

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for the *Calcutta Christian Observer* can be found here:

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

THE
CALCUTTA
CHRISTIAN OBSERVER.



EDITED BY
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. III.

JANUARY TO DECEMBER,
1834.

Calcutta :

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD ;

AND SOLD

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

1834.

THE
CALCUTTA CHRISTIAN OBSERVER.

November, 1834.

I.—*The School-master in the Mufaṣṣil, No. I; being the first of a series of papers intended to disseminate information concerning the conduct of English schools for Natives.*

SCHEMES for National Education may be constructed without any practical knowledge of the school-master's 'science.' Many accomplished men, who would never submit to the drudgery of obtaining a thorough acquaintance with the business, discipline, and difficulties of a *single* school, will sit down, filled with the grandeur of their design, and arrange magnificent plans for the diffusion of knowledge—the establishment of district and central schools—the supervision of masters—and the course of study to be pursued. To disparage such labors would be absurd; yet, while freely admitting their value, we cannot forget that the benevolence, knowledge of mankind, and intellectual power which they abstract from the whole sum devoted to education, are altogether useless to the actual teacher,—they do not enter the right sphere of action for him; they stop short where his work begins.

Many valuable papers on education have been published, from time to time, by the Calcutta press; but most of them labor under the defect just alluded to: they are not practical. The success of different schools is displayed with sufficient accuracy in the periodical examinations; but concerning the precise means by which that success has been achieved, we hear little or nothing.

At the present crisis, details of the interior conduct of schools would be of the highest service. To gentlemen who are meditating the establishment of schools in the Mufaṣṣil, they would afford the very kind of information which is desired. Even practised teachers might obtain useful hints from comparing their own systems with those of others; while to the less experienced, all such details would be invaluable. In time, an intelligent teacher will form a system of his own; but when this is to be accomplished without aid, his work cannot proceed so rapidly as it might do, had he the experience of others to start from.

It is highly important therefore that some, leaving the grander speculations on National Education, should devote their attention to the more humble employment of arranging, and bringing to perfection, the discipline, teaching, and, in a word, the whole interior conduct of individual schools.

Now for an undertaking so practical, information concerning what has already been done, is peculiarly necessary; and none can supply this, so well as those who have done the work—the teachers themselves. They then, for the sake of mutual assistance and encouragement, should publish, not only their success, but minute details of the means by which it has been wrought. The editors of the *CHRISTIAN OBSERVER*, and indeed of most other periodicals, would, we venture to say, publish such accounts with pleasure*.

Happening to possess an intimate acquaintance with a school lately established in the Upper Provinces, we shall describe its commencement and progress, endeavouring to be circumstantial in order to be useful. To many, these particulars may appear frivolous; but if they should be found serviceable to teachers and founders of schools, we shall rest content.

I. OPENING OF THE SCHOOL. Attached to this school there were two masters. The names of boys admitted, were written in a Journal, together with the names of their parents, and their places of abode; a space being left under each boy's name, to receive future remarks on his conduct. Thirty or forty boys having entered, none of whom possessed any knowledge of English, they were separated into two classes, according to their ages. The furniture provided for each class, was three forms, an alphabet printed on a card, in letters two inches long, and a light rod for pointing out the letters. The seats were placed so as to form three sides of a square; while the master and the alphabet occupied the fourth.

II. MODE OF INSTRUCTING BEGINNERS—READING AND WRITING; AND OF DISTRIBUTING THE BOYS INTO CLASSES. After a day or two, those boys who could pronounce the letters perfectly, and point them out readily, amounting, from both divisions, to about a dozen, were formed into a class. The first lesson of the Instructor, No. I. was then read by each boy after the master, (he supplying a literal Hindusthání version,) until both the pronunciation and translation had been acquired. The boys were next left to commit their lesson to memory; the master turning his attention to another quarter. When they had done so, he returned, and heard it repeated; taking great care, not only to correct every instance of mispronunciation, but to make each speaker enunciate clearly, and spell every word without slurring the *vowels*. To this succeeded the business of interrogation; which, from the first, was

* We shall receive and publish such accounts with the greatest pleasure.—*ED.*

made to embrace every question that could reasonably be fastened on the text. The answers required were, 1st, the spelling; 2nd, the English phrases and single words, in answer to the Hindu-sthāni, and vice versâ; 3rd, the meaning of single words, either by a synonyme or by an example; and, 4th, the explanation of phrases and sentences.

These questions were not put to the boys regularly, according to their order in the class. Sometimes a question was addressed to a lad at the bottom, sometimes to one at the top, sometimes here, sometimes there; with the design of keeping the attention of all upon the stretch.

It should be mentioned that no boy was permitted to correct his answer, nor did the master correct it. The question was repeated to the boy standing below him who blundered; if he failed, to the next, and so on: until one answered correctly, who then 'got up,' that is, went above the first who answered wrong.

With reading began writing also. For the printed alphabet, a written one was substituted, which the boys copied on slates, deeply ruled for large text with an iron style. After a few days practice on letters, the reading-lesson was written from memory, no reference to the book being suffered. The master examined each slate, carefully marking errors in spelling, but paying little attention to the formation of letters.

In a short time, two other classes, the second and third, were drafted off, and taught exactly like the first; the dullest of the boys remaining, and forming, with new comers, the fourth or regular alphabet class. Boys were transferred from class to class as their progress required. For several weeks, many changes of this kind occurred every day.

III.—PATTERN AND EXPLANATION OF CLASS-LISTS; AND MEASURES TAKEN WITH ABSENTEES. When the foregoing arrangements had been completed, class-lists were drawn out, one for each class; a pattern of which follows:

1834.	FIRST CLASS.						March.
Name.	Mon.	Tues.	Wedn.	Thurs.	Frid.	Sat.	Total of Nos. for one Month.
Baikanthanâth Rây,	× 2	× a	8	1	4	9	
Golak Chandra De,	3	u	u	2	×	7	

This list contained the names of all the boys in a class; and in the same line with each name, a space for every day in the month. At the commencement of the day's business, the lists were called over, and against the names of absentees a cross was set, in the space appropriated for that day. Late-comers were examined concerning the cause of their delay, and sent to the foot of the class,

whatever had been their place on the preceding day. About noon, the names of boys who had not then arrived, were entered in a book, which was delivered to a harkára, who proceeded to the abode of each boy, for the purpose of enquiring the reason of his absence.

At the close of the day, the list was again called over; and each boy's number, reckoned from the top of his class, was set against his name; or in cases of absence, the letter 'a' instead of a number.

Thus, on referring to the pattern above, we find that Baikantánáth Ráy was not present on Monday morning when the names were called; but that having come afterwards, he stood *second* at the end of the day. Another cross under 'Tuesday,' shews that the same boy was again late; and the 'a,' that he was absent altogether. Thursday he came in proper time, and stood *eighth* when the classes were dismissed.

At the end of every month, all the class-lists were made up. Each boy's numbers being added together, their sum was carried into the last space. If the class consisted of twenty boys, each 'a' was reckoned as 20; if of 21, it was made 21, and so on. This augmentation of numbers constituted the penalty of absence. At the public examination, that boy whose numbers when summed up proved lowest—a sure sign of his being the best of his class—received a prize. The lists were drawn out on a large sheet of paper; affixed to a card with wafers; and hung up in front of the class. Their connexion with the system of 'getting up' is obvious; both together form a constant, and very effectual stimulus to exertion.

IV. HOURS OF ATTENDANCE; AND MANNER IN WHICH THEY WERE EMPLOYED. The hours of attendance were from ten o'clock till one, and from two till five. The boys assembled at the ringing of a bell; and the hours were struck on a gong. When the school had been established four months, and a fifth class had been formed, six hours a day were employed as follows:

X. till XI.—2nd and 3rd classes taught by the masters.—4th and 5th classes, by monitors chosen from the 1st class.

XI. till XII.—1st and 5th classes taught by the masters.—2nd, 3rd and 4th classes wrote their lessons on slates.

XII. till I.—1st and 4th classes taught by the masters.—5th class wrote.—2nd and 3rd classes read alone.

II. till III.—2nd and 3rd classes taught by the masters.—1st class wrote.—4th and 5th classes read alone.

III. till IV.—New lessons given by the masters and monitors (as described in § II.) to be prepared at home for the next day.

IV. till V.—Calling lists, hearing complaints, answering questions, solving difficulties, and other miscellaneous business.

Thus, each class was taught *three* hours, wrote *one* hour, and read alone *one* hour; the remaining hour being employed in the general business of the school. Saturday was devoted to a revision of the week's lessons.

V. MONITORS. The monitors mentioned above, were the more intelligent boys of the first class. Their assistance, of course, was not available at the commencement; but in two months they became useful, and after six months, really expert teachers. Boys of the two higher classes were very willing, and indeed anxious to teach; because they saw that by so doing they secured to themselves a greater share of the master's time and attention. Latterly, the fourth and fifth classes were taught, almost entirely, by boys of the first class, who had themselves begun English only five months before.

VI. DISCIPLINE. Corporal punishment was not resorted to. At first, the boys were extremely self-willed and insolent; but as they really wished to learn, and indeed attended the school solely to please themselves,—parental authority having little to do in the matter,—they were brought to submit at last, chiefly by convincing them that submission facilitated their improvement.

Little boys were occasionally confined in an empty room for an hour or two, as a punishment for wanton mischief, or absence without cause; but no punishment whatever was inflicted on account of lessons. It was generally understood, and admitted, that he who neglected his book, was laying up a heavy punishment for himself.

Nor, on the other hand, was any attempt made to cheat boys into learning. Difficulties were never concealed, nor palliated. After they had been plainly stated, in their true magnitude, and the most likely means of overcoming them had been pointed out, the learner was required, as a reasonable being, prepared to sacrifice present ease for the attainment of future good, to put forth his whole strength, and attack them with more spirit and perseverance, because they *were* difficulties. Hence the merest children often tasted the pleasure of victory over what was confessed to be difficult; instead of being disheartened by meeting with obstructions where they expected none. 'Picture-alphabets,' 'picture'-books, geographical 'puzzles,' arithmetical 'games,' and all similar trumpery, are as much beneath the notice of the true 'artist,' as the rod itself*. The employer of such traps must forget, or cannot know, that reason, reflection, and self-esteem, are to be found even in his youngest scholars: while the culture of mental application and perseverance, he utterly neglects.

Boys who, after repeated admonition and confinement, persisted in irregular attendance, were at last expelled. But far the most effectual punishment for any crime, consisted in placing the cul-

* Our intelligent correspondent will excuse us, if we declare ourselves by no means prepared to join in the severe condemnation he here passes on our early and valuable friends the "Picture Books." As incentives to exertion, and as means of communicating striking and permanent impressions—far more so in many cases than mere description by letter-press—we believe them valuable auxiliaries to every teacher.—ED.

prit at the foot of his class—omitting to ask him questions—and treating him with marked coldness and neglect. Under this regimen, boys have been known to beg that the rod might be applied at once, and their offences forgotten. For such tempers its use would indeed be a coarse expedient.

VII. PROGRESS OF THE FIRST CLASS FOR SEVEN MONTHS: READING—GRAMMAR—GEOGRAPHY—HISTORY—WRITING. After this general view of the school, it will be only necessary to follow the progress of the first class. A few pages of the Instructor No. 1. having been studied, as described in § II., it was explained to the class, that the names of persons and things formed a distinct sort, or caste of words, called *Nouns*; and in addition to all that had hitherto been done, each boy in turn was required to select a noun from the day's lesson, by the exercise of his own discrimination. When nouns could be distinguished with facility, the meaning of *singular* and *plural* was explained; and then, if a singular noun occurred, its plural was mentioned, and vice versâ. It was quickly discovered, by the boys themselves, that the most common mode of making a plural is the adding of 's'; but that when certain letters, such as 'ch,' end the singular, 's,' if added, cannot be pronounced; and that, for this reason, 'es' is added in such cases; and so on.

They were next taught to distinguish verbs; the characteristic given, being "that a verb is a word which, without the aid of any other word, *commands*." After the trial of various modes of describing verbs, this was found to be the best. The imperative was called the *maşdar*, or source, and also the *hukm*; the verb itself being named by the boys *hukm-kî-bât*. When such a word as 'went' occurred, there was a difficulty in finding the imperative; but none in deciding it to be a verb, because the boys were instructed to refer, in cases of this kind, to their own language; in which they knew that *goyá* came from its imperative *já*. The times of verbs—present, past, and future—were then mentioned, and readily understood.

At this point, a memorandum-book of country-paper, ruled in three columns, was introduced. In it the boys wrote the verbs which occurred in their lessons—*first*, the imperative, *second*, the imperfect, *third*, the perfect participle—from a copy written by the master, with chalk, on a black board. A pattern being given, the boys themselves made their books, ruled them, provided pens, and wrote, without any superintendance.

It was soon observed, that verbs commonly form their past tense and participle by adding 'd,' or 'ed,' to the present. A remark having been made to that effect, by the class, verbs of this sort were no longer inserted, but they were called *regular*. The others, being amongst the most common and expressive words in the language, continued to be written as they occurred.

Pronouns were then described as the substitutes of nouns, and were also pointed out: the boys' own appellation for this part of speech, being *noun-ká-mukhtkhár*. Adjectives, and the remaining parts of speech, followed in like manner.

At the end of three months then, the teaching of the 1st class was nearly as follows:—The lesson, with its translation, which had been carefully read over on the preceding day by the master and scholars together, and learned at home, was *first* repeated by each boy, for the purpose of correcting errors in pronunciation; *second*, the spelling of the words was asked; *third*, the Hindu-sthání words and phrases were required, in answer to the English, and vice versâ; *fourth*, the meaning and spirit of the text were elicited by cross-questioning; *fifth*, the parts of speech were selected, in the manner described.

At the end of six months, several changes had taken place. The class, having finished the *Instructors Nos. I and II.*, had commenced the “*First Geography for Natives,*” and Marshman’s “*Ancient History.*” The parts of speech were no longer required except occasionally; because these, together with their variations, and the more useful rules of Syntax, were well known. No spelling was asked, except that of new words; and less attention was paid to translation. But on the other hand, the work of questioning upon the meaning of sentences, and spirit of the text, had greatly increased. Geography and History afforded ample scope for the improvement.

As by this time, new irregular verbs rarely occurred, the books for transcribing them were turned into common-place books; in which the boys, at their own discretion, wrote any new thing whatever,—such as an irregularly formed plural or comparative,—the spelling of a useful English word, which they had heard but not read,—the rules for doubling the final consonant on another syllable’s being added, and so on.

It had been remarked incidentally, for some time, that *two kinds* of changes take place in the spelling of words; one, by which a word alters its meaning, and yet remains the same part of speech, as in *act, acts, acted*; and another, by which the word not only alters its meaning, but becomes a new part of speech altogether, as in *act, actor, active*. Knowing how to form and interpret the former kind of variations, the class’s attention was now directed towards the latter. A new book was made, and the most useful words in the day’s lesson were selected and copied into it, together with their more common derivatives. Thus, under the verb ‘act,’ would be found, *act, (noun,) actor, actress, action, inaction, active, inactive, activity, inactivity, actively, inactively,* and so forth. This book was designed to be the ground-work for a future explanation of the prefixes and terminations.

Geography was taught from the maps, accompanied by a short tract intended, not as a substitute for them, but as a guide to their study. From this book, a few sentences were read every day, with incessant reference to the maps. History was taught exactly as the Instructors had been; care being taken to require the application of geographical knowledge whenever opportunity presented itself.

As a regular exercise in writing, the class had begun to copy a few sentences of each day's lesson on paper; all mistakes in which were corrected by the master.

At this point we shall stop, and close the account with a summary of the work done by the highest class during the first seven months. These boys had read the first and second Instructors, knew the Hindusthānī, the spelling, and the meaning of the words and sentences;—had acquired a knowledge of grammar, which comprehended the principal rules for spelling, all the variations of the different parts of speech, the most useful rules of syntax, and a partial knowledge of the subject of derivation;—had begun geography, knew the shape, size, and motions of the earth, had finished the map of the world, and were proceeding with that of Asia;—had begun history, and read Marshman's "Brief Survey" to the third chapter;—and lastly, had learned to write, in some instances very well, and in all tolerably.

To this bare, but perhaps, from that circumstance, more intelligible outline of what was done, we think a few of the reasons for doing it, in cases, at least, where they do not appear on the face of the procedure itself, may form a useful appendix. These, with various remarks on school business generally—chiefly the fruits of experience—will be arranged, for the sake of reference and comparison, under the same heads, and in the same order, as the preceding outline.

[Being reluctantly compelled to postpone the conclusion of this article, we request any reader who may not approve the system above described, to suspend his judgment till he has the opportunity of perusing the reasons for adopting it, which the appendix contains. This will appear in our next No.—ED.]

II.—ANECDOTE.—*Folly of Delay in attention to Religion.*

A certain nobleman kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself. Not many years after, the nobleman fell sick, even unto death. The fool came to see him. His sick lord said to him, "I must shortly leave you." "And whither are you going," said the fool. "Into another world," replied his lordship. "And when will you come again? Within a month?" "No." "Within a year?" "No." "When then?" "Never." "Never!" said the fool; and what provision hast thou made for thy entertainment there, whither thou goest?" "None at all." "No!" said the fool, "none at all!" Here then take thy staff; for, with all my folly, I am not guilty of any such folly as this."

III.—*Essay on various Points of Christian Morals, connected with cases of Marriage, Separation, Divorce, &c., with a special reference to the cases that are now occurring among Converts from Heathenism, in India.*

In concluding the subject of marriage, which occupies the entire of the 7th chapter of the 1st Epistle to the Corinthians, St. Paul discusses three questions of considerable moment to the professors of the Christian faith. These are—1st, whether a believing wife or husband is bound to an unbelieving partner; 2ndly, whether second marriages are allowed to Christians; 3rdly, whether betrothment obliges to perfect the matrimonial contract. These we propose successively to examine.

And 1st, as to the continuance of the marriage tie between parties, the one of whom continues heathen, the other having embraced the Christian religion. On this head, the Apostle declares, 1st. the Christian may not divorce or separate from the heathen partner in virtue of his or her Christianity simply. The original law of God is not dissolved by any change of religious profession, even from the false to the true, because the marriage union is a *natural* association, distinct from all purely religious considerations, though ever to be regulated by them, where the true light shineth. Hence the civil law has always, in all countries, concerned itself in maintaining the obligation of marriage as a *civil contract*, and has enacted pains and penalties for the violation of its sacredness and perpetuity. Were it *necessarily* a religious service, as the Church of Rome has unscripturally made it, then it would follow that where the parties have no religion, or profess and practise a false one, there no true marriages could take place. So absurd a position as this, however, has never been laid down, and the papists, to be consistent with themselves in making matrimony essentially a sacrament, have laid a snare for the consciences of the undevout, by obliging them with unsanctified hearts to approach a mysterious institution that pledges them to a consecration to God, which they do not either wish or intend. As if, not satisfied with the decent and serious solemnization of a civil union, in the use of prayers and holy exhortation, as amongst ourselves, we proceeded further to *compel* the acceptance, for instance, of the Lord's Supper, by parties nowise fitted or disposed for so sacred a service. Akin indeed to such unhallowed desecration of a divine sacrament was the obligation among ourselves as Protestants, to qualify for office by communicating at the Lord's Table; which, though assuredly designed as a pious act to which *all Christians* are religiously bound, in order to shew our adherence to the Protestant faith, had yet, it is to be feared, by a sad and shameful abuse, become a snare to the consciences of many, as it had been a scandal to all; not, however, in the intention or anticipation of those who appointed the test, so much as through the impious sacrilege of those who, of worldly minds and unholy lives, dared to abuse the rites of religion, in order to reach the perishable gains and unsanctified honors of this world. Such shall undoubtedly have final reason, unless they repent of this their wickedness, to rue the impiety and hypocrisy of which they are guilty before God and man! But to return from this digression—in the 12th and 13th verses, St. Paul expressly declares, that the act of embracing the faith of the Gospel in no wise sets the party at liberty from the obligations of a previous marriage. "But to the rest speak I, not the Lord: if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which has an husband that believeth not, and if he be pleased to dwell with her, let her not leave him:" i. e. though I have no express command on this subject, further than the general and universal law before given in the 10th verse, "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but, and if she de-

part, let her remain unmarried, or be reconciled to *her* husband : and let not the husband put away *his* wife." Yet, proceeding upon that positive law, and applying it to the case in question, by virtue of my apostolic power to bind and loose, to open and shut, to expound and resolve obligations, I now lay it down to you Christians as the order of the Gospel, that when heathens have been married according to the civil forms prevailing in their country, should one of them afterwards become a Christian, that marriage is not dissolved. It continues in all its force. Were it otherwise, not only would matrimony cease to be a civil institution, which it ever is, however fitly associated with religious ceremonies, and its obligations enforced by religious motives,—but strong temptation would thereby be held out to heathens to make the cloak of an insincere profession of Christianity, the means of effecting an unjust divorce from a lawful union ; thus introducing hypocrisy, disorder, and impiety into the most important relation of society, and into the very bosom of the church of the living God, " the pillar and ground of the truth," and of all righteousness !

