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THE  
**CALCUTTA**  
**CHRISTIAN OBSERVER.**



EDITED BY  
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. III.

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*JANUARY TO DECEMBER,*  
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THE  
CALCUTTA CHRISTIAN OBSERVER.

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September, 1834.

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I.—*An Inquiry into the causes that limit the success of  
Modern Missions.*

IT is an interesting, and may be made a practical, subject of inquiry, why are not the efforts made at the present day to propagate Christianity attended with more success? or why are not modern missions accompanied by as evident tokens of the divine favour, and marked by as signal triumphs of the doctrines of the Gospel over the abominations of heathenism, as were the early efforts of the Church? Is it that the heathen of the present day are under reprobation, and given over by the common Parent of the human family to hopeless perdition, as one has discovered to be the case with the Hindus? or is it that too many, like that missionary, depending on human policy, which proves unavailing, and on human strength, which is powerless in this contest, are ready to give up the object in despair, because they have missed the only proper way of attaining it? These and other similar questions must arise in every mind sincerely anxious for the spread of the Gospel.

It is not my design, however, to go into a comparison of former with later times, or to examine the reasons why the labours of modern missionaries are not as successful as those of the first Apostles, but rather simply to inquire, why they are not more successful. If any suppose, that no comparison can be made, inasmuch as the Apostles were endued with power from on high, while modern missionaries, not having supernatural gifts, cannot expect apostolic success, I would remark, that although the Apostles had great gifts, they had also great difficulties to contend with. All the learning and all the power of the world were against them—they had no human helps. But the missionary, though he has not the gift of tongues, or the power of working miracles, has the printing press, with as many tongues as there are translations of the Scriptures, and can point all who are

in search of truth to numerous miracles wrought in attestation of Christianity, to a host of martyrs who have sealed their testimony with their blood, to the fulfilment of numerous prophecies, as so many proofs of its divine origin, and to the simple fact, that it has spread, and is spreading, by means not human:—all which, to a reflecting mind at least, must be quite as convincing as to see miracles wrought. The truth is, that as the work of conversion is the peculiar work of God, now, as then, the same divine power must be exerted to give success to the preaching of the Gospel. Neither speaking with tongues, nor working miracles before their eyes, converted men; and perhaps the active zeal, pure love, and holy lives of the Apostles carried conviction to the heart of their hearers, as much as their miraculous gifts. These were all means, in the hand of God, for extending the boundaries of the Church; and for aught that appears, the same means, or any others equally calculated to give all the glory to God, might be attended with as happy results. Indeed, we have reason to think, that without the gift of miracles being renewed to the Church, there will yet be a far more glorious and extensive triumph of the Gospel, than took place in the primitive ages. We are not left to ask doubtfully, *how* can this be, for we have the sure word of prophecy, that it *shall* be; and “hath God said it, and shall he not do it? hath *he* spoken, and shall he not make it good?” “I have sworn by myself,” saith God, “that unto me every knee shall bow, every tongue shall swear.” “It is not for *us* to know the times or the seasons which the Father hath put in his own power;” and in every inquiry into the *reasons* why the spread of Christianity is not more rapid, we are to refer all ultimately to the sovereign will of God. Bearing this in mind, and premising also, that with regard to particular instances of greater comparative success, or want of success, we are not competent to discover fully the causes of this difference, but can say only that He sendeth rain on one city, and not on another, we may humbly endeavour to answer the inquiry, *Why the efforts now made to propagate Christianity produce no more fruit.*

I. The first reason which I would venture to mention is, *the small number of missionaries, and the feebleness with which they are supported.* It may be thought, on comparing the number of missionaries now in the field, with that in the early ages of the Christian Church, that there can be no reason for attributing any want of comparative success to want of numbers. It may seem, on looking over the list, that “*great* is the company of the preachers.” It is true, that it is greater than was probably the whole number of the disciples at the time of Christ’s ascension. We are told that he appeared to above five hundred brethren at once, and this is the greatest number mentioned. There are more missionaries than this now in the field. But in estimating their efficiency in extending Chris-

tianity among the heathen, we must count those only who are actually labouring among the heathen. In doing this, we must make large deductions for invalids, much allowance for such as do not learn the native languages, so as to be effective labourers, and still more for those who, from peculiar circumstances, are engaged in work not strictly missionary. In most missionary fields, such is the insalubrity of the climate, that no small proportion of those who enter it are soon broken down, or disabled for their work. Some cannot, or *do not* learn the native languages; and if they labour at all with the natives, do it under such disadvantages that they are usually soon weary, and retire from the field. A greater class than either of these, though on the missionary list, are almost wholly employed in schools, in superintending translations or publications, in the management of temporal concerns, or in preaching as stated pastors over churches, and to Christian congregations. It is not necessary to say that these are all usefully employed, that they are doing as much good as though they were devoted more exclusively to the heathen, or that their employment is, in many cases, auxiliary to the missionary work. All this may be granted; but as they are not *exclusively* engaged in making known the Gospel to the heathen, they are not to be reckoned as so many *full labourers* in the missionary field\*. When then all these deductions are made, we shall find in the ranks, instead of 600 effective missionaries, less probably than half that number. There are in India at eighty stations, extending from Bombay to Bankok, and from Ceylon to Delhi, at the present time not far from 130 missionaries, besides a number of assistants and native labourers. But we should err in thinking that the 200 millions, who may be supposed to inhabit the extensive and immensely populous regions around these stations, are enjoying the active and direct labours of these 130 missionaries. Were this the case, and were each missionary a Paul, what would they all be among so many? On the most self-denying, energetic, laborious system, there could be by no means a pervading influence excited by 130 missionaries among 200 millions of ignorant, stupid idolators. It is like so many drops of fresh water thrown into the Dead Sea, the Sea of Sodom, in the expectation that its waters will become fresh, whereas even the rains of heaven do not purify it. But when we consider that of these 130, one-fifth, at almost any given period, are

\* The classification of our worthy correspondent does not, we think, exhibit his usual discrimination. If to give their whole minds and their whole time to the heathen be any mark of exclusive devotion, then those who are engaged in the education of the natives, or in translating the Scriptures for their use, have a claim among the foremost to the proud title of *full labourers*: none suffer more, none labour more, and perhaps none are equally successful. Indeed our correspondent's practice was a successful confutation of his own remark.—ED.

on the sick list ; another fifth are perhaps, through want of ability, or inclination, or family circumstances, not actively employed in declaring to the natives, in their own tongue, the wonderful works of God ; and more than another fifth, in part or wholly, employed in various important labours, either as preparatory or auxiliary to missions among the heather, or in strengthening the things that remain and are ready to die among nominal Christians,—how few will be left to go forth into the highways and hedges of idolatry, as did great multitudes of the early Christians. Perhaps we could not have a fairer instance of what is actually done, on any considerable scale, than what this city affords. There are no doubt some fields with a few labourers more separated from European society, where the missionary is not obliged to preach the word *first* to his *own* countrymen, and where he directs his efforts immediately to the conversion of Pagans ; yet almost every mission of this kind is on a small scale. All the principal places, where there are a number of missionaries, will be found on examination to claim as much missionary labour for the Christian part of the population, as does Calcutta. There are on the list for this city and vicinity, thirteen missionaries with several assistants. Let it be considered how many of these, devoted to native labour, from their knowledge of the language, their health, their zeal, and their actual engagement in preaching the Gospel to the heathen, publicly, and from house to house, are really effective missionaries ; and how many, in various ways, are necessarily occupied with other concerns. Let then an estimate be formed by any one who has a knowledge of the subject, and applied to all India, of the amount of real missionary labour performed by 130 missionaries and their assistants, from what is done by thirteen missionaries and their assistants, in Calcutta. Let him extend the calculation through the world, and will he find that there is so much effected by 600 missionaries as to make it a matter of great surprise, that 600,000,000 heathen are not in a fair way of being speedily converted ? Will he not rather say, the means are totally inadequate, as respects the number of men employed ? This is not all. There is a great deficiency as to the facilities given them for labour. They are often straitened as to funds. If the missionary is himself supported, he has not ample means for making the utmost of every advantage he might gain, by establishment of schools and Christian institutions, the circulation of tracts, and the free distribution of the Holy Scriptures. A missionary, who by a residence of some years has become inured to the climate, while one-half of those who came out with him have fallen victims to it, is allowed to waste his time in doing what another man might do just as well, or to waste his strength in the single-handed efforts of a common soldier, when he is qualified to be the leader of a valiant band of native helpers, were but the means of qualifying and supporting them, put in his power. The progress of Christianity among the

heathen is therefore slow, because the labourers are few, and because they are not efficiently supported\*.

II. The second reason which I would mention is, *the want of right motives in missionaries, and in the church which sends them forth.* We live in what is called the "Age of Benevolence," and there is every reason to believe that both missionaries, and those who support them, are in a good degree actuated by the spirit of the age. Still no doubt improper motives often influence both those who send and those who are sent; and these may prevent the blessing. Much of a worldly spirit often creeps into societies, and there is something like a strife among them which shall be greatest, which shall have the largest income, or employ the most missionaries. To provoke one another to love and good works is well, and even that worldly emulation, which takes place between societies and sects of Christians, is by the Great Head of the church, turned to good account. But when, as it would seem is sometimes the case, to secure the patronage of the great, alliances are entered into with those who have no real love to Christ, and to increase a missionary fund, flattery, and praise, and addresses of thanks are multiplied, so as to stir up the worst sediment of the human heart, can we expect that the stream of benevolence will run strong and clear from such a source? I reverence the opinion of the good and the wise who manage the benevolent societies of the day; I bow to the declaration of Scripture, "the earth helped the woman:" but I cannot think that he who looketh on the *heart* doth not regard the motives of those who support or direct Christian missions; or that the money given from worldly motives, is equally valuable with that given from love to the Saviour, and to the souls of men. On the contrary, as we are told of some one who caused his wages to be put into a bag with holes, so it may be with monies raised by *intentionally* addressing the corrupt passions of the natural heart. In the appropriation of these monies also, so-

\* We do not think this first reason a good one. Paul was single, and without funds; yet in a few weeks he accomplished more than has been done here in many years. The mere number of missionaries is a very small thing in itself, and great only as evidencing the absence of the missionary spirit in the Church. This, and the want of faith, are perhaps the true reasons for our comparative want of success. In the early ages of the Church, every Christian was a missionary. He felt it to be as much a part of his duty to spread the knowledge of Christ, as to read his Bible, or keep holy the Sabbath day. Laws were made, embassies sent, wars waged for this purpose. So well known is this fact, that Gibbon makes it the foundation of his attack on Christianity. The means were not always the best, but the spirit was universal. How different now; when a man thinks he has discharged his whole missionary duty by putting down his name in a subscription book! And well, if he even does so much! The other remarks of our correspondent are excellent. He has probed the wound with a bold, and yet a tender hand; and we are confident, that his paper will be read with interest by all who are friendly to missions.—Ed.

cieties may be influenced by a worldly spirit. In the choice of a missionary field, in the individuals to be sent, and in the preparations made, popular feeling and prejudice may be too much consulted. There may be a worldly policy, instead of that "wisdom which cometh from above." It would be invidious to mention instances where something of this kind has appeared. The attentive observer of missionary transactions may find them; and he will find too that such missions have been either purified or blasted. God will be honoured, and trusted too, in this work; and he commands us to "cease from man, whose breath is in his nostrils." The unassuming humble Moravians, going forward in the spirit of their Master, without worldly show or parade, have effected more, with very limited means, than some societies with tens of thousands a year, and under the patronage of many great names.

The motives which govern missionaries themselves, however, are still more important in the account. If they engage in the sacred cause of missions, from ambition, love of novelty, or the influence of any motives except love to God and men, there is a sufficient reason at hand, why missions do not prosper. God will be sanctified in all them that approach him. But worldly motives creep into the hearts of the best men. The missionary, who leaves his native country full of love, and zeal, and humility, on finding his situation among the heathen more easy perhaps than he anticipated—on being flattered by public notice of his labours—on seeing his name connected with some important mission, may insensibly find himself acting too much from worldly excitement, too much under the impression that what he does will be told of, and too little in the humble retiring spirit of his Master. He may, almost without knowing it, begin to do many things to be seen of men. Here is a danger common to all missionaries, and into which too many fall. In various other ways the better motives of a missionary may depreciate. By the debilitating influence of a deleterious climate, by the perverseness and unmingled depravity of the heathen with whom he comes in contact, he may lose much of his zeal and love. Sometimes a mere regard to character may keep him at his work, instead of deserting his post and returning home. By his peculiar situation, he may be liable to the influence of sectarian prejudice, and forgetting that, in becoming a missionary to the heathen, he entered upon the broad platform of Catholic Christianity, he may begin to feel a proselyting spirit, and perhaps unnecessarily turn away from the heathen, to extend the influence of his peculiar creed over nominal Christians. But as it would be endless to shew what improper motives *may* find a place in the heart of a missionary, so it is unnecessary to prove, that with such motives he cannot expect the blessing of God on his labours.

3. *Injudicious management of missions* may be given as a reason why they are attended with so little success. The mis-

sionary field is as yet comparatively untrodden. The work is new, and much is to be learned by experience. It is, therefore, no wonder that many missions languish, and some fail, for want of right management. In some instances, as in the first essays in the Society Islands, large missions, with a cumbrous train of mechanics and artificers, have been fitted out, without a sufficient knowledge of the state of the natives, or properly considering in what attitude Christianity might best be presented before them. In others, as in the early missions to Southern Africa, missionaries have been sent out with too few helps for forming settlements and introducing the arts of civilized life. To some places men have been sent with families, who ought not to have been married—in others they have been sent single, when they should have had wives—some missions have been too large, and many too small—unsuitable men have been sent, and good men have been sent to unsuitable places, and new missions have sometimes been formed, while old ones were permitted to languish for want of support. In these and various other ways, the conductors of missions, like other men, have erred, and have had to learn from experience. But my space will not allow of my dwelling on these, or of doing any thing more than mentioning two other rather prevalent mistakes, which, in some cases at least, still need correcting. These are, not attending enough to the principle of a division of labour, and not concentrating sufficiently the efforts made. No man can do every thing at once, and do all well. But some missionaries are obliged to be doctors, printers, school-masters, translators, and preachers of the Gospel, in two or three languages. This may be unavoidable, but it is not desirable; and in establishments where the labour may be divided, why should it not be so? To confine my remarks simply to preaching. There are some missions where there are regular congregations to be addressed in three languages, and where three missionaries take their turn in preaching to each of these congregations. Can they do it as well as each one could in one language? If three or four missionaries are in a town, where there must be English preaching, and preaching to the natives in two languages, would it not be better that one should be set apart for the English preaching exclusively, and study to furnish himself abundantly for that work, and the others, each in a separate department, or departments, also give themselves *wholly* to their very arduous labours? There would be enough to do, night and day, as long as heathens throng the streets; and difficulty enough in doing it, without any hindrance from other engagements, as long as the native mind and native customs are to be explored, so as to find access to their consciences, and a native language to be learnt, so as *freely* and forcibly and feelingly to communicate abstract Christian truths. In fact, missionary labour, among the natives, cannot be done well without an almost entire devotedness to a single object; nor can it be done well, while the

efforts of missionaries are scattered over a large field. There seems to be a singular mistake on this subject. A missionary station is often considered eligible almost wholly in proportion to the number of heathen around it ; as though they would all flock to the standard, when that is once erected. A single missionary is therefore placed in a town of perhaps 20,000, and two where there are 50,000, and half a dozen where there are some hundreds of thousands. I would not be understood to deny the expedience of establishing missions in large towns : such have their peculiar advantages, though I believe in general, as to native labour, they do not afford the best field ; but I deny the wisdom of sending a missionary to cope with 20,000 heathens, in the expectation of much immediate success. He is lost among them. Were he in a small village, where he could become personally acquainted with those around him, where he could see the same faces every day, and collect nearly the same congregations every Sabbath, where his influence would be felt, and his example daily seen, he might hope to make some impression. Some would be won by his good conversation, and when the leaven began to work, it would spread, and even be supported by several brethren at small distances around him, in a similar situation. The influence of each, in his own sphere, might be exerted, until the circles met ; and then, from this well calculated spot, as from a common centre, they might each stretch into the surrounding forest of heathenism, and transplant into it plants of righteousness from the garden, which they had so well tilled. In this way, the little leaven might leaven the whole lump. But scattering a few labourers over a vast field, and filling their hands with every thing else in conjunction with that work which requires the whole mind, and heart, and soul, may be reckoned among those mistakes which retard the progress of the gospel.

4. *There is often too much dependence placed on the means used for converting the heathen.* I have barely hinted at some of the dangers attending the moral machinery, which is put in motion for the propagation of Christianity. These dangers are not few, as respects those who employ it, even while it is doing great good ; but what is more unfavourable, there is danger of its becoming useless, by being too much depended on. A great system of societies, and stations, and missionaries, and schools, and colleges is got up ; a great deal of machinery is put into motion, and great effects are expected. It becomes, indeed, almost a matter of calculation, that so many schools and so many missionaries will produce so much effect ; and when the number is sufficiently increased, the world will be converted. But the world will never be converted by such calculations. We shall alike err in supposing that a certain course of preparation is necessary, before the heathen can be converted, and in supposing that, when this pre-

paration has been made, all will come flocking to Christ. We can judge only by the ordinary course of Providence and grace, in which the means are usually in some degree proportioned to the end: we need only know that to employ them is our *duty*; to give them success is not of us, but of the Lord. If we trust in them, we dishonor God, and render the means useless. If we suppose that he cannot work until means, to a certain extent, have been used, we limit his power and hinder his blessing.

5. This leads to a fifth obstacle, which is *want of faith*. Undue dependence on means produces want of dependence—simple dependence on God. The world is to be converted, we are ready to think, by the gradual increase of light and knowledge, according to certain known principles, on which we can calculate. Where then this light and knowledge have not abounded sufficiently, we do not easily believe that conversions *can* take place. Hence the adult heathen of the present generation are very easily given over to perdition, and our eyes are turned wholly to the rising generation. But not so with the Apostles. They went forth, simply trusting in the promise of God, preaching every where, the Lord working with them, and confirming the word with signs following. The rising generation are undoubtedly altogether the most hopeful subjects of labour. It is so in all countries, but, especially in a heathen land. But cannot the adult heathen be converted, and converted without a long course of preparatory labour? Look at Brainerd, in a wilderness, surrounded by savages, unable even to speak their language; and see these savages, under a single sermon, and that through an interpreter, melted down so as to weep and sob like children, and cry out for mercy. I need not mention other instances, though they are not wanting even at the present day. It is the saying of men who judge only on worldly principles, and know not the power of God, that the adult heathen cannot be converted; and it ought not to find any place in the mind of a Christian, much less of a Christian missionary. It will paralyze all his efforts. If the thought is cherished, it will effectually prevent his success. He must have faith in the power and grace of God. He must remember, it is “not by might or by power, but by the Spirit of the Lord,” that the work is to go forward. He must depend on this every moment. The church at home too must depend on the influences of the Spirit in *faith*. If not, we cannot expect success. It is said concerning a certain city that Christ could not do many mighty works there, “because of their unbelief.”

