

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](https://paypal.me/robbradshaw)

<https://paypal.me/robbradshaw>

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

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

THE
CALCUTTA
CHRISTIAN OBSERVER.



EDITED BY
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. 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.

June, 1835.

I.—*Defence of Temperance Societies.*

WHEN a writer for a periodical heads his essay, "Objections to Temperance Societies," he is secure in this, that the feelings of the mass of society will rally round him, and that his remarks will secure an attentive perusal. But he who would advocate the cause of Temperance Societies has to do it, assured that he drags the reluctant public mind to an ungrateful subject, and comparatively few will even have patience to hear his remarks. In advocating the cause, he has to consent to do it at the expense of *seeming* to stand in the way of the enjoyment of his friends; to dry up the sources of their social comforts; to be the breaker up of their convivial pastimes—the destroyer of their means of cherishing the social, generous affections. He knows that he must break in upon the cherished habits of many whom he loves, whose kind feelings he is solicitous to secure. To a sensitive mind, few things are more ungrateful.

Yet he has to count the cost, and do his duty at this expense, or consent to barter with his conscience, and the retributions of eternity, and look with heartless uneasiness upon the desolating stream of intemperance, which in its steady flow *withers* the property, the health, the reputation, and the domestic comfort of families, and sweeps men by many times ten thousand to where no *pleasant drink* is found, where no convivial party is ever gathered; and not only look with heartless pain upon the present desolating influence, but give his example to aid in rolling this deepening stream of pestilence down on those that come after him.

With these feelings, I offer a few remarks, partly in reply to a few objections stated by a correspondent in the April No. of the "CALCUTTA CHRISTIAN OBSERVER," and partly in reply to some other objections, which are commonly urged against Temperance Societies.

Your correspondent seems to labor under a misapprehension of the *object* of the Temperance Society. Consequently, it is probable that if that mistake were removed, his objections, which were built upon it, would likewise disappear. He tells us that "he understands the Temperance Society to be instituted for two purposes: the first, to endeavour, by the dispersion of tracts, and the employment of other lawful means, to impress upon mankind generally, the baneful effects of drinking spirituous liquors, and the blessings of the opposite course: The second, to give to all men an opportunity of declaring their determination to abstain entirely from using the above-mentioned liquors, except for medical purposes."

Now the object of the society is to *array such a force of moral sentiment against a vice which has prevailed beyond all parallel, as will sustain a man in ceasing to minister to its progress; to combine the example and efforts of the sober part of the community, in restoring a diseased public taste, to a healthful tone.* The Society aims to accomplish this by the circulation of *tracts*, and every other judicious means of inducing men to look at this vice in its true character.

Your correspondent approves the general object of the Society, but has various objections to the signing a pledge of personal abstinence.

His first objection is, that "by this subscription men are in danger of being deceived as to the nature of other crimes, such as *adultery, fornication, gambling, theatre-visiting, &c.*" He asks, "why not call for a public declaration against all these? would it sound worse to call upon men publicly to declare that they will not commit *adultery* and *fornication*, than to ask them to abstain from spirits?"

When these vices shall have spread over society to the same extent—when public sentiment shall have come to such a tone, that every man, even an officer in the church of Jesus Christ, if he expects a few friends to visit him, expects also to have to furnish them the conveniences for indulging these vices "*in moderation,*" may be thought *mean* and *inhospitable* to his friends, if he does not at every dinner or social party provide for them the means of giving zest to their social enjoyment, by "*taking a little of adultery or fornication, or gambling in moderation,*"—I trust that good men will not be ashamed to pledge themselves publicly to give their *example*, and use every other lawful means to check the growing evil, and induce every other man to regard it in its true character and tendency.

His second objection is, in substance, "that a member of a church, who is also a member of a Temperance Society, may, possibly, by drinking, though not to intoxication, fall under scandal, and be expelled from the Temperance Society, when he was

not so intoxicated as to exclude him from the Church, and thus the feelings of his brethren be injured."—"They may expel him from the Temperance Society, but they cannot from the Church—what an anomaly!" Then he asks, "Is the Church record less sacred than the Temperance Society?" "*By their fruits ye shall know them.*" Does the Temperance Society set a higher standard of morals, in relation to this particular vice? The temperance pledge turns the attention to a single object. The *church pledge* embraces a hundred items, of which temperance is one. But is the standard at present set in the various churches at the very point of perfection,—so that it is a crime for a Temperance Society to set a higher moral standard? Besides, the objection is directed against a barely possible case, and is obviated by *facts*, wherever Temperance Societies have existed. I can triumphantly appeal to facts, that where the Society has been in most successful operation, the difficulty is not one of common occurrence; on the contrary, the members of the Temperance Society are not nearly so often found violating their pledge as the members of the Church violating theirs. And the Church has been very much relieved from the trouble of disciplining her drunken members, by the Temperance Society making them *sober*, virtuous men.

Again, he cautions church members to "consider well all the bearings of this important point." Now, what are the bearings of this caution? Precisely this—to caution members of churches against deliberately pledging themselves to the discharge of a particular duty to their brethren, lest perchance they might be tempted at some time to violate that pledge! Does our friend yield to the same caution, when it is gravely given by the man of the world, against publicly signing the pledge of church membership?—When the irreligious man applies his own argument, and gravely tells us, that it is much better not to become a member of a church, for very possibly he may violate what his character is pledged for, and bring himself into reproach—does our friend acquiesce, and say, Verily he has swept away all solid reasons for becoming a member of the Church of Christ?

He next presses this caution with emphasis on "Ministers of the sanctuary to beware of their public resolves."

And is it so, that a minister of Jesus should be so guarded as not to pledge himself to be "an example to the flock over which he is overseer," in relation to a vice, which has blighted the reputation and prospects for eternity of thousands of church members, merely because the corrected moral vision of his flock will not allow him to violate his pledge with impunity?

His third objection is the improbability of the "resolution of the Society in the end diminishing drunkenness," and the "dan-

ger of leading men to secret drinking, and a system of prevarication and hypocrisy to conceal their misdoings."

He spares me the trouble of a reply to these by giving a triumphant reply himself on the next page, where he states something of what Temperance Societies have already accomplished.

He tells us that "the *church* and the *world* are now more awake to the awful consequences of drunkenness than they ever were. *Professing Christians are, at this time, in many places compelled by public opinion alone, to abstain from, or hide, the pernicious drug.*"

And further, he "trusts that the day is not far distant, when it will be almost as great a *scandal* to see on the table of *Ministers, Missionaries, and other Christians, the brandy bottle, as to see the pack of cards or the prostitute in their houses.*"

Now, it is the Temperance Society that has given this turn to public opinion. This was one prominent object in the formation of Temperance Societies, to bring public sentiment to view this subject right, and to class things that *ought* to be disreputable with the disreputable. And this is the very best of evidence, that the founders of the Society did not mistake the system.

Many others approve the formation of Societies, but object to the signing of a *pledge*. They suppose the object can be accomplished as well, by the formation of Societies, and the circulation of information, without any man being trammelled by a *pledge*.

