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THE
CALCUTTA
CHRISTIAN OBSERVER.



EDITED BY
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. IV.

JANUARY TO DECEMBER,
1835.

Calcutta :

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD;

AND SOLD

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

1835.

THE

CALCUTTA CHRISTIAN OBSERVER.

February, 1835.

I.—*On Infanticide in Rájputána.*

To the Editor of the Christian Observer.

SIR,

There are but few officers who have visited Málwá and Rájputána, who are not well aware that many of the Rájput, and some other tribes of these provinces are, and have for ages past been, in the habit of destroying their female offspring on their birth. Circumstances have placed it in my power partially to ascertain the extent to which this practice is carried in some quarters of these provinces; and as the particulars cannot but be of deep interest to the benevolent public, and to every member of that paramount Government whose duty it is to do its utmost to eradicate this inhuman practice from within the range of its influence, I shall proceed to state them.

HÁRÁ RÁJPUTS of
Kota and Bundl. The Hárá Rájputs, who give their name to Harauti, and the heads of which fill the thrones of Bundí and Kota, are much given to this horrifying practice. I know many cases in which individuals of this tribe have destroyed their daughters, but I cannot state the extent to which infanticide is practised throughout the whole tribe. Apjí Hárá, Jagirdár of Koila, and a near heir to the throne of Kota, has destroyed several of his daughters. The last that was born to him was preserved by the maternal affection of his lady. When the child was born and announced to be a girl, the Thákur issued the order for its immediate destruction. The mother interceded: the proud Thákur, whose circumstances have been much straitened by the persecutions with which the late Ráj Ráná Madhu Singh visited his attachment to his kinsman the Maháráu, indignantly asked how in the present low ebb of his fortunes he was to provide the means for a suitable match for the girl, and repeated his order that the Madár juice be forthwith administered to the innocent babe. The mother still besought for the infant's life. The day happened to be the anniversary of the

birth of Krishna, the tutelary divinity of the Hárás. "For Sri Krishnaji's sake spare the innocent babe," cried the fond mother: "Oh pollute not this sacred day by the commission of so black a sin." The Thákur relented, and this single daughter to the house of Koila lives to bless the name of Krishna. These particulars were given to me by a son of Apjí, whom I lately met in Málwá.

Khichi Rájputs of Khilchipur. The Khichi Rájputs of Khilchipur are still more inveterately addicted to the practice than the Hárá tribe. With a view to ascertain the extent to which the practice was carried in this small principality, an inquiry was directed to be made of the number of sons and daughters now living of all the nobles of Khilchipur. The result of this inquiry is almost beyond belief. In 157 families (chiefly Khichis and kinsmen of the Rájá Sher Singh, with a few Rhatores, Umuts, &c.) there were found to be only 82 daughters where there were 189 sons living.

Umüt Rájputs of Nursingarh and Rájgarh. In the adjoining petty principalities of Nursingarh and Rájgarh, the practice would seem, from a similar inquiry, to be not much less general. In 63 families in which inquiry was made in Nursingarh, there appeared to be but 19 daughters, whilst there were 75 sons living. In 18 families in Rájgarh the result was 21 boys and but 10 girls.

I cannot be answerable for the entire correctness of these results: but in such cases as I have myself had an opportunity of verifying I have found them correct. Now as the most extended inquiries of philanthropists in Europe and Asia have all shewn one result, viz. that the births of males and of females are of nearly equal amount, the only inference to be drawn from this disparity is, that females equal or nearly equal in number to the difference here exhibited have been destroyed. My knowledge of the fact however does not rest solely on this inference. Many instances of infanticide in these Khichi and Umüt families have at the time of their occurrence come within my actual knowledge: the chiefs themselves have from time to time admitted their culpability in having destroyed one, two, or three, or all of their female offspring at their birth, pleading in extenuation hereditary custom, their high caste which would be degraded by alliances with inferior tribes, and their inability duly to meet the expenses of a marriage which they deemed suitable to their high descent, and vain pretensions. It is chiefly in those tribes of Rájputs, who in their pride deem themselves more illustrious in regard to caste than their neighbours, that the custom prevails. The inferior castes, who will give their daughters in marriage into higher castes, (the members of which will not however give theirs in return to them) seldom have recourse to infanticide: in these castes the custom is generally regarded

as sinful, and visited with excommunication. In several of those tribes long habituated to the practice, a few chiefs of a warm benevolence have existed who have done their utmost to suppress the custom; who have themselves not only set the best example by preserving their own daughters, but promised to their poorer but equally high born kinsmen such pecuniary assistance as might be required to provide suitable matches for their daughters. The celebrated Jai Singh, the Rájá of Jaipur, as in other respects so also in this, shewed himself superior to the spirit of the age in which he lived. But his endeavours to suppress infanticide have not succeeded better than his attempt to introduce second

Kachwaha and Rajawal Rájputs of Jaipur. marriages; for I know several recent instances of Kachwahas and Rajawats of the Jaipur territory, who, though publicly known to have destroyed their daughters, have met with neither punishment from the Jaipur Government, nor public and general condemnation from their neighbours.

Rhatores of Márwár. The Rhatores of Márwár practise it less than their neighbours; I know not whether they have entirely abandoned the practice; I know of no instance of a Rhatore having destroyed his infant daughters. Ranawats of Mewár. The Ranawat tribes of Udaipur still practise the crime, but I know not to what extent. Instances of infanticide in this tribe have come to my notice.

The Jhala Rájputs, to which tribe the late Zálím Singh of Kota belonged, do not, I believe, practise infanticide, neither do the Saktawat, nor several other families in Mewár.

Ponwars. The Thákur of Agra Burkhera, near Bhilsa, a chief of the Ponwar tribe, has frequently confessed to me, that the straits to which the oppressions of Scindia's Amils had reduced him, had driven him to destroy the two or three daughters that had been born to him; and I doubt not but that several of his many kinsmen have followed an example exhibited in such a high quarter.

This Thákur, and also the Rájás of Khilchipur, Rájgarh, and Narsingarh have gone through the form of renouncing the practice, and have issued prohibitions against it to all their subjects. This is certainly matter of gratulation, but too much stress ought not to be laid on this single act.

Rájput tribes of Aude. The custom was formerly practised to a great extent, I have understood, in Aude. I believe that many Híndu chiefs of those parts have now voluntarily sworn to their spiritual Gurus, that they will henceforth abandon it. But doubtlessly, through the whole of the North Western Provinces of Hindusthán and Aude, and in Cutch and Guzerat, instances of infanticide are constantly occurring amongst all the Rájput tribes.

Puryar Minas of Jahazpur.

But the practice is not confined to Rájputs* : when I lately passed along the frontiers of Bundí, Udaipur, and Jaipur, especially in the neighbourhood of Jahazpur, I discovered that infanticide was generally practised, also by the Puryar Minas, a race of wild mountaineers hereditarily addicted to plunder.

On the occasion of my first visit in January and February, 1838, my stay was not longer than 15 days; during this period, however, I was enabled to ascertain with a considerable degree of correctness the extent to which the practice was carried on in all the principal villages of the Puryar Minas. The following statement contains the result of my inquiries in Jahazpur of Udaipur, and Tonkra of Bundí.

MEWAR. *Jahazpur Parganna.*

Villages.	No. of families of Puryar Minas.	No. of boys under 12 years of age.	No. of girls under 12 years of age.	Remarks.
Bartlohári, ---	85	51	14	
Chotlohári, ---	58	66	14	
Garoli, -----	79	79	12	
Polya, -----	54	26	13	
Kurarya, ---	61	38	18	
Guramgarh, --	12	10	2	
Manohargarh, ---	71	58 [ed.	4	
Gúra, -----	40	Not ascertained.	10	
Byethí, -----	30	Do.	13	

BUNDÍ. *Tonkra Parganna.*

Villages.	No. of families of Puryar Minas.	No. of boys under 12 years of age.	No. of girls under 12 years of age.	Remarks.
Omur, -----	76	28	4	In this village is the temple of the venerated divinity of the Puryar Minas.
Dewakakhera, Butwari, ---	33 20	44 9	4 2	
Puprala, -----	15	22	0	The inhabitants of this village confessed that they had destroyed every girl born in their village.

* I have frequently been informed by the present Nawáb and minister of Bhopál, that Bábá Kán Singh Risáldár, a Sikh chief of rank and influence, and also Guru of the Sikhs in Bhopál, has destroyed all his daughters; that he has been induced to do this not from poverty, but from pride, disdaining to give in marriage his daughters to any man of his tribe, not of equal estimation with himself.

To what a horrifying extent does the destruction of human life appear to have been here habitually carried on: without too attracting the notice or reprobation in the least degree either of the public or of the local Governments!! Here the Mínas without reserve admitted to me that they had destroyed each one, two, or three daughters, as the case might be. Rájputs have recourse to the practice from inability to meet the expenses of suitable alliances. They have recourse to it from a mistaken vanity, but plead no justification either from any injunction in the Shástras, or from tradition. The Mínas however have a tradition, inculcating the duty and propriety of destroying their daughters: and adduce divine authority in favor of the practice.

The Ránáji of Udaipur, some time before my arrival at Jahazpur, issued an order prohibiting the Mínas from destroying their daughters: the order however had received no kind of attention either from the Mínas or his local officers. The Bundí Ráu Rájá and the Ráj Ráná of Kota were, at the instance of the late acting political agent, induced also to prohibit the practice within their domains; and the Governor General, on the receipt of the intelligence, wrote Kharítas to these princes, and also to the Ránáji of Udaipur, expressing the high satisfaction which His Lordship had derived from this report of their humane endeavours to suppress this cruel practice in their territories.

Circumstances led me a year afterwards to the same frontier: I found that the orders of the Ráu Rájá of Bundí had been very strictly enforced. All the female children born in the Bundí Mína villages within this period, with the exception of one, had been preserved, and the parents of the one which had been destroyed had been rigorously punished by the worthy Amil of Tonkra, Thákur Kishor Singh. On all who had preserved their daughters in this interval, the Bundí Government bestowed presents of dresses, and also silver wristlets for the children.

The orders of the Ránáji had been again, in this respect, as well as in others, but very partially obeyed: a great number of girls born in the year having been as usual destroyed by their parents, and, as before, without calling down upon them the reprobation or anger of Government.

The following incident will with difficulty be believed; its truth may be relied on. As I was riding out one morning accompanied by Lieutenant C., of the 51st Regiment N. I., I passed through the Bundí Mína village of Umur. I was there beset by the cries of a Mína woman, the wife of one of the Patels of the village, who clamorously demanded of me to forbear all endeavours to procure the suppression of an ancient

custom, and a religious rite enjoined upon them by divine authority. When I endeavoured to reconcile the unfeeling woman, she boldly averred that daughters in their tribe had been foretold to bring, if preserved, only trouble and misfortune to their families, and that the event could not but be calamitous!!

The barbarous wild inhabitants of this village had but a few weeks before my second visit, burned a boy alive. The boy had certainly been guilty of murder: but so lawless, wild, and independent are these Mínas, that they proceeded to punish the offender in this cruel way, without even consulting or reporting the matter to the authorities at Tonkra.

I ought to have mentioned above, that when the Mína (the single individual of the Bundí villages who had destroyed his infant daughter) was taxed with his disobedience of orders, and want of feeling, he justified himself by citing the example of a neighbor, Hárá Rájput Zamindár, who had likewise destroyed his daughter born in the interval between my first and second visit to the frontier.

The above details must fully satisfy you that female infanticide is carried on to a frightful extent throughout Málwá and Rájputána: that the number of deaths by Satí was infinitely less throughout the whole of India than that of these murders, even in these two provinces. Will not these facts awaken the slumbering benevolence of the public, and more especially that of all those officers of the British Government, exercising influence and authority, whether personal or official, over these barbarous tribes? I feel assured from my knowledge of many of these officers, that they only require to be duly informed of the awful extent of the enormities to which ignorance, barbarism, and superstition have driven these deluded people, to call all their talents, and all their judgment, and all their zeal, into full exercise, to procure their eradication from the land.

It may be deemed presumptuous in me to offer any suggestions as to the best mode of proceeding to procure the suppression of this crime. I hope that my motive will excuse the presumption.

Some benevolent men of more zeal than judgment would call upon the British Government to suppress this crime by the strong hand of power. From this opinion I entirely dissent.

It is useless, as it would be impolitic, and indeed, unjustifiable, in the Supreme Government, to attempt to legislate for people over whom it possesses no legal right or power to legislate. It can do no more than it has already done, viz. express its abhorrence at the crime, and give great credit to those princes who relinquish the practice in their own families, and endeavour to suppress it amongst their subjects.

Neither do I think that the Missionary, directly encouraged by Government, or its officers, can at present be allowed to ply his benevolent labours, without endangering the attainment of the object, which every friend of his species must be so anxious to accomplish.

To whom then is the work of regeneration, of civilization and education, to be entrusted? To all the British officers, civil and military, now in Málwá and Rájputána. Are they to direct their endeavours to get the native princes to prohibit the practice? The native princes certainly should be gained to the cause of humanity. As they are the most influential, their hearty concurrence in any scheme for the suppression of infanticide is an object of very primary importance. But we must not deceive ourselves: this measure by itself will be of little or no avail—penal enactments, not supported by a concurrent public opinion, are utterly futile. In England we have too many instances of their futility, under these circumstances, to require proof of the fact. The object therefore to be held in view is to procure a general feeling of execration, throughout all classes of the people, against the crime. Until such a feeling has been produced, the issue of edicts prohibiting the practice will be almost a waste of breath and paper.

This general execration can only be excited by constantly repeating to all classes of the people thrown into our way, by business or by chance, on every fitting occasion, the feelings of horror with which we and our Government regard the crime: our feelings should be expressed not in anger, for that would only lead to increased backwardness in revealing the fact, but in a spirit of conciliatory compassion and regret. I would let them see and feel that we regard this crime as a most abominable and a most aggravated murder: "a crime in its own nature, detestable; in a woman, prodigious; in a mother, incredible: it is perpetrated against one whose age calls for compassion, whose near relation claims affection, and whose innocence deserves the highest favor."

By such an exhibition, on all suitable occasions, of our real sentiments to those addicted to the practice, they will first hesitate to commit, and eventually, it is to be trusted, abandon the crime. It is a part of human nature for the subject to imitate the example and conform himself to the wishes of his lord and superior, for the lowly and humble to copy the rich and influential, and for the ignorant and the barbarous to be overruled by the wise and the learned and the civilized. If therefore we take due pains to express to all parties our abhorrence, in terms suited to the heinousness of the crime, and to manifest our opinion and wishes on the practices, with sufficient force, conformity thereto must naturally ensue.

The co-operation and concurrence of the Marátha and Muhamadan princes, chiefs, and their local officers, are to be no less eagerly sought, than those of the Rájput princes and their chiefs. For though these former do not practise infanticide, still they indulge the practice with unreserved toleration. But as the execration and condemnation of the public is the engine I would recommend, in order to procure the eradication of the practice, the enlightenment and hearty abhorrence also of these influential chiefs against it, is a matter of primary importance. The example of these chiefs may also be used with great effect to excite a spirit of emulation in the same cause in the minds of the Rájput princes, whose cordial concurrence in our views cannot be so easily gained.

But the princes of the land, though influential, are still but few: our efforts therefore should be no less zealously directed towards all the leaders of public opinion on moral questions, the spiritual guides venerated by the whole population. I would point out as persons whose support and co-operation should be especially courted, all those Bráhmans, Upádyas, Parohits, Gosáins, Charans, Pirs, Fakirs, and Sádhs, esteemed amongst themselves for their piety or other virtues. A prejudice against such personages is generally felt by European officers, but in most cases without just grounds. Few individuals amongst them have attained to, and maintained a distinguished place in the general estimation, without meriting it by the sincerity, if not by the soundness of their professions and devotional spirit. But even allowing that imposture on one side, and credulity on the other, have tended to exaggerate the fame of their merits, still, we must admit that they are the persons who are actually consulted and acknowledged as guides in all points of morality. Their verdict chiefly tends to decide the merits or demerits of all acts. Why therefore refrain, so long as the best means cannot be safely used, from availing ourselves of the co-operation of a powerful and influential body of men, who will assuredly give it, if properly asked?

To me it has always been a matter of great interest to see and examine the various conformations and phases which the human mind assumes under any circumstances. To satisfy this curiosity, I seldom fail to direct my steps in the course of a morning's or evening's walk to the Asram of any Hindu devotee or Sádhs, or the Takía of the Fakir or Pír who has acquired celebrity by his reputed piety. But at the same time, that I seek to satisfy my curiosity by learning the particulars of their creeds, I seldom quit them without endeavouring to enlist their services in the cause of civilization and humanity.

My visit alone has been received as a compliment, and when I have told them that *their* precepts and advice appeared

to me more likely to prove effectnal, and were less objectionable, than any orders which the British Government could issue on this or other subjects, they have felt so much honored and flattered by the appeal that none have failed to promise their most cordial co-operation. I have reminded them, that the spiritual guide*, no less than the ruling authority, is answerable for such gross and habitual violations of the laws of humanity—a fact which, Hindoo as well as Mussulman, they all readily admit.

One of the most zealous supporters of this cause in regard to infanticide amongst the Mínas, was a Mína Bhakt, of the name of Purán : he lamented very pathetically the depravity of men of the present iron age, and praised the virtue of the ages past : he regretted the inattention of his wild brethren to his rare sermons on morality and self-knowledge, and bemoaned also his own past sins committed before his regeneration (he confessed to having destroyed one or two of his daughters born in his youth!) He was now held to be a prodigy of learning and piety ; he could read !! But even this poor ignorant semi-savage proved of great service, and exercised much influence in reconciling his wild brethren to the injunctions laid by the Rao Rajs of Bundí against the further practice of infanticide. I gave him some pamphlets against infanticide, written by a Málwá Brahman, named Unkar Bhat, who arrays the authorities of all the Shástras and Puráns against this sinful practice. With these, the first printed books he had seen, given him too by a "Sáhib," he was highly delighted ; and I was given to understand, that for some time after my departure, he made himself particularly active in expounding and impressing their *contents* on his wild kinsmen. I have not since heard of him, and his labours. Years must roll by before we can hope to see the princes of Malwa and Rájputhána establishing schools and colleges, to promote education and civilization throughout their dominions. But we must not forget that the whole course of men's lives is passed in a state of pupilage ; that men in the world, as well as boys at school, are daily inaking fresh accumulations to their stocks of knowledge. Human nature is ever the same, however different be the colour of the skin, and Hindus, notwithstanding the once boasted immutability of their laws and customs, are proving, and will still prove, no exception to the universal rule. They are poor, they are ignorant, they are but half-civilized barbarians ; they are subject to and dependent on us : on these accounts, and on every other account, they are watching, and disposed to imitate our example, to attend to our

* राज्ञोराम्बु ज्ञानपाथं राजपाथं पुरोचरः ।
 यदुःखं चो ज्ञानपाथं विद्वानपाथं बुद्धोरपि ॥

advice and instructions, and to acknowledge the influence of that power we possess by our superiority in religion, morality and a better knowledge of the arts of Government. Let the all those British officers now in these parts but duly feel the deep responsibility attaching to them as professors of the purest morality, and as servants and representatives of a civilized Government, ever anxious to promote to its utmost the happiness and comfort and enlightenment of all its dependents—let them feel that upon their every act and every word depends the suppression of this and every other revolting practice—let them ever retain in their minds a due sense of the vast power and influence which they possess for working good to the thousands around them, and they will not fail in the speedy accomplishment of the high object of their blameless ambition.