6. The last obstacle which I shall mention is, *the want of a spirit of fervent united prayer for the influences of the Holy Spirit*. Were but this obstacle removed,—in other words, did such a spirit universally prevail, the work of conversion would roll

on like a torrent overcoming every obstacle. A nation would be born in a day. It is the all-awaking, all-pervading, almighty influences of the SPIRIT which is needed to make the dry bones live. They would be obtained in answer to prayer. God means what he says, "Ask and ye shall receive; open thy mouth wide, and I will fill it." It is not consistent with the order which God has been pleased to institute, to send his Holy Spirit, except in answer to prayer. He sent his SON in answer to prayer. Christ himself prayed for the descent of the Spirit. The Apostles met with one accord, prayed, and the Spirit came down as a rushing mighty wind, and filled all the house where they were sitting. Three thousand were converted at once. In modern times, similar, though inferior, effects have been witnessed—hundreds in Christian lands, at the same time, and in the same place, have been deeply impressed with the power of truth, and constrained to cry out, "Men and brethren, what shall we do." In heathen countries there have been evident effusions of the Spirit. In all these cases, the blessing has been preceded by the fervent supplications of Christians. Awakenings among impenitent sinners are preceded by revivals in the church. God will be entreated of to do these things for us, and he has not said, "Seek ye my face in vain." Were then the church united, and instant in prayer for the descent of the Holy Spirit, what might we not expect? The influences of the Spirit would come down as the rain, as showers that water the earth. The church would be refreshed; would be purified; would be prepared to arise and shine, her light being come, and the glory of the Lord arisen upon her. Christians would bring their gold and silver, with a willing mind, and with right motives, into the treasury of the Lord; and follow their offerings with their prayers. Missionaries would feel the blessed influence: they would be more united—united even as "the heart of one man," and receive the fulfilment of the prayer of Christ that they might "be one, that the world might know that he has sent them;" they would become more holy, and be indeed living epistles of Christ, known and read of all men. They would rise high in personal religion, and thus remove many obstacles to the progress of truth, from their own inconsistencies and sins. They would preach the word with the Holy Ghost sent down from heaven. Then would "truth spring out of the earth, and righteousness look down from heaven." Yea, "the heaven would pour down righteousness, and God, even our own God, would bless us. God would bless us, and all the ends of the earth would see his salvation."

W.

## II.—*Native Essays on English Education with, or without Religion.*

[We insert this communication with great pleasure for two reasons; first, unavoidable engagements preventing the author of the series of papers entitled "Education with, or without Religion," from supplying us in time for this month with his 2d communication, this paper very opportunely supplies the deficiency. 2. In a late No. of the Literary Gazette, there was published a communication under the signature **T.** containing a letter from a person who had acquired a mere smattering of English, which in that communication is exhibited as a favourable specimen of the extent to which our language is generally acquired by respectable natives. Surely the perusal of such a paper as the following, exhibiting the superior manner in which a whole class of native boys, all even now *at school*, can express their ideas in English, will correct such misrepresentation, and undeceive those who still maintain that a competent knowledge of the language is unattainable by the youth of this country. Accumulated facts are rapidly overthrowing such theories, and will soon leave us to wonder that they were ever indulged.—ED.]

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Being much interested in the question of "Education with, or without Religion," which is now being so ably discussed in your pages, it occurred to me that it could be seen to great advantage from a somewhat different point of view. The advantages of a Christian education, its desirableness, its very necessity in the present circumstances of the country, and our plain and imperative duty to give this, and to give none else, since we have the choice, are great, and I may now add, demonstrated truths. But while we are striving by argument to bring over all to the good cause, experience has come over to our side, and enrolled itself under our banners. It is my intention shortly, and as far as practicable in this early stage of the two systems, to investigate and to contrast their results; and to show, that even already there is a strongly marked line of demarcation between them, a line not unperceived by the Hindus themselves. In the mean time, it may not be uninteresting to your readers to see how these things are viewed by the young men, who are most concerned in the decision. With a view to elicit this, the question of "Education with or without Religion," was given lately as the subject of an exercise to a class of young Hindus in a Christian school. All, with the exception of one, were in favour of a Religious Education. His essay is given verbatim. As there were so many, to save space I have selected arguments from several of the others, with no other alteration than a few verbal corrections. They are of course commonplace; but as coming from Hindu lads, and bearing on a great question, I trust you will find room for them in an early number.

### *Essay against a Religious Education.*

Not to mention the changes which the progress of Christianity has brought upon every other religion in this country, what extraordinary results have they suffered from the very literature of the English people! Astronomy, one of the books of English education, is ever a "sharp weapon which strikes all other religions, and in the eye of reason overthrows them." For instance, in Hinduism the earth is considered

as one of their *Debtors*, and the sun that lights it in the day as one of their principal *gods*; and almost every Hindu that worships, adores him as the Supreme Being, and admires him for his power and beneficence: whilst in English astronomy, the first is considered as a planet, and the latter as a collection of light, and nothing more; and if one does admire, he would rather admire the Creator for his power and beneficence, than the creature which has no power in itself.

In Hinduism the earth is supposed to be fixed in one place, and the sun to turn round about it; in English astronomy *vice versa*; consequently these two cannot possibly be taught together. And the same thing will be seen, taking Mahometanism with an English education. But almost all other religions that do exist in India, have these two for their common source, and are mere corruptions or improvements of them. Therefore in a word, no other religion can be taught together with English education, but that of the same nation, which rather treats of the one living and true God, and of the way to salvation, than of the sun, moon, earth, &c. &c. My poor humble opinion is, that religion ought not to be taught with an English education to boys; as for grown-up men I say they may be taught, or even may begin an English education with religion, because then their eyes of reason are open, and however dull they may be, they will understand something about it; or if not, they never will. But as for young boys, their understandings are fickle, and, for aught I can see, they will now take one religion to be true, and when they are grown up they may think otherwise. And not only so, but religion is too difficult a thing for them to understand, because, why, I ask, are the young boys that begin an English education, not taught mathematics? Is it not because they cannot understand it? and how then shall they understand religion, which is much more difficult for them to understand than mathematics?

Persons may say, that when young men have known the fallacy of the religions mentioned, and no true religion is introduced to them, they shall have strange notions about virtue and vice, and shall commit sins without any restraint; but I think that some other measure may be taken which shall be of as much good to them as religion, and which like a good shield will resist all sorts of temptations, with however much force they may come, without any religion being given to them; and that is morality, (pure morality without the mixture of any thing else) taken from any other book or from the Bible, as that is known to be the best. This will, like a bridle, keep them from running into the deep ditches of sin, and will lead them to pass their lives as blamelessly, at least until they find any religion for themselves, as men of religion generally do.

Moreover, prejudice has such an influencing power over young minds, that almost no reason in the world is able to shake their notions of those things in favour of which they are prejudiced. Instances of this are so very numerous that I need not mention any.

#### *Arguments in favour of Education combined with Religion.*

1. *Importance of an early Religious Education.*—We all know that we must give an account of our actions hereafter, and be punished or rewarded accordingly. Would it not therefore, be worth our while to think early what actions will finally bring upon us divine wrath, and which reward? And if these things in which we are but little concerned be worth learning in the early part of our life, why should religion be neglected? What is there so important, or so calculated to promote our happiness that it should supersede this study, the peculiar province of which is to prepare man for the next world, and to exert great influence over his conduct here?

2. *Argument from their usual effects.*—It must be granted by all that Education with Religion generally makes a man humble, industrious, pa-

tient, sociable, civilized, and moral. On the other hand, if Education without religion *may* do the same, it scarcely ever *does* so. For instance, the Hindus do not educate their children religiously; and the fruits of this I need not mention, for they are known to all. Now here is a simple question, which I appeal to the common consent of mankind, Whether is it good to reject the more certain for the less certain? I doubt not that the folly of this will be granted; and if so, then Education with religion is better than Education without religion.

3. *The danger of delay greater than the danger of mistake.*—Some say, that it is better to study religion after education, because there are several religions, and every one pretends to be true, and boys cannot judge between the right and the wrong, and so may become followers of a false religion, which may lead them into eternal misery; whereas if they study when they are grown up, they may examine, and find the truth of any, before embracing it. But we see that persons, who have been educated in one religion, have the same right as *they* have to examine others, and may be converted immediately after they find the truth: whereas if a man dies, before embracing any religion, what will be his excuse before God? Will he be excused by merely saying, that he was irreligious because he knew not which religion was true, or because he was not of sufficient age?

4. *Religion necessary to check the growth of evil habits.*—As men are sinners, their minds are always willing enough to do evil: and as long as they are without religion, (which is the only way of directing us from doing mischief) all evils grow up, and send forth their roots in the heart, from which it will be difficult to take them out. But if they be religious from their infancy, these evils may be easily taken out: for we see, as a matter of fact, that the roots of a young plant may be taken out more easily than those of an old tree.

5. *English Education presupposes a knowledge of the Bible.*—An English education cannot be taught without some knowledge of the Bible, because all the best moral writers in the English language have written their works with a reference to the Bible. And as history cannot well be understood without Geography, so books of morality cannot well be understood without a knowledge of the Bible.

6. *Argument from History.*—Most of the illustrious persons in France received the highest education, and thereby perceived the fallacy of Roman Catholicism, and the tyranny of its priests. Therefore they threw from their minds every notion of God, or, in other words, became infidels. The effects of this (as traced in the character of the people) show a horrible picture of the degradation of human nature. But if this people had introduced true religion with an early education, how happy they might have been!

7. *Argument from experience.*—Many young men of this country received a higher education, which in many of their minds, overthrew the religion of their native land. These called themselves, 'Liberals,' and, for a short time, became such desperate characters, that they did every kind of wickedness that they could think of: and so, from their conduct, most of our countrymen despised the education which they received, and imagined it to be the cause of their wickedness.

8. *Conclusion.*—Education without religion might be good for men, if we could be sure that death was the entire end of the human soul. But this is not the case. It is therefore our duty, and that of all men to provide means for the preservation of the soul, which Religion only can afford. Besides, if it is the will of parents to see their children, humble, gentle, merciful, innocent and obedient, they must educate them in the fear of the Lord, and lead them through the way which God has shown for Salvation.

III.—*Millenarian Errors.*

[Continued from p. 329.]

IV.—*The Resurrection of the Just and Unjust.*—The Millenarians believe, that ALL the saints are to rise upwards of a thousand years before the wicked, and are to live and reign with Christ, during this period, upon the earth. This doctrine, they suppose to be found in Rev. xx. 4, 5, “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection.” We have already hinted at the uncertainty that must always attend all doctrines founded upon unfulfilled prophecy: but before proceeding to show the error of the Millenarians on the point now in question, the reader will, no doubt, bear with a few remarks on these celebrated verses. Observe, 1. That it is not here said, that ALL the saints are to rise and reign with Christ; but those only “who were beheaded for the witness of Jesus,” &c. 2. It is not said, that their bodies are to be raised; but their “souls” only were seen living and reigning with Christ. 3. From mention being made of their souls only, it is natural to infer, that the resurrection spoken of, is to be understood as merely spiritual, the same as that mentioned in Rev. xi. 3, 7, 8, 11; a transaction which all expositors agree in thinking has already taken place, and which must have been spiritual. And 4. If a spiritual resurrection only be meant, we should judge that we are to explain it by Mal. iv. 5, and Matt. xvii. 12, 13, “Behold, I send you Elijah the prophet.” “But I say unto you, that Elias has already come. Then his disciples understood that he spake unto them of John the Baptist.” As John the Baptist was not literally Elijah, but was similar to him in almost every respect: so there will be, during the millennial age, many found, of a kindred spirit and character with the martyrs of ages past. And if this be so—if professing Christians will, during this period, be like those holy and devoted men who laid down their lives for the Saviour, blessed and holy will he indeed be, who then lives.

In this attempt at the exposition of these singular verses, surely there is nothing forced or unnatural. Scripture is made to explain scripture, the most certain method of interpreting God's holy word. Let us, however, now proceed to the quotation of a few passages, which will prove unquestionably that the righteous are not to rise upwards of a thousand years before the wicked; but that both are to appear almost simultaneously. John v. 28,

29, "Marvel not at this; for *the hour* is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout; and the dead in Christ shall rise first." 2 Thess. i. 7—9. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance upon 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." John vi. 40. "And this is the will of him that sent me, that every one who seeth the Son, and *believeth on him*, may have everlasting life: and *I will raise him up at the last day*." John xii. 48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same *shall judge him at the last day*." The first of these passages proves, that the righteous and wicked are to rise at the same hour. The second and third taken together prove, that the time of the resurrection of the saints is the very time of the everlasting destruction of the wicked; for both take place at the personal appearing of the Saviour. And the fourth and fifth prove, beyond the shadow of a doubt, that the day of the resurrection of believers, is the identical day on which the wicked are to be judged. No more, we should think, need be said on this topic\*.

V.—*The final judgment of the righteous and unrighteous.*—The doctrine of the Millenarians on this head teaches, that upwards of a thousand years are to elapse between the judgment of the saints and sinners†. The passages quoted under the last division amount to a demonstration that this will not be the case; for they declare in the plainest language, that both are to take place at the *same hour*, at the time of Christ's personal appearance, and on the *same day*. But in order to strengthen this view of the subject, let the following quotations be subjoined. 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 the one from the other, as a shepherd divideth his sheep from the goats." Matt. xiii. 38—43, "The field is the world; the good seed are the children of the kingdom, but

\* We fear that this is far from being satisfactory. The Millenarians hold the general resurrection, but they do not hold that the first resurrection is the day of judgment. Here, therefore, there is no necessary inconsistency.—ED.

† As before intimated, we apprehend this is a mistake of our correspondent. We are not aware of any Millenarians who hold the opinion he here attributes to them.—ED.

the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." In the former of these passages the righteous and the wicked are represented as being judged at the same moment of time, and not at the distance of a thousand years from each other. And in the latter, the same doctrine is as unequivocally and explicitly taught. To these also add the parables of the wise and foolish virgins, and the talents. Matt. xxv. 1—30, where the same sentiments are exhibited in the clearest manner. All are invariably represented, both good and bad, as reckoned and dealt with at one and the same period.

VI.—*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.*—We have classed these several particulars together, and put them last, principally because we are aware that though they make a capital part of the millenarian scheme, yet they are held by others who have not embraced the sentiments already exposed. The Millenarians believe, that all the above events will take place at or about the commencement of the millenium. It is possible, nay, perhaps very probable, that amidst the political revolutions to which nations are subject, the Jews may again be put, as a distinct and independant people, in possession of the holy land: but it may gravely be questioned, whether this be a subject of prophecy, or in any way connected, more than other events of a similar kind, with the glorious era of the millenium. The New Testament does not appear even to hint at the restoration of the Jews to Judea; and the greater number of passages usually brought forward from the Old Testament to establish this point seem to have had their accomplishment in the Return from Babylon. But this, after all, is a subject that will bear to be contested.

As to the discovery of what are called the lost tribes, we fear this is as hopeless as that of the philosopher's stone. There does not appear to be the smallest evidence in the inspired record to prove that they ever were lost; but every thing to substantiate the opposite opinion. They were originally placed in Assyria and Media, 1 Kings xv. 29; xviii. 11, and though permitted by Cyrus and Artaxerxes, Ezra i. 3. vii. 13, to return, with the tribe of Judah, to Judea, the greater part do not appear to have availed themselves of the privilege; for we find that, twenty years afterwards, when Haman's wicked decree went forth, they were scatter-

ed abroad and dispersed through all the hundred and twenty-seven provinces of the kingdom of Ahasuerus, Esther iii. 8. It is true, that those who were thus scattered are called Jews; but it is impossible that such a body of people could have been wholly of the tribe of Judah. They could, for the most part, be none other than the ten tribes, and in these provinces they appear to have been existing during the time of our Saviour; for we find that at the day of Pentecost, mentioned in Acts ii. 1—11, "There were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven; Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." Besides, we are certain that the place of their residence was known in the time of the Apostle James; for he directs his epistle to them, i. 1: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." Would he have thus written had he been ignorant of the abode of the ten tribes? The Apostle Paul also makes mention of them, Acts xxvi. 7. And in addition to all this, we no where find that Peter, who was expressly appointed by the Holy Ghost, Gal. ii. 7, to preach to the descendants of Abraham, ever went in search of them, which he would unquestionably have done, had he believed in their existence in a distinct part of the world. The truth of the matter is, that the Jews, who are now found in every country of the globe, are the people of the twelve tribes. They are, according to the prophecies which went before on them, scattered "among all people from the one end of the earth, even unto the other." The idea, therefore, of the ten tribes living in a land at present unknown is without foundation, or rather has no other foundation than the assertion of the visionary author of the second book of Esdras, xiii. 40, 45, "Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never man dwelt, that they might there keep their statutes, which they never kept in their own land, and they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and half; and the same region is called Arsareth." This, with the sayings of one or two credulous, or rather credulous-making Jews of the 12th and 13th centuries, is, we believe, the only ground upon which both Jews

and Millenarians rest their opinions respecting the *terra incognita* of the ten tribes. What then must we think of the wisdom of those men, who spend so much time and treasure, and who encounter so many dangers, in searching for this people? They seek what was never lost; and are in chase of a mere phantom of their own imaginations\*.

The idea of the rebuilding of Jerusalem, or of some other grand city, called the New Jerusalem, is founded chiefly on the latter part of the prophecies of Ezekiel, and the 21st and 22nd chapters of Revelation. To say nothing of the worldly nature of such an anticipation, there is surely enough in the description of the New Jerusalem by John, to make every one doubt whether a literal city at all be meant, or whether any thing whatever on earth be intended. Can any one believe in the literality of a tangible and visible city, "*descending from God out of heaven?*" Or can any one suppose, that there ever will be a city on earth which will contain "*the throne of God and the Lamb,*" and in which there "*will be no more curse?*" xxii. 3, 4. The things said of the New Jerusalem are sufficient to make every sober-minded man pause long, before he gives it a literal interpretation, or places it in this lower world.