Let us bring this specious reasoning to the test of experiment, and see how it will operate. Let us try it in a parallel case. The proposition has been started by some of the enterprising men in Calcutta, to erect a bridge over the Hoogly. Now, let them apply this principle to their enterprise. Let them protest against all signing of pledges as an infringement of their liberties, and an implication of their character. Let them content themselves with shewing the practicability and importance of the enterprise, but keep clear of all written pledges, lest they should afterwards wish to withdraw from those embarked with them in the effort,—and will their enterprise probably succeed? Nay, "the children of this world are *wiser* in their generation," than to make such an attempt. They have a definite effect which they wish to produce. They wish to ascertain what means they may with confidence calculate on, and whether they are adequate to the effect to be produced. They draw up a written *pledge*, and every one, whom they can convince of the practicability and importance of the enterprise, *pledges himself* for a certain amount of influence. And thus their combined

influence *accomplishes* what their uncombined individual influence never would have even begun.

Just so in throwing a bridge over the stream of intemperance : a *moral* effect is to be produced. It must be done by moral means. A common bond of union is drawn up, and each one who feels the importance of the enterprise pledges himself for a certain amount of influence, the influence of his *personal example* and his efforts. And thus their combined *moral* power exerts a mighty influence, where their efforts uncombined, and without any *pledge*, would have been like *each one* attempting to bridge a piece of the Ganges, and depending on the *unpledged* efforts of others to complete the work.

Let us draw another illustration from a sister vice. Let us suppose the vice of duelling to be as prevalent as that of intemperance, and the reflecting part of the fraternity in consultation as to the best means of bringing the habit into disuse. They all feel convinced that the practice is criminal—that it ought to be abandoned. But how shall a man sustain himself against that public opinion which brands a man with cowardice, if he decline a challenge?

They all are persuaded that the only efficient system is to combine such a force of *moral character* in opposition, as will change the perverted public sentiment on that subject. To effect this, a *pledge* or bond of union is drawn up, in which each one promises, that if he should receive a challenge, he would reply to the challenger that he declined accepting it; not because he feared him, but because he felt that it was a crime against God and his own soul to trifle with his life; that he felt it to be wrong to hurry one or both reeking with the blood of the murderer to the retribution of the next world. They, one after another, sign this pledge. They feel strengthened and encouraged by each other's weight of character. Presently, they find one who approves warmly their general object—approves the Society, desires heartily its success, but does not like the *pledge*. He thinks that probably he may at some time want to fight a duel. They must either go on without him, or take away the pledge, and leave the matter so that if any of them at any time feel a strong temptation to break over the principle, his *yielding* to the *temptation* will not be *criminal*, according to the *statute*. They feel thwarted, weakened, and discouraged, and just in proportion to his weight of character. Does any one doubt that *that* man hinders their efforts, and that his *example* goes with those who wished merely to talk about it, but to leave it so that each man might fight a duel when he felt insulted? Or does any one doubt that his influence would be the same were he to come among the same individuals, when they were endeavouring to combine the force of character of the so-

ber part of the community against the sister vice of intemperance ?

The various objections against publicly signing this pledge may all be summed up in this simple statement, viz. that men are not willing to sign a *written pledge* of personal example, lest afterwards they should wish to violate that pledge; and they are not willing that it should appear as a *crime on the record*, if *they should yield to the force of temptation*. Now, the principle of personal pledges runs through every relation in this life, whenever the efforts of more persons than one are directed to a single object.

And if this objection is valid against the temperance pledge, and the principle be carried out, it will strike at the foundation of every other important relation of this world. The *husband* may not *pledge* his *fidelity* to his *wife*, for he may afterwards be tempted to violate that pledge. A man may not *pledge* himself to the members of a church to be an upright and orderly member, for he may afterwards feel that pledge bind him uncomfortably, and he may violate it. A man may not *pledge* himself to an association of benevolent men, to pay a certain sum towards the erection of an *orphan* asylum, for he may afterwards wish to employ the money in something else more agreeable to his feelings. Thus there is not a social relation in this life that remains untouched, if you apply this principle to each.

The question of the Temperance Society's pledge ultimately resolves itself into this: Are the relations of men in this world such, that a man is accountable for his *example* and *influence* among men, or is he accountable only for the actings out of feelings towards God? Do I *owe* to society the influence of my example, to aid in accomplishing that which is of general interest?

This principle was established in the Bible. Paul on this subject says, "If meat cause my brother to offend, I will not eat meat while the world standeth." Here is his example *pledged* to his brethren in Corinth. And this pledge meets us on record at the distance of nearly 1800 years, that Paul, if he found that his indulging in an *innocent* gratification were the occasion of harm to his brother, would abstain from that indulgence while he lived.

Now, as to the fact, that ardent spirits have caused many thousands of our brethren to offend, and hurried many times ten thousand to the drunkard's retribution unprepared, there is no dispute. All admit the fact.

Are we under the same moral government, and subject to the operation of the same principles as was Paul? If not, then I may perhaps be at liberty to look heedlessly on the inroads

which intemperance, the popular vice, is making in all that is bright and happy in domestic life. I may coolly contemplate the habit which is withering the reputation and domestic comfort of thousands of families, and excuse myself by saying, that to attempt any efficient correction of this evil would curb my own fondness for a common beverage, and make the countenance of my friends wear a less sprightly aspect while they share my hospitality.

Nay, I might, perhaps, for the sake of the few paltry shillings to be gained by it, engage in the manufacture or sale of the drug, whose whole influence is destructive of the health and happiness of men, and look heartlessly on the tears and sufferings of impoverished widows and orphans, whose natural protector had sold the property and *reputation* of his family to me for "strong drink," and support myself against the appeals of humanity by pleading, that "I am not accountable for the sins of others,—to my own master I stand or fall."

But if I *am* under the same moral system as Paul—if I am amenable to the retributions of the next world for the part I take in forming the habits of men in this—then I *do owe to society* the *pledged* influence of my *example* and *efforts* to aid in restoring public sentiment to a proper tone, and in drying up the sources of that stream of "moderate" drinking which but recently threatened to roll an increased tide of intemperance down on the coming generation! *And where is the man that owes to society less than this?*

W.

[As to the principles and exertions of Temperance Societies, our readers will find much interesting information in the ORIENTAL TEMPERANCE ADVOCATE, published in Ceylon, of which a few sets for the year 1834, have been lately received. See Advertisement on the cover.—ED.]

II.—*Extracts from the Journal of the Rev. J. C. Lowrie, containing an account of his Journey from Lodiána to Láhor, and of his interviews with Mahá Rájá Ranjít Singh.*

[The interesting Journal from which we have been allowed to make the following extracts, was written for the information of the author's friends in the United States of America. It may be proper to state this, that if any of our readers should occasionally find a passing remark of less novelty than usual to *them*, they may recollect the circumstances of those for whom it was intended, and thus see that its insertion by the writer was fully justified.—ED.]

January 28th, 1835.—Agreeably to an arrangement previously made, I set out this afternoon on the journey to Láhor. An elephant had been sent from that city to carry the tents, and another which the Mahá Rájá keeps at Lodiána, was assigned for my use to ride on. The latter is a noble animal, being nine or ten feet in height.

I have a Persian *múnshí* or secretary, who goes with me as interpreter. He is a Musalmán Hindu, who has acquired a pretty good knowledge of our language at the English College at Dehli. He will be of great use to me, as in addition to his knowledge of the language, he is acquainted with the customs of the people; and his pleasing manners render him not unacceptable as a companion. I feel anxious to be of use to him in return, and especially in regard to that knowledge which is "unto salvation."