I trust they will hold me excused for attempting to dictate to their superior talents, conduct, judgment, and experience. I have here briefly stated the results of my experience, and the course which I have myself observed in regard to the subject of this letter. My object in writing it has been rather to draw their attention, and awaken their zeal, in the cause of humanity and civilization, than to recommend to imitation my own example, feeling well assured, if they will but give their best consideration to the subject, that their own judgment, and their individual tastes, will point out to them a course to themselves more agreeable, and still more effectual, and perhaps still less objectionable, than that which I have followed and presumed to recommend or suggest.

AN OFFICER IN POLITICAL EMPLOY IN
MALWA ; AND LATE IN RAJPUTHANA.

Málwá, November 25, 1834.

II.—*Additional Memoranda regarding the Karens, of Burmah.*

[The information regarding the Karens, which is contained in our Nos. for Nov. 1833, and May, 1834, has excited so much interest, that we have been repeatedly requested to publish any further particulars with which we might become acquainted. In order to meet the wishes of our correspondents, we now present them with the following extracts from a paper published in the Madras Missionary Register, No. I., and entitled "Notices of some recent discoveries, relative to the Karens in the Burman Empire." As the greater part of this paper consists of the information we have already published, what we now extract must not be regarded merely by itself, but as a supplement to the papers referred to, and in this view we are persuaded it will be deemed worthy of perusal by most of our readers, as well as particularly interesting by the correspondents to whom we have above referred.

We shortly anticipate further information respecting the Karens, from an intelligent Missionary engaged in seeking their salvation, and shall not fail to give it insertion as soon as received.—Ed.]

The sufferings and heroic Christian fortitude of Mrs. Judson, with the patient labour and devoted piety of her husband, have made the Burman Mission an object of deep interest to the Christian Church. This inter-

est has been heightened by the great success which has been vouchsafed to their efforts and those of their coadjutors. The recent discovery of the Karens has given it yet additional interest, which is further heightened by the simplicity of character of this people, their preservation from idolatry though surrounded with idolaters, their preparedness for the reception of foreign teachers, the readiness with which they have received instruction, the sincerity with which a considerable number have in a short space of time turned to the Lord, and especially by the great probability that they are the descendants of the Jewish nation. Mr. Mason (an American Missionary) has been employed for some time in collecting fragments of their traditions, which bear the strongest mark of a Hebrew origin. They have no written record of their traditions; for until their language was reduced to writing by Mr. Wade (one of the Missionaries), they had no written language. Their traditions have therefore been handed down from father to son in the shape of commands, and were commonly sung at the funerals of their old men. It appears that this practice is fast passing into disuse; that their fragments are gradually thinning; and that there are very few Karens to be found who can remember even the fragments here copied. Mr. Mason beautifully says, "The father no longer gathers his children around the fount to teach them the commands of their ancestors; no longer do they sing at the graves of their elders the songs their fathers sung; nothing now is remembered but a few disconnected pieces, which, like the last glimmerings of day, are just sufficient to discover the fading landscape."

There appears no reason to imagine that these fragments are not the traditions of their own ancestors. No traces of Roman Catholic Missionaries having been among them can be found, but on the contrary they have no acquaintance with the doctrine of the Cross, which such missionaries must have communicated to them. Additional evidence of the Hebrew origin of this people is furnished by their dress, which is said to correspond in a great measure with the Jewish. It seems that the cast and features are also Jewish, resembling those of the white Jews of Bombay.

The kindness of a friend enables us to furnish our readers with the following fragments. A full account will probably be hereafter published by Mr. Mason; meanwhile we shall from time to time give such information concerning them as we may be able to obtain. Every Christian must especially rejoice in the encouraging prospect of their speedy conversion to Christianity; 200 have already appeared as the first fruits of faithful Missionary labours. May the Lord continue to bless their efforts, until the whole people become by faith, the children of believing Abraham.

The following traditions are of two kinds, the one in verse, and the other in prose; the latter in the form of commands from a parent to his children.

1.—*Traditions of scripture facts.*—God is denominated the great Ku-tra, or the great Lord—the great Pu, or great ancestor, from Pa, a grandfather—and "Yuwah."

"O my children and grand-children, the earth is the treading place of the feet of God, and heaven is the place where he sits; he sees all things, and we are manifest to him."

In the following passage, God is represented as saying, that after having created the world, he will destroy it in three generations; but men reply, that they are not able to endure this, and beg that they may have every variety of suffering that now exists, but that the world may not be burnt; to which request it is understood God acceded.

"I have created the great earth,
But in three generations I will burn it up;

I have made the great earth,
 But in three generations I will set it in flame ;
 I have formed the great earth,
 But in three generations I will destroy it with fire ;
 I have established the great earth,
 But in three generations I will destroy it with flames.
 O Lord, great God !
 The world-destroying flame we cannot bear ;
 O Lord, great God !
 The world-destroying flame we cannot endure ;
 The world-destroying flame we are unable to bear ;
 Let us exist with affliction in all its various forms."

Angels.—The Karens believe that there are beings in heaven who never sinned, and that they are employed in executing God's purposes.

" The sons of heaven are holy,
 They sit by the seat of God ;
 The sons of heaven are righteous,
 They dwell together with God.
 They lean against the silver seat of God ;
 The beings whom God employs to execute his purposes,
 Have to the present time, the reclining place of God."

Satan.—The Karens say that if a person died in ancient time, he came to life again after a short time, indicated, as in the following extract, by the plantain leaf becoming yellow ;—Satan however brought sin into the world, and that men did not rise to life again.

" The dead rose again when the plantain was yellow,
 But Satan produced sin ;
 The dead rose to life, when the plantain was yellow,
 But Satan introduced sin ;
 You have committed adultery against God,
 Hence in this state you are corrupt."

Of woman.—The Karens believe that woman was originally made from one of man's ribs, and have the popular idea among them that a man has one rib less on one side than on the other.

" O children and grand-children ! woman at first was a rib of man, therefore women ought to obey men in all things."

Destruction of the world.—The Karens believe that the world will be destroyed by fire, and several brief allusions to this occur in their poetry, of which the following is a specimen :

" The waters will rise, and the world-destroying flame will burst forth,
 And must not men then watch ?

Polygamy.—" O children and grand-children ! If you have one wife, lust not after another female or male ; for God at the beginning created only two."

Swearing.—" O children and grand-children ! do not curse or use imprecations, and do not scold. If you curse or use imprecations, they will return on yourselves."

Alms.—" O children and grand-children ! give food and drink to the poor, and by so doing you will obtain mercy yourselves."

Doing good to all men.—" O children and grand-children ! according to your abilities, relieve the distresses of all men. If you do good to others, you will not go unrewarded, for others will make like returns to you."

Idleness.—" O children and grand-children ! while in this state here on earth, labour diligently, that you may not become slaves, and when persons visit you, have food and drink to give them."

Intemperance.—" O children and grand-children ! do not be guilty of excess in eating and drinking. Be not intemperate, but take that which is proper only."

Obedience to kings.—"O children and grand-children! obey the orders of kings, for kings in former times obeyed the commands of God. If we do not obey them, they will kill us."

Earthly mindedness.—"O children and grand-children! do not covet the good things of this world, for when you die, you cannot carry away the things that are on earth."

"O children and grand-children! do not desire to be great men and possess authority. Great men sin exceedingly, and when they die, go to hell."

Anger.—"O children and grand-children! never get angry. If we are angry with others, God is angry with us. The Righteous One looks down from heaven upon us. The person who looks upon the great and small, the vile and the wicked, children and youth, without anger, and gives them food and drink, he shall be established unchangeably."

Forbearance and humility.—"O children and grand-children! though a person persecute you with deceit, anger, and revenge; though he strike you, thump you, beat you, do not return him evil: if you return him evil, you derive no advantage thereby. Then with the heart forbear, and speak to him respectful words: by doing this, you will not go unrewarded."

"The man who, without anger, endures all with humility, shall be established unchangeably; for by doing thus the advantages of meritorious qualities are his."

Love to enemies.—"O children and grand-children! If a person injures you, let him do what he wishes, and bear all the sufferings he brings upon you with humility. If an enemy persecute you, love him with the heart. On account of our having sinned against God from the beginning, we ought to suffer."

How to act when one cheek is struck.—"O children and grand-children! If a person strike you on the face, he does not strike you on the face, he only strikes on the floor. Therefore, if a person strike you on one cheek, give him the other to strike."

The restoration to power of the Karen nation.—In the first and third line of the following couplets, the degraded state of the Karens is intended to be represented, and in the second and fourth, the salvation which God will procure for them.

"The worm eats the branch of the Pyeu tree,
The great Sun descending will buy (us);
The worm lives on the branch of the Pyeu tree,
The great Sun descending will intreat (us)."

The sufferings and exaltation of the Deliverer.—It appears, when the Karens dwell on the Selwyn river, they murdered a stranger by cutting off his head. This individual they have singularly enough, in a modern song, associated with their Saviour, who is to bring them to their promised land; if they be Jews, this is remarkably applicable to them, and our Lord, whom they crucified.

"Kay-kay-na was a persecuted sufferer;
When the Sufferer arrives, he will reveal the head city;
They persecuted the sufferer exceedingly,
But when the sufferer arrives, the excellent city will be revealed."
"The sufferer of ancient times wicked men persecuted,—
But now the sufferer is possessed of glorious power;
The sufferer of ancient times bad men persecuted,
But now the sufferer is possessed of great power.
Persecute not a sufferer,
For the feet of a sufferer are near;
Call not a sufferer by that name,
For the feet of a sufferer are near;
When the sufferer comes,
The land will be happy as the murmur of the breeze;

When the sufferer comes,
 All men will be happy ;
 When the sufferer comes with happiness to the country,
 It will be happiness like that of monarchs."

Their expectation of future instructors.—They have had a strong confidence for ages, that teachers would be sent among them to teach the true religion, as will appear from the following fragment :

" The children and grand-children had obstinate ears,
 The parents taught, but they learned not ;
 The children and grand-children had crooked ears,
 The parents taught, but they attended not :
 When the teacher arrives and teaches them,
 If they believe not, they will be destroyed ;
 When the teacher arrives and teaches you,
 If you believe not, you will be utterly destroyed."

III.—*Christianity and the late Rebellion at Ceylon.*

In a letter which we lately received from a zealous Friend of Education in the Upper Provinces, he intimated, that although he highly approved of Missionaries introducing Christianity into their schools, he thought it, at the same time, both inexpedient and dangerous for political officers like himself to give any direct and open countenance to such efforts—that in the first case, such a line of procedure would naturally be expected by the natives ; while in the other, it must be considered an infringement of the toleration which Government professed, and " would probably lead to rebellion, like that which had arisen in Ceylon, from the countenance given to Christianity by the European authorities in that island." We were old enough to recollect, that 21 years ago, when the rebellion at Vellore had been imputed by some to the Missionaries who were then engaged in the field, the charge had been most triumphantly refuted by the late Andrew Fuller and his associates, when they successfully pleaded for the insertion of a clause in the East India Company's charter then under discussion, permitting Christian Missionaries of all denominations to proceed to India. This and similar instances, in which Christianity had been tried and proven blameless, led us to pronounce with confidence, that of any hand in exciting the late rebellion at Kandy, alluded to by our friend, it would be found completely innocent. Still it appeared most desirable to ascertain the truth, and with this view, we determined to extract the substance of the charge, and forward it to an intelligent friend on the spot, to pronounce, with greater knowledge of facts than we could expect to have in Calcutta, on its truth, or the contrary. We did so, and now furnish our readers with the result, in the following extract from a letter dated Colombo, Nov. 6th, 1834.

"Your kind letter of the date of 6th October came safely to hand a few days ago, and I would have replied to it before, if a friend, whom I consulted on the cause of the Kandy rebellion, had not advised me to delay a few days, as the trial of these persons was expected soon to take place, when the evidence which would be adduced will explain its cause. But as it will probably still be some weeks before we can get any information on this topic, I mean from this source; (for I understand the prisoners will be re-conducted to Kandy, and tried there;) and as some part of your letter requires an immediate reply, I think best to write immediately; and if I can I will send you the papers in which the trials will be detailed, when you can judge for yourself.

Your friend is entirely mistaken in supposing that what has occurred is at all connected with the zeal of the authorities in this island for the conversion of the natives. Of all the sins the Government has ever committed, this will never be placed to their charge in the day of final account. What is to be deplored is the apathy manifested by the authorities and by Europeans generally around us to the conversion of the natives.

"From a friend with whom I was lately conversing on the subject, I learn that the real cause of the rebellion has been the improvement which the New Charter has introduced among the commonality of the natives. How it has operated it would require almost a pamphlet fully to explain. Before the New Charter, which has lately been introduced at this island, the Adigars and Modeliars had an almost unlimited power over the poor Singalese. They could use their services for an indefinite period without the least remuneration, and they no more dared to disobey the command of their headman, than a slave in the West Indies would dare to disobey his task-master. If vengeance as cruel as the West India drivers was not inflicted—vengeance as certain and ruinous to the poor man's worldly welfare would eventually follow. I have not time to specify particular instances. Well, two or three years ago came out the New Charter, abolishing all forced labour, and putting the poor labouring native on the footing of a British subject. The native headmen did not like this; it curbed their power, it limited their exactions and profits. One of them told me, that before the New Charter he had 800 servants or slaves,—these he could command to cut timber, build him houses, repair his roads, send him the best productions of their gardens and fields, and all must be done, and if the headman chose—without the least remuneration. Now it may well be supposed such a diminution of influence and wealth would create disaffection in many of their minds. The priests did not like it, and why? Formerly, if they wished any religious procession, any splendid Bana Madua, (a place to read their holy books to the people,) they would go to the Adigars, and specify it, and a command was given to the people to erect it, and the mandate they were compelled to obey. Now if the Adigars required the people to do the same thing, they would say, "Pay us for our work, and we will do it;" but not one would work without his hire. In consequence of this, the Buddhist hierarchy became discontented—and they, with the headmen in the Kandy provinces, tried to excite disaffection in the minds of the commonality, by representing that the design of the Government in abolishing the system of forced labour was only to get it out of the hands of their own headmen, and take it in a little time into their own. Now as the mind of man is always prone to be discontented with present things, and to be seeking after change, and as people are always willing to regain their deliverance from foreign conquerors, it is not to be wondered at, that the commonality, influenced by the priesthood and their own chiefs, should join them in a plan to establish their sway over the interior of the country, which had only for a few years been wrested from them.

“Such, as far as I can learn, is the true origin of the conspiracy. In it any thing connected with Christianity had no more place than the blowing of the winds, or the motion of the tides. Indeed, there is only one Missionary anywhere near the seat of the rebellion, Mr. Brownrigg, of the Church Missionary Society, a man of the mildest manners, and the most prudent plans, who would be no more likely to do any thing that could aid such an insurrection, than I should be to excite a rebellion against the Government of the East Indies. Disaffected as many of the European inhabitants of this country are to Missionary operations, I have never heard of any one attributing in any way this rebellion to any efforts connected with the propagation of Christianity.”

We have inserted the above under the impression, that possibly some of the officers of Government who honor our pages with a perusal, may entertain a similar apprehension with the excellent friend to whom we have alluded, and thus be prevented from engaging as individuals in efforts to promote Christian Education—the only education they may feel it worth their while to support. We trust that in this case, the testimony here adduced may tend to undeceive them. Were Government to patronize only education when conducted by Missionaries; and to open the door of office exclusively to Christians, or confer situations exclusively on them: were the professor of the Hindu or Muhammadan faith to receive no patronage, in his attempts to educate his countrymen; and to be rendered ineligible to public employment, or civil rank,—then indeed would there be ground for apprehension in the native mind. But this no real friend of Christianity wishes, and every one should deprecate it most sincerely. It would inundate the Christian Church with false professors, and render it a mere refuge for the wordling and the hypocrite. But while the Government offers employment to the individual, best qualified by intellectual endowments and moral character to fill it, be he of what religion he may; while it gives aid to every attempt to instruct the people, be it conducted by Christians, Hindus or Muhammadans; and proportions that aid to the efficiency of the system, as proved by the result in securing the intellectual and moral improvement of the people, individual officers may safely support such education as their consciences approve—no native of common information will from this conduct ever imagine the Government is violating the toleration it professes, and which for the sake of the progress of real Christianity, as well as for the sake of good government, we trust it will most inviolably maintain.

BETA.

IV.—*Theology and Natural Science, or a Review of Bretschneider's "Letter to a Statesman."*

[Continued from p. 12.]

II.—*ASTRONOMY AND THE BIBLE.*

The second alleged opponent of the Bible, according to Bretschneider, is *Astronomy*. He says, (p. 70,) "It was this exalted science which first made a fatal assault upon the notions of antiquity respecting heaven, earth, hell, resurrection, judgment, and the end of the world, which still remained unaltered at the time of the Reformation." He then puts down Melancthon as a man very limited in his astronomical views, because he called the Copernican doctrine of the motion of the earth round the Sun foolish and visionary, "being led to this probably," as Bretschneider goes on to say, "by recollecting the words of Joshua, 'stand still, O Sun, upon Gibeon.'"

One remark here. Every country schoolmaster now teaches by hearsay, that the earth moves round the sun, without once thinking of giving himself or his scholars, the trouble of comprehending the planetary motions. But Tycho Brahe, Riccioli, Bacon, and the other great spirits of antiquity, did not allow themselves to dispose of this subject so easily. Bretschneider seems to suppose, that Melancthon could have been led to his decision, only by a blind adherence to the Bible. But if a man of as much genius as Melancthon possessed, gave himself to the diligent study of the heavenly bodies, it is not to be wondered at, if in his best endeavours to understand the Copernican system, many things in it should have seemed to him, if not *against* reason, yet *above* it*.

