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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

December, 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.*

[Continued from page 456.]

APPENDIX TO § I.—OPENING OF THE SCHOOL. On the opening of a new school, it usually happens that many boys enroll themselves, who, from domestic and various other circumstances, are quite incapable of attending. Others, who could attend, becoming disgusted with difficulties, or the restraint which is inseparable from a school, desert as the novelty wears off. All this may happen, be it observed, without any fault of the teacher. He therefore should not be discouraged, nor should committees be dissatisfied, merely, because after a month or two his scholars decrease. If those, whom he does retain, improve, they will certainly allure others; and many even of the deserters will at last return. Besides, he will meet with less disappointment in future. Boys who are induced to read by the progress of their companions, usually prove far the most steady scholars. Three instances which confirm the above statement have fallen within the writer's own knowledge. A school in Calcutta opened with nearly 500 scholars—its numbers fell down to 90—and it now has 400 regular attendants. Another school, at a short distance from Calcutta, opened with 200, which diminished to 70; but in the course of eight or ten months, rose again to 150. A third school, in the Mufaṣṣil, opened with 88, and went down to 6; but after seven months' duration, it contained 90 scholars. In no one of these cases, did any change take place either in the masters or the system.

If possible, parents, or other relations, should be made to attend with boys on their admission; as the latter frequently enter a school without consulting their friends, and often, of course, after

having learned the alphabet, are taken away, to the no small vexation of the master.

APPENDIX TO § II.—MODE OF INSTRUCTING BEGINNERS; AND OF DISTRIBUTING BOYS INTO CLASSES. Persons in the habit of visiting schools, must often find young men possessing considerable acquaintance with the English language, and foremost in their studies generally, who, conscious of their faults in pronunciation, dare scarcely open their mouths; or if they do, appear to great disadvantage. The circumstance is mortifying to master and scholar. Both labor day after day to correct the error: but with little success; a bad habit has been formed, and it generally remains for ever.

Now what is harassing, and almost impossible at this stage, is easy if attempted at the right time—in the beginning. Neglect here, indeed, is that which creates most of the difficulty. Boys therefore should never be permitted to read any book, until the pronunciation of every letter in the alphabet has been perfectly acquired. They can acquire it, and they will, if the teacher, shutting his eyes and his ears to their impatience, firmly insist upon the task: or at worst, not one boy in five hundred will ultimately fail. Even when they do get books, pronunciation is, of all things, the most important; because errors in anything else may be corrected afterwards, while in this, they quickly grow into a habit, which seldom or never can. Not a single word then, should be put off until it occurs the next time. Leave nothing in the rear: conquer as you go on. A little perseverance at the outset, will surmount every obstruction. The labor, great at first, rapidly decreases, and at last becomes almost nothing: while, besides complete success, you have effected an immense saving of time and toil. Pronunciation, instead of continuing for years, an irksome and a daily task—as in the bit-by-bit system—is despatched in a few months, once and for ever.

It may be remarked here, with respect to spelling, that however proper other modes of dividing words into syllables, may be for English boys, the best method for natives, is that which agrees with the pronunciation. Thus, the division should be, sev-er, not se-ver; noth-ing, not no-thing; rèb-el, (noun,) not rè-bel; and so on.

As, where all are equally ignorant, there can be no classing of boys according to proficiency, they should be classed, at first, according to their ages. The elder lads have a feverish aversion to sitting and reading with children; and will sometimes even desert rather than do so. It is well therefore to humour this foible at the outset. But when the principle of equality in knowledge can be assigned as a reason for setting a young man amongst his juniors, no squeamishness on his part should be permitted to cause a departure from *that* principle. If it is not strictly adhered to, the num-

ber of classes will be augmented, or else certain boys must be instructed separately; either of which measures is directly opposed to economy of the master's time and labor; who can teach fifty at once, even better than one singly. Besides, the practice recommended, becomes the custom, at length; and is then submitted to as a matter of course. Considerable difficulty attended its introduction at A ———; still, it was established, and that thoroughly. During a public examination of the school, the spectators were highly amused at the eagerness with which a young man, having corrected a child, seized upon the latter's place in the class; while he whose conduct had excited the mirth—though by no means a fool—appeared wholly unsuspecting of its origin.

It is sometimes a little difficult to evade teaching a boy separately. He brings proficiency itself to enforce his request, and avers that he is kept back by his class. When, as may happen, there is no other class which he can enter, while he continues dissatisfied, and importunate to be instructed separately, show him his folly by granting his request. Premising that you, as a master, are bound to divide your time fairly amongst all, and that he, especially, as one desirous of infringing a rule, can expect nothing more favorable than strict justice, divide the time of teaching by the number of boys, and give him his share, which, perhaps, in a large school, may amount to three minutes a day. The voice of the school will compel him to acknowledge the justice of this measure, and to be quiet. It may be, he will proceed slower than he might do, could he be put into a fitter class, or were he taught singly: but the greatest improvement of the greatest number is the master's object, not the forced progress of individuals.

On the above principle, the number of classes in a school should be kept as small as possible: and, of course, the classes themselves, should be as large as possible. The time and labour expended on ten boys, will teach forty equally well, and even better, because emulation is stronger, and less personal, amongst the greater number. A good teacher can keep alive the attention of every boy in a class of from forty to fifty; and he works with far more spirit than he would do in a class of ten or twenty.

Still, the boys in a class should be nearly equal in attainments, or the inferiors will lose heart, grow disgusted, and drop off. A boy who is decidedly behind his class, should be immediately transferred to the next below.

Considerable address is often necessary in doing this. The boy may not be in fault; and yet, unless care is taken to represent his own welfare as the sole motive and end of the measure, he will look upon his removal as a disgrace, and perhaps leave the school. Caution should be employed also in promoting boys to higher classes. They are always better too low than too high; and it is far less easy to get them down, than to put them up.

The Interrogative system is so well known and approved, that nothing needs be said in its favour. It is universally applicable, from the First Instructor to the most difficult problem of Euclid; and setting aside the knowledge directly conveyed by its employment, the mental habits of thoughtful investigation, which it generates, are invaluable. A gentleman, who witnessed its operation for the first time at A——, remarked, that even if the scholars never acquired English, they would experience the benefit of their mental discipline so long as they lived.

On mere writing, no teacher of Natives needs lay much stress. They are expert imitators, and will learn the mere art with little assistance from him. Indeed he will probably find that some of his scholars in a few months surpass himself. But to prevent their becoming habitually careless in copying, he should always correct the spelling and pointing of what they write; or else, which is better, let them correct each other's. A black board, such as that used in the teaching of geometry, is extremely convenient, for many purposes, in every school; but especially in writing, because one copy by the master then serves for all. In this country, proper text books, on particular subjects, are often not to be had. When such is the case, it is an excellent plan for the master to write lessons on the board; giving as the writing exercise of one day, the reading lesson for the next. Thus boys may form text books for themselves, and get them partly impressed on their memory, in the time often wasted upon the mere mechanical imitation of copy-slips.

APPENDIX TO § III.—CLASS-LISTS; AND ABSENTEES. Class-lists render very important assistance to the school-master. They form a daily, and a faithful record of behavior; in which nothing but habitual good conduct, can give any boy a conspicuous place; for desultory efforts will avail nothing. Public examinations are temporary excitements; but the list, with its correlative, competition for places, or 'getting up,' is a constant stimulus to exertion. It is also the most effectual check, that can be devised, on irregularity in attendance. A boy who is absent for one day, might comfort himself with thinking to make up for lost time by great exertion on the next. But a single day's exertion, however successful, will not do: he must stand *first*, 20, 30, or 40 days, to balance his account with the inexorable list. We have seen a boy, who came late, and was obliged therefore by a standing rule to sit last instead of first, which would have been his station had he come in time, weep heartily on finding those above him more than ordinarily able, and abundantly willing, to dispute his re-ascent.

APPENDIX TO § IV.—HOURS OF ATTENDANCE; AND MANNER OF EMPLOYING THEM. Six hours of teaching in a day, are amply sufficient both for master and scholars. If this time is

employed as it ought to be, nature itself will cry hold at the end. Eight and ten hours are well enough, where the master sits quietly at his desk, while the scholars dose over their books. But in a school on the right plan, where the master is not at rest for a single moment, and where—the noise of teaching several classes at once being very great—he is obliged to speak always at the top of his voice, we venture to affirm that he cannot work with effect more than six hours.

In the *Mufaṣṣil*, adults who cannot, or else will not attend school, often request a teacher to instruct them either in the morning or evening. This he should never consent to do; nor should committees require it to be done, if they would have a flourishing school. The teacher's intellectual and physical energies are not more than enough for the school itself; and if they are expended elsewhere, that must suffer. In a late No. of the *OBSERVER*, Mr. Johnson, of Kotah, mentions that he is occupied in teaching from "day-break till nine o'clock in the morning," and from "ten till four in the afternoon." This indeed is 'riding the willing horse to death.'

Thus far of the master. As to the scholars, it is found universally, that five or six hours of close application wholly exhaust their spirit. Besides, it should be kept in mind that they have to prepare all their lessons at home; no time being allowed for that purpose in school. In the evenings they usually assemble at each other's houses, for the sake of mutual assistance, and spend several hours over the succeeding day's lesson. This custom should be encouraged; as it relieves the teacher from much tedious discussion of little difficulties which those who have read the lesson are perfectly capable of explaining to the rest.

It is shown by the Outline, § IV. that the boys of each class were left during some one hour in the day to employ themselves. This measure was taken, at first, from necessity; the master's time being fully occupied: but it was continued, even when by the aid of monitors every hour might have been filled up with teaching. In fact, the time in question was found to be well spent. What had been heard just before from the master, was recalled, reflected upon, and so impressed on the memory; notes of new things were written down; questions were asked and answered by the boys amongst themselves, free communication being permitted for that purpose; and thus, all that the quickest, and most attentive scholar had retained, was circulated throughout the class.

APPENDIX TO § V.—MONITORS. The practice of employing the elder boys of a school in teaching the lower classes, has been said to possess no one recommendation, but cheapness. We think differently. If boys are taught well, they will teach well; and as one or two whole classes can be made monitors, the labor and sacrifice of time fall but lightly on any individual. Besides, boys,

like men, feel a natural satisfaction in communicating their own knowledge to others; and when they see that by assisting their master to teach the lower classes, they directly benefit themselves, in obtaining more of his time and attention, they will teach with great zeal and spirit. Some of the most expert, lively, and successful instructors of beginners that we ever saw, were monitors. Further, in this country, there is said to be a great want of teachers. Now the monitorial system tends directly to supply this want: it not only forms scholars, but teachers trained to the work from their youth up. Even if it saved nothing and had no other recommendation, this last circumstance alone would render it worthy of adoption in every Native School.

APPENDIX TO § VI.—DISCIPLINE. The teacher who leaves Calcutta, and enters upon an untried field of labor in the Mufassil, where he finds those whom he has engaged to instruct, destitute of a single habit or feeling (except a faint inclination to learn English) that does not militate against his success, is almost necessarily discouraged. In the Upper Provinces, especially, the people are so different from the gentle and submissive Bengalis, that he will be apt almost to look upon them as personal enemies—enemies to his occupation, his system, his manners, and every thing belonging to him. Let him however, if he can, take courage, and set to work. Things may mend, and that quickly.

Every teacher of natives should constantly bear in mind the fact, that whatever authority he acquires, will depend solely on his personal influence: there are no fathers and mothers to assist him, as in England. But on the other side, the materials upon which he has to operate, are beings peculiarly reasonable and reasoning. His very youngest disciple is such, and that to a degree which English youths are late in reaching. He should therefore choose his measures accordingly: and address himself to the affections and understanding of his scholars. Seizing, as a foundation, upon the only favorable disposition which they possess, namely, moderate inclination to learn—for it is indeed *moderate* at first—we conceive his first object should be to impress on their minds that he is anxious for their improvement. This can be effected only in one way. If he puts heart and soul into his work, they will quickly draw the desired conclusion for themselves: but his professions are useless; nothing but the reality will avail.

This point being gained, the teacher has achieved a great stride towards his right position in the school—that of absolute master. In a short time, the boys will make such improvement as will lead them to conclude, further, that their master is able to teach. This is another great step.

Now, if in aid of these two favorable impressions, he will make conscience—while resolutely suppressing open insolence, even by expulsion if necessary—of treating petulance with forbearance, and

mistakes with patience ; in fact, of being, while a stranger amongst his scholars,

To all their faults a little blind,
And to their virtues very kind ;

we venture to promise him one of the most delightful victories in the world. Public opinion in the school will soon begin to show signs of ranging itself on the right side ; commands will no longer be, as formerly, signals for universal rebellion ; one or two of the least refractory boys will venture to give tokens of submission ; others will follow their example ; until at last, obedience becomes no less the fashion, than obstinacy was at the beginning.

But lest this happy result should be retarded, the master must be cautious in another point : he must impose laws and regulations, even such as are most essential, only by very slow degrees. For some time, none should be insisted upon, that are not absolutely necessary. For instance, the boys should not be rigorously confined to a particular seat, nor be prevented from talking to each other, nor from going out whenever they ask ; nor should they be harshly dealt with even for lateness or absence. If they are, not seeing how materially such restraint conduces to order, and consequently to the general good, they look upon it as gratuitous tyranny.

Besides, a *raw* native is wholly destitute of self-control. When thirsty, he thinks nothing less than a matter of life and death, should prevent his instantly going to drink. For such mere animals, the master should at first make the yoke as easy as possible ; he may increase the burden when he has secured the aid of public opinion, and can make evident the advantages of restraint and order.

In the school at A—, shortly after its commencement, boys left the room so often, and remained absent so long, that many were at length denied leave. The measure, however, was premature—created much discontent—and was abandoned. But a month or two later, the higher classes began to think their master's time and instruction precious ; and to consider the frequent interruptions which occurred in his teaching, from boy's continually asking leave to go out, as vexatious to him, and injurious to themselves.

By observations taken (without the master's knowledge), it was ascertained that a certain class, during one hour's instruction, usually lost 13 minutes, owing to this cause alone. The proper time for a law had now arrived. Thenceforward any boy was permitted to leave the room without asking leave, on condition of his taking the last place in his class when he returned. Few then went out at all ; yet none were dissatisfied ; and the matter was settled for ever. Many other restraints, irksome in themselves, may first be proved beneficial ; and will then be endured without complaint.

By means like those detailed in the preceding paragraphs—so nearly, at least, as infirm practice usually treads a straight tract of theory—the school at A——, which contained a set of boys, careless, obstinate and insolent to an extreme, was at last reduced to order, and willing obedience. Indeed so marked did the authority of the teachers become, that parents often applied for its assistance when their own power had failed; while in other cases, boys were actually discouraged, and forbidden from attending school, merely because their friends distrusted the length to which the master's influence extended. Public opinion—in schools, as elsewhere, the legislator's most efficient ally, or else his most dangerous enemy—had completely changed its direction. The following circumstance, though trivial in itself, will illustrate this, better perhaps than a more weighty matter would do; as a straw indicates how the current sets, better than the lead. It may also encourage teachers, by showing what changes of temper are possible even in a few months.

“About three months ago,” says the master in a letter to a friend, “I heard and saw a boy whistle in the school; for which I sent him to the bottom of his class. I had scarcely turned away, when another whistle was heard, from a different quarter; and on my turning towards that, another from behind; the perpetrators of which I could not discover. The affair therefore ended for the time with a threat of punishment to any boy who should be detected. Would you think it, for weeks after this, I was continually annoyed with whistling; and never being able to detect a single offender, was obliged to swallow the insult daily. However, as work increased, and obedience grew into fashion, the whistling died away, and at last ceased entirely. Now, a week or two ago, I was again startled by the recurrence of the *old, genuine* whistle. The school heard it too, and (conscience-stricken, I think) suddenly became silent; when on my turning towards the place whence the rebellious sound had come, before I could utter a syllable, twenty voices at once denounced the offender. I had no need to punish this boy: public odium effectually did that; and a whistle has never been heard since.”

The last instance of any thing like general rebellion, occurred shortly after this letter was written; but it came too late, and failed completely. One of the first class having made some trifling request in the name of all, was denied; and the matter apparently was forgotten. On the next morning, however, when the school had assembled, the whole class was found to be absent. Had only one or two boys been missing, the harkára would have been sent to bring them. As it was, the circumstance led to inquiry; during which, one of the number arrived, who confessed, amidst the laughter of the whole school, that his class had assembled at a neighbouring house to consult on measures for enforcing compli-

ance with their refused request; and that they had already determined not to come to school again until they were sent for; a measure, which, trusting to their consequence as the elect of the school, and monitors to boot, they concluded would very quickly be taken. They were disappointed: no further notice was bestowed on the circumstance, and the school-business proceeded as usual. About twelve o'clock the conspirators arrived: but to their great dismay, the door was shut; and an order had been given not to admit them. Their entreaty for admission, which, as delivered by the janitor, was very urgent, and very humble, received for answer, that they would be admitted, if in proper time, on the next day. It appeared, that finding themselves unsent for, they began to distrust the success of their scheme; and as the matter grew worse and worse every moment, they at last set off in a body for school. The next day they were re-admitted: after having shown, that as the first class could not succeed in an undertaking of the sort, no other had any chance whatever.

The improvement of individuals was perhaps even more striking than that of the school at large. Had the teachers at A— been required to point out their most obedient and laborious scholar, they must have referred to him who was once the most obstinate and insolent—to him who five months before, on being perseveringly corrected in the pronunciation of a word, had lost all patience and self-command—torn his book to pieces—thrown it on the ground—and trampled it under foot. And this was not a solitary, though an extreme case: many others might be mentioned of the same import. Teachers therefore should hesitate to expel even insolent boys: it is not the way to make *them* better, whatever it may do for the school at large; while, if their hearts can once be gained, they become the teacher's devoted adherents—his pride, and his delight.

The people of the Upper Provinces are far more frank in their expressions, both of love and dislike, than Bangális. A master, if his conduct does not please, will be sure to hear of it; and the contrary. It is not uncommon, when he has been successful in clearing up a difficulty, to hear murmurs of approbation throughout the class; which sometimes even break out into *wáh! uáh! khub battátá!*

A few months since, when one of the teachers left A—, the boys who so short a time before seemed bent only on tormenting him, were unbounded in their expressions of thanks and regret; and on his departure, could not be prevented from accompanying him in a body several miles, to the river side. As they had nothing further either to hope or to fear from him, there seems to be no reason for doubting their sincerity.

The catalogue of a teacher's qualifications then, which bear directly on discipline, stands thus: zeal, ability, patience, per-

severance, forbearance, decision of character. Few, indeed, are the men who possess them all; and fewer still, those who, possessing, will devote them to the work of education, for the wretched pittance of one or two hundred rupees a month. Yet every teacher should cherish such of them as he does possess, and strive to acquire the others, if he would be either successful or useful.

APPENDIX TO § VII. PROGRESS OF THE FIRST CLASS FOR SEVEN MONTHS.—A change for the better as regards temper and disposition, is not the only improvement that a teacher in a new station may expect. His scholars will grow in ability. He is disheartened, perhaps, at first, on finding them less quick in apprehension than Bangális. But he must remember that boys in Calcutta get assisted at home, by friends who can speak English: they live, as it were, in an English atmosphere. Those whom he compares with them, and who suffer by the comparison, do not enjoy this advantage. Still, they improve wonderfully upon acquaintance. Their minds, which at first appear blunt and contracted, sharpen, and expand like flowers before the sun; while, though perhaps at last something inferior in quickness, they certainly surpass Bengális in perseverance, originality, and frankness.

He will find also, with surprise and pleasure, that the teaching of the lower classes does not cost half the time and labor which were required by the first class, though this usually contains the cleverest boys in the school. Pronunciation, a translation of the class-books, and knowledge in general, are taught to the lower classes by the upper. All such things circulate through the school as though they were infectious. The pronunciation of words (for example) which the first class required hours to conquer, is often accomplished by the other classes on the very first trial.