Thus, we have endeavoured to present, in a scriptural light, the subject before us to the eye and mind of the reader, unconscious to ourselves of either having misrepresented the sentiments of the Millenarians, or endeavoured to confute them by wresting any passage from its real meaning. It may, perhaps, be thought, by some, that the erroneous doctrines in question are of no great moment, since they do not seem naturally to be attended with any practical consequences. This, however, is a great mistake. Millenarian opinions have almost always been accompanied with a practice, which has, at some times, been pernicious, and, at other times, ridiculous. The latter is very much the case in the present day. Churches, and chapels, and other places have become spots where scenes the most singular, if not the most lamentable, are exhibited. Men and women, under the self-wrought impression of the speedy descent of Christ upon the earth, are to be seen starting up in the midst of assemblies, and howling out in tones almost unearthly, "*He is coming, he is coming, repent ye, flee ye,*" &c. &c. Such conduct as this brings religion into contempt with the ungodly: and the sentiments which give rise to such proceedings will, we are persuaded, ere long lead the unconverted of their votaries into scepticism and infidelity, and cause the truly pious, who may have fallen into such errors, to be hardly able to lift up their heads from very shame amongst men. The former, not finding their expectations realized, will first doubt of the truth

\* Arguments for the probable existence of the Ten Tribes will be found in the No. of our work for January, 1833; to which we beg leave to refer our readers.—Ed.

of those prophecies on which their hopes were placed ; and, next, discredit the whole book in which such predictions are found. The latter, having had "the good work" begun in them, will still be kept cleaving to the Saviour ; but they will, not finding their views of prophecy verified, be compelled to retrace their steps, and in doing so, they will require no small humility to confess their errors, and no small patience to bear up against the taunts to which they will be exposed on account of the extravagancies into which they had fallen. "Be not carried about with divers and strange doctrines : for it is a good thing that the heart be established with grace."

L.

#### IV.—*Brief Memoir of the late Rev. W. Carey, D. D.*

[Abridged from Rev. Dr. Marshman's Funeral Sermon.]

Dr. Carey was born, August 17th, 1761, at Pauler's Perry, in Northamptonshire, a village a few miles from Northampton. His mother died when he was young ; and his father, who was precentor in the established church at Pauler's Perry, was at that time destitute of a knowledge of the Saviour, although his son had reason to hope that his eyes were opened to his true state before he died. Though brought up in some degree acquainted with Christianity, therefore, he was not directed to the Saviour of the world by his father, for he was unhappily ignorant of the Saviour himself. At the age of fifteen he was apprenticed to a shoe-maker in the village of *Piddington*, ten miles from Pauler's Perry,—a master of honest report as an industrious man, but whose love to Christ, if he possessed any, never urged him to win young Carey to the Saviour. Still, conversations which he often had with a fellow-apprentice, named John Ward, first led him to reflect closely on his state as a sinner before God ; and his occasionally hearing the Rev. Thomas Scott, author of the Commentary on the Bible, who was then minister at Ravenstone, a village a few miles distant, tended to increase these convictions. At length he met with the excellent Mr. Hall's "Help to Zion's Travellers," which (he often told me) did more toward giving him just ideas of himself as a sinner, and of the way of salvation, than all he had ever read or heard before, and encouraged him finally to give himself up to the Lord Jesus Christ, to be saved in his own way, when he was about eighteen years old.

Left wholly to his own judgment, he thought he saw many things in the Established Church, in which he had hitherto been brought up, which he could not reconcile with the Scriptures ; and at length a sermon he heard from Heb. xiii. 13, "Let us therefore go forth without the camp bearing his reproach," led him at once to forsake it, and cast in his lot with a few poor people near him of the Baptist denomination.

Before he was twenty, a number of persons in a village a few miles from his, came to him one Lord's day, and urged him, as they were that day destitute of a minister, to come over and give them an exhortation from the word of God. With much reluctance and fear he complied with their wish ; and they felt themselves so much instructed by what he had told them from the Scriptures, that they asked him again, and then again ; and in a year or two he consented to become the pastor of that small church at Moulton, where he continued, until, in 1788, he was prevailed upon to remove to Leicester.

In this interval, he became acquainted with the Rev. John (afterwards Dr.) Ryland, about seven years older than himself, then an assistant to his

father in the Gospel ministry at Northampton, by whom he was soon after baptized: and about the same time with the Rev. John Sutcliff of Olney, whose church he joined, and the Rev. Andrew Fuller of Kettering, also his senior by about seven years. These four, possessed of kindred minds, gradually formed a union with one another, never interrupted in this life, and which eternity itself will never dissolve. With these, with Mr. Thomas Scott, and with the Rev. Robert Hall of Arnsby, father of the late Robert Hall of Bristol, and author of "Help to Zion's Travellers," whom he esteemed above all the rest as a minister, Carey spent the first ten years of his Christian life, to his unspeakable advantage.

His desire for the salvation of the heathen appears to have sprung up in his own mind, without any fostering from without. As soon as that work appeared, he read Cook's Voyages; and the state of the islanders in the South Seas, deeply impressing his mind, led to a train of thought which ended in the full conviction, that it was a duty binding on Christians now, as well as in the Apostles' days, to carry the Gospel to the heathen in every part of the world. This conviction affected him so strongly, that it became at length irrepresible; and he constantly conversed on the subject with such of his friends as appeared most eminent for spirituality of mind. Being one day at Birmingham, about the year 1785, he mentioned his views to a few friends there; upon which one of them said, "If you will write your thoughts on this subject, I will be at the expense of bringing them through the press." Animated with this, Carey replied, that if he could not prevail on some one else to undertake it, he would attempt it himself. "Well," said his friend, "remember that I have your promise, from which you can not recede." On returning home, Carey mentioned the subject to his friends Fuller and Ryland, urging them to undertake this task. They respectively excused themselves, and advised him to begin writing without delay, but not to print his thoughts immediately. It is probable that he did this; for we find it said in the Periodical Accounts, that he wrote the piece on missions as early as 1786.

The missionary feeling however appeared to gather strength in the minds of his three friends, Fuller, Sutcliff, and Ryland. About 1784, Mr. Sutcliff, with the hope of promoting personal religion around him, reprinted a tract of President Edwards, intitled, "A Humble Attempt to promote Explicit Agreement and visible UNION in Extraordinary PRAYER, for the REVIVAL of RELIGION." This gave rise to those monthly prayer-meetings for the spread of the Gospel both at home and abroad, which gradually spread wider and wider among those who loved the Saviour, till at length they now fill nearly the whole of the Christian world. These four brethren also made it a point to observe a day of fasting and prayer together monthly, with a view to this object and the growth of religion in their own minds, which tended to strengthen the sacred flame. Two sermons were at length preached at a meeting of ministers at Clipstone, in April, 1791, one on "Jealousy for the Lord of Hosts," by Mr. Sutcliff, from 1 Kings, xx. 10, "I have been very jealous for the Lord of Hosts," and another, "On the Pernicious Influence of Delay in Religious Concerns," by Mr. Fuller, from Haggai, i. 2, "Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord's house should be built—Is it time for you, O ye, to dwell in your own ceiled houses, and this house lie waste?" After these services, Mr. Carey proposed this as a question for the ministers to discuss; "Whether it be not practicable, and our bounden duty, to attempt something toward spreading the Gospel in the heathen world?" And as the public services which included these two sermons had been attended with unusual solemnity, this question was managed by these ministers with earnest concern relative to exerting themselves for the enlargement of the Saviour's kingdom. The chief step taken then, how-

ever, was their unanimously agreeing to request, that Mr. Carey would publish his *Thoughts on the Subject of Missions*, which had lain by him more than five years. These issued from the press in the beginning of 1792 : and in the words of Fuller, the author "generously proposed to devote whatever profits might arise from this publication to the use of a *Missionary Society*," when one should be formed.

This pamphlet, of eighty pages, after a suitable introduction, contains a short review of former undertakings for the conversion of the heathen, commencing with apostolic times, and continuing the survey to the attempts of Ziegenbalg and Grundler in 1707 ; the review concludes with the following observations respecting the Moravian Mission : " But none of the moderns have equalled the Moravian brethren in this good work ; they have sent missions to Greenland, Labrador, and several of the West India Islands, which have been blessed for good. They have likewise sent to Abyssinia in Africa ; but what success they have had I cannot tell." A brief but luminous survey of the present religious state of the world follows ; and then a section shewing the practicability of something being done more than what is done for the conversion of the heathen. To the whole is added an inquiry into the duty of Christians in general on this subject, and what means ought to be used in order to promote the work. It is altogether one of the most clear, concise, and heart-stirring essays on missions I have ever read.

At the annual association of the Baptist Churches, held at Northampton, May the 31st, 1792, Mr. Fuller says, " Brother Carey preached a very animating discourse from Isaiah liv. 2, ' Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations : spare not, lengthen thy cords and strengthen thy stakes ;' in which he pressed two things in particular, as expository of lengthening our cords and strengthening our stakes ; that we should *expect* great things ; and that we should *attempt* great things." This sermon so affected the audience, that before the ministers parted, a resolution was passed that a plan should be prepared against the next Ministers' Meeting to be held at Kettering, for forming a Society in the Baptist denomination for propagating the Gospel among the heathen.

This meeting was held at Kettering, October the 2nd, 1792 ; but the whole day passed away without any effort being made to form a Missionary Society, or even to bring the subject prominently forward. At length, in the evening, Carey, grieved to the soul, took Fuller aside, and sharply remonstrating with him on his permitting the day thus to pass away without attempting any thing, begged him if he intended to do nothing towards forming a Missionary Society, at once to say so, and not to keep him any longer in suspense. Greatly moved by this, Fuller instantly called into Mr. Wallis's parlour, as many of the ministers as then remained, and with eleven beside himself and Carey, formed the Baptist Missionary Society. Of this Society Carey himself, with his three friends, Sutcliff, Fuller, and Ryland, and the Rev. Reynold Hogg of Thrapston, formed the first Committee, Mr. Hogg being the Treasurer, and Andrew Fuller the Secretary. The fund then subscribed to begin this missionary undertaking, amounted to *Thirteen pounds, six shillings, and six pence*.

Thus, after full nine years of anxious thought and exertion, had Carey the satisfaction of seeing a Society formed, with the express purpose of sending the Gospel to the heathen.

In reviewing his conversion to God, it is impossible to avoid the conclusion that he was indebted to Divine grace for a change of heart so thorough and lasting. In contemplating his being called to the ministry before he was twenty, and so greatly blessed therein, can we ascribe it to any thing less than the grace of God constraining him to declare to others what he

himself had felt and handled of the word of life?—and nothing less than Divine grace could have implanted in his mind that earnest desire after the salvation of the heathen, which lived and flourished amidst all the coldness of his brethren on the subject, until, every obstacle being surmounted, he beheld a *Missionary Society* formed among his dearest friends, which, small as it then appeared, was the forerunner of the London, the Church, and the Scottish, Missionary Societies; and of all the Missionary Societies since formed in America, as well as on the continent of Europe. Surely the grace which was thus given to Carey, was not in vain; and the title of *the Father of Missions*, so justly awarded to him, demanded on his part the deepest gratitude to the Father of mercies and the Redeemer of men.

It will have been seen, that when our beloved brother and his colleagues had formed a Missionary Society, consisting of *twelve* persons beside himself, they had no specific object in view! That it was their duty to exert themselves for the conversion of the heathen they felt with irresistible force; but to what part of the *four hundred millions* whom Carey in his pamphlet had represented as not having yet heard the Gospel, they should turn their attention, they knew not. The islands of the South Seas had first attracted his attention; but it is now evident to us, that had he chosen that part for the scene of his labours, the peculiar talent with which God had entrusted him, that of fitness to translate the Sacred Oracles, would have been almost buried. Circumstances have since shewn that India presented almost the only field in which this talent could be fully employed. Perhaps some may ask, what fitness could he possess for acquiring languages, trained up in such a humble sphere of life to the age of *thirty-two*, without even tasting those literary advantages enjoyed so fully by missionaries and clergymen who now come forth to India? That his brethren deemed him possessed of such fitness, however, is evident from the language of Fuller in his "Narrative of the first Establishment of the Baptist Society," which he ascribes to the workings of his brother Carey's mind for the preceding nine or ten years, in which he says, that his conversations, prayers, and sermons were mostly accompanied with something relative to this subject; and adds, "He possessed at the same time a great thirst for geographical knowledge, and a remarkable aptitude at learning languages; so that his most intimate friends were, for several years past, induced to think, that he was formed for some such peculiar undertaking."

That he should have acquired a knowledge of the learned languages, while labouring with his hands to supply the wants of an increasing family, or faithfully discharging his ministry among an affectionate people, in a church, (that at Leicester,) the number of which the Saviour, by his blessing on his pastoral labours, was pleased to double in the four years he ministered to them, will appear singular to many. It appears that meeting with Greek words in a Commentary on the New Testament, which he read while he was an apprentice, and which he could not understand, as he was ignorant even of the alphabet, he imitated the letters as well as he was able, and when he returned to his own village on an occasional visit, shewed them to a neighbour named Jones, who had received a superior education with a view to the medical profession, but was constrained by his unsteady habits to give it up and betake himself to manual labour. This man, being acquainted with Greek, explained both the words and the terminations to him, and thereby increased his desire after a knowledge of that language.

The precise method he adopted in studying the languages, whether Greek followed Latin, and Hebrew these, or whether he studied them all at the same time, I am not able to ascertain; but as he was so fully capable of going forward alone in the study of a language when once placed in the proper course, he could be at no loss after his acquaintance with Mr.

Sutcliff and Dr. Ryland, both sufficiently familiar with both classical and Hebrew literature; who, as they found him so much more ready than themselves in acquiring languages, would compassionate his want of leisure, amidst the labours of his calling and the cares of a family, and naturally give him the best instructions they were able. One course he often told me he constantly adopted, after his removal to Leicester had relieved him from manual labour, which, with such a mind as his, was admirably calculated to bring him forward; it was, that of carefully reading one chapter of the Sacred Scriptures every morning in English, and in all the languages with which he was acquainted.

It was in these last four years of pastoral labour that he gave a proof of his power of acquiring a language, which filled Fuller, Sutcliff, and Ryland with surprise. In their theological researches, their diligence in prosecuting which will sufficiently appear, if we recollect that Fuller about this time published his various writings on Faith, it was found desirable to have recourse to certain Dutch divines. How to do this was the difficulty; they were not found in an English dress, and neither Fuller, Sutcliff, nor Ryland, were willing to undertake the labour of learning Dutch merely to obtain this object. Carey, understanding the case, however, instantly sat down to the language of Holland, as he had to those of Rome, Greece, and Palestine, and in about three months, presented them, to their astonishment, with a translation of the author they so much desired. It is evident, therefore, although he as yet knew it not, that Providence was training him up with a view to his giving the word of God in the classic language of India, and its kindred and multifarious dialects.

As yet India was quite out of the thoughts of both Carey and his colleagues. Within a few months after their embryo Missionary Society was formed, however, Providence brought it before them. Mr. John Thomas, formerly Surgeon of the Oxford Indiaman, had gone out to India in his medical capacity, as early as 1783. On his arrival in Calcutta, he, who had been brought to the knowledge of the Saviour about two years previously, sought for religious people there; but finding none, he at length put the following advertisement in the India Gazette of Nov. 1st, 1783:

*“ Religious Society.”*

“ A plan is now forming for the more effectually spreading the knowledge of Jesus and his glorious gospel in and about Bengal: any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted in the world. Direct for A. B. C. to be left with the Editor.”

To this the following answer was received the next day:

“ If A. B. C. will open a subscription for a translation of the New Testament into the Persian and Moorish languages, (under the direction of proper persons,) he will meet with every assistance he can desire, and a competent number of subscribers to defray the expence.”

Who the writer of this note was, Mr. Thomas was never able to discover; and he was able to do no more in that voyage; but on his second voyage to Bengal, in 1786, in the same capacity, he found three or four Christian friends connected with the family of the late Charles Grant, Esq. who had not then left India. By them, and afterward by Mr. Grant himself, he was received in the kindest manner; and on Mr. Grant's removing from Malda to Calcutta, Mr. Thomas preached in his house every Sunday evening. Soon after a friend gave him to understand, that Mr. Grant wished him to stay in the country, learn the language, and preach the Gospel to the Hindoos. To this he felt averse at first, but after “much prayer and many tears,” to use his own expression, he gave himself up to this work, and God removed difficulties out of the way, and encouraged him by adding two

seals to his first labours, in the conversion of two Europeans, previously complete deists. He now began to translate the Scriptures into Bengalee, and actually finished Matthew, and circulated it in manuscript; for respecting it, he says, in his letter to Mr. Fuller, "There are several brahmins who have the book of Matthew in their hand, who read it in their families and among their friends, whom I have never seen."

At the end of 1791, Mr. Thomas returned to Britain with the hope of obtaining help in this good work both as to men and money. This coming to the ears of Carey and his friends, they requested Mr. Fuller to write to Mr. Thomas, in reply to which, a letter was written (from which these particulars are extracted,) fully acquiescing in their missionary plans. The infant Missionary Society deemed this a call to Bengal: and the inquiry now was, Who will go to India with Mr. Thomas? No one of Carey's friends offered; but on the question being put to him, (now in his thirty-second year, with a wife and three children, and Mrs. Carey ready to be confined with a fourth,) he at once answered, "Yes:" and as his wife was so near the time of her confinement, he made up his mind to take only his eldest son with him, and leave the rest of his family till Providence should open the way for their coming. It was on the 1st of April, 1793, that he left his beloved flock at Leicester, with this determination, intending to come out in an English vessel. In the mysterious course of Providence, however, he and Mr. Thomas were disappointed in this, after having been a fortnight on board; which obliged them to take their passage in a Danish ship then about to sail from the Downs. These circumstances occasioned a delay of nearly two months, in which period Mrs. Carey, who had been confined with her fourth son Jabez, having fully recovered, agreed to go to India with her husband, if her sister might accompany her. This being at once acceded to, Mr. Thomas, together with Mr. Carey, his four sons, Mrs. Carey, and her sister, embarked June 12th, 1793, on the Danish ship *Crown Princessa Marie*, and arrived in India, November the 12th, after a voyage of five months.