Suppose that on the 21st of June he had beheld from his window in Wittenberg, the Polar star exactly over the point of a neighbouring spire, and that, on his seeing again, on the night of the 21st December, the same star, from the same window, and exactly over the same spire, his Copernican colleague *Rhaticus* had told him that he was now more than forty millions of miles distant from the place in which he was on the 21st of June, i. e. that since that time the earth had moved on so far:—I put it now to Dr. Bretschneider's conscience, what would the *rationalist* theologians have decided respecting this fact of the Copernican Astronomy, if it had been mentioned, not in an astronomical book, but in the Bible? Would they not have declared it mathematically impossible? But truly these theologians believe science in every thing upon its mere word; while in nothing do they repose trust in their rightful Lord and Master†. It is a remark of Pascal, "that we must doubt in the right place, be decided in the right place, and submit ourselves in the right place. One who does not this, understands not in what the strength of reason con-

* A distinction which Bretschneider particularly insists upon in his work against *Rosa*. It would be well for him to annex the more accurate distinction of Quinstedt. 1. "Articuli fidei non in se sunt contra rationem. 2. Quando ratio iudicium sibi de illis sumit ex suis principiis, nec sequitur lucem verbi, sed eosdem negat et impugnat, articuli fidei sunt non solum *supra*, sed et *contra* rationem corruptam et depravatam, que illos stultitiam esse iudicat." 1. *Articles of faith are not in themselves contrary to reason, but only above it.* 2. *When reason assumes judgment over them on its own principles, and does not follow the light of the word, but denies and assails them, Articles of faith are not only above, but contrary to depraved and corrupt reason, which judges them to be foolishness.*

† It will be obvious, that by these remarks, I only design to show, how much easier it is to receive the Copernican system on faith, than to understand it thoroughly enough, not to be perplexed by facts regarding it, which appear to us to be truly miraculous.

sista." But these theologians doubt in just the wrong place and in the wrong place submit their reason, and therefore know but little of the strength of reason, and so can be called *Rationalists*, only by the same privative etymology, by which *lucus* is derived a *non lucedo*.

I come now to those scriptural doctrines which are said to be endangered by the Copernican Astronomy. How the passage in Joshua, which has already been cited, might, on a superficial view, appear to be irreconcilable with the hypothesis of Copernicus, is very obvious: but how many of the things mentioned by Bretschneider are so, it is impossible for me, after my best endeavours, to understand. To cite only a single example: "Whereas," he says, (p. 73,) "the ancients felt a necessity of having an *under world* for the souls of the deceased, because they could neither have them upon the surface of the earth, nor transport them to heaven; this necessity ceased now to be felt any longer. Indeed the whole notion of an *under world* and a *hell*, was destroyed by Astronomy and Geology, and with it all the traditionary notions about the punishments of the damned. With the loss of the old belief about heaven and hell, the Devil also, with the evil spirits, lost his place as a fallen angel, banished from heaven. The idea, too, of Christ's descent to hell became very troublesome to theologians, after the under world had been taken from them. It now became a question with our theologians, where the soul of Christ was, while his body lay in the grave." This seems then to imply the thought, that Christ was only *apparently* dead.

But how comes it to pass, every intelligent reader will be ready to inquire, that these inconsistencies between the Copernican system and the Bible, if they really exist, have been unobserved during nearly three centuries? The three great heroes of Astronomy, Copernicus, Kepler, and Newton, were certainly Christian believers, and any thing but indifferent to such contradictions. Newton's firm and pious adherence to the Bible is too well known, to make it necessary for me to dwell upon it here. His work on *Chronology* is based upon the Bible. This man, whom his age admired as its greatest genius, wrote a commentary on the Prophet Daniel and the Apocalypse. Hence we may infer (*a majori ad minus*), what was the degree of his orthodoxy. What Kepler thought of the apparent contradiction between the Bible and the system of Copernicus, appears from the following passage. "Astronomy," he says*, "unfolds the causes of natural things; it professedly (*ex-professo*) investigates optical illusions. The Bible, which teaches higher things (*sublimiora tradens*), makes use of the common modes of speech, in order to be understood,—speaks only in passing of natural things, according to their appearance, since it is upon their appearance, that human language is built. And the Bible would speak in the same way, even if all men had insight into these optical illusions. For even we astronomers do not pursue this science with the design of altering common language; but we wish to open the gates of truth, without at all affecting the vulgar modes of speech. We say, with the common people, the planets stand still, or go down,—the sun rises and sets, it comes forth from one end of heaven, like a bridegroom from his chamber, and hides itself at the other end;—it mounts into the midst of the heavens,—these forms of speech we use with the common people; meaning only, that so the thing appears to us, although it is not truly so, as all astronomers are agreed. How much less should we require that the Scriptures of divine inspiration, setting aside common modes of speech, should shape their words according to the model of natural sciences, and by employing a dark and inappropriate phraseology about things which surpass the comprehension of those whom it deigns to instruct, perplex the sim-

* Eptome Astronomiæ Copernicæ, p. 138.

ple people of God, and thus obstruct its own way towards the attainment of the far more exalted end at which it aims*.”

Thus plainly and excellently does this great astronomer answer the objections which were made at his time, from the apparent inconsistencies between the Copernican system and the Bible. Still more readily does Copernicus himself dispose of those who attempted to prove such inconsistencies. He had so good a theological conscience in the construction of his system that he dedicated his celebrated work, *de revolutionibus orbium cœlestium*, to Pope Paul III. In this dedication he says, “Should there, perchance, be any foolish praters (*ματαιόλογοι*) who, while they know nothing of mathematical matters, yet assume to pronounce judgment concerning them, and on account of some texts of Scripture, which they wickedly pervert to their own purposes, venture to blame and denounce my work;—for such persons I concern myself not at all, and despise their opinion, as stupidly impudent†.”

Copernicus, like Kepler, and afterwards Newton, was therefore firmly persuaded, that the new system of the world was not opposed to the Bible. But the monks who condemned Galileo thought differently, and agreed with Dr. Bretschneider. He and the monks place the matter in this position, either the doctrines of the Bible, or the doctrines of Copernicus are true,—one or the other must give place. The monks and with them the Pope, decided for the Bible; Bretschneider for Copernicus, and *against* the Bible; “since it is obvious,” as he says, “that the sciences, which rest upon experience, cannot be refuted.” “And even the Pope,” he says, (p. 77,) “saw himself compelled, after a number of years, to allow the condemned Copernican system in Rome.” Does Bretschneider then really think, that in allowing the Copernican system, the Pope at the same time pronounced, as carelessly as he himself does, many of the doctrines of the Bible erroneous, and that he assailed the book of Joshua? On the contrary, science rather appeals “*de papa male informato ad papam melius informandum*”—from the Pope ill informed to the Pope to be better informed; and the Pope is now convinced that those who find such contradictions between the Bible and Copernicus, are foolish praters (*ματαιόλογοι*), and it is on this account that he now follows the Copernican system.

[To be concluded in our next.]

* A certain author in a poetic address to the morning attempted, in opposition to these views of Kepler, to adapt his language to the Copernican system—The first verse is as follows:

When the majestic King of day
Ascends the flaming eastern skies,
Revolving earth reflects the ray,
And glittering through its orbit flies.

The author's well meant scientific zeal, has occasioned some confusion here: since he not only makes the earth revolve, but the sun ascend the sky, and thus puts them both in motion.

† The passage is thus in the original: “Sifortasse erunt *ματαιόλογοι*, quicum omnium mathematicum ignari sint, tamen de illis iudicium sibi sumunt, et propter aliquem locum scripturæ male ad suum propositum detorsum, ausi fuerint hoc meum lausitatum reprehendere ac insectari, illos nihil moror, adeo ut etiam eorum iudicium tanquam temerarium contemnam.”

V.—Curious specimen of Hindu superstition.

To the Editor of the Calcutta Christian Observer.

SIR,

The following Sanscrit lines exhibit a curious instance of that subtle policy with which the superstitious Hindus, whose every daily act is regulated by some religious prescription, have been trammelled and enthralled by the crafty devisers of their theology. They detail the several names by which the various gods are to be invoked on the most important occasions of human life.

I offer them to you under the impression they may be interesting to many of your readers; such, I mean, as are desirous of acquainting themselves particularly with the habits and modes of thinking, and superstitions of the Hindus, among whom they dwell, and in whom they are, from various causes, more or less interested. To the Christian, and Christian Missionary in particular, they will, I think, be acceptable, as leading to some useful and affecting reflexions on the subtlety, power and influence of the Hindu system which all desire, and many labour so generously, and assiduously, and pityingly, to expose and overturn, in order to make room for the blessed operation of the benignant, pure, and elevating power of Christianity.

श्रावणे चिन्तयेत् विष्णुं भोजने च जनार्दनं ।

ब्रह्मणे पद्मनाभश्च विवाहे च प्रजापतिं ॥

युद्धे चक्रधरं देवं प्रवासे च शिविकमं ।

नारायणं तनुत्यागे श्रीधरं प्रियवङ्गमे ॥

दुःखप्रेक्षरगोविन्दं शङ्कटे मधुसूदनं ।

कानने गरसिंहश्च पर्वते रघुनन्दनं ॥

जलमध्ये वराहश्च पावके जलबाधिनं ।

गमने वामदेवश्च सर्वकार्येषु माधवं ॥

शतानिषोडशनामानि प्रातस्तथावयःपठेत् ।

सर्वपापहरं पुंशं विष्णुलोकं सगच्छति ॥

Which literally rendered, are too bald to be of any interest, being a string of mere precepts to invoke such and such names on such and such occasions: the *reasons* being not stated, but implied in the etymological meaning of the several epithets. I have ventured to imitate them in English verse, in which nothing is attempted beyond a simple exhibition of the *bonâ fide* meaning

of the original precepts; and confining myself thereto, all ornament is of course excluded, as well as all pretension to poetical merit. The title may run thus:—

A Guru's instructions to his pupils for the special appellations to be employed in the invocation of the gods, appropriately to the sundry acts to be performed.

1. Obedience due thy ready choice,
List, scholar, list thy teacher's voice,
Whilst I rehearse those names divine,
Which in each serious act of thine,
Thou must with faith devout invoke—
And thus the reverend Guru spoke.
2. Whene'er the healing draught you drink,
On *Vishnu's** name devoutly think;
Preserver of the world lo! He—
The mild, blest *Saviour-Deity*!
He shall the healthful medicine bless,
And chase away thy sicknesses.
3. So e'er the strengthening meal you eat,
Invite *Janárdan*† to the treat.
O! *all-ador'd*, by thee we live!
Thou *nourishment* to all dost give.
Destroyer-of-ill, 'tis thine too, thine
To shield from harm by power divine;
To bid each envious *demon* flee,
And guard the food's just purity;
Hunger's fierce cravings to allay,
And give the stomach organs play.
4. Ere on the couch of soft repose,
Your weary eyes in sleep you close,
Let *Padmanábh*‡ your thoughts obtain,
The *Lotus-navel*§ d, erst the main
Who swam secure in sleep profound,
Ere yet appear'd this earth's fair round;—
He shall the genial influence shed,
And be the guardian of thy bed.
5. In ties of love and marriage bond,
When you shall clasp one fair and fond,

* *Vishnu* or the *Preserver* (of the universe), the *preserving* and *sustaining* deity by whom creation subsists.

† An epithet of *Vishnu*, or the *preserver* and *sustainer*, from *jana*, mankind, or the universe, and *ardana* worship, i. e. the object of divine worship throughout the world; or from *jana*, a low or vile wretch, and *ardana*, to slay, q. d. the slayer of the evil, or of those demons particularly who infest food; so the idea may be either that of *sustentation* only, or of deliverance and preservation from the *Harpies*, who would defile and devour the worshipper's food.

‡ Also an epithet of *Vishnu*, from *padma*, a lotus, and *ábhá*, the navel, q. d. from whose navel, as he floated on the abyss, supported upon the folds of the mighty serpent *Shesha*, sprang the lotus, on which *Brahmá*, the *creator*, appeared.

§ On this invocation upon going to rest, is founded the proverb अस्ते पते नश्यन्ते, "He stumbles and falls, then *Padmanábh*!" used when a person makes a virtue of necessity; as if on falling by accident, one should invoke the Deity, facetiously effecting an intention to sleep.

Then hymns to *Prajápati** raise,
Him *universal Father* praise.
So may his pregnant blessing shower
Its richness on the wedding hour!

6. If forth in martial guise you move,
In war's red field your might to prove,
To nerve your arm and fire your breast,
Diviner aid when you request,
Be *Chakradhar*† the god invok'd,
The *discus-arm'd*, whose wrath provok'd,
Confusion to the foe shall send,
While triumphs in your train attend.
7. Or if your slow unwilling way
You take in foreign lands to stay,
Trivikram‡ on your tongue resound,
The *three worlds* at a *triple bound*,
Who cross'd in that false dwarf's disguise,
Before the astonish'd *Daitya's* eyes;—
So may your easy journeys speed,
And safe return too be decreed.
8. And when relentless fate commands
Cessation of life's rapid sands,
And thou on *Ganga's*§ banks shalt lie,
Trembling to quit thy frame and die;—

* *Prajápati*, from *prajá*, progeny or subjects, and *pati* lord, master, nourisher, an epithet of *Brahmá* the creator, as the universal *pitámaha*, or *sire*, hence termed the *grand-father* of gods and men. The term is also common to the divine personages varying, according to the mythology, from 10 to 7 or 3, first created by *Brahmá*, and thence likewise termed *Brahmádikas*.

† An epithet of *Krishna*, a well known form of *Vishnu*, (from *chakra*, a discus or quill, and *dhará* holding,) whose images are represented with four arms, one of which holds a discus, one of the weapons with which he fought *Kangsa* and many other enemies.

‡ From *tri* three, and *vikram* a step; also an epithet of *Vishnu*, as assuming the form of a dwarf, (the *váman avatár*) for the discomfiture of *Vall*, a *Daitya* or demon sovereign, who on account of his religious merit had been endowed with immortality by *Brahmá*. *Indra*, sovereign of heaven, being at war with *Vall* and worsted, sought help of *Vishnu*; who on occasion of a festival, when *Vall* was giving presents to the *Brahmans*, appearing in the diminutive form in question, craved as much land as he might compass in three steps: which request being granted, the wily dwarf suddenly grew to a stupendous size, and placing his foot successively on two of the three worlds, yet still expanding, finally demanded where he was to place it next. The deceived, yet pious demon king replied, upon my head: when the deities interfered and rescued him from the crafty *Vishnu*, who then made him sovereign of the third world, i. e. *Pátála*, or the infernal regions.

§ The *Ganges* or holy river, to die in whose waters the superstitious *Hindus* believe a passport to heaven. Hence persons supposed to be about to depart, are carried on blers to expire on the margin of the sacred stream. Such are called *asterjálí*, i. e. *entering the water*.

"The relations of the dying man spread the sediment of the river on his forehead or breast; with the pains of death upon him, he is placed up to the middle in the water and drenched with it." Ward on the *Hindus*, who adds, "The *Hindus* are extremely anxious to die in sight of the *Ganges*, that their sins may be washed away in their last moments. If a person should die in his house, and not by the river side, it is considered a great misfortune, as he thereby loses the help of the goddess in his dying moments—if a person *chuse* to die at home, his memory is infamous."

"Many persons, whose relations die at a distance from the *Ganges*, at the time of burning the body preserve a bone, and at some future time bring this bone and commit it to the *Ganges*, supposing this will secure the salvation of the deceased." He then

Then ere the final launch be made,
 Invoke *Nārāyaṇ** to thine aid :
 The *floating Deity* shall save
 Thy shivering ghost amid the waves
 Of hell†, and to some rest convey,
 In regions of celestial day.

9. Whene'er in sweet and warm caress,
 Your wife in your fond arms you press,
 Then bring before your yielding mind,
Śhrīdhara‡ to his own Lakshmi kind,
 With transports those bright charms beholding,
 And to his heart the fair enfolding. .
 So mutual love shall bless the bed,
 And heaven its fruitful influence shed.
10. In the dark hours of silent night,
 Thy sleep should troublous dreams affright,
 Think of *Govinda*§ ; 'twill allay,
 The wildness of thy heart's diamay.
Cowherd divine—he faithful souls
 Protects from ills, their fears controls ;
 By day and night his power employs,
 To sooth their pains, increase their joya.
11. When threatening danger scowls around,
 Thou *Madhusūdana*'s|| praise resound ;
 That name divine shall nerve thy soul,
 Each fear repress, each foe control.
 The *demon-slayer* still is he,
 The ever-helpful Deity.
12. If in the wilderness you stray,
 For *Narasingha*'s¶ presence pray ;

quotes a curious story to the point. " A Brahman, who had been guilty of the greatest crimes, was devoured by wild beasts ; his bones only remained. A crow took up one of these, and was carrying it over Gangā, when another bird rushing upon it, the crow let the bone fall. As soon as the bone touched Gangā, the Brahman sprang to life, and was ascending to heaven, when the messenger of Yama, (the Indian Pluto or Radamanthus,) the judge of the dead, seized him as a great sinner. At this time Nārāyaṇa's messengers interfered, and pleaded that the sins of the man, since one of his bones had touched Gangā, were all done away. The appeal was made to Vishnu, who decided in the Brahman's favor. The Brahman immediately went to heaven."

* Nārāyaṇa, from *nārā*, the primeval waters, and *ayana*, moving ; an epithet of Vishnu, who, during the periods of temporary annihilation, is represented as sleeping on the waters, floating on the 1000-headed serpent Shesha or Ananta, at once the couch and canopy of the god. The allusion is to the practice of carrying the dying Hindu to the banks of the sacred Ganges, into which also after death his ashes are thrown, and often, the unconsumed corpse, merely parched or singed with the flame of the funeral fire, when from poverty it is insufficient for the purpose of combustion.

† The *Vaitarani* is the infernal river, which the soul is said to cross, on leaving the body.

‡ Another name of Vishnu as husband of Lakshmi or fortune, from *śhri* that goddess, and *dāra* holding, having.

§ Krishna or Vishnu in that form, who kept the cow of Nanda his fosterfather ; from *go* a cow, and *vid* to know, get, acquire, guard.

|| From *madhu* the name of a Daitya or demon, and *sūdāna* killing, an epithet of Vishnu, as Krishna, by whom he was slain.

¶ From *nara* a man, and *siṅgha*, a lion ; the man-lion, an avatār or incarnation of Vishnu, with the head and claws of a lion on the body of a man, who sprung from the centre of a marble pillar to destroy the demon Hiranakashipu, and rescue his

That great *man-lion* ever true,
The faithless *Daitya* erst who slew ;
To such as in his arm confide,
In desert lone, or city wide,
Alike through all the world around,—
The saviour of his faithful found.

