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CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

August, 1834.

I.—*Religion and Government of Manipur, with some Remarks on the Manipuri Alphabet, and its Adaptation to the Roman Character, by Lieut. Gordon.*

[In our June No. appeared a general description of Manipur, by Major Grant, with some remarks on the state and influence of Hinduism in that country, by Capt. Pemberton. We have since received much valuable information from Lieut. Gordon, an active and a useful friend to the cause of improvement in the East. From his letter, Manipur seems to present a most promising field for education and for missionary exertions. The people have already changed their religion at the command of their Rájá: Hinduism, if they believe in it, sits very loosely on their minds: and it seems probable, that their present prince (an infant) will receive a sound English education. In short, if we were to theorize out for ourselves the best circumstances of time and opportunity for the regeneration of a country, we could scarcely have discovered a fitter time, or a more suitable field. This will be evident at once from Lieut. Gordon's clear and interesting account of the comparative power and influence of government and religion on the minds of the people.—ED.]

I.—*Peculiar State of Hinduism in Manipur.*

Hinduism here, as detailed by Major Grant, is blended with the business, and more particularly with the amusements of the people, to a degree which exceeds any thing I have met with in Hindustan; yet still I do not think it has by any means taken an equally deep root in their minds. Taking their cue from the court, they seem to follow Hinduism more because it is fashionable, gratifies their vanity, and affords many opportunities for amusement and display, than from any inward conviction of the truth of its doctrines, or of the necessity of following its precepts as a means of attaining happiness in a future state. A strict observance of Hinduism they term *lém-é*, or genteel. Eating animal food, eating without bathing, or in any other way breaking Hindu observances, they term *chop-é*, or vulgar. People who unfortunately lose caste are not here, as in Hindustan, perpetually excommunicated. Several men holding high situations, and in every respect admitted to the society of their equals in

rank, confess to have stuck at nothing in the shape of animal food during the time of the Burmese, and some who were Mussulmans in Bengal are here recognised as Rájputs. The process of purification in this case is rather curious: the candidate for re-admission to caste being obliged as a preliminary step to live and eat with the Nágas for twelve months. Even Kabas and Nágas find little difficulty in becoming Rájputs, although Hindús of inferior caste seldom or never do so. I have seen several Kabas who have taken up their residence in Manipur since the cession of their country to the Burmese, sporting the Rájput string and tilak; and the late Rájá, whose mother was a Kaba, acted as guru to one or two even while residing in their own country, and thus converted them into Rájputs. Nága slaves soon assume the family names of their masters and their caste too, and on acquiring their freedom, which many do, set up as regular Rájputs; indeed a considerable proportion of the population, and several of the first families in the country, are well known to be so descended. Many old people, who find constant bathing in all weathers unpleasant, give up the observance of Hinduism altogether, and yet continue to reside with, and to be respected by, their families who do not. Many of the observances of the religion they professed before the adoption of Hinduism are still practised, and they have a regular set of priests and priestesses unconnected with the latter.

II.—*Form and Influence of the Manipuri Government.*

The government of this country differs widely in many respects from that of the native states in Hindustan, and in its internal arrangement appears to me most to resemble a large family, of which the Rájá forms the head, his relations and connexions the members, the chiefs the stewards, and the whole people the servants.

These last are divided into numerous classes, all of which are in some way or other employed in administering to the state and comforts of the royal family. Some provide grain, others salt, others cloth, others silk, others grass, timber, earthen pots, &c. &c.; in fact, some people, in greater or smaller numbers, are set aside for providing every article that can possibly be required: each set has its sirdars, who, after deducting their own allowances, and the shares apportioned to other men in power, make over the remainder to the head steward, who sells the surplus for his own and his master's benefit, when he does not receive payment directly in cash, as is sometimes the case. All the above-mentioned classes are termed tributaries, considered inferior, and, except in very particular cases, do not give personal attendance; and when they are, as is sometimes but not often the case, required on military expeditions, they generally act as porters.

Then comes the next great division of the people of Manipur, called the Punna, or those who give personal attendance at the rate

of ten days in forty. These are also divided into many classes, of which the sepoy's form the most numerous; then come horsemen, spearmen, sword-bearers, messengers, body-servants, house-builders, grooms, doctors, barbers, and in fact every description of people who are required for the defence and police of the country, and for the state and comfort of the royal family and men in office. Not only are all the sirdars to all these classes appointed by the Rájá, but he has also the power of removing any man he pleases from a respectable to a disreputable class, and vice versá; and when I tell you besides, that every man must continue through life to be in some way or other a servant of government, and that no man here can resign in disgust, you will at once perceive that the power of the ruling prince, be it for good or evil, must to an unusual degree be great. In fact, the whole people look up to their government, not only as the source of all honor and emolument, but also as the authority on which all through every grade continually depend for the station they hold in society, and to which they look up as the model by which they form their manners, fashions, and religious observances.

It was the command and example of a prince of Manipur which first introduced Hinduism. The authority of another at once caused the discontinuance of the observances of the sect first followed, and the adoption of those now in practice: and to the influence and example of the government is to be attributed the universal prevalence of the observances of one particular sect in Manipur, which contrasts so strongly with the numerous differences existing amongst the Hindus I believe every where else. I hope therefore Major Grant and I may not be considered too sanguine in predicting, that the civilization of the prince will be rapidly followed by the moral and political improvement of the people of Manipur, and through them of the numerous surrounding tribes; and I cannot but think it to be the duty of Government, in their character of regenerators of India, to spare no reasonable expence, and to leave no means untried which may be likely to prove successful in bestowing a good education on the infant Prince of Manipur, and thus avail ourselves of the only opportunity we may ever have of enlisting in the service of the Great Cause, one who has the prospect of acquiring an influence, as regards his own dominions, greater than that possessed by, perhaps, any other individual in India*.

[We have no doubt, from the liberal and benevolent character of the present Government that this appeal will be listened to, and such measures taken as may be best fitted for securing such grand, such truly noble results. The mother of the young Rájá has expressed her decided intention to have her son taught English, as soon as he can speak; and the chiefs, and people in general, seem well inclined to the proposal.]

We are further indebted to Lieut. Gordon for the following valuable

III.—*Remarks on the Anomalies of the Manipurí Alphabet, and the best Means of adapting it to the Roman Character.*

The Manipur alphabet is derived, and differs only in the form of its letters, from the Bengáli, which I believe stands in the same relation to the Sanskrit. If an accurate representation of the Manipur alphabet in the Roman character were the object in view, I would fully agree with you as to the fitness of the mode of applying that character which you recommend; but it happens that the Manipuris, in introducing (excepting in the mere shape of the letters) a foreign alphabet, have brought with it many letters representing sounds which have no existence in their own language, and which, being either not used at all, or when used, used improperly, serve no other purpose than to clog and render difficult what would otherwise be easy. It appears to me therefore that it would be much better to apply the Roman character directly to the sounds in their language, without any reference to those represented by an alphabet which was originally constructed to represent the sounds contained in a foreign tongue, to which the Manipurí language has scarcely any relation.

The mode by which I have for some time past been accustomed to apply the Roman character to the Manipurí language, appears to me to be so simple, and to answer the purpose so effectually, that I cannot now refrain from offering it for your consideration; which I would not have ventured to do, without the hope I now entertain of your agreeing with me in thinking, that in making the few alterations I conceive necessary to suit the genius of the Manipurí language, which has no relation to those of India proper, I do not infringe on "the one grand plan" for applying the Roman character to represent the sounds contained in the languages of India proper, which are, I believe, nearly all related to each other by their common connexion with the Sanskrit, Persian, Hinduí or Arabic.

The plan I have adopted consists (including both single and double vowels) of no more than the following twenty-eight letters, viz. k g q, c j s, t d n, p b m, y r l, w h,—a e i o oo, u—ai ei oe ao uoo; of these k g j, s t d, n p b, m y r, l w h, have all the same sounds as those given to these letters in your plan, if I may except the "t" and "d," which both have invariable sounds, that of the former something between your "t" and "t," and of the latter between your "d" and "d."

As there is no sound in the Manipurí language similar to that represented by your "q," and as with you I think it expedient to employ diacritic marks as little as possible, it appears to me that the "q" may very well stand for the sound represented by your *ṅ* or the "ng" in the English words, ring, king, &c. This sound

in the Manipurí language is found both at the beginning and end of syllables, as in “qa” fish, “qaq-ba” to be red. From “sing a song,” take away the “si” and the “song,” and you have the Manipurí word for fish; take away the “si” and the “so,” and you have the same for red.

The wish to preserve simplicity has induced me to leave the “c” to represent of itself the sound represented by the “ch” in the word “church.”

There is no such sound in the Manipurí language as that represented by the “chh” in your plan, and when the Manipurís come to the corresponding letter, either in their own or in the Bengálí alphabet, they invariably pronounce it like the “s” in the English words “so,” “dusk,” &c. This is also the way in which they pronounce the letters written by you “sh” and “shh,” which, with the proper one, gives them no less than four “s’s,” all pronounced exactly alike, and in writing their own language used indiscriminately, although, however, the preference be generally given to the simple “s.” This will serve as a specimen of the inconveniences attending the employment of an alphabet not originally constructed for their own language.

I use the “h” in the same way as applied in your plan, for aspirating the “k g” “t d” “p b” thus, kh, gh, &c. These are the only sounds in the Manipurí language, which receive such aspiration, if I except the w, which receives it from behind, as “hwi” “a dog.”

The sound in the Manipurí language represented by my “a,” does not appear to me to be either so broad as that represented by your “á,” nor so much shut as that represented by your “a:” as for instance, the “a” in the Manipurí word, which you would write chak, and I write cak, (boiled rice,) is neither pronounced so broad as in the English word chalk, nor is it so much shut as the “a” in the word America. It appears to me that the a or alpha has in the English language three different sounds, as 1st, in “America, palatable.” 2nd, as in “alms, balm, psalm, charming, calm, &c.” and 3rd, as in “father, call, ball, chalk, &c.,” and the sound of the Manipur “a” appears to me exactly to resemble that of the same letter in the words of the second class, alms, balm, &c. My e and i have the same sounds as your é and i. My o may also be said to resemble your ó, although it does not appear to me to be in the Manipurí language sounded quite so roundly, if I may so express myself, as in the English word “note.” The sound in the Manipurí language represented by my oo, appears to me more to resemble your ú than your u, being more like the sound of that letter in “rule” than in “bull.” Although this letter be double in form, yet as it is single in sound, I have placed it among the single vowels.

The same u as that in the English word cut, is not in the Manipurí alphabet represented by any letter, but has, when pro-

nounced, exactly the same sound. The Manipurí word signifying to present, is written in their alphabet kt-ba, but pronounced kut-ba, the first syllable exactly in the same way as in the English word cut.

The double vowels ai, ei and oe, represent sounds perfectly distinct in the Manipurí language. That represented by ai is the same as the sound (at least in the Scotch way of pronouncing it), of the ai, in the Greek word *αι*. The ei has the same sound as the Greek *ει*, and the English i in the word ice; oe has very much the same sound as the oe in the English word poetry. Lai in the Manipurí means a god, lei, a flower, and loe, a tributary.

The sounds represented by ao and uoo, are also in the Manipurí perfectly distinct: in the former the alpha much predominates, as in the Manipurí word tao-ba to float, whereas in the sound represented by uoo, the alpha is not sounded at all, the uoo being pronounced like the ow in the English word cow, as in the Manipurí word kuoo-ba to be terrified; kao-ba, means to kick:—Uoo is the nearest approach, which by any combination of vowels I can make to the sound in the Manipurí language so represented; which sound can, I think, be more-nearly than by any other means approximated by running the sound of the “u” as pronounced, for instance, in the word luck, as *rapidly* as possible, into that of the “oo,” in the word oozy; thus, luckoozy, which gives us something like the sound of the English word written “lousy.” The defective nature of the compounds used in English orthography to represent this sound, such as the “ou” in “our,” the “ow” in “owl,” to say nothing of the “ough” in plough, may I think be made manifest thus, “s [o u] tterly,” “s [o w] antonly.”

In common with the Burmese, Siamese, and other Indo-Chinese languages, words in the Manipurí acquire different meanings according to the tone or key of voice in which they are pronounced, although these words be in other respects exactly similar. In Manipurí there are two tones, one which they call “the high,” and the other “the low;” and as the former appears to be the more predominant, I shall only distinguish the latter by a mark placed under it. Lai (a god) is pronounced in the high tone, while lai̇ (it is easy) is pronounced in the low. Again lei (a flower or the tongue) is high, and lei̇ the first syllable of the word lei-ba (to buy) is low. Farther, loe (a tributary) is high, and loė (the small posts placed in the wattle and dab walls of Manipurí houses,) is pronounced in the low tone or key.

I shall here give a short sketch of the letters as applied by me in combination. Ka ke ki ko koo ku, kai kei koe kao kuoo, ga ge, &c. and so on through all the consonants as initial, and the vowels, single and double, as finals. Again kak, kek, &c. and so on through all the consonants as initials, all the single vowels as medials, and through all the consonants, that are ever used as such, as

finals*. Again ak ek, &c. through all the single vowels as initials, and final consonants, as finals. Then we may do as above with kha, khe, &c. kya, kye, and kra, kre, &c. and kwa, kwe, &c. h y r and w being the only consonants ever combined with other consonants in the Manipuri language. The h is never combined with any other letters than those I before pointed out, and I do not at this moment recollect ever having heard the (' y, r' and ' w') combined with other consonants than k, t, s. and p.

If it be considered necessary to distinguish the tones, it may be effected thus, ka ka ke ke ki ki, and so on throughout.

In teaching the alphabet, I agree with you as to its being the best plan to read off the consonants ka ga, &c. Some of the English names of the letters being so very much at variance with their sounds, as for instance, double yoo for w, ech for h, kyoo for the English q, which is pronounced kw, and woi for y. This, however, I imagine to be a Scotticism, the proper English pronunciation of the name of this letter (y) being, I believe, wei.

I have on two different occasions in one day taught Manipurís, who before knew no other character than their own and the Bengali, to read (though not quickly) their own language in the Roman character, following almost exactly the plan above detailed. This I consider to be a strong proof of its simplicity, and of the consequent ease with which it may be acquired.

II.—*Striking Prayer of the celebrated Richard Baxter.*

MY DEAR MR. EDITOR,

I send you inclosed, a copy of a prayer by the celebrated Richard Baxter, to be found in his piece entitled, "Reasons for the Christian Religion," and which was uttered by him in the person of a sceptical unbeliever, who after having threaded the mazes and labyrinths of interminable doubts and reasonings, and after having drank largely of every spring of pleasure, and found each to be unsatisfactory, at length comes to the resolution of embracing the sublime simplicity of the Gospel, and casting his cares, and placing his affections only on God. In my view, it is one of the most wonderful pieces of precatory composition that can be met with in any language, and that not merely from the extended range and amazing variety of thoughts and petitions which characterize it, but for that higher quality of a form of prayer, the secret power of insinuating itself into the soul of him who uses it, and of moving its affections, in a kindred degree, to that of the original utterer. That it has had this effect on the soul of the writer, he

* The double vowels are never used as medials, and k q s t n p m and l are the only consonants used as finals.

considers it to be his happiness now to be permitted to testify ; and in order that it may produce the same on the readers of your periodical, he is desirous of urging on each individual, who has an interest at a throne of grace, not merely to read this form, but to adopt it before God as his own, and that not once only, but again and again. In asking this favour of your readers, I do not for a moment wish them to imagine that I am from principle attached to liturgical worship, as the general form best adapted for addressing God, our heavenly Father, and promoting the ends of prayer in the soul of the worshipper ; but yet I must declare, that in my humble opinion some of our brethren do go too far, when they so wed themselves to mere extemporaneous effusions, as never to study, and occasionally to use the great models of petition, which our excellent forefathers have left us as our inheritance. I am not going to persuade any to such a blind veneration of these departed worthies, as would lead to saint worship, nor yet to inculcate a reverence to mere antiquity, in order to induce any to study the rich specimens of devotional exercise, which may be found in the works of some of our old divines ; but I will urge, that placed, as many of them were, in circumstances where they had more trials, and therefore more means for acquiring skill and eloquence in this holy art, than we have in our day, it is our duty to study and to prize them in no ordinary degree ; and I may urge, that in so doing, we are only seeking an enjoyment of which heaven itself is not too rich to do without its possession ; since it is said, that “ vials full of odours” are placed before God, and these are “ the prayers of the saints.” Praying that the Lord would make this form, a refreshing odour to many a weary pilgrim,

I remain, your's most sincerely,

Q. Q. Q.

“ Wherefore, my God, I look to thee, I come to thee, to thee alone : no man, no worldly creature made me ; none of them did redeem me : none of them did renew my soul, none of them will justify me at thy bar, nor forgive my sin, nor save me from thy penal justice ; none of them will be a full or a perpetual felicity or portion for my soul. I am not a stranger to their promises and performances : I have trusted them too far, and followed them too long : O that it had been less (though I must thankfully acknowledge, that mercy did early shew me their deceit, and turn my inquiring thoughts to thee) : to thee I resign myself, for I am thine own : to thee I subject all the powers of my soul and body, for thou art my rightful sovereign governor : from thee I thankfully accept of all the benefits and comforts of my life ; in thee I expect my true felicity and content : to know thee, and love thee, and delight in thee, must be my blessedness, or I must have none. The little tastes of this sweetness, which my thirsty soul hath had, do tell me that there is no other real joy. I feel that thou hast made my mind to know thee, and I feel that thou hast made my heart to love thee, my tongue to praise thee, and all that I am and have, to serve thee. And even in the panting languishing desires and motions of my soul, I find that thou, and thou only art its resting place. And though love do now but *search and pray, and cry and weep*, and is reach-

ing upward, but cannot reach the glorious light, the blessed knowledge, the perfect love for which it longeth; yet by its eye, its aim, its motions, its means, its groans, I know its meaning, where it would be, and I know its end. My displaced soul will never be *well*, till it come near to thee, till it know thee better, till it love thee more. It loves itself, and justifieth that self-love, when it can love thee: it loaths itself and is weary of itself, as a lifeless burthen, when it feels no pantings after thee. Wert thou to be found in the most solitary desert, it would seek thee; or in the uttermost parts of the earth, it would make after thee: thy presence makes a crowd a church: thy converse maketh a closet, or solitary wood, or field, to be kin to the angelical choir. The creature were dead if thou wert not its life; and ugly, if thou wert not its beauty; and insignificant, if thou wert not its sense. The soul is deformed which is without thine image; and lifeless, which liveth not in love to thee; if love be not its pulse, and prayer, and praise, its constant breath; the mind is unlearned which heedeth not thy name on all the world, and seeth not "*Holiness to the Lord*," engraven upon the face of every creature. He doteth that doubteth of thy being, or perfections, and he dreameth who doth not live to thee. O let me have no other portion; no reason, no love, no life, but what is devoted to thee, employed on thee, and for thee here, and shall be perfected in thee, the only perfect final object for evermore. Upon the holy altar erected by thy Son, and by his hands and his mediation, I humbly devote and offer thee *this heart*: oh that I could say with greater feeling, *this flaming, loving, longing, heart!* But the sacred fire which must kindle on my sacrifice must come from thee, it will not else ascend unto thee; let it consume this dross, so the nobler part may know its home. All that I can say to commend it to thine acceptance is, that I hope it is washed in precious blood, and that there is something in it that is thine own; it still looketh towards thee, and groaneth to thee, and followeth after thee, and will be content with gold, and mirth, and honor, and such inferior fooleries no more; it lieth at thy doors, and will be entertained or perish. Though alas, it loves thee not as it would, I boldly say, it longs to love thee, it loves to love thee; it seeks, it craves no greater blessedness than perfect, endless, mutual love. It is vowed to thee, even to thee alone, and will never take up with shadows more, but is resolved to lie down in sorrow and despair, if thou wilt not be its rest and joy. It hateth itself for loving thee no more, accounting no want, deformity, shame, or pain so great and grievous a calamity.