On their arrival, as no particular part of India had been pointed out to them by their brethren at home, they remained two or three months in Calcutta and its neighbourhood. The salary appointed for these two brethren, sufficiently shews how unable Fuller and his other friends at home, were to judge relative to the support of a missionary in India, and how necessary it was that they should do something for their own support. With the strongest affection for them, they had resolved that, "The salary of Messrs. Thomas and Carey shall for the first year be the sum of £150 divided between them on their arrival, and that they shall draw this sum annually for their support." Thus Carey had *Seventy-five pounds* annually; or, as the Rupee was then two and six pence, 600 Rupees, that is, *Fifty Rupees Monthly*, to support himself, Mrs. Carey, her sister, and four sons! and even the second year, when his brethren at home had in love added to this sum £20 annually, "because of his large family," the whole amounted to the monthly sum of *Sixty-five Rupees*.

It is no wonder that he found it impossible to live on this sum in Calcutta, where even a wretched house could scarcely be obtained for a monthly rent equal to the whole amount of his salary. In consequence, he, within four months, left Calcutta, and took a small portion of land at *Deharta*, a place about forty miles distant, toward Jessore, with the determination to subsist his family by cultivating land with his own hands, thinking it as easy to support a family by agriculture in Bengal as in Britain. Providence however graciously prevented the distress in which this agricultural enterprize must have terminated, by bringing before him the very next month an offer from Mr. Udney, then residing at Malda, to superintend an indigo factory at Mudnabatty, for a monthly salary of

*Two Hundred Rupees*; with which offer, as Mr. Thomas had accepted a similar one, Mr. Carey closed, with deep gratitude to his Heavenly Father for thus graciously supplying his wants in a strange land. To Malda he at once removed, leaving his mat house unfinished, which he was erecting at Deharta, for the residence of himself and his family; and in June, he went to *Mudnabatty*, about midway between Malda and Dinagore. At *Mudnabatty*, Mr. Carey resided until December, 1799, and being soon able to converse in Bengalee, he made known the Gospel to all around him within his reach. It is however our chief object to trace his progress in translating the Scriptures.

In this work the ardour of his mind carried him forward in a degree scarcely credible. In his journal, sent home to his friends Fuller, Sutcliff, and Ryland, we find the following entry, "Jan. 27, 1794. This day finished the correction of the first chapter of Genesis, which my *Moonshee* says is rendered into very good Bengalee. Just as we had finished it, a Pundit, and another man from *Nuddea*, came to see me. I shewed it to them, and the Pundit seemed much pleased with the account of the creation; only they have an imaginary place somewhere beneath the earth, (*Patula*.) which he thought should have been mentioned likewise. I observed that the earth was a planet, and that the heavens and the earth included all the material creation. There is a necessity of explaining to them several circumstances relative to geography and chronology; as they have many superstitious opinions on these subjects, which are closely connected with their system of idolatry\*." This entry was made within three months after he landed in India.

Within a year after he felt himself settled at *Mudnabatty*, he began the study of the Sangskrit language. In his course of translating, he found it necessary to examine into the original meaning of the words he used, and these being in many instances compound words, he felt it necessary to ascertain the meaning of their primitive elements, as without this he scarcely felt himself safe in the use of words in a language so little known to him. This course led him at once to the Sangskrit language, from which at least five-sixths of the pure Bengalee language is derived; and determined him, at the age of *thirty-four*, to attempt the study of that language, encompassed as it was with difficulty. It had been opened to Europeans by Sir William Jones, eight or nine years previously. In studying it, Carey went thoroughly to work, by beginning to translate and lay up in memory the *Moogdhubodh*, a concise and yet complete grammar of that language, the study of which generally occupies the first five years of the young *Brahmun* Pundit. Carey however was not to be deterred by philological difficulties; he boldly faced and at length overcame them all.

Nor was the *printing* of the Scriptures, when they should be translated into Bengalee, less an object of concern to Thomas and Carey, in these early days of Bengalee printing. India had never seen printing in her own indigenous characters, till about twelve years before the arrival of the brethren Carey and Thomas in India. She was indebted for its existence to the ingenuity and unceasing efforts of Lieut. Wilkins, then a young man in the Bengal army, and now, the justly celebrated Dr. Wilkins. The attachment of this young man to Indian literature is testified both by Sir William Jones and by Nathaniel Brassey Halhed, Esq. the author of the first and the most elegant Grammar of the Bengalee language, which has yet appeared. This was printed at Hooghly, in 1784, with the first complete fount of Bengalee types Lieutenant Wilkins fabricated, respecting which, Mr. Halhed, then in the Civil Service, testifies in his preface, that in cutting this fount, Lieut. Wilkins performed all the vari-

\* See *Periodical Accounts*, vol. I. p. 165.

ous operations of the type founder, from cutting the punches with his own hand, to bringing them complete from the foundery.

To mention how deeply Mr. Thomas interested himself in the work both of translating and printing the Scriptures, is only an act of justice to his memory. It has been already seen in what manner he began by translating Matthew, and circulating it in manuscript as early as 1788: and in a letter, dated Calcutta, January 4th, 1794, not two months after their landing, he says, "I am pursuing my Shanscrit studies, and keep a Pundit; brother Carey pays a *Moonshi* twenty Rupees per month, which takes almost half his income. I should be very happy to see a Bible in any degree of forwardness before I die, and have been talking with a printer-to-day, in whose hands are the Bengalee types which are used here, on the expense of such a work." In a letter dated January the 26th, 1796, Mr. Thomas thus pours out the fulness of his heart on this subject; "I would give a million pounds sterling if I had it, to see a Bengal Bible. O most merciful God, what an inestimable blessing will it be to these millions!"

Another plan which Carey then formed for doing good to India at his own charge, was the following: "Mr. Thomas and I, between whom the utmost harmony prevails, have formed a plan for erecting two colleges, (*Chowparries*, Bengalee,) one here, and the other at the place of his residence; in each of which we intend to educate twelve lads, six Moosoolmans and six Hindoos: a Pundit is to have the charge of them; and they are to be taught the Sungskrit, Bengalee, and Persian languages. The Bible is to be introduced there, and perhaps a little philosophy and geography. The time of their education is to be seven years; and we are to provide them with meat, clothing, and lodging, as well as instruction. We are now inquiring for children proper for the purpose. It will be requisite for the Society to send us a printing press from England; and if our lives are spared, we will repay them. We can engage native printers to perform the press and compositor's work."

It is satisfactory to find that Fuller, Sutcliff, and Ryland, with their associates at home, fully responded to their brethren in India in generosity of feeling; as will appear in the following extract from a public letter, written by Fuller, September the 16th, 1795:—"It affords us great satisfaction that you have conceived a design of laying out your money in such works as establishing schools and translating the Bible. The latter however will be a great undertaking, and when it is proper to print it, you must not, even if you can afford it, deny us the pleasure of participating with you in the expence. The public is generous, and what shall we do with our money, but appropriate it to the service of our God?" He at the same time informed them that they had already resolved upon a mission to Africa, and were that day met at Birmingham to take leave of the brethren Grigg and Rodway, about to sail for *Sierra Leone*. He also gave them a piece of intelligence, which he knew would fill with joy the minds of Carey and Thomas: "The Independent brethren held a meeting at Birmingham last week, and will have a larger general meeting in *London* a few days hence, to consult on a mission to the *South Sea Islands*, or some other part of the heathen world."

It is evident, however, that they soon became perplexed about printing; for while in a letter to Mr. Fuller, dated August the 8th, 1795, Mr. Thomas says, "We intend to print and send abroad Genesis, Matthew, and Mark this year, at our joint expence:" in another, written six weeks after, to the excellent Samuel Pearce of Birmingham, he adds, "We expected to begin printing this year, but are not able to do it at present." In one to Mr. Pearce, dated October the 2nd, Carey says, "The translation of the Bible is going on, and it is to me a very pleasant work. Genesis, Exodus, Matthew,

Mark, and part of John and James may be reckoned ready for the press. Printing is uncommonly expensive here: and if types could be got from England, there are natives who can do the business of compositors and pressmen; and this would be the cheapest way. Mr. Thomas has a set of letters fit for types to be formed by, written for that purpose by a native, who writes an excellent hand. I will persuade him to inclose them to the Society this season. We intended to have printed at our own expence, but at present are not able." In one to Fuller, about five months after, Mr. Carey speaks rather despondingly relative to printing the Scriptures: "With respect to printing the Bible, we were perhaps too sanguine. Means have hitherto failed. I think it will be well for the Society to send at least one hundred pounds per annum, which shall be applied to the purposes of printing the Bible, and educating the youth.—The Mission to the South Sea affords me very great pleasure. Surely God is on his way. If success do not immediately attend every effort, be not discouraged; God will surely appear, and build up Zion."

In another letter to Fuller, however, dated November 16th, 1769, Carey says; "I expect the New Testament will be complete before you receive this, except a very few words which may want altering on a third and fourth revisal, and now I wish the printing to be thought of. It will be at least two years from this time, before communications respecting printing will arrive from England; by which time every correction may certainly be made. We were in hopes of printing it at our own expence; but in that we are disappointed. Were it printed here, 10,000 copies would cost, at the nearest calculation, 43,750 Rupees—an enormous sum! But it may be done much cheaper, by sending out a printing press, with types, &c. and if a serious printer could be found, who was willing to engage in the mission, he would be a great blessing to us in superintending the work; for the natives would do the laborious part."

On this plan Fuller and his associates appear to have proceeded without delay. They immediately began to correspond with Mr. *William Ward*, who had been brought up to printing under Benson in London, and recently called to the ministry by the Baptist Church in George Street, Hull, of which he was a member. He was then twenty-eight, and was studying under Dr. Fawcett, at Ewood Hall in Yorkshire. In October, 1798, Mr. Fuller and his associates engaged him as a Missionary to Bengal. Upon this Mr. Ward wrote immediately to Carey, informing him of his having engaged in the work: and what must have been the surprise and the gratitude of Carey to the God of all mercy, when this letter told him, that the young man he saw in London and to whom he then said, "I am going out to India to translate the Scriptures, and you must follow after to print them;" was now coming out with this express view, and with the determination to be his helper in the work of the mission to his life's end!

Mr. Ward arrived in India, October the 13th, 1799, with his colleagues, Emanuel Brunson, William Grant, and myself, with our respective families. Mr. Grant died of a fever eighteen days after we landed, and Mr. Brunson of a liver complaint about twenty months afterwards. In about the same space too, Mr. Fountain died at Dinagepore, and Mr. Thomas at Sadamahl, which left only the brethren Carey, Ward, and myself, of the seven missionary brethren all living, and in perfect health, the day we landed.

To mention the circumstances which prevented our proceeding up the country to Carey, and, constraining us to remain at Serampore, compelled him to give up a small indigo factory he had prepared at an outlay of three thousand rupees, with the hope of its affording a subsistence for us, and

\* See *Periodical Accounts*, vol. I. p. 125.

take up his abode with us at Serampore, time absolutely forbids. These incidents must be reserved for a far larger account of Dr. Carey, which will appear in a separate work as soon as leisure and other circumstances will permit. Suffice it to say, that when Mr. Ward had arrived from England with the printing apparatus, Bengalee types were still wanting. If written characters had been sent home to form the exemplar of a fount of Bengalee types, as Carey and Thomas had contemplated; it had been found that the cutting of 600 punches at eighteen shillings each, the price in England for cutting the smallest Roman character, rendered it impossible for Fuller and his associates to advance the sum of more than five hundred pounds sterling, for merely cutting a Bengalee fount of types.

But what appeared beyond the means of both Carey in India, and Fuller and his companions at home, providence was pleased to supply in a way quite unexpected. About two months after Carey's arrival at Serampore, with Mrs. Carey and his four sons, a native named *Punchanun*, of the caste of smiths, who had been instructed in cutting punches by Lieut. Wilkins, and had wrought at the same bench with him in cutting the Bengalee fount of types, applied to us for employment, offering to cut a fount at a *rupee four annas* each letter. Filled with gratitude to God for an occurrence so unexpected, we instantly retained him, and a fount of Bengalee types was gradually created, for about 700 Rupees, instead of £540 sterling, the price they would have cost in cutting at home.

The New Testament was brought through the press within eleven months, Carey having taken an impression of the first page, March the 18th, 1800, and the last page being printed February the 10th, 1801. With the Old Testament he proceeded at press without delay; and finding after he had occupied himself in translation so many years, that by far the greater part of the words in other dialects around him, derived from the same source, (the Sangskrit language,) were precisely the same in meaning and import, the translation of the New Testament into some of these, appeared quite within reach. His being appointed in May, 1801, to Fort William College, gave him the command of the first Sangskrit pundits in India, retained as they were for the College, and increased his knowledge of both the Sangskrit and Bengalee language, (in which he constantly gave lectures) to a degree he could scarcely have obtained in any other way. Meanwhile, as pundits continually applied to him from various countries in India, who could converse with ease in Bengalee or Hindoostanee, as well as in Sangskrit, this gave him an opportunity of closely examining their vernacular dialects; which led to his almost immediately beginning the study of the Mahratta, and the Orissa, and a few months after, to a translation of the New Testament in these languages. He afterwards did the same with the Shikh or Punjabee, the Bulochee and other dialects on the west, the Telin-ga, the Kurnata, and the Konkun on the south, and the Assamese, the Khassee, and the Munipooree on the north-east; so that, with his brethren's help, he had the satisfaction, before his death, of seeing the whole of the sacred Scriptures translated and printed in *seven* of the Eastern languages, including the Chinese; and the New Testament completed in *Twenty-one* others of the languages and dialects of India and the surrounding countries.

In his labours as a *Missionary*, he greatly abounded in the younger part of his life, before he was so closely engaged in the work of translating the Scriptures. But although it was impossible to continue these in the same degree in his old age, especially when his hands were so full of other work no less important to the cause of Christianity, he never lost his missionary spirit. On the contrary, he constantly mourned that he could do no more personally in a work which had filled his whole heart from his youth; and

the missionary cause was never forgotten in his prayers either public or private. In addition to the evening monthly prayer meetings, for the revival and progress of true religion throughout the earth, constantly held at Serampore, he for thirty-three years held a weekly meeting for prayer with his brethren, in the mission chapel, from seven to eight in the morning, with a view to the spread of the Gospel in India: and the blessing of God granted on the missionary labours of those helpers united with him, European, East Indian, and Native, (for with him there was no difference beside that created by the grace of God,) was such as to excite in him the deepest gratitude. In April, 1800, Serampore was the only missionary station, in this part of India, as Mudnahatty had been unavoidably given up: and this contained a small church of eleven members, of which he was then chosen pastor. This *one* missionary station, with a small church, Dr. Carey lived to see increased to *eighteen* missionary stations in his own immediate connection, in Bengal, Hindoosthan, Assam, and Arracan: and beheld *twentysix* Gospel churches raised in them, each on the average containing nearly double the number of members which that one in Serampore contained in 1800; and these stations and churches occupied by nearly *fifty* missionary labourers, all, with the exception of six missionary brethren from Europe, raised up by Divine goodness in India itself. In addition to this he beheld *eleven* missionary stations more, containing as many churches of the same faith and order; and no less than *twenty-five* Missionary Stations formed by other denominations of Christians, in the prosperity of which he felt scarcely less interested than in the *Thirty* in his own denomination. Surely when our venerable brother looked back "on all the way the Lord his God had led him these forty years" in Bengal; and recollected how India was brought before him as the scene of his future labour,—how the wants of himself and his family were supplied, when his brethren at home could not help him—how his mind was kept steady to his work amidst every discouragement—how the way was opened for *printing* the Scriptures beyond his highest expectations, and afterwards for his extending so widely the work of *translation*—and how the grace of God had been poured out in the increase of missionary stations in this part of India alone, while he was constantly exclaiming, "My leanness! my leanness;" he might well say with the Apostle, "*by GRACE are ye saved.*"

[In addition to the preceding *Memoir*, we propose in our next to give the *character* of its venerable subject, extracted from the Funeral Sermon by Rev. Mr. Mack.—Ed.]

#### V.—*Query on a difficulty in the Hindustani Language.*

[We have received from an intelligent correspondent the accompanying Query, which we insert with pleasure, under the hope that some qualified philologist among our readers may supply us with an early answer.

Each of the opposite opinions referred to by our correspondent is maintained by respectable oriental scholars, hence there is no agreement in their method of parsing Hindustani. If therefore a paper could be furnished to demonstrate which is right, and which is wrong, and to clear up the difficulties connected with the subject, it would prove a great assistance to all persons studying the Hindustani language.—Ed.]

"Is the particle *ne*, affixed to nouns and pronouns in Hindustani when they precede active verbs in the perfect tense, &c. to be considered as an expletive, or as a sign of the instrumental case?"

VI.—*New Rules for the Hindu College.*

To the Editor of the Christian Observer.

SIR,

The people of Calcutta have for some time past been much gratified with the pleasing accounts, which your excellent periodical has afforded, of the rapid spread of education, not only in this large metropolis, but also in the mofussil. When compared with the moral gloom which universally presented itself only a few years back, the beautiful light which now is beginning every where to shine around us is truly delightful.

When we see education spreading so rapidly, we are apt to indulge the most sanguine hopes of its final and even speedy triumph; but it often happens that in the midst of great promise, there is a portion rotten at the core. Some institutions which sprung up, and were cradled in the midst of doubts and fears, have, it is true, attained to years of maturity; but they still retain marks of all those bands and shackles, which superstition and ignorance imposed upon them in their infancy. Such is the case in a very remarkable degree with the Hindu College, which when compared with the sound and healthy condition of the scions of another stock, is fit to be viewed only in the light of a monster: and the managers have just made a set of rules well adapted to make it even worse than before.

After receiving so severe and merited a castigation as they did about three years ago, for the follies of which they were then guilty, they have again come forth with a new set of rules, in which a hundred-fold greater degree of tyranny and intolerance is manifested.

Some of these I shall transcribe, for the benefit of such of your readers as may not have access to the book itself.

13. The Committee of Management consists of the Governors and Directors, the Visitors, the Secretary to the Sanscrit College, and the Secretary to the School Society for the time being. Priesthood other than Brahminical disqualifies any of the Members.

30. Pupils are liable to expulsion or other punishment by the Committee for general or particular misconduct, as well as for infringement of rules prescribed for their observance out of school.