Hence, a master, simply with a view to the good of all, should pay extraordinary attention to his first class; sparing neither time nor trouble to make them learn every thing they do learn, thoroughly, and to implant in their minds good habits and right feelings. His labor will repay itself ten-fold. Through them he may teach the whole school—economize his own time—and relieve himself from a world of petty drudgery.

In order to sweeten the irksome task of learning mere words, *things* should be taught as soon as possible. Even in a new school, the first and second classes usually consist of boys whom it is absurd to *question* on the trivial contents of a first book. Unless something more is introduced then, no faculty but memory will, for some time, be called into play. Now what *can* be introduced at this stage, except the elements of grammar? These must be taught some time or other; and if they can be acquired when the learner

is incapable of acquiring any thing else, a clear saving of time, more valuable by far than that expended, simply because more susceptible of improvement, will be the final result. Besides, grammar is an exercise of faculties which natives are considered to possess in great perfection, and use with great ease. It may therefore be made—we speak from experience—as easy, and even interesting, as it is useful. No text book is necessary at the beginning. A number of instances should first be collected; and from them, the rules may be deduced by the boys themselves, in the manner explained under this head, § VII. Rules acquired thus, instead of being felt burthensome, will be regarded as most useful discoveries—discoveries which relieve the learner from the separate remembrance of a thousand instances, upon the simple condition of applying a rule. Teachers who proceed on this plan, will be entreated to give rules; their scholars think them a specific for every difficulty.

On these grounds, strengthened by experience of the uncommon avidity with which natives do pursue this study when rightly directed, we persist in recommending its early introduction; notwithstanding the fault which an ignoramus in the Cawnpore Examiner—who evidently knew nothing of what he wrote about—was pleased to find with the degree of attention paid to the subject at Allahabad. (See Cawnpore Examiner, 28th July.)

Geography also should be introduced as early as practicable. There is no other study so easy, and at the same time so well fitted to enlarge a narrow mind. To a native, therefore, it is singularly beneficial. It proves some opinions, which he never before dreamed of questioning, directly false; and this so clearly, that his confidence in others, resting, like the former, on the most unreflecting use of the senses, becomes greatly shaken, and prepared to yield before the first breath of attack. This science also furnishes the boys with themes for discussion at home. Their adult friends have often been known to seek from the master fuller information concerning matters which they had first heard of from their young relatives.

Perhaps it may be useful to conclude this paper with a list of books, and other furniture, required for the commencement of a school containing 100 boys, and for its continuance one year.

One hundred boys will probably make five classes. For these will be required:

2 forms, 12 feet long, and 1 do., 5 feet long, for each class; 15 forms in all: expense, say,	Rs.	50	0
4 large alphabets pasted on mill-boards, at 1 r.		4	0
6 mill-boards, and paper, for class-lists,		10	0
6 dozen slates, at 4 rs. a dozen,		24	0
600 slate pencils, at 1 r. a hundred,		6	0
Pens, ink, lead-pencils, and ink-stands,		10	0
A large black board on frame, for writing upon,		16	0
A pair of globes, second-hand, say,		60	0

3 11 2

A good Hindusthání or Bangálí dictionary, for general use, say, Rs. 30	0
A bearer, sweeper, bhisti and harkára, at 4 rs. each, per mensem,	16 0
6 Instructors, No. I. with translation, for teachers, at 3 as.	1 2
6 ditto, No. II. ditto, ditto, at 4 as.	1 8
6 ditto, No. III. for teachers, at 10 as.	5 0
2 copies Marshman's Ancient History, for teachers, at 2 rs. each,	4 0
2 copies First Geography for Natives, for teachers, at 6 as.,.....	0 12
2 copies Lennie's Grammar, for teachers, at 1 r.,	2 0
100 copies Instructor, No. I. at 1 anna. }	These books should be paid for by the boys. The articles above, must be purchased with funds belonging to the school.
100 ditto ditto, No. II. at 2 as. }	
100 ditto ditto, No. III. at 10 as. }	
50 ditto First Geography for Natives, at 6 as. }	
50 ditto Lennie's Grammar, at 1 r. }	
40 ditto Marshman's Brief Survey of Ancient Hist., at 2 rs. }	

It is very desirable that the natives should contribute something towards the funds expended for their own improvement. They will not, at present, pay for education; but, with good management, they may be induced to *buy their own books*. Unless the opposite custom has already obtained a footing, they seldom refuse to do so, when required. The first book costs only one anna, and the second only two annas. By the smallness of these first expenses, the boys and their parents are allured to begin buying; and once having begun, they are easily persuaded to continue the practice.

The first and second Instructors have lately been published with interlineal translations; but as the price of one is trebled, and of the other doubled, by the alteration, boys, in general, prefer buying the cheaper book; especially as they find they can acquire the translation of their daily lessons, without any difficulty, from the master or monitor.

For the sake of accuracy, every teacher should be supplied with a book containing the translation; and perhaps a boy or two in each class may prefer buying the same; but for general use in schools, the translated, is not an improved edition; its superior advantages do not, in the opinion of the boys, compensate for the increase in price; and its introduction instead of the cheaper edition, would form a serious obstacle to the desirable practice, which begins to obtain, of boys' purchasing their own books.

P. S.—We have just seen an article in the LITERARY GAZETTE, from the pen of T. who, to our astonishment, selects the school at Allahabad as a fit instance to prove “the total indifference of the natives towards English, and *the extreme difficulty there is in goading them on to acquire even its elements*. Now if what has been related, concerning this very school, in the foregoing paper, is *true*, (and we pledge ourselves to its truth,) T. must look elsewhere for a confirmation of this latter assertion; unless he

means to persist *forever* in seeing nothing but the worst features of the first two reports. These may be all he is willing to see; but others, who take an interest in the matter, are confidently referred to the preceding statement of facts for a very complete disproof of the position, that there is extreme difficulty in goading on the natives to acquire the English language. Their "total indifference," while ignorant of the pleasure and advantage of learning English, we look for; happy in the absence of a disposition positively hostile. This did exist: its supersession by indifference is an auspicious change.

To expect that boys, or even men, who know nothing, should possess a pure, abstract, philosophic love of science, such as \mathcal{T} . requires, is—we speak by the card—absurd. But it *may* be expected, and with confidence, that self-interest, the motive which leads them to begin English, will, in the course of time, become blended with genuine love of knowledge. We have said, 'in the course of time;' we might say, in a short time. The thing was effected at Allahabad in six months. Whether the process is difficult or not, can easily be ascertained: it is described above. At the end of so short a period as that mentioned, the boys had become strongly attached to the school and the masters. At first they were not so,—a matter of two annas severed the tie, when it consisted simply of self-interest. Now this motive could have received no accession of strength: it was as powerful when the school opened, as at last. Whence, then, did the extraordinary increase of attachment come; whence the real pleasure which the boys felt and evinced in coming to school? The answer is plain: both were created by that motive which \mathcal{T} . denies they ever possessed—genuine love of knowledge. But these boys were not more highly-gifted than others: we know hundreds who possess this love, and show it as plainly as an emotion of the heart can be expressed by any combination of words and deeds.

"It appears," says \mathcal{T} ., speaking of the general desertion, which occurred when the school in question was first opened, "that *after much persuasion*, half the number did return." (The Italics are ours.) Now where *does* it appear that they returned after much persuasion?—because *none* was ever used at Allahabad. The master knew his business rather better than to attempt reclaiming, by persuasion, boys who had deserted. Instead of wasting his breath so foolishly, he set to work with the five who remained; well knowing that their improvement, could it be but commenced, would soon allure back the others. So it proved. At the end of seven months, the school consisted of 90, and was far more likely to obtain 90 more, than to lose 10.

That \mathcal{T} . has never known a native (with one exception), who, after leaving any place of English instruction, took the slightest pains either to preserve or increase what he had acquired," must

be **T.**'s own fault. Those who are willing to know, do know many like his exception. We have at this moment lying before us, a list of more than 50 Hindus, educated at different seminaries in Calcutta, who, though engaged in business, still pursue their English studies with great diligence and success. There exists at this moment, in Calcutta, a native scientific association supported with spirit, and provided with expensive apparatus. It has existed five years. Are we to suppose that **T.** was ignorant of this fact, or that he forgot it, or that he thought it immaterial, or—that he did not like it?

But with all due deference to **T.** we think that he mistakes the true object of native education. Else why so pensive because natives will not study mathematics after leaving school? Is it desirable that more than 1 in 500 should? Do more than this proportion, anywhere, prosecute the study in after life? Our *chief* object, we conceive, is, not to make mathematicians, or even professed scholars, but to cultivate the understanding by storing it with the *most* useful knowledge, and to make well-educated, honest men; thus furnishing society with useful and honorable members.

To effect all this, and even more than this in the article of erudition, such a degree of appetite for knowledge, as may well exist with the keenest perception of self-interest, affords us ample scope. In particular instances it may be desirable to repress one of these motives, and encourage the other. For example, a few individuals of superior ability may reasonably be encouraged to sacrifice the immediate acceptance of employment, in order to prolong their studies. Little difficulty is experienced in leading them to make this sacrifice. Instances in which it has been made with the utmost cheerfulness, are not so rare as **T.** imagines. The first class in the General Assembly's School have repeatedly been offered situations of from 30 to 60 Rs. a month. Yet they prefer remaining at school; though none are rich, and some amongst the number are very poor.

T. charges the Editors of the CHRISTIAN OBSERVER, and others who think as they do, with a disposition to *force* the English language upon the natives*. This charge we flatly deny. To say nothing about our honesty, we are not such fools as to commit so utterly superfluous a crime. Superfluous, it must be; because all natives, except those who profit by the use and abuse of Persian, are anxious to see English made the official language. "We are certain," say they, "that did the magistrate, the judge, the collector, the commissioner, know the villainy practised by his subordinates, (and he would know it, were the documents written in English,) much of this villainy would be prevented!"

* The only force we would employ is the force of persuasion. We certainly wish and hope to see English substituted for Persian by the Government: but this, at the worst, would be but the exchange of one foreign language for another.—ED.

For the truth of this statement concerning the native opinion, we appeal to any person who has lived in familiar intercourse with Natives; not those of Calcutta only, but of the remotest provinces. The blessings likely to be conferred upon them by the science, morals, and religion, which render the language in which these precious materials of national character are enshrined, the first language upon earth, our native fellow-subjects do not know, and therefore cannot desire. But so far as they do know the advantages of English, that is, so far as its adoption instead of Persian would extend, they are not merely willing, but anxious to see it employed. If it can be said that the voice of an Indian public ever spoke to the rulers of India, it speaks now, as we have declared. *Why* then should we desire to employ force? Is it usual to force bread between the lips of a famishing man!

An article in the *CHRISTIAN OBSERVER* for March concludes thus: "Verily it is time that Government should issue a decree to the effect, that Persian must be abolished within a limited time." To this plain passage *T.* appends the following remarkable *gloss*:—"That is to say, that the British Government, to meet the wishes of these schemers, is to imitate the conduct of the most barbarous and oppressive conquerors; of William the Norman, and the followers of Mahammad, in forcibly attempting to destroy the languages *indigenous* to those countries which were unhappy enough to fall under their domination, for the purpose of introducing their own." Now, supposing that force is required to introduce English (which we do not believe), and that we desire to see it employed (which we firmly deny), how, in meeting our wishes, would the Government imitate the conduct of the Normans or Mahammadans? Is Persian—the only language we would have destroyed—*indigenous* to this country? *T.*'s facts and his logic are well matched.

The signature *T.* is scarcely less distinguished than the person by whom it is assumed. Many readers there are, who will reinforce his weak arguments with all the weight of his learning and character. Against this fallacious proceeding, we ourselves are obliged to use the utmost caution, and we warn others. The name of *T.* is a tower of strength: would we could see it on our side! He who single-handed supports three nodding mountains such as Persian, Arabic, and Sanskrit, is a man not only to be admired, but to be dreaded.

We hear with unfeigned regret, that the statesman at the head of this Government, will shortly return to our native country. Long may he live there to enjoy his honors! But it is scarcely possible to repress the aspiration, that he may have determined, still, upon delivering his name to posterity as the author of one other measure—a measure equal in glory to the law which abolished *Suttees*:—that he may have reserved for a parting boon—for the cope-stone of his renown—for the last act of his long and illustrious rule—**THE ABOLITION OF PERSIAN!**

II.—*Solution of an important Query respecting the partic'e NE in the Hindustání language.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Having observed in one of your late numbers the following query, "Is the particle *ne* affixed to nouns and pronouns in Hindustání when they precede active verbs in the perfect tense, &c. to be considered as an expletive or as a sign of the instrumental case;" and conceiving it a point of some importance in philology, and one of unquestionable interest to all who study the Hindustání language, I venture to submit a solution of the question.

It may appear strange to some that the OBSERVER should occupy its pages in the discussion of such a subject; but when it is considered that it is one which among grammarians has been considered like the untying of the Gordian knot, and among others like the finding out of an easy method for determining the longitude of places, an attempt to solve it may not appear unworthy of such a periodical. And when in addition to this, it is considered, that there is scarcely a book, a tract, or a portion of the Scriptures printed, in which mistakes on this subject are not found, it will appear highly desirable that it should be discussed for the prevention of future errors, and the recommendation of religious truth.

Without further preliminary observations, I venture to give it as my humble opinion, that the particle *ne* is not an expletive, but a sign of the instrumental case, in the same manner as *ko*, *se*, and *mez* are signs of the other cases. This declaration of my opinion cannot, I know, be of the smallest moment in deciding the question at issue, and it is made merely for the sake of informing the reader on which side I intend to argue; to be satisfied for himself, he must hear those arguments, and be convinced that the conclusion drawn from them is correct.

The principle on which I set out is this, that whatever can be satisfactorily accounted for, upon general principles, and by general rules, ought never to be considered as an anomaly. This position will be readily granted, as all anomalies are a great annoyance to learners, and occasion no small degree of labour to teachers. Those who maintain *ne* to be an expletive particle, universally required before active verbs in the perfect tense, acknowledge that it is an anomaly, the like of which is not to be found in any language beside the Hindustání. This is conceded by Dr. Gilchrist, when in parsing the words *Wuzeer ne urz kee*, he remarks, "It is a *curious* and probably a *peculiar* fact, that transitive preterites rather assume the genders and numbers of their accusatives than nominatives; whence *kee* above, the nominative of which is *wuzeer*." Before we allow ourselves to adopt a method of analysis or interpretation, which is so curious and peculiar, as to be at variance with all good sense and all grammatical science, we ought to feel satisfied that there is no possibility of avoiding the unhappy dilemma. If there is any method by which, consistently with acknowledged principles, we can avoid the labyrinth, and obtain a straight and easy course, prudence requires its adoption.

According to the position here assumed, it remains to be shewn, that the use of *ne* in the Hindustání, is no anomaly, but is to be accounted for on principles universally acknowledged both in eastern and western languages. In order to illustrate this point, I shall exhibit such examples as will include all the difficulties connected with the use of *ne*:—shew the unsatisfactory manner in which parsing is conducted by those who consider *ne* an expletive, and the method by which such inconsistencies may be avoided, and the whole accounted for according to the general rules of

Grammar ;—and conclude by some observations applicable to the construction of all sentences in which the instrumental case is employed.

Sentences in which the instrumental case is used, are of four kinds—

1st. When *ne* is accompanied with a nominative case ; as in the following examples : *Wazír ne arz kí*, By the minister a petition or remonstrance was made. *Aurat ne kam kiyá*, By the woman the work was done. *Bát ne asar kiyá*, By the word an effect was produced.

2nd. When it is accompanied with an oblique case ; as *Bap ne beteko kahá*, By the father it was said to the son. *Betí ne bápse puchhá*, By the daughter it was asked from her father.

3rd. When it is accompanied with neither a nominative nor an oblique case ; as, *Bap ne kahá*, By the father it was said. *Má ne kahá*, By the mother it was said. *Us ne kiyá*, By him or her it was done.

4th. When it is accompanied by both a nominative and an oblique case : as, *Yih niqmat Khuda ne mujhe di*, This favor was granted me by God. *Un ne mujhe ilmi tibke purneki raghat diláyi*, A desire of studying medicine was instilled into me by them.

It is conceived that all sentences in which *ne* occurs may be placed under one of these four divisions, and if the first two of them can be satisfactorily explained, there will be no difficulty with the others. Let us then commence with the sentence : *Wazír ne arz kí*, A petition or representation was made by the wazír, and inquire in the first place how it is parsed by those who regard *ne* as an expletive. They say it is an easy sentence, consisting of a nominative case, objective case, and verb ; and so it appears at first sight ; but an examination of it by the common rules of grammar may lead to a different conclusion. *Wazír* is said to be the nominative case ; and “ *ne*, the active preterite’s nominative’s expletive, which cannot be translated into English.” It is said that “ *arz* is the objective case governed by *kee*, or an arbitrary feminine noun accusative,”—and “ that *kee* is a transitive verb in the indefinite preterite singular feminine, to agree with its accusative case *urz*.”—Insuperable objections arise against this method of parsing.

1st. *Wazír ne* is said to be the nominative case to the verb, and yet it can be demonstrated that the verb has no manner of agreement with it, as *Wazír* is masculine and the verb *kí* feminine ; besides which, it is acknowledged to agree with the next word. If this nominative had been feminine instead of masculine, and plural instead of singular, the verb would have been just what it is, which shews there is no agreement between them. The general rule therefore in Hindustáni, that a verb must agree with its nominative case, in gender, number, and person, is completely violated.

2nd. *Arz* is denominated the objective case, and yet it is allowed that the verb which follows agrees with it in gender, number, and person : here we have agreement where government was required, the accusative case agreeing with the verb instead of being governed by it ; so that instead of active verbs governing the objective case according to rule, the very opposite takes place, and the objective case governs the active verb.

3rd. *Kí*, the verb, is represented as agreeing with *arz*, the accusative case. Here then there is agreement where there ought to be none, and no agreement where it ought to exist. The verb ought not to agree with the objective *arz*, but with its nominative *wazír ne* ; yet as the verb *kí* feminine, cannot agree with *wazír ne*, masculine, and there is no other verb with which it can agree, it is manifest that the verb does not agree with its nominative case.

Besides which, there is a perpetual vacillation as to what the verb does agree with. At one time, it is said to agree with the word having *ne* attached to it ; and at another time to have no agreement with that, but with the word which it governs. Thus, if it is said, *Betíne kiyá*, It was done by the daughter, then *kiyá* is represented as agreeing with *betí*, though the verb

is masculine and the noun feminine. And if another word is introduced, as *Wazir ne arz kí*, By the minister the request was made, then it is said that the verb agrees with *arz* the accusative, and the nominative is left to shift for itself: so that *wazir ne* is a nominative, and yet no nominative, having no verb to agree with it; and *arz* both a nominative and an objective at the same time.

This leads us from the subject of concord, to that of government. Now, as grammatically speaking, one word cannot agree with another and govern it at the same time, it is evident, that since the verb *kí* agrees with *arz*, that it can not at the same time govern it, as an objective case; we have therefore not only a nominative case without a verb to agree with it, but an objective case without a verb to govern it. By this method, therefore, of parsing the sentence, concord and government are entirely disregarded at every step; for we have a nominative case without a verb to agree with it, an objective case without a verb to govern it, and a verb without either concord or government—a greater tissue of grammatical absurdities, in a smaller compass, it is difficult either to conceive or express.