But 2ndly, in v. 15, the Apostle writes, " But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases : but God hath called us to peace." Here the case is inverted. Before he spoke of the *Christian* party as not allowed to put away or separate from the *unbelieving* wife or husband—now he speaks of the *latter* choosing to divorce him or herself from the *former*, by availing themselves of the licence of separation, which the civil law may allow in such cases. With us, under Christian government, the law of the land and the law of Christianity are the same ; but both under the Jewish and heathen governments the case was otherwise ; large room for divorce was and is allowed, and the practice thereof very generally extended. However superfluous therefore these directions of the Apostle may seem as applied to us European Christians, they are far from irrelevant or unimportant when referred either to the early days of Christianity, when all the world was heathen or Jewish, or at the present day, to nations still involved in the darkness, and practising the evils of paganism. It has, in this country, already become a question, requiring the immediate application of the Apostle's decisive reply to the Corinthians, and therefore, important to be thoroughly examined. His rule plainly then appears to be this, that the *Christian* party is only absolved from the obligations of the matrimonial contract by the act of the *unbelieving* party, in using a power of divorce allowed by the civil law, if by that law such power be conferred : if not, then of course, both the Christian and civil law hold the marriage good and binding ; if otherwise, then " a brother or sister is not under bondage in such a case ;" i. e. in a case where the other, the *heathen* party resolves upon a separation, and actually does separate from the Christian husband or wife. The Apostle's words are, " If the unbelieving depart, &c." The original is, ' if he *voluntarily*, or by his own act, be separated, or put asunder, let him be so separated or put asunder,' and clearly supposes an entire divorce of person, interests, and affection. It would admit of some serious consideration, however, how far the mere act of the unbeliever, leaving, forsaking, and abandoning the Christian party, without legal forms of divorce, would apply in this case, and whether the Christian wife or husband is then absolved from all conjugal obligation, and free to marry with another. At least there can be no doubt, that all possible means should be employed to induce a reconciliation, and due time allowed for natural sentiments and habitual affection to work upon the receding party, before such a step be taken as a second marriage. And where the civil law does not decide, there the Christian church, by its usual authorities, should *enjoin* the necessary caution and delay upon its members, nor *permit* a second marriage, till at least the continued awoval of the absenting person and other circumstances establish the determined intention not to reunite with the Christian

partner. Then I think the apostle's words go to dissolve the latter from all further obligation. In this country, especially where passions are strong, judgment weak, and the party a novice, it is *as* highly expedient to come to a settled conclusion, as to afford due *time* for the return of the heathen separatist.

Before leaving this branch of the subject, we must call attention to the motives assigned by the apostle for the forbearance and hesitation recommended by him, namely, the *peace* to which Christians are called, and the hope of effecting the conversion of a heathen partner to the faith of Christ. 1st, while he enjoins the necessary delay to allow for a change of purpose in the heathen, indignant at the secession of a wife or husband from the superstitions of their forefathers, yet asserts, such delay having been granted, and every effort made to effect a reconciliation, if the unbeliever *will absolutely and finally* separate, that a sister or brother, i. e. a Christian man or woman, is no longer, in that case, under the bondage of the former union, or held by its obligations, but is free to chuse another partner, he still subjoins, "but God hath called us to peace;" by this brief but expressive conclusion, setting in the strongest light the duty of Christians to seek and maintain peace by all means; and if in all respects, and with all men, how much more with those to whom they have been united by the closest, most affectionate, and most influential ties possible! And if in any case, surely here, habit, nature, the remembrance of past kindness, and affectionate intercourse, perhaps too the additional ties of a common offspring, will, if due season be allowed, call back in numerous instances, after the first feelings of resentment have subsided, the separating wife or husband to the Christian partner, who has been induced only by the force of conscience and the power of truth, to embrace a religion which the other yet sees not either false or injurious. But again, St. Paul urges as a second motive in this question, the probability of ultimately inducing the unbeliever, to embrace a faith proved to be excellent, and therefore divine, by its happy effects upon the believer; verse 16, "For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?" Now observe, these words are addressed only to a *Christian* wife or husband *already such*, and as a motive for indulgent forbearance and delay, when the heathen party has forsaken and separated from the other, and for the use of all affectionate and engaging means to persuade to a return and reconciliation. Here is nothing relative to far different cases, to which the words are too often most grievously and erroneously misapplied, as where a *Christian* would allege the hope of happily influencing and converting a *heathen* partner as an excuse for marrying such; or where, among professed Christians, a *pious* person would employ the same delusive argument to sanction—a union with an *irreligious* man or woman. Such an application of the Apostle's words is a manifest abuse of them, and only a cloak to hide the leaning of a passion or attachment, which may not piously or safely be indulged. The Christian world is universally agreed, that such unions are unlawful, and too general experience has sadly proved that the influence, instead of being on the side of truth and religion, has usually been on that of falsehood and the world. Many a pious man and woman have lost all or much of the religious peace, comfort, and steadiness before possessed, when unhappily self-deluded by this weakest of all plausible reasonings, into an ill assorted marriage; few have been the contrary cases, where the heathen or the worldling has imbibed the spirit and principles of true Christianity from a pious partner. Equally lamentable too have been the effects upon the religious education, principles and after-life of the children of such unions, who have been the fatal sufferers in both worlds, it is to be feared, of such open violations of this Divine precept, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with dark-

ness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel" or unbeliever? How can there be that union of heart and mind, that consent of opinion and practice, that common effort at mutual advancement in piety and grace, as well as exertion "to train up their children in the nurture and admonition of the Lord," between such parties as are not agreed in the first principles of a genuine Christianity? What comfortable freedom of soul and interchange of sentiment, what common hopes and fears and aids entertained and mutually rendered, by parties estranged in the very first essential to a close, entire, and lasting union? Should the Christian party remain firm, hold fast the spirit and practice of genuine piety unimpaired, (which is, alas! very far indeed from probable,) yet what grief must that person experience in the irreligion of one so nearly connected, perhaps the positive *aversion to*, and scorn of true Christianity, nay possibly, the discouragement and persecution of it in the wife or husband, the children and servants, of the common household! What unhappy influence must the offspring receive from the one party, however assiduous and zealous the other may be to inculcate and exemplify true piety and virtue! Such are the evils likely to arise, nay actually arising in most cases of the kind, alike to the man or to the woman; to the latter more especially, inasmuch as she is so much more in the power of an unbelieving, worldly, or vicious husband, and so much less qualified to guard herself from the false reasonings he may employ to work an unhappy change in her religious views; who may even restrain her freedom of access to the means of grace, and to the society of the servants of the Lord, who might help and encourage her in maintaining the faith and holding fast the profession and love of it steadfast unto the end. What wonder if in such a case she should be left to the sad experience of sorrows, sins, and sufferings against which she was warned in vain both by the Divine word and by her Christian friends and pastors! We dare not say to God, "Lead us not into temptation," if we ourselves madly rush into it. "Thou shalt not tempt the Lord thy God," said our blessed Saviour, when the evil one would have had him *expose himself, uncalled by Providence*, to a gratuitous danger. Oh! then let no Christian man or woman presume to tempt God by a marriage with one that fears not Him, which *must* be a future subject of deep regret and sorrow, however it terminate, and under the most favourable circumstances; nor in like manner, let a Christian be permitted or allow himself to marry a heathen, with the uncertain hope of gaining a convert to Christianity. Far otherwise are we instructed, however, when the case is that of parties already united: the believing one must then *not* depart from, or abandon, the unbelieving, as long as the latter is willing to live with his or her former partner. "How knowest thou," how far a faithful, conscientious, affectionate, gentle conduct and fulfilment of all conjugal duties may not eventually be successful in producing a salutary conviction in the mind, and alteration of the sentiments of the husband or the wife now in native blindness and unbelief? "Show out of a good conversation your works with meekness of wisdom," that if any believe not the *word*, they also may without the word," *otherwise* than by the direct influence of religious teaching, "he won by the conversation of the wife or husband, while they daily behold your chaste and virtuous behaviour," and experience your affectionate *solicitude* for their spiritual welfare. Where these means are tried in *such a case*, sanctioned and blessed as they are and must be by divine grace, there is much encouragement to look for the happiest results, and that encouragement is a satisfactory argument for the self-denying patience enjoined. 3rdly: A third observation of the Apostle is noticed in the 14th verse, "For the unbelieving husband is sanctified by the wife, &c."*

* A necessary adherence to our "Fundamental Rules," which forbid the insertion of any piece, "advocating the peculiarities of a particular denomination," prevents the insertion of our correspondent's observations on this clause.—Ed.

The second question to which St. Paul replies in this chapter is, whether second marriages are allowed to Christians. We see in verses 10, 11, that he allows not divorce or separation among Christians, except for the single cause which our Lord says alone can justify it, conjugal infidelity,—“And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband.” This is the general rule of duty. “But, and if she depart,” if after every effort to curb ill temper or conduct, and to restrain from this last desperate procedure of separation, if either from long proved utter incompatibility of temper, ill usage, or other serious reason, she depart, even yet, the one only ground allowed not existing, “let her remain unmarried.” There can be no divorce save for that; she is not at liberty to contract a second marriage, for she is not released from the first. “Let her therefore remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.” Both stand on the same ground in this respect. Here the Apostle gently insinuates not merely the unlawfulness of positive divorce, but the extreme inexpediency, for reasons already considered, even of the minor separation of persons and abode. Nay further, if unhappily such a disunion has taken place, the equal duty of every due disposition, and endeavour to return to conjugal intercourse and harmony. Reconciliation is the next virtue to uninterrupted matrimonial connexion, and it ought by all means to be aimed at, and if in any way possible, effected. Where any genuine Christianity prevails, it will not be difficult to compass it. But, a *legal* separation having taken place by legitimate divorce, or the death of one party having released the other from the obligations that continued during life, then the Apostle declares in v. 39, “The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.” The converse holds good of the husband on the death or legal divorce of the wife. The question is at once decided in the affirmative, that it is lawful to Christians to marry a second time, and if a second, of course, on the same principle, a third or oftener. He adds two cautions—1st, in v. 40 “But she is happier, if she so abide, after my judgment: and I think also that I have the Spirit of God,” i. e. of course on the same consideration of the troublous times then arisen which he had adduced before as a reason for deferring any marriages whatever, and perhaps also in the case of second marriage for other reasons also, such as an undivided attention to the education of the children of a first marriage, if any exist, or a more entire devotion to spiritual improvement, particularly where persons are no longer young, and some others. The expediency formerly brought forward should therefore here also be estimated by such as would lead a tranquil and godly life: and where neither the necessity of support, nor superior advantages for religious improvement, or for the protection of the children of a former marriage do not exist, it is more consonant to the views and feelings both of nature and Christianity, to abstain from second matrimonial connexions, still more if thereby former difficulties would probably be increased and aggravated. His *second* caution is in the end of the 39th v. “only in the Lord.” Here he renews the solemn advice before given at large, that Christians may not wed but with *Christians*, the religious only with the religious. Therein alone is their security for stability and advance in grace.

In conclusion, let me persuade all who read these observations, to bring their own circumstances, acts, and characters to the touchstone of these Apostolic instructions. Amid much that is, as we have seen, of peculiar application to days and countries of heathen ignorance and superstition, there is not less of universal force in all ages and nations. To us as Christians these lessons of holy writ are of supreme importance. The married are called to learn the spirit of purity, of piety, of forbearance, of kindness, of considerate indulgence, and of forgiving meekness and peaceableness to which

Christian husbands and wives are eminently called ; nor will any plea of provocation, or fault in others, excuse or palliate the same or equal faults in ourselves. God hath called us to peace and holiness, to charity and faith ; and these divine graces must ever go together, mutually supporting and enlivening each other. Let the married then search their hearts, ways, and households, and learn wisdom, benevolence, and justice ; to rule with kindness, to submit with meekness ; and all “ provoke one another only to love and to good works.”

Let the unmarried and widowed, whether men or women, weigh well the serious import and duties of the married state ere they venture to enter or re-enter upon it—a false step here is too often irtraceable, and may fill a whole after-life with sin, sorrow, and affliction. Let them cultivate the favour of God, communion with the Saviour, and those graces of Christianity and of the heart, which alone will render wise, good, or happy in either single or married life ; and let them learn, “ whatsoever they do, to do all to the glory of God,” employing all prudence, piety, and patience, ere a decision be made in a matter so seriously affecting not only all future life on earth, but eternal life hereafter. Let Christians of all conditions be bright examples to the heathen and patterns to those converts from among them who are yet but novices, weak, and unconfirmed in Christian principles and practice : and may the Holy Spirit of God “ animate the whole body of the church, that all in their vocations and offices” may shew forth his praise, and honor his commands.

HAVARENSIS.

IV.—*The Four Júgs of the Hindus.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Should you think a few particulars concerning the four Júgs or ages of the Hindus would prove interesting to your readers, the following short account, which I have extracted chiefly from the *Srí Bhágbat* and the *Rámáyan*, are at your service.

The duration of the earth, according to the Hindu *shástras*, is 4,300,022 years. These are divided into four ages, or Júgs, viz. the *Satya Júg*, corresponding with the golden age of the Greeks ; the *Tretá Júg*, with that of silver ; the *Dwápar Júg*, with that of brass, and the *Kalí Júg*, with that of iron.

The *Satya Júg*, or age of truth and excellence, lasted 1,700,028 years. Men were then 21 cubits high, and lived 100,000 years. The following virtues were prevalent on the earth : truth, love, devotion, and benevolence ; men were never discontented ; they were compassionate, friends of all, considered all alike, were not subject to the empire of the senses ; they were pious, and most anxious by means of meditation and austerities to obtain a knowledge of the Supreme Being, and absorption into his essence.

The *Tretá Júg* followed. Its duration was 1,200,096 years. Men were then 14 cubits high, and lived 10,000 years. One fourth part of the excellence which was found on the earth vanished away. Falsehood, deceit, discontent, covetousness, and divisions began to reign amongst a part of mankind ; piety lost much of its spiritu-

ality, and commenced degenerating into the observance of various ceremonies ; nevertheless, there remained a considerable portion of virtue on the earth.

The *Dwápar Júg* came next. It lasted 800,066 years. Men were then 7 cubits high, and lived 1000 years. Only one half of the excellence existing in the Satya Júg remained. Men were fond of praise and of domestic comforts ; as to their external circumstances, they were generally wealthy and cheerful. Bráhmans and Khyatriyas were held in much honor.

The last age is the *Kalí Júg*, in which we live. It is to last 400,032 years—4,935 of which have already elapsed. Men in this Júg are to be $3\frac{1}{2}$ cubits high, and to live 100 years. This is the age of degeneracy. At the commencement of it, one fourth of the primitive virtue will yet be found on earth, but even that small portion will gradually disappear, and at the end, the whole earth will be filled with wickedness and sins of all descriptions.

The principal signs of the *Kalí Júg* are the following : Men will be discontented, envious, proud, earthly-minded, deceitful, licentious, calumniators, mean, cruel, enemies without cause, and so covetous as to break the bonds of friendship for the value of 20 cauris ; for the same sum they will be ready to expose their very lives. They will deny support to their parents, when these are old or helpless. They will be bent constantly upon enjoyment ; they will be gluttons, exceedingly fond of sleep, will worship women as gods. They will be subject to their wives, and pay much more regard to their wives' relations, than to their own.

Women will not love their husbands, nor respect their fathers-in-law. They will be much addicted to coquetry, destitute of modesty, very bold, unchaste, adulteresses, hypocritical, slanderous. They will have many children, but also much sorrow on their account.

He who is strongest will be ruler in those days. Kings will be eager after the wealth of their subjects, but not after their welfare. Merchants will be unfair in their dealings, even when there is no necessity for it. When masters become poor, their servants will leave them ; and when servants are sick or disabled, their masters will abandon them. When cows cease to give milk, instead of being carefully attended to in gratitude for former benefits conferred, they will be sent adrift and abandoned to their fate.

Bráhmans will be fond of good-living and women. They will neglect the ceremonies of religion, be vain of their knowledge, and study the shástras not to acquire wisdom, but for the sake of gain and wealth. He will be accounted the greatest pandit, who can talk most and be most sophistical in argument. Bráhmans will sell the Veds. The three honorable classes, (i. e. Bráhmans, Khyatriyas, and Vaishyas,) will forsake the employments of their respective castes. Súdras will adopt the manner of living of Bráh-

mans. Pilgrimages will be abandoned, and the worship of Krishna forsaken. Ascetics will leave their hermitages, and return to live in towns; and the Jogis, who had renounced the world, will again be enamoured with sensual pleasures and objects.

Much misery will then be felt; poverty will be great. Constant trouble and anxiety on account of taxes, and famine, will be experienced. From want of rain there will be great scarcity; men therefore will not derive any pleasure or enjoyment either in food, drink, sleep, or the company of their wives. They will lose all comeliness, and look like spectres. Trees will become exceedingly stunted in their growth. Cows will not be larger than goats, and men in proportion. Caste will be entirely lost; all will be mlechhas (unclean), the vedas will be quite given up, and blasphemy be prevalent. Then Vishnu, not being able to bear longer with the wickedness of men, will be incarnate, under the name of *Kalkî*, in a village called *Shambâla*, and in the house of a Brâhman called *Vishnu Sharma*. The gods will then send him a horse, on which he will mount, and riding through the earth, will completely destroy all the wicked.

On perusing the signs of the times, predicted to be characteristic of the *Kalî Jûg*, one cannot but observe how accurately some of them have had, and are having their fulfilment. The Hindus are very ready to adduce this fact, as a proof that their shâstras contain a true prediction; and they argue from this, that therefore they must be of divine origin. There is however in this assertion more speciousness than truth, as the following two considerations may shew.

1. The framers of the Hindu system were perfectly aware of the absurdity of many of the doctrines they propagated as emanating from the Supreme Being. They must therefore have supposed that when these doctrines, which are so contrary to reason and common sense, should once be investigated, their fallacy would be discovered, and the theological system founded upon them, of course, abandoned.

2. They likewise were too well acquainted with the natural tendency of the human heart to evil, and with the extreme weakness and insufficiency of the motives to holiness held forth by them in the shâstras, to expect that these motives would prove permanent restraints against vice and immorality.

It required therefore no particular gift of prophecy to predict, that a system erected on so weak a basis would in process of time be destroyed. Precisely as when a man builds a house, and lays a rotten and unstable foundation, he will not, if he predicts that in the course of a few years the house, though firm as to its exterior appearance, will fall to the ground, acquire thereby the character of a prophet: he has only foretold what might naturally be expected, and what according to the common course of events must

certainly come to pass. It follows from this, that the Hindu religion, resembling, as it does, this house, might naturally be expected to meet with a similar fate. The prediction referred to therefore, instead of in any way supporting the truth of that religion, will to a candid inquirer after truth, appear as a confirmation of its falsehood, and a proof of the duplicity of its authors.

L.