42. They [the lecturers] will be careful to avoid all or any reference whatever to religion in giving their lectures.

49. No priest of any persuasion other than the Hindu can be an instructor in the institution.

50. Teachers are prohibited from giving private lectures, or from encouraging the attendance of pupils at private lectures or religious meetings.

63. The teachers are particularly enjoined to abstain from any communications on the subject of religion with the boys, or to suffer any practice inconsistent with the Hindu notions of propriety, such as eating and drinking in the school or class rooms. Any deviation from this injunction will be reported by the Head Master to the Visitors immediately, and should it appear that the Teacher is at all culpable, he will forthwith be dismissed.

Your readers have heard probably of a new professorship, lately instituted at the Hindu College, viz. a professorship of moral philosophy. The fortunate individual who has obtained this appointment, is one of the teachers, who must continue to devote the usual college hours, from 10 to 5, to his former duties, while lectures are to be given twice a week on the most difficult and important of all sciences.

However, our concern is not with the professor, but with the new system, which in accordance with the rules above quoted, we suppose that gentleman must invent for himself.

Moral philosophy is generally supposed to include our duty to God; but the managers of the Hindu College have ordered moral philosophy to be taught without religion. Not a word of religion must be uttered; otherwise the culpable person "shall be forthwith expelled." Now it so happens, that if there *are* not, there *were*, boys of the Hindu College, who were atheists: and yet the being of a God must not be proved, nor his name mentioned. Paley of course cannot be made a text book; it will be useless to consult Brown, or Stewart, or Macintosh, much less Wardlaw, or to refer to any modern system of morals hitherto known; for we suppose that even the managers of the Hindu College will not set the students to learn morals from the atheists. Even the systems of the ancients, except the Epicurean, were based upon some kind of religion. It has been left to the sagacity of the Hindu College Committee, to declare their mutual independence. Verily there be 'wise men in the East.'

In the mean time, we shall contrast their opinion with that of one of the most powerful writers of the present day.

"The foundation of all morals," says Wardlaw, "is laid in devotion. No right moral principle is there admitted to exist, independent of a primary and supreme regard to Deity;—a religious principle is the first principle of all morals; a good heart is a heart in which the fear and love of God reign; and a good man, a man of whose life the love and the fear of God are the uniform regulators. Every thing assuming the name of virtue that has not these principles for its foundation, is coin that has not the image and superscription of Heaven, 'reprobate silver,' 'weighed in the balances, and found wanting.'"

I would contend that the only true religion, and therefore the only true standard of morals, are to be found in the Bible. But this is denied by the advocates of other religions; what then remains to be done? why, to establish this point; and before this be done, it is worse than useless to spend time in lecturing on the subject of morals. But what ought to be done is the very thing which the managers dread to do, and do all in their power to avoid. Either Christianity and Hinduism and Mohamadanism are all false, or one of them must be true: and if any of them be true,

how infinitely important is the truth. Let then the claims of each be examined, and the advocates of each be heard; but let us not gag reason, nor be afraid of discovering the truth.

We would think that this was enough of absurdity, but the managers are not content. The teachers are forbidden to suffer any practices inconsistent with the Hindu notions of propriety; and again, in rule 36, it is provided, "that such books as may injure the morals of the pupils, cannot be allowed to be brought, taught, or read, in the College." Of course the Puránas, which are considered sacred, do not fall under the class of immoral books. And yet what is more indecent, more immoral, more hurtful to the modesty and to the morals of youth than the Puránas? Beside, of what use are all the history, and literature, and science of Europe, if not to change the principles and practices prescribed in the Hindu religion? Why is the library, with all its stores of heterodox sentiments, thrown open to the first five classes? Why are Paley's works and Scott's Bible admitted into the library, when they contain sentiments so diametrically opposed to those of Hinduism? Why affect such concern for the preservation of the Hindu faith, and yet put weapons in the hands of boys that must inevitably destroy it? Why, whilst Scott and Paley are allowed to be read, are the teachers with admirable consistency prohibited from making any reference to the subject of religion? Is it supposed that all the scholars will leave the college, if religion be mentioned? Why, is it not notorious, that the Assembly's School, which professedly teaches the minutest details of Christianity, has more scholars than the Hindu College? and is it not equally notorious, that the young man who conducts the Mirzapur Mission School, though a Native Christian, and therefore abhorred by all "good Hindus," has notwithstanding 200 children sent to him by those very Hindus for instruction. The utter absurdity of such fears is most apparent, as well as the more than uselessness of the rules of the sapient Committee.

I, Mr. Editor, would advise the managers to resort to other measures if they would support the credit and respectability of their college, and learn to be just and tolerant, instead of being bigotted and tyrannical, which they unquestionably are in attempting to fetter the natural rights and liberties of the teachers.

I am, Sir,

Your obedient Servant,

R.

[\* \* We propose to take up this subject in our next No. It is plain, that the managers have acted very injudiciously in reviving obsolete rules, which the present state of public feeling will not bear. If they are not immediately rescinded, to which we hope on consideration the Committee will consent, the European gentlemen connected with it are bound in justice to themselves to withdraw the countenance, which their silence now affords, to proceedings so arbitrary.—Ed.]

VII.—*Chapter of Indian Correspondence.*

## I.—TRIBES AND DIALECTS OF THE NORTH EAST OF BENGAL.

[We have the pleasure to present our readers with the first No. of our promised selections from letters treating of the religion, literature, language, and moral state of the people of Upper India. We particularly request their attention to the interesting information furnished by two of our correspondents respecting the Assamis tribes. Missionary labours were long looked upon with scorn or suspicion by intelligent and well informed men: but the tide is now turning in their favour. We do not despair of seeing the day, when native princes, like the African chief, will write to their English friends, 'to buy them a Missionary.' The demand for education must increase: and who is there to meet it? Who will exile himself from civilized society, to labour in the irksome and painful toil of teaching and compiling Alphabets and Primers, of battling with ignorance and bigotry, and suiting himself to the caprices, or bearing with the rudeness and barbarism, of savage despots, stupid or ill-trained children, and tribes but one step above the brutes? The time will come, and that speedily, when the services of the teacher will be well paid; but now, if he labours, it must be without regard to money, and again we ask, what motives, but those of a Missionary, will induce men to labour on such terms? It is the answer to this question that gives the establishment of Christian schools, a place among the foremost in the field of Missionary duty. When fit persons shall take charge of our schools, we return to a more direct and congenial department of our work; that of preaching the gospel to every living creature. But when we read such statements as are given under our 1st and 3rd heads, we feel ourselves called on in the providence of God, to put our hands to the wheel. We had marked more for extraction, but cannot find room this month.—Ed.]

*Sadiyah, N. E. Extremity of Assam, 8th July, 1834.*

"I had the pleasure of receiving yours of the 19th June, yesterday evening, along with 11 Burmese books. I lost no time, but rode over to the Sadiyah Kawah, and presented him with four of them. The Jowgohain of Derack was there on a visit. They both very eagerly seized hold of the books and commenced reading; after they had amused themselves for some time, I asked them what it was all about. They said about "God," but that they could not properly understand it, and that it would require study. I saw that they could read it but slowly, and understood only a little here and there of what they read.

"I then asked him to write out some Singpho words; he commenced and spent much time in writing; but it was so blotted, that he was ashamed to send it. I then got the Jowgohain to try his hand, but he made no better fist of it. As it was then dark, I was obliged to leave them. The Jowgohain promised to call on me to-day, and write out something fair; but in this he has broken his promise, so that part of your commission must be left to be forwarded by next dawk. The Sadiyah Kawah promised to send me a fine large book, but he could not get it, I suppose, for it is not come as yet.

"As to the other part of the commissions, we have succeeded better. Mrs. B. and I got hold of a Meri, and she has been employed the whole day in writing out a few words: these people are half savages, and very dull of comprehension; however, I hope what few words have been got will be acceptable to your friend. We can send you some more if wanted."

*Sadiyah, July 18, 1834.*

"I have now the pleasure of sending you a book that the Sadiyah Kawah sent me for you, and I hope it is just the kind you wanted. I also send a few words of Singpho and English, which I promised in my last. You say that you wish all these people to learn to read and write the Burmese; now do you not think it would be the shortest way to send two or three intelligent young men, Missionaries (with which Calcutta abounds), up to this place and let them learn the Shan language? In the course of two or three years they would most probably be able to translate some of our simple

books into that language, which would diffuse a good deal of useful knowledge amongst them. When they had mastered the language they might translate the Scriptures\*. They, or in fact any one else, would sooner read any thing in their own language than take the trouble to learn the Burmese. A finer field for the Missionaries than this I suppose there is not in any part of India. I have often thought of writing the Bishop this, but never could muster courage enough, not knowing how to write to such a person, and not knowing how it might be received from such a one as I. A recommendation of this kind coming from you would be received with better grace."

*Gowahutty, 27th July, 1831.*

"I send you an acknowledgment by the Sadiyah Kawah Gohain, of the receipt of the Burmese books you were so good as to give me. I suspect that the principal difficulty the Khântis meet with, is from their being unaccustomed to the printed character, and to so small a character; for the MSS. of these people are written on too expensive a scale to be imitated in print. I have no doubt that if they had some elementary books, they would soon be able to read and understand pure Burmese readily. They all understand it colloquially. But Mr. Bruce says, they require Siamis books—are any procurable in Calcutta? Will you have the kindness to send me a copy of Captain Low's Siamese Grammar. My friends at Sadiya may be able to make some use of it. Mrs. B. has devoted a great deal of time to teaching the natives at Sadiyah, and she boasts of having made some four or five converts, whom she has taught English; and I shall be happy to be able to further her pursuits. I should be obliged also for Mr. Hough's Burmese Vocábulary.

"I send you a list of Merif words, which Mrs. B. has kindly made for me. Perhaps it may serve as a clue to some of the linguists in Calcutta to trace the dialect to its root. There was, I think, circulated some years ago, a list of 4 or 500 English words, with blank columns, for the insertion of words of foreign and unusual languages. If any such are now procurable, I should be very glad to get some to distribute to the different officers on this frontier, whom I would request to make such collections as they could, of the numerous dialects spoken near them. The great object would be to have translations of the same English words from all parts of the country, and if there are none ready printed, probably at your suggestion, some one of the Societies in Calcutta would undertake to strike off for distribution a few hundred vocabularies, with blank spaces. My friend Captain Wilkinson could in his quarter fill up a half dozen with different dialects, if not languages‡.

"I have to thank you for the Lists of School Books, one of which I beg to return, and I will be thankful by your ordering for me those I have marked."

*Gowahutty, Aug. 7, 1834.*

"I am now enabled to send you a small sample of Singpho words, which may suffice perhaps to show a linguist of what stock their dialect is. Mr. Bruce says the book I sent you was written in the Siamis language.

"I take the liberty of sending you his last letter, that you may observe how earnest he is in his desire to have a Missionary in his neighbourhood. I am sure a Missionary might do great good there, if a well educated man,

\* The New Testament has been already translated into Siamis; and there are now several Missionaries at Bangkok, one of whom, the Rev. Mr. Jones, is well qualified to proceed with the translation of the Old Testament, if, as we believe, it is not yet executed.

† The Merif and Abor languages are said by Mr. B. to be the same.

‡ Some friends of Education connected with the OBSERVER, have resolved to act upon this valuable suggestion.

as regards general information in the arts and sciences. I believe our Missionaries in Ava found the Buddhists by no means intractable, and that their success was only thwarted by political parties. Nothing of the kind would oppose their progress at Sadiyah, though I am sorry to say that Brahminism has crept up so far with our troops, and has rendered the Khantís more superstitious than they were. But, as I think I have before mentioned, the Singphos are mostly not even Buddhists, and the Meris, and Abors, and Mishnis are also free from all taint of Hindu superstition. I think it was of the Cacharis that I have heard the anecdote you mention, as being discontented with their gods\* ; these are still for the greater part without any organized religion, that is without a priesthood. I believe the half converted Cacharis and all the half converted Ahoms, with the Mattocks (people of the Moamariya country) are only kept in bounds of caste by dread of their superiors and the Brahmíns ; in fact they all know little about caste.

“ The ruling people here (as everywhere else,) the Ahoms, were on the conversion of the Rájá, made Rajputs, the Culitahs were dubbed Khaits, and other tribes kept up something like the gradation of castes in the west : but of course their caste is not admitted by western people.

“ Nothing troubles a bigotted Bengáli Hindu, so much as the certain knowledge that caste is, where it has not existed from all eternity. When you tell him the Assamis have been converted (conversion they won't allow) since Aurungzeb's accession to the throne ; that the Cacháris and Manipuris have been converted within the memory of man ; and that the Rájá (Gambhir) made Rajputs any day of favorite Naga slaves ;—he pretends to disallow the assertion ; but, being a matter of fact easily demonstrated, he can be convinced, and thence it is easy to persuade him that the people of Bengal themselves were also only savages converted by the influx of the western Brahmíns, and that the whole ordination of castes was a simultaneous imposition on the inhabitants of Bengal following that event, and no more of divine or eternal origin than in Assam, or the last converted kingdom Manipur. Facts of this kind might, I think, be advantageously dwelt upon ; they must upset the belief in Bralminism, or shake it greatly.”

## II.—ON HINDU ASTRONOMY.

“ You press upon me the undertaking the illustration of the three systems of Geography and Astronomy, viz. the European, Pauránik, and Jyotishik, as if you anticipated a refusal. So far am I from feeling any indisposition to undertake the task, that I would set about it to-day, had I my Bbagwat and other books and means at hand. But these are all at Kotá. Some months ago, I gave my Shastri leave of absence to visit his home at Nagpur—he is a splendid pauránik and law pandit, though ignorant of the Hindu astronomy. Indeed you can seldom if ever meet with a man in this part of the country acquainted with both departments. My astronomer, the best in Ujain—an old casual acquaintance of the learned Dr. Hunter, died a few days ago at Ujain, whither he proceeded a few months ago, before I started into the district. On my return to Kotá however, I shall easily be able to find others to supply their places. I will then send you what you require, executed to the utmost of my ability. I feel however so much diffidence in bringing before the public any thing, even a school-

\* The story referred to is as follows. Shortly after the establishment of our Government in that quarter, the people presented a petition to Mr. Scott, then Governor General's Agent, to the effect that they were tired of their gods, as they found they were of no use to them, and should be obliged to Mr. Scott to help them to the knowledge of a better ! It is said also that the common people in Assam are in the habit of going out into the jungle at night to take a good meal of animal food, not daring to do so openly.

book, especially on a subject in which my own knowledge is so imperfect that I shall not venture I fear to put down any thing till I have satisfied myself of its correctness.

“The chapter on the globes in Bháskar Achárjya’s book requires a previous knowledge of their whole system, and a good and clear head, to understand it thoroughly. So imperfect is my own knowledge of the subject, that, on giving my astronomical friends their leave on quitting Kota, I brought out my Euclid and Bridge’s Trigonometry, that I might during my absence in the district refresh my knowledge, now grown rusty, on the subjects on which they treat. The display of these intricacies of the subject is, I am well aware, not by any means required by you for the illustrations, but the knowledge of them is required to enable me thoroughly to understand Bháskar Achárjya; and without a thorough knowledge of him, I shall feel a reluctance to attempt to illustrate his opinions. But what you have proposed will suit my taste exactly. Indeed it was with a design of promoting the end you have in view, that I asked you to get the map of the Hindu globes printed. As such a map is little required in Calcutta, where all the population are on the high road to the top of the hill of science, I anticipated that you might object to the publication as useless. Up here however, and in the interior generally, it will be of infinite use in bringing back peoples’ attention from the trash of the Púrâns towards what is sound and true.

“I long to be back at Kotá to take the subject in hand. The cause of truth warms a man to undertake any labours. The general very delicate state of my health, which prohibits my continuing any close mental application for more than an hour at a time, is what has been my ruin. To go through a long train of elucidation of a difficult proposition, in which sines, cosines, and versed sines, &c. and the ratios of each to each, are to be borne in mind, requires a degree of attention, considering that the Hindus seldom have recourse to diagrams, which is at no time easy to an indifferent mathematician, and with me immediately brings on a headache.

“I have not got Bentley’s Hindu Astronomy; and if it contains more than his very excellent articles published in the Asiatic Researches on the subject, I shall be much obliged to you for the book. I have written today to my brother for Strachey’s Algebra.

“Will you print the drawings of the globes immediately, or wait for the illustrations? Take care that the meridian lines in the celestial maps, passing through the several degrees of the ecliptic, are not made to pass through the corresponding degrees of the equinoctial. The Hindus perfectly understand the fact and the reason, why the longitude and right ascension of a celestial body are not the same. A draftsman of Col. — of the engineer department made two beautiful skeleton maps for me, but from not understanding this matter he spoiled them. I was consequently obliged to send you my own rough sketches, which though ill executed, are correct.

“Do you know T — — ? and is he now in Calcutta? He is a man well qualified to assist you in promoting education. But the generality of those best qualified to promote this object, are also the best and now the hardest worked servants of the Government. Some of them again prefer seeking a name for themselves by publishing their information in a form adapted to European taste, to labouring in the lower, though more useful departments. Good practical labourers in the field of education are therefore very rare.”

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“The maps in Hindí and Persian last received are what I alluded to, and what I before got some dozen copies of, but had distributed all before I got

to Kotá. They are just what I want. A draft for their cost is enclosed. I have ventured to write at last to Captain J——, one of the Indore assistants, and have sent him the list of your Society's publications. I do not know Captain J——, but as he has had the chief hand in teaching the Dhar minister's son English, I infer from that, that he is a favorer of native education. On getting the list back from him I may trouble you, or rather the Secretary of your Society, for a few more books and maps.

"I send you the Dhar minister's son's letter, thanking you for the travels of Orlando. He is now at Indore, and daily conning over half a dozen pages with Captain J——. So at least he tells me in a letter I yesterday got from him. I have just written to him, to tell him to thank you in a letter of his own composition.

"The copies of the Maharau's globes I sent to you through M—— a fortnight ago. I hope they reached Calcutta in a legible condition. I have long been thinking of writing an essay on Bháskar Achárya's globes, and still may do so: but in the meantime I have no objection to your publishing all I have said. To me it is quite astonishing how ignorant many people, who have lived 20 or 30 years in India, are of Hindu literature. Colonel —— now at Nasirabad, who is an astronomer moreover, expressed great surprize in a letter I received from him the other day, and so also did Colonel —— of the Engineers when recently passing through Kotá, where they heard that the Hindus knew that the earth was a sphere. I shewed the latter the globes and a Hindu quadrant. He had never heard that they had any thing like them, although Davis's and Colebrooke's articles in the Asiatic Researches speak to the fact plainly enough. It is true this knowledge is confined to a very few\*.

