	91.5	87.3	S. E.	.702	88.6	98.5	90.	S. E.	.640	90.8	100.1	92.3	S. E.	.608	90.6	97.7	91.3	E.	.636	89.7	92.	88.	S. E.		
18	.690	84.8	83.	83.	E.	.754	87.	91.	87.	S. E.	.744	90.5	98.	91.	S. E.	.684	92.6	101.7	93.	S. E.	.666	92.8	99.5	92.4	S. E.	.780	90.5	92.	88.4	S. E.		
19	.712	84.2	82.9	83.	S. E.	.776	88.7	94.6	89.7	E.	.756	90.4	97.7	92.	S. E.	.684	91.7	102.8	93.8	E.	.648	92.3	102.3	93.8	E.	.630	90.4	96.7	91.5	S. E.		
20	.684	85.3	83.5	83.4	E.	.714	89.8	95.6	90.	E.	.690	90.7	99.	92.1	E.	.618	92.4	102.4	94.	S.	.584	92.5	102.2	94.4	E.	.558	91.	97.	91.7	S. E.		
21	.656	86.	82.9	82.6	S. E.	.704	90.2	95.3	89.6	S. E.	.692	91.4	10.7	93.	S.	.644	93.5	102.	93.7	E.	.622	93.3	102.	93.	S. E.	.628	92.2	96.6	90.5	S. E.		
22	.660	85.5	84.	82.7	CM.	.714	90.6	95.7	89.8	E.	.702	92.8	10.1	93.	E.	.624	93.3	102.	94.3	E.	.604	93.2	100.	93.6	S. E.	.632	91.4	95.7	90.	S. E.		
23	.668	85.	82.9	82.9	S.	.720	90.3	94.6	89.4	E.	.692	90.	93.7	89.4	E.	.624	91.4	96.2	90.5	S. E.	.696	92.	97.	91.4	S. E.	.626	90.	88.9	86.7	V. A.		
24	.624	80.6	77.8	77.5	N. E.	.702	83.	81.7	80.4	N. E.	.690	83.4	81.8	80.3	N. E.	.632	85.8	86.4	83.7	S. E.	.610	86.4	86.6	83.7	N. W.	.626	85.7	84.	83.2	CM.		
25	.640	82.4	81.8	81.4	W.	.708	85.3	85.7	81.4	S. W.	.696	86.7	92.	86.4	S. W.	.622	85.4	90.7	86.	S. E.	.612	86.5	89.4	84.7	E.	.610	84.7	83.2	82.4	E.		
26	.688	85.	83.6	83.6	S. E.	.726	87.3	89.4	87.	S.	.716	88.	93.1	88.4	S.	.676	89.4	92.7	89.8	S. E.	.650	89.2	91.3	89.	S.	.666	87.2	87.8	86.3	S. E.		
27	.678	85.4	85.	83.5	S. E.	.726	88.5	91.	86.	S. E.	.706	89.4	94.	89.7	S.	.650	90.8	95.	90.4	S.	.630	90.7	94.2	90.	S. E.	.646	88.3	88.7	87.	S.		
28	.634	85.	85.3	84.	S.	.690	89.2	91.5	87.7	S.	.676	90.4	96.	90.7	S. E.	.628	92.	99.	91.5	S.	.614	91.7	96.3	91.3	S. E.	.624	90.	90.3	87.6	S. E.		
29	.656	86.	84.4	83.7	S. E.	.708	90.	95.6	90.	S.	.700	91.4	10.7	91.7	S. W.	.670	93.2	104.	93.6	S. E.	.654	93.5	103.	93.5	N. E.	.668	91.6	94.3	90.1	S. E.		
30	.694	85.7	83.9	83.4	S.	.752	90.7	95.5	89.5	S. E.	.728	92.3	10.7	92.6	S. E.	.684	93.6	103.2	93.6	S. E.	.660	93.2	98.	90.6	S. E.	.684	90.8	90.6	85.4	W.		
31	.652	83.7	81.4	80.7	S.	.706	90.5	93.7	89.	S. E.	.672	91.6	96.	90.5	S.	.610	92.6	98.	91.4	S.	.600	92.4	98.7	95.3	E.	.616	90.3	90.7	86.	E. E.		

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