13. To mountain heights should you ascend,
Make *Raghunandana** your friend,
Dasharath's son, brave Ráma, who
O'er mountain-bridge to Lanká flew.
Pile upon pile, the monkey host
The causeway rear'd from coast to coast ;
So shall the power of Ráma's name,
Inspire your courage, nerve your frame,
Make mountains plain before your eyes,
Or give your upward feet to rise,
Unwearied, unfatigued, till when
You visit safe the plain again.
14. If called to pass the watery deep,
Your thoughts upon *Vardhat* keep,
The *Boar-god* ever prompt to save,
From yawning gulf and towering wave ;
From ocean's caves in days of yore
Those mighty tusks the earth that bore,
From each sea-monster shall defend,
Until thy prosperous voyage end.
15. Should Fate ere urge through fiery flame,
Then call on *Jalashayi's*† name ;
Vishnu, preserver, be address,
Calmly who *slept on ocean's* breast.
He shall the elemental rage
Extinguish, and thy fears assuage ;
Bear thee unharmed amidst the fire,
Yet purify each high desire.

pious sea *Prahád*, whom he sought in every way but ineffectually to destroy. The fable says, that furious at his son's frequent escapes, and the futility of all his own efforts to make away with him, and mocking the devoted youth's confidence in the omnipresence and omnipotence of *Vishnu*, the man-lion deity instantly appeared bursting from a stone column, and laying the blasphemer on his knees, tore open his bowels with his terrific claws.

* An appellation of Rám, the seventh incarnation of *Vishnu* : from *raghu* the great-grandfather of Rám, sovereign of Oude, and *andana* son or descendant. Rám was the hero of the *Rámáyana* of *Kálidás*, the great epic poem of the Hindus, the subject of which is the wars of that incarnate deity against *Rávana*, the demon sovereign of Lanká or Ceylon, for whose destruction, as well as that of the other demons who infested the earth, this avatár appeared. Rám is fabled to have been aided in his invasion of Ceylon by an army of monkeys under their chief *Hanumán*, who carrying huge rocks, mountains, &c. filled up the channel between the island and the continent of India, and so formed a causeway ; the remains of which, it is said, are those rocks that strew the narrow passage in *Palk's* straits, still called Rám's bridge. One of them is a sacred islet, named *Rámiaserám*, on which is a celebrated temple to the honour of Rám, to which pilgrims flock from all parts of India.

† *Varáha*, (a boar,) the third incarnation of *Vishnu* in that form, which he assumed at the time of one of the periodical destructions or *pralayas* of the world, when the earth sunk in the waters. *Vishnu* the preserver taking the shape of a boar descended into the waters, and drew up the earth with his tusks !

‡ From *jala* water, and *shayi* reposing, an epithet of *Vishnu the preserver*, as asleep on the waters of the abyss before referred to.

16. Whene'er a journey you attempt,
That from all ill it be exempt,
Let *Vísadeo** receive your praise,
Above man's thought who *sportive* plays;
The *prosperous god*—so haply he
Shall yield thee too *prosperity*!
Preserve thy life, bid *joy* arise,
And glad with home thy *longing* eyes.
17. And last—in all you undertake,
Mádhav† your meditation make,
The *Honey-God*, whom sweet to know,
Whate'er you do, where'er you go,
Mildly propitious to your prayer,
And aiding to each toilsome care.
For still *prosperity* attends,
Whose hope to *Lakshmi's* Lord ascends.
18. Such and so full the names divine,
Lo! sixteen several gems they shine—
Soon as at early dawn each morn,
From balmy sleep men wake new-born,
He that with faith and reverence meet,
These sacred titles shall repeat,
Mementos of his hourly care,
To frame each due successive prayer,
And on his rising thoughts impressing
The virtue of each several blessing—
Him shall no guilty fears confound,
But peace within his soul abound,
Till rich in sin-destroying merit,
He *Vishnu's*‡ *Paradise* inherit.

On the above I would just remark in conclusion, that these precepts suggest especially three important considerations.

1st. That religion is one of the instinctive efforts and natural wants of man, who has ever sought, in some form or other, to give exercise to his religious impulses, and satisfy the necessity of divine communications. In no part of the earth, nor under any variety of condition, nor in any stage of civilization, has man been without a religion, true or false, or could he be satisfied without some assurance of divine favour.

2nd. That a Divine Providence has been equally the belief of all the nations of mankind, and the desire to engage its regard and protection, the incessant mover of those multifarious devices, which have characterized the different forms of worship that have prevailed. Nay, that Providence has also ever been appre-

* From *váms* contrary (to human institutions), and *div* to play or sport; an epithet of *Shiva*; which term means prosperous, happy; both importing superhuman, celestial, beatitude and enjoyment in his peculiar paradise, *Kailasa*, i. e. the abode of pleasure.

† *Mádhava*, from *madhu* honey, q. d. the *sweet one*; or else from *má* mother, an appellative of *Lakshmi* or *Shri*, the goddess of *felicity* or *prosperity*, wife of *Vishnu* the preserver, and *dhanu* a husband.

‡ *Vaikuntha*, said to be on one of the eastern peaks of mount Meru or *Sumera*, (placed by some among the *Himálayas*.)

hended to extend to the minutest concerns and details of human life, of which persuasion the foregoing verses are an example.

3rdly. With what grateful recognition should those who are blest with so intelligent and holy a revelation from the great Author of our being and well-being, as is the Christian, be induced to receive and cherish its influence ! How zealous the charity that should animate and impel them to communicate its light, sanctity, and consolation to the victims of every debasing, brutalizing, and stultifying superstition !

And if no action of even a poor benighted *heathen* be unassociated with the precepts of his faith and religion, how much more should the ennobling, purifying, and happy power of the divine truths of *our* religion, direct and influence our daily thoughts and behaviour ! Shall the poor Hindu fear to sleep, to eat, to journey, or to enjoy without craving the protection, support, blessing, and presence of his imaginary deity, and shall the worshippers of the one true God, the holy eternal Spirit, "in whom we live, and move, and have our being," be unmindful of his presence, negligent of his service, unobservant of his hand, thoughtless of his will ; without apprehension of his justice, without gratitude for his beneficence, and living as though we needed not his help, or had no reason to be afraid of his displeasure ; or as if all we have, and are, and hope for, were not His and His alone ? Shall the very heathen around condemn us, in short, as more insensible, more ungrateful, more irreligious, than even they ? God forbid !

Havafensis.

V.—*Objections to the use of the Roman Alphabet in teaching their own languages to Natives.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

As many pages of your Journal have, during the past months, been filled with papers in favour of the introduction of the Roman Characters, I trust they will not be closed against some observations from one, who takes a different view of the question. The plan, when first it was announced, appeared to the writer of these remarks deserving of little attention. Feeling convinced that it was impracticable, he expected it would soon share the fate, which usually attends such visionary projects for improvement. The energy and zeal, which have been exerted in its favour, have hitherto averted this, and, at present, apparent success has been the consequence ; but how long can it, or the extraordinary exertions which have caused it, be expected to continue ? In what has been written in favour of the plan he can find nothing to remove the objections which occurred to his mind when first it was proposed : on the contrary, they have rather been confirmed by a more attentive consideration of the subject. In now laying them before your readers, he trusts he will not be suspected of opposing, from a love of controversy, the views of the promoters of the measure ; for many of whom he entertains the highest respect and esteem. Among them are

some, whose sole object in coming to this country is a sincere desire to promote the improvement of the Natives, and one, whose fortune, talents, leisure, and the influence he derives from his situation, are devoted to the same cause. Instead of feeling any desire to detract from the merits of the individual last alluded to, he would rather see them held up as an example to the service to which he belongs; almost every member of which has the power of influencing, for good or for evil, so large a number of his fellow men. But, in proportion as he admires and respects the motives of the advocates of the measure, he regrets to see so much zeal and energy (of which in India there is none that can be spared), wasted in fruitless attempts to promote what, he is convinced, is impracticable. This feeling, and no love of controversy, has induced him to submit the following remarks to your readers.

In order to obtain a correct view of the probable effects of the scheme, it must be examined separately, as it regards the European residents in, and the natives of, India. The neglect of this appears, in some instances, to have given rise to very erroneous opinions upon the subject. To the European, whose object generally is merely to acquire a sufficient colloquial knowledge of the language for the common purposes of life, the introduction of the Roman character presents very great advantages. By means of works printed in them, he will be enabled at first to acquire in weeks, a knowledge of the native language, which, without them, it might take him months to make himself master of. The words presented to him in characters with which he is familiar, he acquires with an ease to which he would long remain a stranger, were they represented in the letters of the country. But even as regards the European, who aims at more than a very superficial knowledge of the language, the advantages, which he would thus at first acquire, seem to be greatly overrated. The benefit in the saving of time and trouble would be temporary, the disadvantages of not knowing the characters used in the country would be lasting; or would at least continue until the Roman characters have superseded the native, not only in printing, but in writing; a period of which we are not likely to see the termination. How his powers of usefulness would, in the mean time, be circumscribed will afterwards be shewn, when we come to examine the condition of the native youth educated at the English college at Delhi, "who have no acquaintance whatever either with the Nágari or Persian characters."

The object sought to be attained, by those who have brought forward the project, is to persuade the hundred millions of men, who compose the different nations, and speak the different dialects of India, to agree, in ceasing to use the ancient character of the country, and in adopting the printed and written letters of another people to express the sounds of their various alphabets. It is freely admitted, that if this could be accomplished, it would be productive of great benefit to the country; but it is contended, that it is unattainable, and that any thing short of the almost complete introduction of the system, would be productive of evil, instead of advantage. It is useless to refer to history upon the subject; research may be displayed in the inquiry, but history will afford us no example of the success or failure of such a scheme; for she does not record, that one like the present, has ever before been brought forward. Instances, indeed, are produced* in which the substitution of one character for another has either partially or completely been effected. But when, and under what circumstances, did they take place? Most of them were before the discovery of printing, at a time when the knowledge of reading and writing any character was a rare accomplishment, and in a state of society, which, if examined into,

* See Alpha's letter in the April number of this Journal.

will be found such as to render the examples in no way applicable to this country. Others are produced in which the original inhabitants, deprived of the greater portion of the country by their conquerors, have been confined to narrow limits:—when they have been the few and unlettered, in contact with the many, and the educated. But not one example can be produced of the substitution having been effected in a country of any considerable extent, in which the knowledge of reading and writing has been so generally diffused as it now is in most parts of India*. The Mahammedan conquerors formed a much more numerous body in the country than the English; yet how incomplete has been the success of their endeavours to introduce their language and letters.

The energy and influence which are exerted to promote the plan, will doubtless ensure to it a partial success. Some thousands, perhaps, some hundred thousands may be induced to adopt it. But even supposing the success to be thus great, how immeasurably short would it still be of being complete! And what would be the consequence of its being stopped in its progress? Why, simply this, that another would be added to the many evils which it was intended to remove. A new dialect would be formed in each of the languages of the country in which the Roman character was used. For that the language written and printed in the new character, would not long continue the same, with that spoken in the country, and written and printed in the ancient letters, is a question which admits of little doubt. Those, who think otherwise, would do well to examine the changes which from slighter causes have gradually been introduced into most of the existing languages. Besides what probability is there, that the same agreement which now exists among the few who promote the system, will continue when its advocates become more numerous? Where is the guarantee, that there will be amongst them, what has never before existed among any number of men, complete unanimity in one opinion. The consequence of a disagreement would be the same varieties in the spelling the words in its languages, as now exist in spelling the names of places in India; which render a gazetteer upon a new principle, a necessary appendage to the maps of the country. The poet has told us that custom is the one supreme arbiter to decide upon the introduction of new words; the same power alone regulates the mode of spelling. But never has custom had assigned to her a more difficult task, than it would be to form an orthography, from the chaos in spelling, which would soon arise from the introduction of the Roman characters.

But these evils, it may be said, are all contingent; they may never arise, and they cannot soon occur. Others, however, remain, the effect of which will be felt immediately. It is impossible to form any exact estimate of the proportion of the population of this country that can read and write, though it is certain that it is very considerable, and much larger than the proportion was in Europe, until a very late period. Thus the means are ready at hand, by which useful knowledge and information may be extensively spread. The native schools, already existing, create the channels by which they may be conveyed to the people. But a barrier will at once be raised by the introduction of the Roman characters. The schools in which they are taught, can no longer freely co-operate with the schools of the country in the diffusion of knowledge. The knowledge may be the same, but the channel to convey it will be different. The books printed in the Roman

* Even if the attempt, to introduce the Roman characters into Germany, were completely to succeed, it would by no means be a case in point. Let any one examine the small letters of the German alphabet, and it will be found that not above three materially differ from the Roman in figure. In sound the difference is not so great from that of the Roman in Italy, as it is from that of the Roman as pronounced in the different countries of Europe where it is used.

letters will be sealed up from those, who are educated at the Native schools—from those, who will for a long time continue to form by much the larger portion of the native community that can read. This, supposing it were to continue for only a few years, would be a serious evil, and would more than counterbalance the supposed saving, from printing in the Roman characters.

In the Delhi College, it seems, the Roman characters have to a considerable extent been introduced*. Many of the native youth educated there are taught no other alphabet. Do the promoters of the plan intend, in the schools for the education of the Natives under their controul, to introduce no other? Do they contend that the Natives, who are sent from the college, unable to read or write the characters used in the country, have received an education suited to the circumstances in which they are placed? The advocates of the scheme must contend that they have. Let it be taken for granted, that the education they receive is, in all other respects, free from objection. All that is required for their intercourse with the European portion of the community, and with each other, is taught them. But how can they apply their knowledge with any prospect of success, either for their own advancement in life, or for the improvement of their countrymen? They must first learn to read and write the native characters. They must acquire with difficulty, at a late stage of their studies, what, at the commencement, could have been learned with comparative ease. It may, perhaps, be supposed, that as the Delhi College was established for the purpose of teaching the Natives English, the fact of the students not learning the Native characters cannot fairly be charged as a defect in the plan followed in that institution. But the fact is mentioned, not as it might have been expected, as a defect, but with seeming approbation. To the Native who can read and write only the English characters, some situations in the offices of Government are open. But what others are there in which his knowledge can be usefully or profitably employed? When placed without the circle of those who have been taught like himself, his education is in a great measure useless. The means of communication with others, except verbally, does not exist. His services cannot be employed in business. The courts of justice, which would otherwise open a wide field for honorable and useful employment, are closed against him. But it is waste of time to dwell upon what is so obvious; for there is hardly a place in the country, or a situation in life, in which his usefulness would not be cramped, if not entirely prevented. It may be said, that these inconveniences in individual cases, in which they were found to press, could easily be remedied, and that they would exist only during the period, between the commencement, and the complete introduction of the system. But what hope can be held out that the numerous body, by whom the business of the country is carried on, will ever be induced to adopt it? Is it expedient that such a line of distinction should be drawn between them, and the educated part of the community?

The present attempt, to substitute the Roman characters for the Native, appears to have originated in the same error, which has led many to believe, that through the English language alone can education be properly communicated to the Natives. They are pleased to find the obstacles opposed to their free intercourse with Europeans in part removed, forgetting that in the same degree is a barrier raised between them and their countrymen. This feeling has had a great influence in directing

* Great numbers of the youth of Delhi, who are brought up at the English College, have no acquaintance whatever either with the Nágari or Persian Character. They know English as their language of education, and Hindustáni as their vernacular tongue; but the only character with which they are acquainted is the Roman, and this they employ to write both languages.—*Mr. Trevelyan's Minute.*

the system of education adopted in the Hindu College at Calcutta. The introduction of the English language has been the chief end aimed at by the Directors, who seem, in the earnestness with which they have pursued it, to have forgotten that it is but a means for attaining a higher and more important object. Had nothing more been required than to make the students acquainted with the science and literature of the west, and to remove, in some degree, the obstacles which are opposed to their free intercourse with the Europeans in this country, no better plan could perhaps have been devised. The English language has been cultivated to the neglect of the languages of the country. The English who have attended the examinations have been pleased and gratified at hearing their poets recited by the young Hindus, at hearing read the English exercises which have been written by them, and at being told that such is their love for the language, that in their correspondence with each other, they use it in preference to the Bengálí or Hindusthání. What has been the consequence of this system? Those, who have been educated under it, form an isolated class in the community—separated alike from the Europeans and the Natives: from the one by their education, from the other by their habits, prejudices, and feelings. They have received an education unsuited to the state of society in which they are placed, and they not without reason complain, that they find it almost impossible to employ their acquired information to any useful purpose. They write papers, which only those can read, who like themselves have been educated at the Hindu College, or in the English schools; but they make few attempts to improve and inform the minds of their countrymen through the medium of their own language; the only one which can be employed with effect for that purpose. At the college no pains are taken to give them a thorough knowledge of the language of the country, or to make them acquainted with that which still, to the reproach of the Government, continues to be used in the courts of justice.

It must not be supposed, from his making the above remarks, that there exists, in the mind of the writer, any wish to oppose the introduction of the English language, or to see the funds, granted by Government, for the purposes of education, diverted, from their proper object, for the purpose of encouraging the study of Sanskrit or Arabic. On the contrary, it is his earnest desire to see the knowledge of the English diffused as widely as possible, as being the best means of introducing into the country the information, by which Native improvement will be promoted. It is hoped too, that the English language will soon be made gradually to supercede the use of the Persian, at least in those courts near the Presidency; and that, when before an English judge, as occurred a few days ago in the *Sudder Dewanny*, the parties on both sides are represented by English pleaders, the necessity for using a language foreign to all the three will not much longer exist. But the idea, that the English language will ever be generally introduced into this country, is as visionary, as the expectation that the Roman characters will ever completely supercede the use of its ancient alphabets.

Sufficient encouragement will be always held out to the study of the English, while employed in the business of the Government; and if it be gradually introduced into the courts of justice, all those, whose talents or industry incite them to seek advancement in life, will be induced to cultivate it. Besides, it should be taught in the schools to all who have talents to benefit by the stores of knowledge and literature which it contains. But it should be taught, not as the language to be used in the business or intercourse of life, but merely as a means of acquiring useful information. Every encouragement should be held out to induce

the nation to study, improve, and cultivate their own language, in order that they might be able to employ with effect, the information acquired from the study of the English, for the improvement of their countrymen. This they would at first do by translating whatever would tend to their improvement. But their endeavours would not be limited to translations, or to mere servile imitations. They would at length imbibe the spirit of the originals, and transfer it into the Native idiom in the way best suited to attract the attention of those for whom their writings were intended. A literature, suited to the tastes and feelings of the Natives, and which at the same time would improve them, would thus be gradually created, and a class of men would be brought forward, who would be qualified to take the lead in schemes for the improvement of the country. The almost exclusive English education of the Hindu, and the Romanising system of the Delhi-College, will have a very different effect; they will rather tend to separate the Natives educated at those institutions from their countrymen, than place them in the advantageous situation, which they otherwise might be made to fill, for promoting plans for their civilization and improvement.

DELTA.