Having pointed out the difficulties unavoidably connected with considering *ne* as an expletive, it will now be proper to consider whether the whole can be satisfactorily accounted for by considering it as an instrumental case. In the above sentence, then, let it be considered that *wazir ne* is the instrumental case, governed by the verb, *arz* the nominative case to it, and *kí* the verb agreeing with its nominative case *arz* in gender, number, and person. That *wazir ne* is the instrumental, and not the nominative case, will appear by tracing it to its origin. In two-thirds of the nouns in Sanskrit, the instrumental singular is formed by *ena* or *ná*, which terminations in Hinduí have been changed into *ne*. For all inflections, the Urdu is indebted to the Hinduí, as it is to the Persian for most of its words, and has therefore taken the instrumental case *ne* along with the rest of the grammatical terminations. Regarding it as an instrument case, it is necessary only to account for its government, which can be done upon the same principle as that by which all nouns in the instrumental case are governed in Sanscrit, and which applied in this instance requires all transitive verbs in the perfect tense, and its formatives, to govern the instrumental case, as will soon be explained. That *arz* is the nominative case is evident from the verb's agreeing with it in gender, number, and person. If there is any difficulty, therefore, in this mode of parsing, it must be sought in the verb. How comes it to have a passive signification in the active voice, and in consequence of that signification to govern words in the instrumental case, as in Sanskrit, Hinduí, &c. This is the puzzling question to which no complete answer has yet been given, and it will be for the scholar to determine whether that now offered is satisfactory. In looking over the paradigms of the verbs, it will be seen, that the perfect tense of the verb, and the perfect or passive participle, are always the same: as, for instance, the perfect or passive participle of *márná*, to beat, is *márú*; and the perfect tense is the same, *márú*. To this passive participle, the auxiliary verb is added; as, *márú*, beaten; *márú hai*, beaten is, and *márú thá*, beaten was. This being granted, it may be fairly asked, why should not the verb thus formed of a passive participle, with or without an auxiliary verb, have the same government as a passive verb. Is not this the case in Greek, in Latin, and in Sanscrit? Suppose we had to write in these languages the same sentence, what would be the difference? Say, for instance, thus:—

▲ letter was written by the boy.—Eng.

Apo paidos epistolí gegrámmen estí.—Greek.

A puero epistola scripta est.—Latin.

Bálakena patrí likhitá sti.—Sanskrit.

Larkene chitlú likhí hai.—Hindustání.

Suppose the auxiliaries at the end of these verbs to be removed, the construction of the sentence will remain the same, and not the smallest difference will be produced in either the concord or government. The parallels being so uniform, it is conceived, no person can have any difficulty in parsing the Hindustání that can parse either the Greek or Latin. So far, therefore, we can account for the construction employed in Hindustání without any violation of the rules of grammar, and in perfect harmony with principles acknowledged in other languages. But it may still be said, this is a kind of passive construction, and how comes that to be admitted into the conjugation of a verb in the active voice? It arises entirely from the passive participle's being admitted to form the perfect tense, &c. Hence the scholar will see the reason why this construction is confined to the perfect tense and its formatives, because those are the only tenses in which the passive participle is used. But though the construction is of a passive kind, yet it is proper to remark, that it still differs from the passive voice, as may be seen by reference to the grammar. The preceding sentences in the passive voice would, if we except the Latin, be different : as

Apo paidos epistolí gegraptaí.—Greek.

A puero epistola scripta est or fuit.—Lat.

Bálakena patri lílikhai.—Sans.

Laṛke se chíṭhi líkhi gayi hai.—Hin.

The inference to be drawn from the whole is, that tenses, composed of the passive participle and auxiliary verb, in some languages govern as actives, and in others, as passives. Examples of the former are found in the Persian and English, and of the latter in Greek, Latin, Hinduí and Hindustání.

It may still be asked, If this is the proper method of accounting for the construction of sentences with *ne*, how is it that the Munshis and Maulávis have not a better idea of it? The reason is evidently this, that they are unacquainted with the languages from which the idiom is derived, and acquainted with the Persian, which by differing with it in this particular misleads them. The perfect tense of the Persian, like that of the Hindustání, is formed by the perfect or passive participle and auxiliary verb; but though formed in the same manner, it differs entirely in its government, always taking the nominative before it, and governing the noun connected with it in the objective case; and there can be no doubt that this had led them into an error with regard to Hindustání, which an attention to Sanscrit and Hinduí would have taught them to avoid.

The second case is that in which the verb is used impersonally or without a nominative case, and in which, instead of a nominative, an oblique case is used. This oblique case may be the objective, the dative, or the ablative, as in the instances given under the second class of examples; but the dative is the case almost universally employed, as *Betí ne bap ko káhá hai*, It has been said by the daughter to the father. This appears in English a rather singular way of saying, The daughter said to her father; it is therefore necessary to shew that this is the real idiom of the language, and that it can be accounted for in no other way grammatically.

Those who oppose this view of the case, say, that *betí ne* is the nominative case; *báp ko*, the objective case, governed by the verb; and *káhá hai*, the verb, perfect tense, agreeing with its nominative case. Could this be proved, the matter would be plain and consistent, and the opponent would clearly have the advantage. But I ask, What agreement is there between *betí ne* and *káhá hai*, the noun being feminine, and the verb masculine? In such circumstances, it is certain the verb does not agree with *betí ne* as its nominative case; here then, as noticed before, is a nominative case, according to our opponent, and no verb in the sentence that agrees with it. In the second place, *báp ko* is said to be in the accusative case; but if so, then every active

verb in the Hindustání language will admit of two accusative cases, which is an absurdity, according to the analogy of other languages. For, let another word be introduced, and the sentence will read thus, *Betí ne bap ko yih bát kahí hai*, This word was said by the daughter to her father. What then is *bát*? It is also said to be the accusative case, and therefore the verb has two accusative cases, *báp ko* and *yih bát*. The like may apply to any active verb, taking after it the instrumental, a nominative and oblique case. In the third place, *kahá hai* is a verb without a nominative case, for it has been proved it does not agree with *betí ne*, yet it is maintained that it cannot be impersonal. So that in this, as in the former instance, contradiction to the rules of grammar meets us at every step.

The student will now desire to know how it is possible to avoid these incongruities, and to parse the sentence according to the general rules of grammar. Let it only be admitted, that there is such a thing as an impersonal verb; that impersonal verbs have no nominative case, and that these impersonal verbs govern the dative case, as they commonly do in Latin and Greek, &c. then all the difficulty is solved.

That it is impersonal is plain, from its always being the third person singular, whatever pronoun or noun is used; as, *Main ne usko kahá hai*, It said is by me to him. *Tu ne usko kahá hai*, It said is by thee to him. *Us ne usko kahá hai*, It said is by her to him. *Ham ne usko kahá hai*, It said is by us to him. *Tum ne usko kahá hai*, It said is by you to him. *Un ne usko kahá hai*, It said is by them to him.

In the sentence, *Betí ne bapko kahá hai*: *betí ne* is the instrumental case of the agent governed by the verb *kahá hai*, according to the rule that active verbs in the perfect tense, &c. (i. e. the tenses in which the passive participle is used) govern the instrumental case: *bápko* is the dative case, governed by the verb, according to the rule common in both Greek and Latin, that verbs used impersonally govern the dative; and *kahá hai* is the perfect tense of the active verb *kahná*, without a nominative case, according to the rule, *Impersonalia nominativum non habent*.

Having accounted for the construction used in the first and second sets of examples, little requires to be said of the third and fourth. In the expression *Aurat ne kahá*, It was said by the woman; *aurat ne* is the instrumental case, governed by the verb: it cannot be the nominative, for then the verb would have been *kahí*, and *kahá* is the perfect tense of the active verb used impersonally. In this sentence, *Yih niámat Khudá ne mujhe dí*, This favour was granted me by God: *niámat* is the nominative case to the verb *dí*; *Khudá ne* is the instrumental case of the agent governed by *dí*, and *mujhe* is the dative case governed by *dí*; and *dí* is the third person singular of the perfect tense, feminine gender, agreeing with its nominative case *niámat*.

There is still another question which requires to be settled, and that is, how can an individual know when the verb is to be used with a nominative case, and when, instead of a nominative, with an oblique case? In those tenses where the past or passive participle is used, the instrumental case must precede; when the word which follows the instrumental case is an inanimate thing, it must be in the nominative case, and as such, the verb must agree with it; but when it is an animated being, it must be in the dative case, and as such, the verb must govern it; and when both animate and inanimate are introduced into the sentence, the verb must agree with the latter and govern the former.

The whole may be explained by the following illustration: suppose it is required to express, The father spoke the word, that will be, *Báp ne bat kahí*, or, The father spoke to the son, that will be, *Báp ne bete ko kahá*; or, The father spoke this word to the son, that will be *Báp ne bete ko yih bát kahí*.

The above sentences are expressed in the active voice in English ; the meaning will be precisely the same if put in the passive ; as, The word was spoken by the father. It was said by the father to the son. And, This word was said by the father to the son. The speaker may employ, at his pleasure, either the active or passive voice ; but will of course use that most frequently which is most concise and elegant. This remark applies to the Hindustáni as it does to the English. The same idea may be expressed in either voice at pleasure, as, Aglon ne kahá hai, Those of old time have said ; or Aglon se yih kahá gayá hai, This was said by them of old time ; but a native will of course adopt that form most frequently which appears to him in any particular instance most idiomatic.

I have now explained all that I think necessary for the clear understanding of this knotty point, and should what has been said give general satisfaction, the question will be set at rest, and the object sought after attained ; but should that not be the case, I hope it will lead to a lengthened discussion, which shall terminate in a solution satisfactory to all parties.

Y. Z.

III.—*Confirmation of the preceding solution from the usage of the Maráthi Language.*

To the Editors of the Christian Observer.

GENTLEMEN,

The following collateral reasons from a distance may serve as auxiliaries to those nearer at hand and more direct, to prove that the particle *ne* in Hindusthání is the sign of the instrumental case.

1. The particle seems evidently derived from the termination *na*, a frequent sign of the instrumental in Sanskrit, the parent of all the Northern Indian dialects.

2. In the Maráthi language, which is nearly allied to the Hindusthání, the particles *na* and *ne* are used indiscriminately, and applied in the same way as *ne* is in Hindusthání, though on account of the want of the mark to distinguish when the vowel is added, and when it is not, the *na* is ambiguous, and hence in writing *ne* is preferred.

3. In Maráthi grammars *ne* is always given as the sign of the instrumental.

4. No Maráthi Pandit, in translating Sa akarot, He did, would say, Tyane keleu, i. e. osne kia, but To karitá jhalá, an old form of the verb not in common use, meaning He was doing. And again, in rendering Osne kia into Sanskrit, he would not say Sa akarot, He did, but Tena krituni, It was done by him.

5. If the *ne* be the sign of the instrumental, then the construction is easy and analogous to what is in use in the Sanskrit and Maráthi languages. If not, it is such an anomaly as can be explained on no principle of general grammar.

PHILOGUS DAKHANENSIS.

[To the elaborate argument from the pen of an oriental Scholar in Calcutta contained in Art. II. we are happy to have had it in our power to add the preceding valuable paper, leading to the same conclusion, from an Orientalist in the Presidency of Bombay. We think the point under discussion, involved in apparent difficulty as it confessedly is, may now fairly be considered as set at rest, and the *ne* in Hindusthání be with confidence regarded as the sign of the instrumental case.—ED.]

IV.—*On the Evil and Sin of Idolatry.*

Living, as we do in this country, in the midst of an idolatrous people, surrounded on every side by a heathen population, who worship graven images, the work of men's hands, and familiarized, by daily witnessing them, to the sight of these gods which cannot save, we are extremely apt to become insensible to the evil and sin of Idolatry, and to forget or overlook the danger and guilt of those who are concerned in it. This fact, sad as it is, we believe to be undeniably true, and that not only of those who make a mock at all sin, and regard with alike indifference the glory of God and the real welfare of men, but also of those who "have some good thing in them toward the Lord God of Israel." In the latter of course the evil will exist in a minor degree; will be felt and lamented: but with these limitations the experience, we fear, of almost every Christian will bear us out in the assertion, that constant contact and intercourse with idols and idolators have a most pernicious tendency in deadening our sense of the evil of the one, and the consequent misery and danger of the other. It is true that idolatry, and that of the worst nature, the idolatry of the heart, is a sin common to by far the great majority of those who form a nominally Christian nation; indeed, in one shape or other it is the sin of every one of our fallen race, who has not been renewed in the spirit of his mind: but it is of idolatry in its grosser and more palpable forms that we would now treat, and though certainly covetousness be idolatry, and setting up any idol in the heart be idolatry, still there is something more strikingly revolting in the spectacle of a rational and immortal being, actually bowing down to a miserable idol of wood or stone, and expecting from it that favor and protection which the living God alone can bestow. We pretend not to decide which is the greater sin in the eyes of Him by whom actions are weighed, and who is a God of judgment: perhaps the idolatry of the heart; perhaps the sin of him who has had the greater light vouchsafed: but still it must be admitted, that actual and visible idolatry carries with it something more peculiarly offensive to the eyes of man. There is no resisting the impression; you see the thing actually before you, and surely it is a sight to make every lover of his species weep, to behold beings of the same nature, and possessed of the same faculties with himself, prostrating themselves before a senseless block, and expecting from it salvation and deliverance. And if this be a cause of grief, how much more must it be so to those who are "very jealous for the Lord God of Hosts," to see him deprived of the regard and confidence of his creatures, and to find that regard and confidence placed on a wretched and inanimate object, the personification perhaps of some odious vice. We cannot then wonder if God declares himself very jealous for his glory on this point; we cannot

wonder at the terms in which Scripture speaks of this sin; and reflecting who it is that is robbed of his service, and to whom this service is in preference paid, we cannot be surprised that a graven or molten image is termed in the word of God nothing less than “an *abomination* unto the Lord.”

We have made the above imperfect and brief remarks in the hope, that, through the divine blessing, they may be the means of exciting the attention of those, who have never yet considered the subject in its true light, to the evil and sin of idolatry, and of stirring up the minds of those who fear God to a more just sense of its heinousness and guilt. We will now proceed to consider what is declared in the Scriptures of truth on this point: and we would draw our chief arguments from Revelation, as the subject is one of a spiritual nature, arising out of the relation man bears to God as his Creator, and the claims God has on the exclusive trust and worship of his creatures; and because it is Revelation alone which has enlightened us on these points. Let us then bring forward a few texts from Scripture, asserting the folly, guilt, and punishment of Idolatry.

On the first head, we need not waste much time. The absurdity of Idolatry at once strikes the mind, and is indeed one of the most melancholy proofs of the extent to which sin can darken the understanding. In 1 Kings, xviii. 27, we find perhaps the first allusion which occurs in Scripture to the folly of idols; and we need only recall that remarkable scene to the memory of our readers. In the 115th and 135th Psalms, David strikingly refers to the difference between “our God who hath done whatsoever he hath pleased, and the idols of the heathen, who have mouths but they speak not, eyes have they, but they see not;” and ends his description of them by the emphatic declaration, “They that make them are like unto them, so is every one that trusteth in them.” In the 44th chapter of Isaiah, and the 9th verse, we find the Almighty, by his servant, expostulating with his people, and declaring “their delectable things shall not profit, and they are their own witnesses; they see not nor know, that they may be ashamed.” Indeed almost the whole of this chapter, and many others in Isaiah, are taken up with exposing the vanity and folly of idols. In Jeremiah ii. 27, we find another remonstrance on the absurdity of idolatry, “saying to a stock, thou art my father, and to a stone, thou hast brought me forth;” and in the 10th chapter, fifth verse of the same prophet, God declares again of the idols, “They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them: they cannot do evil, neither is it also in them to do good.” Not however to multiply quotations, we find the very same reproach cast on idols in the Scriptures of the New Testament in the ninth chapter of Revelation, and 20th verse, “—idols of gold,

and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk."

With regard to the guilt of idolatry, sin, we must remember, is the transgression of the law, whether that law be the written law, or be the law of nature. With regard to those who "have the law," it is a breach of the second commandment of the Decalogue, "Thou shalt not make to thyself any graven image;" and with regard to those who are without the written law, "these having not the law, are a law unto themselves;" and we find by Rom. i. 20, that this law of conscience renders those who have it "without excuse." In the first two chapters of the Epistle just quoted, the whole subject of human responsibility and guilt, whether of the Jew or the Greek, the heathen or the so-called Christian, is fully and clearly treated; and we are told in language so plain, that he may run who readeth it, that "there is no respect of persons with God. For as many as *have sinned without law* shall perish without law; and as many as have sinned in the law, shall be judged by the law."

On these solemn and important words hangs, it may be said, the glorious gospel of the blessed God. It is only on the grounds they reveal that it is worth while sending a single Missionary among the heathen; and take away the fact, that they are *perishing*, and you take away the great and only stimulus to Christian love and Christian exertion. To those then who are disposed to submit to the judgment of the Almighty as revealed in his word, it will be clear, that idolatry involves guilt; and guilt involving punishment, brings us to consider the great question, how will it fare with idolators in the judgment.

In the first place, they will not "stand in the congregation of the righteous." In 1 Corinthians, 6th chapter, 9th and 10th verses we are told, "Be not deceived; neither fornicators nor idolators shall inherit the kingdom of God." In Galatians, v. 20, 21, also, idolatry is enumerated among those things which they that do "shall not inherit the kingdom of God."

In addition to this banishment from the kingdom of heaven, by the awful declaration in Revelations xxi. 8, idolators "shall have their part in the lake that burneth with fire and brimstone;" which is the second death; and to sum up all, in the 22nd chapter of Revelation, after describing the glory and blessedness of the city of God, the holy place of the tabernacle of the Most High, it is added, "For *without* are dogs and sorcerers, and whoremongers, and murderers, and IDOLATORS, and whosoever loveth and maketh a lie."

A few reflections naturally suggest themselves.—*How different is the judgment of God and the judgment of man.* Ask one of the many hundred Christians even, who live in this city of idols and land of idolatry, what they suppose will become of idolators;

and would the answer, though they have the word of God in their houses, be in accordance with what we have produced from that word itself? Would it not be thought in many companies the height of uncharitableness, to hint a word of the awful doom which awaits idolators? Should we not be thought unreasonably harsh? and even should we produce our authority from Scripture, would not the heart rebel against this judgment as severe? However, in all these things, it is the consolation of the Christian, "The testimony of the Lord is sure, making wise the simple."

How little do we feel for the heathen around us.—"They are destroyed from morning to evening, they perish for ever without any regarding it." Perhaps it is because we are accustomed to look at them in the mass. We talk of a nation of idolators; of a heathen population; of a benighted country. But were we to look at any one of the numerous idolators in this city, and reflect, 'There is a being, wretched indeed as far as concerns this life, and in miserable ignorance of the next, but still a being whom God formed for himself; who can be satisfied with nothing short of the infinite and everlasting God; made for eternity; redeemed by the blood and sufferings of Immanuel, and capable of renewal by the Spirit of holiness—yet lost to all that is valuable in life, or affords hope for eternity; sunk in idolatry, and going down, as fast as time can carry him, to a woeful and wretched futurity:—surely if we indulged reflections such as these, we should strive and labour, and pray that God would give them repentance to the acknowledging of the truth.

How ought we to hasten, as much as lies in our power, "the time of the restitution of all things." There are the most exceeding great and precious promises given to us on this head. "The idols he shall utterly abolish;" "All the ends of the earth shall remember and turn unto the Lord;" "All nations whom thou hast made shall come and worship before thee." Declarations such as these should surely strengthen our hands and our hearts. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." And the same God commands us to make intercession for all men. Let us then pray without ceasing. Let us keep silence, and give the Lord no rest, till he establish, and till he make Jerusalem, a praise in the earth. He will certainly hear us. His own glory and truth are involved; and we may rejoice in the sure and certain hope that he will carry on and accomplish his own work; for "the Lord of Hosts hath purposed, and who shall disannul it; and his hand is stretched, and who shall turn it back?"

C. G. F.

V.—*Memoir of Sarah, Wife of the Rev. G. F. F. Anderson, Baptist Missionary.*

Of all the events happening amongst the children of men, there is none that more strikingly illustrates the statement, "His judgments are unsearchable, and His ways past finding out," than the removal of a believer in the meridian of a useful career. That men who are at enmity against God, and who by a constant course of bad example, are already ripened for the sickle, should be unexpectedly called to give an account, may awaken no surprise; nay, their death, considered irrespective of the future, can excite but little regret. But the decease of the Christian in the strength and maturity of his powers, at the very period when the Great Head of the Church seems to have prepared him for more extended and continued usefulness; just as he is entering on the sphere of action, and possessed of qualities which, if directed by the energies of piety and Divine influence, could not fail of success, is an event for which we are totally unprepared. Our feelings unfit us for calm and tranquil reflection, and we are led to say, "How mysterious are the ways of God!" Never has it fallen to the lot of the writer of the following memoir to engage in a work so deeply impressive, and mournfully affecting, as that which now occupies his pen. It was his unspeakable privilege to possess the affections, and to enjoy the companionship of the now glorified saint, of whom he purposes briefly to make mention. Alas, his is a melancholy task! Influenced, however, by a wish to cherish a more lasting remembrance of her who is gone to her rest, than mere memory can supply, and inspired by the hope that though dead, she may yet speak—yes! speak by her example—by her early piety—by her early grave, he is induced to present the following memoir to the public.