V.—*Explanation of Scripture Difficulties, No. 1.*

1. Genesis i, 4 and 5, is rendered in the English version as follows: ‘ These are the generations of the heavens and the earth when they were created ; in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew ; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.’ It must be confessed that there is something very obscure in the former part of the fifth verse, and yet all the words are rendered according to the interpretation most commonly given of each in Hebrew dictionaries. There is, however, beside the common use of words, another excellent method of ascertaining the meaning of obscure passages ; and that is, by examining the different senses in which the obscure term is employed by the same translators, and by applying them all to the passage in question, and then selecting the one most appropriate to the context. In translating from one language to another, particular attention to the general and specific meaning of the original words is required. To render a word by its general meaning, in passages where it is employed in a particular sense, will create one class of mistakes ; and to render it by a particular meaning, in passages where it is employed in a general sense, will create another. An attentive perusal of the English translation of the scriptures will lead to the detection of a number of mistakes of both these classes : the wonder, however, is not that such mistakes should exist ; but that the number of them is not much greater. In this verse the obscure term is סָרַס

It is most commonly rendered *before*, and yet in the following passages another meaning is given to it. “ But as for thee and thy servants, I know that ye will *not yet* fear the Lord God.” Ex. ix. 30. “ And Pharaoh’s servants said unto him, How long shall this man be a snare unto us? Let the men go that they may serve the Lord their God : knowest thou *not yet* that Egypt is destroyed.” Ex. x. 7. “ Now Samuel did *not yet* know the Lord ; neither was the word of the Lord yet revealed unto him.” 1 Sam. iii. 7. This sense applied to the former part of the above passage would make it stand thus : “ And every plant of the field was not yet in the earth, and every herb of the field was not yet grown.” The interpretation therefore of the whole in plain English appears to be this : “ These are the generations of the heavens and the earth from their creation, from the very day that the Lord God made the earth and the heavens. When the plants of the field were not yet in the earth, and the herbs of the field were not yet grown ; when the Lord had not caused it to rain upon the earth, and there was no man to till the ground, but a mist went up from the earth, and watered the surface of the ground.” This recapitulation goes back to the commencement of the creation, and particularly refers to the period when the waters were gathered together, and the dry land appeared, which was previous to the earth’s bringing forth grass and herbs yielding seed.

2. The plan above suggested of examining the different senses in which a word is employed by the translators, and fixing on the one which seems most appropriate to the context, while it is a most simple critical rule, would, if carefully acted upon, lead to the detection of errors, and the improvement of many passages of scripture. Thus for instance, the word שָׁאֵל is used in Exodus iii.

22, in a sense that is very rare, when it ought to have been used in its common acceptation. It means to ask, and to borrow; in the sense of borrowing, it occurs about six times in the Bible, but in the sense of asking, begging, requesting, petitioning, asking to give, &c. it occurs more than sixty. Now when a word is used with a general and also a specific meaning, the general meaning ought always to be adopted, unless the context requires the application of the specific. By this rule, let us examine several passages in Exodus, where the word לָקַח occurs, "And I will give

the people favour in the sight of the Egyptians; and it shall come to pass that when ye go, ye shall not go empty; but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons and upon your daughters, and ye shall spoil the Egyptians." Ex. iii. 21, 22. "Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold." Ex. xi. 2. "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians, jewels of silver and jewels of gold, and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them. And they spoiled the Egyptians." Ex. xii. 36.

In all the above four instances the word is לָקַח and the true rendering is, that the children of Israel, on their departure from the Egyptians, begged or asked of them presents according to the divine direction, and they gave unto them what they asked. Thus the spoils which the Egyptians had gained by the oppression of the Hebrews, were by the just providence of God wrested from their unlawful grasp, without any sin on the part of the Hebrews. It is common to this day, when persons are on the eve of their departure to a distant land, for their friends and neighbours to make them presents, which are designed as memorials of former friendship, or acquaintance. In asking these presents, therefore, the Israelites acted not as the enemies of the Egyptians, but as their friends; while the latter acted a corresponding part by giving them all they asked: however, it is evident they were influenced in doing so, not by love but by fear; "the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." They were willing to give them any thing to get rid of them.

But if the word be rendered *borrow*, the whole aspect of the subject will be changed. The people will appear to have acted inconsistently with their circumstances, and to have been dishonourable in their dealings; and thus infidels will have too just grounds for accusing the sacred writer of encouraging immorality of conduct. To borrow, at a time when they knew they could never return or repay what they borrowed, would be utterly inconsistent with common honesty; and to suppose that the Divine Being would give directions for such a procedure, would not only make him a partner in the evil, but at variance with himself; for he describes the character of the wicked, which he detests, as one "who borroweth and payeth not again." By rendering the verb according to its most common acceptation, all these objections are avoided. It is to be regretted that infidels should find any thing in the Bible on which to ground their sceptical remarks:—but it is to be remembered with gratitude by the true Christian, that all their objections, when fully investigated, are as groundless as those which they have raised against the passages which have here been explained*.

3. In the same chapter from which the last passage was quoted, viz. XII. of Exodus, there are two or three other verses, which appear contradictory. At the 19th verse, it is said, "Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a *stranger* or born in

* This passage, one of the very few mistranslated in our excellent version, is a most triumphant infidel argument! Drowning men eagerly grasp at straws.—ED.

the land." From this it appears that the stranger, like the person born in the land, was to eat of the passover, but was not to eat with it leavened bread. Then in verse 43, it is said, "And the Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no *stranger* eat thereof." There is no way of reconciling this contradiction, beside that of referring to the original. We are anxious at once to know whether the same word is used in different senses, or whether in the Hebrew there are two terms used, both of which are translated *stranger*. In turning to the text, the latter is found to be the case. The word in the first instance is נָכַר a *stranger*, and in the second נֶכְרִי a *foreigner*;—both rendered *stranger*. Though *stranger* and *foreigner* are often used as synonymous, yet in the instance before us there is a manifest distinction, and by rendering the passage thus, "There shall no *foreigner* eat thereof," the difficulty is solved, and the whole account rendered consistent with itself; for in the following verses, it is said, "A *foreigner* and a hired servant shall not eat thereof. And when a *stranger* shall sojourn with thee, and keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land." And again, "One law shall be to him that is home-born, and unto the *stranger* that sojourneth among you."

4. The term אֱלֹהִים *God*, is one which admits of several renderings, as is confessed by lexicons and concordances. It commonly signifies the true God, as Genesis i. "God created the heavens and the earth, &c." It sometimes signifies false gods, as Ex. xx. 3. "Thou shalt have no other gods before me." It sometimes signifies angels, as Psalm xvii. 7, "Worship him, all ye gods, i. e. all ye angels." It sometimes signifies magistrates, as Psalm lxxii. 1. "He judgeth among the gods," i. e. judges or magistrates. Yet, though it is confessed by all that the word has these different significations, it is uniformly rendered in the English version by the one word *God*, either in the singular or plural number. This produces obscurity, and renders many passages unintelligible to persons unacquainted with the original. How much plainer in the cases above-mentioned, and in 1 Sam. xxviii. 13, would the passages have been to a common reader, if the word had been rendered according to its acknowledged meaning. In the last instance in particular, the obscurity is great, arising from the rendering of the word gods. "And the woman said unto Saul, I saw gods ascending out of the earth." From the context it is plain she saw but one individual, and that was Samuel who had been a judge in Israel; so that the passage should have been rendered, "And the woman said, I saw a judge ascending out of the earth." And this is confirmed by the question and answer that immediately succeeded: Saul said, "What form is he of. And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

5. One observation more will close this paper. In Exodus xxxiii. 11, it is said, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Then in verse 20, it is said, "Thou canst not see my face, for there shall no man see me and live." And again, Genesis xxxii. 30, it is said, "And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved." Either the word translated "face" is to be taken in two senses, or there is a contradiction in these passages. The former is doubtless the case. The word פָּנִים signifies either the essential person and character, or the external form or appearance, as appears from the following passages. It signifies, the countenance, the outward appearance generally in Gen. xl. 7, "Wherefore are your faces evil to-day?" But it often signifies the person or essential character, as Ex. xxxii. 11, "Moses entreated the face of the Lord:" Job xlii. 9, "And the Lord accepted the face of Job." The external forms by which God addressed himself to Moses were

numerous, as by the Angel of the Covenant, the Pillar of Fire, and the Pillar of Cloud, and by these he might be said to converse with him face to face. But his essential character was widely different from these; this constituted his glory, which Moses desired to see. The other he had often seen, but this he is informed he can never see and live. Here we perceive the difference between false gods and the true one. In the Bhágabat Gita, Krishna is represented as opening his mouth, and permitting Arjun to look in and behold his essential glories; but so bright are the glories of the true God, the inimitable Jehovah, that no flesh can see them and live.

Calcutta.

X. Y.

VI.—*The Hindu College.*

The Hindu College has long occupied a commanding position in the field of native education. When first established, every thing was in its favour. It had no rival institutions to struggle with; it was the first of its kind, and without a parallel in the experience of the world. The novelty and the vast importance of its objects aroused the attention of the most indifferent. Large sums were subscribed, the most influential men in Calcutta gave it their countenance, and Government came forward liberally in its behalf. It has now been established for 17 years, and during 7 years of that time, has enjoyed very great advantages,—numerous and experienced teachers, a large attendance of the choice of the Calcutta youth, philosophical apparatus, lectures, and a well chosen library. But what has it done for itself? Has it turned out many, has it turned out *one* really well educated young man? Has it made its pupils more honest, more moral, more contented than they were before? Is it not (as has been asked a hundred times), in itself a system of deception, abusing the confidence of parents, and destroying the religious principles of youth, without giving them any principles either of morality or religion in return? We acknowledge that it has had one good effect. It has loosened the prejudices of the natives in a considerable degree, and so opened the way for those institutions, founded on healthier principles, which are even now ousting it from its place. For whatever might be urged in its favour twenty years ago, the day for trimming and half measures has now past, and the true war of principles is in full movement. It is vain to talk of public opinion in India; but if we understand by it the spread of enlightened opinions,—of those opinions which gave birth to the Hindu College,—then certainly it is far in advance of its first offspring. It needs no prophet to foretell, that unless that institution be entirely remodelled, it will very soon sink into a common Brahminical school, and must prepare to take its place with Nuddea or Shántipur, and strive with them to shut out that light, which will not be hindered from shining.

The radical defect of the Hindu College obviously is, *that it is under the management of Natives.* We say this from no vulgar or illiberal prejudice, but in the discharge of a public duty. It is no blame to them, that they do not see things as we do; as

yet, it is impossible that they could. Still, they are ruining the College; and, but for the interference of others, would have done so long ago. Let us look at the facts.

The institution opened in January 1817, with 20 pupils: in three months the number had increased to 69. In January 1818 there was a decrease of 18, and a monthly debt accumulating. This was remedied by Mr. Hare, who reduced the expenditure nearly one-half: and a draft of 20 paying scholars from the Calcutta School Society, once more put affairs in a flourishing condition. Sensible of their own incapacity, the managers at this period requested the members of the S. Society to visit and examine the school, but refused them any share in the management.

A few years afterwards, we find things in such a desperate condition, that an appeal to Government was considered the only measure that could save them from ruin. It was heard. A large donation was granted annually, the present college built, and Dr. Wilson appointed visitor. By his influence great alterations were made for the better; and in a short time the number of pupils was tripled. Every thing now seemed going on prosperously, when in 1828 it was suddenly discovered that the funds of the institution were in an alarming confusion. There was a debt of nearly 3000 rupees to Government, besides uncollected accounts to the amount of 14,000 rupees, and nearly 4000 rupees missing. Again Mr. Wilson interfered, and again introduced order. Then came the proceedings, by which the College was deprived of Mr. Derozio, its most successful teacher: these, we need scarce say, were entirely native, and contrary to the avowed opinions of Dr. Wilson, and Mr. Hare. Since that time, the College has been once more on the decline.

Now one would think, that experience must have taught the managers how unfit they are to act by themselves, and how entirely they depend upon European support. But the managers pursue the even tenor of their way. They have offended the Court of Directors by twice refusing its nomination; they have used the Committee of Public Instruction in the same way: they have insulted their own teachers, and endeavoured to oppress their pupils; nay, they have had the ingenuity to stand in opposition to themselves. It will be remembered that about four years ago, they issued an order, prohibiting the students from attending any religious meeting. In April 1831, this order was formally rescinded, and it was resolved, "That the managers have not the power, nor the right to enforce the prohibition of the boys attending private lectures or meetings." This is their own declaration: and yet now again, in their third phase, they privately prohibit the students from attending such meetings, and threaten the teachers with dismissal, if they dare to speak of religion to the young men, even in their own family circles. Christians may thank them for this: they are playing into the hands of the Missionaries. Nothing can more strongly

evince their conviction and their dread of the truth of Christianity: nothing can teach the boys under their charge more plainly, that the religion of Christ, indisputably the most moral, has claims, which if heard, are too strong to be resisted.

We will say nothing of the new rules, except that, like every other measure originated by the native managers, they are perfectly indefensible. If they do not open the eyes of Government to the necessity of an entire change of system, we fear nothing will. It is well known that several members of the Committee of Public Instruction have indignantly protested against them: and we trust soon to see the College entirely remodelled and placed under European superintendence; or else the Government patronage transferred to some new institution, unhampered by prejudices, and suited to the rising wants of India.

We have not space to enter into the details of internal management; but we subjoin, for the edification of our readers, a statement of the studies of the first class, compiled, as well as we could, from various sources. Book-keeping, four-half hours in the week. Surveying, five hours. Shakespear, three hours. Poetry, one hour. Persian, four hours. Natural Philosophy, two Lectures. Drawing, two hours. Map drawing, two hours. Reid's Enquiry, two hours. History, one hour. Composition, two hours. Translation, two hours. Geometry, two hours. Arithmetic, one hour. Law, four hours, and Algebra, three hours. This requires no comment. The managers, the rules, and the distribution of studies are all worthy of each other. For a long time, the Hindu College has been a standing argument in the mouth of those, who would blot God and morality out of education:—let them look to their ground.

VII.—Chapter of Indian Correspondence,

No. III.

[Our correspondence for this month owes its chief attraction to the valuable remarks of Mr. Wilkinson on the Hindu Astronomy, and the impression which has already been produced through it on the minds of the best educated class of Natives. The Essay, with the extracts from Bháskar A'chárya to which he refers, will, we understand, be found in the forthcoming No. of that excellent periodical, the Asiatic Journal. In this case we shall take an opportunity next month of introducing it to the notice of our readers, and offering some remarks on the services it is so well adapted to render, both to the cause of literature and religion.—ED.]

I.—VALUABLE PURPOSES TO WHICH THE HINDU TREATISES ON ASTRONOMY MAY BE APPLIED.

Extract of a Letter from Mr. Wilkinson, dated Sehere, (near Bhopal,) 19th Sept. 1834.

“Sometime ago I promised to give you, in a connected form, for publication in Mr. Prinsep's Journal, a Review of the Puránic and Siddhántic systems, and an account of the Kotah Observatory. I now forward not only this account, but an address to the Friends of Education in India, shewing them to what grand uses the Siddhánt, when dexterously handled, may be turned in enlightening even adults. In speaking of my own success, I

have by no means expressed all I have felt. My success has utterly exceeded all calculation. Almost every man pretending to learning in Sehoré has yielded his assent to the authority of Bháskar Achárya; and farther, has not failed to lend a ready ear to what additional I had to offer. The two cleverest men here—men most respected for their acquirements, and previously most distinguished for their orthodoxy—are my most promising pupils. They are now greatly ashamed at their past folly and ignorance, in yielding such an implicit assent to all the absurdities of the Puránic system. Their sincerity they manifest by their zeal in communicating their recent acquirements to others; and not satisfied with personal exertions, they have both determined on addressing their countrymen through the Press. They have both written Essays, one in Hinduí, the other in Marathá and Telingí, fully explaining the three systems, viz. the Puránic, Siddhántic, and Copernican systems; and both shew how really more easy of credit, and more simple ours is, than their own, drawn solely from the senses. These essays are well and logically written; and they have a grand advantage over translations: they are exactly adapted to the present state of knowledge prevailing amongst their countrymen, and consequently most likely to command attention. The Telingí copy I intend for Madras; the Marathá for Bombay; the Hinduí one for these provinces of Bengal.

“ These learned men, and the learned generally of India, have, with the unlearned, joined in acknowledging our superiority in the field of battle, and even on the judgment seat, as far as honest intention goes; but in the sciences and literature, they still fancied themselves, or rather their literature itself, vastly superior to ours. And naturally, for there is not a science, whether grammar, law, or logic, astronomy, or the Vedś and Puráns, which the gods had not originally dictated to them. The cow-killing Mlechhas had never been so favored by heaven, and could produce nothing to compare to their sacred books. Such was their previous understanding. But how is it now? Why, to a Mlechha Mutsuddi they have been indebted for a rational understanding of their own Siddhántas; where difficulties have occurred, he has brought forward his own books, and given them various illustrations, and has compelled them to acknowledge many errors in their inspired Siddhántas. Where I have failed to comprehend any matter, my guest, Mr. McLeod, (who is a young man attached to the cause of education and to science, and also a good mechanic,) has stepped forward to make the matter clear. The consequence has been the growth of a feeling quite new to them—a sense of great respect for the European character, and of great humility when comparing themselves and their formerly vaunted literature with ours. Our school-books, teaching the merest elements of knowledge, they greedily seek after, and study. They were the first to notice to me, that Pearce’s book on Geography and Astronomy, was erroneous in using *kos* for *miles**, and in some other respects.

“ All this is so far beyond all that my past experience taught me to expect, that I am lost in wonderment and amazement. I have begun to think that even the most inveterate prejudices and superstitions are no longer so incurable, when dexterously treated. The great fault of my past mode of procedure arose from my ignorance of the real state of knowledge existing amongst the natives: by adapting my instructions to that, and by taking them up just at that point where their own books left them, I secured their attention, and brought them still farther forward. The general failure of our labours arises from this want of adaptation of our instructions to their present state of knowledge. The essays above-mentioned will have a great superiority over any of our translations, owing to this nicer adapta-

* The *kos* referred to in the Geography is not the *chalan*, but the *Shástríya kos*. The latter contains 6000 feet, and as nearly as possible answers to the English *geographical mile*, for which it is used. Thus in Hindu scientific works a degree, consisting of 60 *Shástríya kos*, amounts to 360,000 feet, while among English writers a degree, containing 60 geographical miles, consists of nearly the same number, viz. 356,960 feet.—ED.

tion. I do not now send the Hindui copy to you, as every day of reconsideration will add to its correctness. At Indor, Nágpur, Gwáliar, Poná, and in Rájputáná, these essays will not, I think, fail to excite great attention—to cause great discussion, and in many cases, I hope, conviction.

“ My essay was originally much shorter, but my friends here attributed to it the error I have charged against our past labours in educating the natives—its want of adaptation to the state of knowledge prevailing amongst the European community: that to be understood, I must begin “*de novo*” with an exposition of the different systems prevailing: that as for Messrs. Davis and Colebrooke’s labours, they were almost unknown—so listless were the generality of our brethren. Thus in complying with their advice, the essay was greatly lengthened.

“ After waiting to see whether my arguments have any effect on the public, and on the Education Committee, I shall thus be enabled to ascertain what degree of co-operation I may expect from these sources. If, as I am assured by some warm friends, it does tell on the Friends of Education, well and good. Bháskar Achárya and the Graha Lághevá, with Mallári’s Commentary, may be undertaken by the printer under encouraging circumstances. If not, I will repeat the dose, by sending short and simple expositions of the way in which the native astronomers find the latitude; of Bháskar Achárya’s canon of sines, which are worked out in a different way from that prescribed by the author of the Surya Siddhánta, &c. These will be short essays, and will not fatigue attention. If, after all, they excite no due appreciation of their value in the generality of people, I shall then consult my own single resources, and my native friends in Málwá, Rájputáná, Puná, and Nágpur. McLeod was quite astonished at learning that the Hindus had any thing so rational as the Siddhántas, and promises me every co-operation to extend a knowledge of them. The course I have followed falls in exactly with his taste. The treatise on the globes of Bháskar Achárya contains about 500 verses, (including other matter connected with the subject;) of the same average length as the 19 or 20 verses now put forth, like a brick of a house for sale, by way of sample.

“ I send another copy of the extract from Bháskar Achárya’s Treatise on the Globes, to get for me and my friends in the neighbourhood 300 copies of it printed. But these verses appear to me so peculiarly valuable and appropriate for the work of education, that I would strongly recommend the Education Committee to strike off as many more, for the use of every school and college in India for teaching Hindus.

“ Are there any maps in Hindi in progress? Separate maps of the world, and of its four quarters, and of Hindusthán, are, as well as globes, much wanted. If you can get a pair of globes for me for 50 or 60 rupees, or two pairs, they will be thankfully taken from you. I have a pair of globes of my own, and also a grand orrery, shewing the motions of all the planets, and also an armillary sphere. I got the two last excessively cheap from Captain Gregory of Ságár for my school; but they must have cost him more than 1000 rupees to make up.