There are no hotels in this country, so that in travelling, it is necessary to take every thing along, that is needed for cooking, sleeping, &c. And such is the division of labor among different castes, who will not do any thing not pertaining to their own class, that it requires no small number of men to form an establishment. Thus our present company amounts to about sixty persons, including myself, *múnshí*, horse guard, and our respective domestic servants, as also tent-pitchers, attendants for the elephants, horses, &c. Large as this number appears to be, I have the satisfaction of knowing that it is smaller than the attendance of any previous European traveller in the Panjáb.

After crossing the *nallah*, or moderate sized creek, of clear beautiful water, which flows almost half around Lodiána, our road led through fields of grain, covering the level sandy plains with a carpet of green.

We passed two or three small, ill-looking villages, where the mud-houses of the people, of the cattle, and of their grain, were all jumbled closely together, and surrounded by a low clay wall.

At five or six miles distance, we came to the river *Satlej*. Its appearance would be deemed singular in many parts of the world, as there are no rising banks, but the water flows along in a naked channel through the sandy plains which characterize this part of India. There are a great many shoals or sand-bars in the channel, which make their appearance at this time of year, yet in the main channel there is rather a strong current, and about ten feet depth of water. During the rainy season, the waters of this river are spread over the country two or three miles in breadth. Formerly it ran past Lodiána, where the *nallah* now runs, but it forsook that channel some fifty years ago,—an occurrence which one may suppose would not be unfrequent, as the water receives a rapid impulse in the mountainous regions, and the sandy soil of the plains opposes but feeble resistance to their progress. The ancient name of this river was *Satúdar*, whence *Hesudrus*. It is the most eastern of the five rivers from which the name Panjáb* is derived, and forms the boundary on the east of that part of India. After continuing its course forty miles from this place, it receives the *Bías*, the ancient *Hyphasis*, the second river of the Panjáb, from the east, and thence the united stream is called the *Ghárrá*. At Uéh, lower down to the south-west, the river formed by the other three rivers of the Panjáb joins the *Ghárrá*, and thenceforward the name is *Panjnád*, which falls into the *Indus* at Mithan Khot.

We crossed the *Satlej* at a town called *Filor*, on the opposite bank, where there is a fort of some strength, garrisoned by 150 men, and a population of 6000 or 7000 persons, chiefly Musalmáns. Here we encamped for the night on the open plain near the town. A guard of twenty men came to keep watch, who cheered and kept each other awake, every now and then, by exclamations which I did not understand—but while lying awake and listening to them, I could not but feel grateful for the care of Providence, and more than usual confidence in the goodness of the Lord, who has protected me and provided for me heretofore.

January 29th.—Started this morning at 7½ o'clock, and came to *Pagá-wárrah*, 10 kos, or about 13 miles.

* From two Indian words, *panj*, five, and *áb*, water.

The road led us past six or seven villages, some of them large, containing probably two or three thousand inhabitants each. Many others were in sight, and several had small forts, though of no great strength.

Pughdarrah almost deserves to be called a city, according to the way that title is used in America, as it contains probably 15,000 inhabitants. The houses and public buildings make a better appearance than is usual in Indian cities—a larger portion of them being of brick than is common. The people are chiefly Hindus; the Musalmáns have two mosques; and there are 900 or 300 Sikhs. So we were informed by the chief man of the town, himself a Sikh. There are a few Persian and Sanskrit schools at this town, attended by a few scholars each. The chief trade of the people is in the common white sugar of the country. The fort presents a formidable appearance at a distance; we did not go near enough to examine it closely.

In the afternoon a company of *sádh* girls came to the place where our tents were pitched on the plain, wishing to exhibit their skill in dancing, in order to obtain a present. There were about twenty of them, attended by two or three men with instruments of music. All were unveiled, and were dressed in their richest finery. Nearly all were quite young, probably not more than ten or eleven years of age. As I did not wish to give them any encouragement by witnessing their performances, they went away apparently much disappointed.

This class of girls is to be found in all the large towns and cities of India. Their profession, from which they receive their name, is that of dancing and singing, in which they are employed at all feasts and joyous occasions. The Hindus consider such amusements very disgraceful in themselves, though they take great delight in witnessing the performances of others. These poor girls are universally of disreputable character, and their manner and style of dress afford one of the many proofs which exist that impurity extensively prevails among this people. It is said that their songs and dancing are often very indecent. This general subject is a painful one to every Christian mind, and requires the veil of silence to be drawn over most of its aspects; yet it would be a want of faithfulness in Missions to not advert to it at all, as thereby one of the most prominent evils of heathenism would awaken little sympathy. If any of the views, however, which may be presented, admit minuteness of statement, and call for peculiar concern, it is the affecting truth that the great majority of this class are so very young. It not only shows that they are early initiated into the grossest vice, but that their course in it is brief. Soon they are discarded, wander about as beggars, and perish wretchedly.

January 30th.—To *Jhalandar*, 10 kos. We started at 6 o'clock; the morning was cold and frosty, the thermometer standing at 32° in the open air.

We passed two large villages, and saw several others at a short distance, from one part of the road no less than six, all of them but four or five miles from all the others, and connected together by the greenly-covered fields of grain. At one of them there is a large mosque. The appearance of villages in the northern parts of India is almost every where the same. If rising ground can be obtained, they are placed on the highest part, which, however, is seldom more than a few feet elevated above the vast surrounding plains. The houses are almost always built of clay or mud, as is the wall which commonly encloses the town.

There is greater neatness and cleanliness in the interior of these villages than a person would expect to see, but on the outside of the walls there is much to offend more senses than one. I have often been reminded of the expression in Revelations, "without are dogs." These animals are by no means held in such estimation in this country, as among western

nations. Many of them run wild or unclaimed by any owner, and often several of them may be seen, half-starved, sneaking, and stupid in their appearance, preying on the filthy, putrid matters that are thrown over the walls.

These cultivated plains over which we are travelling are said to yield two crops in the year, the first of wheat and barley, sown in November and reaped in April, the second of different kinds of a native grain, generally called *dál*, sown or planted in July and gathered in October. The seed of the *dál* is used by the natives for food, and the stalks make fodder for the cattle. The wheat and barley seem to be cultivated with very great care: often it is planted in rows a few inches apart, and often the seed has been so deposited as to spring up in bunches or clusters of two or three stalks each.

Before reaching our stage to-day, we met a string of 60 or 70 camels loaded with salt. They travel in "Indian file," a cord being attached either from the crupper or the tail of the first to the nose of the second, and so on. The salt is brought from *Dádan Khán* *ká* *Pind*, a place on the other side of the *Jilum*, upwards of 100 miles from *Láhor* to the N. W. There is a range of salt hills, in which at some distance, and partly descending, the salt is found in solid masses of a reddish colour. It is dug with sledges and hammers, and imported to all parts of the *Panjab*, yielding a revenue at the mines, it is said, of more than a million and a half of rupees.

Jhalandar, in the vicinity of which our tents are pitched to-day, is a large, substantial-looking city. It was formerly the residence of the *Lodi* race of Afghan kings (from whom the town of *Lodiána* takes its name), who have left many traces of their having made this place their home. It is surrounded by a high wall, partly of brick with bastions, and partly of clay; has a large fort, and many brick houses. The population is said to be 40,000, chiefly Hindus, then *Musalmán*s, and a few *Sikha*. The country around is highly cultivated, and in the immediate vicinity are numerous gardens, mango, pomegranate, orange, and rose trees, &c.