VI.—*Words of Encouragement to the Promoters of the Romanising Scheme.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Many hundred miles away from the continent of India, we still gaze upon the labours of Christians, for the conversion of the Hindus, with most deep and lively interest; and it is with special interest, that we read in your valuable periodical, of the attempts now making to introduce the Roman character, in lieu of the Native characters of India.

Any thing that I can say, Gentlemen, can have very little weight with your readers—but yet I want to be one of those, who hold up their hands in favour of the attempt; for I verily believe it to be fraught with blessed results.

I wish indeed I could assist the work: I feel an intense desire to send my mite in aid of the printing operations; and yet our local claims are so many and pressing, that it is beyond my power.

My object in writing these two or three lines is, principally, that they may meet the eye of those who may be termed the main-spring of the whole plan—that they may be encouraged by the thought, that there are many, who are viewing from far their benevolent exertions with most intense interest—who would be delighted beyond measure to aid so good a work—and who, if they can do no more, will at least pray, God ALMIGHTY GRACIOUSLY VOUCHSAFE HIS BLESSING.

Your's faithfully,

Straits of Malacca.

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

[Concluded from our last.]

In the first part of this Essay we remarked three queries, to which replies were given by the Apostle in the 7th chapter of his Epistle to the Corinthian Christians. Two of these have been already considered, the third now demands attention; the answer to which is contained in verses 36, 37, and 38: "But if any man think, that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage, doeth well; but he that giveth *her* not in marriage, doeth better." Some considerable difference of opinion exists among commentators as to the interpretation of this passage. I shall, aiming as I do, not at curious, perhaps, yet unprofitable, discussion, but solely at useful and practical instruction, lay before my readers that view which appears to me the best supported by the words of St. Paul himself, and by the general tenor of Scripture, as well as by the customs and circumstances of the times and countries to which there is reference. You remember the Apostle argues, throughout the entire chapter, on the fact that the external condition of the Christian church, as a small and proscribed body, rendered many things not in themselves unlawful or sinful, yet more or less highly inexpedient and injurious. I suppose then the present question put to the Apostle to have been, whether betrothment obliges to a fulfilment of the marriage contract, when it has, in the mean time, from one or other of the circumstances already adverted to, become inexpedient to enter into that state. Now there can be no doubt that every Christian is sacredly obliged to accomplish what he has engaged to do, while the possibility of his doing so exists. Yet in this case of betrothment, the question is one rather of delay than of entire omission, of postponement to a more suitable time, than of total positive violation of contracted duty. No circumstances can justify or even palliate a wilful disregard of a solemn obligation, and refusal to fulfil an engagement deliberately entered into, except they be such as involve a higher duty, and previous more important obligation; as in the case of betrothment to a person believed or represented to be a devout Christian, yet afterwards well ascertained not to be such. Here the spiritual and religious welfare of the Christian man or woman is at stake,—here the previous command "not to be unequally yoked with unbelievers," is of full force; by adhering to the contract, all the happiness, and many of the chief objects and advantages of married life, would be sacrificed, or at the least, presumptuously jeopardized; and not only when the betrothment has been made while the parties were under age, and had no freedom of choice,—in which case there can be no question to a Christian,—but even where a contracting individual has been misinformed, imposed upon, or has erred from imprudent precipitation; or lastly, where the other party has declined from the good way, waxed worldly, irreligious, or vicious,—in all such instances it appears a positive duty to break off the engagement, and not to expose either to probable hazard or certain shipwreck, the happiness of future life, or the spiritual prosperity of the soul.

There are cases, however, not so easily determined—such for instance as those in which either troublous times or seasons of persecution, or loss of

health or means, may render the completion of the matrimonial engagement more or less highly inexpedient. To the first of these the Apostle in the text no doubt, as all along throughout the chapter, specially refers—and in this or equally serious case, he furnishes this rule of determining the course to be adopted: “If any man think, that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.” Verse 36. i. e. if a man’s own judgment and feeling lean to a marriage; especially if it appear to him, all the circumstances of the case considered, that the condition of the female betrothed or promised, or with whom a voluntary engagement has been entered into—for these stand both on precisely similar ground—demands it, i. e. if either *her* need of protection or support, or her exposure to temptations; the length of time the promise has been unfulfilled, or the demands of her natural guardians, &c. seem to render it improper he should any longer refrain from completing it; or if, as was the case among the Jews when these Epistles were written, it be the general feeling and opinion of society, that it is either unsafe or discreditable to delay marriage beyond a certain age, especially in the female; or it be judged unkind to deprive an affectionate woman, during the best years of her life, of the privileges and satisfactions of conjugal and maternal affection—if from any or all of these reasons, there be a kind of moral necessity to conclude the marriage, and if besides his own wishes coincide, then let a man do “as he will—let them marry;” and both he and his betrothed or affianced bride be as happy as the providence of God and present circumstances can allow them to be. Piety, contentment, and mutual affection, will do much to render them satisfied with their condition, and go far to remedy the unavoidable trials of life, under even very unfavourable external circumstances. “Trouble in the flesh” they must expect—but it may at least be greatly mitigated and lessened by being borne with fortitude, and by the conjoint efforts of faithful partners, helpmeet for one another in the journey of the world. “Nevertheless,” he adds in verse 37, “he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.” That is, where a man’s resolution and fortitude fail him not, and his judgment is unaltered, and where he is not under any such necessity, either in himself or in the other party, or in the common circumstances of the case, and can submit his wishes to his reason, his passions to his prudence, and both to conscience, disinterested attachment, and the rule of circumstances; and so *determines* to hold his affianced virgin still free from the cares and dangers to which a present marriage would expose both—she of course consenting—he doeth well, determines wisely, acts with a manly and Christian resolution, far alike from selfishness, precipitancy and passion. “So then,” under these circumstances, verse 38, “he that marrieth, doeth well; but he that marrieth not, doeth better.” I quote this verse according to a various reading of importance, and well supported, as Griesbach decides.

It is evident that many of the foregoing remarks apply very pointedly to the circumstance of a party, who having been, while yet a heathen, betrothed, whether by himself or his parents, to a heathen woman, has, before the completion of the marriage, become a Christian. Whether is he bound to fulfil the contract? I should from the text reply, decidedly not. The prior duty of marrying “only in the Lord,” and so consulting not only his future earthly peace and happiness, but also, and chiefly, his soul’s prosperity, sets aside the obligation of betrothment: “a Christian man or woman is not bound,” nay, *ought* not, under such circumstances, to marry an

affianced heathen. At the same time, every reason of justice, truth, and kindness lies upon him to make every effort, and grant every proper delay likely to lead to the conversion of the other party; he is not at once and *ipso facto* without such endeavour and Christian patience, absolved from all the obligation of the previous contract.

2nd. But there is another view of the text, somewhat different from the preceding; that which refers the Apostle's words not to betrothed parties, but to natural guardians, parents and others, determining upon the question of giving a daughter or ward in marriage. Here also, the case which is supposed throughout the chapter of marriage, namely, the existence of reasons more or less pointedly affecting the necessity, expediency, or inexpediency of marriage, holds good still. There can be no doubt, whether it is proper, as an abstract question, to bestow a female in marriage when arrived at years to understand and fulfil its duties and obligations—it is the design of Creation, the course of Providence, necessary to the continued existence of mankind, the best guarantee for public and individual virtue, the truest source ordinarily of human happiness to man and woman alike. But circumstances alter the clearest cases. What is *lawful*, as we have seen, is not always *expedient*, *easy*, or *proper*—what may be done without sin, cannot yet always be done with prudence, or with a due regard to reason, safety, or happiness. The question here is—shall a father or guardian be held bound in all cases to promote the marriage of his virgin daughter or ward, and to give her away to a suitable person, should such offer? The answer is this, verse 36, “If any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age and need so require, let him do what he will, he sinneth not; let them marry,” i. e. if any such parent or guardian conceive, as the betrothed husband in the former case is supposed to do, that by delaying the marriage of his maiden daughter or ward, he is exposing her to undue temptation, or inflicting on her too severe a self-denial, or violating what is generally deemed seemly and befitting in the opinions and usage of society, especially if she is arrived at or beyond the flower of her age,—the due period of marriageable life,—especially if to these reasons be added the necessity of securing her a provision and protection in case of her now natural protector's death, or in consequence of his inability to support her, or in order to shield her against persecution, danger, or sin,—then let him do as his discretion directs him, or his deliberate wish inclines, “he sinneth not;” commits no offence against her or his own conscience, by accomplishing her marriage even in the most troublous times of public calamity and persecution, or under any other accidental circumstances, which would yet in themselves, and not counterbalanced by other greater evils from delay, render it highly inexpedient to promote a matrimonial connexion. Some of the existing evils in the flesh she may have to endure; but if she may be thereby saved from greater, still more if from spiritual dangers or sin, especially if her own strong inclination favour her bestowment in marriage, then let that course be adopted notwithstanding. v. 37. “Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.” If however, i. e. no serious mischief or danger would result from consulting the actual state of things, whether of public calamity or domestic affairs; if the parent or guardian is under no pressing necessity of disposing of a young maiden in marriage, and has therefore no reason why he should strongly wish to do so, is rather disinclined to it, and has therefore from a due consideration of things resolved not to do so at present, but rather to retain her still under his own eye, care, and shelter, awaiting a more fitting occasion, quieter times, more favourable circumstances; and nothing in her disposition or conduct advises the contrary,—then his determination

is commendable ; in the former case supposed, " by giving her in marriage he does well," now by " not giving her away he does better."

Such appear to be the two most just and natural interpretations of this passage ; which of them is to be preferred much depends on the decision as to the reading, " marrying or giving in marriage," in the 38th verse. But whichever be thought the genuine reading, and consequently the original intention of the apostle, the cases are so allied, and the reasoning applies so similarly to both, that whether the question be concerning a betrothed party or a betrothing parent, the answer will be as above given. In either case too, where betrothment has taken place between two parties yet heathen, one of whom becomes afterward Christian, then the previous general law of Christian marriage that it should only be " in the Lord," determines what ought to be the course pursued in regard to completing the contract. What was said of the Christian betrothed man acting freely, applies with the same force to a Christian father in regard to the bestowment of a Christian daughter in marriage on a previously affianced heathen, and obliges him to the same cautious patience, united with conscientious firmness.

Having thus disposed of the question of betrothment, there yet remains one other on this matter, of very great moment in the present state of India as Missionary ground, namely, whether a Christian man, a convert from Heathenism or Mahomedanism, having many wives, is to put away all except the first ; or may lawfully retain them all as having been all *legally* married alike, while he was yet Heathen or Mahomedan.

1. The first point that here presents itself is the previous lawfulness or unlawfulness of polygamy, on which opinions are various, altogether, I must think, from the effect of early association and natural prejudice, and not from a just view of the case as it actually stands. That polygamy is abstractedly wrong, does not appear in any way of reasoning. It existed before the flood ; as in the case of Lamech, who had two wives Adah and Zillah. This instance is sometimes very unreasonably adduced to disfavour the original lawfulness of polygamy, as if because Lamech, the first *polygamist* on record, is also said to have " slain a young man" in what we should call justifiable homicide, he were thence to be viewed as a warning example of the sin of marrying more than one wife : although certainly not only is no censure whatever passed by the sacred historian on this polygamist, nor is even a remark made that might serve to shew, he was a solitary or unusual instance. Besides, his act in slaying a fellow-creature is in no wise, as far as can be made appear, connected with his having had two wives ; nor is he charged by Moses with a crime in the one case more than in the other. He is not rebuked either as a polygamist or a homicide ; nay, so far from it, he is himself introduced with all the consciousness of innocence, quite unsuspecting that his polygamy rendered him obnoxious to divine displeasure, declaring that he was more *unfortunate* than *offending* in the case of the young man whose life he had taken ; since it was done in self-defence, while the youth was in the act of " hurting and wounding" him. His wives, we may suppose, anxious and alarmed, would express their fears for Lamech's life from the vengeance of the relations of the deceased ; which he quiets by reminding them of God's assurance to Cain his progenitor, that his life should not be taken for the murder even of his brother Abel, that an especial Providence should protect him from harm. On which he reasons, " if Cain shall be avenged sevenfold, then surely Lamech seventy and seven fold," i. e. if God, for wise reasons no doubt, did engage specially to interfere with a threat of sevenfold vengeance on the man who should presume to take the life of one clearly a guilty murderer of an innocent brother, assuredly he will protect with a much heavier penalty the life of one who has but in self-defence unwillingly and unavoidably committed a simple manslaughter on an individual who had

wantonly assaulted and wounded him, and who therefore met his just death in a criminal act against the life of his neighbour. After the flood too, to say nothing of *all* ancient nations, Abraham, his grandson Jacob, Gideon, Elkanah, David, Joash and many others, had more wives than one, some even many, and in no one instance is the fact reproved. Abraham was "the friend of God;" Jacob specially protected and blest by the Almighty; Elkanah a devout man; David a chosen prince and prophet, eminently pious and "the sweet Psalmist of Israel;" for Joash, the high priest Jehoiada himself selected two wives, and that young prince, it is immediately added, "did what was right in the sight of the Lord, all the days of Jehoiada the priest." The Jewish laws of Deuteronomy make *express provision* for cases of polygamy, and direct the procedure of the husband, to secure justice to his several wives, that one may not be favoured to the injury of another. Of course, I do not contend for the *expediency* or even the *harmlessness* of polygamy, but only for its *intrinsic lawfulness*. It does seem to me utterly unreasonable to brand that as positive sin, which existed unreprieved before the flood, and was practised after it by the most eminent and devout servants of God, those most favoured with his special manifestations and grace, proposed to us as models of virtue, and who, as was Abraham, had even been divinely directed in other matters of moment to abstain from the really evil practices allowed in Heathen society: this too being a usage which his own inspired lawgiver Moses, if he did not command or encourage it, yet acknowledged, and regulated; and which continued through all Jewish history to prevail, unrebuked by a single prophet or any one inspired individual. Surely were polygamy intrinsically wrong, it would not have been thus passed over. Nay, our Saviour, although he did specially discountenance *divorce*, and declared that in certain cases it had only been sanctioned by Moses because of the *hardness* of the people's hearts, i. e. their unmanageable temper and unamenableness to coercive and restraining laws, as well as the cruelty and violence which the attempt to coerce would have occasioned against the wives whom they should be restrained from divorcing them, to whom therefore it was even mercy to allow their husbands to dismiss them,—I say our Saviour himself, while he thus spoke of divorce, never declaimed against polygamy. True, it was less practised in his time among the Jews; but it was still rife among other people. Polygamy is, notwithstanding, decidedly unfavourable to domestic peace, to the virtuous education of children, and most of all to the mental culture of the minds of women, and unfit for an advanced state of civilization and refinement; and especially unsuitable to an institution like Christianity of a highly elevated and spiritual character, a religion intended to call men away from passion to reason, from sensual indulgence to heavenly devotion, and to introduce, foster, and finally establish an ultimate improvement of mankind in all the excellencies of piety, charity and temperance. It is, as we before said, *silently* discouraged, not *openly* condemned. It is one of the practical evils of early society in a degenerate world, and which, while not absolutely and intrinsically sinful in itself, nor therefore positively unlawful to be practised, is yet by all history proved to be most injurious in its effects upon private peace and public virtue; incompatible with general education, the mental improvement of women, and the progress of universal happiness. In the whole New Testament, there is not one single syllable of declamation against it; but there is one provision which clearly shews the spirit and intent of Christianity—one by which the Bishop or Priest is required to be "the husband of one wife." It was clearly becoming and necessary, that he who was to be set apart for holy and spiritual offices, to be employed in teaching a most pure and spiritual religion, and to exhibit in his personal character and conduct its proper tendency and character, should not neutralize his instructions, and

weaken the influence of his office by a polygamy in his own person, which would be but too apt to draw him aside from the spirituality, self-denial, and temperance, of which he was to be the preacher and the pattern; which would demand too large a portion of his attention, anxieties, and cares, by the necessity of regulating, instructing and providing for an extended household; and which by the disagreement, jealousies, bickerings, and breaches of domestic harmony it too commonly introduces, would distract his mind, irritate his passions, and unfit him for his holy calling, by depriving him of the quietude, tranquillity, and leisure so indispensable to its discharge. Christianity did not, as its unwise corruptors afterwards attempted in vain to do for it, forbid the lawful and moderated indulgence of the social instinct, and so expose the spiritual office in the church to all the unnatural restraint and dangerous snares of a compulsory celibacy, which afterwards became the fruitful seed of so much vice and scandal in the Romish Church; but neither did it leave the ecclesiastic the unlimited freedom of gratifying caprice or appetite—it permitted him to taste of the cup of domestic pleasure, but not to intoxicate himself with excessive drafts of any earthly delight; holding that happy medium so favourable to the peace, the virtue, and the spirituality of the individual and his flock. The natural effect of the extension of genuine Christianity over not only the priesthood, but over all the laity likewise, is to discourage all intemperance of earthly gratification, and to introduce into every relation of life, all the regulating influences of spiritual refinement of idea, elevation of sentiment, generosity of disposition, and many more. The teacher was quietly exhibited as the first example; and without precipitate attempts to coerce the habits, or giving a hasty shock to the prejudices of mankind, the silent but efficacious power of the Gospel was designed to effect, and has effected, the salutary change in question, in every nation of Christendom. Domestic society, as it has been refined and spiritualized, has become freer and more happy, sweeter and more safe—religion ensures the stability of its enjoyments, by rendering them more temperate, more holy, better regulated, and more confidential.