“ McLeod has just got a supply of books from Mr. Pearce. The Persian maps are splendid. Oh, that I had Hindi maps of the same sort. Mr. Pearce’s Bhúgal Británt ought to have had a small map of the world, and of Hindusthán, and a representation of an eclipse accompanying it—as has a little Marathá geography book I have, printed at Bombay by the American Missionaries, I think.

“ Amongst other curiosities, I have recently got a map of the world from a learned Maulávi of Bhopál, made up according to Ptolemy, Chaghmani, and other Yúnání and Arabian geographers and astronomers. To the south of the equator all is blank,—“*Nihil est nisi pontus*!” but it is curious, that it contains the city of “Jamkot,” i. e. the Hindu Yama Kothí. It is placed, as mentioned in the Siddhántas, 90° east of the city of Lanká, and like Lanká on the equator. Chaghmani borrowed this from the Hindus 800 years ago, or thereabouts.

II.—TRIBES OF THE N. E. FRONTIER.

“ I send you samples of the dialect in use in Upper Assam—there can be no object in endeavouring to uphold it. The Bengális can barely understand it; but the A'sámis understand pure Bengálí without trouble, and the circulation of a few books in the latter dialect will cause the former to become extinct as a written language.”

“ Having yesterday to look over some fragments of a correspondence between Mr. Scott and Major Latter, I found the passages I have extracted below, regarding the origin of the tribes about us. Mr. Scott speaks decidedly that the Garrow language is not founded on the Sanskrit. What have become of all Major Latter's collections? Have all his researches been entirely lost, amidst the wreck of information and knowledge that has always been going on in India, from the remissness of the Government in not publishing the labours of their servants? In other parts of the correspondence allusion is made to Dr. Buchanan's Account of Assam. Mr. Scott apparently had a copy, but it no longer exists here. Have you any knowledge of the work alluded to? Major Latter also had a manuscript copy of Mr. Boyle's Account of his Embassy to Tashu Lamba. Major L. had this from Mons. Langlès, under promise not to allow any one to copy it, as he intended to publish a translation of it. Has he ever done so*? If not, I think the Editor of the Asiatic Journal might be recommended to address him. It is a record that ought not to be lost. Major L. says, “ Some extracts from it have already been made by a Mr. Crawford.”—I should much like to know where*?”

Extract from a Letter from D. Scott, Esq. to Capt. B. Latter, dated January 8th, 1819.

“ Kishan Kanth's Vocabulary was not supposed to be Tibetan, but Bhútea. The Lepchas and the Bhúteas may probably have a similar origin; the latter I believe are quite a different race from the Tibetans, and acquired the country by conquest about ten incarnations, as they count, ago. They have a history of this event, but Kishan Kanth could not procure it on any terms, nor any other books, except such as I sent you, and of which I have more, should they be of any use.

I see the Missionaries at Serampore have got some of the people called Kúkiá to the eastward under tuition. There is a fine field for their labours amongst the Garrows. They might be converted, and their want of priests, their simple manners, and their not practising polygamy, appear to me to render them easily susceptible of improvement by that means. As it is, they are daily becoming Hindus, and there are already four or five considerable castes of Hindus, who from their language and customs are indubitably of Garrow origin. The language is simple, and might be easily acquired; but it is radically distinct from the Bengálí, or any of the dialects connected with the Sanskrit.”

Extract from a Letter from Capt. B. Latter to D. Scott, Esq. dated February 6th, 1819.

“ I could have wished to have remained another year at Titaliya, to have collected some more information with regard to the different languages spoken in the hills, as the Lepcha, Limbúm, and Kyrants, &c. With regard to the latter, I have in vain endeavoured to get the alphabets, though they have one peculiar to the language. It has no doubt fallen into disuse, and the Deb Nágarí character been substituted in its place, as Bengálí has been in Assam; but I want to collect materials for tracing the gradation in the structure of the polysyllabic languages to the monosyllabic language of China, though I am induced to think, with Mons. Remusat, that the Chinese is only monosyllabic in a certain sense.”

VIII.—*Progress of the English Language and of the Roman Alphabet in India, No. III.*

We continue our extracts on the spread of the Roman character, and the English literature in various parts of this presidency. These extracts will be found to contain many gratifying proofs of the increasing interest which is beginning to be felt in this

* Can none of our literary correspondents supply the information desired?—Ed.

important subject by people of every class in society, from the King of Lakhnau down to the meanest serf; but of all the encouraging circumstances which daily come to our knowledge, there is none which conveys to our minds such a complete assurance of ultimate success as the fact, that the *Ladies* not only feel a deep interest, but take an active part in the various plans in progress.

A zealous friend of education in the Upper Provinces having lately intimated, in an address published in the HARKA'RAU and INDIA GAZETTE, that the Editors of the CHRISTIAN OBSERVER would gladly receive contributions adapted to form part of the Library of Entertaining Knowledge, proposed to be published in the English and Native languages, we have already been favoured with valuable papers from Female Philanthropists; and we have reason to believe, that others are preparing, and many more meditating the preparation of Instructive Moral Stories. Who know how to appeal to the feelings of our common nature better than the *Ladies*? The human creature born in the plains of Hindusthán is precisely the same animal with him who inhabits the British isles; and although false religion has obscured and deformed the former with many vices and prejudices, yet there are certain indestructible principles of his nature, which never can be addressed in vain; and who, we repeat, know how to find access to these secret springs of human action, and to employ them in the cause of religion and virtue, better than the *Ladies*?

The Roman letter plan is also an especial favorite with our fair countrywomen: many of whom possess a very good colloquial knowledge of the Italian of the East, the euphonous Urdu; but never having learnt the Sanskrit and Arabic character in which it has heretofore been usual to express it, they have hitherto been excluded from all acquaintance with the literature of the language. The effect of the adoption of the Roman character, therefore, has been to open the sealed book, and to give our countrywomen the same advantage in the perusal of native writers which we possess ourselves. On more than one occasion we have observed with infinite satisfaction the surprise and delight with which *Ladies* of our acquaintance have discovered, through this medium, the real extent of their acquirements. They said they had always been able to *talk* Hindusthání; but that until the Roman character plan was introduced, they had no conception that they were able to *read* it also.

We were not surprised at the preference with which this plan is regarded by them on another account. The system which has been adopted is strictly the Italian; and it is not necessary to remark, that there is a natural accordance between the spirit of this graceful, mellifluous language, and the prevailing characteristics of the female character. Our country *men* are cast in a different mould, and many of them accordingly prefer the harsh and severe Saxon orthography.

We never felt a complete assurance that our plan would be attended with success, until the Ladies had adopted it ; and as there is now no doubt of this fact, we announce it to our friends in every part of India as an important era in the history of the design.

1. CALCUTTA.

Mrs. Wilson's Female Orphan Asylum, Simlah.

“ Thank you kindly for the copies of the Sermon on the Mount just received. I had almost said I was sorry to find it out of print ; but I ought to rejoice, and do so, that the plan is succeeding.—When I first saw the Roman letter works, I found the reading more difficult than with the Bengálí letters ; but this was *merely* at first.—I have given the books to all the orphans who previously knew the Roman character, and I was most agreeably surprised to see the anxiety of the very youngest to push her way, as it were, through this *new sort of difficulties*. The novelty of the thing has produced the very same effect in every case where I have given the book to other individuals. It may be said the novelty will fade away, but not, I imagine, till the difficulties are conquered. Perhaps, if these works could be sold cheaper, according to the *numbers taken*, it might induce persons to circulate them more freely ; and if the Roman Alphabet, small and large, were printed on a small card, and sold by the same persons, it would tempt many natives to learn, who never have. May the Lord bless every effort which has for its object the spiritual good of this country !—M. A. W.”

2.—*Baptist Mission Schools, Chitpur.*

“ I have just returned from Chitpur, where I had an opportunity of visiting the schools, under the superintendance of the Rev. J. Ellis. Although the weather was very unfavourable, and the Durgá-pujá holidays were only just over, yet in the school room for heathen youth, there were about 60 present. They were formed into different classes, and all learning English as well as Bengáli. Having been requested to ask any question I thought proper, or to examine them in any book they had read, I commenced with the senior class, and the result was most satisfactory. Of course there were diversities of talent displayed ; but for knowledge of the Scriptures, of History, Geography, and Political Economy, which were the subjects that occupied our attention, my sincere belief is, that by no class of European boys of the same age are they to be surpassed, if they are to be equalled.

“ I also visited and examined the boys and girls of Mr. and Mrs. Ellis' *Boarding School*. It consists entirely of the children of Native Christians, and is a means very likely to be effective in bringing them to a saving knowledge of the truth. Unlike the heathen boys, who, the instant they return from school, are exposed to vicious example and pestilential influence, which of necessity must prove injurious to all, and fatal to many—these children remain for some years under the influence of Christian example, as well as of Christian instruction. Already an earnest has been afforded of future reward, by the conversion to God of five of these youths ; and there are others coming forward, whose minds have been in a measure awakened to the excellence of the gospel. Of their intellectual progress I cannot speak too highly.

“ I regret that I did not hear them read their own language in the *Roman character*, which I understand all the elder children, both boys and girls, do with the greatest fluency. The Ladies who accompanied me did so, and were highly gratified. Several boys of the higher classes are now employing their leisure hours in transferring Pearson's Bákyáholi, at present in the Bángáli character, into the Roman ; and the work I now see is going through the press. It promises to be a most useful publication.—G. F. A.”

3. ASSAM.

Extract from a Letter from Gouahatti, dated 17th Sept. 1834.

"I shall be very happy to assist in keeping the Depository here, but we should I think begin very leisurely, and with Bengálí books only, or the most elementary Anglo-Bengálí books and copies. We have not a half dozen English scholars amongst the natives, at present, and therefore if any considerable number of English books were sent up they would not only be lying on hand here, but they would be so much taken from other quarters, where they are wanted.—I fear also, we shall be able to do nothing for some time, but by gratuitous distribution. If, however, you wish to commence the Depository forthwith, I will be obliged by your letting me defray all expences of freight and distribution, so that the books may be parted with here at prime cost.

"My agents will send me at my charge any amount of books you may think proper to send, after what I have told you, and I will take upon me the responsibility of the charge here. I will put them under Mr. Rae, the Missionary, as soon as he arrives; and then I hope we shall not be long before we are able to take serious steps towards seconding your efforts.

"The books to be sent may be any Bengálí books, a very few Hinduí and Hindusthání, and the very first beginnings of English—Alphabets, Primers, and Spelling Books of the lowest grades."

4. MURSHIDABAD.

Extract from a Letter from Mr. Chambers, dated Bobapur, 19th Sept. 1834.

"I wish to commence two schools for teaching natives, one English and Bengálí and the other English and Hindusthání, and would feel much indebted by your selecting for me a supply of books, on your new plan of the Roman character, for this purpose, and along with the books, some copies of the Gospels on the same plan. Mr. ——— of this neighbourhood is at present in Calcutta, and will bring me the books, if you will be kind enough to send them to him.

"You will be so kind as to let me know at the same time what the cost of the books is."

5. RA'MPUR BAULIAH.

Extract from a Letter from Rámpur Bauliah, dated 22nd Sept. 1834.

"I observe in your monthly list of books, that you have received from Lakhnau some globes and other useful articles for schools. I should feel greatly obliged by your keeping a few of the articles alluded to for me, for which I shall be happy to pay.

"I rejoice to observe that your Roman scheme is meeting with every success. I received a parcel of the Sermon on the Mount in Anglo-Bengali, and you can scarcely conceive the avidity with which the native youths in our school received and perused them. They feel quite delighted at the thought of their being taught in course of time to read fluently their own language in the Roman garb. As your motives are the most pure and benevolent, even your enemies themselves being witnesses, I trust the Lord will grant wisdom to your designs, and success to your benevolent endeavours, in promoting the welfare of your species.

"As to the opposition against which you have to contend, the pages of History may afford you sufficient consolation. Look back to the history of any age, and see if ever there was a plan projected with a view to the reformation of any country—a plan which was to lay the axe to the root of superstition and delusion—that did not meet with the most determined opposition. The very opposition that you have to contend with is, in my opinion, a convincing proof that you are in the right.—Go and possess the land, for you are able.

"I am happy to say that the School here succeeds beyond expectation."

6. PURNÍ'YA'.

Extract from a Letter from Purniyá, dated Sept. 1834.

"I have had the pleasure to receive your letter of the 11th instant, regarding the supply of little books, and yesterday the dák bangi delivered them. The supply is, I am sorry to say, far more abundant than the present demand of this place would require, and the distribution of such as are given out must, I fancy, be gratuitous; but I will bear the cost of them willingly, as an expression of my desire to support the new scheme, which I hope will get currency, and be widely adopted. Of the manifold advantages that would attend it there can be no doubt. I shall be able I hope to make some of the little books acceptable here, and I shall send some to Bhágalpur and Monghir, where probably persons may be found who will read them.

"I am glad to see the proposal for a school at Purniyá noticed in the last CHRISTIAN OBSERVER. I hope it may meet the eye of some member of the Government, and induce them to promote the humane and much needed design. I have heard nothing of the fate of the reference made through the commissioner to Government. The mockers and deriders of your benevolent and I think feasible and most advantageous plan, will, I hope, be soon put to the blush by its general acceptance and success.

"If any little publications of Romanized Bengálí are out of the press, I shall like to have a dozen or so, and will settle with you for the price. I think you formerly inquired what dialects were most common in this district. Hindustháni is what we communicate in; and among the rural population, a jargon of Hindustháni, like what is spoken at Tírhút, is the current dialect; and the attempts at writing are in Deva Nágari, and the Patwári hieroglyphics, which hardly merit the name of writing. There are several Bengális about the court."

7. BANÁ'RAS.

Letter from Mr. Nichols, dated Secrole, Banáras, Oct. 9th, 1834.

"The Anglo-Indian Seminary contains one hundred pupils, the majority of whom are the children of Bengali gentlemen, who have settled at Banáras. As you have of course seen the report of the last annual examination, it will be unnecessary for me to enter into details relative to the progress the different classes have made; I will therefore only take up your time, on this point, sufficient to observe that the first class read with ease Goldsmith's History of Greece, and the knowledge which they display both of English and of historical facts is very creditable, both to themselves, and to the teachers under whose care they have hitherto been. Indeed, considering the smallness of the school-house, the crowded state of the scholars, and the confusion unavoidably attendant on such a state of things, I am pleasingly surprised that so good a progress has been made. I am glad, however, to learn that the Committee of Public Instruction have sanctioned the erection of a new building for the school, and I hope that, when it is completed, the institution will not only increase in usefulness but in numbers, for several of the respectable natives objected to send their children to the seminary, on account of the confined situation and crowded state of the school.

"Persian here however is, as I believe it is every where else in India, a great obstacle in the way of improvement; for I fear the natives of this province at least, are not sufficiently enlightened to love learning for its own sake; and therefore, while the Persian language continues to be the gate to employment, and its concomitants, wealth and power, the study of English will, in many cases, be but a secondary object. This state of things is perhaps more prevalent in the Upper Provinces than in Bengal:

the inhabitants of the latter, being near the seat of British power, and therefore having more opportunities of becoming acquainted with the value of English literature, are more inclined to cultivate it than the people of Hindusthān are.

"If my recollection serves me aright, you requested me to inform you in what respects you could be of service. I therefore take the liberty of suggesting, that those who are friendly to the cause of native improvement in Banāras should be requested to present to the Library, which is attached to the Seminary, books, maps, and a few simple mathematical and philosophical instruments; a good case of drawing instruments, a small air-pump, a microscope, an electrical machine, a thermometer, a barometer, a small box of minerals, with a catalogue of them, a box of chemical tests, a set of geometrical solids, and models of machines, such as a steam-engine, a working pump, &c.; these would be very acceptable, and I hope useful.

"The articles above mentioned are such, as I fear the General Committee of Public Instruction would not consider themselves warranted in supplying to the school; yet I think if they could, by any means, be procured for the institution, some little good would result. A few simple lectures might occasionally be delivered, in the evenings, to the elder pupils, to which might be invited those native gentlemen, in the city, who understand English: their curiosity would probably be excited by seeing experiments; but from a mere gratification of curiosity might we not hope for the creation of a desire after knowledge?

"After the present vacation it is proposed to introduce the study of natural philosophy and the elements of mathematics, into the school, as some of the elder scholars understand enough of English to make it desirable that they should commence the study of the above."

8. FATTIHPUR.

Extract from a Letter from Fattihpur, dated 18th August, 1834.

"I have the pleasure to enclose herewith an order for the amount of 100 copies of the Sermon on the Mount, which I received this day. I hope, when you publish anything new, you will let us have a copy. The Sermon on the Mount I will shortly introduce as a school-book. Our school here goes on well. I wish we could prevail on Government to allow us a small monthly sum; the money would be faithfully expended, and with the strictest economy, as I personally and daily superintend the English school of 60 boys. Can you give me any hopes? Our expenditure is nearly 100 per mensem, and I have some difficulty in meeting the demand. I think on the whole we have great reason to be thankful, as certainly the prospects are fast brightening in this part of the world."

9. LAKHNAU.

Extract of a Letter from Lakhnau, dated 15th July, 1834.

July 15.—"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 Kānhpur friends, to Fattihpur, and Fattihghar.—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 Hindusthāni, of *about 16 or 18 inches diameter*, here, upon the principle of the little one now sent. In the *absence* of any globes, please say if those on a *large scale*, for gratuitous distribution, would be of use.

"Please to open out the enclosed 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 regarding it."

Augt.—"I have the pleasure to send you 40 little volumes of Moral Precepts, in Hindusthani verse, translated from my book, by Hashmat Ali, your former munshi; you can use these as seems best: they might be good as prizes for schools. I shall have the pleasure of sending you 100 more soon. As the king has been so liberal as to bear the expense of printing them, they will be distributed gratuitously. If they are deemed worthy of your List, they might perhaps get into notice; and if in any demand hereafter, might appear in another edition with English opposite to the Hindusthani."

Sept. 12.—"I sincerely hope your efforts to spread the English language may have *full success*; for from it as a source must issue the streams of moral instruction to the people through *translations into the mother tongue*. Instruction in English will multiply translators, and they will give to the people *in their own language*, which alone can be the channel of communication to enlighten the mass of the inhabitants, the science and morals of Europe.

"It is truly gratifying to see the admirable talent of Sir Charles D'Oyly employed in such a noble cause as the education of the people; his beautiful illustrations may be expected to give attraction, and a charm to every book of native instruction. It seems very desirable to keep all the books small and *cheap*, instead of putting much matter into larger volumes at a price beyond the purses of the people; for a poor man cannot afford to give a *rupee* for a book, though he will buy *many at different times* for one, two, or three annas. Those with Sir Charles D'Oyly's spirited illustrations may be expected to be in *great demand*, and to convey into *thousands of families the soundest instruction and purest morals*. What a sad mistake to throw away so much money and time upon useless Arabic books! Our printed books at present, even those which are good in the mother tongue, not to speak of the *dead languages*, find but little sale, because they lie unknown upon the Calcutta shelves. *Were supplies sent to the chief towns, and exposed to view*, there would be more chance of finding a sale. Your plan of having a supply at each station is admirable. Books like most other things must be brought to market, and if made *very cheap and attractive to the eye by their pictures, besides being interesting* to the mind by their entertaining contents, they might surely be expected to find a ready sale. For instance, were *Æsop's Fables* illustrated by pictures as at home, and placed in the Indian markets in the *mother-tongue of the people*, and divided into parts to be *very cheap*, we might expect to see edition after edition bought up. I wish we had some of the enterprising Edinburgh or London publishers in India, who would employ talent, and bring their pleasant books as a *source of profit* into the native market, amongst the dense population of its cities. The School-Book Society is now printing *Æsop's Fables*: how easy it would be, could European talent not be procured, to employ a native artist to copy the pictures found in almost every copy of the English edition; it would merely cost the additional pay of a native painter for a few months. The Government Lithographic Press in Calcutta would strike them off with ease and rapidity. If I had a copy of the English *Fables with good pictures*, I should feel disposed to volunteer to superintend a native artist in preparing copies of them, and I think I know a friend who would employ his own talent in sketching a few. *In union there is strength*. It is not what one or two men can do in the vast cause of Native Education: the secret of success is in inducing many to come forward and help this noble cause; every influence and persuasion should be used to increase the active friends of education. You would do good service, were you to publish to the world a list of the books of which translations are required, and *invite translations*. I have some young friends, who have studied the language, and who, I dare say, would with pleasure employ some of their leisure hours in translating, if work were pointed out to them. At present there is a *mass* of dormant talent all over India, which with a little ma-

nagement and system might be called into play. Men may now say, What shall I translate? I may fix upon a book, which, after all, none of the Calcutta Societies will print. If I knew any specific book, or portion of a book which they required to be translated, and which would certainly ultimately be printed, I could with confidence translate it:—now my labour may be in vain.”