Our tents are near three large tombs, erected to perpetuate the names of former kings; but their remembrance has passed away, and their memorials are fast sharing the same lot, being in a very ruinous condition. I estimated the smallest one to be forty feet square, and twenty-five to the commencement of the dome. The other two are larger, and of different structure, but are also surmounted by domes. This circumstance is proof itself of the *Musalmán* faith of their builders. They seem to be very fond of that kind of structure, probably because it forms so large a part of the ornamental roofs of their sacred temple at *Mekka*. They place domes in this country on the tops of nearly all their mosques, usually three, and on their tombs and other public buildings. I was amused at *Dehli* to see five or six little domes, sitting side by side, over each gateway in the lofty wall that surrounds the imperial palace.

In the afternoon the *thánadár*, or governor, of the city came to pay his respects. He was attended by several of the chief men, and a crowd of guards with long spears, making a little forest of sharp points over their heads. I was indebted for this mark of respect to my character as an Englishman, for such they think I am, and to my travelling through the country at the *Mahá Rájá*'s invitation. The custom is for inferiors of respectability, in approaching a person whom they regard as superior, to offer a rupee or two on the folded corner of their mantle, which was done this afternoon, but I think it best to decline receiving the present. It is only meant as a matter of form. After making some inquiries, I distributed tracts to those among them who could read, which were accepted

with many thanks, chiefly I suppose because they look on me as their superior, so that it is a mark of favor from me. I am thankful that this adventitious dignity will probably secure a careful perusal of these silent little messengers of salvation.

January 31st.—To *Kaphártalah*, 9 kos. Soon after starting this morning, we passed two of the twelve *pakká* villages which belong to the city of *Jhalandar*. Their houses and walls are all built of burnt bricks, (whence their name,) which gives them a very superior appearance to that of most Hindu villages. None of them are more than three kos from the city. The district of *Jhalandar*, including the city, is farmed for its revenue by a Sikh chief, who pays 200,000 Ra. annually for the privilege to *Ranjít Singh*.

When we got within a mile of our halting place, we were met by a *Vakil*, or kind of ambassador, from the *sardár* of this part of the country, mounted on an elephant, and accompanied by eight or ten foot soldiers with their muskets, who presented arms as a salute, and then went before us, the *Vakil* riding by our side. For this mark of respect we may thank partly the circumstances under which I make the journey, and partly the custom of the country.

We were conducted to a large and fine building, for this country, in a garden some distance outside of the walls of the city, where the *sardár* wished me to take up my quarters.

Fattah Singh, the *sardár* of *Kaphártalah*, is one of the most powerful of the Sikh chiefs, having a revenue of about seven *lákas* of Rs., or dollars 350,000. He was formerly an independent prince, but was obliged to become a feudatory of *Ranjít Singh*, after being deprived of a considerable portion of his territories. Part of his possessions lie in the district of country between the *Satlej* and the *Jamná*, under British protection. The population of the town where he resides is probably about 10,000 persons, chiefly Hindus, then Musalmáns, and a few Sikhs. It is a new town, and is apparently increasing with much rapidity. Some of the public buildings are large, and not deficient in Hindu taste. The most singular and extensive is a temple to *Shiva* erected for the Hindus by the *sardár*, himself a Sikh. It has a lofty pagoda-like structure at each corner of a square, and a similar building in the centre of larger dimensions. These pagodas are from 30 to 50 feet high, with many gilded short spires shooting up from the various projections.

In the afternoon the wind was very high, and from the east. The thermometer stood in the open air at 40°, 101° and 50° at sun-rise, noon, and sun-set. At noon it stood at 60° in the shade.

February 2nd.—Monday. Yesterday afternoon I went to see the *sardár*, agreeably to a wish he had expressed to see me at that time. I thought it not improper to go, though it was a Sunday, as the interview might afford an opportunity of advancing the objects I wish to promote. We found the *darbár* or court, assembled at a summer residence in a fine large garden. The display or parade was not very great, though on a respectable scale, and the old *sardár*, after shaking hands with me in the English fashion, bade me welcome as much by the kindness of his manner as by words. His two sons sat beside him, and some twenty or thirty courtiers and attendants sat on the floor on each side in two lines, while a number of persons of inferior rank stood behind.

The conversation was a good deal miscellaneous. After the usual inquiries and expressions of friendship, some inquiries followed respecting the school at *Lodiana*, which gave me an opportunity of explaining how generally knowledge was diffused in my country. It was thought strange enough that women and children could generally read. I was then asked

our belief in regard to abstaining from particular kinds of food, from wine, &c. They seemed to approve of the statement in answer, that we considered religion as not consisting in mere external observances, but in love to God and to man. I took occasion to tell them further about our belief in Christ, the love of God towards sinful men in giving his Son to die for them, and the forgiveness, peace, support in death, and future happiness which we expect through his mediation. But the natural man is every where the same; these remarks seemed to fall coldly on their ears, though almost every thing else was received with that frequent repetition of "drust, khóó," good, excellent, which is so common in polite conversation in this country.

In the course of the visit, I was asked many questions—how books were printed? What was my age? Why I wore glasses? How I became a *Pádrí*? They seemed much gratified to hear of our time of study, examinations, and ordination. After remaining about an hour I took leave, receiving their kind wishes and compliments.

This sardár is rather under the middle age, has an intelligent countenance, dresses plainly, much more so than his sons, and all his remarks evinced strong good sense, though not much cultivation of mind. I was struck with the frank, unceremonious, yet respectful manner in which all seemed to address him. It wore something of a patriarchal aspect, which the grave countenance and long beards of the people rendered the more dignified. It was interesting, also, to see Sikhs, Musalmáns, and Hindus, intermingled among the chief men of this court, in the same manner as the mosques and temples of these sects are seen standing in the same streets of the town. I should think it very probable that in a few years, if favour still be given, a branch of our mission might be established here under promising prospects. Even now I think the sardár could be persuaded to grant his protection, if not his influence, and especially if an English school were undertaken.

Our halting place to-day is at *Bhárowal*, 11 or 12 kos from *Kaphúrta-lah*, on the opposite bank of the *Bías*, the second river of the Panjab from the east.

The *Bías* is here a pretty stream of about a hundred yards breadth. The eastern bank is low, and covered with a deep fine white sand for a mile from the water. The other bank is bolder, and is probably 30 feet high.

The town of *Bhárowal* stretches along the western bank for two or three miles, but does not contain more than 5,000 or 6,000 inhabitants, who are chiefly Hindus. It is a kind of landing place for rafts of timber, which are brought down the river in the rainy season, but it does not present the appearance of a business place; rather it seems to be "going down hill." As usual, there are no schools, and but few persons who can read.

February 3rd.—To *Jandyála*, 11 kos. The country to-day has the same general appearance that we have noticed on former days, level, sandy, destitute of trees, stones, houses, or any thing to break the uniformity of the landscape. There were occasional fields of fine wheat, and a few villages looking as uninteresting as usual. The fields have now commonly a low brier fence around them. One is ready to wonder at the richness of the grain on so sandy a soil, but the soil is rather a loam, in which much sand is intermingled, and which becomes very productive, where water can be applied to irrigate it. To obtain water for this purpose, the Persian wheel is commonly employed.