For thee the glorious, blessed God, it is that I come to Jesus Christ: if he did not reconcile my guilty soul to thee, and did not teach it the heavenly art and work of love, by the sweet communications of thy love, he could be no Saviour for me. Thou art my only ultimate end; it is only a guide and way to thee that my anxious soul hath so much studied; and none can teach me rightly to know thee, and to love thee, and to live to thee, but thyself; it must be a teacher sent from thee, that must conduct me to thee. I have long looked round about me in the world, to see if there were a more lucid religion, from whence thy will and glory might be better seen, than that in which my lot is fallen: but no traveller I can speak with, no book which I have turned over, no creature which I can see, doth tell me more than Jesus Christ. I can find no way so suitable to my soul, no medicine so fitted to my misery, no bellows so fit to kindle love, as faith in *Christ*, the glass and messenger of thy love. I see no doctrine so divine and heavenly, as bearing the image and superscription of God; nor any so fully confirmed and delivered by the attestation of thy own omnipotency; nor any which so purely pleads thy cause, and calls the soul from *self* and *vanity*, and condemns its sin, and purifieth it, and

leadeth it directly unto thee ; and though my former ignorance disabled me to look back to the ages past, and to see the methods of thy providence, and when I look into thy word, disabled me from seeing the beautiful methods of thy truth ; thou hast given me a glimpse of clearer light, which hath discovered the reasons and methods of grace, which I then discerned not ; and in the midst of my most hideous temptations and perplexed thoughts, thou keptest alive the root of faith, and keptest alive the love to thee and unto holiness which it had kindled. Thou hast mercifully given me the witness in myself ; not an *unreasonable persuasion* in my *mind*, but that *renewed nature*, those holy and heavenly desires and delights, which sure can come from none but thee. And O how much more have I perceived in many of thy servants than in myself ; thou hast cast my lot among the souls whom Christ hath healed ; I have daily conversed with those whom he hath raised from the dead. I have seen the power of thy gospel upon sinners. All the love that ever I perceived kindled towards thee, and all the true obedience that ever I saw performed to thee, hath been effected by the word of Jesus Christ. How oft hath His Spirit helped me to pray ! And how often hast thou heard those prayers ! What pledges hast thou given to my staggering faith, in the works which prayer hath procured, both for myself and many others ? And if confidence in Christ be yet deceit, must I not say that thou hast deceived me ; who I know canst neither be deceived, or by any falsehood or seduction deceive ?

On thee therefore, O my dear Redeemer, do I cast and trust this sinful soul ! with *thee* and with thy *Holy Spirit* I renew my covenant ; I *know* no other ; I have no other : I *can* have no other Saviour but thyself. To thee I deliver up this soul which thou hast redeemed, not to be advanced to the wealth, and honors, and pleasures of this world, but to be delivered from them, and to be healed of sin, and brought to God, and to be saved from this present evil world, which is the portion of the ungodly and unbelievers, to be washed in thy blood, and illuminated, quickened, and confirmed by thy Spirit, and conducted in the ways of holiness and love, and at last to be presented justified and spotless to the Father of Spirits, and possessed of the glory which thou hast promised. O thou that hast prepared so dear a medicine for the cleansing of polluted guilty souls, leave not this unworthy soul in its guilt, or in its pollution. O thou that knowest the Father, and his will, and art nearest to him, and most beloved of him, cause me in my degree to know the Father ; acquaint me with so much of his will as concerneth my duty, or my just encouragement : leave not my soul to grope in darkness, seeing thou art the Sun and Lord of light. O heal my estranged thoughts of God. Is he my Light and Life, and all my hope ? And must I dwell with him for ever, and yet shall I know him no better than this ? Shall I learn no more that have such a teacher ? And shall I get no nearer Him, while I have a Saviour and a Head so near ? O give my faith a clearer prospect into that better world, and let me not be so much unacquainted with the place in which I must abide for ever. And as thou hast prepared a heaven for holy souls, prepare this too unprepared soul for heaven which hath not long to stay on earth ; and when at death I resign it into thy hands, receive it as thine own, and finish the work which thou hast begun, in placing it among the blessed spirits, who are filled with the sight and love of God. I trust thee living, let me trust thee dying, and never be ashamed of my trust.

And unto thee, the eternal Holy Spirit, proceeding from the Father and the Son, the communicative love, who condescendest to make perfect the elect of God, do I deliver up this dark imperfect soul, to be further renewed, confirmed, and perfected, according to the Holy Covenant. Refuse not to bless it with thine indwelling and operations ; quicken it

with thy life; irradiate it by thy light; sanctify it by thy love; actuate it purely, powerfully, and constantly by thy holy motions. And though the way of this thy sacred influx be beyond the reach of human apprehension, yet let me know the reality and saving power of it by the happy effects. Thou art more to souls, than souls to bodies, than light to eyes. O leave not my soul as a carrion, destitute of thy life; nor its eyes as useless, destitute of thy light; nor leave it as a senseless block, without thy motion. The remembrance of what I was without thee doth make me fear lest thou shouldst withhold thy grace. Alas I feel, I daily feel, that I am dead to all good, and all that is good is dead to me, if thou be not the life of all. Teachings and reproofs, mercies and corrections, yea, the gospel itself, and all the liveliest books and sermons are dead to me, because I am dead to them: yea God is as no God to me, and heaven as no heaven, and Christ as no Christ, and the dearest evidences of Scripture verity are as no proofs at all, if thou represent them not with light and power to my soul, even as all the glory of the world is as nothing to me without the light by which it is seen. O thou that hast begun, and given me those heavenly intimations and desires which flesh and blood could never give me, suffer not my folly to quench these sparks, nor this brutish flesh to prevail against thee, nor the powers of hell to stifle and kill such a heavenly seed. O pardon that folly and wilfulness which hath too often, too obdurately, and too unthankfully striven against thy grace, and depart not from an unkind and sinful soul. I remember with grief and shame how I wilfully bore down thy motions; punish it not with desertion, and give me not over to myself. Art thou not in covenant with me, as my sanctifier, and confirmer, and comforter? I never undertook to do these things for myself, but I consent that thou shouldst work them on me. As thou art the agent and advocate of Jesus my Lord, O plead his cause effectually in my soul, against the suggestions of Satan and my unbelief, and finish his healing, saving work, and let not the flesh or world prevail. Be in me the resident witness of my Lord, the author of my prayers, the Spirit of adoption, the seal of God, and the earnest of my inheritance. Let not my nights be so long, and my days so short, nor sin eclipse those beams which have often illuminated my soul. Without thee books are senseless scrawls, studies are dreams, learning is a glow-worm, and wit is hut wantonness, impertinency, and folly. Transcribe those sacred precepts on my heart, which by thy dictates and inspirations are recorded in thy holy word. O refuse not thy help for tears and groans; but O shed abroad that love upon my heart which may keep it in a continual life of love. And teach me the work which I must do in heaven; refresh my soul with the delights of holiness, and the joys which arise from the believing hopes of the everlasting joys. Exercise my heart and tongue in the holy praises of my Lord. Strengthen me in sufferings, and conquer the terrors of death and hell. Make me the more heavenly, by how much the faster I am hastening to heaven; and let my last thoughts, words, and works on earth, be likest to those which shall be my first in the state of glorious immortality; where the kingdom is delivered up to the Father, and God will for ever be *All*, and in *All*: of whom, and through whom, and to whom are all things, to whom be glory for ever." Amen.

III.—*Native Education with or without Religion, No. I.*

In our last number we pledged ourselves to enter upon the discussion of the great question of Education with or without Religion, and now, after making a few preliminary observations, we shall proceed to redeem our pledge.

In the first place we wish it to be clearly understood, that we do not profess to treat the subject in a *learned* manner. The present era of the history of India is essentially one of action and not of speculation. Physically speaking, the people are poor, and capital so scarce and valuable, that those whose object it is to acquire wealth become engrossed in business before they have *half* finished their education ; and, morally speaking, the minds of the people of India are starving for want of sound knowledge ; while those who are in a condition to assist them are so few in number, and their time is for the most part so much occupied with other indispensable duties, that every moment becomes of value. This is particularly the case in respect to our up-country friends, for whose inspection these papers are principally intended. Some of our readers may have heard of the plan they have in Holland of making an incorrigibly idle convict work ; they put him in a cistern into which a stream of water is turned, and he is then told to pump or be drowned. This is exactly the case of the great body of officers in civil employ throughout the country : their business is always neck high, and, if they were not perpetually pumping, it must soon fill their noses and mouths, and make an end of them. To philanthropists so situated it would obviously be quite out of place to enter upon an exposition of theoretical principles, backed by numerous learned arguments. India wants no more philosophers according to Adam Smith's definition, " Persons who speculate upon every thing and do nothing." The men of the age must be men who are guilty of the glorious avarice of time, who know how to raise a royal tribute from the poorest hours, and to make every moment pay. Experience therefore, and not learning, practice and not theory, will form the basis of our present correspondence with our friends.

Happily also the subject is of that nature as to be directly resolvable into a mere question of experience. It has long been settled by the concurrence of the great body of thinking people throughout the world, that man is a religious animal, and requires for his well-being, even in this life, the hopes and motives derived from a future state of existence. We will also take it for granted that Christianity is the only true religion, for although some yet hesitate to come to this conclusion, yet the truth of Christianity is admitted by so vast a majority of the persons who are qualified to form an opinion that it may fairly be adopted as an axiom. Even if it were otherwise, the subject has been completely exhausted in numerous volumes written on both sides of the question, and the time of inquirers would be much better employed in consulting them with a view to the formation of a deliberate judgment, than in engaging in a controversy in the course of which the subject would only be partially developed, and the heats and animosities generated by which would form a serious obstacle to arriv-

ing at an impartial conclusion. We shall therefore take the truth of Christianity for granted, and, admitting it to be true, every body must allow that it is a duty to extend the knowledge and practice of it. The sincere Christian will allow this, because our Saviour's last commands laid a solemn injunction upon his followers to extend to all mankind the blessings which had been communicated to them; and having delivered to sinful man the message of peace, and reconciliation of the world to God, he left the outward operation of it to human agency, with a promise of the Divine blessing upon the means employed. The philanthropist, or the mere man of natural benevolence, will also allow it, because, admitting Christianity to be true, he must also admit that it is a system adequate for the eradication of sin with all the variety of evils flowing from it, and the restoration of the world to a state of purity and innocence; and therefore, according to his own principles, he is bound to propagate it. It is a useful end, and a philanthropic object to extend the influence of Christianity, and therefore, every philanthropist who admits its truth is, ipso facto, a Christian missionary, whether he himself feels the power of religion, and yields obedience to its dictates as far as his own conduct is concerned, or not. Every lover of order and good faith, and the common principles of morality which bind society together, must be of the same opinion; and, in fact, no person, who once admits that Christianity is true, can be opposed to its extension throughout the world; except the person who is guilty of a criminal neglect of a rule of life, the divine obligation of which is acknowledged by him, the misanthrope, and the enemy to all civil order and propriety of conduct.

A proper regard for these considerations will tend greatly to simplify the subject in hand. The expediency of the plan is fully admitted, and the point under discussion relates to the particular mode of its application. The question at issue is not whether true religion be a good thing or not, but merely how true religion can best be introduced. We agree entirely as to the end, and differ only as to the subordinate question of the means.

The entire coincidence of opinion which subsists between the two parties on many very important points constitutes a peculiarly gratifying feature of the present correspondence, and before entering upon the discussion of the matters in which we differ from our friends, we must be allowed to indulge for a while in the pleasing task of recapitulating those in which we agree with them. In the first place, we join in a common protest against the propagation of error, under whatever guise it may be introduced; and we both strongly reprobate the proceedings of the General Committee of Public Instruction, so far as that body, with funds appropriated by the Government of Great Britain for the sublime purpose of introducing the light of European knowledge into these vast possessions, has through the publication, with these

funds, of Hindu and Arabic works, and the support of institutions devoted to the object of imparting instruction in them, been employed in disseminating false science, false morals, and false religion*. This is an highly important point of union, and our active co-operation on this field, in regard to which there is not even a shade of difference of opinion between us, is likely to be productive of very beneficial results. As far as the influence and resources of the Government have been hitherto employed at all in the education of the people of India, they are employed, with some few exceptions, in perpetuating and extending the prevalence of error. This is a mighty evil, and if through means of a combination of the friends of truth, whether they include religious instruction in their plans or not, this system can be put a stop to, and the vast influence of Government applied to the encouragement of truth, a great step will be gained in the general progress of improvement. We and our friends (a statement of whose opinions appeared in the last number of the *Observer*) are engaged in a common cause, and fight under a common banner, upon which is inscribed in indelible characters TRUTH. We are also engaged against a common enemy by name ERROR, and though we somewhat differ in opinion as to the particular kind of tactics which it is most desirable to pursue against him, yet we are heart and soul resolved, each in his own way, to destroy him. The present question between us therefore is a mere contest of love, and so far from bringing us into unpleasant collision with each other, it is really nothing more than a council of war held to deliberate about the best means of accomplishing the overthrow of a common adversary. We have both of us a mortal quarrel with the Missionaries of every false system in religion and science, and while our own family differences must soon resolve themselves

* Our readers will perceive that our worthy correspondent enters not into the question, whether it was worth the while of Government, in order to lay open to European inspection the boasted literature of the East, to print, with funds at its disposal for any object on which it thought proper to expend them, the standard works of the Hindus in mythology or science, however corrupt the one, or perverted the other. Arguments in favour of this measure will present themselves to our readers. But this he means, and so far we conceive he may safely assert, that for the Education Committee to expend so many thousands of the funds entrusted to their disposal by the British Parliament, expressly to enlarge the knowledge and improve the morals of our Indian fellow subjects—funds, however carefully husbanded, lamentably inadequate to the magnificent object—in the publication of Hindu Mythology, in which the vilest actions are exhibited as performed by the gods, or Hindu Plays, in which prostitutes are the principal characters, was a most serious (though we believe it was an unintentional) breach of trust. Such works as *these* are surely not adapted to improve the minds of *Native Youth*! We rejoice to see the Committee now directing its attention in part to the introduction of a purer literature, and earnestly hope that very soon we may be able to accord to them, what it always is our happiness to do to all engaged in native education, the expression of our unqualified admiration, on account of a total change in their proceedings.—ED.

into entire unanimity, our difference with our opponents can only find its termination in the utter annihilation of one or other of the contending principles.

As before observed, our friends strictly exclude from their system of instruction every thing which militates in the least against truth. The whole circle of the secular sciences, as established by the processes of experiment and induction by the philosophers of Europe, are taught by them in all their integrity, as is also pure morality without any admixture of corrupt and debasing principles. As far as they go, their proceedings are entirely unexceptionable, and we are ready to co-operate with them in every point. Every body who excludes false systems of science and theology from his plan of instruction is our friend, and is entitled to and will receive our hearty support to the full extent to which his conscience will permit him to proceed.

So far no difference of opinion subsists between us. We have common enemies to contend with, common means to apply, and a common object in view. We both look forward to the period when the Christian religion and European science shall be established in the place of the Mahomedan and Hindu systems, and we both propose to ourselves to accomplish it by the propagation of Truth. Wherein therefore do we differ? This will form the subject of the next paper. The present one has been limited to the object of separating our friends from our enemies, and of assuring the former, that we desire to consult with them as colleagues on our mutual interests in the common cause, and not to contend with them as opponents, which we cannot in any sense be said to be. We agree as to the end in view, and we agree as to the nature of the means to be applied for the purpose of accomplishing that end, and there only exists a slight difference of opinion as to the time and mode of applying those means. Perhaps when it becomes generally known how very small an interval separates the two bands, they will at once consent to throw aside every distinctive badge, and to form hereafter only one array; and perhaps it may appear to many, after we have had an opportunity of explaining our mutual sentiments, that there is really no difference of opinion at all between us. In either case, the result will be equally beneficial. The friends of Truth will then be all on one side, and the good cause will no longer suffer from disunion and want of mutual confidence among its advocates. The word will then be, "He who is not for us is against us"—and casting aside all neutral pretences, every body will be obliged to give in his adhesion to one or other of the great parties which divide the country. It will then become necessary to make a decided choice between the service of God and Baal, and while one will avowedly assist in the propagation of Hindu and Mahomedan error, the other will use his best exertions to forward the cause of Christian truth.

(*To be continued.*)

IV.—*A legendary Account of the Consecration of Jagannáth*.*

The word ଜଗନ୍ନାଥ (Jagannáth) is a contraction of the words ଜଗତେଶ୍ଵର ନାଥ Jagater-náth, which signify the lord or protector of the world. This object of Hindu worship has many temples in Bengál; but the principal one stands on the sea coast of Orissa, in the district of Cuttáck, about 300 miles south-west of Calcutta, in lat. 19° 49' north, and lon. 85° 54' east.

The following account is a translation from Bangáli, which is a sufficient excuse for the peculiarity of its style.

In the third age of the world, Krishna with his wife Rúkhhini, was one day seated on a throne of precious stones in the city of Dwáraká, when Nárada, singing and playing on his lute, entered the city, and went into the presence of Krishna, who as soon as he saw Nárada, arose and invited him to sit down; at the same time, saying, How auspicious is my fate, by which I am permitted to see you this day. Then Nárada said to him, Hear, sir, the cause of my coming.

In the fourth (or iron) age of the world all men will be exceedingly depraved; by what means therefore will it be possible for them to obtain salvation? Do me a favour, I pray you, and answer me this question.

Krishna replied, It is true that men in the fourth age of the world will be generally very wicked, but all those who worship me, by reverencing Bráhmans, giving alms to the poor, performing the sixteen rites of hospitality, &c., shall certainly obtain final emancipation.

But, replied Nárada, the poor then cannot be saved, for as they have no wealth, it will be impossible for them to bestow the required gifts: to which Krishna replied, If the poor merely pronounce my name with reverence, they shall be saved; and, moreover, I will now tell you a most profound secret; I, with my brother Balarám, and my sister Subhadrá, will become incarnate on the *Blue Hills*, (Nilgiris) for the salvation of men. At that time all who merely see me shall obtain the pardon of their sins; especially those who see me in my car, in the month Ashar, when the moon is two days old, shall need no more transmigration of the soul. Krishna communicated to Nárada other important facts, with which being very much pleased, he departed to his own house.