Mrs. SARAH ANDERSON, eldest daughter of the late Rev. Charles Thomas Mileham, was born Nov. 23, 1805. Of the early part of her life the writer has but little knowledge, and that little he has gleaned from a few surviving manuscripts, of the existence of which he was totally ignorant until a few weeks ago. It appears, that in infancy, she was deprived of a much beloved and valued mother; and in the course of some few years, the arrow of death again flew, and a second mother bowed beneath the stroke. By this removal, having now two younger sisters, in the 13th year of her age she was summoned to enter into the duties of life, to taste of its cares, and to experience its perplexities. That God, however, who is emphatically the Father of the fatherless, by his providence, screened her in a great measure from the follies incidental to childhood, and from the levities of youth. Favoured with religious instruction and example, in early years she became the subject of religious impressions, and by the grace of God, was enabled to cherish those feelings which an interest in the gospel alone can supply. To this fact there are many direct allusions in the manuscripts to which we have before alluded. "From my birth, favoured with religious instruction and parental prayers, and allured by lovely example, my desires after heaven were excited, until I was made a willing captive to the service of my God." Again, "My God, I praise thee, that thou didst incline me in the dawning of my days, to commit myself to thy keeping. I bless thee that I was early taught to fear thee; that I have been screened from temptation, and nurtured in the very bosom of the church."

In the seventeenth year of her age, she made a public profession of her attachment to Christ, and was baptized by her father, and admitted a member of the church over which he presided as pastor. I regret that there is no record in my possession, relating to this event. But judging from the natural constitution of my beloved wife's mind, it

must have been a time of interest, and deep excitement. That her father regarded the event with all the interest of a father's heart, is evident from the following extract from his diary: "This day I had the pleasure of baptizing my dear Sarah, in her 17th year. Thus her mother's prayers, as well as my own, have been, I trust, answered. Bless the Lord, O my soul; and all that is within me, bless and praise his holy name. Strengthen her—preserve her—make her useful." That it was a period in her history on which she herself looked back with holy and devout gratitude is equally certain: "It is ten years since that happy hour when my beloved father, now in heaven, publicly introduced his first-born into the church of Christ by baptism. 'Oh! happy day that fixed my choice!' nor less happy is this, in which my heart is graciously influenced by God to renew that consecration."

From this period until the year 1826, she was privileged with the advantages of a liberal education; but there is no mention made respecting her religious feelings during these years: though it is more than probable, she gave evidence by her chaste conversation and holy life that hers had been "no vain sacrifice," when she publicly consecrated herself to God. For, in January, 1827, we have an unreserved and renewed dedication of herself to the Most High: "Lord, depending on thy strength, it shall be from this hour to the day of my death, my constant study to acquire those measures of holiness which thou hast told us in thy word, the saints of the Millennial glory shall possess." "From this hour enable me to become a Millennial Christian.—S. M."

During the years 1827 and 28, it seems as if the Lord had heard her prayers, and had honored her determination; for there are many proofs of an unabating desire to spread a knowledge of the Saviour's name. Most willingly would she have consecrated herself to the work of evangelizing the heathen. But an obvious duty, that of being the guardian of her younger sisters, and the fulfilment of a parent's entreaties, made her suppress her desire. But she did not remain an idle labourer in the vineyard: no! she only laboured in another sphere. She became for the time being a Missionary at home, instead of a Missionary abroad; a Missionary in the village and in the street, among her dependants, as well as in the domestic circle. By the distribution of tracts, by visiting the sick, by relieving the destitute, and by various other means, she seems to have evinced her determination to suffer no relaxation of effort, that those by whom she was surrounded might be brought to know the truth as it is in Jesus. Like her Lord and Master, whose commandments were her rule, and whose example was her model, she not only went about doing good; but there were seasons when particular individuals and particular spheres of action became the objects of her earnest supplication with God. Among other prayers that are said to have been written when her health was rapidly declining, and occasionally unfitting her for this mental exercise, the following is an extract of one on behalf a friend. "Let not Satan gain the victory over him, and though he has so many years led him a willing captive, yet now in mercy take the prey from the mighty, and let me rejoice in the display of thy power and grace. Why, Lord, has thou excited in my heart so strong and intense a desire for his salvation, unless thou dost intend to bestow the blessing? O hear the prayers that have been offered, and still are offered for his conversion—forget not the sighs and groans and tears which have reached thy throne on his behalf*. Now that he feels the infirmities of age coming upon him; now that the world, which has been the deity of his idolatry, is beginning to display its treachery; O now, lead him to the source of true happiness—

* The following note was affixed to the end of the prayer: "Mr. C. died April, 1831. There were some pleasing indications of a change of heart during his long and protracted illness. What rapture and gratitude will fill my soul, if permitted to meet him in heaven.

to the fountain which cleanseth from the foulest stains, and give him to rejoice in the astonishing riches of thy grace. O my heavenly Father, for the sake of Him whom thou hearest always, deny not this request; and unto thee, O Lord, shall be glory ascribed for ever and for ever. Amen. Amen."

The following is another extract of a prayer on behalf of C. and its vicinity: "Have mercy, O Lord, I beseech thee, on those who live in the cottages around the dwelling in which thou hast called me to reside. Thou knowest their ignorance on divine subjects, their great indifference to the things which belong to their peace, and their prejudice against the light that shineth from heaven. They choose darkness rather than light, and madly glory in their chains. O thou Sun of Righteousness, dissipate the darkness, yea the gross darkness which is spread over their minds. O say in this moral chaos, 'Let there be light,' and light shall spring up. O melt their frozen hearts, and let all their feelings and affections, which are now chilled by the icy coldness of spiritual death, flow forth in love and gratitude to thee, and in boundless benevolence to their fellow creatures, so that the moral desert may blossom and bring forth abundantly. Most of them, Lord, have but a slender portion of this world's good, and many among these are intimately acquainted with the sufferings of poverty, and its too frequent attendants, wretchedness and debasement. O that mine head were a fountain, then rivers of tears should flow from mine eyes; I would weep day and night for the miseries of this people, destitute of happiness here and hereafter. What can I do with them or for them, O Lord, but commit them to thy compassion? Oh for the sake of Him whom thou delightest to honor, grant unto them eternal life. Condescend, O most merciful God, condescend to water with thy blessing the seed that is sown among them—bless the messengers of mercy distributed from week to week; inefficient, indeed, are they in themselves, but thou hast often rendered them mighty, through the power of the Holy Ghost, to the salvation of the lost. Sanctify, O Lord, the visits that are made to the sick, the afflicted, or the dying. Have mercy upon the children and youth, and lead them into the paths of peace. Graciously impress upon the minds of the parents the vast importance of training them for eternal happiness, and may they no longer by pernicious example train them in the ways of iniquity. Oh thou who listenest to the sighing of the contrite, deny not these petitions on account of the unworthiness of the suppliant; O let not the sinfulness of her heart and the mixture of evil in all her motives and actions prevent the blessing: but rather do thou gain unto thyself greater honor by raising so feeble and unworthy an instrument to effect so mighty a change. And shouldst thou, as thou justly mayest, see fit to deny me the unspeakable privilege of being used as an instrument in thy hand, O refuse not to bless the efforts of those united with me in this delightful employ; but graciously accept their freewill offerings of youthful activity and benevolence. Send whom thou wilt, but O deny not the blessing, even to impart unto these my fellow-sinners life for evermore." [The writer, in justice to himself, cannot but express his sense of delicacy in thus bringing to light transactions which would have been known only to God and himself; but for those who are in any way engaged in the service of the Redeemer does he present this example for their imitation, and from the conviction, that those only who sow in tears will reap in joy.]

For some months she seems to have endured much pain and suffering, and became so debilitated in body and mind, as to be quite incapacitated for the duty of secret prayer to any extent. It was during her restoration to health that the following was written: "My Father who art in heaven, I desire to employ returning strength in recording thy goodness unto thine unworthy servant. I would bless thee for the support afforded me in the hour of pain and languishing. I would thank thee that my hopes were fixed upon the sure foundation. I would praise thee that in the day of calamity thou didst teach me to bow in submission; to

say, "I will bear the indignation of the Lord, because I have sinned against him. Yea, my past life seems to me but a feverish dream, that had rapidly passed away, and is renewed only by the excitement it produced. Much has been aimed at, little accomplished, and that little so polluted by sin, that it calls loudly for shame and repentance."

But this was only the commencement of those trials, which in a pre-eminent degree wrought in her the peaceable fruits of righteousness, and rendered her "a vessel unto honor, fitted for her Master's use." Her father's health had long been declining, and in the year 1829, it was such as to indicate that the approaches of death were nigh; thus at the close of the year, having finished his course, and having kept the faith, his end was peace, and he slept in Jesus. Scarcely, however, had the habiliments of mourning been laid aside, when the king of terrors again entered the dwelling, and a lovely sister became the victim of his ravages; and ere 12 months had again rolled their course, as if determined to unfold more than ordinarily the dread supremacy in which he reigns, as if bent on withering the fairest earthly hopes of her whom we now mourn, and tearing from her grasp the dearest possessions and interests of life, he commenced his work in the person of her only surviving sister. This he soon accomplished; but though an enemy, he was again the minister of God for good, a messenger only sent to call the children to their Father's home.

It was in this light that the survivor regarded these bereavements, and was thus enabled to subdue the risings of disquietude. She looked beyond second causes; she knew that all was ordered in the covenant of grace, that all was under the superintendence of Infinite Wisdom. She was therefore calm, tranquil, and self-possessed; neither indulging in sullenness of disposition, or giving utterance to the spirit of complaint.

We have full proof of her resignation whilst in the furnace of affliction in the following extract, dated October, 1833. "Sorrow's bitter cup has again been tasted; my affectionate sister Ann is gone; her bright eye is darkened in death. And now every heart that loved me, every voice that cheered me, all is gone. But I desire to submit to the scourge, conscious that I deserve infinitely more than God lays upon me; for were I bereft of every comfort, sick and feeble, without a friend on earth to pity or to help me, I should have no cause to complain. Yea, were I banished for ever from God's presence, and plunged into irremediable woe, I must bow to God's justice, and say, 'Just and true are all thy ways.' But Oh! how different is my condition! Innumerable blessings still surround me, and the hope of heaven sheds a lustre over me. And even nature breathes prophetically, and soothes me with its murmuring, low-toned intimations of approaching emancipation, of a speedy repose amid beauty and peace, and happy undying love. And where shall my spirit be? Oh happy, happy with God, loving him perfectly, serving him unceasingly, and praising him for ever."

The last memorandum which appears to have been written, bears the date of January 26, 1834, and as it serves best to express the interesting change that took place in her life, I am induced to transcribe it. "Here I raise my Ebenezer: hitherto hath the Lord helped me, and blessed be his name for ever. He has sustained me in deep troubles; borne with all my folly, waywardness, impatience and unbelief; has carried me safely through all dangers and all trials, and now what shall I render unto Him for his wondrous mercy? He has opened a way to gratify the desire that he implanted in my heart in childhood, and kept alive through all the vicissitudes of life. Yes, he has called me to go forth and tell the wonders of his love in heathen lands. Bless the Lord, O my soul, and all that is within me bless his holy name. And he has given me too a friend and companion to comfort me in my

loneliness, to pray for me and lead me to God, to aid me in my humble efforts to serve my God, to be my dear companion here, and I trust for ever. This verily is the Lord's doing, and it is marvellous in my eyes.

"O Lord, do thou bless us indeed, and let thine hand be with us, and keep us from evil that it may not grieve us. May we be very *humble*, very watchful, pray without ceasing, be very spiritual, very diligent, instant in season and out of season, labouring to bring souls to God. O Lord! condescend to bless our efforts, and make us very successful; keep us through all the scenes of life, sustain us in death; permit us to live with thee in heaven, for Christ's sake, and thine shall be all the glory."

It was on the 25th of May following, having experienced all the pangs of grief usually attendant on parting from those whom we love, that we embarked on board the *Orontes* at Gravesend. It was not, however, until the morning of the 27th that we heard, with indescribable sensations, the heaving of the anchor. It will not be deemed weakness when it is acknowledged that, shedding many natural tears, we commended ourselves to God. This, however, was but the beginning of sorrows. A few hours only had elapsed when the usual inconvenience arising from the motion of the vessel was experienced by my beloved wife, and this continued, more or less attended by violent retchings, until we reached Madeira, on the 9th of June. There was but one who at any time endured the dreadful suspicion, that her earthly pilgrimage perhaps was soon to have an end. Many and confident were the assurances on the part of others that she would be well in a day or two; and these statements were confirmed by the surgeon of the ship, who affirmed that there was not the least cause of apprehension. Hearing however that there was a skilful physician on shore, my misgiving heart induced me to consult him; and at my request, he kindly consented to accompany me to the ship. Assurances were given also on his part, that we might pursue the voyage with safety, and that in a few days the sufferer would be restored to her wonted enjoyment of health. But He who seeth not as man sees had ordered it otherwise. We had sailed but two days from Madeira, when her weakness increased. It was soon announced to me by the surgeon, that her case was dangerous. A few hours more elapsed, and it was declared hopeless. The wounds are too recent to permit the memory of the writer to call up past endearments, or to relate all that transpired during the afflicting and heart-rending dispensation. May it suffice, that a noble testimony was given to the power and grace of the gospel—that as the Christian lived, so she died, a believer in Jesus, and in the possession of a peace which rested upon an immoveable basis, on a foundation that never could be shaken—a quiescence which no predictions could remove, which no anticipations could destroy—a peace which resulted from the promises of God, which are all *yea* and *amen* in Christ Jesus. A few hours before her death, she revived a little, and it being remarked that her eyes looked brighter, she replied, "And if my Father will, I shall look brighter soon;—but do you think that I am going to die? No, not yet. I should like to live for my dear husband's sake, and for the sake of the church too, but *His* will be done." I asked if her hope was fixed on Jesus; taking hold of my hand, she said, "O yes,"—adding

"A guilty, weak and helpless worm,
On thy kind arms I fall."

"You know, dear, the rest;" and on my repeating it, she remarked, "Ah! my righteousness—Oh it is an unspeakable mercy to have settled matters with God. I hope that I am not vainly confident, but I never could have been so happy under my afflictions, had I not known in whom I have believed, and that He is able to keep that which I have committed unto him until that day." In a most affecting manner, she then prayed that God would bless and reward the surgeon, who was present, for his unremitting kindness and

attention, and afterward, having also commended her friends to the care of her Heavenly Father, she seemed much fatigued, and turning her head, her breathing became less sensible, until there was not a sigh or a movement. Thus on Saturday, the 14th June, her spirit, ripened for Heaven's blessedness, active and vigorous to the last, matured by frequent discipline, and indulging in all the sympathies of our nature, and in all the ardour of Christian affection, winged its way from the presence and companionship of sinful mortals to join the assembly of the spirits of the just made perfect. Happy spirit, thou art gone to thy rest; and we would not mourn as those

Who, when their life hath changed its glittering robes
For the dull garb of sorrow, which doth cling
So heavily around the journeyers on,
Cast down its weight—and sleep.

Mrs. A. was a lovely daughter, a lovely sister, an unobtrusive and lovely Christian. Her tastes were of the literary and domestic cast; indeed, there was so much mature judgment, such correctness in her modes of thought, and such confidence about her every movement, that it was impossible to distrust her. Her habits were industrious, and scrupulously neat. And though warm in her indignation, yet there was a sweetness of disposition, and an habitual cheerfulness, that threw sunshine all around.

If the above should meet the eye of any young friends, let them learn from this portraiture, the value of religion, and the importance of living to day as though it were the last on earth. We have seen many, respecting whom we might have anticipated that numerous years were yet allowed them—that their removal was at a distant period. They had arrived at the maturity of their powers, their characters had unfolded in loveliness and promise, but the wind passed over the flower, and it was gone—the place thereof knew it no more—it was not, for God took it. Let us then be anxious to remember our Creator in the days of our youth. By patient continuing in well doing, let us seek for glory, honor, and immortality, and then, though the flower of our youth fade, yet shall it be brought forth again; once more shall it bloom vigorous as well as pure, and endowed with immortal vitality shall it flourish in that land, where there is “no more death.”

G. F. F. A.

VI.—*Advantages to be derived from the General Use of the Roman Alphabet, in expressing the Languages of India.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have for the last few months scrutinized with some attention the advantages or the contrary which may reasonably be expected from the general use of the Roman alphabet, as the medium of expressing the languages of India; and feel disposed to present, for the information of your readers, the result of my examination. Though I should be paying no compliment to their judgment to imagine, that on a subject so intimately connected with the welfare of the swarming millions of Hindusthán, both of the present and future generations, a paper of moderate limits would not be perused; yet it will be proper not to exceed such limits,

lest I should fatigue the patience of those whose judgments I would fain convince; and I will therefore be as brief as possible.

Almost every one who has read with candour the various papers on this interesting subject which the periodicals of Calcutta have contained, since the subject was first broached by Mr. Trevelyan and his zealous associates, must have satisfied himself, that the change proposed is fraught with advantages, if it can be accomplished;—will have perceived abundant proof, that in the modified scheme of Sir William Jones, as proposed in your work, it is easy to express in the Roman character, most accurately, all the sounds of all the Indian languages;—and will now be convinced, in consequence of the general acceptance which the scheme has met with from both Europeans and Natives, that even to the furthest extremity of our empire, its general though gradual adoption may be safely predicted. Still, however, the evidence on all these points being scattered in various periodicals, can have been perused but by very few; and the propriety of the brief recapitulation of the particulars under each head which I propose, therefore, will not fail to be acceptable and useful to your readers.

As to the several advantages of the scheme, the following may be mentioned. By the general adoption of the Roman letters, in lieu of the various characters now used to represent the dialects of the East,

1st. The Natives of India will be able to learn *our language* with much greater ease than they can at present.

2nd. We shall be able to learn *their languages* with greater ease.

3rd. The natives of every province of India will be able to learn *the language of other provinces* with greater ease.

4th. All the existing Mahammadan and Hindu literature will gradually sink into disuse, with the exception of such portions of it as are fit to be turned into the new letters. This would produce a great moral change in India in the course of a generation or two. Nothing keeps India in a state of moral and intellectual debasement so much as the false religion, false morals, and false science contained in the sacred and learned books of the Mahammadans and Hindus; and by getting rid of these books, we shall stop the polluted stream at its source.

5th. Just in proportion as Sanskrit, Arabic, and Persian go out, English will come in; and not only will our literature be extensively studied, but its beneficial influences will reach the people by a thousand channels through the medium of the Native languages. It will be a matter of the first importance to make English the model of taste, and the fountain of literature throughout India; and if Sanskrit and Arabic and Persian be confined to the learned few, and the English and vernacular Indian languages are expressed in the same character, there cannot be a doubt but it will take place.

There are also other advantages which would result from the change of character, such as the much greater rapidity with which the Roman character can be written, the superior distinctness of both the printed and written English characters, the superior cheapness of books containing an equal quantity of matter, &c. On each of these points I cannot enlarge, but shall be excused for inserting the accompanying letter from a friend, connected with the Hindu College, who determined to make the first of them the subject of investigation. He writes as follows:—

I have been induced, from the exceeding popularity of the scheme lately proposed for teaching the Natives their own languages in the English character, to make a minute inquiry into its advantages. I confess when I first heard of it, I was inclined to treat it as perfectly chimerical; but after reading all the multifarious arguments in its support, I candidly acknowledge that I am not only convinced of its advantages, but disposed to be its warm supporter.