To-day, as on every former day, we met a number of *Káshmirís* (*Cashmerians*), emigrating from their lovely native valley in search of employment and livelihood. Through famine and oppression the valley of *Kásh-*

mir is said to be now almost deserted, containing probably less than 1,00,000 inhabitants, and yielding no revenue at all, where some years ago, it is said, forty laka, or four millions of rupees were collected. These emigrants look very wretched, being ragged, dirty, and often bare-headed, which in this country indicates much deeper poverty than to be bare-footed does in other, at least in western, countries. They carry with them a few utensils for cooking, and perhaps a small bundle of ragged clothes. The men have usually fine, intellectual-looking countenances, and are rather tall in stature, and of active make. The women are between the poorest classes of the Dutch and the Irish emigrants to the United States in their appearance, and have frequently good countenances.

In the evening the sardár of this district, Lehná Singh, paid a visit, ostensibly to the garden grounds, where the tents were pitched, but really, to see the "Pádrí Sáhib." He is a very sensible and *thinking* man. In the course of the conversation, he adverted to the almost atheistic principles, or rather want of principles, which many Europeans of his acquaintance manifested.

Seeing a thermometer and a compass lying on the table, he soon showed that he perfectly understood the use of each, and wished to know why the magnet always pointed to the north? He referred to the healing effects of some kind of metals when applied to different parts of the body as an instance of European science, and asked for the reason. I saw that he had heard something about the "magnetic tractors," which were so famous in France towards the close of the last century, and explained to him their history. He then inquired about the extent of my studies, and finding I had paid some attention to geometry, mentioned that he had an instrument which he did not know how to use, and asked me to explain the mode. Making a sketch of it with a pencil, it proved to be a *Quadrant*. The sardár wished to know the mode of taking the latitude and longitude of a place, and what instruments were necessary, and wherein they differed from each other.

He adverted to spires of buildings becoming magnetic after some years' exposure, and also remarked (of which I had not heard, or else had forgotten), that iron which had been some years exposed to fire, often becomes magnetised. He mentioned about seeing the stars in day-light when in the valley between mountains, as a parallel example to a remark I had incidentally made about seeing them from the bottom of wells—and in the course of the interview, asked many questions about these and other subjects, evincing both thought and observation, as well as a judicious mind, while there was but little shading of vanity in his manner, or disposition, either to value himself on account of attainments so unusual among his countrymen, or to make a display of them to others.

I was highly gratified with the scientific part of the interview, but regretted that religion did not form a prominent part of the conversation. On proposing to present him with a Gúrmukhi Testament, I found that he already possessed one; and the attempt made to introduce religious topics through that door was prevented by the questions already referred to. However, the latter may prepare the way for the former.

Lehná Singh is a middle-aged man, of mild but dignified manners, and greatly beloved, I understand, by his subjects. He aids the Mahá Rájá when necessary with a quota of troops; his own revenues are said to be about 3,00,000 rupees per year.

February 5th.—To *Kanjri-ka-pul*, 14 kos or 20 miles; for I have come to the conclusion that the kos in this part of India is nearly, if not altogether, equal to $1\frac{1}{2}$ English miles.

The general face of the country was more than usually barren, though there were many villages, and numerous Karil trees. Our station to-day is in the vicinity of the village already named, which is not very large. Thermometer in the shade, at 3 p. m. 60°.

A newly raised regiment of infantry is encamped in our vicinity ; they muster about 800 men. They are commanded by an Englishman who receives here the title of "Conell" from the natives, instead of Colonel. There are three or four Englishmen, as many Frenchmen, and one American, in Ranjit's service ; chiefly by the aid of one or two of the French officers, a large part of his army has been organized and trained according to European tactics.

February 6th.—To Láhó, 12 kos. From Amritsir to this city there is a gradual descent in the plain, so that a canal had been dug to supply the latter place with water from the canal which furnishes that important element to the good people of Amritsir. This canal runs side by side with the road, but is now dry, and it is said, another has been formed for the same purpose.

Láhó lies rather south of west from Amritsir ; the intervening country exhibits a more barren appearance than any other part of the Panjáb we have seen, though, owing probably to the vicinity of the two cities just named, the number of villages is greater. The soil is of a hard, dark, sandy nature.

About five miles from Láhó the whole scene changes, and the road passes through an extremely fertile tract of country, covered with luxurious wheat, and fine gardens, and adorned with beautiful mango and tamarind trees. One of the gardens, the *Shah id bdgh*, is a mile by half a mile in extent, filled with orange, pomegranate, rose, and other beautiful trees. This tract of land is abundantly irrigated by means of numerous Persian wheels.

At two or three miles distance, we entered the ruins of the old city. A great many mosques, temples, palaces, and tombs are seen in every direction, and in every stage of dilapidation : some are almost entire, but most are greatly injured ; of some the domes are yet unimpaired, while the pillars which support them totter in every breeze, and must soon share the common fate.

These ruins are very extensive, so that Láhó may be termed the Delhi of the Panjáb, if not in the magnificence, at least in the extent, of the ruins of its former self.

The present city presents a good appearance at a distance, as it is compactly built and has several lofty towers, and many brick houses of considerable height.

We were conducted to an extensive garden of orange trees, in which a French officer had erected a large summer residence. This place has been assigned for our lodgings ; and is all that I could wish, as it is retired, and yet sufficiently near the city, being about a quarter of a mile outside of the walls.

It would seem that there must be some difficulty about the manner of receiving us. The necessary orders for provisions did not arrive until I had ordered them to be purchased, and when those ordered by the court did come, they were less than usual in amount.

The *Ziafat* also, which was sent, was not half so large as is usually given : this gives me little concern, as that consideration had no influence in my deciding on the journey. But these things, viewed in consideration, seem to indicate that something is wrong at head-quarters. I feel no solicitude about the result. Having the consciousness of no motives in regard to this journey, but those which I can submit to the eye of God, with humble confidence, through Jesus Christ, of acceptance, I leave the ordering of all things with him. I trust he will so direct the hearts of these people, and their counsels and their conduct, as to make my connection with them, whatever it may be, the means of advancing the Saviour's cause.

In the afternoon, one of the chief men brought the *Ziafat*, with the addition of much profession about the good understanding existing be-

tween the British Government and themselves. This I was prepared to expect.

As he is a faqir, though nothing in his manners or appearance would indicate that he is, he made various remarks of a religious kind; but they were common-place and indefinite in their nature: as that those who trust in God would be happy; and, while expressing sympathy at hearing, in answer to some inquiry, of the loss of my dear wife, that those who trust in God would enjoy each other's company in the next world. The latter remark he made in reference to a remark of mine, that my sorrow was alleviated by the hope that she was happy, and that I should rejoice her when called to die myself: and he went on to illustrate it by some remarks about the difficulties of conducting friendship on earth, which would be removed in the heavenly world.

He introduced the subject of an English school in a very skilful manner, inquiring successively how I, who understood so little of the native language, could teach the English; how I should act if different pupils wished to learn different branches; who should decide? The answers seemed to give much satisfaction, and suggested another question, which I think was the chief subject of his long interview, though he presented it as if it were a matter of no importance: "If a government established a school, who should decide on the branches to be taught?" I answered, "The government, certainly." This was "very good," he thought: I took care to add, however, that if a government should establish a school, it would still be optional with persons proposing to take charge of its instruction, to do so or not, as they might approve or disapprove the plan proposed: to which he assented. The whole conversation was as abstract as if we had been sitting somewhere in the regions of the north star; but its bearing on the points of interest here on the earth, and at Láhór, is sufficiently obvious.