Some time after this, the family of Jadu, was by the curse of a Bráhmna involved in quarrels, in which they were all killed. Bolorám was by this immersed in a sea of sorrow, and becoming absorbed in holy meditations, he forsook his body, and entered into the paradise of Vishnu. Krishna also, sitting on a holy fig tree, in the city of Dwáraká, said thus to himself, I became incarnate to remove evils from the earth, but my descendants bring an addition to worldly sorrow; it would be well therefore if this body of mine were removed from the earth, for should it continue, there may perhaps be yet an increase of calamities.

Just at this crisis, a hunter, whose name was Jora, being at a little distance, and seeing the sole of Krishna's foot, mistook it for a bird, (a kingfisher,) and shot it with an arrow. The hunter immediately ran to the tree, but when he saw the four arms of Krishna, he was very much afraid,

* The author of this paper will generously excuse the delay we have permitted in its appearance. We insert it this month, as the festival of Jagannáth having just passed will give it additional interest. For particulars of the festival itself, as celebrated at Purí, this year, we refer our readers to an account in the Intelligence Department, just received from one who was present.

and began to praise him. Krishna was pleased, and said to him, Be not afraid : you will certainly go to heaven, for you have performed the deed which I wished should be done. In that instant, the hunter was taken to heaven in a car, adorned with flowers, and splendid as the chariot of the god of wealth. Krishna died by the wound of the arrow, and departed to Golak, (the palace of Krishna.) After this, king Judhishthir heard from Arjun (one of his brothers) an account of the destruction of Jadu's family, (amongst whom was Krishna) ; at which he was very much grieved, and accompanied by his four brethren, he set out immediately for Dwáraká : here he found the dead body of Krishna, and ordered Arjun to prepare a funeral pile, which being done, his body was burnt to ashes, except a few of his bones. After the ceremony, the king and his four brethren were all taken to heaven.

On the Blue Mountains* there lived a peaceable, devout king, called Indradamno. In his time, the image of Vishnu, which had formerly been there, was not to be found, and he felt anxious to have it restored to its ancient residence ; with this view, he one day went to Nárada, and said, I have something on my mind which I wish to see accomplished. If I sacrifice a thousand horses, shall I obtain the fulfilment of my wishes, or not ? I pray you to give me a decisive answer to this question. Nárada replied, O king, if you perform the sacrifice, your desire will be gratified. While they were conversing, king *Indra* arrived, and in the course of conversation, Indradamna mentioned his intention respecting the sacrifice, and invited him and the other deities to the ceremony. They came, and in the moment deemed the most auspicious, the sacrifice was commenced. Nárada and other Yogis performed certain duties connected with the ceremony which the law required of them.

From the commencement of the sacrifice the king put a restraint on all his appetites and passions. One night, while he was asleep, Vishnu with his brother and sister stood before him, and said, O king, I am much pleased with you, be not afraid : that for which you have made a sacrifice shall be accomplished ; after saying this, Vishnu disappeared, and the king having arisen saw that no one was near him. He immediately called Nárada, and gave him an account of what he had seen in his sleep. Having heard it, Nárada said, I am delighted with the account which you give of your dream, and as you saw this vision at the dawn of day, it will be fulfilled in the course of ten days ; with this reply, the king was highly delighted. He then commanded his servants to prepare a place for ablution, after sacrificing. While they were making a place for this purpose on the sea shore, they suddenly saw before them a large, fallen tree ; they ran to it immediately, and perceiving that it was very fragrant, and that its surface had many peculiar marks, they were much astonished, and related the whole to the king. He went immediately with Nárada to look at it, and was also very much surprised, and said to Nárada, Where can this tree have fallen from ? Can you give me an account of it ? Yes, said Nárada, in Sweta (or white) island, there is an image of Vishnu, and this is a hair from his body, which has been cast here under the appearance of a tree, for the accomplishment of your wishes. At that moment a voice from the sky was heard, saying, O king, take this timber, and having covered it carefully, place it on the altar ; in the wood Vishnú will manifest himself ; take it therefore and make out of it an image of what you saw in your sleep, and Judhishthir shall bring the bones of Krishna, which were not consumed when the other parts of his body were burnt, and place them in one of the images.

After these three images and the discus or weapon of Vishnu were made, again a voice was heard from the sky, saying, Paint every thing according

* This does not harmonise with other accounts, but Hindu mythology in general is not burdened with much consistency.

to its natural colour. This the king caused to be done, and when he saw them after they were so painted, he was immersed in a sea of joy.

All things being so far accomplished, the next necessary step was the building of a temple, in which these images might take up their abode; on this subject also, he then heard a voice, saying, In this place raise the ground one hundred cubits, and on the top of it build a temple. With this also king Indradamna complied, and then went with Nārada into Bramhā's (the creator's) world, to request, he would come and consecrate the idols.

On their arrival, the door-keeper went and informed Bramhā, that king Indradyumna had come. Bramhā said, Tell him to come in. The king then entered, and having bowed, stood before him. Bramhā respectfully said to him, Tell me the cause of your coming. The king then related the whole affair; and when he concluded, Bramhā said, You are a very holy man, for by you the form of Vishnu will be made known, and with this I am well pleased; go make all things ready for the consecration, and I will follow by and by.

At this time all the inferior deities came to Bramhā, and said, Hear, sir, the cause of our coming; the image of Vishnu, which we formerly worshipped on the Blue Hills, was made of precious stones; why then will he now exhibit himself in wood? Bramhā replied, Vishnu formerly confessed to me, that for the preservation of my creation, and for the salvation of men, he would thus manifest his ninth or Buddha incarnation. Therefore, go ye with Indradamna, and when ye have prepared every thing for the consecration, I will come. The gods then went to the blue mountains, and took with them a letter, written by Parandhi, (the domestic priest of heaven) containing a full account of all things necessary in the consecration. This letter they shewed to Nārada, who caused every thing to be prepared according to its direction. He also stated that in the course of twelve months, the law required there should be twelve festivals connected with these idols, and of these, the first was to be the Rath Jātrā: and hence, said he to the king, it is necessary, that three cars should be made. The king in reply said, If you will inform Vishwakarma, what kind of cars the law requires, and give him a command, he shall make them accordingly.

Then Nārada said to Vishwakarma, Make three cars of gold, and decorate them with a variety of ornaments, costly silk, &c.; and as a symbol, put in the car of Jagannāth, a vulture; in his sister's car, a lotus; and in his brother's car, a palm. Having received these instructions, he commenced operations immediately.

After this, Nārada said to the king, It is useless to put a consecrated image in an unconsecrated car, temple, or city; therefore, it will be necessary to consecrate in the first place the car of Jagannāth, and then that of his brother and sister—prepare things necessary for the consecration; I will depart immediately to Bramhā's world, and bring from my great father his commands respecting this matter. After having received orders to consecrate the car, he returned to the Blue Mountains, and was agreeably surprised to find that Vishwakarma had in one day completed the three cars; the wheels, the vārandś, the symbols, and banners were all extremely beautiful; and inside the cars he had painted, in handsome colour, a great variety of figures. The splendour of the cars was like the chariot of the sun; the rumbling of their wheels was like thunder; the ropes to draw them were incomparably strong, and attached were a hundred white horses, swift as the wind: with all these things Nārada was delighted, and consecrated them in a moment deemed the most auspicious.

All the above statements Joimani made to a company of Yogis; they having heard, said, Sir, thou art omniscient; tell us also in what way Nārada performed the ceremony of consecration, and what is the law on this subject. Joimani heard their request, and gave them the following statement: In order

to perform the ceremony, it is necessary to erect a temporary residence at the north-east corner of the car to be consecrated: in this temporary residence a platform must be raised, and on that platform a square altar, four cubits long on each side, and one cubit high—then on the day preceding the consecration, offering must be made to devils; the next morning a circle must be drawn on the altar, and in the centre must be placed an earthen jar, this jar must then be filled with water from the Ganges, or some other holy place; when this is done, five kinds of twigs must be placed across the top of the earthen jar, and the whole then sprinkled with a certain astringent juice. These things (still remaining on the altar) must be worshipped, and afterwards the idol put in his car; music played before it; a complete burnt offering furnished, and gifts made to the gurus, officiating priests, Bráhmānas, &c., then the car may be drawn by persons of the highest, secondary, and third caste, by well trained horses, possessing certain marks, or by oxen, or by men, worshippers of Vishnú. This is the process by which a car is consecrated.

Having heard the above statement, the Yogis were much gratified, and Joimani proceeded to state as follows: In this way the cars having been consecrated, Brahma assembled all the Yogis, deities, and Bráhmānas, and consecrated the temple and the three idols. They then placed the idols in the temple, and all the assembly being preceded by music, walked several times round them, offered them praise and adoration, and were immersed in a sea of joy.

The king Indradyumna, having seen Jagannáth thus established, and performed puja, and attended the Jātrās for many years according to the law, was taken to heaven. King Golok and his descendants succeeded him, and from that day to this continue the same practice.

At certain seasons of the year Hindus, from all parts of Bengal, at a great expence, visit this sacred spot, to see the idols, eat rice which has been offered to them, and to bathe in the water of that holy place. Some return to their homes, and others remain there as long as they live.

Men are induced to visit this place, from the promise of Vishnú, who said, All those who merely see my image, shall obtain the pardon of their sins, and emancipation from all future births.

DIDYMUS.

V.—*Proposed School in Púrnía.*

We are happy to record another instance of the growing liberality and enlightenment of native gentlemen. It has been said, that the spirit of improvement is confined within the bounds of Calcutta: but documents like this (and already we have others, and shall have many such) prove that it has spread far already, and will spread, as it has ever done, until with God's blessing it regenerate the land. Who would look for it in Púrnía? "a place," which the gentleman, to whom we are indebted for this account, well describes, "as a perfect waste in the way of any thing like knowledge or sound information. Though in some respects," he continues, "a fine district, and yielding a considerable quota of the general revenue, it has an insulated, and out of the way character; and it shares the misfortune of the poor dog; it has

a *very bad* name ; but I really think, as far as I have yet been able to judge, without any just cause. An attempt has been thought of here, of combating the demon of ignorance and error, by getting up a school or place of education, in order to throw some light upon the rising generation of the district ; and, I am happy to say, not without effect." With this view the following Prospectus was circulated.

Proposals for Establishing by Subscription a Place of Education for the Town of Púrnia and its Vicinity.

Before circulating among the wealthy native residents, and landed proprietors of the district, the annexed paper proposing the establishment of a school by subscription, it is necessary that the countenance and aid of the local authorities, and the other gentlemen residing at the station, and connected with the district, should be engaged to foster this undertaking.

It is stated as the result of very particular inquiry, that the tide of education in this district is at its lowest possible ebb. Of this deplorable state of general ignorance, no stronger proof need be required, than the employment of strangers, to the exclusion of persons born in the district, in nearly all the public establishments, and, with few exceptions, even in the private employment of merchants and land-holders. The total want of any place, where even the commonest elements of learning may be acquired, which is notoriously the case in the town and district of Púrnia, is a circumstance that pleads strongly for the liberal and humane exertions of those who have been blessed with the privilege of education.

The want of education in this district is not confined to the middling and lower classes of its inhabitants ; but is rather remarkable for its prevalence even among the higher orders, where men, possessed of affluence, may frequently be found, owing to their incapacity for business, at the mercy of their dependents, and unable to conduct the commonest affair without their intervention. Under these circumstances, it seems the only resource to solicit the countenance and support of humane and enlightened minds, by way of example to the native gentlemen of the district, as well as a stimulus to their exertions, in the establishment of a school for the diffusion of useful knowledge.

If a sufficient demonstration of good-will towards the formation of an institution, which seems so much called for, should appear among those connected by residence and business with the district, and who are naturally the first to be applied to, there is every reason to hope, that the Government will be induced to give strength and permanency to this effort of private benevolence by imparting their patronage and pecuniary aid towards it ; and it is understood, that the local authorities of the district will be prepared to solicit, through the commissioner of the division, the favourable notice of Government to the undertaking.

The course of instruction provided for in the proposed seminary will be in Persian and Arabic, and as soon as the funds of the institution become equal to the entertainment of a proper English teacher, it will be most desirable to introduce the study of that language, without which it were vain to look for any really profitable result to the moral and intellectual character of those whose benefit is contemplated in the proposed institution.

Those persons who have the means will be required to pay something for the education of their children, either as boarders, or day-scholars, according to circumstances ; but the children of those who do not possess the means of defraying the expence of schooling, will be received as day-scholars, and taught gratuitously.

The control of an institution, founded in consonance with these views, may be vested in a committee, formed from the gentlemen of the station, as well as those belonging to the native community, with whom any subscriber, who chooses to assist, may co-operate. Periodical meetings may take place, at which the state of the institution and the account of its expences may be examined.

As no commencement of this undertaking can be made without some funds in hand, it is submitted that three months' subscription should be paid in advance, and the accumulated amount, as well as all future contributions, be deposited, with the sanction of Government, in the treasury of the collector, from whence it can be drawn as required by an order of the committee.

When a sufficient sum has been collected to admit of an actual essay of this project, a meeting of the Gentlemen of the station can easily arrange its details.

The foregoing remarks are submitted as the outline of an institution, from which, if countenanced by enlightened minds, and continued under judicious management, very substantial benefit may, in the course of very few years, be derived to the district and to the community at large.

The following list of subscriptions, which we are sure will be gratifying to our readers, was the result of this philanthropic attempt: and if Government now lend its powerful aid, to support and countenance the spirit already at work, there seems little doubt of ultimate success.

LIST OF SUBSCRIBERS.

<i>Annually.</i>	<i>Rs.</i>	<i>Annually.</i>	<i>Rs.</i>
H. Nisbet, Esq.....	150	Kishenchund Ghose,.....	30
F. Gouldsbury, Esq.....	100	Bundhoo Singh,.....	24
J. V. Irwin, Esq.....	50	Meer Mahadee,.....	24
C. Palmer, Esq.....	50	Mirza Ahmud,.....	50
G. Palmer, Esq.....	50	Mirza Golamhyder,.....	50
A. Imlach, Esq.....	36	Fyzallee Nazir,.....	60
Mahá Rájá Chuttur Singh*,.....		Mahomed Rumzan, and.....	} 50
Rájá Bejay Govind Singh,.....	240	Musseeuthollah,.....	
Ráni Zahoorunnisa,.....	150	Moulvee Rooknoodeen,.....	50
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Meer Momin Allee,.....	30	R. W. Jones, Esq.....	50
Sulamut Roy,.....	40		
Aga Ahmud Allee,.....	40		1970
Byjenath Singh,.....	30	W. H. Kerry, Esq. <i>Donation,</i>	100
Shah Allee Reza,.....	50		
Ráni Pudmawutti,.....	40		2070

“ Assuredly,” adds our informer, “ if we are permitted to make any actual essay, English, and that as the vehicle of *Christian* instruction, will be an established branch of study in the seminary. The study of it, of course, will be voluntary; but, without it, I should take no interest in the undertaking, and hope for nothing from it.” And we too, so long as Christians sacrifice an imperative and acknowledged duty to an ill-understood and unproved expediency, can “ hope for nothing from it.”

* The amount of the Mahá Rájá's subscription is not yet known.

VI.—*Millenarian Errors.*

To the Editors of the Christian Observer.

GENTLEMEN,

As the very ancient and often revived doctrines of the Millenarians have again made their appearance in England, and have even reached this country, it may not be unseasonable to present your readers with a brief statement of their tenets, particularly those which have been inculcated in India; and also with the passages of Scripture which appear completely to nullify them.

The doctrines, or at least a part of them, as represented to us by one of their most able, intelligent, and pious advocates, relate to the following subjects: the personal appearance of Christ at the commencement of the millennial age; the present abode of the departed saints; the grand hope of the righteous; the resurrection of the just and unjust; the final judgment of both; the restoration of the Jews to Judea; the discovery of the Ten Tribes; and the rebuilding of Jerusalem, or of some other grand city called the New Jerusalem.

I.—*The Personal Appearance of Christ at the commencement of the Millennial Age.*—The principal passages brought forward, in support of this doctrine, are chiefly drawn from the prophets Isaiah, Ezekiel, Daniel, Zechariah, from some supposed unfulfilled predictions of our Lord Jesus Christ, and from the book of Revelation. We deem it needless to produce these Scriptures: 1, because doctrines founded upon unfulfilled prophecy must always, from the obscurity of the language, be uncertain; and 2, because, if it can be shown from plain parts of the word of God, that Christ will not personally appear till the close of time, the point is at once settled—every Christian believing that Scripture cannot contradict itself. We will now proceed to produce a few passages in proof of the latter doctrine. In Acts iii. 20, 21, are these words: “And he shall send Jesus Christ, who was before preached unto you, *whom the heavens must receive until the times of restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began.” Now, it seems difficult to understand “by the times of restitution of all things,” any other period than that mentioned by Paul, 1 Cor. xv. 24. “Then cometh *the end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.” If then, we are right in referring both passages to the same point of time, it is obvious, that the heavens are to contain Christ until the consummation of all things, and therefore, that he will not personally appear till that event.

But lest our interpretation of these passages should be deemed erroneous, we shall now present the reader with a few others, the

meaning of which cannot, we think, be misunderstood. But before doing so, it will be necessary to remark, what we do not know the Millenarians themselves dispute, that the doctrinal parts of Scripture never speak of more than one personal descent of Saviour before the end of the world. Indeed, this seems to be more than intimated in Heb. ix. 27, 28, "And as it is appointed unto man once to die, but after this the judgment: so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the *second time* without sin unto salvation" Here the judgment spoken of is connected with the dying of all men, and consequently refers to the judgment of all. The *second* appearing, therefore, of Christ, mentioned in the 27th verse, seems to intimate, that as he has already been once manifested, so his only and next appearance will be when he comes to pass sentence on all. Presuming, therefore, that there is to be but one other personal manifestation of the Saviour, before the winding up of all things, the following few passages may be considered as proving the point in hand. 2 Thess. i. 7—10, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, *who shall be punished with everlasting destruction* from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Pet. iii. 10—12, "But the day of the Lord will come as a thief in the night, *in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up.* Seeing then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!" Matt. xxv. 31, 32. "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them from one another, as a shepherd divideth his sheep from the goats." The first of these passages shews, that the revelation or personal appearance of Jesus Christ is to be coetaneous with the everlasting destruction of the wicked; the second, with the dissolution of the universe; and the third, with the judgment of the ungodly. But according to the Millenarians, he is personally to appear more than a thousand years before any of these events.