“In the education of the natives, it seems of vast importance to bear in mind, that *‘the fear of God is the beginning of wisdom;’* to teach them mere knowledge and science without instilling sound morals and principles, *will be to sharpen the edge of crime, and strengthen the hand of the unprincipled,*—merely adding knowledge to point and direct their present vices! For every book of mere science or knowledge, there should be ten of moral instruction. All tribes, and castes will join in paying reverence to one God. The fear of God and pure morals therefore may be taught in every book, and all castes will join in praise of such a system.

“I am much gratified to find that the Astronomy is approved of, and glad that, in addition to the English and Hindusthāni in the Persian character, you are also going to print a romanized edition. It shall be romanized *here* forthwith. The two stories on Infanticide and Cruelty to Animals shall also be romanized here immediately. Please to put me down for 200 of each of the little volumes; they will do for the boys’ and girls’ schools here.

“English portable globes are now in the press here, and I hope will soon be ready. I shall send you 3 or 400, or even more, for gratuitous distribution. Large 8 inch Persian ones will I hope be ready in a fortnight, and English and Persian ones are in hand: there is a box full of the Moral Instructors on its way down to you.”

Sept. 14th.—“I have been much gratified to read your correspondence with Sir Charles D’Oyly about the illustrations for the *“Native Library of Useful Knowledge, and Library of Entertaining Instruction.”* It is delightful to see such an undertaking:—may every success attend your efforts! Most happy shall I be to lend my humble aid. Sir Charles’ illustrations have indeed got ahead of the printing and composition of the books, and I had a hearty laugh at your observation, that all your efforts were unable to produce books fast enough ‘to be married to the sketches!’ Like captivating damsels the latter have only to exercise a little patience, and they will be happily married by thousands, and go forth to the delight of all the people; happy and congenial unions, which may expect to be blessed with increase, and ultimately to people the land with a happy and virtuous progeny!

“It is singular that two days ago I should have written to you about the sketches for *Æsop’s Fables*, and by your dispatch of to-day, I see that by the kindness of Sir Charles it has already been determined upon that they shall have illustrative sketches: this is most gratifying intelligence.

“The fables hitherto printed are very good, but the *morals, the object for which all fables are written*, are so brief, that they cannot be expected to fix in the native reader’s mind. Now when he is fully interested by the entertainment of the sketch and fable, it seems a pity to let the opportunity slip of *pointing home the moral with full force to his mind*. With this view I prepared new and more full morals to all the fables of the “5th volume of the English Reader,” and sent them down in *English and Hindusthāni*. Let me therefore recommend those fables for Sir Charles’ sketches.

“Pray let me know what fables are selected for the sketches. If you select those with the new morals, you will find them all translated to your hand.

“I am romanizing the Infanticide and other stories, which I was glad to find you approved of; they shall be sent to you forthwith; the lithographed sketches for them shall follow, so soon as they come from the press.”

“ I shall have much pleasure in getting the Astronomy romanized.

“ Please to send me always an impression of each sketch struck off in Calcutta, that if necessary, they may be multiplied here, or a story written for them. A good idea has been suggested, that a list of subjects should be made out, upon which instructive stories were required, against prevalent Indian vices, and embracing the chain of virtues, that others may be invited to contribute. I hope therefore that the sketches may not remain long unmarried to little books. A small volume of fables *with sketches* has been commenced upon here, so that we perhaps may get ahead of you in Calcutta ; those here however are merely *a few* select fables. When the sketches are ready, they with the fables shall be sent to you ? they will make a capital *one anna* book !—Fables are great favourites with the natives.

“ As a volunteer of *talent* here has kindly offered to prepare sketches for the fables : pray let me know those for which Sir Charles intends to propose illustrations, that others may be selected here. It is delightful to see such abilities applied to so noble a purpose as the moral elevation of the people.—Let us hope this is the beginning of a great work for India.

“ Be good enough to send me 40 romanized writing copies for the schools here—two annas a copy is very cheap.”

“ *Sept. 29th.*—I long to see your next *selected list* of School Books, that I may send for some for a new *Hindusthani* and Persian School set on foot here.

“ Thanks for the printed paper on the Roman character. I will distribute them here, and send one to the Minister.”

10. SA'GAR, BUNDELKHAND.

Extracts from Letters from Sagar, Bundelkhand, August and September, 1834.

“ I am glad to find that you have dispatched so many of the books, for there are a good many people at Sagar anxious that their sons should learn English, and a great many boys of the higher and middle classes, since looking over your Synopsis, have been calling out for *spelling* books. They will all be taken readily and thankfully, and I wish you would order for me, from Mr. Ostell's, a dozen of each of the first four books mentioned in his list, one of his Introduction to Natural Philosophy, and one of his Natural Philosophy.

“ We want three things in the Sagar Schools. A well educated young man from one of the Calcutta seminaries to instruct an English class. An orrery to invite the young lads to the study of astronomy, and a good pair of globes. And more than all a press ; but we cannot afford all these things at once. We have drawn so largely upon the European and Native gentlemen of late for the Bundelkhand beggars, that I can hardly venture to propose a subscription upon a large scale for education at present. I have written to a friend at Allahabad, to ascertain how they provide their funds, and conduct their English class ; and as soon as I get his reply, I shall propose something, and write to you about it.

“ What description of teacher would you recommend for our schools, a Hindu or Christian ? and what would be a sufficient salary for one or the other ?

“ Hitherto few have learned English, except as the means of earning subsistence ; and the competition, among those who can write and read it, is beyond the demand. The objects you have in view are, 1st, to augment the demand, and 2nd, to render the language desirable to the people for other purposes, as the means of introduction to better society, of acquiring better knowledge, &c. &c. I wish you could induce some young Hindu or Mahammadan genius to write a series of popular tales founded upon the manners and customs of Indian society. Washington Irvine would be a

good model), as he would not there learn to make heroes out of scoundrels. From short and simple he might go on to larger and more complicated."

"I thank you for your letter of the 1st instant, and its enclosure; the perusal of which has interested me a good deal. I shall be glad to undertake the duty you propose; but the sale of books at this place must for some time to come be very limited, for no native in this quarter has as yet attempted to learn English, except such as hope to get employment as writers in our offices; and spelling books are the only ones in demand. When we get an English class in our Sāgar schools on the return of Krishna Rāu, the study will extend to other classes, and a depôt of books will facilitate its spread among them. The supply of elementary books at a cheap rate will no doubt, as you observe, tend to produce an increased demand; but the supply should be confined at first to books of the most simple and elementary kind. The want of facilities for land carriage makes all gentlemen leave their libraries, like their furniture, behind them at Sāgar; and books of all descriptions, except these, are commonly sold for less than the original cost of the binding.

"The construction of a new national literature is, as you observe, a work of vast importance, and one that we ought not to despair of attaining by slow degrees; and your plan of beginning with the higher classes is, I think, likely to be most successful. At present almost all intercourse between the natives of this class and Europeans, however amiable and well disposed towards the natives, is irksome, because they have no subjects of common interest to converse about. The natives perceive this, and feel it as much as the Europeans; and many an independent native gentleman would take the trouble to learn English, if he had the means of doing so with facility, in order to make this intercourse more agreeable; or, at least, he would make his children learn it. Perhaps the most untractable men in India of this class of society are the Mahratta pundits and gentry generally, and the Bundelkhand and Bughelkhand zemindars of various denominations."

11. BHOPÁL.

Extract of a letter from Sihore, near Bhopál, dated Sept. 1834.

"Can you recommend to me a teacher of Persian and English combined, for 50 rupees salary? I cannot afford more. If any candidate offers, and is approved by you, do not engage him positively, as I am about to make an application similar to this to the Banáras and Dihlí Colleges, and wish to reserve to myself the choice after receiving the replies of all."

12. DIHLÍ.

Extracts from Letters from Dihlí, dated Sept. and Oct.

"The 100 copies of the Sermon on the Mount are nearly all sold; 50 were sold in a day: pray send me a large supply *quickly*. I really think this Roman-letter plan will succeed. Maulavi Mahammad Bakir, the Serishtádár, has composed and written out in the Roman character 70 stories, which would have been put in type by this time, had you supplied us with the new types, which we are anxiously looking out for. Bákir proposes publishing 100 entertaining stories, immediately that the new types arrive. This attempt will lead others of Dihlí to imitate him. A dozen others, chiefly officers in the courts, are studying the Synopsis and English writing. If the thing once takes, the downfall of Persian and Deva Nāgarí is certain. I think the *profits* from printing in this character, will ultimately defray every expense.

"I forgot to tell you that the General Committee design to restore the stipends to the *Sanskrit* students, (which the Local Committee here had withdrawn,) to new admissions in that department of the Oriental College.

The fact is, until the majority of the General Committee see the folly of wasting funds in perpetuating this abominable system of *education*, the occasional efforts of such men as compose the Dilli Committee to introduce a more rational plan of instruction must fail. A proper selection of members for the Controlling Committee appears a *sine qua non* to any thing like an improved system of tuition. If the members of the Presidency Committee are patrons of Sanskrit and Arabic, it will be impossible for the Local and Subordinate Committees to give any encouragement to English literature.

“Both Sanskrit and Arabic are studied as *sacred* tongues; the one, by *Bráhmans alone*, and the other by a particular class of Mahanmadans: both lead to one qualification alone, the making of priests. Neither has the ordinary business of life for its object.

“Munshí Mir Ashraf Ali, the Librarian of the Dilli Madrasá, has agreed to undertake the sale of the books in the Roman character, which you may send up. The whole of the English students (200), and 60 of the Madrasa, are studying away the new character! Several of the amlas of the court, correspond with me in that character. Send up as many copy slips and books in it, as you possibly can. Dilli promises very favorably for your plan. But by all means place the means of *printing* our own books in our power, and send the types.”

“Pray always send Bákir a copy of every book, that is published in the new character. Muftí Ikrám ud Din, the Sadar Amin, is studying it, and at least 200 besides, not *reckoning the whole of the students of both colleges!* We want types; if we had them we would print several works, and set up a newspaper to boot. I wonder the editor of the *Jám-i-Jahan Numá* has not adopted the Roman in lieu of the Persian character: every body might read his paper then, Natives as well as Europeans, and it would be a further improvement if he used Urdú for the less known Persian. Such a paper would be profitable, and prove subservient to your scheme of enlightening India.”

12.—LODIA'NA.

Extract from a recent Letter from Munshí Shahámát Ali, to his friend Munshí Mohan Lál.

“We are exceedingly happy to learn of the Rev. Mr. Lowrie's departure for this station. He is anxiously expected here by every one who wishes to learn the English language. There are several young men in this place, as well as in the neighbourhood, who are very desirous of receiving an English education, but unfortunately they have hitherto been prevented from executing their designs for want of means; but as now the above Missionary intends to establish himself here for the purpose of teaching the natives, they will undoubtedly congregate about him in order to take their lessons, just like a swarm of famished flies round the honey. Every morning about 12 or 13 boys attend to me to take their tasks, and daily the number is increased.

“I am very glad to learn of Mohan Lál, Yákúb Khán, and Chiman Lál, and hope they are well, and going on with their English studies. I thank them for their kind recollection of me. Pray give my best regards to them.”

To the above extracts, detailing the progress of education chiefly among the lower orders, we are happy to add a notice of an effort for the benefit of a native ruler. Mr. F. C. Smith, agent to the Governor General in the Nerbada Territories, having observed with regret the shameful manner in which the children of the chiefs in that part of the country are brought up, has determined that one of them under his guardianship, the young Rájá of Uchera, near Jabalpur, now in want of an instructor, shall be

Placed in more favourable circumstances; and with this view has just engaged an intelligent East Indian (Mr. Sandys), as his private tutor. We anticipate much good from the appointment. By this means the Rájá, instead of being nurtured in ignorance and vice, will, it is hoped, through the restraints on his passions, and the knowledge of his public duties, which a good education will secure, in due time become a blessing to the subjects he will have to govern, and a bright example to the neighboring princes. We regard the example of Mr. Smith, in thus securing to his ward the incalculable benefits of a sound English education, as highly to be commended; and trust that it will be imitated by all, who may be placed in similar circumstances.

The items of intelligence from different places, which we have had the pleasure of recording in this paper, will, if we mistake not, be perused with interest by all our readers. Affording evidence, as they do, that from Assam on the East, to Lodiána on the West, the desire for education in English is daily increasing among the natives, they also supply satisfactory proof, that a benevolent wish to impart that education, even at a considerable expense of time, property and labour, is felt more generally than ever by our countrymen. Much, very much, however, remains yet to be done. What has been effected ought to rouse us to exertion, by shewing how others are engaged;—not lull us into inactivity or indifference, as if our exertions were not required. The call for education by so many millions can be met only by the most extensive efforts. We hope, therefore, that none will be inactive. May the Government do its duty, and liberally promote an object so important to its own prosperity. May every individual whom God has distinguished by knowledge, influence, leisure, or wealth, determine to consecrate it to the noble purpose of enlightening the ignorant, till there be not a station without its school, nor a functionary or private individual residing in Hindusthán, who does not regard it at once his duty and his privilege to exert himself with vigour, for the intellectual and religious improvement of the myriads around him.

IX.—*Account of certain Hindu Practices.*

FROM THE A'CHÁ'R RATNÁ'KAR GRANTHA.

[Translated for the Calcutta Christian Observer.]

1.—*How the Bráhmañ ought to reverence the Gods and his Guru.*

“Rising at the season called Brahma Muhurta, and changing his dress, let the Bráhmañ call to mind the names of the gods, and meditate particularly on his chosen divinity, as Brahma Murári Tripurántikári, the sun, &c., heseeching them to confer an auspicious morning; then let him think of his preceptor, who resembles his chosen divinity, seated on the thousand petalled lotus, and do him reverence, saying, I honor thee, that resemblest my chosen divinity, whose words, like the water of life, destroy the poison of this world.”

2.—*Rules for touching various parts of the body.*

“After purifying the outward man, let the worshipper look at the sun, (or moon if it be night,) and perform the duty of touching the body, and then he will be pure. 1st, let the Bráhmaṇ take sufficient water in his palm to draw a máskalái seed, and thrice drink it off, and it will reach his heart. The Khetriya must take his drop between the thumb and middle finger, and drink it thrice, and it will reach his throat. The Vaiseya must put the drop in his mouth from the back of his thumb, and, thrice touching his tongue, drink it off. The Sudra must take up the drop, with the tips of his fingers, and barely touching his lips, drink it: then with the back of his thumb let him twice wipe his upper lip or mustachios, and with his fingers joined, let him touch his lips; then with the forefinger let him touch his nostrils, then with his middle finger and thumb touch his eyes, then with his thumb and second finger touch his navel; then let him wash his hands, and with his palm touch the region of his heart; then with all his fingers let him touch his head, then with the tips of his fingers touch his shoulders. Women and Sudras have the same duties.

“Having performed अष्टवक्र should a person sneeze, or spit, or sleep, or tears fall from his eyes, he should repeat his ceremony; but touching the right ear will be sufficient. But any act of worship, done without having performed A'chamanang, will be rendered vitiated and fruitless.”

3.—*Rule for cleaning the teeth.*

“The person must face the east or north, and then take a piece of stick that is not split, and having its bark on: it may be very bitter or slightly so, or very pungent, and with the sap in (for it must be cut fresh from a tree every morning); having provided yourself with such a stick, scrub away. The Bráhmaṇ's stick shall be twelve finger breadths in length, a Khetriya's nine, a Vaiseya's eight, a Sudra's seven, and a woman's four; the person who reads the Sima Veda must have one of eight.

“On particular lunar and weekly days, scrubbing the teeth is prohibited, viz. on Shraddhas, birth-days, marriages, on days when one is costive, and on fast days; also on the first day of the moon, and on the 14th lunar day; on the 8th and 15th of the dark division of the moon; also on the day of full moon, and on the first of the month, and on the 6th, 7th, and 9th lunar days. If a person scrub his teeth on these days, seven of his ancestors will be burnt.”

4.—*Of the mud of the Ganges.*

“He who uses the mud on the banks of the Ganges will have his sins removed thereby, even as darkness is removed by the sun. They who use the mud of the river Gomati, or that which has been obtained from the ashes or remains of milk women (at Brindában), on marking their foreheads, will be free from all sin.”

5.—*Of a Guru.*

“If a Guru teach a pupil but one letter of Sanskrit or Prákrit, the pupil will never be able to requite the obligation. He who puts confidence in his Guru, and always honors him, is a wise man; he has a clear understanding.

“If a rich person gives presents to his Gurus to instruct his children, he is deserving of all praise.”

6.—*Of gathering flowers for offerings.*

“If a Sudra bring sacrificial wood and flowers, and kusa grass, to a Bráhmaṇ, which he has bought, he will go to hell; he may buy, provided he does not beseech the seller to give him more than he (the seller) thinks he is entitled to. A Bráhmaṇ may take flowers, whenever he can find them, even though he steal them.”

REVIEW.

*Principles of Chemistry, by John Mack, of Serampore College.
Vol. I. Serampore Press, 1834, pp. 337.*

[From a Correspondent.]

We are informed in the Preface to this work, that it was originally undertaken with the view of its forming one of a "series of elementary works on history and science for the use of the youth of India," as proposed by Dr. Marshman. It is a compilation by Mr. Mack, who candidly professes to have made free use of the best authors on chemical science, such as Murray, Henry, Brande, Ure, and Turner. It is accompanied with a Bengálí version, in which, in fact, the chief difficulty of the author's undertaking lay, and by the elegance, correctness, and idiomatic composition of which, the principal merit of the work is to be determined. On the English compilation it is the less necessary to make any detailed observations, as it pretends to little more than a succinct exhibition of the general principles of modern chemistry. Part I. exposes the nature and operation of chemical forces, including cohesion, chrystallization, and chemical attraction, with the laws which regulate chemical combinations; treats also of caloric, its operation and effects, of light, electricity, and galvanism. Part II. gives a successive account of chemical substances, with an Appendix exhibiting a tolerably neat, but very short article, on the steam engine, originally inserted in the *বঙ্গবিশ্বকোষ* about two years back.

Of the Bengálí version in general, we have small observation to make: there is little in it of any very peculiar character; it is faithful certainly, and as a composition as fair as most of the productions of European foreigners that have hitherto appeared in the language of the Bengál province; not altogether free from those exotic peculiarities which have often been remarked upon, yet certainly freer from striking violations of native idiom and phraseology, than many of them have exhibited. If we find not much to call for encomium, there is at the same time little that asks for the severity of critical censure.

But passing from it, as a version, to another feature of its character of equal or even greater importance, especially considered as almost a first attempt to express the strict analytical science of Europe in any of the languages of the east, we have a more difficult point to decide, and one on which we have certainly entertained, and must still entertain, views diametrically opposite from those of Mr. Mack. In support of the propriety of putting into a Bengálí dress, the principles of a science hitherto altogether unknown to the native Bengálí student, the author, very justly in our opinion, alleges "That the native youth are those for whom we chiefly labour, and their own tongue is the great instrument by which

we hope to enlighten them." A sound principle, which it is the more requisite to hold in view, now that the question of English or the provincial vulgar dialects as the great means of extending the blessings of real knowledge, is so warily agitated. We shall introduce what we have to say, by quoting Mr. Mack's own language on the subject of difference between us and him: "The processes of the science could be expressed only by the popular terms which most nearly described them; but in many cases, the chemical application of these terms, as was the case originally in European languages, is perfectly new; and future conventional use can alone make them synonymous (synonymous) with the corresponding English terms. The names of chemical substances are, in the great majority of instances, perfectly new to the Bengali language; in giving these new substances Bengali names, the chief difficulty was to determine, whether the European nomenclature should merely be put into Bengali letters, or the European terms be entirely translated by Sanscrit, *as bearing much the same relation* (the italicks are our own) *to Bengali, as the Greek and Latin* (from which the European terms are derived) *do to the English.* The latter mode was urged upon me by several friends, whose opinion I highly respect; but I could not persuade myself to adopt it, for these two reasons:—first, that our European terms have been taken from our ancient languages, for the very purpose of preventing the confusion which must arise from as many different names being applied to the same thing, as there are languages in which it is spoken of; and 2ndly, that it is a mistake to suppose that any good will be done by accurate translations of scientific names, since so many of them, as far as their derivative import is concerned, are totally misapplied, and the translation of them therefore would only be giving currency to error. Thus the word *oxygen* might have been very neatly rendered অক্সিজেন, the producer of acidity;" (should it not rather be অক্সিজেন?) "but the result would have been, that the exploded idea of oxygen being necessary to the production of acidity would have been embodied in the new word. I have preferred, therefore, expressing the European terms in Bengali characters, and merely changing the prefixes and terminology, so as decently to incorporate the new words into the language."