Curiosity lately led me to make an experiment, which will, I think reflect a very strong light on the advantages of adopting the *Roman* character in preference to the Bengali. I had long observed the length of time that a native took in writing a few lines of Bengali; and it occurred to me that it was owing to the peculiar form of the letters, most of which consist of two or three lines, and joined angularly; in addition to which, each letter is generally written distinct and separate from the rest, and consequently the pen is constantly taken off the paper. I thought that if we had retained our *old English*, or adopted the German text, we should have been much in the same predicament as the Hindus now are with their character; and instead of being able to write letter after letter, and one account after another, and volume after volume in a comparatively short time, we should scarcely have been able to write four pages during the day. Now to put the *comparative* speed of our writing and that of Bengali to the test of experiment, I asked my pandit, who is as rapid a writer as any native I am acquainted with, to take a book in the Bengali character, and to write as fast as he possibly could, while I wrote from an English book. We wrote for seventeen minutes, when I had reached the bottom of a page, and the pundit only a third of a page; and on counting the letters, I found that he had written about *five hundred* to my *thirteen hundred and fifty* letters!

But on further consideration, it occurred to me that the number of Bengali letters would not be the same Romanized. I therefore Romanized one line of about 50 letters of Bengali, and found their equivalent in Roman to be 80, so that in writing Romanized Bengali, instead of English, the proportion was as 80 : 50 :: 1350 : 844; or as 500 B. to 844 R. in the same time; which is about 68 per cent. in favor of the Roman—an advantage, which, considering the numberless purposes to which writing is applied, with the vast importance of *quantity* and *dispatch*, is truly prodigious.

I will also briefly allude to one other advantage, possessed by the English over the Bengali and Nagari character, which I have not yet seen referred to, though it is most important in the education of the Natives themselves:—I allude to the much greater ease and rapidity, with which the English alphabet may be acquired. The cause of the difference is the numerous *compound letters* which occur in the two latter, and not in the English. If any one will make the trial with a class of boys and girls, who know not their

letters in either language, he will be fully satisfied of this superiority. He will find that while the acquisition of the Bengálí or Nágari alphabet, will occupy a pupil from two to three months, another pupil of equal capacity and application will acquire the Roman alphabet in less than as many weeks; and that while in the Native alphabets referred to, the reader for months longer will be stumbling at the occurrence of some compound, with which he is but little acquainted, in the English, as now applied to the Indian languages, the pupil knows no difficulties of the kind.

The advantages above enumerated must be considered as important in the propagation of knowledge of *all kinds*. But there are one or two others which appear highly important to the Christian Church, in its grand attempt to introduce into this vast heathen country the blessed light of the glorious Gospel; and to these I wish particularly to direct the attention of such of your readers as feel an interest in the immortal interests of their Hindu brethren.

1. It offers remarkable facilities for the religious instruction of classes of society otherwise inaccessible to the missionary. It is a fact, that in *this character* the children of the most bigotted Hindus may be readily taught what they could not be taught in *their own*. It has been remarked by the most observant teachers of native boys, that they who have learned to read English *think* and *speak* on religious subjects in that language what it seems they *dare not, cannot* think and speak in their own. Now this is exactly the case in regard to Bangálí books in the English character. It occurred only very lately, that two most respectable Hindu gentlemen (one of whom is a leading member of the bigotted DharmaSabhá), who would *never have thought* of putting into a school a word spoken by, or written about Christ in the Bangálí character, proposed of their own accord to put the Romanized version of the *Sermon on the Mount* (or "Instruction by Christ," as it is called) into the school with which they are connected. They seemed to feel conscious, that if they introduced this book in the Bangálí character, some opposing bigot, frightened at the name of Jesus, and not perusing his inimitable discourses, would interfere and raise against them, however unjustly, the indignation of their countrymen! but that if in the English character, the introduction of the work would be regarded as quite indifferent: and since it is requisite in the acquisition of a foreign character (as of the English language) to read the books usually employed, no scruple would be raised on the subject, till that scruple was itself overcome by the excellence of the work to which it related. Now, as we know the paramount influence of sentiments impressed on the minds of *youth*, and as for many years the circle of those who will learn their own language in the new character must be immeasurably greater than that of those who learn a foreign language like the English, it seems that by this plan Providence has supplied your Missionary readers with a powerful instrument for benefitting the bigotted part of the Hindu population, which it becomes their duty most diligently to employ.

2. There is also another consideration well deserving the attention of Bible and Missionary Societies. It furnishes the agents of both with new and most important facilities for the promotion of their labour.

A letter was lately received from an intelligent Missionary in the Bombay Presidency, well acquainted with the Native languages in that part of India; in which he says, that when he was in Bangál, he brought round with him many books in different dialects of this Presidency, and if the *characters* had been alike, he should have easily mastered all, so as to make out the meaning of a passage as needed. He says, however, that the *variety of character* had rendered his progress so slow, that he had hitherto mastered only the Bangáli. "Send me," he says, "all you print in the *Roman* character in all your dialects, and I am persuaded that in this case I shall be able to understand a text in Bangáli, Hinduí, Oriyá, &c. as readily as now I can Maráthí." To a *translator* of the sacred Scriptures, who is anxious, in order to perfect his version in one language, to see what words or phrases have been used by preceding translators in all the other Indian languages, what an amazing advantage will be afforded when he has the opportunity of doing it without learning a new character, or being vexed or delayed by the innumerable letters, simple and compound, which otherwise must be acquired, ere the sense of a passage in any dialect can be ascertained.

Again, as all the languages of India become expressed in one character, the letters in each having the same exact sound, what a noble thing it will be for a Missionary, acquainted only with *one* language, (be it Bangáli, Oriyá, Hinduí or Hindustháni) to read intelligibly and correctly the sacred Scriptures and tracts in *all* these languages, when called to itinerate in the country; or when having at his own station, or different religious festivals, to converse with strangers, or others acquainted with these languages. He may thus excite attention, may prompt inquiry, and may create an interest in his efforts, leading to the salvation of many souls.

It should be remembered too, that there is a large class of nominal Christians in the country, for which our Bible, Tract, and School Book Societies have hitherto made no provision*. We refer particularly to the descendants of the Portuguese and other Europeans; many of whom, though familiar with the spoken languages of the country, are unable to read them, and whose limited acquaintance with English renders it impossible for them to understand the meaning of books in that language. Let religious and other works, in what may be called their mother-tongue, be presented to them in

* We are happy to report, that for the religious improvement of this class, the Church Missionary Society are engaged in printing, in the Roman characters, the Rev. Mr. Bowley's Hinduí Hymn Book; besides the New Testament both in U'rdú and Hinduí, which is being printed at the Baptist Mission Press.

the English character, and they will be very soon able to read them with ease and profit. At present the Bible, whether in English or the Native language, is to them a sealed book, and so it is likely to remain, until those who love the Scriptures shall come forward to remove the seal, and open the sacred treasure, by presenting its contents clothed in a letter with which they are acquainted, or a knowledge of which they may very soon acquire.

The above advantages (besides others which must be omitted through fear of being tedious) are so important to the intellectual, moral, and religious improvement of the millions of India, that I feel persuaded your readers will now proceed with interest to the second inquiry,

2. Is the Roman alphabet a suitable medium for the representation of Indian words; and especially can all the letters of every dialect in India, great in number and diversified in shape as they are, be expressed in this character?

We answer unhesitatingly in the affirmative. The Roman, as originally applied to this object by the learned Sir W. Jones, and modified, as proposed in your pages, is admirably adapted to this purpose, and in it all the letters of the numerous languages of Asia may be most readily and correctly expressed. With regard to the Hindusthání, Hindi, Bangáli, Oriyá, and Burman languages this is no longer a plausible theory:—it is positive *matter of fact*. Printed pages in all these languages now lie before me, and afford most satisfactory evidence that the Roman letter is equal to every exigency:—and it has afforded the friends of the system great satisfaction, since they were led to advocate this scheme, to perceive that the American Missionaries had before adopted precisely the same system to express the language of the Sandwich Islands. This remarkable coincidence, (which is more particularly dwelt on in a paper on the subject by Mr. Trevelyan, which was originally published in the HARKA'RA, and copied in the JOURNAL of the ASIATIC SOCIETY for September,) affords most satisfactory evidence, that the system is in a peculiar degree adapted to the power of speech, as possessed in common by natives of the remotest climes, and is therefore well adapted to form a character destined by degrees to become *universal*. Your readers need not be informed that next to a *universal language*, a *universal character*, by removing nearly one-half the difficulties of his task, promises to a philanthropist the most glorious results.

I therefore proceed to our 3rd inquiry,

Can an alteration so radical and extensive as the substitution of the Roman for all the oriental characters be anticipated in any reasonable time?

To this I would reply, nearly verbatim in the words of a writer in the LITERARY GAZETTE.

1st. This change has been effected throughout almost all the nations of *Europe*. Excepting some of them who use the Greek,

Russian, and German characters, all have successively surrendered their original alphabets to that of Rome. They were governed or protected by the Romans, and the latter were their superiors in all kinds of knowledge. Now, as almost all the nations of Hindusthán stand in exactly the same relation to the British, and are deriving from them the same civil and intellectual advantages, which the nations of Europe did from the Romans, why should they not follow the example of the latter, and relinquish their respective alphabets for that of the English ?

2nd. Many Natives of *Hindusthán* have also but lately relinquished their original alphabets for that of their more powerful or better informed neighbours. Not to mention the numerous thousands in Hindusthán who have adopted the Persian character, and the vast multitudes in the Malay Islands who have adopted the Arabic one, the Assamese, in our immediate neighbourhood, have lately discarded their own alphabet for the Bangálic, and the hill tribes in the frontier of Naipál for the Nágari ; and why should not the Bangálics and Hindusthánicis in their turn do the same, when the corresponding advantages are confessedly equal ?

3rd. The *present attempt* to introduce the Roman character has met with unexampled success. Only six months since, when the system now adopted was proposed to be used in gradual supercession of all the Native alphabets, not more than four individuals were friendly to the plan ; while it had to contend with that large class of society who dislike all innovation, and that still larger one who dislike all trouble. Yet amidst the opposition of many, and the apathy of more, it has steadily progressed. Every body who has acquired this system has become its advocate. At various stations between Calcutta and Dihlí, and even beyond the latter place, numerous gentlemen have declared themselves its friends. Christian clergymen and laymen, with Hindu and Mahammadan priests, teachers, and gentlemen, are engaged in preparing elementary books for publication. Various such works have already been printed in Bangálic, Hinduí, and Hindusthánic ; publications in Persian and Burman are passing through the press ; and applications have been received to execute works in Oriyá. The system has been gradually introduced into schools in this city and elsewhere, both under Native and European superintendence ; and at Dihlí, 300 of the college pupils are become quite familiar with it, while hundreds of the most respectable people have acquired it : indeed it is now so popular that Native authors are preparing works, which it is confidently expected will secure by their sale a *profit*, both to the editor and printer. Let the system proceed in this manner but six months longer, and its gradual establishment and general prevalence throughout India, with but moderate exertion on the part of its friends, may be considered as settled.

VII.—*The Bodies and Souls of Men, the Objects of Christian Benevolence.*

To the Editors of the Christian Observer.

DEAR SIRS,

We have often heard and read of "Walks of Usefulness," and I make no doubt that many of the readers of the Christian Observer have often known something of "the luxury of doing good" to the bodies, if not to the souls, of their fellow men. It is not, however, improbable, that some, while they have felt the pleasure of relieving the pain, or otherwise administering to the temporal necessities, of their fellow creatures, have felt regret, that they could do little or nothing towards relieving their spiritual wants. Permit me, through your pages, to bring to the notice of such, a plan, by which both may be happily combined, and from which the best results may be confidently anticipated;—men's temporal necessities will be relieved, and provision made to supply the still more pressing and appalling wants of their immortal souls.

Many persons are in the habit of distributing periodically small portions of rice, &c., to the poor, of whom there are but too many in circumstances to make the pittance thus given, a boon very gladly and thankfully received. On such occasions, great numbers of the poor, the halt, the blind, are drawn together to partake of the bread that perisheth. The plan, to which I refer, superadds to this distribution of rice, cowries, &c., the proclamation of the Gospel message of Salvation, by which means an excellent opportunity is embraced of making known the Word of Life, to very many who are not otherwise likely to hear it.

This plan was acted on formerly by the excellent Henry Martyn, and subsequently by the late Mr. Adam of Kiddirpúr, by whom the writer was recommended to try it, which he did some two or three years ago, and has continued ever since, but necessarily on a limited scale, though from 150 to 250 persons are brought together every week, many of whom listen with much attention to the Word of Life.

In Calcutta, it has been acted on for a considerable time by Mr. P. Lindeman. For a long time he went on single-handed, administering in this way, to the bodily wants of the poor, so far as his own resources would allow; and at the same time, taking care that the unsearchable riches of Christ should be preached to them, and that they should be directed to Him for the bread which endureth to life everlasting. Latterly, a few friends, among whom I am happy to say are some benevolent Natives, having become acquainted with the nature of his exertions, have liberally come forward with their contributions, to enable him to meet the expenses of an extension of his plan. The consequence is, that his weekly congregation has increased from upwards of 200 to about 700 persons. These come, it is true, for the pittance of rice: but to relieve the bodies of the poor, is a Christian duty; while to endeavour to make them "wise to salvation," is a still more imperious obligation lying on the declared followers of Christ: every opportunity should therefore be embraced to discharge it, and to tell those of Christ who know him not. Should any, by the blessing of God on these benevolent exertions, learn the value of Christ, they will then come to hear of him, rather than to obtain a morsel of rice: or become regular attendants on those places of worship where the Gospel is preached, and the Bread of Life distributed to such as feel their spiritual necessities.

Probably, there are among the readers of the Christian Observer, some who, not able to give religious instruction themselves, will yet feel a pleasure in enabling, by pecuniary contributions, Mr. L. or others, to enlarge their prospects of usefulness, by giving a small portion of rice to a greater number of poor persons than can be now supplied.

J.

VIII.—*Chapter of Indian Correspondence.*

No. IV.

[The good cause continues steadily to prosper. Prejudices are every where lessening, and a desire for improvement rises in their place. Already has Education established a line of outposts reaching from Lodiána to Arracau; many of them on the only sure ground, 'the Rock Christ.' And if He lift upon our efforts the light of his countenance, every English school throughout the land shall become a Christian seminary, and innumerable native voices shall be heard, blessing us for training up themselves and their children in the nurture and admonition of the Lord.]—ED.

1.—PROGRESS OF EDUCATION IN RAJPUTANA.

Sehore, 31st October, 1834.

"With the view of getting a regular supply of such books as I wanted, or rather of such books as my scholars required, I have twice or thrice asked Mr.— to transmit to me a number of books from Calcutta, and to sell them on his own account at such an advance on the Calcutta prices, as would insure him some profit. According to the nature of the proverb "Máli muft, dil be rahm," I am opposed in principle to the gratuitous distribution of books, and wish that such a state of things should be produced that the sale of them might be so profitable as to render the trading in them to be eagerly sought. That state of things will arrive, if it has not already done so, in the course of a very few months.

"The Bhopal Nawáb has been out here under my superintendence for the last month. He is unsteady, and it is difficult to fix his attention for any length of time. I give two hours before breakfast almost daily to his service. He is a boy, however, of great talent and smartness, and has read and digested 40 or 50 pages of Abu Talib's Travels. With the contents of our maps, or rather of the Persian maps, he is tolerably well acquainted; in a short time, his knowledge of them will be more complete. He is delighted with his acquisitions in knowledge, and if I can only get the Begam to allow him to remain long enough under my care, I will give him such a sense of the deficiencies of his people, by enlarging his own knowledge, as will give us the best founded hope of his rightly using the power, he may one day be expected to have; of enlarging the bounds of useful knowledge of the Bhopal people. He is the cleverest prince in Rajputana and Malwa.

"I have derived great assistance from the co-operation of young —, who has been my guest for the last four months. He had an ardent disposition to advance the good of the natives, before he encountered me: he was also a great advocate for education; but he knew not how to set practically about it: I have taught him to see how to effect the fulfilment of his wishes. How many civil servants of the Company are there scattered over the country also well disposed to promote the cause of education, and still abusing the heartlessness of our Government in the cause. *They do not see that each of us individually is a part of the Government: that if each would do his duty in his own sphere, the change they so ardently pray for would soon be effected.* Do they expect that mere prayers and wishes will accomplish the object; or that Government can afford to disburse annually a crore of rupees for the purpose? They will not look at the thing practically. One year's labour to get the master of a school in their neighbourhood thoroughly versed in all our elementary books would ensure a vast increase of sound knowledge to the present generation.

"I do not want any higher reward, than the sight of the genuine satisfaction of all my scholars, infant or adult, which their very countenances betray when they catch hold of some new and interesting knowledge or truth.

“ Let Providence give me health ; and in your next visit to Malwa and Rajputana, I hope then to introduce to you a set of chiefs and people satisfied with my controul, well disposed to our government, and full of gratitude for some advances they shall have made on the road to truth and sound knowledge.”

2.—ON THE BEST MEANS OF DIFFUSING KNOWLEDGE AMONG THE NATIVES.

“ *Shore, 19th October, 1834.*”

“ I am exceedingly rejoiced to learn, that you have begun to pay particular attention to the Hindusthâni, which I anticipate will one day constitute the written language, as well as the colloquial of the entire continent. At present it certainly has no pretensions to being so ; but I feel little doubt that it will eventually become the “ Aaron’s rod ;” although of the Persian supplanting the Hindî character, I do not entertain by any means the same certainty, nor, indeed, do I think it desirable. As you have very judiciously printed a little work in both characters (the Fables), the relative demand for these, after depôts have been instituted in the mufassil, will I trust enable you to form some judgment on this point. I anxiously look to the time when the native youths of the metropolis, who have imbibed a strong taste for literature, shall begin to supply the market with works of utility and interest, whether original or otherwise, in their native tongue. I am one of those, who think that, although in countries in their pristine state of barbarism, the work may be begun, as it were, *ab initio*, and in any language or character, which may be deemed most desirable ; yet in those already possessing a national literature, nothing important can be effected on a general scale, except, through that with which they are familiar. In Europe, I conceive, that the progress of mind has been unnecessarily retarded by the forced culture of Latin and Greek, while all that is of value in them (excepting their utility to the grammarian) might have been transferred into the national languages, two centuries ago, and the time expended on their acquisition by ninety-nine out of a hundred have been employed with infinitely greater advantage in acquiring knowledge, which few in after-life will persuade themselves to strive after unless early initiated. In this view I have no desire to see English or any foreign tongue made an elementary study. That it should be cultivated in colleges, I think highly desirable, and in the institutions where it is cultivated in all its branches, and with all collateral matters of interests at the presidencies, viewed as a species of normal schools, I feel the deepest interest. I think too, that whereas at Kota we have an opportunity of instilling European literature and European Sciences into the minds of the princes of the land, or their immediate attendants, the most direct means should be at once resorted to ; but with regard to the mass of the population, and the bulk of our district schools, at which we must not as yet hope for the attendance of the children of influential persons, the colloquial languages must necessarily be our great and especial care. As yet the labourers in this department are lamentably few, but I trust increasing. While at Ajmir, I commenced translating into Hindusthâni, by means of a respectable Musalman, some chapters of “ Mason on Self-knowledge,” but found, he had not the tact requisite for the work ; and in truth, to execute it well, I hold it to be essential, that the translator should understand the genius of both languages. I trust that Calcutta will now be able to send forth many such ; and that with the blessing of God, we shall ere long see a much greater profusion of really good works in History, Biography, Natural Philosophy, and the fixed Sciences—Morals being as much as possible combined with all. With such works available, the mere institution of circulating libraries, at stations and in large towns, would of itself, I believe, give an amazing impetus to the literary taste of the country at large, provided, however, they be written in conformity with that

taste, not in opposition to it. As an instance, I may mention a little work, entitled the "Subha-bilas," which is sought after with incomparably greater eagerness than any other, and read with avidity. Not having myself read the work, I should apprehend from its not being named in your lists, that it contains something objectionable; but there can, I think, be no reason, why works of the same description should not be made to combine, in an eminent degree, utility with amusement: they would be read with interest and fully understood; while works written entirely after European ideas, are not unfrequently read through as a sort of task, without a single sentiment being comprehended or appreciated: an instance has come to my knowledge where such was the case with Brougham's "Essay on the Pleasures and Advantages of Science," although admirably translated into Mahratta. For the same reasons, I think that one of our first efforts should be to transfer all (and there is much) most valuable in their own literature; which subject Mr. Wilkinson has of late most ably elucidated.