2. The previous lawfulness of polygamy, abstractedly considered, and the course actually adopted by the Almighty for its ultimate subversion, suggest a second remark, that when a heathen man has been legally married, i. e. according to the laws of his own country and religion, to more than one wife, whether any distinction of grade or class of wife, concubine, &c. be observed or not, it does not appear that any thing in the character of polygamy itself, or in the institution of Christianity, demands the putting away of any one or more of such women. They are his wives, he has promised them duty of marriage, support, and protection; he has no right to diminish aught of their just claims. The merciful provision of the law of Moses for kindred cases comes in support of my position. Ex. xxi. 10, commands, even of a purchased slave, whom her master has betrothed to himself, that "If he take unto himself another, i. e. an additional, wife, her food, her raiment, and her duty of marriage shall he not diminish." And to apply the case to India: what may be the precise law of the case, I am not sufficiently informed upon; but assuredly there would be great cruelty and hardship in a man who becomes a Christian, having several wives, dismissing all but one; who, even admitting that they may be legally put away, are by the usages of the country precluded from marrying another; and who even if the husband continue to support them, (the difficulty of doing which will certainly be much increased when the household is divided,) are publicly disgraced, and exposed in deplorable moral ignorance, weakness, and strength of passion to very strong temptations to pursue ill courses. Again, if there are children, whose shall they be? the mother's or the father's? From one parent or the other, are they certainly in this

case to be separated; of whose control, instruction and affectionate intercourse shall they be deprived? Shall they be held legitimate or otherwise? If there be several wives, which shall be retained? The first, it may be replied; but by what law is she more a wife than the second or the third? To these difficulties add the strong temptation held out to an insincere profession of Christianity (as in the case of divorce in general), for the mere purpose of getting rid of a wife or wives no longer beloved, or whom the husband is weary of supporting; and it seems to me that a formidable mass of difficulty is raised against the position combated, quite sufficient to prove it absolutely untenable. Under the plea of a previous unlawfulness, supported by no just reasoning, inculcated by no inspired scripture, rather opposed to the allowed and unrebuked practice of patriarchs and pious men under the theocracy of the Almighty Lawgiver himself, nowhere forbidden in the New Testament, only incidentally disavowed in the persons of those to be set apart to holy offices, (whose calling and duties are sufficient reasons for the prohibition of polygamy in *their* cases, quite independently of any notion of unlawfulness or general inexpediency),—under such a plea are helpless women, legally united to men sacredly engaged to love, support, and protect them, to be rejected from home, from the honours and comforts of wifedom and maternity, exposed to fearful temptations, cruel privation, and self-denial, ignominy and solitariness, suffering a disruption of all the sweet ties of domestic intercourse and affection; the education of children is to be neglected, their filial attachments blighted, and a reward held out to the purest acts of injustice, of selfish cruelty, and impious hypocrisy on the part of husbands and fathers. Let no Christian *after* he has been admitted into the Christian Church, add unto his wives, or support the practice of polygamy, however usual in his nation and country; but let him not discolour the mild, merciful, and generous features of Christianity, to the view of his countrymen, by the hideous deforming of such accumulated injustice and unkindness. Let him live, being already a polygamist, as the ancient patriarchs did, in holy and faithful fulfilment of all the duties of marriage, alike with all his wives, legally such; but let him not for a moment allow himself to entertain the monstrous and unnatural purpose of injuring those he loved and swore to love for ever, who have lain in his bosom, become the mothers of his children, the partners of his joys and sorrows, by putting them away from him for no original or after-fault of *theirs*, upon *his* becoming a Christian. If indeed *they* should desert him, he is absolved by the same rules that apply to the case of a single heathen wife or husband voluntarily departing from a partner when become a Christian; for then the act is *theirs*, not *his*—“a brother or sister is not under bondage in such a case.” But short of this, no legitimate ground appears to be left for supporting the position I have thus endeavoured to prove unscriptural and untenable. The importance of the question must be my excuse for so lengthened a consideration of what must be expected in many instances to come before the Christian Missionary, if not already yet certainly ere long; and it is of moment, to have the difficulty previously discussed, and the solution of it already furnished. How far the foregoing remarks may go to afford it, the readers of the OBSERVER must now decide.

HAVARENEL.

VIII.—*Ordination to the work of Evangelists of two Native Preachers ; in the General Baptist chapel, Cuttack.*

The names of the two brethren who were ordained are Gangá-dhar and Rámchandra. The former, before his conversion, was a high caste brahman, much respected and very influential among his neighbours and acquaintance, and consequently in no want of the necessaries of this life. After several years of anxious inquiry and close examination he renounced his ancestral religion, and all the honours and profits of his brahmanical character on the 23rd of May 1828, by being publicly baptized in the Mahánadí. He is the first* Uriyá that broke the chain of caste, and embraced the gospel, under the ministry of the Orissa missionaries. Almost immediately after his conversion he was called to preach to his degraded and idolatrous countrymen the glorious gospel of the grace of God, which he had found so efficacious in removing condemnation from his own mind, and of imparting peace to his own conscience. As a Christian, he is characterized by frankness and warmth of affection, and as a preacher he is earnest and powerful in his address.

Rámchandra is of a respectable Mahráta family, and in the scale of caste superior. The distress of mind, which preceded his public profession of the Saviour, was very great. To forsake the religion of his ancestors, and become an object of contempt and reproach among his acquaintance, was to him a great sacrifice. Often did he pack up his family idols in a bag, and suspend them from the roof of his house—and as often did he take them down again, restore them to their honours, bowing himself down before them as the gods of his father's house. He used to think:—"These are the gods of my forefathers, the gods they worshipped and sacrificed to in the times of their prosperity ; the gods to whom on my account they offered their prayers, their vows, and their oblations ; and what am I more than my ancestors, that I should cast them away?" In the endurance of this mental conflict he used to shut himself up in his private room for days together, and would not permit even his wife or children to interrupt him. Light had broken in upon his understanding, and in vain he attempted to allay his doubts as to the truth of his old religion. In his retirement he carefully read over and compared the New Testament and the Bhágabat, and examined the moral tendency of each : it will easily be conceived what the result was ; his reverence for idols and idolatry turned into contempt, and his regard for the scriptures increased into assurance. He saw he possessed a book which

* Eran, who was baptized by Mr. Bampton at Barhampur on the 23th of December 1827, is a Telingá.

his forefathers never knew, and which, had they known, they might have received; a book which he believed contained the revealed will of God, and the true plan of human salvation. Still he found it difficult to renounce caste and credit, wife and family, (for he knew not that the latter would accompany him in the event of his becoming a Christian; and the marriage of his children, supposing they should, perplexed him much.) After much painful exercise of this sort he reasoned with himself, "My first duty is to obey God myself, and then I believe he will provide all necessary good, and direct all things well; who knows, he may dispose my wife and children to follow me." With this persuasion, and a mind deadened towards the ties of kindred and family, he made known his determination to profess himself a Christian; and amid the lamentations of his wife and children and other friends he left his village and came over to Katak, where he was baptized Nov. 1st. 1829. He is a well established Christian, prudent and thoughtful. Soon after his baptism he commenced proclaiming the gospel. At first he had much timidity, but as he increased in Christian knowledge and experience he became a bold and persuasive preacher of the gospel of Christ. His preaching is less eloquent than his fellow labourer; but more distinguished for argument and mild persuasion. The one overpowers his hearers with the force of his natural eloquence, while the other convinces them by his argument, and draws them by the mildness of his persuasion.

The European brethren being convinced of the propriety of their ordination, it was appointed to take place on the 11th of September. The writer of these lines broke the subject to them, pointing out to them its importance and obligations: they appeared for some time to be overawed with the responsibility of the office they were about to assume; but being recommended to make it a matter of special meditation and prayer, their reluctance disappeared, and they were the better prepared for the solemn occasion. The services commenced with singing in English, and reading and prayer in Uriyá by Mr. Brown. Mr. Goadby then delivered an introductory address, showing at large the scriptural propriety of the present service. After this address a verse of an hymn was sung, and then the two native brethren came forward, and kneeling on busses in presence of the congregation were solemnly set apart to their work by imposition of the hands of the three European brethren, Mr. Lacey offering the ordination prayer in the Uriyá language. Another verse of an hymn was sung, and Mr. Lacey delivered the charge in their own language to the two evangelists, founded on 2 Tim. iv. 5. (middle clause:) "Do the work of an evangelist;" from which he pointed out to them, I. What the work of an evangelist was; II. The motives with which it should be under-

taken; and III. the feelings the evangelist should cultivate if he would be successful.

The whole of the Native Christians attended, with several Europeans and others, and the chapel was comfortably filled. It is little to say that this was a good day, or the event of it one of interest. Angels and happy spirits are interested in the affairs of men; "there is joy in heaven over one sinner that repenteth," and doubtless the ordination of the two first benighted tribes of Christ among the Uriyas was an event which caused joy in the presence of the angels of God in heaven, as it will when known rejoice the hearts and encourage the faith of his saints on earth. O that their ordination may be the forerunner of many more, till Orissa shall be furnished with an ample number of missionaries of the cross, raised up from amongst her own children, and fitted by the Spirit of God, to direct her benighted tribes to Christ, and build them up in their most holy faith;—till Orissa shall no longer be a land of painful idolatrous pilgrimage; no longer be stained with the blood, and whitened with the bones of human victims to an ugly and senseless idol; but shall lift her hands to the Lord, and say, "What have I any more to do with idols?"

C. L.

IX.—Further progress of the English Language, and of the Roman Character, in India.

In reverting this month to our usual supply of information under these heads, we will not tire our readers with any lengthened details of the progress of the great literary enterprise of the present day; the substitution of the Roman for all the different characters of the East. Suffice it to say, that the system is spreading as rapidly as its warmest advocates can desire. The Bible Society has ordered 200 copies of the Romanized version of Martyn's Testament, now in progress of publication, for the use of the families of the European invalids at Gorakhpur, Chunar, &c., and a proposition (which there is every reason to suppose will be readily acceded to,) has been made to Government by a distinguished public officer, to introduce the use of the new letters into a large office in the Upper Provinces. As these are *official* recognitions of the system, they have been mentioned first in order, but there are other circumstances which afford still more satisfactory proof of success, among the first of which we would mention, that the publication of books in the reformed character is no longer confined to the original projectors. Besides the numerous works which are in progress

at the birth-place of the undertaking, we know that two dictionaries, two hymn-books, and a book of fables are now in various stages of completion. It is evident, that those who wish well to the enterprise, ought now to bestir themselves, and make some sacrifice in aid of its advancement. The resources of a single individual have proved sufficient to try the experiment of the practicability and advantage of the system; but although he will not relax his exertions, the united means of many individuals will be required to establish it generally throughout this presidency. If only every third person of those who have expressed their approbation of it, were to undertake the Romanization, and printing, of a single Hindusthání or Bangálí book, the entire popular literature of this side of India, would be turned into the new letters within the next six months; and in this case, who can say what would be the extent of the change which the next six years would witness? We are convinced that many will bestir themselves. We feel satisfied that not only every third friend, but every friend, will contribute to the extent of his means. Let each take his favorite book*, and after it has been duly invested in the *toga*, let him send it to be printed at the press, with which he happens to be connected; and after it has been printed, let him set aside a certain number of copies for gratuitous distribution among literary or influential natives, and deposit the remainder at convenient places for sale to the people at prime cost. We earnestly request all who think well of the design, and wish it success, to do something in its behalf; and if they will do so, success must be the inevitable result. Every thing has been done which individual effort can accomplish, and our expectations must now be turned towards the public, for whose benefit the plan was projected, and without whose active co-operation, it is impossible that it can finally and generally prevail. The printing of books and periodical papers in the English character, its introduction into schools and public offices, and its adoption in public and private correspondence with natives, are the means, and may God bless the use of them.

We now proceed with extracts from correspondence as usual.

I. KATAK.

Letter from a Missionary, dated Jan. 10, 1835.

"I find from the 'Observer' that you have ordered to the press the Romanized Uriyá books I sent you. I hope they will soon be forthcoming, as though I expect at first we shall have many difficulties, we are anxious to commence the use of them. I am now preparing the 'Elements of Natural Philosophy,' but cannot say when it will be ready; the first part, I hope, will not be more than a fortnight from this time."

* Where the works are expensive, two or three persons may unite to print them.

2. BA'NKURAH.

Extract from a Letter dated Burdwan, Dec. 8, 1834.

I am in great want of an English school-master for B nkurah ; fifty promising young men are waiting for a teacher, of whom some know to read already, and our esteemed friend Mr. Lang is ready to pay the teacher's salary. If you could find us a competent person, *the sooner the better*, we should both feel very much obliged to you. The salary will be according to his ability, from 30 to 40 rupees. I need not describe the character which a man in such a situation ought to bear, but I must mention that I should prefer a *Christian* Hindu or East-Indian ; chiefly because there are a number of Christian children to be instructed belonging to the Regiment stationed at B nkurah, and if the individual in question has grace in his heart to say a word to the edification of those people, he may prove a blessing and be additionally useful.

3. CHOTA NAGPUR.

Letter from an officer, dated Oct. 13, 1834.

Your efforts to abolish Persian must, as it seems to me, carry the day. For instance, what a blessing it would be to a district like this to get rid of all the interlopers whom our Persian introduces—men who feed on the fat of the land, and deprive the natives of all honourable and useful employment. If Hindi and English were introduced, we should have a pledge for honesty in the permanent interest of the people employed ; while as it is, our native officers have every inducement to fill their pockets and enjoy their gains at home.

The Hindi Primers in the Roman character are very good indeed. The Nitikath  shall be arranged in *toga* immediately.

From a Native Teacher, dated Kishampur, 22nd December, 1834.

On the 21st ultimo, we opened the school in a tent, no house being to this day built for the purpose. The first day we had only six boys ; this number, though very inconsiderable, has by small additions been after a month increased to 21. Others will, no doubt, flock from every direction very soon ; and at all events, we may expect some 40 or 50, in course of some five or six months, if through the blessing of the Great Father no impediment should intervene.

This small number of boys I have divided into three classes. They are all studying Instructor, No. 1, having learnt the alphabet perfectly ; and some being farther advanced. Besides this, they are studying Hindi in Roman characters, and have commenced writing.

The N gpurians are perfectly teachable, and like their masters, as well the language they are studying, very much. The easiness and cheapness with which a knowledge of the English language can at this day be acquired, seems to have made such an impression upon some of their minds, that they would prefer it to Persian ; and what is more striking, even to their own language. If, therefore, the natives of the land are so much disposed to learn English, what, I ask, will be the necessity after a number of years of employing L l s in civil and military k chh rtis ? Certainly some wholesome measures *should* be taken, whereby the school here may thrive and prosper ; for leaving the primary object of education aside, this will form the ground-work for the abolition of the Persian language in this place.

In conclusion, I beg to inform you that the natives here are not so much prejudiced as the majority of the Beng lis, or the L l s of Makka, and the Musalm ns in general ; they are open to conviction, and would be obedi-

ent and thankful to those who take an interest in their welfare. May this school, under the auspices of the mighty Ruler, be an humble means of excluding idolatry from this part of this vast peninsula! Oh! would that these Nágpurians would one day desert the standard of their Sri Krishna, Lakhami, and a host of gods and goddesses, and follow the dictates of Truth—genuine Truth.

4. BANARAS.

Extract from a Letter dated Secrole, Banaras, Nov. 23, 1834

You will I am sure be glad to hear that the worthy Mr. Ruspini, Chaplain of Gházipur, is anxious to establish schools at his station, and I have reason to hope that an opening for the introduction of the *Roman alphabet system* will be effected by his instrumentality; as he has applied to me for some copies of the Sermon on the Mount, Hindusthání and English. I wish you would endeavour to get Mr. Trevelyan's address to the Natives of Hindusthán relative to the Roman character, translated into *Urdu*, Persian character, and send me up some copies for distribution. I have only a few in the Bangálí character, and they are of but little use at a place where all the respectable portion of society read and speak *Urdu*.

You will I trust be so kind as to use your influence regarding the books I wrote for lately, and also what I have now applied for, so that I may have them soon; it grieves me to be obliged to disappoint people so often as I am.

Notwithstanding what your correspondent in the Calcutta Christian Observer says about pictures, nearly twenty years experience in teaching has convinced me of their use. Take for instance a newspaper,—you will be almost sure to find in some part of it mention made of some utensil or tool of European invention or manufacture, and pray, supposing it necessary, how are you to explain the word to a native of the mufassil, who has never seen the instrument or any thing like it? Oh describe it, I shall be told. Very good, and so I will; but, after all, what says the old proverb, "seeing is believing," and it is *understanding* too. A good cheap well arranged lithographic picture book would be invaluable in a mufassil school, I mean one containing sketches of animals: Cameleopards, Hippopotami, Crocodiles, &c. &c. are not often to be seen alive, nor are ploughs, pumps, harrows, scythes, sickles, wheel-barrow, steam-engines, fire-engines, stage-coaches, &c. to be found at a mufassil station. I give you this as a hint, and think you will agree with me that such a work would, notwithstanding all that is said against pictures and picture books, be of no little use.

In my last, I believe, I told you that the Church Missionaries at Gorakhpur are about establishing schools; I have already sent them a number of books, but they want many more English elementary ones, which of course I shall despatch as soon as I get a supply. They wrote also for some globes, those which are advertised in the monthly lists for gratuitous distribution to the conductors of schools. They, I believe, wish for one set for their English school, and one for their Native schools. I want some also to send to Mr. Ruspini, and wish for one or two for my own school, which I am happy to say is increasing in numbers.

5. SASERAM.

Extract from a Letter dated Banaras, Sept. 6, 1834.

A gentleman of Saseram, named "Shah Kabir-ud Din," whom I have met occasionally at Banáras, and saw in his own village on my journey from Calcutta, four months ago, is about to visit the capital of India, and has begged me to furnish him with a note introductory to you.

He is anxious to confer with you respecting the establishment of a school at Sasseram, which has been a large and flourishing place, though now in a decayed state. A seminary of instruction in that part of the country, if well managed, might doubtless be of great service to the inhabitants, but I know not if the assistance required for the undertaking can be granted.

6. CHUNAR.

Letter from a Missionary, dated Chunar, 22nd December, 1834.

I have to offer my thanks for your very kind letter regarding Romanising such works as are likely to be of general use. I only regret I was not at home to reply to it earlier; I was out upon a Missionary excursion.

I fear my other duties will not permit my doing much now in the way of Romanising, nor are any of my Orphan boys forward enough to assist in it: but I do not despair of doing something when the heat of the weather will prevent my itinerating.

I well recollect, some sixteen or eighteen years ago, a circular was sent round for votes, for, and against, Romanising Martyn's U'rdú Testament, and I was then decidedly for it, knowing what obstacles the Persian and Nágari characters presented to many, who would gladly read the Hindusthání in the Roman character, but despaired mastering the other alphabets. It appears we were out-voted, and therefore the thing dropped.

Had such a thing been then done, we should have had, by this time, twenty readers of the Hindusthání where we have now but one.

7. GORAKHPUR.

From a Gentleman at Lehra, near Gorakhpur, dated October 20, 1834.

As I take great interest in the experiment now in progress for introducing the general use of the Roman character in expressing the vernacular languages of India, which I regard as a most important step towards civilizing and instructing the natives, and facilitating communication between them and the European inhabitants of the country, I shall be obliged to you if you will forward to me by dák banghy any copies of the Christian Observer bearing upon the subject. I shall also be glad to receive a list of any works which may have been printed upon this system, that I may make a selection therefrom. I have already taught the system to a writer in my employment, and am desirous of extending it, through him, to other persons in my service.

8. LAKHNAU.

Extracts from Letters, dated November and December, 1834.

I have the pleasure to send you 110 of the Moral Precepts, romanized; do not you think it will be a good plan to print the whole book separately as little volumes of the Library; or half the impression might be bound in this way, and the other half in two volumes, as perhaps better suited for class books in schools.