Faqir Núr-ud Dín is very much of a courtier, perhaps, I should say, of an eastern statesman, in his manners—grave, cautious, cool; yet abounding in compliments. He has a fine, large countenance, good eyes, and greyish beard; is about fifty years of age, I should think, and dresses plainly.

February 7th.—Last night a note came from Núr-ud Dín, to say that he had communicated the conversation during the interview to the Mahá Rájá, who expressed much satisfaction, &c. that his brother (the chief man here) would come to see me to-day; and wishing to know whether I would prefer to pay my respects to-day, or to-morrow. I sent an answer that I should prefer going to-day, but would leave the Mahá Rájá to decide.

To-day Aziz-ud Dín, the prime minister, called with a present from Ranjit Singh, of pomegranates and grapes, and afterwards oranges, &c. The conversation was miscellaneous, and a little more of a business character than yesterday. It turned, however, chiefly on the friendship subsisting between the British and themselves, now known to all the world, cementing the two nations into one, causing them great joy to see the face of any European, &c. &c.: then some inquiries about my health; what would become of the school at Lodiana if I leave; what had been the course of my studies, whether including military science, &c. Having mentioned that I expected some friends to arrive, it led him to inquire very particularly, both as to the time of their coming, and of my probable leaving.

This faqir, as well as his brother yesterday, paid me some high and extravagant compliments, chiefly expressive of their great joy at seeing me, and the great pleasure my conversation gave them—an instance or two will be amusing. Yesterday the faqir said, "The bud of my heart (that is, my dearest bud) which was shut up, has been opened by the wind of your conversation into a fine flower." To-day, at taking leave, the faqir

in expressing his great happiness at having the interview, said, "that I was like a treasury of precious jewels, which he could not obtain," referring to my not being able to communicate the knowledge to him, which he supposed that I possessed. I was quite at fault when he referred to an "ancient tradition about the philosopher's stone, which converted every thing into gold; but if even a leaf intervened between the stone and the material to be changed into gold, then the latter received little benefit:" at first I thought the remark was intended as a display of learning; but saw presently that it was a further compliment in reference to the difficulty of communicating by an interpreter.

This faqir is a very different looking man from his brother. His countenance indicates much sagacity. His conversation was marked with good sense, less display, and a more direct "coming to the point," than that of his brother. He has evidently been much in intercourse with the world, and I detected him scrutinizing my countenance with an almost embarrassing closeness.

Faqir Aziz-ud Din is about the middle stature, dresses very plainly, and wears a full beard, dyed blue by way of ornament.

I regretted to learn that the sarkar wished me to call and pay my respects to-morrow in the forenoon, instead of this afternoon, as "the morning is a propitious time for friendship." But as all days are alike to them, and my objects are such as may be lawfully prosecuted on the Sabbath, I do not decline to go.

February 8th.—About 9 o'clock we went to pay our respects to the Mahá Rájá. He was seated in an open hall, on the highest ground in the enclosure where his palace is erected, and was surrounded by about a dozen of his chief men, all dressed very richly, and sitting on very rich crimson cushions. Reserving the notice of other things for some other time, I would note at present, that after being seated on a cushion on the floor like the rest, and after exchanging the usual compliments, I presented the English Bible and Gurmúkhí Pentateuch I had brought with me for that purpose. He then asked, without any further introduction, "Where is God?" "It would be as easy to answer the question, where is he not?" "Well, if you don't know where God is, how can you worship him?" Inferring from what I saw, that it was their intention to make a trial of my skill in such subjects, I answered more fully, "We do know that God is every where present, though he specially reveals himself in heaven; that he can see us, though we cannot see him; and that he has made known in his Holy Word (pointing to the Bible I had just presented) how we should worship him." The answer appeared very satisfactory. "What precepts has God given in his Word?" I mentioned the two great commandments; which also gave much apparent satisfaction. "But what will be done to those who disobey his commandments?" "God will punish them with eternal suffering in the next world." "If so, why do rulers punish men who commit murder [for instance] in this world?" "Rulers are appointed by God, to punish in this world many kinds of wickedness; but all will have to give an account in the next world to God, both rulers and subjects." He inquired, if it was so written in our Scriptures. I took occasion, then, to mention, that "Christians believe that they may avoid the suffering in the next world which is due to all men for sin, by trusting in the Lord Jesus Christ." "Why, then, if Christians think they can avoid suffering in the next world by trusting in Christ, do [Christian] rulers inflict punishment on any of their people?" "God requires the sin which is in the world to be visited with suffering in this life as a punishment, even though there may be deliverance from suffering in the next." These replies seemed to give good satisfaction, and the questions proposed subsequently did not

appear to be intended to "gravel" me, but rather to be prompted by Sikh curiosity. Having inquired about my learning, and whether it included military and medical branches, he introduced some inquiries about his interview with the Governor General, two or three years ago, at Rúpár. Then he inquired about my acquaintance with horses, and rising from his cushion, he led the way to an outer hall, where, being again seated, he made further inquiries about my health, whether I were married, why I wore craps on my hat, why I wore spectacles, &c. &c. ; to all of which I gave briefly the proper answers. Then telling me that the faqír would come to see me, and to talk about other subjects, permission was given to take leave.

February 9th.—Yesterday afternoon Faqír Azím-ud Dín came to see me. It was soon apparent that things have taken a more favourable turn at the palace in regard to us ; and two boys presently arrived, wishing to study English under my direction, while I remain here. They are the sons of one of the chief ministers. Before they came, the Faqír, inquiring about the books lying on the table, wished to hear me read out of the Greek Testament. I turned to the latter part of the 3rd chapter of John's Gospel, and read the distinct testimony there given of our Saviour's mission. Polite as the faqír was determined to be, his Musalmán prejudices would not allow him to say, "Drúst," "khúb," good, good, to all that was read, though he did not manifest the opposition I had expected. I had the opportunity of explaining the sense in which Christians hold the doctrine of Father and Son in the Trinity, which is so very offensive to the Muham-madans, partly because they understand our creed in the sense those terms convey in regard to human relations. Afterwards, I read the Apostle's glowing and sublime account of the resurrection, in the 15th chapter of the 1st Cor., with which he was much pleased.

The more I see of this man, the higher my opinion rises of his talents and address.

In the afternoon to-day it was announced that the "Bará Faqír," the chief faqír, was coming, this same man ; and presently the news was brought that he had stopped to say his prayers in the garden. About a quarter of an hour afterwards, he made his appearance, and told me himself that he had been at prayers. I made some remark about that being a good employment, which led to a long series of remarks and quotations from the Qurán in Arabic on the subject of religion, as if he were determined to inflict punishment for the Greek of yesterday. He assented to an observation, that prayers should not be made to be seen of men, and that they should be from the heart, with much cordiality ; and went on to give illustrations, which were very appropriate.

One point in which we both agreed was, that we should not reason or dispute concerning any thing that God makes known for us to believe, but should receive it at once. I stipulated, however, that we should exercise our reason to judge *what* God had revealed, or what book contained his will. To this he agreed, after some demurring. I then wished him, as he was a learned Musalmán, to tell me, in some of his visits, why he believed *the Qurán* to be the word of God ? The request was obviously not very agreeable ; however, he quoted, in a sort of singing or chaunting tone, a long Arabic sentence from the Qurán, about God as our Creator, Preserver, &c., and ended, with telling me, that Mahammad had challenged the Arabs to produce any thing equal to a chapter of the Qurán, which he (the prophet), though illiterate, had spoken to them ; and if they could not do so, then they should believe in his mission, &c. The inference from the fakír's argument was obvious ; but as I had previously obtained his consent to hear me explain our religion at some other time, I deemed it best to waive argument on this occasion.