"If the Missionary desire a land not yet watered by the dew from heaven, I would point to Central India, where the darkness is sad indeed, though under our rule."

3.—ADVANTAGE OF INSTRUCTING NATIVE YOUTH IN ENGLISH.

Calcutta, Sept. 21, 1834.

"In educating the natives of India, many have thought that it is easier for one Englishman to learn Bengálí, than for twenty Bengális to learn English, and this seems very plausible, and is possibly true; but the proposition may be a little varied. Is it not as easy for an Englishman to teach 50 boys English, and in the same time, as for an English man to learn Bengálí, or any of the native languages? I think it is, and *much* easier, if we may judge from experience; for how is it that while there are not more than about one or two dozen Europeans in this city that have acquired the native languages, there are *thousands* of native boys who have acquired a knowledge of English? I have no doubt that if English *boys* were set to the task, they would as readily become Bengálí scholars as the Bengális become English; but the truth is, *men* have neither time, patience, inclination, nor memory, for such a task: and thus it is accounted for, why it is more easy for 50 native boys to be instructed in English than for one Englishman to acquire a Native language. And hence I infer that we should immediately set about establishing schools for teaching English; but I have already been anticipated; and this to me is a further proof of the practicability of diffusing English. I find that we have now schools in Dihlí, Agra, Lakhnau, Banáras, Allahabad, Sehoré, Kotah, and many other places, where English is chiefly taught; and I have heard that the demand for English spelling books and grammars, &c. is most extensive. I rejoice at this, for I am persuaded, after all, that the English language, and through it, English literature, science, and religion, is the only instrument of Hindú regeneration."

4.—MISSIONARY PROSPECTS IN AKYAB AND SUDIYA', AND ACCOUNT OF THE A'RA'KA'NESE PRIESTS.

Akyab, Sept. 1834.

"Akyab has a school, which, as far as it extends, seems fully to succeed; some two or three Magh boys can read the English language, and appear thoroughly to understand easy lessons in it; the number that attend, however, is few: the principles on which the school is conducted are the Lancasterian. Mr. Fink deserves the thanks of his brethren for the perseverance and zeal with which he carries on his labors; these are not confined to the school, but frequent preaching also occupies him, in the town and its adjacent parts, when the weather permits; he has a few converts in different places, who we may hope, through the blessing of God, will act as good seed, and spread their happy influence around.

“The natives, having seen so few Europeans, and among them so very few who have EVINCED any concern for the honor of the religion, which is now preached to them as that which their rulers possess, it is indeed a wonder that anything at all has been effected; but so it is in all cases, and in all the work truly is of God alone. The natives of course are in nature hard to believe, but when told of the truth, these obstacles, augmented by our own people, are at once seen to be two-fold, as they frequently advance, “If what you say be truth, why do not your own nation believe:”—for of necessity they attach the observance of the creed as a natural consequence upon its acceptance; and to the honor of the benighted heathen, this inconsistency does not attend their deluded professions of a false faith. What a slur upon the Christian, with motives so exalted, so eminently sublime, to constrain him to the practice of that to which with his lips he consents, and with which without a doubt his conscience urges him to comply.

“With reference to the people of this province, there is a great mixture, especially about Akyab, of Bengális both Musalmans and Hindus, with the Maghs, or Arrakanese; the latter form of course the bulk of the population, and are promising objects for Missionary labors: they have no prejudices of caste; they are naturally an indolent people, though physically far superior to Bengális; they however frequently evince a great independence of spirit, and in this form quite a contrast to them; they are, notwithstanding, very accessible, and would present fewer artificial barriers than most people, to the reception of the Gospel.

“Their Priests enter first into a vow to renounce the world, its pomps and vanities, and admit of no conformity to it whatever, in any of the fraternity. Their mode of evincing this feature of their profession is by a studied neglect of temporal comforts and usages. Their dress, for instance, is always one sombre color, a reddish brown, in quantity barely sufficient to cover them, composed generally of a short sheet carelessly thrown round the body and across the shoulder. The hair among the Arrakanese is their great pride; the priests in consequence shave their heads, and if not bald, this ornament of nature is never permitted to grow long. As regards money, they admit of no concern whatever in it, and will never purchase even a few necessaries of life, depending solely on the contribution of food from their people; it being their practice to collect provisions for their daily subsistence from door to door. This is done as follows: generally, in the morning, soon after sun-rise, the priests with rosaries in their hands, followed by their disciples with large plates or baskets, pass through the streets without noticing any person or thing; and as they thus patrol their circle or parish, the inhabitants bring out the food they have prepared, and hardly a householder permits them to pass, without adding his mite, in the shape of some eatable or other, into this general receptacle.

“The most conspicuous and really essential feature of these peculiar people, is their exemplary conduct, with reference to the instruction of youth. Their tuition of the children is gratuitous, and connected with this is a custom peculiar to the province; it is that every child must at one time or other be a disciple of the Phúngi or priest, i. e. in other words, devoted to the service of the deity, if it be only one day. The service, which attends this introduction into the religion or creed of the fathers, is the most grand epoch of their lives, and the parents are more anxious to lay by a sufficient sum towards meeting the expense of a display on this occasion, than they were in previously providing the means of their marriage. By this instalment into the priesthood, almost every Arrakanese is able to read and write his native tongue; because, let the rank of the novice be what it may, so long as he is made over to the priest, he remains with him, and must conform to the rules of the convent, (for their establishments approach more to a fraternity of monks than any thing I can suppose.) The disciple, when received, has his head shaved, is professedly dedicated to

their god, and while he continues in the monastery, is regularly instructed in reading and writing, &c.

"Such are the characteristic marks of the people of this province, as regards their religion: that the Maghs will however attend to our instruction notwithstanding their national provision on this head, is obvious from the success of Mr. F. here; who though he has been enabled to make but little way to appearance, is nevertheless listened to by some, and has at times congregations not to be despised; nor in any case can we "despise the day of small things." Tracts likewise in the Magh language, are distributed, and this two-fold diffusion of the Word of Life shall not be in vain—"the bread which is cast upon the waters shall return after many days." Our fellow-soldiers of the Baptist standard, under which Mr. F. is enrolled, have led the way here, and we must not be slack in following on after them."

"Sudiya, Nov. 2nd, 1834.

"I have asked Lieut. Charlton, at Sudiya, to endeavour to translate some of your elementary books into the Shan dialect, prevalent in that quarter. The field in that direction is, as Mr. Bruce says, unlimited, and entirely ours for the reaping; but we have no hands and no funds. Would it be possible, as Mr. Bruce suggested, to get a steady Missionary family settled at Sudiya by the assistance of any of the societies? I fear Government will do nothing to aid us. What are the Education Committee doing on my propositions. Formerly, Mr. Scott was allowed a teacher to endeavour to cultivate the minds of the Garrows, but that attempt has died away, probably, because it was made too soon—before there was any general attention paid to education, and the success of the attempt depended entirely on the superintendence Mr. Scott was able to afford to it; but he had his hands full, and probably his workmen were inefficient. If any assistance was allowed us, I would rather it should be given for Sudiya, than any where else in Assam. The Shan tribes are undebased by Brahmanism, and are a fine manly race of people, with none of the superstitions of the western people, and I believe very few vices. They have been obliged from circumstances to live with the sword in their hand, and have been accustomed to a life of rapine and violence; but these barbarians, I consider, much easier reclaimable than the superstitious and debauched population of Bengal."

5.—EDUCATION IN NAGPORE.

"Loharduga, Nov. 9th, 1834.

"The teachers have arrived*, and I hasten to tell you, that they are quite convalescent, and in excellent spirits; in fact, quite well.

"I am delighted with what I have seen of them. They are much superior to any thing I imagined, and I trust that they will be the means of doing much good here; their eagerness to set to work and diffuse the knowledge they have acquired is quite cheering.

"Unfortunately, they have been necessarily so long detained on the road, that they have only arrived just four days before my starting on my tour, so that one object is in a manner defeated, that of having established them, and their school here, before my departure. This I hope, however, is all for the best, for they will now go over to W.'s station, and commence there, and be the means of forming the nucleus of a future establishment there; he has promised to give them a house, and his countenance, and wrote to me to recommend him a batch of your books, which he was about to send for; so that though I shall not have the pleasure of immediately superintending the school, I shall still have it in my district, and shall be able to pay a visit

* They were sent from the General Assembly's School, Calcutta.

once a month or so, till I have completed my rounds ; when I hope to gather up the scholars and teachers, and locate them permanently at Loharduga.

“ W. is very anxious to promote the cause of education, and I am sure, that when he sees these lads, his anxiety will not decrease.”

“ Nov. 13th, 1834.

“ Our young friends started for Kishenpur yesterday morning, after holding a little school here for a couple of days, during which they did not fail to make a very favorable impression on the people. Their activity and intelligence are admired by all.

“ They are certainly very highly fitted for their employment, and I look forward to their doing a great deal of good.”

Extract of a Letter from one of the Teachers.

“ Kishenpur, Nov. 16th, 1834.

“ After a toilsome journey of 38 days, we have at last arrived at Kishenpur, where we are to open a school, for the present. We have paid our visit to the Agent, whom we found very good and kind, and whose first consideration was to allow us the use of his library.

“ I shall now devote my time to do to these semi-barbarous Nagpurians the little good I am capable of, as well as to the study of their language, in which I am very much deficient.”

6.—ENGLISH SCHOOL AT LODIANA.

“ Lodiána, Nov. 8th, 1834.

“ You will probably hear from Mr. Charles, who will have the goodness to give you this note, that we have some 18 or 20 boys learning English. Shahámát Ali, a very pleasing Dihli College young man, has been teaching them, and will continue to give some attention to their instruction. I expect to get a teacher from Dihli, or perhaps a serjeant from the military at this place, to undertake the drudgery of teaching the mere rudiments, until the more advanced scholars can act as monitors.

“ You will be pleased to hear, that at this place, there is a very fair prospect of usefulness. The chief difficulty, perhaps, in this part of India is a feeling of dislike to giving *religious* instruction to the natives.

“ Lodiána is a prospering town of 20,000 to 25,000 inhabitants ; but the region around is very *sandy*. The distant Himaláya mountains form a very interesting view.”

IX.—*Prohibition of public Worship at Sea.*

We have heard, with some surprise, and with a feeling of mingled regret and displeasure, that though there were three Missionaries on board a vessel lately arrived at Calcutta, they were not permitted to enjoy the privilege of regular religious services, usually allowed under such circumstances, and forbidden to preach to the sailors, lest they should be rendered by the preaching of the gospel of peace, disobedient to their Officers!!! We are among the first to recommend order and obedience in subordinates to their superiors, which if anywhere necessary, is especially so on board a ship. But we cannot conceive what there is in the gospel likely to produce insubordination ; and we know if experience be appealed to, it will pronounce a very different verdict. We know too that the authority of a captain on board his ship when at sea is great, and to be respected ; but we cannot conceive that any captain has the right to say the men shall not receive religious instruction, if there are any capable of affording it, and they are willing to receive it. We know the spirit of British law is directly opposed to such interference between man and his Maker, and it would be well were those who dare to exercise it, to ask themselves what answer they will give at the bar of God for presuming to say that certain persons under their authority shall not be taught their duty to their Maker, or exhorted to fear and serve him,

to repent of their sins and believe in the Lord Jesus Christ. Some may perhaps think us severe, and more severe than required, in the present case, especially as some religious services were observed; the Church prayers being read on the quarter deck in the morning, and a short service permitted in the cuddy in the evening on Sabbath days. These things are acknowledged, and we believe our brethren were thankful for them, though they considered them far short of what they had a right to expect, and what in many cases has been cheerfully granted. It is however the principle itself to which we would more particularly call attention, and to the fact that some captains have peremptorily refused to allow any thing like preaching and praying on board their vessels, while, if we are rightly informed, others have expressed their determination to do so, should they ever have Ministers or Missionaries among their passengers. The question we would ask is not, how such persons will reconcile this conduct to their consciences, or how will they answer for it to the Judge of all the earth, but have they any right to act thus? and if so, under what law of England are they empowered so to act? If there be any relic of dark and persecuting times still on the statute book authorizing such conduct, it surely is time for the lovers of liberty of conscience to step forward and call for its repeal. In the meantime it strikes us, that Missionaries and Missionary Societies would act a wise and judicious part, if before they engaged a passage on board a ship they were to put the question, as to what extent religious privileges would be allowed them; and not to engage their passage until they are assured that no obstruction should be offered to the preaching of the Gospel.

Poetry.

For the Calcutta Christian Observer.

ON THE DEATH OF A BELOVED PARENT.

Who are they around the throne,
 Arrayed in robes of dazzling white,
 Surrounding the Eternal One,
 Whose throne is uncreated light?
 They assemble together in clustering bands,
 And the palm branch is waved in their radiant hands.
 And the whole empyrean fane is ringing
 With the sound of their voices melodiously singing;
 And their song is in praise of *Him*, whose love
 Moved him to quit his throne above,
 And to sojourn in darkness, and sorrow and fear,
 'Mid the pain and guilt of this lower sphere!
 These are they who when here below,
 Struggled with anguish and doubt and woe;
 But His blood, on the cross for sinners spilt,
 Cleansed their souls from all stain of guilt;
 And His spirit chased all their darkness away,
 And enlightened their minds with His heavenly ray,
 And His arm conducted them during their race,
 From strength to strength, and from grace to grace.
 And now their faith is turned to sight,
 And now they enjoy unclouded bliss,
 For His presence alone is life and light,
 And they ever shall be with Him where He is.

Missionary and Religious Intelligence.

CALCUTTA.

1.—BAPTISM OF A NATIVE FEMALE.

On Lord's day morning, the 3rd instant, a Native woman, named Tiru, who was formerly a Hindu, but had for several years renounced caste, and had for some months given satisfactory evidence of repentance and faith, was baptized and added to the church meeting at the Brick Native Chapel in Kalingá. A sermon was preached on the occasion by the Rev. Mr. Pearce, and the ordinance of Baptism administered by the Rev. Mr. Carapiet. The congregation was numerous, and as part of it we were gratified to perceive at least 70, who were formerly Hindus, but who are now professedly (many of them we doubt not really) the disciples of Christ.

We are happy to understand, that connected with the Baptist Church meeting in this place, and with other Missionary Societies of the Presidency, there are many Natives in the villages to the south of Calcutta, who are considered proper subjects for Christian Baptism. May the number of those who enter the Church, and who by a holy conversation adorn the doctrine of Christ even to death, be greatly multiplied.

EUROPE.

2.—BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 7th of May, the thirtieth anniversary of this great Institution was held at Exeter Hall, Lord Bexley, the newly-chosen president, in the chair, who opened the business of the day with a just tribute of respect to the memory of Lord Teignmouth, and with some pertinent allusions to his long connexion with the Institution, as the probable ground of the Committee's choice of himself as president. For twenty-three years he had been connected with the Society, and never felt greater satisfaction in his relation to it than at the present moment. At the time when he joined it, its whole circulation of the Scriptures did not exceed 35,000 copies, but now it reached beyond 8,000,000; its expenditure had not then exceeded £50,000, now it was more than £2,000,000. He exhorted all the friends of the Institution to the cultivation of "brotherly love."

The report, which was read by the Rev. A. Brandram, announced that the receipts for the year amounted to £83,897,—£8,404 above those of the preceding year. The issues of the Scriptures at home and abroad have amounted to 393,900; free contributions, to £28,145. 2s. 2d.; new auxiliaries to 13; branches, to 10; and associations, to 145. Grants have been made to the Hibernian Bible Society of 3000 Bibles and 5000 Testaments; to the Hibernian Society, 5000 Bibles and 40,000 Testaments; to the Sunday School Society, of 8500 Bibles and 20,000 Testaments; the Irish Society, of 500 Bibles and 2000 Testaments; to the Baptist Irish Society, 1000 Testaments; and to the United Brethren, of 1000 Bibles and 150 Testaments. The report was in other particulars deeply interesting, and was distinguished by a high tone of spirituality and affection.

The meeting, which was numerous, and very orderly and devout in its appearance, was addressed with great moral effect by the Marquis of Cholmondeley, the Bishop of Chester, Lord Viscount Morpeth, the Rev. David Abeel (an American missionary from China), the Rev. R. Knill, the Rev. H. Stowell, Mr. J. J. Gurney, the Rev. J. Browne (the newly-chosen Secretary), the Rev. T. Lessey (of the Methodist connexion), J. Pease, Esq., M. P., the Rev. W. Marsh, of Birmingham, the Rev. J. A. James, the Bishop of Lichfield and Coventry, and the Earl of Chichester.

We never attended a meeting of the Society in which talent and piety were more happily blended. During it a very interesting occurrence took place. Mr. Marsh, of Birmingham, made a friendly allusion to the good understanding which obtained between himself as a clergyman and Mr. James as a Dissenting minister. The reference was so pointed that the meeting called loudly for Mr. James, who, in a speech distinguished by all the attributes of eloquence, piety, and enlarged benevolence, addressed the meeting, and reciprocated every kindly reference of his clerical brother. The effect must have been most gratifying to all the friends of Christian harmony and love.

UNITED STATES.

3.—PROGRESS OF RELIGIOUS IMPROVEMENT IN THE UNION.

The following intelligence from the United States, contained in letters which we have lately received from persons of various denominations in that interesting country, will be doubtless perused with pleasure by every reader.

“ On the first Monday of January last, the churches (or a large portion of them) in this country observed a season of fasting, humiliation, and special prayer, in reference to the conversion of the world. It was a solemn and interesting observance, and has unquestionably been productive of great good. On the second Monday of January was the Sunday-School monthly concert of prayer, and it was suggested to the teachers assembled on that occasion in this city, that they had a deep interest in the subject which had engaged the devotions of the churches on the preceding week; that it was a question of solemn importance to us, what part the Sunday School is designed to act in this grand enterprise, and what dependence is placed on those who have the earliest, and may have the most effective training of a whole generation, to furnish the men and women who are to publish the glad tidings of salvation to all the dwellers upon earth. To determine this point, it was resolved that the second Monday of February should be observed as a day of humiliation and prayer by the Sunday-School teachers in our land, with special reference to the moral exigencies of the world and the agency which Sunday-School teachers may employ, and which the church expects them to employ to meet these exigencies.

The day came, and we have never seen such a day here before. The room assigned for the meeting, and which would probably seat 700 or 800 persons, was full all day, so that there was scarcely room to drop a glove between any two persons, and in the evening another large room was filled with the surplus from the room appointed for the meeting, and very many went away after all. At these meetings a coarse outline transparency was exhibited, shewing the state of the world, as it respects the prevalence of Christianity and heathenism, by light and shade. The effect was very great; many had never felt before what a picture of wretchedness and guilt this earth presents, nor how much faith and love and labour and suffering are necessary before it is reversed.