#### VIII.—Further Progress of English Literature, and of the Roman Alphabet.

Convinced that the objects mentioned at the head of this article are highly important to the spread of knowledge and religion in this vast country, it is with the greatest pleasure that we proceed to relate some of the evidences which we have received of their gradual progress. In doing so we must be as brief as possible, our space this month being already fully engaged by other articles.

As it regards the *plan of notation* employed in the expression of the Roman character, (the system of Sir W. Jones improved,) we must say a few words. To any who hesitate on the subject it may be satisfactory to peruse the following extracts. Including, as they do, the opinions of persons who have secured the confidence of the public by their acknowledged general talents and extensive acquaintance with Eastern literature, (such are the Editors of the *Asiatic Society's Journal* and of the *Bombay Oriental Spectator*.)

\* [The Hindu Astronomers have discovered and assigned within 4'', the precession of the equinoxes, the sphericity of the earth, the period of the moon's revolution round the earth, and the fact of its always having the same side turned to us. They have also determined the moon's distance to be 220,184 miles, which considering the necessary imperfection of their observation, is a very fair approximation to 240,000, the true distance. Bháskar A'chárya even argues, that the earth is self-balanced in infinite space; and rejects the series of monsters, by which it is said to be supported. The astronomers get over the discrepancy between their accounts and the Shastras, by the ingenious discovery, that though not to be held as matters of faith, they are necessary to be assumed for astronomical purposes.—ED.]

they may serve to satisfy most, that if taken as the basis of a *grand national improvement*, the system adopted is decidedly the best; that as such it is superior to Dr. Gilchrist's, which alone appears to have received any support in opposition to it. All naturally prefer a notation to which they were accustomed, to one which was before quite unknown, and considering therefore the numbers of Europeans who have come out to India previously acquainted with Dr. G.'s system, the general unanimity expressed in favour of the scheme we had the honor to introduce to the world is most satisfactory. It gives ample evidence, if (as we doubt not it will be) perseveringly followed up, of securing at length all but universal acceptance.

The extracts we referred to are as follows:—

Mr. Trevelyan has done an eminent service to literature, and to the Asiatic Society in particular, by standing forth as the advocate of Sir William Jones' mode of expressing native characters in the Roman Alphabet. The cause had nearly become desperate, both from the influence and popularity of the Gilchristian system\*, and from the adoption of a modification of the latter by the Government in its surveys and records;—when, we may say, the scale has been turned by one whose official situation, and whose zeal in the cause, promise all the success that human efforts can command. The scheme has been printed and circulated extensively;—it has been adopted in the Persian office:—and in school-books now printing by the promulgator: while on the other hand all the learned oriental societies and their members have ever pursued it, and will rejoice in lending it their renewed support. The distinctions and marks introduced to discriminate the different classes of letters (guttural, nasal, &c.) are judicious, and can hardly be esteemed a departure from Sir William's scheme, while their occasional omission will be no stumbling-block to the scholar, whose memory will recur to the original orthography of the word in the oriental character. We wish that all contributions to the Journal could be made to conform to the system; but with Europeans this necessarily presupposes an acquaintance with the native characters, otherwise the fallacious ear must ever continue to guide the traveller's pen as he puts down names and places in his note-book. The promulgation of our author's scheme will however now serve the double purpose of teaching the European alphabet to the natives, while it makes theirs known to us in return.—*Journal of the Asiatic Society, for June 1834.*

Of the system of notation proposed by Alpha in the May number of the Calcutta Christian Observer, we highly approve. "On the whole," he observes, "after the maturest consideration of the subject, it appears beyond all dispute, that Sir William Jones' system, with such alterations and modifications as experience has suggested, is not only the simplest in itself, but the most convenient in practice, as well as the most susceptible of *universal* application. And it carries with it one special recommendation, that it is already familiar to every oriental scholar, in every part of the known world. It is therefore proposed to adopt and apply this system, altered and modified, to a certain extent, to all alphabets, whether of Sanskrita or Persian origin."

\* These are the only two radically opposed systems, taking the characters of the vowels as the most obvious test: the numerous modifications of the consonants are of minor importance.

All the modifications proposed in this scheme, have for some time been observed by ourselves. We have not hitherto been able, from the defectiveness of the founts with which our work is printed, either to put diacritical marks *above* the consonants, like Sir William Jones, or *below* them, like Dr. Gilchrist and Alpha. We think that they are best placed below. In the ts, ds, &c. it is inconvenient to place them above. We shall feel obliged to our correspondents, if they will observe the system of notation which we have now given. We are glad to find that we can so far agree with our Calcutta friends.—*Oriental Spectator*, for June 1834.

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The CALCUTTA CHRISTIAN OBSERVER for May, is highly interesting. It is not however within the limits we have prescribed to ourselves to discuss one of the ablest papers, "On the substitution of the Roman character in the oriental alphabets." We believe the Roman Catholic clergy have always been (on this side of India at least) in the habit of writing in the European character the discourses which they preach in Maráthi; and therefore a communication with some of them, upon the principle they adopt in their practice, would probably facilitate any scheme of the kind.—*East Indian's Friend*, for June 1834.

As it regards the possibility of introducing books in the Roman character among the Natives generally, we have no wish to conceal from our readers that many benevolent and well-informed men have expressed their serious doubts. Some have feared that *the bigotry of the natives* would make them object to the introduction of a new character. For their satisfaction we would impart the cheering intelligence, that the natives have in general given the system a hearty welcome; that among others Maharájá Kalikrishna is actively engaged in the diffusion of the new literature; and his press and talents, and those of his dependents, are employed in the preparation of works to print in this character. We would further state the pleasing fact, that other highly respectable natives, both Hindus and Mahammadans, in Calcutta and other parts of the country, are engaged in aiding the grand effort, by Romanizing primers, spelling books, grammars, dictionaries, and reading books, suitable to assist their countrymen in acquiring the character, and through it the knowledge which it will be the means of imparting. In fact it forms so easy a step to the acquisition of English, at which the best informed of all our *cities* are now aiming, and which will soon be the object of desire among all the respectable classes in our *towns*, that as to its growing popularity with the natives there need not be entertained a doubt. So far from being irksome to them, it seems rather to be viewed in the light of a pleasing exercise by the natives to learn to read their own language in the English character. It is quite delightful to observe the animation with which they recognize old friends in their new dress. Sometimes, after stumbling over two or three lines, as it were, in the dark, they come unexpectedly upon a familiar word which seems to furnish them with the key to the whole system, and after that they proceed with renewed zeal and success. It

cannot be disputed that it is far easier for a native to learn the English character by reading his own language in it than by reading a foreign language, and when he has once learnt the character the first great difficulty is overcome, and it seldom happens that he is not encouraged to proceed and make himself more or less acquainted with the English language also. The step from reading English to the understanding English is very easy, and when every English book has been unsealed to a native, mere curiosity, without any deliberate plan of study, will generally induce him to master the contents of some production or other, which from any cause happens to have attracted his attention.

The English character in its application to the vernacular languages acts in short as a handmaid to the original English, to which it is continually introducing new admirers.

As regards hand-writing also, both natives and Europeans are beginning to perceive the advantage which they have gained by the possession of a common character. We have heard of some gentlemen, who have desired their Akhbarnavises (or news-writers) to discard the Persian, and write to them in the Hindustaní language and the English character; and the Akhbarnavises on their part seem to be delighted at having found out a plan, by which they are able to make themselves intelligible to every European who possesses a common acquaintance with the country language, although he can neither read nor write a word of Persian. The Bengális also, large classes of whom gain their subsistence by copying, have now discovered the means of educating their children to their future profession even from their earliest childhood. It is not now as formerly, when they had first to teach them to write Bengáli, and afterwards, when their fingers were grown stiff and their hand spoiled by using the cramped Bengáli character, to initiate them into the mystery of English writing. Owing to the recent change, they are able from the first to teach them to write not only English and Bengáli, but Hindustaní, and it is to be hoped many other languages also, which are becoming expressed in the English character. The saving of valuable time, and the increase in the general knowledge of the English character, and of dexterity in writing it, which will soon take place in consequence, are incalculable. Every body who knows how to write Bengáli will hereafter know how to write English also, and all will write it better because they will practise it from their earliest childhood, instead of taking it up only when their habits are formed, and their facility of acquiring mechanical dexterity is consequently diminished.

Regular series of copy slips both in Hindustaní and Bengáli, by some of the best penmen in Calcutta, have been lithographed and bound up in books, and any gentlemen wishing to introduce the English character into Public Offices or Schools will be supplied at a very low price with any number that may be required.

Some have feared, that missionaries and other active friends to education from various causes would not introduce the system. We rejoice to state however, that among these it is rapidly gaining ground. Several are engaged in superintending the preparation and printing of works in the new character. We mention this fact with peculiar pleasure, as on such persons must depend in a great measure its success; if generally introduced into their schools, nothing can hinder its progress. On this subject we beg to introduce the following extracts from letters lately received, persuaded they will be deeply interesting to our readers, and hoping they may induce all engaged in the work of education to give to the system, what alone we are convinced it needs, a fair trial of its advantages.

1.—LAKHNAU SCHOOLS.

*Extract of a Letter from Captain Paton, dated Lakhnau, July 24.*

I have the pleasure to send you Rs. 12-8 for the 100 copies of the Sermon on the Mount, in English and Romanized Hindustáni. It is excellent for the two schools' boys and girls here. I will give one to each scholar who can read, and it shall also be a class book. Pray send us specimens of all such on that principle—in the female school, especially, they will do good service. I much regret Mr. Duff's departure. Some little globes are on their way down to you. They will reach you nearly as soon as this. I have also had the pleasure to send you some 18 or 20 copies of the Moral Precepts, to be disposed of as you think best.

2.—BAPTIST MISSION SCHOOLS AT CHITPUR, NEAR CALCUTTA.

*Extract of a letter from Rev. J. D. Ellis, dated August 5th, 1834.*

I am guilty of having "halted between two opinions," regarding the introduction of the Roman character, as I have doubted the possibility of ever making it general among the natives. I am not however blind to the advantages of it, and therefore have commenced with it in the Boarding School, and intend doing so without delay in the English School. Our first class boarding boys will help me in putting the Bakyábali into the Roman character.

3.—GENERAL ASSEMBLY'S SCHOOL, CHITPUR ROAD.

*Extract of a Letter from the Rev. W. S. Mackay, Superintendent of the General Assembly's School, dated Calcutta, August 9, 1834.*

I never had the shadow of an objection to your scheme of writing the native characters in the Roman form. It plainly facilitates the acquisition of the language, saves expense, and adds another strong link to those which already connect Britain and India. Nothing is wanting to ensure its success but time, and the continuance of the English dominion.

To me it appears that while every Missionary ought to countenance, and to push it forward, solicited as he is on all sides by avowedly higher objects and more powerful means of accomplishing them, he is not justified in bestowing *very* much of his time on this. Or, in other words, we would let you originate and arrange the scheme, and then we shall be very happy to make use of it.

I think the best arrangement for its introduction into the Assembly's School, will be to have the Instructor, No. I., for the present at least, in English, with a translation in the Bengáli character. No. II. can have Bengáli and Roman, and No. III. Roman only. It would be advisable to mention on the covers, that throughout the unaccented *a* is to be pronounced

like short *o*. I shall make use of Woollaston's Grammar, as soon as it is ready.

I am much obliged to you for your pretty little books, and shall have great pleasure in distributing them as reward books among the middle classes in the school. It would be very inconvenient, I fear scarcely practicable, to introduce them as class books. From what you say about the Bengali Testament, you do not seem to be aware, that the Gospels of Matthew and John, with a Bengali translation, form one of our series. These I should like much to have transferred into the Roman character, or rather in their stead, one of the Gospels, and the Acts. More would not suit our plan, for by the time the boys have read these, they are supposed to have mastered so much English, as no longer to require the help of a translation.

The only book I can think of at present as much needed, (and indeed necessary for the stability of your scheme) is a Bengali grammar, with the English and Native languages on opposite pages, and in the Roman character, wherein all the information now floating about in periodicals and fly-leaves could be embodied. Our pandits are almost at a stand-still for want of such a work.

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#### 4.—MISSION SCHOOLS, CUTTACK.

*Letter from a Missionary at Cuttack, dated August 12th, 1834.*

I feel quite anxious to introduce the Oriya books in the Roman character, and you will I hope not be long before you will furnish us with something by way of experiment.

There is a small elementary book printed by you in Oriya: I do not know what would be the expence of printing a first book of the kind, but I feel anxious to have something I might introduce into our school here. Several Oriya boys are reading English, who consequently know the alphabet already.

You are aware that the letters called *li, lí, and ri, rí*, in Bengali are called in Oriya *ru, rú, lu, lú*: in other respects the Synopsis you circulated is I believe correct, so far as Oriya is concerned. Perhaps you will kindly bear in mind these remarks, and if an opportunity offer put them in execution as soon as possible.

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#### 5.—GENERAL PROGRESS IN THE WESTERN PROVINCES.

*Extract of a letter from a gentleman at Delhi.*

With regard to the Roman Letter Scheme, you will be glad to learn that Smith intends to make his Amlah (Delhi Custom-house) learn it, with reference to the suggestion from Allahabad, to substitute Hindustani and English in lieu of Persian in his office. This is glorious, is it not?

*Extract from the Dehli Gazette, dated August.*

All who take an interest in the education of the Natives, the administration of justice, and good government generally, will rejoice to see by an extract, which we insert below, that the Sudder Board at Allahabad is preparing the way for introducing English and Hindustani, instead of Persian, into the courts of the new presidency.

An Urdu class, we hear, is to be established in the Delhi College, and it is hoped, that the students, with the prospects now opening to them, will be taught to write the vernacular language in Roman characters.

*Extract of a Letter from the Secretary to the Sadar Board of Revenue, Allahabad, to the Collector of Customs. N. W. Frontier, Dehli, dated July 4, 1834.*

Par. 3.—“I am further directed to request, that you will favor the Board with your opinion as to the practicability of dispensing altogether

with the Persian language in the proceedings of your office, substituting for it English and the language of the country. The Board are convinced that great advantages would result from the change; they are desirous to see the experiment tried, and you are requested to give the subject your best attention\*."

In case it should be said that in the above we have only the *intention* expressed, but that no *result of the trial* is mentioned, we will add a note just received. It is written by an intelligent lady, who is acquainted with Bengálí, and relates to the native girls at the Chitpur school, into which the Roman character had been introduced but a few days before.

I am sure it will afford you much pleasure to learn that when we were at Chitpur, two days ago, we had the gratification of hearing some of the little native girls read their own language in the *Roman character* with considerable readiness and ease. Their having acquired it in so short a time, is I should think, a pleasing earnest of the success with which the scheme will be attended, and a convincing proof that it is not so difficult as has by some been imagined.

The only obstacle, which if not removed might prevent the ultimate success of the scheme, is the want of school books in the new character. But during the three months which have elapsed since the plan was announced as settled, efforts have been made to supply this deficiency, sufficient already to afford abundant evidence, that the obstacle will soon cease to exist. Up to the date of our publication, the *Sermon on the Mount*, a *Spelling Book*, the *First Instructor* and the *Gospel of Matthew* have been carried through the press in HINDU'STANI', with or without an English translation; and the *Second Instructor*, a volume of *Fables*, and another of *Idiomatical Exercises*, with the remainder of the *New Testament*, are all in course of preparation. The first edition of the *Sermon on the Mount*, consisting of 3,000 copies, has been nearly distributed, and a second edition is in the press. A *Picture Alphabet*, a *Spelling Book*, and the *Second Instructor* have been printed in BENGALÍ; and two books of *Fables*, (the 1st and 2nd Níti Kathas,) the *Gospel of Matthew*, a *Grammar*, and a *Dictionary*, are all in the course of execution. In Hindí a commencement has been made, and to the execution of works in Oriya the friends of the system have been invited and are already pledged. Works in the character are about to be printed at *Dihli*, as well as *Calcutta*. What further evidence can be required, that if the life and health of the generous and devoted projector of the scheme, or of his zealous associates are continued, it will eventually succeed?

We now proceed to the *progress of the English language*, in different parts of India, in the promotion of which it will be obvious, that the plan of Monthly Lists, as explained and defended in our No. for July, has been found exceedingly useful.

\* Any Public Officers wishing to introduce the use of the Hindustáni language into their Offices, may be furnished with copy slips for their Amlah on applying to Mr. Ostell.

*Extract of a Letter from a Political Officer, dated Subathú, 4th August, 1834.*

“ I send you an order upon my brother for 13 rupees 10 annas, the price of the 50 copies of the anti-infanticide pamphlet, which have been distributed to all my chiefs here ; and for 50 copies of the Sermon on the Mount, which I shall be most happy to receive. I have got Trevelyan's Address to the Children of Bengal copied out into three of the hill dialects, and each of my vakils has volunteered to make a copy for their respective masters. You have little idea, I think, of the extraordinary thirst for learning English which is manifested at this place and at Simla. I could not have believed it, had I not witnessed a most gratifying scene at Simla, about a month since ; where I found three very fine boys disputing on the subject of the meaning of a word ! The schools here are getting on wonderfully, and I have had it in my power lately to give encouragement to some of the boys. McCausland and his lady are truly zealous in the great cause, and you may confidently rely on their best exertions to forward the object of Lady Bryant's fondest hopes. I am daily expecting ——— here, and I hope that he will support an application I propose making, for a portion of the surplus revenue of Kotkhái, Júbal, and Kotgarh being appropriated for the education of the people. The last time I visited Júbal, the wild savages earnestly asked for the benefit of *one* man to teach their children to write. Upon inquiry I observed, that there was not one individual out of a population of 12,000 people who could count beyond twenty ! Depend upon it, Júbal offers a rich harvest for any good missionary who may be induced to settle there.”

*Extract of a Letter from a Gentleman at Naipál, dated 24th June, 1834.*

“ Although I have not the good fortune of your personal acquaintance, I feel confident from my knowledge of you, that I may, without offending, ask the following favour. It is to send me a parcel of school books, for distribution among the children of some Naipálese chiefs, who are anxious to learn the English language. To save you as much trouble as possible, I enclose a list of the books I require, along with reference for the payment of their cost.