To-day, a young man, who had come all the way from Jhalandar, 80 miles, to make the request, wished permission to go to the English school at Lodiána. He is willing to defray his own expences, and to remain four or five years, if necessary. I received a letter in Persian, also, from a Wakil, who is about to send his son there, commending him to my care, and soliciting kind offices towards the young man. These incidents speak for themselves. They deserve to rank among "the signs of the times" in this part of the world. In the evening, a guard of forty soldiers was sent. It would be useless to decline their service, as it would be said they are necessary for the Mahá Rájá's dignity, if not for mine.

February 10th.—The sarkár sent to inquire this evening, whether I should wish to take leave before the festival of the Holi, about a month hence, or after it, (its ceremonies continue some time,) "in order," as Faqir Nár-ud Din said, "that he might know when to give the directions necessary, and not that he was at all desirous I should take leave soon." The true reason probably for the inquiry was, either to convey a polite hint to ask leave soon, which some circumstances lead me to think was not the intention; or, (which is more probable,) that it was a wish to obtain a full statement of my views about education, which they have not had the frankness to ask openly, perhaps, because they do not know how to act.

After giving the proper answer, I went on to explain, that I should be happy to give any information in my power concerning a school; and that though I could not undertake one myself, yet it was probable that the friends who are expected might do so, should the Mahá Rájá wish. He then inquired about the time of their coming.

I deemed it best further to explain frankly the way in which we, (that is, Missionaries,) receive our support, and the objects we have in view, viz. to impart a knowledge of our learning and religion; adding, "that all sects would agree about the importance of the former, education; and that as to the latter, we are taught to use no means but persuasion and presenting the truth." The remark about the way we are supported, struck him with evident surprise, which even his politeness could not restrain. I suppose, he regarded it as a sheer imposture, an absurd tale intended to cover selfish purposes in some way. However, he inquired presently how we acted when presents were given to us? I explained, that we always made them over to the Society; that they paid all our expences, and we were expected to appropriate to them whatever funds we received, if any. This was more and more surprising. After repeated expressions of approbation, he took leave.

I thought it was due to them and to myself to make this explanation. It is necessary to any permanent effort of any kind among them, and would have to be made sooner or later. My belief is, that it is better that there should be a perfect understanding at first.

There is another view of it, these people are shrewd, sensible man, and keenly alive to all the selfish views that can be taken of any subject. It does not enter among the thoughts of their minds that I am influenced by any other than the common money-making motives in relation to education, or to any service I could render them. Not to mention how very unpleasant it is to know, that a person's best desires and efforts lie under such an imputation, I conceive, that is important to attempt removing it from other reasons. 1. Such a suspicion would prove unfavorable to the full success of any exertions, could any be attempted;—but, 2. It would most probably, under present circumstances, prevent any attempt being made. For it is not apparent that the desire of the Mahá Rájá to have some of his people learn English is so strong as to incline him to decide on encouraging a school, if he thinks he will have to pay for it.

My hope is, if opportunity offers, to explain further, that our Society would probably be willing to send a Missionary to this city, either all the time, or during part of the year, and would pay his salary as usual, so that the people here would have but little expence to incur; stipulating, that the Missionary should have permission to teach religion. This measure would consult the money-loving propensity, so commonly ascribed to the chief ruler and the chief minister, and would yet leave us in the hope of having some justice done to our motives, and thereby prepare the way for greater usefulness.

If they will treat my declaration as insincere, and will believe me to be selfish as themselves—so be it. I have done my duty.

I find great satisfaction in committing all the results of my intercourse with these people to the Lord's direction—a satisfaction, which the consciousness of having no objects in view, but such, as I trust the Lord approves, and such, as would be for their good, enables me the more fully to enjoy, though it is founded, I think, on the higher ground of faith in his wisdom and goodness in controlling the hearts of men, so as to accomplish his own purpose.

[To be continued.]

HE.—Morton's "*Bengal Proverbs, translated and illustrated.*"

[Continued from page 182.]

43. বেগাবের পুণ্যে গঙ্গাস্নান।

A bath in the Ganges with the piety of one impressed—

That is, of one who would not have undertaken a visit to the holy stream, but who being pressed into a service in the direction of it, either by chance or design enters its purifying waters. Used to depreciate compulsory, accidental or undesigned acts of goodness or piety; or to lessen the merit of one indebted more to good fortune than to his efforts for his advantages.

44. মিলে মেঘে বজ্রাঘাত।

The thunderbolt may fall though there be no clouds.

Spoken of sudden and unanticipated calamity, when all was quiet, promising, and at rest.

45. জোঁকের মুখে হুণ।

Lime to the leech's mouth! (That makes it let go its hold.)

An illustration of a person justly punished while in the very act of enjoying the fruit of crime; applied also to one startled and confounded by the sudden appearance of danger or calamity.

46. বোকার উপর দাব আঁচি।

'Tis but a small bundle of herbs laid over a load!

A phrase employed to illustrate accumulated afflictions or impositions; spoken by the sufferer to express his habitual endurance, or by the inflictor, to excuse and extenuate his severity or selfishness.

47. সোজা আঙুলে ছি ওঠে মা।

The ghee comes not up on a straight finger, (which must be crooked to draw it out of the vessel.)

A defence of necessary strictness or severity, &c.

48. আপনি করে না অন্তরে বলে । তাতে শরীরে বিষণ্ণ হয়ে ॥

*The work you shy and to another leave,
With two-fold smart shall make you sorely grieve.*

A dissuasion from entrusting to others what is always best done by personal oversight and exertion, as well as in the result attended often with far less trouble and vexation : present indolence and self-indulgence may occasion the necessity for severer toil or heavier endurance afterwards.

49. কিসে মাই কি ধরুকে তিন চড়া ।

What has he not in every thing ? he has three strings to one bow !

A rebuke addressed to one who expends his time, means or labour, on things irregular, superfluous and unnecessary, while neglecting what is suitable and urgent.

50. সোণায় সোহাগা ।

Applying borax to gold ! (in order to brighten it.)

Referred to the augmentation of real excellencies or perfection of what is already good and estimable ; in some cases superfluous and vain.

51. ঘরে পাণ পরেশ হুস্ত, বাহিরে এলাচ চায় ॥

*Betel leaf is scarce as gems at home, yet abroad he craves cardamoms !
(a more expensive luxury.)*

Said of one, who, though he fares poorly and sordidly at home, is ostentatious and fastidious in the houses or at the tables of others.

52. সোণা বাহিরে আঁচলে গিরে ।

*The gold is left out, while knotting the garment hem ! (to hold it fast.)
(N. B.—The Hindus carry money tied up in a corner of their outer covering.)*

Uttered when one has unawares omitted something important, while busied in a smaller matter.

53. তত্ত্ব জলে ঘর পোড়ে বা ।

A house is not burned down with hot-water !

Spoken of a benevolent and good man's anger, which never proceeds far, and is little injurious to others ; which reproves without overwhelming.

54. হাতের আড়ে কি তাম্বু ছাপে ।

Can the sun be obscured with the hand for a screen ?