Now we remark, 1st, that by Mr. Mack's own admission, the Bengali bears, as a derivative, the same relation to the Sanscrit, that English does to the Greek and Latin; he should rather have said a much more intimate one; inasmuch as the very basis itself of the Bengali dialect, or according to Dr. Carey, (an unquestionable authority with Mr. Mack,) at least nine-tenths of its actual vocabulary, are pure Sanscrit; whereas the substratum of the English tongue is neither Greek nor Latin: the accessions from those sources being subsequent to its use as a spoken, and in great measure even as a written, language; so that the argument which justifies the introduction from the Greek and Latin, of those

scientific terms which the original English did not furnish, applies with much additional force to the propriety of drawing from the Sanscrit such words as the just expression of new ideas requires to be incorporated with the Bengálí language. The intelligent author needs not to be reminded, that the genius of this dialect is widely diverse from that of the old English, and does not so readily or euphonously admit of exotic additions to its vocabulary; while flowing in almost a pure stream from the swelling fountain of the inexhaustible Sanscrit, it naturally and with the happiest facility, draws from that rich source every augmentation which expanding knowledge requires for its conveyance. In the face, however, of these facts and of his own admissions, Mr. Mack has thought fit to pass away from the natural spring to take his supplies from the wells of Europe. 2ndly. One source of possible confusion from the transference to scientific purposes of native colloquial, or as he has it, popular terms, he allows does not exist in Bengálí, in as much as "the names of chemical substances," for instance, "are in the great majority of instances perfectly new to it;" so that he had only to form the just expressions from the Sanscrit, and then introduce them into conventional use at once, which from the beginning would be one and the same. 3rdly, while in all the European languages the terms of science drawn from Greek and Latin would be well understood, and convey *a sense* at first sight, more or less, as might be, expressive of the idea to be communicated, the mere exhibition of the same European terms in Bengálí letters, it is clear, would convey no sense whatever, would be mere arbitrary sound, an unmeaning juxtaposition of letters, complete hieroglyphics, and add very considerably to the difficulty to a native of mastering the new science laid before him. To say nothing of the unnatural combinations of native letters, and of the cacophonous utterance of exotic sounds to which those letters are so ill adapted, and which in numerous instances violate all the rules of harmony as fixed in the Bengálí language, this single circumstance of the entire absence of all and any meaning in the *word itself* as such, and of the labour of recollecting and applying to the arbitrary hieroglyphic the notion of the substance or operation it stands to express, is abundantly sufficient, in our opinion, to discredit the adoption of such a mode of (translation, shall we call it?), and to attach to it its proper character of a circuitous and bungling contrivance ill adapted to the purpose to be answered by it. The only argument used to support this plan, which Mr. Mack brings forward, is, "that it is a mistake to suppose that any good will be done by accurate translations of scientific names, since so many of them, as far as their derivative import is concerned, are totally misapplied, and the translation of them therefore would only be giving currency to error." This position he illustrates by the word oxygen; the result of *translating* which word, he states, "would have been that the exploded idea of oxygen being *necessary* to the produc-

tion of acidity would have been embodied in the new word." Now 1st, we do not see how it follows, as a consequence of adopting the natural mode of *translation* of scientific *ideas* into a native language, that it should be necessary to give a *false* translation in any case. Where a European term, originally supposed to convey the exact notion intended, but subsequently discovered not to do so, was clearly not justly translatable, there surely it would occur not either to give the false notion, nor yet the European *sound* which conveys it, but to adopt a *native* term which should correctly express the substance or operation designed, according to the best lights of modern science. But 2ndly, as in the term oxygen, it must not be overlooked, that in numerous cases it is impossible to form any *single* word to convey the entire of perhaps a very complicate notion, or the many essential properties or effects resident in or producible by a particular substance. If modern analysis has shewn that oxygen "is not always" necessary to the production of acidity, it has also confirmed the fact that it *does* produce it in numerous combinations, and that that very power of acidification is one of its most striking characters. In fact, if this argument of Mr. Mack be allowed, it will apply equally to set aside nearly the whole of those very European terms which he has here expressed in Bengálí characters; for which one amongst the whole, may we ask, is a full, accurate, and altogether perfect expression of the notion it is intended to carry? Is it not sufficient, and in practice found to be sufficient, that the nomenclature employed expresses, say even but *one* prominent, if *just* idea of a substance? And when the native student shall come to know, that oxygen and many other European terms here orientalized in Bengálí characters, convey a partially false or incomplete idea of the chemical substance designed by it, what shall he say of his tutor's argument for not having translated it? Will he not see the clear inconsistency of preserving it in any shape? Or rather will he not discover, after much labour, the superabundant convenience of words carrying an actual *bonâ fide* sense, however unavoidably imperfect, over the clumsy expedient of clogging his progress by a multitude of barbarous exotics without either sense or euphony?

Much praise is undoubtedly due, however, to Mr. Mack, for this very laudable attempt to introduce European science for the first time into the language of Bengál. We trust he may see reason to reconsider his principles of translation, and that his next production will do him still greater credit than the present does certainly reflect upon him.

We must not omit to record in our pages the munificence of an individual in Scotland, James Douglas, Esq. of Cavers, "to whose enlightened generosity Serampore College is indebted for its well furnished laboratory of chemical apparatus, he having devoted £500 to this purpose." Such an instance of *truly* enlightened liberality is as worthy of our highest eulogy, as it is rare

hitherto in reference to the east. May it not, however, be without generous imitators, to the great and lasting benefit of this distant appendage to the British Crown, and the fame of honourable record to themselves.

Sept. 29th, 1834.

HAVARENSIS.

[The subject of scientific nomenclature being highly important, it is desirable that opposite views respecting it should be presented to our readers. Under this impression, we have readily given insertion to the sentiments advocated in the Review, though they by no means exhibit our own. In our view, no corresponding advantages compensate for the injury to the progress of science, which the adoption of a separate system for the European, the Hindu, and the Mahammadan, derived respectively from the Greek, the Sanskrit, and the Arabic languages must necessarily create. Such an unnecessary bar to scientific intercourse and national education is happily unknown in Europe; and we trust will never be adopted in our Asiatic possessions.—Ed.]

The Course of a Good and Great Man. A Sermon preached on occasion of the death of Dr. Carey, by the Rev. J. Mack. Serampore, 1834

Christian Unity. A Visitation Sermon, by the Rev. Dr. Mill, Principal of Bishop's College. Calcutta, 1834.

Astonishing Condescension of the Redeemer. A Sacramental Sermon and Address, by the Rev. Jas. Charles, Junior Minister of St. Andrew's Church. Calcutta, 1834.

A Sermon, preached in St. John's Church, Mirat, by the Rev. J. C. Proby, Chaplain. Delhi, 1834.

Indecision: its Signs, Sources and Evils, by the Rev. T. Dealtry, L. L. B. Reprinted from the Christian Intelligencer. Calcutta, 1834.

It is one of the rich gifts of Christianity, that when its followers have bidden a long adieu to the "old familiar faces," they are sure to find, wherever the name of Jesus is named in sincerity, the best sympathies and affections of home. All true Christians are one in the Lord; and love is the bond that unites them. They are not exiles, while they can enjoy the comforts of Christian fellowship, and hear the living oracles of God, and sit down together at their Master's table. This was a consolation long denied to them here. Not long ago, Calcutta was altogether an idolatrous and infidel city: it had no Sabbath, no religious society, scarcely a church. But the prey has been taken from the strong one! We had but to raise the cross on high, and Dagon fell prostrate before it. Of infidelity and irreligion there is still alas! too much: but they do not come forth boldly as before; they hide themselves in congenial darkness; they are avowed only in the private coteries of kindred spirits. God has been very gracious to us: and we believe, that he is about to do greater things on our behalf. Besides the Armenian and Portuguese churches, He has given us eight Christian places of worship, where the Gospel is preached to

large audiences by able and faithful Ministers : He has raised up amongst us many, as witnesses to himself, who lend all the weight of their character and influence to the cause of Christ : and He has put it into their hearts to contribute largely and cheerfully to the numerous pious and charitable institutions with which Calcutta abounds. It is no longer a question among the heathen, whether the English have a religion : it is rather a matter of complaint, that they are over zealous in its support. And, though but few converts have yet been made from the Hindu community, the moral influence of Christianity has prodigiously increased. The seed is ripening ; let us pray that the harvest may be at hand.

We are aware that with much that is good, there is mixed up a considerable portion of unworthy and worldly motives, and that all have need to be spiritually refreshed and strengthened. But, after every reasonable allowance, enough remains to show that the influence of religion is decidedly and largely on the increase. The support given to our own and similar publications, and the many Sermons, which have issued from the press during the last two or three years, evince the direction of public opinion. Indeed, it would neither be a difficult nor unprofitable speculation, to make up from the Sermons lately published, an ‘ Indian Pulpit ;’ and, we believe, that both in plain speaking and ability it would stand no unequal comparison with the other works of the same kind in England and America. For a proof of this, we refer with pride and gratitude to the list at the head of our article. All are ably, some admirably written ; and, what is better, all without exception set forth the great principles of Christian truth. In a small community like this, elaborate criticism is scarcely needful, and might perhaps be invidious. We shall briefly notice them in the order of publication.

The object of Mr. Proby’s discourse will be best learned from the Dedication.

To the Right Reverend THE LORD BISHOP OF CALCUTTA.

My Lord,

The circumstance of my having been twice reported to Government for refusing to read the Burial Service in certain cases, will, I trust, sufficiently account for the publication of this discourse.

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

Mirat, March 10th, 1834.

Mr. Proby is obviously a conscientious and pious man, and his Sermon is plain, serious and scriptural. The difficulty, which he complains of, has been long and painfully felt ; and there seems to us no way of evading it consistently, except that adopted by Mr. Proby. We shall state the difficulty in his own words.

“Now take the case of a poor fellow Christian whose life has been a continued series of irreligious acts, who has manifested no religious impression, who has given no proof of love to his Saviour, or respect for his commands, and who has been cut off from this world without even a death-bed repentance. Take, I say, a case of this kind, (Oh! that there were not so many among us,) and it appears to me impossible not to observe the painful difference between the Service that is read, and the person that is buried. How *can* we thank God for such a man's death? How *can* we scripturally associate such a person with the elect of God? How *can* we pray that we may die like him, or scripturally express a hope that he rests in Jesus? Yet all this we Ministers are compelled to do on pain of punishment if we refuse*.”

The only method by which a Minister can avoid this, is by previously excommunicating the ungodly of his flock. But this is forbidden. For, says Mr. Proby,

“Excommunication has been long ago disused, yet it is considered as still in active existence, and as forming a ground for charges against us, whenever any Minister refuses to read the Church of England Burial Service over those whose lives and conversations and deaths have been such as to make our Burial Service unsuitable for them. And observe, the power of excommunication is confined entirely to the higher orders of our Church—it rests not with us, so that in fact they have allowed a door to be shut, through which it has been lawful for us to escape in a difficulty, and yet they punish us as severely as if that door was still open.”

We echo the opinion of a large portion of the English Church, when we say, that this surely ought to be amended.

The next on the list is Professor Mack's admirable Sermon, on the death of Dr. Carey. It is the work of a powerful and masculine intellect, thoroughly imbued with Christianity, and exercised on a congenial theme. There are few living preachers, to whom the following extract would not do honour.

“The obligation of seeking the conversion of the Heathen did not commend itself to his mind, merely as a matter of recorded law in the Christian Church, but also because of its harmony with those great but simple principles, which have been already spoken of, as the basis of his character both public and private. Missionary zeal was not in him either excited or maintained, by an imaginative enthusiasm, playing with the grosser excrescences and abominations of idolatry. Such things, indeed, he saw, sometimes with detestation, and sometimes with pity; and he made many, and happily successful, endeavours to have them abated or removed. But even could human interference have made idolatry outwardly decent, and compatible with the temporal happiness and prosperity of men, his zeal to accomplish its overthrow would have known no remission. As far as idolatry was practised, he felt that God, the ever blessed, was wronged and dishonoured. He knew it was no part of his business to avenge that wrong; and most entirely he condemned the presumption of men, of any rank or function, claiming to judge and punish their fellowmen, for those offences which lie between them and God alone. Yet it was impossible for him, or for any man, to love God with supreme affection, and be indifferent to the dishonour done Him. It was revolting to his natural sense of equity, to be a quiet and unobjecting witness to the greatest and most comprehensive crime which the universe could know—the crime of robbing God not only of his honour, but his jurisdiction amongst men. He cast his eyes over the

* The punishment is three months' suspension for every offence, 68th Canon.

whole Heathen world, and saw multitudes of nations withdrawn from their due allegiance to the infinite and beneficent Author of their being, and of all the things which they had gotten richly to enjoy,—to Him who is the Head of the Universe, and the upholding bond of its well-being. There he saw all nature taken, with its treasures of sea and land, its glorious beauties of mountain, wood, and fertile plain, and its light by day, and wandering moon and stars by night—all taken, and wrested from the service of God, and made tributary to the glory, and vocal to the praises of those gods which are no gods, but the personifications of men's vices, the creatures of men's imaginations, the workmanship of men's hands."

As we have already extracted largely from Dr. Marshman's Sermon on the same subject, we need not notice it here.

The name of Dr. Mill is sufficient guarantee for an able and excellent discourse. We must say that we should have liked it better, if it had been a little less scholastic, and contained a little less of the spirit of 'my order.' But the spirit of charity is a stronger spirit, and shines out brightly in passages like the following:—

"As the unity of mere discipline is among the most trifling and useless of all subjects, except as referred to that of which it is the only proper exponent, the unity of principle and faith,—and as our faith is dead and ineffectual if alone and unmanifested in our works,—this is to every individual the test of the right reception of both the former considerations. And Christian morals contain surely no weightier or more indispensable lesson than what is comprised in these words, whether as related to Christ's people at large, or to the ministers of the Gospel in particular,—of *endeavouring to keep the unity of the Spirit in the bond of peace.*

"As disciples of an incarnate and crucified Master,—of one who left the height of glory to procure peace between God and man, who submitted willingly to indignity and shame in that errand of mercy, and in the blood of his cross has cancelled an infinite debt to us on the easy condition of our forgiving the slight debts of others,—no further sanction should be required by us for avoiding all impatience, envy, and uncharitable contention; no other motive should be needed than that one which St. Paul prefixes to these exhortations, that "we walk worthily of the *vocation wherewith we are called*"—our one baptism and profession as Christians. But if this sanction is good to all the community of the faithful who have borne the cross of Christ on their foreheads, shall it not be yet stronger for those who stand as ambassadors and heralds of that peace for Christ to mankind? and can any thing be imagined more unsuitable than strife and animosity to the character of those with whom the peace of God in Christ Jesus, and the union of all true Christians in him, should be among the constant subjects of meditation as well as discourse? The world indeed expects, and most justly expects, this character of exemplary forbearance and moderation in us; however prone they may be to overlook that every judgment of this kind supposes the existence of the same obligation upon themselves."

Mr. Charles appears for the first time before the Indian public, in a sermon and address delivered before the dispensation of the Lord's Supper in the Scotch Kirk. The publication was, in some sort, forced on him by the earnest and repeated request of his elders and congregation. We were present, when it was delivered; and the eager attention with which the people hung on the lips of the preacher, the stillness broken only by occasional sobs, and the tears that filled the eyes of many, bore witness to the

deep impression it produced. The following extract, though it wants the living eloquence of voice and action, will give our readers some idea of Mr. Charles's style of preaching.

“And, my friends, who can fail to perceive with what striking, with what beautiful propriety the astonishing condescension of our Saviour is denominated *his grace*? Oh! where in the whole range of historic annals shall we find any act, which is, I will not say equal, but even second to it, after the largest interval that can be named? How shall we, by the boldest flight of imagination, ever conceive of an instance of disinterested benevolence, of generous self-devotion, that shall, in any measure however faint, or at any points however few, furnish a resemblance to it? Would we find a counterpart to it in the doings of the mightiest monarch that now sways the rod of empire, if he were to lay aside the ensigns of royalty, turn his back upon his palace, and assume the garb and stoop to an encounter with all the hardships of the meanest of his subjects, in order to contribute to their welfare, and advance the cause of their national refinement? Would we find a counterpart to it in the conduct of men of high-toned benevolence, who, bidding adieu to all the comforts and all the elegancies of life within their reach, should spend their time among the haunts of sordid poverty and squalid wretchedness, and who should even force their way to the cells of dark and noisome dungeons, for the purpose of taking the gauge of human misery, and afterwards projecting the means of relieving it? Nay, would we find a counterpart to it in the act of the brightest and loftiest seraph before the throne, who should leave for a season the glories and delights of heaven, and sojourn in our world of sin and woe, in order to dissipate the ignorance, reform the manners, and ameliorate the condition of its fallen and mortal inhabitants? No, my friends. These would, indeed, be noble instances of philanthropy and forgetfulness of self, and they would have their reward in the enthusiasm of admiration with which they would be greeted, and in the praises that would, with universal consent, be assigned to them. But oh! they are all eclipsed, immeasurably eclipsed by the infinite condescension of our Lord Jesus Christ, who, “though he was rich, became poor”—who, though “he was in the form of God, and thought it no robbery to be equal with God, made himself of no reputation, taking upon him the form of a servant and being made in the likeness of men, and, being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross”—that thus he might enrich the children of men, who had daringly violated his laws and assumed the attitude of hostility to his throne, deliver them from the perdition to which they merited to be consigned, and exalt them to the enjoyment of consummate and interminable bliss. Yes! his sublime self-devotion, his divinely generous interposition occupies an unapproachable eminence of glory, and stands single and alone in the annals of the universe; and if we would see condescension in its most astonishing form—if we would see grace in its richest and most touching display—if we would see love in its purest, and loftiest, and most amazing exercise—we must revert our eyes to him in the stable at Bethlehem, in the streets, and villages, and mountain solitudes of Judea, in the judgment hall of Pilate, in the garden of Gethsemane, and on the cross of Calvary!”

Mr. Dealtry's little tract is, like every thing he writes, bold, faithful, and evangelical. It is very suitable to the present times, and though chiefly addressed to the young, we can most cordially recommend it to all classes of our readers.

M.

Missionary and Religious Intelligence.**ASIA.****GENERAL ASSEMBLY'S INSTITUTION, CALCUTTA.**

[From a Correspondent.]

On Wednesday, the 1st ultimo, the annual examination of the school, founded and supported by the General Assembly of the Scottish National Church, commenced at the Town Hall, exactly at 10 o'clock in the forenoon, and continued without intermission till two o'clock p. m. The Rev. Mr. Charles presided on the occasion, and the boys were examined by himself, the Rev. Mr. Mackay, and Mr. Clift. A large concourse of highly respectable persons attended to witness the interesting spectacle, and many gentlemen had to content themselves with standing room, as all the front seats speedily became occupied. Lady William Bentinck honoured the examination with her presence, and staid about two hours. Amongst the company (who all appeared to take a lively interest in the business of the day) we observed Miss Macauley, and several other ladies, as well as the elders of St. Andrew's Church, and several members of the H. C. Civil and Military services; as also gentlemen of the legal and mercantile professions, &c.

It always affords us great pleasure to see the examination of this Institution so well attended, not only because it evinces an impression on the part of the public highly favorable towards the Institution itself, but because it is calculated to excite the energies of the teacher as well as the pupil; and moreover affords to all parties, far and near, interested or otherwise in the welfare of the Institution, a strong assurance that, in respect to this test of the merits both of pupils and teachers, nothing is done in a corner. To the former, the circumstance alluded to offers a palpable proof of great encouragement in the cause of mental improvement, which they cannot fail to acknowledge the force of, in a greater or less degree, when they see that Europeans of rank, influence, and consideration, take such an earnest interest in their welfare. To the latter, the consciousness of the approval of so many judicious and respectable witnesses must be most gratifying, and the return of each anniversary so countenanced is naturally calculated to produce a salutary and cheering effect, in a path full of toil and anxiety.