The map was afterwards exhibited, with appropriate statistics of the moral condition of man, and the efforts made for his conversion, in New York, Boston, Baltimore and Washington. At the latter place, several of the most distinguished members of our national legislation were present, and in all the places a very large number of teachers and others attended the exercise. So powerful was the effect produced by these statements, &c. that our Board have in preparation a small engraved map, (say two feet by one,) representing the same subject, and so coloured as that each teacher can present to his class a complete view of the moral character of the world. This map is to be accompanied by a small manual, containing the necessary statistics to enable any teacher to instruct his pupils intelligently and impressively on the whole subject. It will probably be published before autumn. And we hope within a twelvemonth to have several thousand children in our land pondering in their wakeful moments by night, and in their intervals of study and recreation by day, on the desolations which sin has made in our world, and on their personal obligations to consecrate their earliest strength and affections to the service of the Redeemer in his purposes of mercy towards us. We do not desire, if we could, to make all our children foreign missionaries; but we want them to feel that they are brought into the world for a great purpose; that they have the power to exert a happy influence on the destinies of a world; that their example and efforts, and contributions and prayers, may be instrumental in

accomplishing the most glorious results; and that they overlook the grand end and object of their being, if they overlook their obligations to glorify God in doing all they can to advance the salvation of the world. In one word, we want to overcome the reigning principle of the natural heart, which is *selfishness*, and we want to have the principle of grace, which is love to God and man, implanted in the land in its stead. We are persuaded, and I trust we are disposed to act as if we were persuaded, that every thing must be made subservient to the glory of the Redeemer; that this shall fill all our thoughts, prompt all our plans, and be the end of all our purposes.

I think whatever brings the heathen world directly before the eye of our Christian communities is very useful. Hence objects of idolatrous worship, specimens of rare natural curiosities which associate the place with the people, articles of dress, husbandry, manufactures, &c. not in use in Christian lands, and indicating the state of the useful arts, are of great service. Whenever a perfectly convenient opportunity offers and every thing favours it, a box of such articles would be gratefully received, and the expence of it and its contents cheerfully paid. Among other things, I might have mentioned copies of books in the native languages of the east.

I did not expect to write so long a letter when I began, especially as my time is much occupied in preparing for our approaching anniversary. The state of public affairs in this country is quite deplorable, and affects very injuriously all our interests. We hope, however, to have an interesting anniversary; we shall make the subject of training up this generation of children for the utmost activity in the conversion of the world, a prominent subject, and we hope to arouse the churches to see the importance of so doing.

I have had two or three very agreeable interviews with Rev. Dr. Bolles of the American Baptist Missionary Society, and our mutual friend Mr. Lincoln, and I find them fully coinciding with the views above expressed. The former seemed to feel the subject very deeply.

I beg you will let me hear from you soon, and command my services in every thing in which they can be useful to you. It is gratifying to me to think that I can in any manner advance the usefulness of a Christian brother in a distant land, whose face I have never seen and never expect to see in the flesh. That I may be so happy as to meet you with joy in the presence of our common Lord and Master, may God of his infinite grace grant, through Jesus Christ.

There is great progress here in regard to Missions, very great; the American Bible Society are anxious to find ways and means for profitable operation abroad. The Tract Society in the same way are preparing largely for foreign distribution. The Sunday-School Union wishes to engage in a similar effort to extend their publications to heathen countries. The Missionary Societies are looking out for new fields, and are anxious to keep occupied all now taken. It is said there is now no want of money, but of men. Yet many young men are coming forward. In a college at the South, one-third of the students have resolved to become foreign missionaries. Revivals of religion are bringing forward many young men for the work: there have been revivals in *nine* colleges within a few weeks; there are several instances now of remarkable and extensive attention to religion in various places:—the kingdom of Christ is advancing. May it come quickly,

There perhaps never has been a more marked improvement in the state of feeling among Christians in this country than occurred about the first of this year. It was agreed upon by the principal denominations to unite

with the Baptists, who have for some years observed the practice, in observing the first day of the year, or in some cases the first Monday, as a special day of fasting and prayer, for the outpouring of the Spirit.

It was observed very extensively, and almost universally with a depth of feeling rarely known. Already is the complexion of things far better than for two years past. Scarcely ever has the love of piety, both in acting, giving, and devotion, been so gratifying.

From every quarter this is the statement. In some places conversions have been numerous, almost without precedent, in proportion to the population. O that it may continue the same throughout the year.

WEST INDIES.

4.—BAPTIST MISSION, JAMAICA.

The following very interesting notices of Missionary operations in this Island, are taken from the *Missionary Herald* for June last.

A variety of intelligence from Jamaica has lately arrived, the general aspect of which is highly encouraging; and in no respect more so, than in the striking change which has taken place in the feelings and conduct of some who, a few months ago, were most violently opposed to our Missionaries.

In the Eastern part of the island, Mr. Kingdon, in the month of December, was taken ill of the fever, and for some days his life was despaired of. At the critical period when every moment was expected to be the last, Mrs. Kingdon, being alone, sent for aid to the house of a neighbouring proprietor, who had, some time before, so violently threatened Mr. K., that he felt it needful to retire to Kingston for safety. Now, that very gentleman responded to the call of distress, took with him some hock wine, which he administered with his own hands, and was thus instrumental in preserving the life of our Missionary. Observing that the house in which Mr. K. resided was so damp, owing to the want of repair, as to be quite unfit for his habitation, he invited the Missionary and his wife to his own mansion for a while. Since then, he has intimated his wish that Mr. Kingdon should undertake the tuition of his sons, and has desired all his slaves to attend on his ministry! *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*

Equally encouraging are the accounts from the other parts of the island. As one specimen, we subjoin a letter received by one of our brethren from a neighbour, who had, during the insurrection, shown the most awful malignity. We forbear, for obvious reasons, giving any clue to the locality; the letter is published, to encourage faith and confidence in God, and to promote the pious wish of the esteemed brother who sends it—"that it may excite to prayer on behalf of the writer."

"I have the pleasure to acknowledge the receipt of some religious pamphlets from you, through the medium of ———. I cannot sufficiently express to you my feelings on the occasion, particularly coming as they do from a gentleman whom I have done all I could to injure, as also every one of his followers, without ever having received injury at their hands. I hope I shall read them with profit, both for my temporal and eternal welfare. Situated as I am, absorbed in sin, and having every allurement which either gratifies the eye, or satisfies the taste, and knowing, as I well do, the sinfulness of such a continuance, I cannot dwell upon these circumstances without regretting that the many virtuous precepts which a dear religious mother attempted to instil into my mind, have been thrown upon hitherto barren ground. Except at certain serious feelings a poignancy of regret that my mind cannot dilate upon, I have brought forth no fruit, not even that of repentance; and when I review my past life, I cannot but think that one of the greatest mercies of the Almighty is, that of allowing a man to live who was capable of organizing a band of sinners to destroy a temple devoted to his worship. Live I do, a monument of my own shame. I thank you for the present: I am more than obliged."

On the much-regretted departure of Earl Mulgrave from Jamaica, the Baptist Missionaries, in connexion with the Evangelical Clergy of the island, and the Moravian and Scottish Missionaries, presented a joint Address to his Excellency, expressing their grateful sense of the benefits resulting to the colony from his mild and equitable administration, and their earnest and respectful desires for his future welfare. His Lordship's reply to this address is couched in terms so honourable to both parties, that we cannot refrain from inserting it for the gratification of our readers.

" Gentlemen,

" In returning you my best thanks for this Address, I must commence by assuring you of the peculiar gratification I derive from seeing such an union on such an occasion. The value of this testimonial is much enhanced, when it is the combined expression of approbation, on the part of good men engaged in a common cause, and in the service of Him, who we are taught to believe knows no distinction amongst those who are faithful and diligent husbandmen of His word.

" It will, indeed, always be a pleasing reflection to me, that under the Divine blessing, my conduct has been thought to have mainly contributed to produce the present favourable state of public feeling, as to the religious instruction of the lower orders.

" Having, through all my early political life, strenuously advocated, upon every occasion, the removal of the last remnants of intolerance from the British Statute Book, I was not likely, when here exercising the authority of my sovereign, to submit to any illegal attempts at a revival of religious persecution. But, to all of those who have concurred in this Address, towards whom the protection of the law was previously doubtful, as well as to that body of Dissenters who have before addressed me, I must here return my thanks for their discreet and praise-worthy conduct during the period of my government.

" The confidence they have uniformly shown in my good intentions on their behalf, which has frequently induced them to practise a patient forbearance under temporary difficulties and unmerited evils, has, I am convinced, by an avoidance of unnecessary collision, tended to secure the successful prosecution of your several duties in that path which is most acceptable to the Divine Founder of our religion—that of peace and good will towards men."

After having had to encounter a variety of annoyances and interruptions in his work, both at Vere and Old Harbour, Mr. Taylor is permitted to rejoice, not only that the word again has " free course" among his congregations, but " is glorified" also in the conversion of sinners to God. At Old Harbour, *ninety-five* were baptized in the sea on the first of December last, in the presence of a great concourse of people, including some individuals of high respectability, when all was conducted in the most peaceable and orderly manner.

In a subsequent letter Mr. Taylor expresses his thankfulness and joy that the Christmas holidays had passed over without the slightest disturbance; and speaks with lively satisfaction of the continued and increased prospects of usefulness which were opening around him. He was commencing (4th of March) a new station in the adjoining parish of Clarendon, where many were very anxious to hear the Gospel, but could not attend at Vere on account of the distance. This bids fair, Mr. Taylor thinks, to be of more importance than either of his former stations, as a great number of free people have settled there, many of whom are married, and live respectably in neat little cottages which they have built for themselves. " In short," he concludes, " it is the most civilized country place which I have seen in Jamaica. I do assure you I consider myself to be one of the happiest men in all the world. I thank God that he has spared me so long, and may he bless all our endeavours to further his cause."

At Manchineal and Morant Bay, the regular course of Mr. Kingdon's labours has been transiently interrupted by the necessity, already mentioned, of repairing the Missionary premises; but every thing conspires to strengthen the hope that, when the worship of God shall have been stately resumed, a blessing will follow. Well may our brother feel encouraged in the Lord his God, when he is permitted to say, concerning persons of influence, lately furiously hostile, " they appear to be truly concerned to know the way of salvation, and join in pious conversation very earnestly. At night, the New Testament was put before me, and I was asked to pray. I could scarcely believe the testimony of my senses when glancing at the past."

Nor have these tokens for good been confined to the south part of the island. From Port Maria on the north, Mr. Baylis, in a communication of rather earlier date than those we have now been quoting, gratefully owns " the Lord has been pleased to give me great encouragement in my work. The congregations here and at Oracabessa have very much increased; and on Sunday, the 4th of August, I had the pleasure of baptizing forty-three persons at Port Maria, and receiving them into the church. It was a very pleasant, and I hope profitable, day; the ordinance of baptism was administered in the open sea; great numbers of people were present—some on the shore and some in canoes on the water; all behaved orderly, and many appeared to feel much interest in the services. The congregations at the chapel that day were so large that great numbers could not get inside, but stood at the doors and windows to listen. We have several candidates, whom we expect to baptize in a short time."

Mr. Abbott, who has been occupying, *pro tempore*, the station at Montego Bay, narrates the progress made in re-organizing the church there, and unites with the affectionate people who were so long under the care of Mr. Burchell, in desiring that he may speedily return among them. He is anxious also to re-commence the station at Lucea, and we trust that the arrival of our friends Hutchins and Dexter may have enabled him, before now, to take some steps towards that desirable object. Mr. Deady informs us that at Falmouth the temporary place of worship is crowded to excess, and that he has succeeded in re-organizing the Sunday-school, which already exhibits a total of 208 scholars on the list. Both of these esteemed brethren have visited the neighbouring stations of Rio Bueno and Stewart's Town, and were exceedingly gratified with what they saw and heard. It is indeed matter for joyful surprise, that the long suspension of religious ordinances among these poor people has not abated the desire for them, but that they appear to consider "the feet of the messengers," who bring them the tidings of the Gospel, as "beautiful" as ever! "At Savanna-la-Mar also," says Mr. Abbott, "so lately the Aceldama of Jamaica, every facility would now be afforded, and much respect shown to our Missionaries by those very men who, in 1632, under the maddening influence of party feeling, sought their blood."

Such is the brief and necessarily rapid summary of the principal features of the many letters we have lately received from this interesting portion of the Missionary field. What impression the recital may make on the minds of our readers we know not; but must venture to say, that our own feeling is, that we are laid under deeper obligations than ever to adore the Divine goodness, and to address ourselves with new energy to the work entrusted, by His providence, to our hands.

At length, an official communication has been received from the Colonial Office, stating that, although His Majesty's Government, after giving the most anxious consideration to the subject, could not feel themselves justified in granting the claim of the Society for the reimbursement of the loss sustained by the destruction of our chapels, out of the public funds; yet, that in order to facilitate the return of "the able and zealous Missionaries" who had been compelled to quit the island, they had resolved to apply to Parliament for the sum of £5510, being the amount of outstanding liabilities on account of the chapels aforesaid.

We confess that this decision is not what we had expected, but must forbear to make any further remarks for the present. It is evident that a call is now made in Providence on those friends of the Society who are able to contribute liberally towards an object of such interest and necessity as this.

AFRICA.

5.—SOUTH AFRICAN MISSION.

The subjoined extracts from the journal of Mr. Palmer, at Morley, in Mamboo-Land, suggest various considerations, both painful and pleasing. Our friends will peruse with painful feeling the illustrations here presented of the ignorance, the moral and civil degradation, and the manifold wretchedness, which in that country, as in every other, mark the condition of men on whom the light and grace of the gospel have not exerted their benign and regenerating influence. But they will read with emotions of grateful satisfaction the indications which continue to be afforded, among the tribes of Southern Africa, of an eager desire to obtain Christian instruction for themselves and their children: and of the "great and effectual door" which is opening before us for their temporal and spiritual improvement.

"June 10th.—I left home this morning, and called at several kraals to know the reason of their absence from chapel on the Lord's day. Some pretended they could not tell when it was Sunday; others said, that we did not pay them, &c. I arrived at Depa's kraal. He seemed much pleased at my coming; and when I began to talk about God, he said, 'I would come, I would come to the great place to hear about it, but I cannot because of my legs' (referring to his rheumatic complaint). 'It was pleasant when I was there one day; and I would always come on Sunday, but I cannot walk.' Thus, though he is altogether in the dark on religious subjects, yet he seems very anxious to hear. I spoke to him about his soul, God, eternity, &c., and was much pleased with the manner in which he joined me in repeating the Lord's Prayer in the Caffre language. After leaving him we proceeded to Cetanie's cattle-place.

“Cetanie is Depa's nephew, and a Chief of considerable influence in this neighbourhood. We found him at home, and after the usual inquiries after news he began to make excuses for not coming to God's house. Upon being informed we were going to Quobelie's kraal, (distant about ten miles,) he offered himself, accompanied by one of his men, as our guide. When I arrived at Quobelie's, I saw, for the first time, Depa's sister. Bete is a fine-looking old woman, with hair as white as snow; has the appearance of having been a tall stout woman, with European features; but she is so troubled with rheumatism that at present she cannot walk, and, in consequence of always sitting on the ground with her knees up, the sinews are so contracted that she cannot possibly bend the knee at all, and is therefore unable to rise. She requested me to cure her; and when I informed her that I feared it was too late, she begged me to try, saying, ‘You can make iron soft, and how is it you cannot make my sinews soft?’ She then asked for something to give a Caffre doctor: of course I stated that the dancing of a Caffre doctor would be of no avail. When she seemed unwilling to believe this, I proposed that she should get a doctor on the following terms:—that he should not be paid until the cure was effected, and then when she walked to me, I would pay the doctor five head of cattle; and that in case the doctor did not succeed he should pay me five head of cattle. When she said no one would agree to it, I embraced the opportunity of showing the folly of calling those doctors who knew they wrought no cures, and only laughed at those who paid them.

“When I directed her to pray to God, she asked, ‘Where does God live? How can I pray to him when I don't know where he is?’ I inquired if her mother never talked to her about God; and, as though ashamed of her mother's negligence, she said, ‘I was too young, when my mother died, to recollect.’ I replied, ‘That cannot be, as your son was a young man at the time of your mother's death.’ Finding I knew this, she said, ‘Why did she not? I am her child, and God is a person my mother knew. I think she had so much to do with law (meaning politics) that she forgot God. You are of the same generation: you must call my mother up again. Why did God let her die?’ She appeared very attentive, while I talked to her about the Great Word. O! how painful to behold one so old, and the daughter of a European, thus as dark as midnight!

“On my return home, I passed several kraals, and saw enough in this day's ride to convince me of the great necessity of praying for more labourers. I rode about forty miles, and yet have seen but part of one of the tribes connected with this station. It is true, the gospel is among them; but then such is the distance they have to come, and such their ignorance of the value of the gospel, that they seldom come, except those within three or four miles of the station. We do not expect to be able to carry it to every kraal: could we have it placed in every principal clan, and thus within a reasonable distance for the people, we should be thankful. I shall do all I can; but what is that, when compared to the demand their lost condition makes upon me? On the Sabbath, it is true we have upwards of four hundred hearers; and in our own neighbourhood a Sabbath is known; but at the distant parts of the tribes connected with this station, no worship is known on that holy day. They can be visited occasionally in the week days; but so many and so various are the duties devolving on a Missionary here, that he cannot be much from home without the station suffering loss. We have no Class-Leaders, Local Preachers, or Sunday-school Teachers to help; consequently all rests upon the Missionary and his assistant. ‘The harvest truly is great, but the labourers are few.’

“12th.—This morning I received a letter from brother Satchell, stating that the Zulas are returned to Natal. God has graciously answered our prayers. It appears they left home with the intention of making an attack on the Amapondas, but were directed to go a circuitous route, to conceal their intentions, in doing which they got into a strange country, and knew not what course to take. After consuming their cattle, and eating their shields, many died of hunger; and when reaching home in this helpless condition, some of their neighbours made an attack upon them, and destroyed a great number. It is supposed many thousands were lost either by hunger, or the attack made upon them. As I suppose brother Satchell has given you the particulars, I have mentioned it without going into detail.

“The hand of God is seen in this affair. Such a thing was never heard of, even by the old men of this country. The natives say, ‘An army to lose itself, is a new thing; and it must have been done by the prayers of the Englishmen, who are always praying to be kept from war; and now we see God has answered, and, without fighting, the country has been spared.’ I trust this will be productive of good, as the people are ascribing it to God; and that they being delivered out of the hands of their enemies, will serve him without fear, in holiness and righteousness before him in all the days of their life.’ Whilst the natives are ready to acknowledge it as an answer to our prayers, we cannot forget the thousands of prayers that are daily made for us in Britain. We still say, ‘Brethren, pray for us.’ Had the Zulas succeeded against the Amapondas, we should not have escaped.

"13th.—This morning the great chief's principal son came to hear the news: when I asked him what I heard yesterday, he seemed filled with wonder; and when I asked him how we could account for it, he replied, 'It is Fixo' (God): 'we never knew an army lost before.' In the afternoon one of the principal counsellors came, and when he heard the news, he replied, 'It is Fixo.' Thus have we an opportunity given us of preaching to them the necessity of making his word their delight who has preserved them in a way never heard of before. Even the heathen are saying, 'The Lord hath done great things for them.'"

DOMESTIC OCCURRENCES.

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

OCTOBER.

MARRIAGES.

8. At Simla, Montague Ainslie, Esq., Bengal Civil Service, to Mary Ann, the daughter of Colin Campbell, Esq., Superintending Surgeon at Kurnaul.
10. At Cuddalore, Lieut. H. Garnier, 4th Cavalry, to Catherine, third daughter of Lieut. Col. Maclean, Madras European Regiment.
13. At Bombay, Mr. W. Portlock, to Miss Francis H. Barnes.
14. At Ghazepore, Lieut. C. Desborough, "the Buffs," to Mary, eldest daughter of Col. Cameron, of the Buffs.
15. At Cawnpore, Mr. G. Reid, to Miss Matilda Dickson.
21. At Dinapore, J. Flyter, Esq., 64th Regt. N. I. to Caroline Louisa, the youngest daughter of J. French, Esq., C. S.
27. At Kurnaul, Capt. Philip Francis Story, 9th Light Cavalry, to Anne, only daughter of Lieut. Col. Rich.

NOVEMBER.