II.—*The Present Abode of the Souls of the departed Saints.*—The Millenarians assert, that the souls of the departed saints are not now in heaven; but in a place called Hades, anxiously awaiting

the period of Christ's appearing, when it will be given to them to be united with their bodies, and to live and reign with Christ in the earth a thousand years. It is not without the most abundant reason doubted, whether the Hades and Sheol, so often mentioned in Scripture in connexion with the souls of both the departed just and unjust, be really *a single place*. It appears to be a general name for the world of spirits, comprehending both heaven and hell. All the dead are in Hades, i. e. in the invisible world; but all are not in the same place, the wicked being in hell, and the righteous in Paradise or heaven. The following passages prove the latter. Acts vii. 55, 59. "But he, being full of the Holy Ghost, looked up steadfastly *into heaven*, and saw the glory of God, and Jesus standing on the right hand of God. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." 2 Cor. v. 6, 8. "Therefore we are always confident, knowing, that whilst we are at home in the body, we are absent from the Lord: we are confident, I say, and willing rather *to be absent from the body and to be present with the Lord*." Phil. i. 23, "For I am in a strait betwixt two, having a desire *to depart and to be with Christ, which is far better*." The first of these quotations proves, that Christ is in heaven, and that thither the spirit of Stephen was received at death. The second declares, that absence from the body is presence with the Lord. And the third teaches, that a departure from this world is a being with Christ in glory. Where, then, is the topical Hades of the Millenarians? If in a controversy of this kind, it be lawful to cite from the book of Revelation, let the reader consider the following verses, and then he will be able to answer to himself, whether the saints be in heaven or not. Rev. vii. 9, 14, 15, "After this, I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood *before the throne, and before the Lamb, clothed with white robes, and palms in their hands*. And he said unto one, 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple.'" Rev. vi. 9, "And I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held."

III.—*The grand Hope of the Righteous*.—This, by the Millenarians, is stated to be the first resurrection, and the living and reigning with Christ, on the earth, a thousand years. The passages supposed to support this notion are very numerous; but as we think their language, when applied to such a sentiment, perverted, we shall not produce any of them here, but content ourselves with exhibiting a few citations which prove, that the being with Christ in heaven is the grand hope and desire of the true Christian, and not the living and reigning with Christ on the earth during the millennial age. All the passages quoted under the

last head unquestionably declare this, and the following no less so. Matt. v. 12, "Rejoice and be exceedingly glad, for great is your reward *in heaven*." Matt. vi. 20, 21, "Lay up treasures for yourselves *in heaven*; for where your treasure is, there will your heart be also." Col. i. 5, "For the *hope* which is laid up for you *in heaven*." Heb. x. 16, "But now they *desire* a better country, that is, a *heavenly*." 1 Pet. i. 4, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved *in heaven* for you." 2 Pet. iii. 12, "*Looking for, and hasting unto* the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." From these plain passages we infer, that it was not on the glory of the millennial age that the eyes of apostles and martyrs and patriarchs were fixed; but on a residence in heaven with Christ. That the millennial period will be truly glorious there can be no doubt; and every Christian believes, that blessed and holy will he be that hath part in this resurrection: but he sees something greater than this, for which he pants and for which he sighs.

[*To be continued.*]

VII.—*Progress of English Literature and of the Roman Alphabet in various parts of India, with occasional notices of other subjects connected with Literature and Religion.*

[The following extracts from recent correspondence with intelligent and influential men in various parts of India, and from the public journals, will be interesting to our readers, as shewing the gradual yet rapid progress which the desire to extend the knowledge of English Literature, and the expression of the Native languages in the Roman character, is making in different parts of this vast country. From the banks of the Sindh (Indus) to those of the Brahma-putra, the mind of the European authorities appear enlightening to perceive, and awakening to perform, their duty on this subject; and we feel persuaded, that with the other vigorous efforts now making to promote Native Education, we shall soon witness an advance most cheering to the Philanthropist and the Christian. We have been long expecting to see some enlarged system of National Instruction promulgated by His Lordship at the head of the Supreme Government; and earnestly hope, that should his attention have been necessarily diverted from it through the pressure of political circumstances, it may now receive that renewed attention which its paramount importance to the welfare of the countries he governs, demands. Numerous as are the honors which encircle His Lordship's brow, his being the Founder of the National Education of Hindustan would add to them one more, equally brilliant and more durable than all others. Happy shall we be, if soon permitted to witness and applaud an act so worthy of the Government and so beneficial to the people.—ED.]

I have distributed the copies of the Synopsis to the different officers in Assam, and to my own omlah, and I am persuaded we shall turn your scheme to good account when we have got a few elementary books for our scholars. I have not the least doubt myself, but that your plan will make immediately rapid progress and be of extensive utility. If it effects nothing more than to make us better acquainted with the native languages, and assists those desirous of learning English to acquire that more readily, your labours will be well bestowed. I observe there is a new paper to be issued in Hindustani and English. Might it not be made a vehicle for disseminating this mode of applying the Roman letters to the native languages?—If the

Hindustáni was wholly or in part printed in English characters, it would I think, be very acceptable to all the military officers especially, almost every one of whom can or should be able to read the language thus printed with ease, and through them it would find its way to the sepoys and the regimental schools. Almost all officers could correspond readily in Hindustáni thus written, but all nearly stumble at the native characters, whether Nágrí or Persian. The mutiny act and elementary drill books, printed agreeably to your scheme, with a sufficient exposition at the head of each, of the powers of the letters, to enable the sepoys with little trouble to decypher the books themselves, would, I have no doubt, be of great service to the army, and through them to the best part of our population. Through the military schools, I think much may be done, and in no department of the state can it be of more consequence that the people and the officers understand each other. No other class of Europeans is brought so intimately in contact with the natives, except indigo planters probably, as the officers of our regiments; and as they are likely to adopt your scheme with great readiness and thankfulness, I think you should apply yourself to meet their wants.

If Mr. Hough can make little of the Ahom book I sent you, through his knowledge of Burman, I would suggest his trying to decypher it through the Tai language. I think Capt. Low says in his Grammar, which I have not at hand, that these Sháns are more nearly related to the Siamese than the Burmese; and our Máns, Khamtis, and Ahoms all call themselves Sháns. The Singphos, Cachárese, and Manipúris are, I presume, of the same family. Lieut. Gordon at Manipúr, who is a tolerable Bengáli and Sanskrit scholar, says, the language of Manipúr has no connection with Sanskrit; and this I think is a proof that its origin and that of the people must be looked for amongst the Indo-Chinese nations and tongues. The other numerous tribes of mountaineers, who are called by the Bengális by names they know nothing of, or are of partial application, belonging to one race, and given to all the kindred races, as Garrows, Kásiahs, Nágas, Mikís and others, are possibly of Indian origin or mixed races. The great family we call Nágas, who *apparently* have a score of distinct languages, I imagine may be allied to the aborigines of India, Coles, Gonds and Bhils. Of the affinities of the languages of these hill races, I believe, we are totally ignorant, and of course only by the study of their languages can there be any clue found to decide their relationship to the great families of man. You have the means of making a comparison of the Kásiah language through the works in it that have been printed at Serampore, and I feel curious to know what would be the result. Has it any affinity to the Sanskrit languages? and if not, has it any to the Tai?—The solving the question with regard to this one people might give us a ready means of discovering the origin of others. If the hill races here and throughout the centre of India do not use dialects that can be traced to either one of those sources, what has been their mother language, if they had one common source?

With regard to the printing of books in the Ahom language, my own opinion is, there would be little benefit from doing so. As far as Assam is concerned the dialect is nearly extinct, and I can perceive no advantage in keeping it alive. They have no books but a few catalogues of kings, which are most probably the forgeries of Brahmins, when the Ahoms attained power and became converts to Brahminism. The Ahoms know not now whence they came, and they are cut off from their more immediate connexions by the barbarous multitudes of Singphos that have intruded between the Shán branches which have a written character and the literate Sháns of Ava and Laos. The Singphos and Cachárese have no writ-

ten character, as the Ahoms and Khamtis. Within the period of tradition the Cachárese are the first Sháns that came into Assam—the Ahoms pushed them onwards, and the Singphos replaced the Ahoms; and had we and the Burmese not contended for dominion, or rather not been brought into Assam, the Singphos would have had a good chance of contending with another branch of the family, the Mattocks, for supremacy in Assam. If the pressure of our power, at least, was now taken off, the Singphos would in all probability soon possess themselves of all Assam. They are a warlike race, and have power from their numbers.

The Cachárese are the most numerous branch of the Shán family in Assam, but they are now entirely an agricultural people; a very fine and valuable body of peasantry, of which much might be made, as a great part of them are neither converts to Buddhism nor Brahminism, and such as profess Hinduism, scarcely know that superstition but by name.

Mr. B. writes me as follows:—"If you have any Assam school books or any Missionary tracts in that language, I should be obliged to you for them. Perhaps you have now influence sufficient below to induce one or two Missionaries to come up here. A finer and a larger field, and more hopes of success, they cannot find in any part of India. Will you oblige me by giving this a serious consideration."

I wish to call your attention to this paragraph, as I fully concur with Mr. B. in the feeling, that immense benefit might be derived from having at Sidáya a Missionary who is conversant with Burmese and Bangáli. The Khamtis, I have before told you I believe, are Buddhists; but the Singphos I believe are not converts to Hindúism in any form, nor the Mismis, nor Meris, nor Ahors, and the other 50 tribes of savages. All the Khamtis are taught to read and write by the Buddh priests, who according to their lights are inferior to no priests in the world in exemplary diligence in teaching the people, and abstinence from politics and covetousness. Any further Burmah books you can give me will be very acceptable. If you have any Bloteah, I shall be obliged for a few.

Your proposition for familiarizing the people of the Indus with our language and vice versa, encourages me to hope that there is still some anxiety to prosecute the original scheme. I shall be most happy to give my assistance and devote my time to the furtherance of the object, but I would suggest that the passage of two or three steam-boats up and down the Indus, loaded with white faces, would do more to familiarize our language to the rude people on its banks, than will the distribution of a thousand interlinear tracts. The mass of the population—the Jatt, Baloché, and Daudpatra Zamindars, with their ryutts—have no written language, and are only able to reckon up to a score the sum by which they tell their heads of cattle; for instance, they will tell you 10 score, but do not know what 200 means. The wretched Hindu Bairals and Kiras (merchants) who form a great proportion of the population of the few towns on the banks of the river have a written language, a specimen of which I will send you; but it is as exclusively their own (the character) as the Mahajani character is that of the merchants in Hindustan, unknown to the mass of the population. The educated among the Musalman class (very few in number) use the Persian in writing and transacting their affairs, but do not speak it. Among the Hindus the different towns have different dialects, but all more or less assimilating to each other.

I have received the Synopsis of the mode of applying Roman letters to Asiatic languages, to which I will give the most extensive circulation in my

power. Several copies have been despatched to Masson, and the learned natives to whom I have had an opportunity of shewing them highly approve of the system for facilitating the study of the English language.

The enclosed is the genuine production of Shahamat Ali, without a single word or hint of alteration from me, and I think it does him infinite credit.

"I return many thanks for the favor which you have been liberally pleased to confer on me by sending a supply of elementary books by the *dawk banghee*. The books are very acceptable and suitable for the natives. I have made some of them who learn by me begin these books, and beyond all doubt they will prove very beneficial for them. May you meet with proportional compensation with the encouragement and zeal with which you have been patronizing to effect the general prevalence of the English knowledge throughout the Indians, is the ardent prayer of all the people.

"I continue to teach the natives, who seem very desirous to receive the English instructions, and I am assured that Mr. Lawrence [Lowrie] will be highly welcomed, as there is a great number of the people who are ready to prosecute the English studies.

"The synoptical forms which you sent to Captain Wade, are heartily received and welcomed by the natives, as it affords the assurances of acquiring the English language with more ease as well as speed than they can do otherwise. They have been generally circulated among the natives here and in the neighbourhood, who are fond of receiving the English instructions. I am happy to anticipate that our propitious days seem to return, and the civilization that some centuries since shed her benign influence over our ancestors, and was afterwards extinguished, is now proceeding towards us by speedy marches through the means of our generous rulers.

"You will be glad to learn that Abdul Ghias Khan, the son of Nawab Jábbar Khan, who some time back I informed you was coming to Ludianah for the purpose of being educated in the English language*, arrived here on

* The following extract from the *Dihli Gazette*, relating to this subject, will be read with great pleasure by our readers :

"The only intelligence of any interest received from the *Punjab* during the past week is that Jábbar Khan, Dost Mahammad Khan's brother, has sent his son from Kábul to Ludiana for the purpose of receiving an English education. The original destination of the young lad was *Dilhi*, but having learnt on his arrival at *Loodianah*, that an English Seminary was about to be established at that station, under the direction of an American Missionary shortly expected up from *Calcutta*, he has been induced to remain there instead of coming on to the *Imperial City*, as he had intended. This is the first instance on record, we believe, of a Native Chief sending his son from his home to be instructed in our language and literature ; and the event is one which we hail with delight as the commencement of a new æra. The Natives, as is natural enough, imagine that Dost Mahammad Khan has sent his nephew for the purpose of forming a friendship with the English, and that the acquirement of the language is altogether a secondary object ; but we do not believe the idea has been suggested so much by any political considerations, as by the respect and admiration which Jubbar Khan, the young boy's father, is known to entertain for our countrymen and institutions, and it was first conceived, if we are correctly informed, during the late sojourn of Lieutenant Burnes and his party at Kábul, when the encouraging example of Mohan Lál's proficiency in English, and the consideration with which he was treated, materially added to the impulse already felt in favour of our language and our nation and government generally. Be this, however, as it may, the circumstance is one, at which all who desire the diffusion of English, and the communication of the learning and civilization of Europe to our Eastern Empire, must cordially rejoice. The taste for our literature has latterly been increasing with astonishing rapidity, and people are now every where beginning to look to its acquirement as the source of wealth, honours, power, and distinction. But, how much will this feeling be heightened by the stimulus which the example set by the brother of the ruler of Kábul will impart to our Native nobility to send their sons to our colleges, and give them the advantages of an English education ? Such an incitement has hitherto been the great thing wanting to overcome the backwardness evinced by the Native Princes, in instructing their children in our language and literature. Now, however, that the example has been afforded to them, there can be little doubt that it will be followed to an extent which

the 26th instant. He is a pleasing and intelligent youth of about 14 years of age, possessing an ingenious and fertile mind. He has begun to learn the English language by me, and expresses a great desire to prosecute his studies. Please God, I will spare no pains on my part, as I am directed by Captain Wade to instruct him in proportion to his zeal.

“Shah Shujah ul Mulk is said encamped still at Nadirabad or old Candahar, while the Candaharis have confined themselves to the walls of the city, making occasional incursions over his troops. It is reported that Sirdars Dost Mahammad Khan and Sultan Mahammad Khan have marched towards Candahar to assist their brethren. A rumor prevails here also that Dost Mahammad Khan has submitted to the Shah, but it appears altogether incredible.

“I have the pleasure to enclose herewith a list of books you kindly sent for me, together with a letter for Mohan Lal, which I hope you will deliver to him on his arrival there.

“Considering me as bound to you with most substantial ties of gratitude I expect you will always preserve a corner for me in your memory, and allow me to subscribe myself,

“Your most obedient and sincerely servant,
 “Ludianah, July 2, 1834.” “SHAHAMAT ALI.”

I have read Trevelyan's Treatise with great attention, digested it, and I hope not unprofitably. You desired me to say what I thought of it. I content myself with saying that I who have hitherto been exceeding mad, nay, prejudiced against the measure, have by reading it been almost persuaded to come round to his way of thinking. I fear, however, it will never take with the natives. The multitude will look upon the measure with indifference; the Maulavis, Munshis, Kashmiris, Kaiths, &c. with abhorrence, especially the former. With the “rich, elegant, and melodious” language of Persia are associated all their recollections of the magnificence and splendor of their former Mussulman princes. In it are written the rhapsodies of Sadi, the mysteries of Hafiz, &c. which they all so much love to contemplate, and which are so well suited to the constitutional warmth of their imaginations. The cold in clime are cold in blood. Our simple, straight-forward language can have no charms for them. They are not the people to study it either from motives of curiosity, ambition, or research, and I much fear it will be confined to a few of the Kaiths and needy Mussulmans, who will hope to gain a livelihood by it. However strong these impediments are, they yet should not deter us from commencing. I should like very much to see the system introduced; but by degrees. I would allow it a fair trial round about Calcutta, with an understanding that in ten years it should be universal. In this time many of the old and most bigoted hands would be absorbed, while the younger and more ambitious would have ample time to qualify themselves. If in the mean time it was found fully to answer every hope that was formed of it in Bengal, it might be universally acted on before the prescribed time had elapsed.

will rapidly bring English into general vogue throughout the country; as when it has once been rendered fashionable amongst the higher orders, there will be no bar remaining to retard its progress. As connected with this topic, we may here mention, by the bye, that the establishment of a College of Nobility in our Mogul capital has been in contemplation for some time past, and that several of the Chiefs in the neighbourhood, who complain of the want of an institution of the kind, meditate getting up an address to Government on the subject. At present want of space prevents us from enlarging on the beneficial results that must attend the accomplishment of this project,—this truly noble project,—which we have heard of with so much satisfaction; but in a subsequent number we shall take an opportunity of reverting to it.

REVIEW.

1.—*Laborers in the East* ; 270 pp. 18mo. American Sunday-School Union.

In placing the title of this little book at the head of the following paper, we follow the custom, rather than the appropriate duty, of reviewers, our object being chiefly to direct the attention of our readers to a class of publications, not merely to a single work. This volume would, no doubt, furnish interesting materials for a review in the strict sense of the term. It contains the biography, written in a style well suited to the end proposed, of two of the most distinguished among the good names which adorn our Indian history, Claudius Buchanan, and Henry Martyn—names associated with soundness of learning, and elevation of piety; and it would be pleasing, were it proper, to dwell on their example, that we might imbibe their spirit. But we wish to speak of this book, chiefly, as forming one of a series peculiar in their design, and in the manner of preparation.

In the United States, as many of our readers are aware, amongst other good institutions there is a society for the promotion of Sunday-school instruction. It is conducted on the same plan with similar associations in other Christian countries, except that a greater prominence is given to the preparation of books for the use of children in their schools. About 15,000 Sunday-schools are in connection with this society, taught gratuitously and on Christian principles, by upwards of 100,000 teachers, and including nearly 1,000,000 of scholars, of from 4 to 16 or 18 years of age. With nearly every one of these schools a small library is connected, from which on every Lord's day each scholar receives a book adapted to his age, which, when read, is returned to the library in exchange for another. Thus each school provides a *circulating library*, where the books are read by the most interesting class in the community, and exert an influence by no means limited to the scholars in the school; and where also the only term of admission is good behaviour.

Of course an object of immense importance is to have books of the proper character, as to sentiment and style, put in the hands of the young readers. A philosopher could say with truth, "Allow me to compose the ballads of a nation, and whoever will may legislate." The sentiment deserves to be paraphrased by the Christian, "Allow me to compose the first books read by the rising race of a nation, and whoever will may enact the laws to govern their maturer years." First impressions are usually fast impressions too; and hence when the minds of children were taught to admire "Tom 'Thumb," "Jack the Giant Killer," and other famous personages of that class, it is not strange that their subsequent days should not

commonly be consecrated to higher purposes than were inspired by such examples; or if they were, that their ambition should assume a selfish or destructive character, rather than clothe itself with the benign and lovely virtues of the Saviour. Forty years ago, scarcely any other books could be procured for children's reading; they were quite unfit for perusal in any plan of instruction, but especially in a system of *religious* education.