The scene altogether was most animated. There could not, it is presumed, be much less than four hundred boys present, all buoyant and delighted at the opportunity of distinguishing themselves, and each pressing forward with the utmost alacrity to gain a vantage in the intellectual arena. All this has a strong and vital effect in keeping up a certain standard of elasticity and energy of mind, and preventing that lagging of the faculties and spirits, which is the precursor of disgust to instruction in the boy, and listlessness or feebleness of character in the man.

The result of the examination of the junior classes, was very gratifying. In English spelling, reading, and transposition of grammar, they evinced highly creditable proficiency, and were also, as far as they had gone, found conversant with ancient history and geography.

Although all the classes indeed acquitted themselves admirably, the boys of the two senior ones, from their greater advancement in knowledge of a higher and more masculine order, attracted particular attention. In geography, physical and political, in elementary mathematics, in history, sacred and profane, and in the practical details of political economy, they underwent a long and searching inquiry; which amply proved to the entire satisfaction of the audience, that theirs was not a mere exertion of the memory, but a mastery of the different subjects they had studied, elicited by close and vigorous exercise of their reasoning powers. The prominent features of the system of education, so successfully pursued at the Institution, appear to be the thorough comprehension of the things taught; that it establishes

in the minds of the pupils, the strong developement of the faculties which it promotes, and the soundness of moral and religious acquirement which it makes the ground-work of the whole. It was really most interesting to witness the strong grasp they took of the themes they were questioned upon, the clearness and rapidity of their replies, and the intelligent and cheerful demeanour which characterised them throughout.

There is one branch of education, in which the senior pupils underwent an examination, which we have not as yet alluded to. We mean their religious instruction, their knowledge of Christian doctrine in general, and of the evidences of Christianity in particular. To ourselves, and such as concur in our views, this was by no means the least interesting and important of the day's proceedings. Some find fault with all this being brought so prominently forward. As respects that mere circumstance, it would not be difficult perhaps to form a compromise, by the pupils submitting to a strict examination on that vital part of education before the Clergy and Kirk Session of St. Andrew's Church, and previous to the public examination. Further, however, the compromise should *not* go. Indeed, we have some doubt if it should go even so far, since we deem it salutary that the acquirements of the young men in *religion*, no less than in grammar, history, and science, should be put to a public test. We are free to confess, on the whole, that we consider a clear and distinct knowledge of Gospel truth, of such pre-eminent consequence to man, that it ought, as far as our capacity to receive it extends, to shoot with our first ideas, and to grow with our growth. Others, and we believe excellent and conscientious persons, differ from this opinion in regard to the tuition of native boys, and would delay giving any religious impressions (if we rightly understand them) until the individual should arrive at mature age, to choose his religion, as if it were a profession or a calling. If the end of religious instruction were merely to meet some temporal wants and exigencies, the argument might have some shadow of reason to support it. As it actually stands, it is quite hollow, fallacious in its premises, wrong in its conclusions, and every way fraught with delusion and danger.

Much might be said on this subject, but neither time nor space are sufficiently at our command to enlarge upon it. We therefore content ourselves with laying down very simply the rule of old and inspired experience on this most important point, and that with the emphatic brevity of our authority, "Train up a CHILD in the way he should go; and when he is old, he will not depart from it." If this duty should be omitted; if the children of the Heathen are *not* to be indoctrinated with the sublime truths, hopes, obligations and emulations of the Gospel, in their comprehensive spirit of regenerative power, purity and wide extending charity, how are they to fulfil the solemn injunction, "Remember now thy Creator in the days of thy youth." Wherever education has been granted to native youth, on European principles, there superstition, at least in its grosser and more offensive forms, has been prostrated. This is much, but it is not the *all in all!* The utmost that this process effects, is to pull down a hideous structure in the moral desert: man remains to be still built up anew, and the wilderness to blossom as the rose. Man, in short, must be made wise unto salvation, and, as a means to that end, religious instruction from the first dawn of reason is absolutely necessary. To fully comprehend the vast importance of this vital part of education, even in a temporal point of view, it were necessary to behold the working of superstition and idolatry, in the secret chambers of their imagery; to trace (humiliating and painful task!) their innate corruption and vileness; to observe their withering effects upon the heart, the hardening of the feelings, the shutting up of the sympathies, the brutishness of sensuality, they promote; the stagnation of the intellect and affections which they cherish; the sordidness of purpose and deadness to virtue they beget; the lamentable apathy they foster in all the exigencies of

life, and the dismal close with which they wind up 'the strange eventful history' of millions. No, while this Institution is supported by the representative strength of a pure and scriptural church, let not the rule of instructing the pupils in the principles, and practice, and doctrines of revelation be departed from!

But to return to the examination, two of the senior class, (M. C. Banerjee and K. M. Chatterjee) read Essays, written by themselves in the English language. The subject of one was on public examinations; that of the other on debating societies. We were particularly struck with the acuteness and common sense which characterised these Essays. There was nothing turgid or declamatory about them. All was simple, and appropriate, and the reasoning carried the audience along with it. Of the honest originality of these compositions, the peculiar idiomatic turn left not a doubt.

The Rev. Mr. Charles, the junior Minister of St. Andrew's Church, addressed the boys after the conclusion of the examination, expressing his great satisfaction at the proofs of assiduous attention to their studies, which the pupils had exhibited, in terms remarkable for their simple impressiveness, and happy adaptation to the occasion. He made a feeling and eulogistic reference to the Rev. Mr. Duff, who had almost sacrificed his life in the good cause, and whose absence from this country has been caused by the necessity he was under of proceeding to recruit his health in a more genial clime. Mr. Charles next eulogized the valuable labours of the Rev. Mr. Mackay, who for many months has had the sole care and superintendence of the institution—a task so serious that we fear it must affect his health. Indeed the necessity of providing more labourers for this vineyard is becoming every day more obvious. Nor did the Rev. Preses forget in his summary the meritorious exertions of the able Assistant-teacher Mr. Clift. The delivery of prizes by Mr. Charles, closed the day's proceeding—but the mind lingers on such a scene, and looks forward full of chastened hope to the time, when many of these pupils will themselves become teachers of circles of their benighted countrymen, and be instrumental in giving light to them that sit in darkness and in the shadow of death.

ARRIVAL OF MISSIONARIES.

Having been of late often called to notice the deaths of Missionaries, or their retiring, for a time at least, from the field of labour, in consequence of ill health, we feel much satisfaction in announcing the arrival of others. Messrs. Penney and Anderson, of the Baptist Missionary Society, accompanied by Mrs. Penney and Miss Butler, arrived in the Orontes, on the 21st ultimo. Mr. and Mrs. Penney, who were compelled by an ill state of health to undertake a voyage to Europe, nearly two years ago, have returned with renovated health, and will, we trust, be long spared to be useful in the station in which Providence has placed them. Mr. Anderson was called, in the early part of the voyage, to experience a heavy affliction in the death of Mrs. Anderson. She was a person of eminent piety, and, in the estimation of those who knew her, well qualified for the duties of the station she hoped to occupy. It pleased Him, however, who gives no account of his ways, to remove her ere she could enter on them, to services of a higher order, and to pleasures of a more refined nature, than any she could have known on earth.

Mr. and Mrs. Carver, of the Wesleyan Missionary Society, came out to Madras in the same ship; and Mr. and Mrs. Walsh, of the Scottish Mission, arrived in Madras about the same time.

DEATHS OF MISSIONARIES.

It is with deep regret we record the deaths of three excellent men, by which the Church of Christ and the Missionary cause in particular have sus-

tained a severe loss—the Rev. Dr. Morrison, and Messrs. Lyman and Munson. The former, who may be called the Father of Protestant Missions in China, died on the 1st of August last. The following short account of this good and great man we give from the *Samachár Darpan*.

“ Our private letters from Canton mention the death of the Rev. Dr. Morrison, the first Protestant Missionary who ever resided in China. In him the cause of missions and of literature has lost a labourer, whose place it will be impossible immediately to supply. He proceeded to China in the year 1807, laboured there with indefatigable zeal for almost twenty-seven years, and expired on the 1st of August last, at the age of fifty-three, exhausted by debility produced by the climate. He translated the Sacred Scriptures into Chinese, compiled and printed a copious and very valuable Dictionary of that language, and was the founder of the College at Malacca; an institution, which although it has not flourished to the extent of his wishes, owing to the general opposition which such institutions meet with from the religious bodies in England, sufficiently attests the large views, the great liberality, and the ardent zeal of its founder. He was a faithful and indefatigable labourer, and a sincere and cordial friend.

“ Dr. Morrison’s eminent qualifications in the Chinese language, led to his being appointed interpreter to the English Factory there; a situation which, as we understand, he subsequently resigned in favor of his son.”

The following particulars regarding the affecting death of Messrs. Lyman and Munson, are extracted from the Singapore Chronicle.

It is with sincere regret that we have to announce the following melancholy intelligence, received per *Sarah*, conveyed in a letter from the Rev. Mr. Medhurst to a brother Missionary here.

“ *Batavia, Sept. 6, 1834.*

“ It is with the greatest grief that I write to inform you, that we have just received the melancholy intelligence of the inhuman murder of both the brethren, Lyman and Munson, in the Battak country, on the 25th June. According to a report sent in to the Resident of Padang, by the Post-holder of Tappanuly, the brethren arrived at that place on the 17th of June from *Nias*; and after remaining there several days to make the necessary inquiries and preparations, they set off on the 23rd, accompanied by an interpreter, a guide, ten kulis, and two servants. On the 30th of the same month the kulis, interpreter, guide and one of the servants returned, saying, that after having proceeded four days’ journey into the interior, they stopped at the house of a Battak *rájáh*, who received them hospitably and respectfully, but strongly advised them not to proceed onwards to *Tobah*, as there were disturbances in that part of the country, and their lives would be in danger. They replied, that they came to visit the Battak country, not as enemies but as friends, and therefore had nothing to fear. On the 25th they accordingly set forward, and were met about midday by five armed Battaks, who entreated them not to proceed, as evil was before them; they replied they saw no appearance of danger, and told the Battaks to go back and inform the *rájáh* that they were coming with friendly intentions, and trusted they would be so received. Again they pushed on, and about four o’clock found themselves suddenly surrounded by about 200 armed Battaks, who showed a disposition to injure them. The kulis immediately threw their burdens and fled into the woods, with the guide and interpreter. The brethren being thus left alone, endeavoured to pacify them by presents of tobacco and cloth, which they took without being satisfied. The brethren then delivered up their pistols to shew their peaceable intentions, and the Battaks demanded the musket which Mr. Lyman’s servant carried. The man refused to deliver it up to any but his master—his master then requested it, and delivered it to the Battaks; when immediately he received a shot in the breast and fell. Mr. Munson was then run through the body, and their cook, who had on a European jacket, had both his arms chopped off. The remaining servant then fled, and in two days arrived at Tappanuly. This servant is now in Batavia Roads.

“ Those who escaped say, that they heard Mr. Lyman and his servant were devoured the same night, and Mr. Munson the following morning.”

Messrs. Lyman and Munson were two enterprising and devoted American Missionaries, who had been deputed by the American Board of Missions to visit several portions of the Malayau Archipelago. They had visited *Pulo Nias*, celebrated for its slave trade, and were entering the Battak country, in Sumatra, when they were most inhumanly murdered by the cannibal inhabitants of that country. They have left disconsolate widows, (and one a helpless orphan,) whose agonised feelings can better be imagined than described.

BURMAH.

AVA.

From the following short extract from a letter recently received, it will be seen, that the Lord has been rejoicing the hearts of his servants in this interesting field of Missionary enterprise, by giving them to see the blessed fruits of their labours; several persons having lately made a public profession of their faith in Christ, and others being stirred up to make inquiries respecting the way of salvation. On the other hand, trials have been experienced, especially in the death of one of the female members of the Mission. May this dispensation be graciously sanctified.

"As the vessel sails this morning, I must be brief. I left brother and sister Kincaid well at Ava. Seven precious souls have, we trust, been redeemed within the past year, and have publicly been baptized by Mr. Kincaid within a short distance of the 'Golden Palace' of the 'Royal city of Ava.' Many are investigating the subject, and some, we trust, are genuine disciples, but secretly for fear of the rulers. The press was put up, and the first printing ever executed in that great capital was a tract entitled the "Ship of Grace," edition 3000. I will send you a copy by and bye.

"You will probably hear from other sources of the death of our dear sister Cummings. She died in Moulmein Lord's-day morning, Aug. 3rd, of jungle fever, having been seized with it in the Karen jungle about a fortnight previous. She was an eminently devoted Christian, and one who lived near to God, and was ever anxious to do His will. But she has gone, and will be with us no more, and her happy spirit is doubtless mingling before the throne of God and the Lamb. Pray that this affliction may be sanctified to us all."

EUROPE.

Our readers are aware, that in London, in the months of May and June, are held the Anniversary Meetings of those noble Institutions for the spread of the Gospel, which are the glory of our native country. Among many we should rejoice to notice, we are able this month only to transfer to our pages the following.

CHURCH MISSIONARY SOCIETY.

On Tuesday, May 6th, the thirty-fourth anniversary of this much-honoured Missionary Society was celebrated, at Exeter Hall; the Marquis of Cholmondeley in the chair. Long before the hour of meeting the Great Hall was crowded to excess. Rev. Mr. Jowett opened the meeting by reading a form of prayer. The report contained much gratifying intelligence, though it opened with a note of lamentation over the decease of some of the earliest and most devoted of the friends of the Society—such as Lord Teigamouth, Lord Galway, Mrs. Hannah More, and Mr. Wilberforce. It then stated the income of the Society last year to be £52,922 *1s. 9d.*, a sum exceeding that of the former year by £3,572. The legacies left during the past year have been £3,700. The entire expenditure of the year, including a sum of £2,000 to the disabled Missionaries' fund, has reached the amount of income, leaving only £934 in the hands of the treasurer.

During the past year the Society, by the kind aid of divine providence, has been enabled to enlarge its operations in the Mediterranean, in Ceylon, and in the South Sea Islands. In Western Africa the mission seems to languish. In Sierra Leone the prospects of usefulness increase. In Greece and Smyrna the labours of the Society are greatly honoured of God. A Turkish school has been opened for boys; and though the school-master has been imprisoned by the authorities, yet such is the thirst for the instruction of their children among the Turks, that it is hoped that present difficulties will, in due time, be surmounted. In Egypt and Abyssinia the work of the Lord advances. In Calcutta, though a spirit of infidelity has been in active operation, the mission is there proceeding hopefully. At Madras a native female convert has shown a constancy in the faith of Christ worthy of primitive times. In New Holland the Gospel is making way; but the degraded state of the population, and the awful condition of domestic life, present great barriers to the triumph of truth. In New-Zealand a glorious work is advancing, and Sabbath attendances on the word would, in many instances, shame the inhabitants of Great Britain. A printing-press has been sent to that place for the use of the mission. In the West Indies the Society has felt the stimulus which all other missions have done, in connexion with the late measure of Government for the emancipation of slaves. Upon the whole, the report is very encouraging.

The meeting was much edified by enlightened speeches from the Bishop of Winchester, Colonel Phipps, the Earl of Chichester, the Rev. J. W. Cunningham, J. P. Plumptre, Esq. M. P., the Rev. H. Stowell, the Rev. Professor Scholefield, the Rev. J. H. Stewart, Sir Oswald Mosley, Bart., M. P., and the Rev. E. Bickersteth. The spirit of the meeting was in a high degree Christian, and displayed nothing whatever of a sectarian virus.

LONDON MISSIONARY SOCIETY.

The annual meeting of this noble institution was held at Exeter Hall, on Thursday, the 15th of May. The attendance was, if possible, greater than on any preceding occasion. The large hall was totally inadequate to accommodate those who sought admission; the lower room was then opened, and in a few minutes, crowded to excess, and hundreds were obliged to retire. At ten o'clock, Thomas Fowell Buxton, Esq., M. P. appeared on the platform, accompanied by several of the directors, and was received with enthusiastic cheering.

A part of the 65th missionary hymn was sung, after which the Rev. John Leifchild offered up prayer.

T. F. Buxton, Esq., on taking the chair, said, that it afforded him much unfeigned satisfaction to witness so large an assembly on the present occasion. But while he saw so magnificent a meeting, he could not but remember that at former anniversaries of that Society they had had a gratification of which they were now deprived. He remembered that when, on one occasion, he was urging the claims of the negro, his voice was drowned by acclamations of satisfaction at the unexpected arrival of Mr. Wilberforce. He (Mr. B.) would not speak of his (Mr. W.'s) wit or his eloquence: those were but the adjuncts to a heart abounding in love to man, and filled with the grace of God. How heartily did he (Mr. B.) respond to that passage in the prayer which they had just heard, thanking God for some who had left them, who had loved them so long, who had laboured so abundantly, who had finished so well, and who had died so happy. He had not the satisfaction of seeing Mr. Wilberforce at his last short visit to London, for an intimation was conveyed to him, by those who watched over him with unceasing solicitude, that a conversation with him, turning as it was sure to do upon the all-absorbing question of negro emancipation, might be too much for his feeble strength. But as he was almost approaching the agonies of death, he lifted up his emaciated hands, and said, "Oh! that I should have lived to see the day in which the country will give twenty millions of money for the emancipation of the slaves!" It was a singular fact, showing the hand of Providence, that on the very night on which they were successfully engaged in the House of Commons in passing the words, the most important ever used—"Be it enacted, that all and every the persons who on the said first day of August, 1834, shall be holden in slavery within any such British colony as aforesaid, shall upon, and from and after, the said first day of August, 1834, become and be to all intents and purposes free, and discharged of and from all manner of slavery, and shall be absolutely and for ever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of August, 1834, slavery be and is hereby utterly and for ever abolished, and declared unlawful throughout the British colonies, plantations, and possessions abroad"—about the time these words were carried, his spirit left the world. The day that saw the termination of his labours saw also the termination of his life. But let it not be supposed by any one that they gave the praise to Mr. Wilberforce, or to one whom they must call his worthy equal in the cause, Zachary Macaulay, or to any man. He knew the obligations which they owed them, but the voice of the Christian people of England was the instrument of victory: its Author, however, was not of human race, but infinite in power; and what his mercy devised, his fiat effected. On the first of August next what a change would be effected in one day! To-day a man would be a slave, to-morrow a freeman; to-day a chattel, to-morrow a man; to-day a slave, vile in his own eyes, and vile in the eyes of others, who must bow and tremble and look upon a fellow-being as a man of a superior order, to-morrow his equal; to-day no law but the whip and the will of the master, to-morrow the whole authority of Great Britain pledged to defend the smallest injury. Between the rising and the setting of the sun that glorious transformation would be effected.

W. A. Hankey, Esq., Mr. Baines, M. P., Rev. Dr. Hough, of Glasgow, David Abeel, American Missionary to China, James Hill, of Calcutta, R. Knill, Dr. Burns, of Paisley, T. Lessey, and J. A. James, echoed the sentiments of the worthy chairman, and powerfully advocated the claims of the Society.

Letters were read from Lord Morpeth and Lord Bexley, stating their intention of being present at the meeting, and expressing their regret at their inability to realize it. The letter of the latter inclosed a check of £20 towards the Chinese mission.

DOMESTIC OCCURRENCES.

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

SEPT.

MARRIAGES.

6. At Poona, Lorenza Moor, Esq. 5th Madras Cavalry, to Elizabeth, daughter of J. Bodington, Esq. Kenilworth Chase, Warwickshire.
 25. At Serampore, Mr. W. C. Barclay, to Miss Jane Bryden.
 24. Mr. George Burnett, to Mrs. Frances Perry.
 25. Mr. Joseph Chaplin, Watch-maker, to Miss Armstrong.
- OCT.
2. At the Circular Road Chapel, by Rev. W. Yates, Rev. J. Thomas, of Howrah, to Miss Butler, of Broseley, Shropshire.
 4. Mr. William C. Breen, to Miss Maria Frances Paterson.
 6. Mr. H. Andrews, to Miss Mary Wittenbaker.
 - Mr. E. Bonais, to Mrs. Mary Crawley.
 7. At Chunar, John Flemming, to Elizabeth, only daughter of Mr. Patman.
 8. Mr. W. Jones, to Miss Jane Jones.
 10. Mr. James Daniel, to Miss Amelia Macneelance.
 - Mr. John Wallace, to Miss Priscilla Dyer.
 13. James T. Bush, Esq., 24th Regt. N. I., to Rose, eldest daughter of the late Major McQuhae, of the Bengal Artillery.
 15. Mr. J. M. Conell, to Miss E. S. Coles.
 16. Mr. J. C. Pyle, to Miss Margaret King.
 21. Rev. R. B. Boswell, to Susan Annc, second daughter of the late Major-General Carnegie.