1. At Bombay, Lieut. E. A. Farquharson, to Mrs. H. Morgan.
- At Jubulpore, Manalon C. Ominanney, Esq., Civil Service, to Louisa Engleheart, second daughter of Lieut. Col. Costley.
5. At Agra, Mr. Hugh Gibbon, to Miss Delia Claxton.
8. Mr. Charles Michel, to Miss Eleonora Henriques.
14. The Rev. John Charles Gottlob Kuorp, Missionary at Benares, to Miss Anne West, of Islington.
15. Mr. A. Mendis, to Miss Anna Picachy.
18. Mr. Louis Peter Preyre, to Mrs. Isabella Ann Nois.
22. Capt. Henry Cunningham, Madras Cavalry, to Anna Maria, eldest daughter of Brigadier Bowen.

OCT.

BIRTHS.

4. At Cawnpore, the lady of Capt. Roberts, Horse Artillery, of a daughter.
6. At Dinapore, the lady of Lieut. Knyvett, 64th Regt. N. I. of a daughter.
15. At Simlah, the lady of Lieut. C. Codrington, 49th Regt. N. I. of a daughter.
16. Mrs. Robert Campbell, of a daughter.
18. At Kota, Rajputana, the lady of A. D. Johnson, Esq., of a daughter.
19. Mrs. W. S. Lambrick, of a son.
21. At Dinapore, the lady of Octavius Wray, Esq. Surgeon, of a son.
22. Mrs. Ed. Petersham Webb, of a daughter.
23. Mrs. George Clarke, of a daughter.
- Mrs. E. Stewart, of a daughter.
- At Bhangulpore, the lady of J. Innes, Esq., M. D. of a daughter.
24. At Mymensing, the lady of J. Dunbar, Esq., C. S. of a son.
25. At Ghazepore, Mrs. Edward George, H. M.'s 3rd Buffs, of a daughter.
26. Mrs. M. Cockburn, of a daughter.
27. The lady of Capt. D. Ovenston, of the Barque *Falcon*, of a daughter.
- At Dinapore, the lady of Capt. Hope Dick, 56th Regt. N. I. of a daughter.
- Mr. C. V. Mayer, of a daughter.
28. Mrs. F. Rebeiro, of a daughter.
30. The lady of J. R. Colvin, Esq., of a son.
- Mrs. B. F. Harvey, of a son.
- Mrs. Charles Fordyce, of a son.

NOV.

2. Mrs. Alexander Ardwell, of a son.
- The lady of Capt. Jos. Nash, of a son.
3. Mrs. Wale Byrn, of a daughter.
7. Mrs. Paul Martinelly, of a daughter.
- At Lucknow, the lady of Capt. E. J. Watson, 59th Regt. N. I. of a daughter.
- At Loodiana, the lady of Capt. Cox, of a daughter.
10. At Berhampore, Mrs. J. Concannon, of a daughter.

11. The lady of the late Capt. J. W. Rowe, Act. Fort Adjutant, of a daughter.
— Mrs. M. Kenyon, of a son.
- The wife of the late Mr. John Agacy, of a daughter.
12. Mrs. F. Palmer, of a daughter.
— At Midnapore, the wife of Mr. John Sinaes, of a son.
14. The lady of Capt. W. Boothby, of a daughter.
15. The lady of Capt. R. Boileau Pemberton, of a son.
17. Mrs. D'Cruz, of a son.
19. The lady of Lieut. Col. Swiney, of a son.

Oct.

DEATHS.

13. Mr. J. M. Henriques, aged 42 years.
— At Neemuch, Captain G. Cumine, 61st Regt. N. I.
15. At Bhoosawar, Lieut. D. Robinson, 65th Regt. N. I.
— At Delhi, Captain Patrick Grant Matheson, Commissary of Ordnance.
16. At Meerut, Eliza Mary, the lady of H. Torrens, Esq. S. C. aged 23 years.
18. At Meerut, Cornet C. Cunliffe, son of Col. Sir R. Cunliffe.
— At Benares, the infant daughter of Lieut. G. E. Hollings.
20. At Buxar, the infant son of Lieut. G. M. Sherer, aged three weeks.
21. At Bhaugulpore, Lieut.-Col. Commandant J. J. Alldin, aged 59 years.
— At Purnea, Mr. John Neville, aged 29 years and 4 months.
— At Delhi, Thomas William Staines Collins, son of Thomas William and Eleanor Collins, aged 12 years and 6 months.
24. At Delhi, Amy Eveline, daughter of Thomas William and Eleanor Collins, aged 3 years.
25. Mr. Joseph Straussenberg, aged 64 years and 7 months.
26. Mr. N. G. Fowler, H. C. Marine, aged 27 years and 9 months.
28. James Daniell, Esq. aged 50 years and 3 months.
30. At Boolundshuhur, George Mertins Bird, Esq. C. S. aged 27 years.
31. James Leighton, Esq. aged 22 years and 8 months.

Nov.

3. The infant son of Mr. Lingham, aged 1 year and 6 months.
— Mr. Moises Assay, aged 50 years.
4. Mr. John Chalmers, of the Ship *Palmira*, aged 22 years.
— Mr. Charles Futtle Donald, aged 16 years and 4 months.
— Mr. Abraham Greenroode, Tide-waiter, aged 31 years.
— Mr. C. Cordozo, aged 57 years and 11 months.
7. Mr. Thomas Noton.
8. Mr. Matthew D'Silva, aged 77 years.
9. John James, son of Mr. B. Heritage, aged 4 years and 9 months.
— Mr. A. L. D'Abreo, aged 33 years and 8 months.
10. Mrs. Francisca Isabella Jebb, aged 34 years and 10 months.
— Mary Ann, wife of Mr. William Hunter, aged 24 years.
— Master John Hastie Cock, aged 3 years and 2 months.
— Mr. Freeborne, aged 38 years.
11. Mrs. Elizabeth Mary, wife of H. Barrow, Esq. aged 44 years.
12. Mr. G. Baker, of the Ship *Sir Edward Paget*, aged 30 years.
14. At Berhampore, Mr. James Jones, aged 70 years.
16. At Berhampore, R. Mainwaring, Esq. fourth son of T. Mainwaring, Esq. Civil Service.
— Miss Jane Barnes, aged 18 years.
18. Mr. Robert Wm. McCarthy, aged 46 years.
— Captain James Troup, of the *Jessie*, aged 42 years.
— At Dacca, James Thompson, Esq.
19. At Serampore, Mrs. A. King, aged 38 years.
20. Mr. W. Dawson, 3rd Officer of the ship *Hashmy*.
23. Captain Charles Dew, of the country service, aged 40 years.

Shipping Intelligence.

Oct.

ARRIVALS.

27. Nancy, (F.) C. Pieck, from Bordeaux 10th July.
— Jessy and Vesper.
29. Euphrasia, (Brig.) J. F. Lenepreau, from Mauritius 18th September and Madras 15th October.
Passengers.—Major J. Scott, Mr. J. Williamson, Mr. W. Henderson, and Mr. J. Jackson.

- Mary, (Brig,) J. Morton, from Madras 8th Sept. and Ennore 15th October.
 - Colonel Newall, Charles Kail, from Cochin 17th and Allepee 22nd September, and Madras 16th October.
 - Passenger from Madras*:—Mr. C. S. Rodgers.
 - Kyle, (Barque,) T. Fletcher, from Glasgow 2nd July.
 - Passengers from Port Glasgow*:—Mrs. P. Miller, Mr. J. Miller, Mr. James Donaldson, Surgeon; and Mr. John Aitchinson.
 - 30. Camella, (Barque,) D. W. Petrie, from Liverpool 25th April and Madras 6th October.
 - Horison, (F. Barque,) S. Barnard, from Marseille 29th May.
 - 31. Hibernia, R. Gillies, from London 16th May, Cape 18th August, and Madras 15th October.
 - Passengers from London*:—Mrs. McNaghten, Mrs. Indge, Mrs. S. Indge, Mrs. Queros, Captain McNaghten, Captain Bremer, Mr. Steer and Dr. Bousfield, B. N. Infantry, Mr. Queros, Mr. Cumer, Mr. Cave, Mr. Franklin, and Mr. Hughes, merchants; 2 Master Queros, 2 ditto Indge, and 2 Miss Queros.
 - Tauje, R. Richards, from Bombay 30th Sept. and Allepee 14th October.
- Nov.
- 1. Ferguson, Adam Young, from London 7th and Downs 11th July.
 - Coldstream, (Barque,) P. H. Burt, from London and Downs 20th June, and Madras 13th October.
 - Samdaun, P. Deverger, from Juddah 7th July, Bombay 1st, and Allepee 12th October.
 - Futta Salam, Nacoda, from Bombay 1st and Allepee 14th October.
 - 8. Andromache, J. Andrew, from Madras 18th and Ennore 25th October.
 - Passengers from Madras*:—Mrs. Torrens, Col. Torrens, Mr. John Tombs, Cadet, and Master Torrens.
 - 17. George, J. H. Lovett, from Salem 29th July.
 - 21. Quebec Trader, (Barque,) J. L. Wood, from Bombay 20th October.
 - 22. Lawrence, (Barque,) H. Gill, from Liverpool 21st July.
 - Sophia, (Barque,) J. Rupson, from Singapore 16th and Penang 24th October.
 - Passengers from Singapore*:—Mrs. Younghusband, Joseph Younghusband, Esq. Merchant, and Mr. Stevens, Master Pilot.
 - 23. Fatty Rohoman, Abraim Nacoda, from Juddah 7th and Mocha 30th August, and Penang 15th October.

Oct. DEPARTURES.

- 23. Fame, J Richardson, for Mauritius.
 - Pegasus, (Barque,) R. Howlett, for Sydney.
 - L'Ange Gardien, (F.) Toury, for Bourbon.
 - 24. Upton Castle, J. E. Duggan, for China.
 - Duke of Roxburgh, J. Petrie, for Bombay.
 - Passengers*.—Mrs. L. M. DeSouza, L. M. DeSouza, Esq., and John DaRocha, Esq.
 - 26. Atwick, (Barque) H. McKay, for Penang and Singapore.
 - Cleveland, W. Morley, for Bombay.
 - 28. Edina, (Barque,) J. Norris, for China.
- Nov.
- 7. Palmira, W. Loader, for Bombay.
 - 8. Elizabeth, (F.) J. Latapie, for Bourbon.
 - Ruby, (Barque,) W. Warden, for Singapore and China.
 - 13. Orontes, J. Currie, for Arracan.
 - Resolution, (Barque,) G. Jellicoe, for Arracan.
 - 16. Fatima, G. Fethers, for Liverpool.
 - Anna, (Brig,) J. King, for Moulmein and Rangoon.
 - 18. Sultana, C. D. Rice, for Bombay.
 - 23. Eamont, (Barque,) N. Bartshall, for Rangoon.
 - Passengers per Ezmouth for London*.—The Hon'ble Mrs. Sinclair, Mrs. Corrie, Mrs. Millet and child, Mrs. Clarkson, Mrs. Rundle and child, Mrs. Watson, Mrs. Ellerton, Mrs. Smith, Misses Corrie and Archdeacon Corrie, Mr. Millet, Capt Rundle, Capt. Watson, Lieut. Halliday, Mr. Pinto, Mr. Wish, Mr. Smith, A. Beattie, Esq., two Master Tullohs, Miss Belli.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of October, 1934.

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	29,966	80,	80,7	80,3	N. E.	.024	84,5	87,3	84,8	N.	.936	85,	87,5	85,	N. E.	.896	82,5	82,	80,5	N. W.	.574	82,	31,2	80,3	N. W.	.886	81,4	81,	80,	CM.		
2	.948	80,4	79,3	79,3	CM.	.994	84,2	87,8	84,5	N. E.	.952	85,	88,6	85,	N.	.894	86,2	91,2	86,8	N. E.	.876	86,	90,5	85,7	N. E.	.890	84,3	85,7	84,	N. E.		
3	.974	79,8	78,7	78,7	N. E.	.030	85,	87,2	83,8	N. E.	.008	85,3	86,6	84,2	N. E.	.936	85,1	88,	84,	E.	.934	85,	96,7	83,5	E.	.938	83,4	84,3	82,2	E.		
4	30,036	80,5	79,2	79,2	N. E.	.072	80,5	80,	79,	E.	.032	81,2	80,4	78,5	N. E.	.960	82,4	82,	80,7	N. E.	.976	82,3	92,	80,5	E.	.982	81,7	80,	79,6	N. E.		
5	29,960	77,4	76,3	76,	Nb. E.	.010	78,7	77,7	75,8	Eb. N.	.992	78,7	76,5	76,2	N. E.	.952	79,	77,4	76,8	Eb. N.	.944	78,7	77,	76,5	N. E.	.950	77,5	76,4	76,	Nb. E.		
6	.956	76,6	74,6	74,6	N. E.	.992	77,8	75,8	75,8	N. E.	.968	77,3	75,3	76,1	N. E.	.926	77,6	75,7	76,	N. E.	.924	77,4	75,7	76,	N. E.	.934	76,7	74,6	75,	N. E.	3,20	2,90
7	.958	76,7	75,4	75,4	N. E.	.016	78,8	79,8	78,6	CM.	.986	79,8	81,8	81,5	S. E.	.952	80,5	82,9	80,8	S. E.	.952	80,1	80,5	79,8	S. E.	.950	79,7	79,2	79,	CM.	0,08	0,08
8	.956	76,9	76,	75,5	CM.	.000	79,3	81,7	79,8	CM.	.970	80,4	85,5	82,1	S.	.926	81,4	86,	83,	S.	.920	81,2	81,5	80,7	S.	.924	80,3	80,1	80,	CM.		
9	.934	78,3	77,3	77,3	CM.	.972	81,	84,5	82,	N. E.	.936	82,	86,8	83,	N. E.	.884	83,4	87,	84,5	N. E.	.870	83,1	96,9	84,4	N. E.	.882	81,8	85,6	83,7	N. E.		
10	.968	78,3	77,	76,6	N. W.	.028	82,1	86,	83,6	N.	.996	83,5	88,	84,2	N. E.	.936	84,3	88,5	85,5	N.	.916	84,	89,9	86,	N. E.	.924	82,7	85,8	83,7	E.		
11	.972	78,	76,7	76,5	N. E.	.030	83,8	86,2	84,	N. E.	.002	84,3	89,	85,5	N. E.	.926	84,7	90,2	85,7	N. E.	.900	85,2	90,4	86,	N. E.	.916	84,4	86,5	84,7	N. E.		
12	.920	77,4	76,	76,	N. E.	.974	82,8	85,5	83,7	N.	.950	84,5	89,	85,	N.	.910	84,9	89,3	86,	N.	.900	85,2	89,4	85,8	N. E.	.912	84,	85,7	83,3	CM.		
13	.910	79,7	76,	75,8	N.	.966	84,	87,6	84,4	N.	.956	85,	90,2	80,5	N. E.	.880	85,1	90,7	86,6	N. E.	.880	85,1	90,7	86,3	Nb. E.	.886	84,	85,8	83,5	E.		
14	.992	80,2	79,	79,	CM.	.062	83,7	84,	83,5	S. E.	.040	83,6	84,2	81,4	N. E.	.988	81,7	80,4	79,6	N. E.	.998	80,7	79,	78,7	E.	.996	79,2	78,	77,4	E.		
15	.970	76,4	75,	74,8	N. E.	.020	78,4	77,	76,7	Eb. N.	.996	79,	77,8	78,3	E.	.940	80,2	79,2	79,	S. E.	.936	80,	78,5	78,7	S. E.	.940	79,	78,	78,2	S. E.	2,20	2,05
16	.920	77,5	76,3	76,5	E.	.984	79,	78,5	78,3	E.	.964	80,4	81,2	80,2	S. E.	.912	82,	81,7	81,2	S. E.	.900	80,6	79,5	80,4	S. E.	.910	79,4	77,8	78,	E.	0,64	0,60
17	.916	75,2	74,3	74,	N. E.	.968	80,3	80,6	79,6	Eb. N.	.940	80,7	80,5	80,5	N. E.	.890	80,6	80,	80,	N. E.	.890	80,8	80,7	80,4	N. E.	.890	79,8	78,3	77,8	Eb. N.	1,00	0,92
18	.942	78,	77,	77,3	N. E.	.014	80,2	82,2	80,7	E.	.990	81,5	86,2	84,	E.	.932	81,2	80,8	82,	N. E.	.918	80,7	80,7	80,7	N. E.	.926	79,6	78,	77,6	N. E.	1,10	0,10
19	.968	79,	78,	78,6	CM.	.026	83,7	86,7	85,4	E.	.006	84,4	87,3	84,7	S. E.	.846	81,7	81,5	80,8	S. E.	.932	81,	80,	80,4	CM.	.932	80,5	79,8	80,3	CM.		
20	.928	77,6	76,4	76,5	E.	.988	81,3	83,8	82,2	E.	.956	82,	85,6	83,7	S. E.	.860	82,6	86,	84,	E.	.850	82,7	96,	84,7	N. E.	.964	82,	83,4	83,	N. E.		
21	.884	77,9	77,	77,3	N. W.	.936	81,	81,4	79,2	N.	.908	81,8	82,7	81,5	N. W.	.852	82,7	84,	82,4	N. W.	.846	83,	85,	82,7	N. W.	.850	81,7	82,3	81,7	N. W.	0,84	0,78
22	.914	77,5	78,	77,6	N. E.	.968	81,3	83,4	81,7	N. E.	.936	82,6	86,7	84,	N. E.	.880	83,4	88,2	86,2	N. E.	.866	83,	85,8	85,	N. E.	.892	82,6	84,5	83,7	W.		
23	.914	77,6	77,8	77,5	N. E.	.964	81,4	83,	81,2	Nb. E.	.942	82,4	85,2	83,8	N. E.	.870	83,	86,	84,5	N. E.	.870	82,7	86,2	84,7	N.	.866	81,7	84,	83,2	Nb. E.	0,96	0,86
24	.940	78,5	77,5	77,5	Nb. E.	.000	81,5	82,5	81,	N. E.	.962	82,7	86,2	83,5	N.	.930	81,	84,5	82,5	E.	.920	81,1	80,3	79,8	N. E.	.916	80,7	79,8	79,6	N. E.	1,00	0,94
25	.960	78,5	77,	77,4	N.	.012	78,3	77,	76,8	Nb. E.	.926	80,	77,8	77,	E.	.950	80,3	80,	79,3	E.	.942	79,8	78,7	78,5	E.	.950	79,5	77,6	77,6	N. E.	1,06	1,00
26	30,014	77,6	76,1	76,8	CM.	.060	81,	82,3	80,7	E.	.026	82,2	84,2	83,5	N. E.	.966	80,	80,6	79,4	N.	.956	79,6	78,2	78,1	N. E.	.960	79,	77,3	77,1	CM.	0,12	0,12
27	29,978	78,	77,5	77,	E.	.130	80,5	82,5	81,2	N. E.	.094	82,	83,	82,7	N.	.050	77,8	74,7	76,4	E.	.050	77,6	75,7	76,2	N. E.	.044	77,	75,2	75,8	N. E.		
28	30,052	76,6	75,5	75,8	N. E.	.118	76,8	75,5	75,8	E.	.086	78,7	79,5	79,2	E.	.058	79,5	80,	80,2	E.	.048	79,3	79,	78,8	S. E.	.054	78,	76,5	76,2	S. E.	2,40	2,26
29	.064	75,9	75,2	75,	E.	.112	78,7	78,2	78,	Eb. N.	.084	79,4	80,	79,4	Sb. W.	.022	80,3	82,5	81,4	S.	.018	80,2	80,6	80,	S. E.	.018	79,3	78,6	78,6	S.		
30	.042	76,6	75,5	75,8	CM.	.098	79,3	80,	79,5	S. E.	.052	79,3	77,3	78,4	Sb. W.	.991	80,7	83,4	82,	S.	.994	80,3	81,5	80,7	S.	.000	79,	79,5	78,5	S. E.	0,36	0,30
31	29,986	77,	75,8	75,6	S. W.	.044	80,2	81,	80,3	S. W.	.010	81,	82,5	81,	S. W.	.976	80,	79,	80,2	N. E.	.972	80,2	80,2	80,2	N. E.	.984	79,4	78,2	78,	N. E.	0,38	0,26