Subsequent to their era, were the entertaining but fictitious narratives of Mrs. Sherwood, and other writers; preferable, certainly, to the former, but still too exciting, and too much out of the range of every-day life and matter of fact, for the American Christians. It is true many of these, revised, were and are retained among the books published by the Sunday-School Union; but it was deemed necessary to prepare many additional works, some of which are compiled, others abridged, and many original. Thus they have "prepared and published two hundred and fifteen library-books, the largest of which contains three hundred and twenty three pages, and the smallest thirty-six: average size, one hundred and fourteen pages;" with also "one hundred varieties of children's books, unbound, containing in all two thousand pages. The largest of these has twenty-four pages, and the smallest eight:" besides a set of large cards, nearly 100 in number, to teach the elementary branches of reading, arithmetic, and *music*; and several fine cards of natural history. These cards are very attractive and useful in infant schools, and in every form of *early* instruction.

Concerning these publications, we may briefly notice several things:—I. The amount and variety of knowledge they contain. The former can be ascertained from the extracts given above from the last report of the Society; and as to the varied character of these books, an inspection of their catalogue would give the best proof. There are various works illustrative of sacred Scripture, as "Biblical Antiquities," "Sacred Geography," "Map of Palestine, executed on steel, and mounted on rollers," "Biblical Dictionary," containing nearly all that is in Brown, &c. Others are of a historical nature, as "Destruction of Jerusalem," "Sketch of Ecclesiastical History," "Tahiti," &c. Many are Biographies, and among them, Lives of David, Paul, Luther, Richmond, Pearce, Brainerd, Mrs. Newell, Mrs. Judson, &c. Their life of Washington receives praise from every reader, and is worthy of that truly great and good man. II. This knowledge is correct, and elevating in its tendency. III. The style is simple, adapted to the youthful mind, yet in many instances of great chasteness and beauty. IV. The expense is comparatively little. Works of the size of "Laborers in the East," often illustrated with one or more wood cuts, or steel engravings, and neatly half bound, are charged on their catalogue at a price equal to 12 annas of our money. All their publications, in plain half binding, would not probably exceed 150 sicca rupees.

It is quite in accordance with the catholic principles on which the Observer is conducted thus to bring these publications to the notice of our readers. The society referred to, is supported by five or six Evangelical denominations, and nothing of a sectarian tendency is admitted into its publications. Its holy aim is to occupy the common ground of Christianity, leaving the peculiarities of each sect undisturbed, but combining on principles of united action, perhaps more generally recognised and exemplified in that country than elsewhere, the friends of the Saviour in one common effort for the welfare of the Young. In conclusion, we wish to suggest to schools and families the propriety of procuring these books. One Gentleman *has* ordered several sets, under a full conviction that they furnish the best system of juvenile instruction with which he is acquainted. We concur entirely with his opinion; and we know not where an equally valuable mass of interesting and useful knowledge can be obtained for so small a sum. And while we know from observation and all testimony, that these books are exerting an influence no less benign than extensive in the United States, we think they might be introduced with advantage into other countries. They are admirably suited for the reading of children in Christian families everywhere; and they seem well adapted also for the use of those native schools in this country, where the English language is taught, and where the system of *lending* might be attended with the most happy consequences*.

C.

2—*A Collection of Moral Precepts and Reflections, gathered from various sources, in English and Hindustání, for the instruction of Youth. Printed at His Majesty the King of Oudh's Lithographic Press. Lucknow, 1833.*

This work consists of two volumes, of nearly 200 pages each, in the form of royal octavo. The English original and Hindustání translation appear on opposite pages. Appended to each volume is a vocabulary of all the difficult words; so that no time will be lost in tedious reference to a dictionary, and the learner may instruct himself by reading without a teacher.

The *origin* of these volumes is thus briefly explained:—An English school having been established at Lakhnau, by the liberality of his Majesty the King of Audh, the scholars, both Natives

* We are happy to inform our readers, that in accordance with this suggestion, Messrs. Duff, Trevelyan and Pearce, as part of their plan to provide suitable books for Native Schools, (which was fully detailed in our last No.) have applied to the Committee of the American Sunday School Union for a supply of its most useful publications. As soon as received, they will be advertised in the Monthly List of School Publications issued by the above named gentlemen, and copies of which will be supplied for such of our Subscribers as may express the desire to have it forwarded with their number of the Observer.

and Portuguese Christians, were found to read without comprehending the meaning of even the most simple words. The assistance of the teacher was necessary at every step. It was evident that simple English sentences, with the Hindustáni translation opposite to them, would tend much to remove the difficulty. No such translations were at hand, and in the emergency a number of short maxims were collected and translated: additions gradually suggested themselves, until the collection arrived at its present size.

The *object* of the book is stated to be twofold:—1st, to facilitate the acquirement of the English and Hindustáni languages—2nd, whilst instructing, to improve the mind, by impressing upon the memory a code of morals taken from the purest sources.

Such is the origin and object of a work which bids fair to become a standard book in the education of Indian youth. The author asserts no claims, puts forth no pretensions. He indeed thinks and writes most humbly of his own labours. But we are much mistaken, if in this, as in most other cases, humility be not found closely allied with solid worth.

There is greater excellence in the work than is indicated by the title page. When, on first opening it, our eyes were arrested by the words “Moral Precepts and Reflections,” our imagination was instantly transported to Plato and Socrates, to Seneca and Cicero, and the whole school of moderns that divorce morality from pure religion—exalt the former at the expence of the latter—and thus fill the mind with the rude image of a crippled goddess, instead of the radiant presence of an all-perfect divinity. In this work, we found no such unnatural separation. While it abounds with the choicest maxims and precepts, for the controulment of every passion that harbours in the human breast, and the regulation of man’s conduct in every possible diversity of situation and circumstances, it does not wholly withhold that higher knowledge that links mortality with immortality,—connects time with eternity,—and converts earth into a nursery for the heavenly paradise. Here Solomon and Matthew and Paul, are found along side of Adams and Johnson and Paley. Here, the wisdom that cometh from above is found happily blended with the highest moral wisdom of earth. And sentiments which fell from the lips of inspiration, shed their hallowing influence over the noblest sayings of uninspired man.

Many of the maxims are preceded or followed by illustrative similes. For the natives of this country, on whose minds one felicitous illustration often produces a more powerful effect than a thousand arguments, these are invaluable. And from the appositeness of those now interspersed throughout the work, we only wish that a greater number had been supplied. We quote one or two examples.

“The good man forgives injuries, even as the sandal tree sheds its odours on the man who cuts it down.”

“As the blade of wheat, whilst ungrown and empty, holds itself proudly up, but so soon as the ear is filled with grain bends humbly down; so are real wisdom and worth modest and unassuming, whilst ignorance and folly are proud and presumptuous.”

Having thus expressed unqualified approbation of the design and substance of the work, there is one suggestion which we would offer to the excellent author, in the prospect of a *second* edition being soon required. At present, all the maxims, precepts, and reflections are thrown together promiscuously; that is, they follow each other without order or classification. We therefore submit to the author's consideration, whether it would not be well to arrange all the maxims, &c. on particular subjects, under distinct heads? Thus, all the sentences that display the greatness of God's *power*, might form one chapter or section; those that treat of his *goodness*, another—and so on. There might also be separate chapters or sections, on the duty of honouring parents, on lying, on deceit, on covetousness, on humility, &c. &c. And all the remaining precepts and reflections that did not admit of being classified under certain general headings, might be thrown together in a chapter of miscellanies. We are convinced that such an arrangement would greatly improve the work, and greatly increase its usefulness. It would facilitate references, and aid the memory of the learner. We therefore press the matter on the author's consideration.

We cannot conclude without remarking, that there is something connected with the appearance of this book, calculated to awaken pleasing reflections for the present, and delightful anticipations for the future. Considering the circumstances in which it has been issued into the world, its appearance may well be regarded as one of “the signs of the times.” What a change has come over the minds of the Moslem Conquerors! Think of the time when, in the genuine spirit of the Korán, which, by professing to embrace all useful knowledge, chains the intellect and fetters free inquiry, a Mahamadan warrior at the head of his victorious hordes, commanded a library stored with the richest literary treasures to be burned:—“If it contain any thing,” said he, “contrary to the Korán, it ought to be destroyed, for it will propagate falsehood: if not, it is unnecessary, for we already have it in the best form in the Korán.” Contrast this with the truly liberal conduct of his Majesty, the King of Audh, the most powerful Musulman prince in India. For the acquirement of other knowledge besides what the Korán contains, he has established an English school at his capital, for the instruction of Christian and Hindu youths, as well as Musulmans. For the dissemination of other knowledge besides what the Korán contains, he has set up a Lithographic Press, for the printing of works that may benefit Christians as well as Musulmans. The book before us is a monument of the twofold liberality of his Majesty the

King of Audh. From the predominance of Bible extracts, it may well be called "a work on Christian Ethics." A work on Christian Ethics, printed at the expense, and published under the patronage, of the greatest Musulman prince in Hindustán! Verily, we repeat it, this does look like one of "the signs of the times."

In conclusion, we strongly recommend these volumes to the attention of all who are entrusted with the education of youth. If we were allowed to imitate an antiquated expression, we might designate the work, "a body" of moral and religious principles.

3.—*On the Responsibility of the Clerical Office, a Sermon, by the Rev. T. Robertson, M. A. Senior Residency Chaplain.*

This is a plain, sober, and judicious discourse. The style is unaffected, the sentiments evangelical, and the reflections profitable.

Treating on "the duty" of the ministerial office, the author very properly reprobates the assumption of the pastoral functions from motives of "covetousness or vanity." To these two sources may be attributed most of the corruptions and heresies which have prevailed in the Christian Church. For he who assumes the office of a shepherd for no other purpose than pecuniary advantage, or easy competence, will not and cannot set a high value on the flock entrusted to his care—will not and cannot study how their eternal welfare may best be promoted, but will leave them to take their own course, and perish through lack of that knowledge, which he is pledged to communicate. And he who assumes the office from vanity, or the desire of admiration and applause, will either find the truth hid from his eyes, and himself incapable of clearly discerning the testimony of God concerning his Son—or if he do discover that only foundation, besides which none other can be laid, he shall build thereon wood, hay, stubble, base materials, which the Lord will utterly consume. And, how many, alas, in every age of the Church, have loved singularity, pre-eminence, and faction, more than peace, and righteousness, and truth!

Respecting the insufficiency of mere speculative knowledge, the author asks:—"If we be mere theorists, if our hearts as well as understandings be not affected by the Gospel, how shall we presume to declare the whole counsel of God, and solemnly call upon our hearers to receive it? There is something truly awful in that species of daring hardihood which is constantly urging the claims of religion, the terrors of the Lord, the necessity of repentance, faith, holiness, when we ourselves care for none of these things!"

In expatiating on the responsibility of the pastoral office, the author remarks:—"It cannot have escaped the observation of those, who like myself have been set apart to the work of the ministry, that the religious character of a congregation derives its complexion from their pastor. If he be one of those dumb dogs that can-

not bark, but lie down and love to slumber, his people will manifest the same drowsy indifference. They may attend the worship of God, but his service will be wearisome, and their affections will never be warmed, nor quickened by what they hear." And "if ministers through neglect, ignorance, or any other cause contribute to the eternal ruin of their flock, who can fully appreciate their responsibility?"

The author in his conclusion exhorts his hearers to a prayerful hearing of the word of God, and thus warns those who are careless, thoughtless, unprofitable hearers:—"If your object be only to sit in judgment, or if nothing can be endured but excellence of speech, then the word preached will not profit you. The watchman will blow the alarm, but you will not take warning until a louder blast, that of the archangel, will wake the dead, and announce that the harvest is past, the summer is ended, and that you are not saved. Thus the watchman will have delivered his own soul, but you will die in your sins."

Poetry.

RELIGION.

Toss'd on the trackless waste of life's rough sea,
 'Mid storms' wild rage oppress, and tempest borne,
 All hopeless, cheerless, helpless, and forlorn,
 Where looks the soul but to eternity?
 Thou then, RELIGION, thou alone canst yield
 Strength to the faint, and bid sweet hope arise—
 That bow of promise in the darkest skies,
 In pitying mercy to the soul reveal'd.
All is not lost, if but of thee possess;
 Firm anchor thou, and cast within the veil!
 Rise, spring of joy, within my cheerless breast,
 Nor let thy streams of consolation fail.
 Oh! grace divine, my care-worn heart prepare,
 That God himself may make his dwelling there!

CINSURENSIS.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If the following unpublished piece of poetry appear eligible for your valuable miscellany, the insertion may afford pleasure to your subscribers. It is the production of a young lady, nearly related to some of the noblest families, both of England and France, and contains sentiments not commonly uttered in circles of fashion.

Your's, &c.

J. G.

OH ! TEMPT ME NOT !

“O ! tempt me not,” my friends, to stay
 When duty says, Depart ;
 If duty’s call we disobey,
 Joy soon gives place to smart.
 Ye *social comforts*, “tempt me not”
 Retirement long to shun ;
 Lest useful labours be forgot,
 And nothing good be done.
Procrastination ! “tempt me not,”
 To choose some *future day* ;
 Since God the *present* does allot,
 To walk in wisdom’s way.
 “O ! tempt me not,” ye *things of time*,
 To give *my heart to you* ;
 To heavenly joys my soul *would* climb,
 And bid the earth adieu.
 “O ! tempt me not,” to *turn aside*,
 From *Christ* my gracious Friend ;
 To walk with HIM, in HIM abide,
 Is bliss, which *cannot end*.
 O ! base presumption, “tempt me not”
 His mercy to despise ;
 The man who harbours *such* a thought,
 Must meet with sad surprise.
 And “tempt me not,” oh ! *fell despair*,
 His saving love to doubt ;
 For *whoso comes*, his words declare,
 Shall *NEVER* be cast out.
 But “tempt me not,” ye *powers of hell*,
 To sin, for *grace* t’ abound ;
 A holy life should surely tell,
 What favours I have found.
 “O tempt me not,” ye *joys of life*,
 To seek *my all* below ;
 On earth sweet *Peace* is mix’d with *Strife*,
 And *Pleasure’s* mix’d with *woe*.
 Fear ! “tempt me not” to shrink from *death*,
 Tho’ nature dreads the pain ;
 I’d gladly breathe my *last* cold breath
 The heavenly world to gain.
 But oh ! my soul, if *after all*,
 Temptations should assail ;
 On God, for grace, with fervour call,
 That they may not prevail.

ELIZA.

Missionary and Religious Intelligence.

CALCUTTA.

1.—DEPARTURE OF MISSIONARIES—REV. MESSRS. DUFF, GROVES, REED, &c.

The Rev. A. DUFF, who ever since his arrival in India, has been actively and successfully employed in efforts to promote the interests of religion, and to communicate the benefits of a sound and liberal education on Christian principles to the native community, has been, we grieve to say, compelled by severe indisposition, to relinquish for the present his useful labours, and to proceed forthwith to Europe for the benefit of his health. He, together with his family, embarked on the *John MacLellan*, on the 19th ult. We sincerely join in the prayer which, we are confident, many will offer on his behalf, that the presence and blessing of his Divine Master may attend him, during his passage home, and while in his native land; and that we may ere long see him restored to our society and to the late scene of his exertions, in renovated health, where we hope he will long labour, and be an instrument of turning many to righteousness.

We are happy to say that Mr. DUFF is accompanied in his passage home, by Mr. A. N. GROVES, late of Bagdad, which in his present infirm state must prove peculiarly gratifying. Mr. Groves, we believe, proposes after visiting England, some parts of the continent of Europe, and probably America, to return with several Missionary associates, and take up his residence in this country, and devote himself to the furtherance of the gospel among its inhabitants.

The Rev. W. REED, of the American Presbyterian church, is also under the necessity, in consequence of ill health, of returning to America. He has been for several months in a very sickly state, and as there was no prospect of permanent relief, especially in this country, he felt it his duty to return to his native country; he and Mrs. REED embarked on the *Edward of Boston* on the 22rd ult. Since then his colleague, the Rev. J. C. LOWRIE, has left Calcutta on his way towards Ludhianah, where he hopes to commence a new mission. We trust, that both he and the Rev. R. C. MATHER of the London Missionary Society, who is now proceeding to Benares, will be aided and succeeded in their important labours by the Master whom they serve.

2.—CALCUTTA SCHOOL-BOOK SOCIETY.

The tenth Report of this truly valuable Institution has recently been published. It gives a very pleasing and encouraging account of the operations of the Society for the years 1832 and 1833. The issues from the depository within that period, exclusive of reports, amounted to 26,380. Of these no fewer than 14,792 were books in the English language. This is a most gratifying fact, evincing as it does, the thirst for knowledge which has been excited, and the right direction which has been given to the efforts made to attain it; for not only will the acquisition of English afford the key to knowledge, but the acquisition itself and the efforts to secure it, will be the means of imparting no mean portion of information, compared with what, without such acquisition, the generality of youth are likely to attain.

Another pleasing feature in the account of these issues is the decrease in the demand for books in the Sanskrit, Arabic, and Persian languages, which to the bulk of the people may be said to be worse than useless, being the spoken language of no one, and containing little of real utility calculated to enlighten the mind and improve the heart. 208 is said to be the total of sales in Sanskrit, 13 only in Arabic, while in Persian the decrease from the sales of previous years has been almost half, or from 1443 to 870. On the other hand, in Hindustani a gratifying increase in the demand has taken place. This is peculiarly pleasing, as it indicates a disposition in the Musulman portion of the community to avail itself of the facilities for mental improvement afforded by the Society.

This institution has already achieved much good ; we hope it will in future years do much more. Its career of usefulness would in our opinion be greatly accelerated by an abrogation of the rule which pledges it not to circulate publications which have reference to Christianity. We think this might be done without any compromise of principle on the part of those united in its support. The admission of such books into the Society's list would not make it obligatory on any persons not disposed to purchase or peruse them, while it would afford facilities for such as may wish to procure them, and considerably aid the finances of the Society.

From the Report we give one or two short extracts.

On the growing desire to learn English, with its influence on the Native Languages.