A munshi here, who reads English, and has been employed in translating and romanizing, at first said, that he preferred reading Hindusthání in the Persian character; but now that he has become accustomed to the Roman character, he is gradually changing his opinion.

I expect that contributions to your native Moral and Entertaining Library will crowd in upon you. I think I know five persons preparing instructive books.

A lady from whom I heard yesterday, a very superior person with an excellent mind, says, she wishes you would romanize the whole Bible; and she has given me a commission to have printed a small volume of Ro-

manised Hindusthání hymns, for the use of the female school here : indeed it will be of general use. It is delightful to see those holding a high station in society, exerting their influence and devoting themselves to the good of the people.

I find the Munshís take very pleasantly to the Roman letters ; two have written me *gravis* in it, though their spelling as yet is very independent of all rule ! Cheap copy-books to extend the system will be very necessary.

Judge Sáhib sab hukmoy ko apne háth se liktá hai, aur log, Mudáí aur Mudáíaláihí, is ko dekhkar, bahut khush haig !

Angrezí harfon se Munshí Rishwatgir ka zulm mauqúf hogá, is wáste, ki Judge Sáhib ab *ap* sab ársian parhenge, aur *áp* hukm likhenge.

If you have a mind to publish another Copy-book, I shall be happy to supply you with such sentences as the preceding.

The plan of giving extracts from correspondence about the progress of English and Roman character, in the Observer, is excellent. It shews all concerned that they are not *alone*. "In union there is strength."

9. DEHLI.

Extract from a Letter dated Dehli, Dec. 4, 1834.

About the new orthography you may set your mind quite at rest. It is getting on here as well as you could desire.

10. LODIANA.

Letter from an Officer, dated 23rd December, 1834.

Your good and worthy friend Mr. Lowrie, (I hope to call him mine also, when we have become better acquainted, for he possesses very strong claims in my opinion to be esteemed and admired,) has, I am very glad to say, recovered his health, and so long as the cold weather continues, I have no fear of its preservation ; but I lament to say that Dr. MacGregor, his medical adviser, is of opinion, that his constitution cannot withstand the heat of the climate. I need scarcely assure you, that this unforeseen result has been a subject of great regret to me, and disappointment to Mr. Lowrie ; for I had anticipated his location here as of the highest importance to the moral and intellectual improvement of our fellow creatures in this part of the world, where his labours were certain of being prosecuted with success. To alleviate in some degree, however, the painful concern with which I am sure you will receive this information, I am happy to announce that your excellent friend is now engaged in giving a permanent foundation to two schools which we have established at this place. The one is in Cantonments, the other within my estate. What we wanted above all things was the introduction of a systematic course of instruction, which an experienced person of Mr. Lowrie's character and ability could alone confer ; and notwithstanding the laudable exertions of Shahamat Ali, the progress that has been made in my school during the last fifteen days, under the occasional superintendance of Mr. Lowrie, sufficiently proves how imperfect the previous labors of Shahamat were, and the advantage we have gained, even should it so be ordained, by the temporary residence of Mr. Lowrie among us. I will not yet altogether forego the hope of his continuance here ; at least until his place can be supplied by one of the two fellow Missionaries whom he expects from America.

11. SÁGAR.

Extract from a Letter from an Officer, dated Sagar, 26th Dec. 1834.

I have the pleasure to send you a draft for the sum of thirteen rupees, on account of the packet of the Sermon on the Mount in the Roman cha...

rafter. As soon as the English teacher comes, and Krishna Rau returns, we shall open our English class, and get some of the respectable people to have their sons entered. What makes me most anxious for this English class is the conclusion that we shall sooner or later, and right or wrong, make English the language of our courts: and the belief that we shall by this measure more than by any other estrange and isolate ourselves from the great mass of the people, unless we have members of the respectable inhabitants of every province and district fitted to fill the offices. To bring natives for those offices who have been educated in Calcutta or in any distant province, and have their families at such a distance, would be a great evil; and by beginning early I think we are obviating the necessity for it. I want, too, as I have already told you, to see our intercourse with native gentlemen of education placed upon a more easy and agreeable footing than it now is. If every native gentleman were able to read our English newspapers, and some of our best authors, our interviews with them would be quite different from what they now are, though they might not be better men in any relation of life. In science of course the natives are children, and require English as the best means of acquiring it. I may venture to say, that any native youth might learn English, and be well *educated* in all that it contains, in the same time that he would, upon the ordinary system, require to learn the Sanskrit language alone.

12. KAMPTI.

Letter from a Gentleman, dated 29th Oct. 1834.

An officer at Kampti has written me, that he is about setting up a school in his Regiment, and will shortly require a quantity of books from the Lists. In the meantime he desires me to send him the pamphlet on the *Romanising* plan, and a few Anglo-Hindusthani books, together "with a good plan of introducing English among native boys on a Scriptural basis." Perhaps in this last-mentioned you could kindly afford me some little assistance.

13. MAHIDPUR.

An officer at this station, speaking of the heavy expence of *dák* banghi conveyance, says, "I regret this less on my own account than on that of my Native friends, many of whom, if supplied with the elementary works recommended by Mr. Trevelyan, and *romanised* according to his excellent system, would gladly commence upon acquiring themselves, and endeavouring to give their children, an English education."

14. BANGALORE.

Extract of a letter, dated Dec. 17, 1834.

I have seen your Romanizing plan. It is nearly the same as I used when in Calcutta. If you wish for the *Tamil* and *Canarese* alphabets to fill up your table, I shall be happy to send them. Can you send me a few small books on the plan; and as I have leisure, I will put them into *Canarese* and *Tamil*, and return them for you to do as you please with.

15. BURMAH.

Extract of a letter from Moulmein, dated Jan. 6, 1835.

I have just time to write a line to you, ere the packet will be closed. I have seen Mr. Trevelyan's little book, but as yet have not had much time to examine it. You have probably seen before this what Messrs. Bennett and Brown sent you upon this subject. I am in favour of their plan, because it seems to me the most simple of any I have seen. Some of us, I believe I told you, have written to our Board respecting our printing in the Ro-

man character. I fear there will be objections in their minds, which could not easily be removed, unless some one in favour of it were on the spot to explain to them the great object. I hope you will send a specimen of your doings in Calcutta to Boston, and this may do much to lead our friends to determine that the Karen should now be printed in the Roman character.

Do you or T— know Col. — Principal Commissary of Ordnance? He is a man of great talent, and in all probability would, from the reasonableness of the plan, approve of the Roman letters being used instead of shocking Hindu.

Now in the arsenal, he has a host of native book-keepers, who keep the rough arsenal books of receipts, and issues, in *Hindul* or *Bangali*, [in *Perian*, *Nagari* or *Bangali* characters respectively.] But how useful would it be, were all his arsenal *conductors* and *sergeants* to be able to read those books; that in short the same letters should be used for all the books in the arsenal. All the native book-keepers could learn the 25 Roman letters, and begin the new system almost within a month. I think if T— were to propound this to so sensible a mind as Col. —'s is, he would approve. The plan would apply to the whole of the Ordnance Department, with great benefit; then the system of book-keeping would come within the check of English accountants, and the whole department would be alike. This is very applicable to the Commissariat, Post Office, and, indeed, every public office in India where there are native book-keepers writing public accounts, in letters, which none but themselves can read! *Collectors' offices* especially would benefit by this.

I am trying the experiment, and I find the *Munshis* take to it with seeming pleasure. It is only 25 new letters to learn! Were a good paper on this subject of public native accounts drawn out and circulated, it might do much good. I may perhaps draw out a rough draft of one, and send it to you. Government, I think, would even order the public accounts to be kept in that way.

The preceding notices from our own correspondence, and others which we have lately furnished, in addition to what (did our limits allow) we should most gladly extract from the pages of cotemporary journals, will fully satisfy our readers, that the cause of English education is steadily advancing. We may add, as another proof of this pleasing fact, that the demand for *School Books* is gradually increasing, not only in this presidency, but in others. We particularly refer to Madras, where through various causes the efforts to promote solid English education among the natives, have been hitherto but partial and inefficient; and where the School-Book Society, which was some years since formed in that presidency, had been suffered to become extinct. We learn with peculiar pleasure, that some copies of the "Monthly Lists" having lately reached Madras, an order for no less than 2000 rupees worth of School-Books has been selected from them, and ordered from a Calcutta bookseller. We regard this as a pledge, that the friends of Education at the sister presidency are determined to exert themselves, and to compete with, if not to excel, their associates in the good work in our own. We need not say, that any assistance in our power will be most gladly afforded them.

X.—Oratorios and Professional Singing in the House of God.

To the Editor of the Christian Observer.

SIR,

I have been much astonished at the undeserved censure upon the Bishop of London which has appeared in the London Papers, because that worthy prelate objected to the church being turned into a place of amusement, which is the object of Oratorios. I am sure, if the Editors of those papers were seriously to reflect on the origin of these musical festivals, they would change their censure into praise of that excellent Bishop's conduct. On reference to Hawkin's History of Music, it will be found, that Oratorios are an avowed imitation of the Opera; with only this difference, that the foundation of them is always some religious or at least some moral subject. That excellent divine, the Rev. John Newton, in his sermon "on the Lord coming to his Temple," strikingly exhibits the impropriety of conduct chargeable on Christian people who attend Oratorios. In this case, he remarks, "a number of condemned criminals choose to make the solemnities of their impending trial, the character of their judge, the method of his procedure, and the awful sentence to which they are exposed, the ground of a musical entertainment. And as if they were quite unconcerned in the event, their attention is chiefly fixed upon the skill of the composer, in adopting the style of his music to the very solemn language and subject with which they are trifling. The message of redeeming love is set to music; and this, together with man's sinful nature, and the fearful doom awaiting them if they continue obstinate, is sung for their diversion, accompanied with the sound of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of instruments!"

While the musical taste of such a people may be lauded, surely there are few true Gospel ministers who would not deeply mourn over their insensibility. But the London Courier, who is lavish of his abuse of the Bishop of London, alludes also to every person of like sentiments, "whose religious sensibilities (says the Editor) shrink with horror from the thought of listening to words of sacred import from the lips of stage performers and professors of the musical art:" but I would submit for the consideration of the Editor, whether it is consistent with a deep sense of our holy religion to bring into the choir of God's house persons who perhaps only a few hours before were performing on the stage of a theatre. In Chronicles we find, that the singers in God's house were the chief men of the Levitical tribe; in the Christian Greek Church they are ordained ministers, and in the cathedrals in Europe they originally consisted of those brought up for the ministry. Would it then seem fitting that a graduate for the service of God should be one night in a play-house, performing, and the next day, singing the praises of his Redeemer? Searle in his Christian Remembrancer, very appropriately observes, "I cannot but shake my head when I hear an officer of the Church calling upon the people to sing 'to the praise and glory of God,' and immediately half a dozen merry men in a high place shall take up the matter, and most loudly chant it away to the praise and glory of themselves: the tune perhaps shall be too difficult for the greater part of the congregation, who have no leisure to study crotchets and quavers; and so the most delightful of all public worship is wrested from them, and the praises of God taken out of their mouth." But when the whole congregation respond to the call, it is suited through Divine grace to kindle in the hearts of all present a fire of zeal and love and devout affections; and thus a holy peace of mind is awakened by these attempts at Christian psalmody.

I hope, dear sir, some one better qualified than I am will take up this subject.

A SUBSCRIBER.

REVIEW.

Vidwan-Moda Tarangini, or Fountain of Pleasure to the Learned, translated into English, by Mahá Rájá Kálá Krishna Bahádur, &c. &c.

The Work thus entituled first appeared in 1832, from the Serampore Press, containing with the Sanscrit original in the Bengálí character, the same English version now attached to the Devanágari. The difference of character therefore excepted, the present is simply a reprint of the former edition, without *alteration* or *improvement*. Even the title-page still professes to be a *first* edition; though a dedication to Lord W. BENTINCK as of a *second* edition, is subjoined, and a short paragraph inserted in the Advertisement, with the date 1834. In that additional paragraph it is stated, that "the present edition has been made at the suggestion of Mr. C. E. Trevelyan, the Depy. Secy. to the Government, and highly approved by Mr. Secretary W. H. Macnaghten, and Captain A. Troyer, A. D. C., for the better understanding of the inhabitants in the Upper Provinces;" meaning, it is presumed, that the Devanágari character has been substituted for the Bengálí, in order to render the publication available for the natives of the Ultra-Bengal Provinces. Whether the highly respectable gentlemen here named, as recommending and approving of the re-impression, have found leisure from their numerous and highly important avocations to examine attentively the original work, and compare it with the present publication, we have no means of determining, nor is it of consequence to learn; since it is to be inferred that they were simply the advisers of the propriety of putting within the reach of educated natives of the upper countries, such esteemed original works, accompanied with an English version, as deserved a wider extension than while perpetuated in MS. only, they could ever obtain; so, at the same time, exciting a taste for the study of the language and literature of their European Rulers, and advantageously and effectually qualifying *them* for pursuing larger measures of acquirement, while widening the range of Western wisdom and science.

The Rájá's object is a highly laudable one, his exertions doubtless well-intentioned, and therefore meritorious. An examination alone of his publication can enable us to decide upon the measure in which the execution is calculated to accomplish the proposed design.

This may be considered twofold—1st, to aid the English student in the perusal and understanding of the original Sanskrit work; 2ndly, to assist the native learner, in the acquisition of the English language, while leading him to a better acquaintance

with the philosophy of his country. In either case, the translation should not only be *accurate*, but adhere as closely to the original as may be consistent with idiom and purity of style. Where the sense and meaning of the author are not faithfully and clearly conveyed, the European will be led into error, or left, without help, to rely on his own single judgment; and where the version is obscure, inelegant, or unidiomatic, the native will be in danger of misapprehending its purport, and of acquiring an erroneous, unclassical, or barbarous phraseology.

Now it is not with the remotest feeling of disrespect to the Rájá Káli Krishna, that we are compelled by truth and just criticism, to pronounce that the present publication will not, in our judgment, stand the test of examination by the foregoing canon. His is neither a faithful translation nor a correct one.

But we must first describe the original work, which is an inter-locutory poem, or dramatic dialogue, of the simplest construction. The design of it is to expose the tenets and practices of the various Hindu sects of mixed Philosophy and Theology. It comprises eight cantos or acts, numbering in sum nearly 400 Shlokas or complets, in metrical composition, besides portions of prose intermixed, in which the characters are introduced, explanations given, &c. These eight cantos are poetically termed by the author so many *Tarangas* or *waves*, forming together the Vidwan-Moda Tarangini, or Waving River of Pleasure to the Wise. It was composed by Chiranjiva, a celebrated Pandit (or scholar) of Gaur, the ancient capital of Lower Bengal, in the reign of Daksha, king of that country, according to Ward, (the Rájá K. Krishna, says of Vikrama Sena;) and is written in various metres, from the anustup of two Pádas or hemistichs, in each of the two lines of the Shloka, to the Prakriti of twenty-one.

The conduct of the poem is as follows:—In the first canto or prologue, the author, after an obscure and highly imaginative invocation of the goddess Durgá to aid his intellect, gives his own genealogy, with laudatory details of his memorable ancestors, their works and learning. In the second canto, the monarch is represented surrounded by his courtiers, while individuals of each sect of philosophy and theology, as well as professors of grammar, rhetoric, &c. approach to partake of an entertainment to which they had previously been invited. A well-informed courtier introduces each as he advances, to the royal notice, by a succinct enumeration of his characteristic appearance, dress, and manner. Approaching the monarch, all in turn address him in strains of mingled compliment and blessing, corresponding to their several peculiar notions or professions, and invoking the deities specially regarded by their several sects. So when the Shaiva (or worshipper of Shiva) enters; “the courtier

thus spoke to the Rájá.—His head is covered with matted hair, his waist girded with a tiger-skin, and his body decorated with Vibhooti (the ashes of cow-dung), from the upper part of which is seen suspended a garland of Rudrákshya (red berries). He comes forward and blesses the Rájá in the following strain :— May he whom the Vedas always sing of, and the Yugees (or devotees) constantly contemplate ; by whose authoritative command deities are created, protected, and destroyed ; he who, though he be incorporeal, yet for the salvation of his people became corporeal ; even He whose only reflexion is his own glorious self, and who enlightens the world, preserve your life from danger !”

The description of the Nyáyaka (or logician) is characteristic : “ On his tongue Saraswati, the goddess of speech (eloquence), appears as it were to sport ; he looks upon all, himself excepted, as a straw in point of knowledge.” The Vedánti or pantheistic philosopher’s salutation is equally expressive of the peculiar notion of his sect : “ May your mind be freed from illusions, and become duly enlightened by ready understanding ; may you have a right estimation of yourself, and be free from all earthly ties of relationship, with which the heart of every individual on earth is engrossed, and by which the knowledge of the one God, whose sun-like spirit floats upon the waters, and who alone is all-wise, supremely happy, dwelling in light, the unknown, and yet the all-present, is forgotten !”

The last who is introduced is the Nástika or atheist, (properly a Bauddha or Buddhist, according to the assertions of the orthodox Hindus.) “ This person steps with great prudence and caution, sweeping the ground he is treading, lest he should injure any insect ;” (they are represented always to carry a broom for the purpose, as being peculiarly tenacious of abstinence from all injury to animated creatures ;) “ with his hair dishevelled, he approaches and speaks thus :—Alas ! how has the heart of your majesty been misled by adhering to the sayings of treacherous people ; your majesty pays homage to mere idols, and thinks that by so doing, as well as by sacrificing animals in honour of them, you perform a pious deed, which will ensure your majesty everlasting bliss ! May your majesty then be just and upright, by following the path of true wisdom.” Here the argument of the book commences. The entrance and speech of the Nástika excite a general movement among the courtiers, who, says the translation, “ justly ridicule the man, and express their detestation of his impiety :—O vile infernal creature, whence comest thou !” Upon which he in turn reproaches them with “ slaying harmless animals, and yet pretending to meritorious actions.” The Mimánsaka or Vedic ritualist first takes up the gauntlet, and carries on an argument with the atheist, who, having worsted his

antagonist, is next encountered by the Vedánti or pantheist, with whose defeat the second canto concludes. In the third, the contest is resumed by the Tárkika or Sophist, or general disputant, who professes to investigate every thing, and to decide by just reason alone. The atheist is here represented as having the worst of the argument, and is at length driven to admit, though reluctantly, and for the nonce, the being of an Almighty Ruler, but still denies his eternity: till he is at length "completely confuted and censured by the courtiers for his incapacity to argue, as well as for his ignorance of mythology. The theologian began in the meantime to triumph over his opponent, and it was universally admitted, that supernatural power belonged to Him, who is the sole Lord of men, and the great Governor, as well as the final Destroyer of heaven and earth, under whose parental protection his creatures enjoy tranquillity of mind, and through whose divine aid, atheism and its supporters may at any time be confounded and destroyed." This conclusion is certainly just in itself, and leaves an impression favourable to piety and virtue; but in the conduct of the dispute it is more than doubtful whether the atheist does not bring forward arguments which his opponents do not always effectually meet. This whole contest with the atheist is both the most animated and most interesting portion of the entire drama, and certainly affords a very favourable specimen of the author's powers. We shall give an abstract of its principal parts as an inducement, we hope, to some of our readers to peruse the entire work.