“ The desire here for the acquirement of our language, is finding its way even into the hearts of the Gurkhá Sirdárs, and were they and their young intelligent Rájá allowed to breathe free of the tyranny of the present minister, a few years might shew a considerable number of youths busily engaged, in learning our language and knowledge. Mean time, the distribution of books will assist those who have commenced, and their progress will induce others to start in pursuit of sound knowledge, and a civilized language.”

*Extract from a Letter from an Officer at Ludianah, dated 23rd July, 1834.*

“ Shahamat Ali has been informed by me of the plan which you have adopted for facilitating the supply of School Books, and I have desired him to prepare a list of his wants, which I shall send for execution to Mr. Ostell. I have given the Monthly Lists received with your letter such a circulation as appeared advantageous to me at this station, and shall send some of them to Bahawalpur and the Panjáb. You will have noticed the arrival of Jabbár Khan's son ; he is a very promising youth, and I hope from the early indication which he gives of making rapid progress in his English education, that I shall soon have the satisfaction of forwarding a letter from him in English to the Governor General. With the aid of Mr. Lowrie, when he arrives here, I shall be able to fulfil the intentions of his father in a much more satisfactory manner than if he went to Delhi. Here he is all but an inmate of my own house, and being constantly under my eye, I can watch and correct all his actions. In the imperial city, where

he would be a perfect stranger both to Europeans and Natives, he would find people too exclusively employed in their own pursuits, and be subjected to a kind of humiliation in his attendance at College, repugnant to the pride of a *titled* native, however insignificant in the estimation of an European. Neglect would engender idleness, and in due time, I fear, the degenerate habits of the Dihilians generally, who seem to live for themselves alone, would have more charms for the youth than the cloisters of the College. Besides, as he has been especially consigned to my care, and as he is the first of his countrymen who has arrived in India for the purpose of receiving an English education, I naturally consider my own credit, *deeply at stake* on the issue of his journey. If he went to Dilli, and met with disappointment in his expectations, or became spoiled there, I should bear the odium, while others would enjoy a complete exemption from the reproaches of his parents and the ridicule of his countrymen. A delicate office has been entrusted to me, and the execution, as well as the responsibility of it, ought to rest with me. I do not think the sum which I have proposed in aid of the young man's expences will be deemed an adequate provision, but the rigid economy, which it is necessary to observe, and an idea that His Lordship did not calculate on maintaining the Nawab's son during his sojourn here, when he encouraged the father to send him, made me averse from proposing a larger sum, which would in my opinion have been more suited to the occasion."

*Extract from a Letter from Shahamat Ali, dated August 4th, 1834.*

Captain Wade has been kind enough to shew me your welcome letter of the 5th of June, in which you enclosed the Monthly Lists of books for the purpose of being circulated in this quarter, and desired me to inquire of every body here who might be in want of elementary books, to deliver a list of such books as he would require. I have now been enabled to obtain some lists from the natives, which I have herewith the honor to enclose. I hope you will favor me by sending them to the bookseller. The price will be paid by Captain Wade.

It will be a matter of great joy to you to learn, that Captain Wade is always affording every facility in his power to encourage the natives to pursue their English studies. He intends building a private school for me on his own estate, in order to teach the natives in it; and has also presented a valuable Hindi and English dictionary for the use of the natives, besides a supply of spelling books; in fact he spares no patronage required in the diffusion of the English knowledge.

*Extract from Letters from an Officer at Lakhnau, dated Aug. 1834.*

We at Lakhnau most heartily wish every success to your excellent monthly List of Books; had those who object to it, schools to superintend, or young people to educate, they would *then* send you their thanks, instead of their ill-judged objections. You will be doing a real and kind service to all who are concerned in the education of youth, and especially to the young themselves.

It will always give me great pleasure to aid your views as much as possible. I have sent the List of Books to two schools here, to Kánhpur friends, to Fatihpur, and Fatihgarh.—Seeing that in the metropolis of British India there are "*no globes to be had*," we are going to make up some *portable globes*, English and Hindustáni, of about 16 or 18 inches diameter here, upon the principle of the little one sent. In the *absence of any globes*, please say if these on a *large scale* for gratuitous distribution would be of use; if so, I will request the King to allow me to send you a supply by letter dak, when executed at his press.

Please to open out the inclosed one, and press down the slides to the poles, and then a tolerable globe will be formed, sufficient to shew the form of the earth, and dispel the erroneous opinions now entertained by many.

I have the pleasure to send you some globes: they seem to take the *fancy* of the natives from the oddity of their construction, and any thing which leads them to inquiry is good. I fancy such as these might be made for 3 annas each, and thus every school boy might have an explanation of his geographical books. At present the native schools, and perhaps every school out of Calcutta, are without a globe of *any* kind! In a few days I shall send some *solid* ones. English portable ones are in hand here.

I shall have much pleasure in aiding your admirable efforts in every way in my power. You have "set on the steam" to education, and what God has put it into men's hearts to do, when the work is good, he will surely bless it and give it success. I fear there will be but little sale for books here, but I shall be most happy to receive a batch to sell for you if possible. The little 2 annas ones are admirable: *every body can buy and use them, being so cheap*. But few like giving *rupees* for books; copper is *every where in useful circulation*; but gold mohurs are only used by a very few. Good picture books for 2 or 3 annas each, I dare say, would find a ready market, and carry virtuous instruction into thousands of families; the *children, the darlings of their parents*, would call out for these books, and the parents would oblige them.

In conclusion, it gives us sincere pleasure to be able to announce to our friends and the public, that Sir Charles D'Oyly, whose talents and influence are never withheld when they can subserve the cause of benevolence, has generously undertaken to furnish frontispieces and illustrations for all our elementary books; and it cannot be doubted that the pictorial taste and fancy of this gentleman, which are quite without a rival in India, will make our publications attractive to minds of far greater strength and refinement than those of the children for whom they are primarily intended.

We are indeed proud of our new colleague, and we trust that Sir Charles will hereafter enjoy a rich reward in the satisfaction he will derive from knowing, that the art in which he excels has never been applied to a nobler end, than that of assisting in the introduction into the eastern hemisphere of a literature, which seems destined to form under God's providence one of the most powerful means of regenerating this quarter of the globe.

BETA.

## Poetry.

### THE SABBATH.

Hail! holy Sabbath day of God, and blest  
 Beyond all other days, by power divine!  
 Bright on the clouded mind—and such is mine—  
 Thou risest, harbinger of heavenly rest!  
 For grief's deep wound thou pour'st a healing balm;  
 E'en sorrow's darkness brightens in thy light,  
 Whilst Faith and Hope disperse the mental night,  
 And hush the heart's rough sea into a calm.  
 Thus, while life's whole horizon darkling lowers,  
 Peace, that earth yields not, nor can earth remove,  
 In all the freshness of thy sacred hours,  
 And sweet communion with our God, we prove—  
 By which, in mercy to the soul, is given  
 To antedate a while the rest of heaven!

HAWARENSIS.

## REVIEW OF BOOKS.

*Ikbál-e Furung, or British Prosperity; being a short description of the Manners, Customs, Arts, and Science of the enlightened British, by Nawáb Ikbál-ud Dowlah, Bahádar, accompanied by a literal translation into the English. Calcutta, printed at the Medical Press, 1834.*

Such is the title of a publication, which presents a genuine specimen of pure Native thought and sentiment exercised upon European science, art, and government: and which is valuable not only as a matter of simple curiosity, but also as detailing the impressions made by our manners, laws, and institutions on the mind of a reflecting Native. The work has been noticed in some of the public journals, and quotations made from it, as exhibiting merely the most fulsome flattery, and most outrageous, interested laudations of the English in general, and of the powers that be in particular. It has, in consequence, been condemned in the gross, without the production of a single extract, or even allowing it to be supposed that such *could* be produced, of a different character; it has been treated as one tissue of what is vulgarly termed toad-eating, the author being sarcastically proposed to be Knight 'Lick-spittle General to the H. Company.' Such wholesale procedure appears to us neither reasonable nor just, neither politic nor impartial. It is surely of no small consequence to a dominant power to learn, in what light its institutions and rule are held by those whom it holds in subjection; and if, as trivially said, the English hold their dominion over India by the precarious tenure of mere opinion, one only conclusion can be drawn as to the inexpediency of dealing thus cavalierly with a work written and published by a very respectable Native, of good birth and education, professing to review and pass a judgment on the system of British government as administered in India, and on the institutions of the mother-country, as transplanted into and influencing the condition of Hindustán. It would argue far more consistency in the advocates of *liberty*, rather to *encourage* the educated men of Hindu or Mussulman faith to extend their acquaintance with European literature, and to endeavour to give a direction to their inquiries. As long as men are treated with contemptuous sarcasm, because the influence of their education, habits, and previous political condition appears in what to us carries the semblance of pure sycophancy, so long it is little likely they will be induced to make any considerable advances towards the study of our western languages and learning. They will on the contrary be most naturally repelled, disgusted, offended, and therefore alienated; will learn to cast an evil eye on our procedure, and from irritated pride, as well as envy of our superiority, instead of being persuaded to enter into a calm investigation of our institutions, and to meet, with readiness, our attempts to

ameliorate their condition, will distrust all our professions, and reject all our advances. Thus will they be prevented from enlarging the sphere of their ideas; and consequently their prejudices, those of ignorance as much as of disposition, instead of gradually yielding to a rational conviction, will be retained. By a contrary encouragement on our part, they would learn to view us and our usages with a just discrimination, improve themselves in the arts of policy, liberalize their notions, expand their minds, and lay the foundation of a general extension of sound learning and moral culture.

Nawáb Ikbál-ud Dowlah, the author of this work, very candidly states, that he was considerably influenced in undertaking this review of our manners, arts, &c. by the hope of thereby recommending himself to the local authorities. He takes the occasion to lay before them a statement of his private grievances, with a view to conciliate their support in seeking redress. In this we see nothing degrading or unusual. It is surely not pretended that even the most enlightened authors of Europe, are altogether uninfluenced in many cases by personal motives, when selecting their literary undertakings. It is true the Nawáb expresses himself in high-flown Eastern phraseology. The flattery of the West is more refined, cautious, and disguised; that of the East more open, artless, and unrestrained. If due allowance be made for national sentiments and customary modes of expression, we do not see that Ikbál-ud Dowlah can fairly be accused of any extraordinary indulgence in the arts of adulation and literary pleading.

This work is written in Persian, accompanied with a literal translation into English. Of the Persian, as a composition, we are perhaps less competent judges, and therefore pass it by, to attend to the translation. This appears to be faithful, and certainly adheres closely to the native phraseology and idiom; still the English is exceedingly correct, free from serious errors, nearly altogether so from grammatical blunders. Some typographical mistakes, however, deform its pages, and are unfavourable to the sense of the author; of which the concluding sentence is an instance, where *being* is printed for *bring*, and the passage rendered unintelligible.

A preface of twenty-eight pages sets out with the usual ascriptions of praise to the Deity, to "the seal of the prophets," and "to Jesus now seated in heaven." It then states the origin of the work, in which portion is a long detail of the names, titles, and descent of the author; professes his sincerity, and declares, that "paternal precept had taught him to attach himself to the study of history, and to select and prefer the nation which should be remarkable for praise-worthy qualities." "After divings by day and night, the pearl of his desire reached the hand of his expectation." A useful lesson may be learned from what he delivers in p. 9,

“ that the cause of the increase of the consequence and glory, and the source of the augmentation of the power and prosperity of this happily-disposed race (the English), is this : that whatever act is pleasing and acceptable to the Lord, the Creator of the Universe, they do.” Happy were it for our nation, could this be uniformly said of us, as, to a great extent, it no doubt can ; and this is in truth the secret of our national prosperity, at least if we believe that by God “ kings reign ;” that “ He putteth down one, and setteth up another, and giveth the kingdom to whomsoever He will.” The Nawáb details his own misfortune in having lost a pension previously inherited. “ In consequence of the obliquity of this contemptible world, and of the vicissitudes of chameleon-like fortune, through the suspension by the Government of Aude, (which took place without cause or reason,) of the stipend established by my ancestors, I became embarrassed, and formed the desire of repairing to His Majesty (of England), and of filling the skirt of expectation, with the pearls of abundance and security, from that *source of liberality and beneficence.*” With this view, he arrived in Calcutta, in 1834, was introduced to the Vice-President, and other gentlemen of rank and influence, by whom he was graciously received, and encouraged to study the English language before making the voyage to Europe, to lay his case before the Government at home. He was struck with a natural admiration of our (to him in most respects novel) institutions, manners, and extensive literature and skill in art ; composed this volume on the spot, but formed the purpose, should he be so fortunate as to succeed in obtaining the restoration of his wordly means, of entering more largely into the examination. “ If, by the grace of God the merciful, my distress be removed, and if agreeably to the proverb, ‘ there is no evil without its concomitant good,’ and the tree of pain yield the fruit of plenty, I will compose another book on a more extended scale, and comprising the increased praises of this day-of-judgment fearing race.”

The volume is disposed in seven chapters, which he calls “ The seven Paradises, or seven Planets.” They are of Knowledge and Sagacity—of Justice and Equity—of Philosophy and the Arts—of Good Government and Legislation—of Courage and Intrepidity—of Kindness and Generosity—of Sincerity and Good Faith.

“ Should any error have crept into the book,  
Pardon it ; for God alone knows what is right.”

CHAP. I. The Nawáb considers and extols the liberality of the English in the establishment of schools, academies, and colleges, and the appointment of teachers and professors for India, “ in order to throw open the portals of prosperity in the face of mankind, and to direct all into the true path.” He shews the eulogy to be merited by the aim to put useful knowledge within the reach of high and low, rich and poor ;—by the dispersion of

useful books, by the degree in which the sciences are cultivated by Europeans, the extent of their research, and their liberality in aiding the general diffusion of learning. Printing and lithography are noticed as valuable arts of compendious writing; geography, astronomy, voyages, and journies of discovery are dwelt upon. The erection of hospitals and sanatariums, opening of dispensaries, and appointment of surgeons and physicians, are particularly commended. "Any other race, should they bestow bread and water one day on an object of charity, on the next they render him miserable. Blessings on the lofty spirit, and praises to the generous ambition of this wise people! for thousands of patients on beds of weakness and helplessness are provided with medicine and food, till they be either restored to health or die."

The wonderful efficacy of our medicinal preparations appears to have made a deep impression, as well as the perfection of our surgical and other instruments.

CHAP. II. Reviews our courts of Justice. The patience, laboriousness, and impartiality of our magistrates and judges, who, "in the earnest desire to ascertain the truth, toil from morn to night and from night to morn; and having the fear of the invisible God before their eyes and in their hearts, it is the object of their desire to give no judgments except with justice and equity." Courts of appeal are justly eulogized, of the utility of which he quotes a striking instance attended with, to him, the novel circumstance of the exhumation of a body, and a medical examination to determine a charge of poisoning. The suppression of heinous public crimes, such as murder and high-way robbery, are specially noticed, as establishing the efficacy of our system of police and the providence of our laws. In this view he addresses to the people of Hindustán, what every lover of his country may well be gratified to hear, and every well-wisher of India rejoice to know, is read through its whole extent. "Oh! ye people! ye citizens! especially ye people of India! It is incumbent on ye that, viewing the English rule as a blessing, and esteeming their government as conformable to the times, ye do with your hearts desire, and raising the hands of supplication to the *Granter* of prayers, implore, that the countries which have not come under the administration of this prosperous Government may be brought under it." To justify this wish he says, "I draw comparisons worthy of being received; let them be viewed with perfect impartiality. The countries beyond their controul, and in which their rule and administration do not prevail, are daily decreasing in population and prosperity, and verging to ruin. The rulers of those countries are sunk in luxury and voluptuousness, and are occupied with debauchery and sensuality, and the pleasures of the harem—committing the conduct of the government to the hands of agents; thus the abodes of justice have become desolate, and those of violence flourish. The people of those countries, in consequence of distress and misery, though alive, are in their

graves; and by reason of the violence of famine are deaf and blind. While the inhabitants of the provinces under the administration of this mighty government of the English, are prosperous and happy, and the countenances and lips of poor and rich, placid and smiling."

The abolition of the detestable Satí immolation comes in for a high and merited eulogium, and the surprising facility with which this most important interference with the immemorial usages and confirmed superstitions of a fanatical people was admitted, is remarked upon. "The mandate, like a miracle, was issued in such wise, for the prohibition of this infamous practice, that the very *letter* of the root of this vile custom was, *at one stroke of the pen, erased* from the *page* of worldly occurrences." He here offers a most laudable suggestion to our enlightened Governor General, to prohibit in like manner the conveying of the sick and dying to the banks of the Ganges, whereby it is notorious many foul murders are coldly, almost avowedly, committed yearly, whilst no measures whatever, even of precaution, are taken in the matter: "The helpless sick and half expiring object," says the compassionate Nawáb, "whom, if properly and carefully attended to, it is possible the *Great Physician* might heal, are borne to the banks of the river; the populace vociferating 'Haribal,' pour water on their faces and into their mouths: they entreat and implore, and in their deserted state lament, saying, *Ámi ná mariba, ámi ná páriba*, i. e. I will not die, I cannot endure such torture. Since, however, according to the saying, 'the dead are in the hands of the living,' nobody listens to the exclamations of the friendless object, and the *bird* of the spirit, finding no resource (from the gradual accumulation of water), *flies* on the *wings* of haste from its mortal *cage*." If through the influence of the Right Honorable the Governor General, the commission of such murder should be discontinued, assuredly it will not be less worthy and meritorious than the abolition of the Satí.

CHAP. III. Notices our maps, plans, and charts, botanic gardens, public and private edifices, and roads; our carriages strike him as wonderful inventions, and as perfections of art in their kind, for speed and ease. The steam engine at the Mint, with the surprising rapidity of the coinage, is such, he says, "that the understanding of man is confounded by beholding it." The works and engine at Chánpál Ghát, for raising the water of the river, and dispersing it over Calcutta, the flour mills on the Strand, with the great variety of operations carried on in it; chronometers and time-pieces "that indicate the day and night, minutes and seconds, of themselves, without being moved by any person;" telescopes, thermometers, have all attracted the attention of this intelligent observer. Of these last he has used the Scripture expression for an extreme difficulty or impossibility, when he says,

“ they have caused a string of camels to pass through the eye of a needle ; for in this diminutive instrument they have united the two seasons, so that it spontaneously indicates heat and cold.”