"It was foreseen by some of the Members of your Committee, that one of the great benefits of this Society's exertions to diffuse general knowledge in the vernacular languages, would be, to excite among the rising generation throughout India, a growing desire to become acquainted with the English language : and experience has now demonstrated, that whatever other causes of a political nature may have increased in the minds of so many this desire, the efforts of this Society have had their full share of influence in producing the effect ; for where their publications have been most used, that desire has increased to the greatest extent. The objects are inseparably united ; and though the one may at times appear to preponderate over the other, yet will they be found indissolubly connected. Formerly, almost all the efforts of the Committee were required in the vernacular languages ; now more is done in the English than in any of them. When the English has been acquired by many, a greater attention will be again paid to the vernacular tongues, to render them fit vehicles of communication, and to transfuse into them that valuable knowledge which has been acquired through the English. This teaches two important, experimental, and practical lessons ; the first is, that one effectual method of exciting in the minds of the people a taste for the English, is to make them acquainted with a little of its elementary knowledge in their own language ; and the second, that one effectual method of improving the native languages, is to encourage those who have acquired a thorough knowledge of English to write in them, and thus communicate to their countrymen the superior knowledge they have acquired. It is pleasing to your Committee to observe, that a knowledge of the English is now regarded as an essential branch of a good education. They think it matter of gratulation, both on account of the many youths individually benefited, and also on account of that more numerous class of our fellow-subjects with whom they stand connected, and who are destitute of their advantages. To the youths themselves it opens an almost boundless field of information ; as, in addition to the multitudes of books composed by English writers, there are few foreign works of any value that are not translated into our language ; so that, by the acquisition of this, a youth has access to almost all the knowledge this world contains. Nor is it simply himself that is enriched by the acquisition—others will derive benefit. He cannot keep to himself all that he learns ; he will seek to impart it to others who are in ignorance : and as it is impossible in the nature of things for all to learn English, he will seek through their own medium of communication, to make them acquainted with what he has acquired.

"It is to those well-educated youths who have become masters of their own language and of English, that your Committee look for the full accomplishment of their plans. They must be the agents employed to translate, to instruct, and to diffuse through this benighted land the knowledge which they obtain. It is on this account that they would particularly wish the native youth, who have studied, or who are studying, the English, to pay a particular attention to their native tongue. It is lamentable to see, in some writings that have issued from the pens of young men of this description, either a total ignorance or a total disregard of the idiom of their own language ; and a construction of sentences adopted, more inelegant than any written by Europeans. The old writer of the *English Spelling Book* says,

'Let all the foreign tongues alone,
Till you can read and write your own ;'

And though it may not be proper rigidly to adhere to that sentiment, yet it certainly is desirable for those who study the English language, to know how to speak and write their own correctly, that they may impart to others what they learn, in the most attractive and pleasing manner. The great importance of this subject to all general plans of instruction will screen your Committee, they trust, from the imputation of blame, in mingling caution with their commendation of the system now generally employed in the education of Hindu youth."

Gratifying support from the native community.

“ Designed as this Institution is for the benefit of the native community, it is gratifying to perceive, that an increasing interest in its benevolent aims is beginning to be felt among that class of society. Since the last Report was presented, contributions have been received from Natives residing at Chittagong and Ludiána; and some Native teachers and elder pupils of the Dilli College have transmitted subscriptions, which, though necessarily small in amount, are highly honourable to the feelings which prompted them, and give promise of more efficient support when the circumstances of the contributors, as they grow up in life, shall improve. Raja KHAN BEHADUR KHAN of Gyah, has also presented the Society with a donation; and NAWAB FYZ MAHOMED KHAN of Delhi, has intimated his request to be regarded a contributor to the extent of 200 Rupees per annum. It is likewise satisfactory to report, that His Majesty the King of Oude has repeatedly ordered supplies of books from the Depository; and hopes are entertained, from his late munificence, so strikingly displayed in the endowment of a Hospital and Medical School, and from the approbation of the Society's objects and proceedings which he has been pleased to express, that he will still further patronise the Institution.”

3.—PRIZE LIST,

At the 2nd Annual Examination of the Taki Academy, 13th June, 1834.

[Omitted in last No.]

FIRST CLASS.

Goluck C. Singh,
Sharada P. Bhose,
Nobin M. Roy,
Hurrolall Sircar.

SECOND CLASS.

Gopal C. Chuckerbutty,
Khetur M. Ghose,
Radanaut Holdar,
Muthoornaut Mozoomdar,
Bishumber Mookerjea.

THIRD CLASS.

Fakir C. Bhose,
Konake C. Shom,

Tarrany S. Roy,
Ram S. Mitter,
Mudden M. Dutt.

FOURTH CLASS.

Hurry N. Chatterjea,
Bharut C. Roy,
Prosunna C. Roy,
Prionaut Bhose,
Ishan C. Bhose.

FIFTH CLASS.

Joy G. Mookerjea,
S. B. Roy,
Kali C. Jagee,
Peary M. Roy.

4.—GENERAL BAPTIST MISSION, CUTTACK.

It is with sincere regret that we communicate the death of Mrs. GOADBY, wife of the Rev. D. GOADBY, of the General Baptist Missionary Society at Cuttack. She came to India only a few months ago, when the active and cheerful piety, so evident in the whole of her conduct, gave promise of great usefulness in her Missionary engagements. Some time ago, however, she was attacked by what proved to be a consumptive complaint, to which, after giving birth to a babe, which did not survive, she fell a victim on Lord's day, the 13th July.

We are sorry to add, that the frequently recurring and severe illness of Mrs. LACEY, the wife of the Rev. C. LACEY, renders her return to Europe at an early period absolutely necessary. She expects to leave India with her family at the end of the year.

We are happy to report, that in other respects the prospects of this Mission are highly promising. Persons from far and near, we are informed, offer themselves to the Lord; and several, on what appears good evidence of conversion, have been lately admitted to the church at Cuttack. In England and America appearances are equally promising. In a great measure though the active exertions of Mr. SUTTON, who left this country for his health eighteen months ago, the Mission is more deeply seated than ever in the hearts of the denomination in England. Mr. SUTTON, after spending some months in America, as earnestly requested by his denomination in that country, hopes to come out next year, accompanied by at least two Missionaries each from England and the United States.

5.—RATH JA'TRA', PURÍ.

The annual festival of the Rath Játrá, so much celebrated, and so much attended, took place with its usual ceremonies on the 8th of July, and the following days.

For some days Cuttack and its neighbourhood had been thickly thronged with persons, principally from Bengal, and a very large proportion from Dacca and the surrounding district, amongst whom was observed to be a great number of women. As the traveller approached this seat of ancient idolatry, the crowds of pilgrims gradually increased; all seemed animated with one inclination, and bending all their energies to one object, to obtain a glimpse, and to stand in the presence, of Jagannáth. The length of the journey which many had performed, in some cases one, two, or perhaps three thousand miles, had damped the ardour of none. They seemed to obtain new vigour, and to acquire fresh strength, the nearer they approached the summit of their wishes.

The villages in the way to the principal entrance of Purí were filled with the multitudes of these idolaters, and towards the close of the first day of the Játrá, at the gate where the tax is taken, immense masses of people were collected. It was stated by a gentleman capable of speaking on the subject, that the numbers amounted to upwards of twenty thousand people. The persons composing this immense multitude were either unwilling or unable to pay the tax which is required of pilgrims.

This is the tax which is now about to be abolished by Government. The objections to it in the minds of many well-disposed people are these, that the taking the tax connects the Government with an idolatrous establishment, and thus by giving it respectability, and making it the interest of certain individuals to bring in pilgrims from a distance, idolatry is encouraged by a Christian Government, who in a manner are thus made responsible for these scenes of vice and delusion. These reasons are no doubt weighty, and they have had the effect of exciting attention in a certain quarter, which has led to the abolition of the impost. It is desirable that Christian Governments should, without incurring the charge of persecution, discourage a system of idolatry, which leads at particular times to the death of thousands, involves incalculable misery, and at all times produces the vilest pollution and moral degradation; but how far the abolition of the tax will lessen the number of pilgrims resorting to Jagannáth, and consequently lead to a decrease of crime and misery, time only can prove.

The procession of the idols, or as the natives call it, Jagannáth's walk, commenced on the first day of the Játrá at about three in the afternoon. This is a very bustling and stirring time: every one seems interested and excited, and thousands of dark hands are now seen raised, as in adoration, and thousands of voices unite in the expression of exultation, as the senseless logs of wood are being moved from the temple, and elevated upon the cars. Ropes are applied to the bodies of the images, and without any ceremony, even to their necks.

This scene is quite ridiculous and laughable, and few persons, excepting the worshippers themselves, can forbear [whilst losing sight for a moment of the crime of idolatry] smiling at the odd and ridiculous plight in which a Hindu's god is placed; some pulling and shouting before, others pushing behind and moving him, so as to give him the appearance of walking, till by main strength this unwieldy deity is raised to his place in the Rath, (or car,) where he rides amidst the adoring thousands of Hindus.

He is then drawn to a temple at a considerable distance by a multitude of persons retained for that purpose. Although Jagannáth is the prin-

cipal deity worshipped here, yet he is attended in his ride by two other idols, Subhadrá and Balbhadrá, who appear to receive in turns the worship of the people.

The procession of Jagannáth occupies several days ; but the Darshan or sight of Mahá Prabhu seems to be sufficient to insure salvation in the estimation of the people ; for after he is elevated and safely placed in the car, they for the most part leave the town and return home. Thus after performing a journey of several months, the object for which they have toiled and suffered so much is completed in a few minutes. The Rathis were ornamented with English cloth of various colours, and finished with drapery of different descriptions, and this imaginary lord of the world appeared once more in his accustomed glory. The multitude during the foregoing procession was very great, extending over an immense area. They received a very large accession on the evening of the first day by the admission of all those who from poverty or other causes had not paid the tax, and had thus till now been excluded. This might have added to those already in the town, twenty or twenty-five thousand : including the people of the town, there could not have been much less than seventy or eighty thousand people. This vast assemblage consisted of persons from all quarters, but principally of Bengális : very few natives of Orissá were there, besides the people of the town of Purí. There were many Tailingas and persons from the Upper Provinces of all shades and castes, here mixed for one great object, and animated by one common delusion. Notwithstanding this confused multitude of people, who appeared to be under no restraint, excepting what arose from the general arrangements of the police, and though no military force was within fifty miles, and the public treasury might have presented a temptation, yet no appearance of insubordination or uproar appeared, beyond the yells and dissonance of confused human voices, which set all description at defiance. The Hindus are not pugnacious, though noisy. The writer heard of only one casualty, the breaking of a leg, which arose from the falling of something accidentally upon the unfortunate man, who was conveyed to the hospital under the superintendence of the European doctor at the station.

Cholera, the scourge of this land, usually makes havock among the poor deluded people who resort here. Thousands, and even tens of thousands, have been known to perish in a few days. This Játrá was highly favoured ; for in consequence of the dry and settled state of the weather, only a few cases were known. In times when cholera prevails, the streets, and more especially, the places surrounding the town, are literally crowded with the putrid bodies of persons dead of this disease. It is impossible to shelter all when the multitude is so great : thus exposure to the damp and other causes concurring, spread disease and death amongst the assembled thousands. It is a horrible sight to witness the unburied dead, half eaten by the vultures and jackals.

The Missionaries were engaged in distributing tracts to the pilgrims, but they appear to have had nothing but Oriyá books, whereas the greater part of the people assembled were from other parts, and not speaking this language : to them therefore the books were of no use. Many applications by Bengális were said to have been made, but necessarily rejected. The diffusion of the knowledge of Christianity by the hands of the pilgrims themselves, and the making them the instruments by which tracts may be circulated in distant parts of India, are highly desirable objects. There are few places calculated to answer this excellent purpose better than Purí, during the Rath Játrá, assembling as the people do at that time from all the provinces of the Indian empire. But this seemed to have been completely lost sight of.

Persons from this neighbourhood only can speak the Oriyá language, and thus book- in that language could be of no use to those from a distance ; and the Oriyás themselves were comparatively few at this Játrá. The Missionaries did not seem to have a Bengálí or Talinga tract with them, or indeed any book in any of the languages spoken in the Upper Provinces. Considering that the mission has been established for ten or twelve years, and the Játrá well known to the Missionaries, this oversight appears to be unaccountable, especially as tracts in all these languages are so easily obtainable in Calcutta. Perhaps, these things will be managed better another year*.

The Christian must ever regret to see such multitudes of men, from all directions, ignorantly worshipping the works of their own hands : and his regret must be increased by the thought, that this idolatry has ever been attended by impurities of the grossest kind, and by the most cruel and debasing rites. It is however a source of gratitude and pleasure to the philanthropist and Christian to think, that even Jagannáthism is shorn of half its horrors. The scenes which Buchanan describes no longer exist in the appalling shape in which they appeared in his days. Whether we attribute this happy improvement to the exertions which have been made generally in India to diffuse the truth, and introduce a purer religion amongst this benighted people ; to the public attention to Indian improvement, which has been lately so much excited ; or to the road and to the Dharma-sálas by the way, as well as to the order preserved in the town of Puri itself, during the Játrá days, by the British authorities stationed there : whether to any or all of these we attribute the difference, it is highly gratifying to know that the horrors even of Puri idolatry have been diminished, and that even this dark corner of the earth has partaken in some measure of the growing improvement of the age. But it is much more encouraging still to those, who are divinely instructed in a purer religion, to reflect, that the time is approaching when "the knowledge of the Lord shall cover the earth, as the waters cover the mighty deep;" when men shall cast away the vanities in which they have trusted, and take refuge alone in Him who is the Saviour of the lost world.

6.—FIRST PUBLIC EXAMINATION OF THE ALLAHABAD FREE SCHOOL.

An examination of the pupils instructed in this school took place in the office of the Sudder Board of Revenue, on the 12th ultimo, before the Secretary, W. R. Jackson, Esq. (who acted as Chairman), the Committee, and a numerous assemblage of visitors.

The school is entirely supported by Government, by whom the sum of five hundred rupees a month has hitherto been allowed to meet its expenses. It opened on the 1st of January last, with only six scholars, but the number at present is sixty-four, of whom sixty appeared for examination. The whole of these commenced their study of English in this school, and a considerable portion of the number must have joined very recently. We confess, that we attended the meeting without much expectation of finding that the boys had made any very considerable progress ; but it is our duty to acknowledge, that we never were more agreeably surprised. We found that the boys had acquired a partial knowledge of the construction of the English language, were able to read and spell easy lessons with facility and accuracy, and that they had some acquaintance even with geography. But the most remarkable part was the explanations, by which they evinced that they clearly understood the exact *meaning*, as well as the pronunciation, of the words of their lessons. They translated them from English into their own tongue, or paraphrased whole sentences in English quickly and correctly ; and the parsing and conjugations were highly creditable. The specimens of writing too must not escape notice, for some of them were the productions of boys who had commenced so late as the 1st of May :—and really, if our memory in our old days has not failed us, we, in our proper self, were not able to do as well after a year's instruction.

* Tracts in other languages were applied for by the Missionaries, but were prevented by circumstances from being dispatched in time.—ED.

But we must now turn from praising the scholars, to ascertain the cause of their rapid improvement. In the first place, then, it must be ascribed to the exertions and talent of Mr. Clift, the head master, who needs no further commendation than was contained in the extract from a part of the *Christian Observer's* notice of the last examination of the Taki Academy, as it appeared in our pages about three weeks ago. The successful progress of the school so far must also be attributed to the care bestowed upon it by the Committee and the active superintendence of the Secretary.—*Englishman.*

BOMBAY.

6.—DEATH OF MRS. RAMSEY, OF BOMBAY.

It is with deep sorrow, that we record the death of Mrs. M. RAMSEY, wife of the Rev. W. Ramsey, of the American Mission in Bombay. This event, so afflictive to her family and friends, and to the cause with which she was connected, took place on the 11th June. Mrs. R. was seized with spasmodic cholera on the morning of that day, and she expired about 8 o'clock in the evening. During the extremity of her sufferings, she expressed an humble faith in the divine Redeemer; and a confident hope, that she would soon enjoy his blissful presence.

7.—ADMISSIONS INTO THE CHURCH IN BOMBAY AND HARNAI.

Two inmates of the Harnai Asylum for the Aged and Infirm Poor, were baptized by the Rev. James Mitchell, on Sabbath the 25th May. On the same day, a Roman Catholic renounced Popery in the Scottish Mission House in Bombay; and, on the subsequent Sabbath, a poor blind woman was baptized by the Rev. John Wilson. The individuals referred to in this notice have for a considerable time heard and professed the Gospel. May they all walk worthy of the vocation with which they have been called!—*Oriental Christian Spectator, July, 1834.*

POLYNESIA.

8.—PRESENT STATE OF RELIGION IN THE SANDWICH ISLANDS.

The following is extracted from a letter in the Chinese Repository, dated Oahu, Oct. 2, 1833.

There are now on the islands 20 ordained missionaries and eight assistant missionaries, and the same number of females. Three of the assistant missionaries are in feeble health, and able to do but little missionary work. These 28 missionaries are located at 10 different stations, and on five different islands. Public worship is regularly maintained at all these places, and occasionally in several other parts of the islands. Our congregations have considerably diminished during the past year. They now vary from 300 to 1500 or 2000.

We have a High-school just going into operation. It has many difficulties to struggle with, as every thing has to be done; we must begin at the very foundation. We cannot, therefore, anticipate with any certainty its results. It contained 63 scholars during the last year. Several more have recently entered. It is under the instruction of Mr. Andrews as principal. The progress of the scholars must at present be slow, owing to the want of books, and other means of instruction.

“The number of marriages during the last year, at eight of the stations—there were no returns from the other two—was 1290; the number of readers in our schools was 20,184; the number of persons admitted to the church during the year was 72; and the whole number of persons admitted to the church, since the commencement of the mission, is 669. This statement is made out from the reports of the different stations presented at the last general meeting of the mission in June.

“A few have been excluded from our churches for misconduct, and several have died; so that the present number of church members is somewhat less than that given above. Many who have been taught in our schools are not classed as readers, and of course, are not included in the number; and some who are included, are very indifferent readers.

"In addition to our common schools taught by native teachers, (which by the way hardly deserve the name of schools, for they are taught with very little system or efficiency,) we have schools at most or all of our stations taught by some of our own number, and designed particularly to qualify teachers for instructing the common schools. In these station schools, reading, writing, arithmetic, and geography are taught.

"As it regards printing, &c., we have two iron presses, and two old Ramage presses. One of them will soon be removed to Lahaina, in order to facilitate the business of making books for the High-school. The other presses will be used at this place. The New Testament has all been published in the native language; from the Old Testament, most of Genesis, Exodus, and Joshua, and a small part of Leviticus, the whole of Deuteronomy, and 23 Psalms. More of the Old Testament is nearly ready for the press. In addition to the above, we have published several elementary school-books, catechisms, tracts, &c. The whole number of pages printed at our presses during the last year amounted to 9,518,560: most of them in 18mo. These are eagerly received and read by thousands; but the people need more general knowledge and mental discipline to derive all the benefit from our books which is to be desired. Multitudes cannot read, and of course, have no special desire for books.

"Gradual improvements are made by the people, especially by the chiefs, in external appearance, and in the arts and usages of civilized life, but they can be regarded as only just emerging from a state of barbarism. Much time must yet elapse, under the most favourable auspices, before they will deserve to be called a civilized people. It is absurd to suppose, that a nation can be raised from the lowest state of barbarism to civilization in the short space of ten or twelve years, without the intervention of a miracle. A manifest progress, however, is perceptible from year to year; and the means now in operation, and others, which may be put in operation, will, we trust, with the blessing of God, produce the expected result."