MAYRENSIS.

[To be continued in our next.]

DOMESTIC OCCURRENCES.

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

MARRIAGES.

Dec.

- 17. At Surat, Captain F. M. Isedell, 16th N. I., to Miss Walters.
- At Nellore, Mr. J. Summers, to Miss McLeod.
- 21. Mr. P. Clemons, to Miss Henriques.
- 28. Mr. J. Campbell, to Mrs. Mayer.

JAN.

- 1. C. A. Cantor, Esq., to Miss Wilkinson.
- 3. Mr. G. Cleamont, to Miss Marriot.
- Mr. J. Peters, to Miss Mary Vosso.
- 8. Mr. DeSabat, to Miss DeRosario.
- 8. John Davidson, Esq., to Mrs. Dengman.
- 10. Mr. William Frenshan, to Miss Braham.
- Mr. John Smith, to Miss Manook.
- 17. Mr. C. G. Brien, to Miss McKan.
- Mr. Charles Peters, to Miss Robinson.
- At Chinsurah, Lieut. G. Smith, H. M. 44th Regt., to Miss Brand.
- 21. Mr. C. Sutherland, to Miss M. H. Sutherland.

BIRTHS.

Dec.

- 6. At Moulmein, the lady of Capt. Stockwell, of a son.
- 14. At Cawnpore, the lady of Capt. Smith, 6th L. C., of a daughter.
- 16. At Belgaum, the lady of Capt. Weynter, 4th N. I., of a son.
- 21. At Chittagong, Mrs. William Kennedy, of a son.

23. Mrs. Gomes, of a daughter.
 24. The lady of Capt. Thompson, of a son.
 28. Mrs. F. Heberlet, of a daughter.
 29. Mrs. P. H. Thomas, of a daughter.
 — The lady of Captain Home, of a son.
 31. Mrs. G. Cottle, of a daughter.
- JAN.**
1. Mrs. Raban, of a son.
 2. Mrs. G. Smith, of a daughter.
 — Mrs. Howitson, of a son.
 — Mrs. Michael DeRosario, of a son.
 5. At Kidderpore, Mrs. Trotter, of a daughter.
 — Mrs. G. Forrest, of a son.
 7. Mrs. Kiernan, of a son.
 — At Scrampore, the lady of R. Sandford, Esq., of a daughter.
 — At Tirhoot, the lady of W. H. Sterndale, of a daughter.
 10. At Dum-Dum, the lady of Capt. Vaarenan, of a daughter.
 — Mrs. Chalcraft, of a son.
 — Mrs. Paterson, of a son.
 — At Chinsurah, Mrs. Barber, of a son.
 13. Mrs. Richard Evans, of a son.
 16. At Chinsurah, the lady of Rev. W. Morton, of a daughter.
 17. At Chandernagore, the lady of F. Comfon, Esq., of a daughter.
 — The lady of G. S. Dick, Esq., of a son.
 — At Patna, the lady of S. Drocs, Esq., of a son.
 18. The lady of P. Durand, Esq., of a daughter.
 — Mrs. Joseph Dessa, of a daughter.
 20. Mrs. Gardiner, of a son.

DEC.**DEATHS.**

14. At Dinapore, the son of Mrs. Maddock, aged one day.
 17. On the river, Master Pakos, aged 15 years.
 25. Madame Marie Regordis, aged 75 years.
 27. Miss Sineas, aged 15 years.
 28. Mrs. A. DeSouza, aged 75 years.
 31. Mr. H. Ellison, aged 23 years, 3 months and 12 days.

JAN.

1. At Midnapore, the son of Mr. H. Doyle, aged 11 months.
 6. At Dacca, the lady of Major Blackall, 39th N. I.
 — Mr. F. Bowland, aged 35 years.
 7. Master Samuel Mellon, aged 16 years.
 — Mrs. M. Pelling, aged 67 years.
 8. Mr. William Bansley, aged 46 years.
 — Mr. Peirse, aged 20 years.
 — Lieut. G. Borridalle, Brigade Major, aged 20 years.
 — Mr. Westcott, aged 60 years.
 9. Mr. Jackson, aged 82 years.
 — At Bombay, Mr. Richard Tudor, aged 30 years.
 10. Alfred Plane, Esq.
 12. At Berhampore, Mr. Abbet, aged 39 years.
 13. At Cawnpore, William Sutton, Esq.
 14. Serjeant Dickson, H. M. 44th Regt., aged 67 years and 7 months.
 16. Mrs. Harris, aged 41 years.
 18. Mrs. Mary Freeborn.
 23. The lady of Col. J. P. O'Halloran, C. B.

Shipping Intelligence.**DEC.****ARRIVALS.**

29. Irma, (F.) H. Bernard, from Havre de Grace 26th August.
Passengers.—S. Thiault, and C. Thiault, Esqs. Merchants.
 — Magnet, (Barque,) J. McMine, from Liverpool 27th June, and Rio Janeiro
 1st October.
 30. Falcon, (Ditto,) D. Overstone, from Singapore 7th, Malacca and Penang
 16th December.
Passengers from Singapore.—John Clark, Esq. and Alexander Fraser, Esq.
From Penang.—Major Sutherland, and Lieutenant Bowers, Madras Infantry.

JAN.

2. Euphrates, A. Hanna, from Liverpool 25th August.

Passengers.—Mrs. Hore, Mrs. Allan, Mrs. McKinnon, Miss E. Hunter, Miss Church, Miss A. Hunter, Dr. John Allan, H. R. Brown, and Kenneth McIver, Esq. Merchants; and Lieutenant W. Hore, H. C. S.

— Sir Archibald Campbell, Robertson, from Maracanum 30th October and Cheduba 31st December.

Passengers from Madras.—P. J. Phillips, Esq. and Mr. John Harreid.

3. Corsair, (Brig.) R. Richardson, from Moulmein 20th December.

Passengers.—Mrs. Tingate, Mr. J. Darwood, Mr. Tingate, and Mr. Hardee.

9. Marian, G. Patterson, from London 8th February, Port Jackson 6th October and Singapore 10th December.

17. Laetitia, J. Minahood, from Sydney 18th September and Singapore 18th December.

Passenger from Sydney.—Captain P. Hopkins, Bengal Army.

— Charles Stuart, (Schooner,) D. Davis, from Rangoon 30th December.

20. Forth, C. Robison, from China 4th, Singapore 17th and Penang 28th Dec.

21. Caracoe, D. Duan, from Moulmein and Juggernaut.

— Enterprise, (Steamer,) C. West, from Manipatam 16th January.

DEC.

DEPARTURES.

30. Fyzel Curraem, J. Beattie, for Bombay.

JAN.

3. Hibernia, Gillies, for London.

— Mount Vernon, T. M. Saunders, for Boston.

5. Derrea Dowhat, Nacoda, for Bombay.

7. Resolution, G. Jellico, for Arracan.

8. Lord Hungerford, C. Farquharson, for London.

11. Water Witch, (Barque,) A. Henderson, for China.

Passengers per Water Witch.—Messrs. Braine, Shaw, and Richmond.

12. Mellekel Behar, Haisie Alma, for Mocha and Judda.

— Fattle Mohin, Sied Mahomud, for Judda.

18. London, (H. C. C.) J. Wimble, for London.

Passengers.—Mrs. Anderson, Mrs. Barnes, Mrs. Matheson, Mrs. Gibbon, Mrs. Anderson, Colonel Anderson, C. S. Major Jeffry, A. Anderson, Esq.; Robert Barnes, Esq. Children, Misses G. Matheson, Mary Gibbon, Lucy Gibbon, Emily Barnes, and Eleanor Barnes; Masters T. Matheson, J. Matheson, Charles Gibbon, J. Gibbon, J. Fakton, R. Fulton, James Fulton. C. Huttman, Pearce, Parker, and Twentyman.

20. Donna Carmelita, Charles Edwards, for Khyouk Phoo.

— Arab, (Barque,) J. S. Sparks, for Khyouk Phoo.

21. Hashmy, A. Stuart, for London.

Passengers per Duke of Bedford for London.—Mrs. Ward, Mrs. Mainwaring, Mrs. Col. Frith, Mrs. Erskine, Mrs. Batten, Misses Frith, Erskine, Marshall, and Besmont; Mr. J. P. Ward, C. S. Colonel Cheape, Lieut.-Col. Frith, Artillery, and Lieut.-Col. Hay, B. N. I.; Children, Misses Frances Ward, Henrietta Ward, Ellen Elison, Amelia Batten, and Catherine Batten; Masters George Ward, George Batten, Ralph Elison, Francis Elison, two Masters La Marchard, two Masters Sherman, J. Frith, and R. Mainwaring.

Passengers per Coromandel for London.—Mrs. Moore, Mrs. Thomson and 2 children, Mrs. Taylor and 3 children, Mrs. Mansel and 2 children, Mrs. Browne and 4 children, Mrs. Gray and 2 children, Miss Stevwright, Lieut.-Col. Moore, Major Thomson, Captain H. P. Brown, Captain Gray, Mr. Lackersteen, Mr. De-Mello, two Masters Richmond, two Masters Steel, Master Davidson, and Mr. Stevwright.

Passengers per Cornwall for London.—Mrs. Col. Simpson, Mrs. Jackson, Mrs. Wood, Mrs. Brown, Mrs. Reynolds, Miss Imlach, Col. Simpson, Captains Houghton, Tomlinson, and Wood; Lieutenants Wadlington, Slash and Bolt; Mr. Brown, Mr. Glasgow, Doctor Turnbull. Children, Misses Simpson and Brown, 3 Masters Turnbull, 2 Misses Low, Misses King, Wood, and DeBret, 2 Masters Jacksons, Masters Newmarch, Brooke, 2 Masters Turnbull, Masters Bell, Simpson, and Brown.

Passengers per Elphinstone for London.—Captain Donald Stewart, H. M. 3rd Buffs, in charge of troops. For Madras.—Mrs. Gordon, Captain Gordon, Mr. Morris, C. S.; Captain Fitzgerald, A. D. C. to Sir Frederick Adam; Lieut. Blagrove, and the French Company, consisting of 2 ladies and 4 gentlemen.

Passengers per Andromache for Bombay.—Mrs. Sleigh and family, Mrs. Davidson, General Sleigh, Captain Davidson, Lieut. Walker, and — Bates, Esq.

Passengers per Enterprise for Manipatam.—Sir Frederick Adam, K. C. B.; Major Hodges, Private Secretary; Major Limond, Military Secretary; Captains Maclean, and Alray, A. D. C. Captain J. A. Moore, lady and child, Mr. Wheally and lady.

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

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					
	Observed Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	
1	30,144	62,4	59,	88,7	N.	206	70,8	72,	69,3	N.	172	71,8	73,8	70,4	N.W.	106	72,8	76,1	72,3	N.	100	73,2	75,	71,5	N.	108	72,6	73,8	70,5	N.	
2	122	62,2	58,8	88,	N.	166	69,5	71,	68,5	N.	138	71,2	74,5	71,3	N.	104	72,7	76,6	73,2	N.	096	73,	75,7	72,4	N.	104	72,4	73,1	71,7	N.W.	
3	124	61,7	57,7	87,6	N.	190	68,6	71,1	68,9	N.	160	70,6	75,	71,7	N.W.	126	71,8	77,	73,5	N.E.	122	72,2	75,7	72,8	N.E.	126	71,2	72,6	71,7	N.E.	
4	160	64,5	61,8	82,3	N.	216	69,3	71,3	69,2	N.	176	70,7	75,5	72,6	N.	128	73,5	77,4	74,3	N.	124	73,3	77,2	74,4	N.	124	72,4	74,2	72,	N.W.	
5	186	63,7	60,7	80,6	N.	242	72,2	74,	71,5	N.W.	214	74,2	77,7	74,	N.	156	75,3	78,	74,7	N.W.	144	74,2	77,	74,7	N.	154	72,7	74,	72,1	N.	
6	168	67,3	66,2	86,	N.	232	71,5	73,	70,	N.	200	73,8	77,5	73,7	N.E.	138	75,6	79,6	76,2	N.	130	75,2	78,8	75,4	N.	140	73,3	74,4	73,	N.	
7	152	68,6	66,	85,4	N.E.	192	69,4	68,2	67,6	N.	150	70,7	70,3	69,	N.	110	72,8	77,5	74,8	N.	100	72,4	76,6	73,2	N.	124	71,7	72,3	71,	N.	
8	058	67,3	65,8	86,9	N.W.	122	71,2	72,5	70,8	W.	098	73,4	75,3	72,5	N.E.	062	74,4	76,2	73,4	N.W.	054	74,	75,5	72,3	N.	058	72,2	72,6	71,2	N.	
9	070	68,3	67,1	86,9	N.W.	134	71,8	73,5	71,8	N.E.	112	72,4	73,8	72,	N.E.	062	72,3	74,	71,9	N.E.	056	72,2	73,8	71,3	N.E.	064	72,	71,8	70,6	N.E.	
10	104	67,	65,2	84,8	N.W.	160	70,1	70,2	69,5	N.W.	136	71,7	72,3	70,7	N.	100	73,4	74,5	71,8	N.W.	100	73,2	73,8	71,7	N.	102	72,5	73,	71,	N.	
11	148	65,1	62,4	83,	CM.	180	66,8	66,	65,	W.	144	70,4	72,	69,5	N.	086	72,5	74,	71,3	N.	078	72,2	73,	70,5	N.	080	71,2	71,4	68,7	N.	
12	144	64,7	61,3	81,4	CM.	200	69,2	70,	69,3	N.	154	71,2	74,	70,4	N.W.	104	72,9	77,4	71,7	N.	096	73,	75,6	72,2	N.	100	72,	72,1	70,9	N.	
13	138	61,7	60,	80,	N.W.	210	66,3	71,4	68,	N.	188	70,	75,7	72,4	N.	144	74,7	77,3	74,	N.	140	71,8	76,5	73,6	W.	136	71,	73,8	72,2	W.	
14	188	62,2	60,4	81,7	CM.	240	68,5	70,9	68,5	N.	206	72,	76,6	73,2	N.W.	164	74,3	79,3	74,4	N.	158	74,1	78,1	73,7	N.	160	73,2	74,5	72,5	N.	
15	196	61,7	59,7	80,	N.	192	68,4	71,6	69,	N.	158	71,2	76,6	72,6	N.W.	110	74,3	79,1	74,7	N.W.	102	73,4	78,5	74,	W.	108	72,1	75,3	72,7	N.W.	
16	130	62,4	60,4	80,	N.	192	69,6	70,4	68,	N.	140	71,	74,	70,	N.W.	100	72,	76,5	72,3	N.W.	096	72,1	76,	72,2	N.W.	104	71,	73,7	72,3	N.W.	
17	126	62,2	60,2	80,2	W.	190	67,	70,	67,1	W.	158	69,5	74,3	70,8	N.W.	100	70,3	76,4	73,	S.W.	034	70,3	76,7	73,3	W.	100	69,7	73,4	71,9	W.N.W.	
18	122	63,4	60,5	81,1	CM.	190	68,8	69,5	68,8	N.	154	71,7	75,5	71,4	N.	060	73,	78,2	74,4	N.	044	72,7	77,5	73,5	N.	056	71,5	74,3	72,5	N.	
19	028	62,3	59,4	79,	N.W.	090	67,3	71,8	69,2	S.W.	052	68,7	74,6	71,5	S.W.	010	69,7	76,	72,3	W.	000	70,	75,6	71,5	S.W.	012	69,4	73,3	71,	S.W.	
20	064	61,2	59,8	59,6	CM.	140	67,6	71,4	69,3	S.E.	100	69,7	76,4	73,4	N.W.	058	72,5	78,	74,	W.	066	72,3	77,4	73,7	N.	068	71,2	74,2	71,6	N.W.	
21	130	62,2	60,5	81,	CM.	224	68,	71,	69,	N.	200	70,5	77,	75,	N.	156	72,6	80,4	77,3	W.N.W.	144	72,3	79,2	76,5	W.	148	71,5	76,8	75,	W.	
22	166	62,	60,	80,4	W.	220	70,	73,5	72,	W.	184	71,7	78,	75,4	W.	134	73,6	80,8	76,6	W.	126	73,4	80,2	76,7	S.W.	132	71,7	78,5	75,2	W.N.W.	
23	148	66,4	65,	86,2	S.W.	202	70,8	74,	71,5	N.E.	174	72,8	79,8	77,2	S.	116	74,3	81,	77,8	N.W.	116	74,6	80,5	77,2	W.N.	124	74,1	77,6	75,7	N.E.	
24	162	63,8	61,3	81,	CM.	214	70,6	73,4	71,6	N.W.	196	72,3	77,6	75,5	N.W.	150	73,7	79,	76,4	N.	146	74,3	78,7	76,	N.	152	73,3	75,9	74,8	N.	
25
26	166	64,3	63,	83,6	CM.	220	69,8	73,	71,2	N.	198	72,5	77,8	75,	N.	146	74,4	80,6	77,3	N.W.	134	74,1	79,5	76,	N.	140	73,6	77,	74,8	CM.	
27	156	63,8	62,7	82,	N.	216	70,1	72,1	70,	N.	200	72,6	76,3	72,7	N.	132	73,5	78,3	74,4	N.W.	118	74,	78,	73,8	N.	126	73,6	77,2	75,	N.	
28	134	64,	61,5	81,2	N.	190	70,6	72,6	71,	N.	146	72,7	76,8	73,	N.W.	102	73,6	78,6	74,2	N.	090	73,2	77,5	73,5	N.	090	72,8	76,	72,8	CM.	
29	144	63,	60,8	80,6	N.W.	200	69,8	72,	70,2	N.W.	170	71,3	75,6	72,3	N.	088	72,2	76,	72,7	N.W.	086	72,5	76,5	72,5	N.	092	71,4	72,8	70,7	N.	
30	120	64,2	61,3	82,	N.	200	67,5	67,2	66,2	N.	152	70,	72,5	70,	N.	084	72,5	74,7	71,2	N.	084	71,8	73,4	70,5	N.W.	096	71,3	70,8	68,8	N.W.	
31	142	59,4	58,5	84,7	N.W.	216	66,2	66,	63,8	S.N.W.	170	69,4	71,8	68,5	N.W.	098	71,4	73,5	70,	N.	082	71,7	73,3	70,	N.W.	100	70,5	70,7	69,	N.W.	