He next cites telegraphs and auctions, “ where good and cheap articles may be purchased by all who desire, without being under obligation to exorbitant tradesmen.” The perfection of our navigation calls for his astonished testimony. The brilliancy, and gaiety of our assemblies, the charms of our music and song, the grace and agility of our dancing, the training of our dogs of chase, all delight him. “ In short,” he says, “ no act of theirs is devoid of judgment nor destitute of profit.” We fear his panegyric on our “ discretion and moderation in the use of wine,” is less exact in its application than the truth. No doubt he has witnessed and alludes to the decorum and temperance of genteel society, and it is certainly true that very great improvement in this respect has taken place of later years. “ The chaste ladies of this dignified race” receive the laudations of the Nawáb : the extent of their education is specially noted, while he justly asks, “ Where have the females of any other nation acquired these ? If I daily speak the praises of this people, it is because they are entitled to them.”

The contents of CHAP. IV. answer less to its title than any of the others, since he takes note therein not so much of the Principles of Government and the Spirit of Legislation, as of some collateral matters, which are indeed proper objects of a sovereign power aiming at the comfort and prosperity of its people, and by which mutual intercourse and internal trade are facilitated : such are rapid communication by steam vessels, “ in the attempt to understand the method and manner of construction of which, the mind and understanding are at a loss ;” also good roads and bridges, “ so that God’s creatures without toil or trouble pass over, and perform their journey in security ;” the decrease of beasts of prey, and consequent safety of travellers ; the construction of *serais* or rest-houses on the great Benares road ; the distances marked by mile-stones : the safety and expeditiousness of the post, and of regulated *dák* travelling ; the establishment of *Subatu* and other retreats for invalids in the hills : all successively call forth the tribute of a genuine admiration that concludes thus—

“ If paradise be on the earth, ’tis clear

’Tis no where else, ’tis here, ’tis here, ’tis here.”

In CHAP. V. he extols European bravery and intrepidity. The fall of Bhurtpore is cited as an instance and effect, whence he goes back to that of Madras, Seringapatam, and the districts of the Dekhun. He notices also the *precision* and regularity of our fire, and exactness of aim. The bayonet is specially named. The construction of Fort William, its flood-gates ; the arsenal, quantity of cannon and heaps of cannon ball : all excite astonishment. The dress, symmetry, and regular exercise of the troops ; their march

by sound of drum, evolutions, and practice-firing, sufficiently amaze him. "*The Lord protect us,*" he exclaims; "when this victorious race shall gird their loins to the battle! Let the cry of Help, help, arise through all the world!"

CHAP. VI. relates and justly panegyrizes our treatment of captive enemies, as contrasted with the cruel, barbarous, and disgraceful maiming, impaling, &c. in use among less generous and enlightened people, of which he cites a horrible instance. The proper reflection on a retributive Providence is made. "To speak the truth, this evil disposed malefactor was deserving of such retribution. There is a proverb, which says, 'Who hath done aught, and not reaped the fruits of his act?' Oh what humanity is practised by this faithful race! Who, making captive their enemy, treat him with respect and mercy; having regard to his station in society, and by his rank, regulating his maintenance. Witness the descendants of Tippu Sultan, the Rájá of Bhurtpore, &c." The general mildness of our prison discipline, the provision for the maintenance of convicts and other criminals are noticed with this wise and sensible reflection, "How then shall I say that the people of this nation walk not in the ways of the Lord? *Clemency* to captives and *mercy* is perfected in them! *These* alone are the principles which are the causes of their supremacy and dominion." He also records the liberality of the British Government in reinstating conquered rulers in their dominions, of which the Rájás of Mysore and Nepal are instances; and gratefully relates the similar indulgent generosity exercised towards his own paternal house."

"How shalt thou disappoint thy friends, when lo!

"Conspicuous shines thy love for every foe."

He next adverts to the conduct of the English in regard to the religious institutions and usages of their Indian subjects. Their toleration and protection, so strongly contrasted with the usual persecution practised by the dominant power, is the subject of honourable encomium. "These wise rulers and judicious magistrates, in such matters, question none, and are the protectors of every religion. Hindus and Mussulmans, Guebres and Sceptics, and all others, enjoy prosperity in their dominions." A saying is however quoted, by far *too* liberal, as placing all religious tenets and usages on equal ground of *suitableness* to their several devotees. The practice of observing and copying what may be laudable in the institutions and practices of other nations, by the English, is favourably remarked upon, so different from the absurd rigidity of Asiatic adherence to national peculiarities and habits, however faulty or inconvenient. The acknowledgment, ostensible or virtual, of British pre-eminence, by the rulers of other states, is brought forward, followed by much not undeserved encomium of Lord Wm. Bentinck, for his facility of approach, assiduity, and impartiality. The chapter concludes with noticing a feature in European character, to which nothing in the Asiatic cor-

responds ; namely, recognition of friends known in lower fortunes. "Should dissevering fortune cast the veil of separation between them, nevertheless, in the event of a second meeting, after an absence of months and years, these true friends receive him with the same courtesy as on the first day."

The last chapter opens with the influence of wealth, or love of money, the universal aim and the suggester of so many crimes, public and private. The good faith usually observed in our mercantile transactions, the confidence reposed in the Government securities, the rectitude with which the dividends are paid, the honorable fulfilment of contracts and payment of debts, (would there were fewer exceptions among individuals!) the faithful payment of pensions and annuities, the constant observance of stipulations for support, made with native powers in their fallen fortunes, are all specifically passed in review. The system of bills of exchange, banking, notes of hand, and the facilities so afforded to trade and commerce; the stability of our banks, the facility existing for recovering lost notes and Government bonds, likewise claim the tribute of a liberal and faithful eulogium, which closes the seventh chapter.

A conclusion succeeds, in which the author declares the inviolable good faith, with which the stipulations with his own ancestors have been fulfilled: and surely it is in no small degree desirable, that the natives generally should be taught, and by one of themselves, to know and observe the conduct of their foreign rulers in these respects. In a note, the Nawáb states thus—"Whatsoever has presented itself to the observation of myself, an ignorant being, I present, as it were a petal from the rose, an atom from the whole, like a small sample from a large mass. Should any person unconnected with them (the English), fear and distrust them, on perusing my volume, written in sincerity, let him put away from his heart all apprehension, and without hesitation *seize* the garment of these persons with the *hand* of allegiance. I have not panegyricized them as a flatterer; but whatsoever was correct, and true, and justly due to them, I have put forth."

A pleasing ode of Hafiz on the disorders among mankind, the effects of universal selfishness, concludes a most characteristic lament over the author's personal misfortunes; but he is "assured, and firmly believes, that ere long the little *skiff* of his *expectations* will have reached the *shores* of his *desires*."

Three lithographic portraits, of William IV., the Governor General, and the author, accompany this volume. The two first are indifferently executed; the last is in better style, and is a good representation of the Nawáb's general appearance.

We think the above abstract of the contents of the book will exhibit sufficient proof, that it ill deserves the wholesale condemnation it has met in some quarters from which more liberal things might have been expected; and for our own parts we see much that

is just ; much that deserves mature consideration ; much that is intimately connected with the permanence of our sway over India, and the future improvement of its population ; much, that if it present too flattering a picture of the English and their conduct towards the nations of Hindustán, may at least serve to teach us a lesson deserving to be learned, and tend to conciliate our subjects. The orientalism of thought and phraseology, though often turgid, are yet not seldom pleasing, and even elegant. On the whole, this volume reflects very high credit on the talents of the author, his power of observation, his just discrimination, his thirst for knowledge, and candid approbation of what is great or excellent in the usages and institutions of foreigners.

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### Missionary and Religious Intelligence.

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#### TAKI ACADEMY.

The vacancy in the Head-Mastership of the Taki Academy, occasioned by the lamented death of Mr. Wilson, has been filled up by the appointment of Mr. Bush : and we have every reason to believe, that under his management, the school will continue to support its high reputation. The benevolent Chowdry Baboos, by whom it is chiefly supported, seem desirous by their increased zeal, to make up for the temporary absence of Mr. Duff, and the frequent and sudden change of teachers.

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#### WESLEYAN MISSION, BANGALORE.

The following particulars relative to Missionary operations at this place were communicated in a letter recently received from a person residing at the station. At the date of the letter Mr. Hodson was alone : he has since been joined, we believe, by Mr. Percival, who, we rejoice to learn, has safely arrived from England.

“ I cannot tell you much concerning the Mission, as Mr. H. still is uncertain if his work is to be among the Tamúl or Canarese people : he has a class of Tamúl youths who give him much satisfaction. The greater number of them, also the Múnshí (who has been some years with the Missionaries) have, we believe, renounced heathenism in their hearts, but do not profess Christianity through fear, as they belong to some of the most respectable families here. The Múnshí disputes with his friends on the folly of Hinduism, and quotes the Scriptures very appropriately ; he has met occasionally with a young man, and they have repeated the Lord's prayer together. I tried to continue the girls' school, as I found six girls when I came : but the mission premises being so near the barracks, they will not attend ; however I am endeavouring to get a class of country-born girls ; they are as dark as natives, and scarcely understand any English ; perhaps this may be an inducement to others. The Sunday school which I commenced, has been nearly broken up by the Colonel of the 13th dragoons, from which regiment most children attended ; a few girls from the 39th foot continue to come, and perhaps in time prejudice may fall and *break its neck*. The hearts of all men are in the Lord's hand. Our English cause increases ; sickness I think has made many take thought for their own souls. We have about 33 members. Last night we had a love feast, when two owned Mr. Hardy as the instrument of their conversion ; I believe he was made very useful here. He embarked for England a few weeks back : we expect his return in two years.”

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

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.			
1	29,714	80,	79,	79,4	E.	.776	82,	81,	81,3	E.	.770	83,	84,	83,6	S.	.730	82,7	82,2	81,2	E.	.712	82,8	82,	81,5	S. E.	.726	82,	81,6	81,4	CM.	0,60	0,53
2	,754	80,	79,7	79,4	E.	.810	82,6	82,8	82,6	N. E.	.800	83,5	84,8	83,7	E.	.740	83,7	85,7	83,7	E.	.732	84,	86,	85,	S. E.	.748	82,4	82,1	81,9	S. E.		
3	,602	80,9	80,	80,2	E.	.850	83,	84,4	82,3	CM.	.834	84,7	87,6	85,4	S. E.	.786	85,5	87,8	86,	S. F.	.760	85,3	88,2	84,7	S. E.	.780	83,	84,3	82,9	S. E.		
4	,810	80,	79,1	79,2	S.	.868	84,1	84,6	82,6	S. E.	.840	84,6	87,5	84,4	S. E.	.760	85,4	87,6	85,4	S. E.	.750	85,	85,6	84,2	S. E.	.736	83,2	83,	82,4	E.	0,30	0,27
5	,798	79,8	79,	79,1	S.	.840	83,	84,	82,6	E.	.832	84,9	87,9	85,3	S. E.	.784	83,6	83,6	82,5	N. E.	.752	84,2	85,	83,8	N. E.	.770	83,6	83,8	82,2	S. E.	1,40	1,22
6	,820	80,7	79,5	79,5	CM.	.884	83,6	85,6	84,	E.	.860	85,4	89,	86,5	E.	.806	84,6	87,	84,4	S.	.796	84,1	84,3	82,8	CM.	.798	83,8	83,1	82,6	CM.		
7	,794	81,	80,8	80,	CM.	.856	83,7	86,	83,4	E.	.846	85,2	89,	86,4	E.	.800	85,2	87,7	84,6	N. E.	.780	85,5	89,	85,5	S.	.794	84,	85,7	84,	S. E.	0,36	0,30
8	,826	80,8	80,	80,	CM.	.882	85,1	87,6	84,5	S. E.	.870	85,7	89,5	86,6	E.	.812	86,4	89,	86,	S. E.	.784	86,	88,5	85,5	S. W.	.770	84,6	85,3	83,4	S. E.		
9	,796	81,3	81,	80,7	E.	.850	85,2	88,3	85,	S. E.	.832	86,5	90,5	87,7	S. W.	.760	87,4	91,2	88,	S.	.762	97,	92,7	87,7	S.	.774	86,	86,	84,4	S. E.		
10	,798	82,1	81,5	81,4	E.	.836	86,3	88,8	85,2	S. W.	.812	87,2	91,7	87,2	S.	.740	88,3	93,	88,4	S. W.	.734	88,5	91,	87,	S.	.752	86,7	86,2	83,4	S.		
11	,740	83,6	82,2	82,	S. W.	.784	86,7	88,	85,	S. W.	.770	87,7	92,	88,	S. W.	.690	89,	92,	88,5	S.	.672	89,2	92,2	88,2	S.	.706	85,9	85,4	82,3	W.		
12	,725	81,1	80,	79,9	S. E.	.768	84,8	84,2	82,3	S.	.746	85,7	88,5	86,	S.	.670	87,	90,3	86,3	S.	.650	87,4	90,7	85,	S.	.664	85,6	85,	82,	S. E.	0,43	0,35
13	,678	83,3	82,5	82,	CM.	.720	86,6	86,8	85,7	S.	.686	85,2	83,7	82,6	N. E.	.624	84,8	84,	82,8	E.	.594	84,1	82,8	81,2	E.	.606	83,7	82,3	81,2	CM.		
14	,626	81,2	80,7	80,4	E.	.680	83,4	81,7	82,	N. E.	.666	81,5	79,6	79,4	S. E.	.610	83,5	82,4	81,5	S. E.	.600	84,	82,8	81,7	S. E.	.608	83,7	82,6	81,2	E.	1,15	0,98
15	,702	81,3	80,	80,	E.	.750	85,	87,6	85,2	S. E.	.742	85,6	87,5	85,5	E.	.690	85,8	85,7	86,4	E.	.678	86,4	88,7	86,6	S. E.	.696	85,5	86,	84,7	S. E.		
16	,716	81,6	80,5	80,3	E.	.786	85,6	86,2	85,	E.	.784	86,2	86,	86,7	E.	.766	84,9	83,2	81,9	S.	.740	84,2	83,	82,2	S.	.752	83,7	82,2	81,	S.	0,30	0,25
17	,800	80,	78,5	78,5	CM.	.850	84,3	85,5	83,8	S. E.	.818	85,2	89,	86,	E.	.768	84,6	84,2	83,	E.	.742	84,4	85,5	83,	E.	.754	83,6	84,	82,2	S. E.		
18	,772	80,1	79,	78,9	DO.	.814	84,8	88,3	85,5	E.	.796	85,2	88,7	85,8	E.	.744	85,6	86,8	85,5	E.	.736	85,3	86,7	84,5	E.	.748	82,8	83,7	83,	S. E.	0,09	0,08
19	,752	81,8	81,	80,8	DO.	.784	84,8	86,2	84,7	E.	.770	86,2	88,7	86,3	E.	.708	86,6	89,2	86,4	S. E.	.704	86,2	86,7	83,3	E.	.704	84,7	84,8	83,2	S. E.		
20	,692	81,5	81,	81,	S. W.	.740	84,6	84,6	83,6	E.	.724	85,2	85,3	84,	E.	.674	85,8	89,	86,	S.	.642	85,6	87,5	84,5	S.	.636	84,7	84,2	83,	S. E.		
21	,642	81,9	80,6	80,7	S. E.	.690	83,	82,3	80,4	S. E.	.670	84,2	83,5	81,5	S. W.	.620	85,5	87,6	84,6	S. E.	.596	85,7	87,4	84,3	S. E.	.604	85,	84,7	83,3	S.		
22	,642	81,9	80,9	80,9	S. E.	.692	84,6	86,8	83,5	E.	.664	85,8	89,5	86,3	N. E.	.642	84,6	85,3	83,3	N. E.	.610	85,2	87,5	84,6	N. E.	.622	83,	84,4	82,9	E.		
23	,634	81,9	81,	80,6	CM.	.660	85,3	87,7	85,	N. E.	.652	83,6	83,5	82,7	N. E.	.624	84,5	85,	83,1	N. E.	.590	84,8	85,4	84,1	N. E.	.598	83,7	84,	83,2	N. E.	1,30	1,15
24	,618	81,9	80,8	80,5	E.	.640	85,5	87,5	85,	ST. N. E.	.630	86,	89,7	86,2	N. E.	.600	85,5	90,	85,3	N. E.	.568	86,	89,1	85,7	N. E.	.572	85,7	87,4	85,	N. E.		
25	,570	82,8	82,1	81,1	ST. N. E.	.592	85,	87,2	83,5	ST. N. E.	.564	87,5	87,4	85,	E.	.526	85,3	86,	85,	N. E.	.506	86,	86,2	84,7	E.	.520	84,4	83,7	83,2	E.	0,10	0,10
26	,556	82,3	80,5	80,3	E.	.608	83,8	84,6	83,3	N. E.	.596	84,8	86,	84,2	E.	.570	82,5	81,2	81,4	E.	.552	82,2	80,	80,7	E.	.558	82,4	81,4	81,	E.	0,30	0,24
27	,590	81,9	80,7	81,	E.	.646	83,6	84,3	82,4	E.	.628	85,3	86,7	85,6	N. E.	.592	86,4	92,7	87,7	S.	.560	86,	90,3	86,4	S. E.	.592	85,1	86,5	84,8	E.	0,46	0,37
28	,652	82,3	81,5	81,3	CM.	.712	85,	86,4	84,	N. E.	.696	86,5	90,5	87,	N. E.	.646	86,3	88,2	86,	N. E.	.630	85,7	87,6	84,5	E.	.634	85,	84,8	83,2	S. E.		
29	,676	82,3	81,5	81,2	CM.	.726	85,4	86,8	84,6	N. E.	.700	86,	87,7	85,2	N. E.	.636	86,4	88,8	85,5	N. E.	.616	86,2	88,2	84,8	N. E.	.622	85,7	85,1	83,6	N. E.		
30	,662	82,5	82,2	81,6	N. E.	.710	85,6	87,3	84,8	E.	.690	87,3	91,	87,	N. E.	.608	86,	85,	82,5	N. E.	.594	85,4	85,6	83,2	N. E.	.572	84,2	83,4	82,4	E.		
31	,530	81,8	80,3	80,	E.	.572	84,	85,7	83,	N. E.	.560	85,1	85,7	85,3	N. E.	.502	85,3	85,6	84,	N. E.	.484	83,5	82,5	81,3	E.							