9.—A HINDU RETURNED FROM ENGLAND.

"By the *Triumph*, which arrived on the 28th of June, Samuldass Dessabhaee, a Dessace of Nerial, in Guzerat, who proceeded to England via Bourdeaux, has returned to this country. He is still in Bombay, and has been visited by several of our countrymen, who were anxious to see a Hindoo who had braved the prejudices of caste, and the perils of the sea, and to hear from his own lips in what manner he lived in England, how he liked the country and its people, and the relation of his adventures in the land of the *Mlechas*. We have not yet had the pleasure of seeing him; but understand from those who have, that he speaks in raptures of the magnificence of London, and the behaviour of the people whom he saw there. The Englishmen with whom he came in contact in London, appeared to him a different order of beings from the English in India, for, instead of the hauteur and pride of office which distinguish the latter, he met, he says, with the utmost civility and ready attention from all in England with whom he had any intercourse:—all who learnt that he had left his country to seek in England that justice which had been denied to him in India, became his friends, and tendered him every assistance, as if to help one who sought justice was at once a duty and a source of high gratification. If we should learn any further particulars respecting Samuldass, and the prosecution of his claim in which he was so successful, we shall not fail to lay them before our readers.

"We understand that, in obedience to instructions from the Court of Directors, Government have ordered the restoration of his Sookree, or Dessoygeerec huks, in Nerial, with payment of arrears." *Bombay Native Paper.*

10.—MISSIONARY EFFORTS BY QUAKERS.

"A new and instructive page in the History of Missions has just turned to view. It is no less than that the 'Friends' themselves are adopting the principle, and have so far proceeded in the object as to purchase a ship, which is now fitting out to carry some of their members to the South Seas. Mr. Gurney, the banker, informed a friend of our's, that it is a fact. The reason assigned is, 'that the good our London Missionaries effected has been injured, if not destroyed in some instances, by the extravagance of their wives, in the article of dress; so they are going to set a plainer example, and teach a more excellent way.'"

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

2. At Madras, Mr. James Reger, to Miss *Jessy E. Gray*.
6. At Malacca, Rev. C. Gutzlaff, to Miss *Mary Wanstale*.
9. At Cawnpore, Mr. F. H. Peterson, to Miss *Mary Anne Thomas*.
15. Captain *J. Reid Brown*, 6th Light Cavalry, to *Margaret Mary*, eldest daughter of the late Captain *D. Inverarity*.
— *Henry J. Nicholls*, Esq. 26th Madras N. I. to *Ann Lily*, youngest daughter of the late Captain *D. Inverarity*.
16. At Madras, Mr. *Joseph Hall*, to Miss *Louisa Simeons*.
16. At Bombay, Mr. *H. Collins*, Solicitor, Supreme Court, to *Maria*, eldest daughter of Mr. *J. Jefferson*.
19. At Bombay, *J. Skinner*, Esq. to *Mary Gaven Elizabeth*, 2nd daughter of *Hope Stewart*, Esq. of *Bellechior*, Perthshire.
24. Mr. *W. Price*, to Miss *Amelia Sophia Pritchard*.
27. At *Purneah*, Mr. *W. Noney*, of the Judge's Office, to *Charlotte Morley*.
28. Ditto, Mr. *T. McKenzie*, to Miss *Charlotte Thomas*.
28. At Ditto, Mr. *William Butterfield*, to Miss *E. Daniels*.
30. Ditto, Mr. *J. F. DeCruze*, to Miss *Mary M. Noney*.
— At *Nautpore*, *J. Kilwick*, Esq. to Miss *A. Sager*.
31. At *Bolaran*, *S. A. G. Young*, Esq. of the Madras Medical Establishment, to Miss *Hannah Higginson*.

JUNE.

2. *John Lackersteen*, Esq. to *Olivia Adeline*, only daughter of the late *C. E. Pinto*, Esq.
2. At *Walter*, *W. U. Arbuthnot*, Esq. Madras C. S. to *Eliza Jane*, only daughter of *Brigadier General Taylor*, commanding the northern division of the Army.
3. Mr. *Geat. Avict*, Junior, to Miss *Jane Eliza Wigrey*, daughter of Captain *C. F. Wigrey*.
5. At *Bolaram*, Captain *A. Adam*, Commanding 7th Regiment, *Nizam's Infantry*, to *Mary Anne*, Widow of the late Captain *Puget*, Madras European Regiment.
6. At Madras, Mr. *T. Wilmot*, to Miss *Charlotte Davis*.
9. Mr. *W. Skinner*, to Miss *Ann Gillespie*.
10. At Madras, *J. M. Jollie*, Esq. to *Catherine A. Wilson*, fourth daughter of the late *J. Ewart*, Esq. of *Mullock*, *Galloway*, N. B.
11. Mr. *W. Morley*, to Miss *Charlotte MacNeelance*.
12. Mr. *P. Shaw*, to Miss *Anne Gunn*.
13. At Madras, Mr. *F. Monisse*, to Miss *A. Gardiner*, daughter of Mr. *G. Gardiner*.
— At *Ghazeepore*, Mr. *W. Nowall*, of *Shahabad*, to Miss *Eleanor Maria Myles*.
— At *Cape Town*, Mr. *J. Higgs*, to Miss *Harriet Fison*.
14. Mr. *F. Myers*, to Miss *Frances E. Frederick*.
15. At Bombay, Mr. *W. Smith*, Chief Officer of the Ship *Carron*, to *Elizabeth*, eldest daughter of Mr. *R. Bennett*, Head Assistant, Political and Secret Department Chief Secretary's Office, Bombay.
— At *Goruckpore*, by special license, Captain *J. L. Revell*, 7th Regiment, to *Louisa*, second daughter of the late Colonel *Charles Wale Lamborn*, B. A.
16. Mr. *F. C. Bolst*, to *Ellen*, second daughter of the late Captain *D. D'Cluzeau*, of the *Bengal Army*.
17. At *Berhampore*, Mr. *George Roots*, to Mrs. *Maria Rose*.
25. Mr. *H. Turner*, of *Edinburgh*, Surveyor to the Canal Department, to Miss *F. Mullins*, of *Tranquebar*.
30. Mr. *Joseph Rodrigues*, Assistant in the Military Department, to Miss *M. D'Silva*.

MAY.**BIRTHS.**

2. At Bombay, Mrs. *J. R. Ree*, of a daughter.
3. At *Bheendy*, the lady of Captain *Farrell*, 6th N. I. of a daughter.
6. At *Dacca*, Mrs. *George Dixon*, of a daughter.
8. At *Delhi*, the wife of Mrs. *E. Parsons*, of a still-born son.
11. At *Cannanore*, the lady of Rev. *J. C. Street*, Chaplain, of a son.
13. At *Boolundshuhur*, the lady of Captain *R. Wilcox*, of a daughter.
16. At *Trichinopoly*, the lady of Major *B. M. Master*, 6th N. I. of a son.
18. The lady of *F. Gouldsbury*, Esq. C. S. of a daughter.
19. At *Chyntadripet*, the wife of Assistant Apothecary *W. Morris*, of the Madras *Body Guard*, of a son.

21. At Barrackpore, the lady of Lieut. Van Heythuysen, of a son.
- At Cannanore, the lady of Captain R. Budd, 32nd Regt. N. I. of a son.
22. Mrs. L. Dufholtz, of a son.
23. At Kampte, the Lady of Capt. T. A. Duke, Madras European Regiment, of a daughter.
24. At Madras, the lady of J. Ochterlony, Esq. of a daughter.
25. Mrs. J. Ogilvie, of a daughter.
27. At Seetapore, in Oude, the wife of C. Newton, of a daughter.
- The lady of Captain A. B. Clapperton, Officiating 1st Master Attendant, of a daughter.
29. The lady of M. Richardson, M. D. Assistant Surgeon, 65th N. I. of a still-born daughter.
31. At Russapuglah, Mrs. Robert Browne, of a son.
- At Howrah, Mrs. J. T. Bagley, of a son.
31. At Agra, the wife of Mr. G. E. Pool, Assistant Apothecary, Hospital of H. M. 13th Light Infantry, of a daughter.
- At Trichinopoly, the lady of Lieut. Eades, Adjutant, 39th Reg. N. I. of a son.
- At Bombay, the lady of Lieut. Holland, Acting Assistant Quarter-Master General of the Army, of a son.

JUNE.

1. At Chandernagore, the lady of Captain Duganeau, of a daughter.
- At Dacca, Mrs. George Wise, of a son.
2. Mrs. Augustin Pereira, of a son.
- Mrs. R. Gordon, of a son.
4. At St. Thomas's Mount, Madras, the lady of Surgeon J. L. Geddes, 4th Battalion, Artillery, of a son.
6. At Madras, the lady of D. Elliott, Esq. C. S. of a son.
6. Mrs. J. Bolst, of a son.
7. Mrs. E. B. Gleeson, of a son.
10. At Mynpooree, the lady of T. R. Davidson, Esq. of a son.
11. At Bareilly, the lady of W. J. Connolly, Esq. C. S. of a daughter.
- Mrs. W. Blackburn, of a daughter.
15. Mrs. John Culloden, of a daughter.
15. Mrs. W. Philipe, of a daughter.
18. The lady of Capt. H. B. Henderson, of a daughter.
- At Rampore Bauleah, the lady of R. Barlow, Esq. C. S. of a son.
- At Hoogly, the lady of T. A. Wise, M. D. of a son.
- At Bangalore, the lady of Capt. Franklin, Deputy Assistant Quarter-Master General, of a son.
19. At Nusseerabad, Alicia, the wife of Lieut. D. Shaw, 54th N. I. of a daughter.
- The wife of Mr. P. Neauville, of a son.
19. At Meerut, the lady of the Rev. J. Whiting, of a son.
- The lady of R. Taylor, Esq. of twins.
21. At Chicacole, the lady of Lieut. and Quarter-Master John Merrett, 41st Regiment, of a daughter.
- At Allypore, the widow of the late J. Duff, Esq. of a son.
22. Mrs. J. W. Jolly, of a son.
- The lady of W. Turner, Esq. of a daughter.
23. At Burdwan, the lady of A. Laing, Esq. C. S. of a daughter.
25. Mrs. John Wood, of a son.
27. At Midnapore, the lady of A. Dick, Esq. Bengal C. S. of a son.
- At Secunderabad, the lady of Capt. W. Watkins, of a daughter.
28. At Monghyr, the lady of J. F. D'Oyly, Esq. of a son.
30. The lady of Longueville Clarke, Esq. of a daughter.

MAY.

DEATHS.

1. At Cuddalore, A. G. Drummond, Esq. C. S.
4. At Cuddalore, Assistant Apothecary C. Skillern, 6th Regiment Light Cavalry, son of the late Mr. M. Skillern of Madras.
5. At Ootacamund, Neelgherry Hills, Anne Boyd, infant daughter of Captain McNeill, 6th Light Cavalry, aged nine months and five days.
9. At Bellary, Mary Theodore, the beloved wife of Anthony E. Angelo, Esq. Madras C. S. aged 30 years and 8 months.
10. At Cape Town, Mrs. Sarah George, wife of Mr. E. George, aged 38 years.
12. At the Sandheads, on board the Asseerghur Pilot Brig, Mr. M. W. Newcombe, H. C. Marine, aged 22 years.
15. At Arcot, the Rev. P. Stewart, A. B. Chaplain of that station.

17. At Benares, Georgiana, daughter of Mr. W. Rawstome, aged 13 years.
 — At Kamptee, Charles Henry, the infant son of Lieut. C. Pooley, 38th Regt. N. I. aged 14 months and 10 days.
 — At Dehli, the infant daughter of Lieut. J. Brind, of Artillery, aged 2 months and 8 days.
18. At Howrah, James McNeight, Esq. aged 56 years.
20. The wife of Mr. J. Kiernander, aged 27 years, 6 months, and 1 day.
 — Mrs. Louisa D'Rozario, aged 45 years.
 — At Berhampore, the infant daughter of Mr. J. Marshall Rose, Assistant Apothecary, aged 5 months.
 — At Rajapettah, Major R. W. Sheriff, 32nd Regt. N. I.
21. Mrs. Mary Atkins, relict of the late Mr. R. Atkins, H. C. Marine, aged 61 years.
 — At Allahabad, Matthew Johnson, son of Mr. W. Thorpe, Conductor of Ordnance.
23. At Bair, on his way to Simla, Lieut. A. Horne, 62nd N. I. aged 23 years.
 — At Benares, Captain E. Jackson, 68th Regt. N. I. aged 29 years and 5 months.
25. Mr. J. Aris, aged 33 years.
26. At Madras, R. Cathcart, Esq. Acting Sub-Collector of Gangam.
26. At Allahabad, Mrs. Elizabeth Blackett.
 — At Purneah, J. William, infant son of Mr. W. Botelho, aged 4 months.
 — At Allahabad, Thomas, son of Mr. J. Tresham, Conductor of Ordnance.
27. Mrs. H. Botelho, wife of Mr. W. Botelho, aged 21 years and 8 months.
27. At Berhampore, Lieut. A. M. Glas, 49th Regiment.
 — At Moulmien, Lieut. A. Fry, H. M. 41st or Welch Regiment.
28. At Petoragurh, in Kumaon, R. Adair, son of Captain W. Payne, 30th N. I. aged 11 months and 10 days.
28. At Berhampore, Mr. J. Marshall, Assistant Apothecary, aged 26 years and 8 months.
 — At Ditto, E. Elson, son of Mr. A. Bethune, Sub-Conductor of Ordnance.
 — At Muttra, Mrs. C. Wrenn, aged 50 years.
 — At Almorah, J. William, son of Lieut. Glasford, Engineers, aged 2 years and 9 months.
 — At Allahabad, Martha, daughter of Serjeant J. Lightowler, of the Department of Public Works.
 — At Etawah, W. Cracroft, eldest son of J. C. Wilson, Esq. C. S. aged 3 years, 6 months, and 29 days.
29. Mr. W. Thorpe, Conductor of Ordnance.
 — At Allahabad, Charles, son of Mr. D. Smith, of the Medical Department.
 — Mr. T. Hodgson, aged 21 years.
 — Miss Letitia Ann Broders, daughter of Mr. James Broders, aged 1 year, 6 months, and 23 days.
 — Mr. J. David, aged 27 years and 5 months.
 — Peter and Frances, the only sons of Mr. P. Dissent, the former aged 4 years, 7 months, and 9 days, the latter 3 years, 8 months, and 13 days.
30. Mr. W. Whoole, aged 32 years.
 — J. Seton, Esq. C. S.
31. Master W. C. B. Williams, son of Mr. W. Williams, aged 1 year and 16 days.
 — Mr. J. Lloyd, Chief Officer of the Brig Westoe, aged 27 years.
 — Mr. R. Kaberry, of the Ship Princess Victoria, aged 22 years.
 — At Humeerpore, R. M. Tilghman, Esq. C. S.
 — At Futttehghur, Ensign J. W. Tomkins, 1st Regt. N. I.
31. At Madras, killed by a fall from his Buggy, Captain James Currie, formerly of H. M. 89th Regiment, and latterly commanding the 2nd Regiment of His Highness the Nizam's Infantry.
 — At Cawnpore, Capt. A. H. Wood, 15th N. I. aged 44 years.
- JUNE.**
1. David Mills, Esq. Watch-maker, aged 69 years.
 — Mr. W. A. Youngs, of the H. C. Marine, aged 20 years, 10 months, and 2 days.
 — Theodosia E. Hill, daughter of Mr. and Mrs. George Hill, aged 2 years and 7 months.
 — At Allypore, Lavinia Josephine, daughter of Mr. and Mrs. Bowser, aged 1 year and 10 months.
 — At Ghazepore, Helen Sophia, daughter of Captain Carmac, H. M. 3rd Buffs, aged 6 months.
2. David, the infant son of Mr. and Mrs. T. Baker, aged 1 year and 7 months.
 — Mr. J. Barrett, aged 34 years and 6 months.

2. At the Field-post of Baggaretypore, Frank Otte, the infant son of Captain and Mrs. W. Gray, aged 6 months and 11 days.
— At Vizagapatam, Lieut. E. Stevenson, of the Carnatic European Veteran Regiment.
- At Rassapuglah, John F. Browne, the eldest son of R. Browne, Esq. aged 15 months.
3. Mr. George Maffin, H. C. Marine, aged 29 years.
— Captain J. Scurr, Commander of the Brig Westoe, aged 27 years.
— Mr. M. McManus, Chief Officer of the Bark Ann, aged 34 years.
— Miss M. E. Woollen, aged 9 months.
4. Mrs. Louisa Gordon, wife of Mr. A. Gordon, Junior, aged 37 years.
— Miss Sarah Edwards, aged 36 years.
4. At Secunderabad, William Russel, son of Troop Quarter-Master Mr. Doyle, of the Horse Artillery, aged 13 months and 8 days.
5. At Kurnaul, Elizabeth Jane, infant daughter of Mr. Conductor T. Steele, Department of Public Works, aged 8 months.
5. At Barrackpore, Amelia Jane, the infant daughter of Lieut. and Mrs. Hampton, 50th Regt. N. I. aged 11 months and 15 days.
6. At Asseerghur, Lieut. R. J. Lancaster, 10th Regt. N. I.
7. Mr. Hugh Percy Moises, Chief Officer of the Water Witch, aged 30 years.
7. At Kurnaul, R. Lockington, Merchant, aged 22 years, 11 months, and 19 days.
— At Meerut, Lieut. T. E. Sage, Horse Artillery, aged 28 years.
8. At Berhampore, Mrs. Margaret Litchfield, the wife of Serjeant Major Litchfield, H. M. 38th Regiment.
— Mrs. M. T. Jessop, the lady of George Jessop, Esq. aged 29 years, 2 months, and 22 days.
— Captain Blues, Commander of the Bark Tancred, aged 60 years.
9. Captain W. Allen, of the Bark Planet, aged 35 years.
9. At Madras, Eusign J. Goodin, doing duty with the 9th Regt. N. I.
— At the Cape, H. M. Sargent, B. Civil Service.
— At Cawnpore, J. R. Pennington, infant son of Mrs. Melhuish.
10. Drowned whilst attempting to cross a Nullah near the Cantonment of Poonah, Savillee, eldest son of S. Marriott, Esq.
11. Mr. Hugh Wray, Indigo Planter, aged 45 years.
13. H. M. Sterndale, Esq. aged 40 years.
12. At Cherra Poonjee, Ettrick, infant son of Captain Havelock, H. M. 13th Foot.
— At Madras, William Rodgers, late Chief Officer of the Ship Mookbar, aged 20 years and 12 days.
16. At Kissengunge, Purneah, George James, son of Mr. and Mrs. Pratt, aged 5 years, and 6 months.
— At Bolarum, near Hyderabad, Quarter-Master Serjeant Jones Heap, 2nd Regiment His Highness the Nizam's Infantry, aged 52 years.
17. Mrs. Ann Mieselback, lady of the late Colonel F. Mieselback, of the Mahratta Service, aged 49 years and 9 months.
19. At Nusseerabad, Alicia, the wife of Lieut. D. Shaw, 54th N. I. of a daughter.
— At Madras, J. M. Jollie, Esq. aged 33 years.
20. At Ootacamund, Neelgherries, George McKenzie, only son of H. M. Blair, Esq. aged 2 years and 9 months.
21. Mr. F. A. Passos, late a Pensioner in the Secret and Political Department, aged 64 years.
22. At Vizagapatam, the lady of Adjutant N. Hobart, of the Carnatic European Veteran Battalion.
23. Agnesse Jeannette, the infant daughter of Mr. W. Blackburn.
24. The infant son of W. F. Fergusson, Esq. aged 9 months and 23 days.
25. At Bellary, W. Hugh Thomas, aged 1 year, 4 months, and 28 days, son of Mr. G. S. T. Ross, Merchant at that station.
26. At Serampore, Felix, the second son of Mr. Jabez Carey, of Serampore, aged 11 years, 8 months, and 6 days.
27. Jane Hay, infant daughter of Captain and Mrs. Sewell, aged 10 months and 22 days.
— At Secunderabad, the infant daughter of Captain W. Watkins.
— At Dunmore House, Madras, the lady of Lieut.-Col. Conway, C. B.
28. At Secunderabad, Catherine Amelia, the beloved wife of Captain W. Watkins, aged 21 years, 4 months, and 19 days.
29. M. O. Jones, of the Ship Barossa, aged 38 years.