SEPT.

BIRTHS.

1. At Jhossie, near Kurnaul, Mrs. Woodward, of a son.
 5. At Chicacole, the lady of Major H. Sergeant, commanding 41st Regt. N. I., of a still-born daughter.
 9. At Jaunpore, the lady of Gaviu Turnbull, Esq. Surgeon, of a son.
 10. Mrs. F. Hutchinson, of a son.
 12. At Delhi, Mrs. Leeson, of a daughter.
 18. At Bombay, the wife of Mr. Francis Leggett, of a son.
 19. At Sultaopore, the lady of Col. Smith, 3rd Light Cavalry, of a daughter.
 - At Eleshpore, the lady of Capt. C. T. John Grant, 3rd Regt. Nizam's Infantry, of a son.
 21. At Meerzapore, the lady of Captain Spens, 74th Regt. N. I., of a son.
 21. At Gazeepore, the lady of E. Peplow Smith, Esq. C. S., of a son.
 - At Goruckpore, Mrs. Augustine, of a son.
 24. At Allahabad, the lady of Flemming Dick, Esq. C. S., of a son.
 - At Dum-Dum, the wife of Serjeant-Major Conner, Ord. Dept., of a son.
 - At Dinapore, Mrs. James Mackie, of a daughter.
 - At Moonghyr, the lady of Charles Steer, Esq., of a daughter.
 26. At Allahabad, Mrs. L. L. Grant, of a daughter.
 - At Meergunge, Mrs. Allen Colquhoun Dunlop, of a son.
 28. The wife of Mrs. Conductor Murphy, of a son.
 29. At Buxar, the lady of Lieutenant George Moylee, of a son.
- OCT.
1. At Chandernagore, the lady of T. A. Terraneau, Esq., of a son.
 - At Allahabad, the lady of W. Lambert, Esq. C. S., of a son.
 3. Mrs. G. A. Ferroux, of a daughter.
 4. At Sulkea, the lady of James Mackenzie, Esq., of a daughter.
 6. Mrs. Delanougere, of a daughter.
 7. At Commillah, the lady of James Shaw, Esq. C. S., of a daughter.
 8. Mrs. Mary Carrow, wife of Mr. J. L. Carrow, of a daughter.
 9. Mrs. R. L. Shircore, of a son.
 - The lady of Captain B. Trevel Phillips, 7th Light Cavalry, of a son.
 - Mrs. W. Greenway, of a daughter.
 - The lady of Captain R. Edwards, of a son.

10. Mrs. Place, of a daughter.
12. Mrs. J. D. M. Sinaes, of a son.
13. Mrs. J. Fountain, of a daughter.
14. Mrs. D. Ross, of a daughter.
- The lady of Charles Hutchinson, Esq., of a son.
16. At Fort William, the lady of Major Digby Coxe, of a son.
17. The lady of the Rev. James Charles, of a son.
19. At Chandernagore, the lady of C. A. Richey, Esq. Judge, of a son.

AUG.

DEATHS.

1. At Canton, the Rev. Dr. Morrison, aged 53 years.
 11. At Sholapore, Lieutenant W. Kirkpatrick, aged 22 years.
- SEPT.
1. At Cawnpore, Eliza Mary, infant daughter of Lieut. Forbes, 15th Regt. N. I.
 5. Henry Francis, infant son of Captain Thos. Polwhele, aged 1 year and 12 days.
 8. At Neemuch, Augusta Anne, infant daughter of Captain N. Doveton.
 11. While proceeding up the river, Captain T. L. Egerton, of the Inv. Est.
 14. At Poona, Laura Charlotte, infant daughter of Captain Willoughby.
 - At Jaunpore, Isabella, the lady of Gavin Turabull, Esq.
 16. At Nusseerabad, John Nichols, Esq. Surgeon, 17th Regt. N. I.
 - At Dacca, George Barnett, aged 11th months.
 - At Bombay, James Morley, Esq., Advocate of the Supreme Court.
 19. Lieutenant John Henry Taylor, of the 32nd Regt. N. I.
 21. At Agra, Mr. William Joyce, aged 27 years and 20 days.
 - At Lucknow, Mr. R. B. Middleton, late Jeweller.
 22. Mr. G. Moor.
 25. At Secrora, Oude, Mr. Assistant Surgeon T. Clemishaw.
 - Jane, wife of Rev. W. O. Ruspini.
 26. George, son of J. H. Mathews, Esq., Paymaster H. M. 31st Foot, aged 1 year and 11 days.
 - Charles Henry Williamson, infant son of Duncan Williamson.
 28. J. James Schank, Esq., son of Henry Schank, Esq. of the India Directors, aged 19 years.
 30. At Mynpoorie, the infant son of T. R. Davidson, Esq., aged 4 months.
- OCT.
1. Louisa Maria Trower, infant daughter of Charles Hogg, Esq., aged 7 months and 10 days.
 - At Bowanypore, John Dickson, Esq. aged 35 years 5 months and 2 days.
 2. At Tettyghur, Mrs. Maria Dickens, lady of Theodore Dickens, Esq., Barrister at Law.
 - Miss Mary Margaret Brown, daughter of the late Mr. W. Brown, aged 14 years and 3 days.
 - At Dinapore, the infant daughter of James Mackie, Esq.
 6. Mr. J. Witchlow, aged 22 years 1 month and 25 days.
 7. Mrs. Ann Statham, aged 29 years and 9 days.
 - Mr. George Edward Mullins, aged 32 years.
 8. Mr. Charles Phillips.
 9. Mr. William Mathews, aged 30 years.
 11. Clarence St. Leger, the infant son of Mr. J. D. M. Sinaes.
 13. At Kedgerie, Mr. J. F. Smith, Officiating Deputy Post-Master, aged 24 years 9 months and 9 days.
 - Mrs. Elizabeth Sarah DaCosta, wife of Mr. J. S. DaCosta, aged 45 years.
 - Infant son of Mr. J. Harris, aged 3 months and 5 days.
 16. Miss Jane Slinger, aged 23 years.
 22. Mrs. R. Barber.
 - W. A. Morgan, Esq., of the Bombay Bar.

Shipping Intelligence.

SEPT.

ARRIVALS.

28. Africa, Skelton, from London 23rd April and Madras 21st September.
Passenger.—Mr. W. H. Rough.
- Mavis, Scott, from Hobart Town 24th March and Malacca 29th August.
Passengers.—Mrs. Scott, Messrs. J. Thompson, E. Thompson, C. Thompson, and — Thompson, and Mr. Abbot.

OCT.

1. Navarin, Guerin, from Covelong 25th September.
7. Triton, C. Pouvereau, from Bordeaux 14th June.
Passengers.—Mr. Frankford, Merchant; and Dr. Gervain, Dentist.
9. Fatima, G. Fithers, from Liverpool 24th June.
- Ruby, W. Wander, from China 20th July and Singapore 12th September.
- Passengers from China*.—Mrs. Alexander, H. Alexander, Esq. and Mr. J. Davis.
- Argo, (Brig,) J. Billing, from Sydney 28th July and Batavia 13th Sept.
- Mellekel Behar, Mahamody, from Juddah 20th June.
Passengers.—Messrs. Nicols Isackas and George Cherouf.
- Hammon Shaw, Syed, from Muscat 5th September.
10. Andromache, Chads, from Macao 17th July—with Lord Napier and family.
- London, (Bark,) John Pickering, from London 28th May and Ennore 26th September.
- Passenger from Madras*.—Mr. G. F. Jackson.
- Fattal Curreem, Moossa, from Bombay 26th August and Allepee 15th Sept.
- Eamont, (Bark,) J. Seager, from Marcanum 23rd and Madras 24th Sept.
- Passengers from Madras*.—Mrs. Brady and three children.
- Charles Stewart, (Schooner,) D. Ross, from Rangoou 16th September.
- Abassy, Hossen; and Fattle Moin, Syed Mahomed, from Muscat 2nd Sept.
- Fattle Mobaruk, Abdullah, from Muscat 1st September.
14. Philanthrope, Guzenec, from Bordeaux 19th June and Madras 3rd October.
- Liberty, Davis, from Philadelphia 16th May.
- Elizabeth, Latapie, from Bordeaux 24th May and Bombay 31st August.
- Falcon, Ovenstone, from Singapore 26th September.
- Jessore, Samuel Kennedy, from Boston 8th June.
- Mount Vernon, T. M. Saunders, from Boston 1st June.
16. Dalla Merchant, (Bark,) J. Weir, from Singapore 8th September and Kyook Phyoou 5th October.
18. Guiana, (Bark,) M. Tait, from Madras and Ennore 23rd September.
- Cornwallis, (Ditto,) P. Key, from China 21st August.
- Vesper, (Ditto,) J. T. Atwood, from the Mauritius 27th August, Madras and Ennore 7th October.
- Jessie, (Ditto,) G. Troup, from Sydaey 11th July and Bombay 24th Sept.
19. James Pattison, R. Middleton, from London 15th June and Madras 7th Oct.
- La Lucie, (F. Brig,) G. Garazno, from Bourbon 20th October.
20. Resource, R. Coombes, from Singapore 21st and Penang 29th September.
Passengers from Singapore.—Mr. and Mrs. Strickland, and 3 children, and G. Sherwood, Esq.
23. Duke of Buccleugh, A. Henning, from London; Portsmouth 29th June, and Madras and Ennore 13th October.
Passengers.—Mrs. W. P. Grant, Mrs. Horne, Mrs. Hessing and 2 children, Mrs. Perkins, Mrs. Ann Perkins, Miss Mary Coull, Miss Ann West, W. P. Grant, Esq., Captain A. Horne, H. M. 44th Foot; Lieut. J. Gordon, 50th Regt. B. N. I.; Lieut. G. B. Reddie, 29th ditto. Rev. John Vaughan, and Mr. W. H. Perkins. *From Madras*.—A. F. Arbuthnot, Esq., Captain A. T. Johnstone, and Ensign W. H. Blake, M. N. I.
- Nusser, Hadjee Ambre, Nacoda, from Bussorah 6th August, Muscat and Bombay 25th September.

SEPT.

DEPARTURES.

28. Imogene, Riley, for Mauritius.
 - Mandarine, Donal, for Canton.
 - Courier de St. Saul, Titan, for Bourbon.
 29. Ernaad, Gillett, for China.
 - Nusrut Shaw, Stewart, for Bombay.
 - Haidee, Ronald, for Singapore.
 - St. Leonard, Guir, for Liverpool.
 - Passenger*.—Captain Highton.
 - Georgiana, Thomas, for London.
 - Passengers*.—Mrs. Span and three children, Mrs. Trower, Mrs. Seants, Lieutenants Span, Trower, and Cooke; Messrs. Claributt, R. Ronald, and Barrett, and two children.
- OCT.
5. City of Edinburgh, D. Fraser, for Madras.
Passengers for Madras.—Mr. and Mrs. Breen, and Dr. Shaw.
 7. Tyre, L. Ellis, for Liverpool.
 9. King William, W. Steward, for Mauritius.
 22. Java, (Bark,) J. Todd, for Port Louis.

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

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29.854	81	80.8	80.3	E.	.910	85.5	87.5	85.5	E.	.900	85.2	86.5	85.2	S.	.836	85.4	86.8	84.8	S. E.	.802	85.2	85.5	84.5	S. E.	.794	83.4	82.2	81.5	S. E.		
2	.830	80.8	80.8	80.8	CM.	.872	84.4	85.8	85.4	E.	.850	85.2	90.0	86.7	S. E.	.786	84.7	82.7	85.7	S. E.	.762	83.1	81.6	81.5	S. E.	.776	82.2	81.7	81.9	CM.		
3	.750	81	80.7	80.6	E.	.806	83.6	85.3	83.1	E.	.784	83.8	84.7	83.7	S. E.	.722	83.6	84.8	83.4	N. E.	.714	83.8	84.8	83.7	E.	.710	83.8	83.2	82.6	E.	1.10	0.96
4	.718	79.3	79.1	79.9	E.	.778	83.3	83.5	82.3	E.	.760	82.8	83.4	82.2	S. E.	.720	83.2	83.1	82.5	N. E.	.698	83.2	84.5	82.5	S. E.	.712	82.1	82.7	82.4	S. E.	0.30	0.25
5	.756	79.4	77.9	77.6	E.	.818	83.4	84.5	83.3	E.	.810	82.2	80.2	80.4	S. E.	.770	83.8	86.5	84.4	S. E.	.762	83.6	81.7	83.3	S. E.	.770	83.2	82.3	82.3	S. E.	0.55	0.50
6	.842	80.3	78.9	79.2	E.	.870	83.5	86.5	85.5	E.	.852	84.2	88.5	85.5	S. E.	.800	84.6	87.7	85.5	E. N. E.	.784	85.5	85.8	85.1	N. E.	.800	82.8	84.7	82.6	N. E.	0.34	0.30
7	.822	81.5	80.6	80.4	CM.	.872	83.8	86.6	83.4	N. E.	.830	85.3	90.0	85.2	N. E.	.748	86.4	93.0	86.8	W.	.724	86.2	92.5	86.7	W.	.730	85.7	87.8	86.7	CM.		
8	.710	82	81.3	81	N.	.766	85.5	89.0	85.7	N. E.	.758	87.2	91.2	87.8	N. E.	.660	88.6	92.4	89.0	N.	.640	88.7	94.5	89.2	N.	.634	86.2	88.7	85.2	DO.		
9	.694	83.1	82.2	81.1	E.	.740	86.1	88.2	85.3	N. E.	.716	87.0	90.0	85.7	N. E.	.670	83.4	81.7	80.5	E.	.660	84.4	83.4	82.5	E.	.660	82.0	82.6	81.3	S. E.		
10	.726	81.2	81.0	80.6	E.	.784	84.3	86.5	83.6	N. E.	.760	84.7	85.6	83.4	N. E.	.732	85.5	85.7	83.8	E. N. E.	.712	85.8	86.2	84.0	E.	.726	83.6	83.2	82.2	E.		
11	.810	81.6	80.5	80	N. E.	.860	83.6	85.8	83.1	N. E.	.852	84.8	85.8	83.7	E. N. E.	.806	83.4	83.3	81.2	N. E.	.800	82.8	81.8	81.2	N. E.	.804	82.5	82.4	82.3	E.	0.25	0.22
12	.846	81.2	80.7	80	N. E.	.902	83.9	86.6	83.3	E.	.869	84.1	85.7	83.5	E.	.784	83.4	92.7	82.2	N. E.	.756	83.7	83.8	82.5	N. E.	.764	83.2	83.0	82.0	N. E.	0.32	0.25
13	.750	81	80.2	79.8	S.	.814	84.2	86.5	83.8	S. E.	.800	85.0	88.3	84.8	S. E.	.712	85.8	90.7	86.5	S. E.	.702	86.0	90.3	86.4	E.	.714	84.4	86.4	84.0	CM.	0.50	0.40
14	.772	81.2	80	79.7	CM.	.824	83.8	85.3	83.3	S. E.	.796	84.6	87.8	84.6	E.	.724	85.6	90.8	86.0	E.	.704	85.3	88.4	85.4	E.	.720	85.1	86.6	84.8	CM.		
15	.804	81	79.7	79	E.	.854	84.1	86.6	83.7	E.	.824	84.8	86.8	84.5	E.	.764	86.7	90.4	86.7	N. E.	.750	86.4	89.5	86.2	N. E.	.758	85.4	87.2	85.4	E.		
16	.872	81.2	81	80.5	S. E.	.930	84.3	87.5	84.3	N. E.	.926	85.2	87.7	85.3	S. E.	.872	84.1	85.2	83.2	N. E.	.850	84.7	85.8	84.1	N. E.	.858	84.0	84.2	83.3	N. E.	0.12	0.12
17	.906	81.2	80	80	CM.	.952	84.5	87.7	84.8	E.	.932	85.5	88.8	86.0	S. E.	.852	84.6	83.8	83.8	CM.	.836	83.5	83.5	81.5	CM.	.840	82.6	82.6	81.3	N. E.		
18	.880	81.3	80.4	80	CM.	.930	82.7	83.3	81.2	CM.	.900	84.7	88.0	84.7	S. E.	.852	83.4	82.2	81.1	W.	.840	83.7	83.0	81.5	S.	.872	80.7	79.4	79.8	S. E.	0.22	0.20
19	.930	79.6	76.4	77	S. W.	.976	80.7	78.0	79.0	S. W.	.970	80.0	77.0	78.0	S. W.	.904	81.5	80.2	80.0	S. W.	.894	82.4	82.0	81.2	S. E.	.900	81.7	81.6	80.8	S. E.	1.20	1.16
20	.950	80.3	78.2	78	CM.	.001	83.1	84.5	82.5	S.	.980	83.8	85.4	84.0	S. E.	.902	83.5	84.5	82.7	S. E.	.880	83.5	84.5	82.5	S. E.	.880	83.0	82.5	82.2	S. W.		
21	.924	81.8	81.8	81.2	CM.	.948	82.7	82.6	82.8	S.	.910	83.2	83.0	82.5	S.	.840	78.8	77.4	77.6	E.	.820	78.5	77.0	77.3	S. E.	.814	79.0	78.0	77.7	CM.	0.32	0.26
22	.824	79	77.6	77	N. E.	.878	81.6	83.2	81.6	N. E.	.850	82.7	85.0	83.0	S. E.	.786	81.7	83.7	81.1	S. E.	.764	82.7	85.0	83.0	S. E.	.800	82.0	82.2	82.5	S. E.	1.34	1.26
23	.832	79	77.8	77.5	S. E.	.880	81.0	79.7	79.6	S. E.	.860	82.4	83.7	82.2	S. E.	.808	83.6	85.3	83.3	S. E.	.796	83.7	85.2	82.5	S.	.800	82.5	82.6	81.7	S. E.		
24	.868	78	76.9	76.8	S.	.916	81.4	79.8	79.7	S. E.	.890	82.0	83.6	82.4	S. E.	.834	83.0	84.2	82.3	S.	.824	83.2	84.2	82.5	S.	.824	82.0	81.4	81.1	S.		
25	.862	78.5	77.2	77	S.	.920	83.8	87.0	84.1	S. E.	.900	84.7	88.0	84.7	S. W.	.824	85.2	87.3	84.7	S.	.814	85.0	86.5	84.0	S.	.824	83.3	84.0	82.5	S.		
26	.836	79	78.5	78	S. W.	.892	83.7	86.3	83.2	S. W.	.870	84.7	86.7	84.4	S. W.	.792	85.5	88.0	85.5	S. E.	.784	85.3	86.6	84.5	S. E.	.800	84.2	85.0	83.2	S. E.		
27	.806	81.4	80.3	79.8	S. W.	.860	83.7	87.0	83.5	S. W.	.844	84.4	85.0	83.4	S. W.	.604	84.5	86.0	84.0	S. W.	.800	84.3	86.0	84.0	S.	.804	82.5	84.0	82.1	S.		
28	.878	80.5	79.5	79.3	CM.	.930	84.0	87.3	84.0	S. E.	.912	85.0	89.2	85.5	S.	.860	85.7	92.5	86.7	S. W.	.848	85.7	92.0	86.0	S. W.	.852	84.2	87.5	84.7	CM.		
29	.922	80	79.3	79	N. E.	.976	83.5	83.4	82.5	S.	.938	84.5	86.6	85.0	E.	.900	83.0	81.5	80.0	S. E.	.900	83.5	84.2	81.5	S. E.	.908	82.4	81.7	81.0	E.		
30	.942	80.3	79.4	79.4	CM.	.998	83.5	84.7	83.0	CM.	.976	83.7	86.2	84.0	N. E.	.920	84.6	88.0	85.4	CM.	.904	84.8	87.6	84.0	N. E.	.904	84.0	85.7	83.6	CM.		