Shipping Intelligence.

- ARRIVALS.
- MAY.**
23. William Thompson, (Bark,) J. White, from Mauritius 3rd April and Point Pedro 8th May.
24. Herculean, (Ditto,) from Liverpool 13th December.
Passenger.—W. Mitchell, Esq.
- Austen, (Ditto,) J. Rickett, from China 31st March, Singapore (no date), and Acheen 13th May.
Passengers from China.—Mrs. Rickett and child, and Mrs. Lathrop.
- Westmoreland, (Ditto,) J. Brigstock, from Point Pedro 13th May.
- Tancred, (Ditto,) P. Blues, from Ceylon 15th May.
Passenger.—Mr. J. D. Brand.
- JUNE.**
1. Ann, Budwell, from Bombay 9th, and Madras 25th, May.
6. Research, (Bark,) Ogilvie, from Madras 9th, and Vernee 28th, May.
Passengers from Madras.—Mr. White, Mariner, and Mr. Wells, Merchant.
7. Fanny, (Ditto,) Edwards, from Madras 16th, and Ennore 30th, May.
 — Robarts, Captain H. Wake, from Portsmouth 7th February, Madras 25th, and Ennore 31st, ditto.
Passengers from London.—Mrs. Phillips, Mrs. Touissant, Misses Mary Touissant and Margaret Touissant, Captain B. Phillips, Nat. Cavalry, Mrs. Fras. Touissant, Messrs. W. Lloyd, Cadet, W. Scott, Assistant Surgeon, William White, Surgeon, H. M. 16th Lancers, W. Graham, Free Merchant, Wag Ratrieber, and J. Spearing, Conductor. *From Madras.* J. W. D. Stewart, M. D. Assistant Surgeon.
- Marion, J. Richard, from Covelong 31st May.
- Donna Carmelita, (Bark,) C. Gray, from Ennore 2nd June.
Passengers.—Captain D. Wilson, Country Service, and an Armenian Priest.
10. Golconda, W. H. Bell, from Madras 24th May and Eskapelly 4th June.
 — Penelope, (Bark,) P. Hutchinson, from Mauritius 5th April and Ceylon 2d June.
13. Elizabeth, (Schooner,) T. K. Macfadzen, from Moulmein 16th May and Amherst Town 24th May.
14. Lord Lyndock, J. W. Johnston, from Eskapelly 7th June.
 — Euphrasia, (Brig,) J. Lenepren, from Mauritius 26th April, and Covelong 5th June.
- June.**
- Barossa, (H. C. C. S.) P. J. Reeves, from London 1st February and Plymouth 15th February.
16. Winscales, G. Fisher, from Liverpool 1st Feb.
 — Thetis, (Bark,) C. Clarke, from China 19th April and Singapore 22nd May.
 — Hindoo, (Ditto,) J. Askew, from Liverpool 5th February.
17. Sloop Wave, Tindale, from Madras 31st May.
 — Drongan, J. McKeuzie, from Madras 4th, and Ennore 11th June.
 — Atram, (Schooner,) R. Richardson, from Moulmein 2nd June.
Passenger.—Mr. J. Darwood.
18. Fattle Rohoman, from Bombay 26th May.
 — Janet, from Covelong 28th May.
19. Lord of the Isles, Highton, from London 6th December, and Falmouth 9th February.
- Eliza, Tollins, from Point Pedro 8th, and Madras 12th June.
20. Layton, Wade, from Madras 14th June.
 — Ramchund, Purson, from Bombay 14th May.
23. Eamont, Seager, from Madras 3rd June, Coringa 6th, and Vizagapatam 18th, June.
- June.**
24. Thalia, Biden, from Chittagong, 16th June.
25. Blakely, Jackson, from Liverpool 11th March.
 — Falcon, Ovenstone, from China 8th May and Singapore 8th June.
Passengers.—Mrs. D. L. Richardson and child.
26. William the Fourth, Eales, from Bombay 7th June.
27. La Belle Alliance, Arkcoll, from London 9th February, Cape of Good Hope no date, and Madras 21st June.
Passengers from London.—Mr. Dunbar, Assistant Surgeon, Mr. Campbell, Ditto, H. M. 49th, Mr. Cochran. *From the Cape of Good Hope.*—Mrs. Colonel Fagan, Mrs. Ross, Miss Fagan, Major Ross, Mr. Harrington, C. S. Mr. Fagan, Cornet, L. C. *From Madras.*—Miss Maraipect, Ensign Blagrave, Mr. Martin.
28. Asia, Bathie, from London 11th March and Madras 22nd June.
Passengers from London.—Mr. P. Alleyn, Misses H. M. Macauley, C. Holden, Elizabeth Curtis, and Dorothy Curtis, R. Ronald, Esq. Mr. James Curtis, Messrs. J. T. Daycock, J. W. Carnegie, and W. Morrison, Cadets. *From Madras.*—F. Bathie, Esq. Mr. H. F. Siddons, Madras Cavalry.

JULY.

1. Charles Stuart, Ross, from Rangoon 14th June.
3. Patriot King, Clarke, from Liverpool 11th March.
- Frankland, O. Edwards, from Liverpool 5th February.
- Edmonstone, M. McDougall, from Bombay 11th June.
- Henry Meriton, arrived at Kedgerce 1st July, left Kyouk Phyo, 25th June, with a detachment of Artillery, 51 Sepoys, and followers.
- Passengers.*—Lieut. Rainey, H. M. 49th Regiment, Ensign Richards, 25th N. I.
5. Yare, H. W. Fawcett, from Isle of France 22nd May.
- *Passenger.*—Mrs. Fawcett.
- Edina, Morris, from Moulmein 21st June.
- Daphne, from Point Pedro 26th June.
- Neptune, A. Broadhurst, from London 16th March and Madras 30th June.
- Passengers from London.*—Mrs. Udny, Mrs. Laws, and child, Miss E. Udny, J. Oakes, L. Law, W. Law, and C. Leycester, Capt. W. Hope, Master Attendant, Rev. J. H. Rudd, Mr. M. F. Sandys, Mr. S. Ingram, Assistant Surgeon, H. M. 16th Regiment, Lieut. J. Lormax, H. M. 16th Regiment, Lieut. C. Grabam, 55th B. N. I. Ensign J. Elliott, 64th B. N. I. Mr. George Martin, Writer, Mr. G. Oakes, Mr. G. Law, Mr. J. Chambers, Mr. S. Goad, and Mr. C. Hazelt, Cadets.
- Dunvegan Castle, R. Laws, from London 4th March, and Portsmouth 13th do.
- Recovery, T. Wellbank, from London 9th February, Madras (no date), and Ennore 29th June.
- Passenger.*—Lieut.-Col. Nesbitt, B. Army.
- Burrell, Metcalf, from Rangoon 20th June.
9. Lady Normanby, Teasel, from London 5th December, and Mauritius 5th June.
- Mary, from Bombay, 18th June.
11. Exporter, Anvyle, from Mauritius 29th May, Hambenlotte 23rd June, and Madras 2nd July.
- Young Rover, Syms, from Moulmein 22nd June.
- Orwell, Dalrymple, from London 10th March and Madras 4th July.
- Passengers from London.*—Misses S. A. Carnegie, M. A. Roxburgh, C. McKenzie, P. McKenzie, J. McKenzie, and H. McKenzie, Mr. J. B. Forrest, Cornet, 11th Light Dragoons, W. Egerton, R. A. Trotter, and D. Bristow, Cadets, Master C. McKenzie, Master T. McKenzie, Captain Farrier, for China, Mr. Morgan, Carpenter, for Singapore. *From Madras.*—S. G. Young, Esq. J. Johnson, Esq. J. G. Arbutnot, Esq. and—Scott, Esq. Mr. J. Fardwell, Merchant.

MAY.

DEPARTURES.

31. Jessy, Auld, for Penang.
- Phœnix, Bane, for Moulmein.

JUNE.

2. Prinsep, (Brig.) Fergusson, for Madras.
6. Harriet, Solomon, for Penang.
11. Bussorah Merchant, J. Moncrief, for London.
- Passengers—for London.*—Lieut. Backhouse. *For the Cape*—Mrs. Walter and three children, A. Walter, Esq. C. S., George Alexander, Esq. C. S., C. Smith, Esq. C. S., J. B. Millus, Esq. and Major Barlow.
- Anne, (Bark,) J. Tindle, for London.
- Water Witch, (Ditto,) A. Henderson, for Singapore and China.
12. Royal George, W. Wilson, for London.
- Passengers.*—Mrs. Major Webb and two children, Captain Laird, Lieut. Harris, Remington, and Bates, commanding Troops, 33 Troops, 2 Women, and three children.
17. Swallow, Adam, for Madras.
18. Nestor, Thebault, for China.
23. Crown, Cowman, for Liverpool.
- Haidee, Randle, for Singapore.
26. Skimmer, Gillon, for Penang, Malacca, and Singapore.
27. Addingham, Sedgwick, for Mauritius.
- Tancred, Williams, for ditto.
- Research, Ogilvie, for Masulipatam and Madras.
- Donna Carmelita, C. Gray, for Penang.
- Resource, R. Smith, for Penang and Singapore.

JULY.

4. Hydross, W. Hughes, for Madras.
- Virginia, J. Hullock, for Singapore and China.
6. Westoe, J. Pierce, for Mauritius.
8. Euphrasia, Lenépre, for ditto.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of June, 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.	Temp. 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.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,662	86,2	85,	84,	E.	,716	91,2	95,	90,6	S. E.	,700	92,3	99,	93,	E.	,644	94,1	102,6	95,4	C.M.	,620	94,3	100,7	93,8	C.M.	,652	93,7	93,7	90,6	S. T. E.		
2	,618	82,6	81,7	81,7	N. E.	,686	88,	90,2	86,3	C.M.	,680	90,	96,3	90,8	E.	,600	92,	99,4	93,2	E.	,566	92,3	98,7	93,	S. E.	,596	88,	78,6	86,	N. W.		
3	,702	82,1	80,	79,5	N. E.	,754	87,4	91,7	86,4	N. E.	,746	89,	94,1	89,6	N. E.	,700	90,2	98,	90,6	N. E.	,656	88,3	88,7	86,	S. E.	,684	85,2	82,	81,4	S. E.		
4	,784	81,4	79,8	79,6	E.	,844	86,7	87,	85,2	N.	,830	86,3	84,1	83,4	S.	,788	85,5	83,7	82,	S. E.	,782	85,3	84,2	81,7	S. W.	,796	84,0	83,4	81,5	S. E.		
5	,874	82,1	81,	81,	C.M.	,926	87,5	90,7	87,	S.	,908	88,4	93,5	82,	S.	,834	89,5	94,7	86,6	S. W.	,810	89,7	95,	88,	S. W.	,824	88,3	90,	86,4	S. W.		
6	,794	83,	82,1	81,5	S. T. S.	,850	88,8	91,8	87,5	S. W.	,818	90,	95,5	89,	S. T. S.	,750	91,	94,5	89,5	S. T. S.	,694	91,	93,	88,7	S. T. S.	,740	88,3	87,5	85,7	S. E.		
7	,724	83,1	82,2	81,1	S. E.	,784	87,8	91,	87,3	S. T. S.	,770	89,2	92,	87,5	S. T. S.	,724	89,1	91,3	87,5	S.	,670	88,3	89,1	86,3	S.	,706	86,	81,	79,8	N. E.		
8	,822	78,5	76,1	76,1	N.	,882	81,6	83,	81,	N. E.	,866	82,7	83,4	82,5	S.	,802	85,	85,	83,7	S.	,754	84,7	83,4	82,	S.	,766	84,2	82,9	82,5	S.		
9	,766	81,8	79,4	79,	S. E.	,836	85,4	88,	85,5	E.	,812	86,7	91,8	88,	E.	,760	85,	84,4	83,2	S. W.	,754	84,	84,	83,6	N. E.	,770	83,7	83,1	82,6	C.M.		
10	,774	80,3	78,8	78,8	C.M.	,816	85,6	86,2	85,	S. E.	,788	85,7	90,3	86,7	S. E.	,736	81,4	80,	80,4	E.	,700	81,3	79,8	79,5	E.	,732	81,4	80,5	80,3	E.		
11	,704	75,7	74,7	74,4	E.	,758	79,	77,6	78,	N. E.	,756	79,6	78,	78,3	E.	,720	81,2	80,	79,4	S. E.	,692	81,7	80,7	80,	E.	,700	81,1	78,7	78,9	E.		
12	,704	79,4	78,3	78,5	N. E.	,738	83,	85,2	83,3	N. E.	,720	84,4	88,7	85,5	N. E.	,676	81,3	79,1	80,	E.	,656	81,2	80,	80,	E.	,628	81,	79,	79,4	E.		
13	,656	80,	80,3	80,	E.	,716	84,2	87,7	85,	N. E.	,704	85,	90,6	86,7	E.	,660	83,	83,2	80,4	E.	,644	83,6	85,3	82,7	E.	,652	83,2	83,	83,4	E.		
14	,710	77,	76,7	77,	S. E.	,772	80,3	80,1	79,6	E.	,756	81,7	84,	82,3	S. E.	,728	84,5	86,	83,	S. E.	,696	83,5	82,9	82,3	S. E.	,712	81,8	81,2	81,5	S. E.		
15	,642	80,9	80,	79,8	C.M.	,706	83,9	85,	83,	C.M.	,674	84,1	86,7	84,9	S.	,610	85,5	87,7	85,6	S.	,608	85,	86,1	84,6	S.	,612	84,1	84,	83,2	S. E.		
16	,554	81,2	81,	80,7	S. E.	,610	84,5	85,2	83,3	S. W.	,586	85,8	90,6	86,	S.	,540	85,3	86,3	84,	S. E.	,520	85,5	87,6	84,7	S. E.	,508	84,7	79,9	83,4	S. E.		
17	,560	81,	79,5	80,	S. E.	,624	84,9	86,7	85,	S. E.	,582	83,	82,4	82,1	N. E.	,544	82,	80,4	81,	S. E.	,508	82,	80,7	80,6	S. E.	,516	81,5	80,5	79,4	S. E.		
18	,526	80,8	78,6	79,	E.	,582	84,4	83,	83,4	S. E.	,560	84,7	86,6	84,5	S.	,522	84,	84,7	83,	S. E.	,514	84,	85,	83,2	S. E.	,524	82,5	82,9	82,3	S. E.		
19	,500	80,6	78,7	78,7	S.	,564	83,8	85,	83,4	S. E.	,540	85,	87,2	84,5	S. E.	,496	85,4	87,7	84,5	S. E.	,476	85,3	86,8	84,5	S. E.	,484	84,4	83,3	82,2	S. E.		
20	,494	81,1	79,9	79,6	S. T. S.	,542	83,6	84,6	82,5	S. W.	,530	85,2	89,2	85,7	S. W.	,510	85,	83,2	84,6	S.	,478	83,6	82,	82,2	S. W.	,496	82,	81,6	82,	S.		
21	,542	82,	81,5	80,3	S.	,608	84,	88,7	85,4	S. E.	,596	86,4	91,6	88,2	S. W.	,556	86,	94,4	90,2	S.	,550	87,7	92,	89,4	S. E.	,534	85,6	86,4	85,4	S. E.		
22	,624	84,	83,4	82,9	C.M.	,686	86,5	87,9	85,	S. E.	,672	87,7	90,6	87,3	S.	,638	88,4	91,1	86,2	S.	,626	88,	88,9	85,7	S.	,638	86,4	85,3	83,2	C.M.		
23	,694	84,	83,	82,5	S.	,750	86,7	88,1	85,4	S.	,750	87,5	91,7	87,1	E.	,676	88,3	91,	87,8	S.	,666	88,3	92,8	87,4	S.	,674	86,7	87,2	85,7	E.		
24	,708	81,6	79,6	79,4	S.	,764	84,	83,2	82,2	S.	,742	85,8	86,4	84,7	E.	,686	87,	89,	87,2	S.	,674	87,	87,7	86,1	S. E.	,702	85,4	84,	83,2	S.		
25	,650	84,	83,4	82,1	S.	,728	86,8	89,	85,3	S. T. S.	,702	88,4	91,6	87,7	S. W.	,620	87,5	86,	85,7	S.	,612	83,6	81,7	81,4	N. E.	,622	83,	81,	80,8	E.		
26	,644	83,5	82,7	82,3	S.	,716	86,3	88,5	85,7	S.	,694	88,3	92,2	88,4	S.	,646	89,7	93,8	89,5	S.	,612	89,1	81,5	86,6	S.	,636	87,	86,6	85,5	N. E.		
27	,678	84,	83,1	82,5	S. T. S.	,714	86,	87,6	85,2	S.	,700	87,	89,4	86,8	S.	,670	86,7	88,	86,6	S.	,678	77,	78,4	80,5	N. W.	,636	80,4	78,	78,4	S. E.		
28	,636	76,7	75,6	76,	S. E.	,700	79,7	78,	78,4	S. E.	,682	81,6	80,3	80,	S.	,654	83,	81,7	81,2	S. E.	,630	83,4	84,8	81,7	S. E.	,636	82,3	80,	80,4	S. E.		
29	,620	80,7	80,	79,4	S. E.	,674	82,2	82,	81,5	E.	,656	83,5	84,	83,	S. E.	,600	84,7	86,2	84,4	C.M.	,586	82,4	81,6	82,	S. E.	,600	81,7	81,2	81,	S.		
30	,608	80,	79,	78,6	N. E.	,658	82,2	82,3	81,	N. E.	,644	83,2	82,8	82,6	S. E.	,600	82,3	82,2	81,3	N. E.	,586	82,9	83,	82,	E.	,600	81,7	81,5	81,1	E.		