Spoken when a low and worthless fellow defames an eminent or great person ; intimating the insignificance and contemptibleness of his guilty malignity.

55. যার খায় তার পাল মজায় ।

He drowns the flock of him by whom he lives ; literally— whose (salt or food) he eats.

Spoken of the ungrateful, who basely injure their benefactors.

56. খাট ভাঙ্গিলে হুমিষা ।

When the bed is broken down, one must sleep on the ground.

Intimating the necessity of accommodating one's self to circumstances, and of putting up with unavoidable inconveniences.

57. সন্ধ্যাে ছাতু হুট । or— সন্ধ্যাে পাত অস্ত ।

A handful of meal to the ocean, or—an offering of the water, in which the feet have been washed, to the ocean !

Both sayings applied to a trifling matter given to a needy person, quite insufficient to relieve his wants, or remedy his misfortunes.

58. বিপাকে বাপের মাথা যায় ।

In calamity even a father's head falls, i. e. is sacrificed to one's own advantage or deliverance.

Shewing the power of self-love over even the sentiments of nature and gratitude, when calamity presses; spoken also to reprove one who, to screen himself from suffering, endeavours to throw the blame of his actions on another, regardless of either justice or affection.

59. পদ্ম তজার ডেক ।

'Tis the frog at the root of the lotus; (that visits it not, like the more sensible and industrious bee, to extract its sweets.)

Descriptive of one who regards not those advantages or that intercourse with the wise and good, which are yet within his reach; having neither perception of the excellence, nor taste for the enjoyment of what he so ignorantly and insensibly overlooks.

60. ছাগল দ্বিরা যব মাড়া ।

Using goats to beat out barley!

(N. B.—Threshing is still performed by the feet of oxen.)

Spoken in ridicule of the employment of inadequate means, or of the appointment of incompetent persons to offices demanding some ability and acquirement.

61. স্বাতীর জল ধুয়ার কাঁদা ।

The rain drop (when the moon is) in Arcturus, becomes mud upon the dust— (but pearls in the oyster.)

The reference is to fools and the corrupt, who profit not by advantages, of which wiser and better disposed persons make the happiest use.

62. হেডল কি জানে ভুলসীর বম । পা তুলে হুস্তে ঘম ।

Does the dog recognize the holy basil? nay, he will raise his leg and dishonour it.

Said, when a low or worthless fellow shews disrespect to an honourable person; to intimate the baseness of his nature and habits.

63. শঠের দ্বন্দ্বা হুখে ।

A crafty man's regard is on his lips, or—a rascal's pity is on his tongue.

Applied to insincere professions and protestations of regard or sympathy, from those whose hearts are corrupt and selfish; in whom, therefore, no confidence should be placed.

64. ষাঘের ষোগী ডিকা পায় মা ।

The mendicant saint obtains no alms in his native village.

'A prophet is not without honour, save in his own country, &c.'" Said when a deserving person meets no favour or acceptance at home, while strangers are well received and regarded.

65. দেশি কুকুর মাহ্রাতী বোল ।

A country dog with the bark of a Mahratta one!

A sneer upon the affectation of foreign manners, dress, &c.

66. ধেঁকী কুকুরের চড়া ডাক ।

The snarling dog's bark is over-sharp!

Contemptuously said of an inferior person, adopting the tone and authority of a superior, threatening loud, though without power to enforce attention to his will.

67. এক কুকুড়া সাৎসাঁই ঘবাই ।

One cock's throat cut in seven places !

The fretful expression of one who is reproved for a neglect, &c. which from press of calls upon him he was unable to avoid ; overworked, yet unreasonably blamed ; or in many ways tried and punished.

68. শত কথাই সতী ভোলে ।

Even a chaste woman may be ensnared by a profusion of words.

Applied to recommend gentleness and persuasion in preference to harsher measures ; these often fail in a good object, those may succeed even in a bad one ; for none are insensible to kindness and conciliation.

69. সবই ধন নীলকান্ত ।

All my wealth is Nilkāns, (a son or other beloved person.)

Said in reference to a single source of comfort or support, &c.

70. ধুতুড়ী পণ ।

A promise depending on a broken bow for its fulfilment !

Alluding to the story of Sítá and her father Janaka, sovereign of Mithila, who promised her in marriage to him who should be able to break a bow so heavy that 1,000 men could not carry it. Ráma broke it, and obtained Sítá.

Uttered when a promise is made on difficult or impossible conditions.

71. জোলাক পোকায় আঁধারে শোভা ।

The fire-fly's splendour shines forth but at night.

A sarcasm upon a worthless or insignificant person, who has no credit or importance, but among such as resemble himself, and is unfit to emerge from his natural obscurity into the society of the truly great or good.

72. জুখা পেয়ে কি দুই হাতে খায় ।

Does one eat with both hands because one is hungry ?

A reproof of too great eagerness to profit by circumstances, and of over-covetous haste in pursuit of personal advantage.

73. রাধালের হাতে সালগ্রামের মরণ ।

A Shálgrám is lost in a clown's hand.

Spoken on occasion of an ignorant person's despising what is really valuable and estimable.

N. B.—The Salgrám is a stone said to be the cast of a shell of the Argonautic genus, which is worshipped by the Hindus as an emblem of Vishnu.

74. সন্ত বোগে দুই যেমন ।

করি বোগে দুই তেমন ॥

As was the rogue in the first or golden age, such is the rogue of the last or iron age. i. e. vice is the same at all times.

Said of vain efforts to reform those who are confirmed in vicious principles and habits, and who are ever alike obstinate in evil.

75. পেটে ভাত মাই গোকৈ জ ।

Great smoothing of whiskers, but no rice for the belly !

A sneer upon the absurd spery of wealth and importance without means.

76. হর সম্মানে রাবণ মটে ।

Rávan was destroyed through the rupture in his house, i. e. in his family. Alluding to the story of Vibhishana, Rávana's brother, who, offended by

the rejection of his advice, went over to Râma, and so occasioned the successful issue of that demi-god's war against the giant Sovereign of Ceylon.

A dissuasion from family quarrels and domestic disagreements, and consequent recommendation of unanimity and concert in all.

77. যদি ভাঙ মন্দ হয় । বন্ধ মোকে মন্দ হয় ।

*When fortune shows an adverse face,
Friends will abuse, and fly apace.*

A couplet repeated when such as are fallen from favour, wealth or office, meet with unwonted indignities and alights.

78. শিরদ্বারেটে বে বাজিকা স্পর্শম +

Making the circuit of the head (with the finger), in order to reach the nose!

The reference is to useless expenditure of exertion, unnecessary circumlocution, or 'much ado about nothing.'

N. B. Some of the aphorisms in this additional collection were kindly procured and contributed by the Rev. T. Weitbrecht of Burdwan, but without either English rendering or application. The compiler thus publicly offers to that gentleman his best acknowledgments and thanks. He would feel much indebted to any other person who might be enabled to favour him with similar contributions.

[To be continued.]

IV.—Reminiscences of Home.

CHAPTER III.

On the following morning, the village was full of gladness. The little maidens appeared in their best attire; presents of flowers, the seeds of which had been given by Marie, were brought as tokens of gratitude; while others displayed their needle-work, to show that they had not retrograded since her departure. It was a pleasing scene. The homage which they rendered might have been envied by a prince, for it was the homage of sincere affection. Though the offerings they brought were but perishing flowers, they were more valuable than gems presented by flattering courtiers. Though the expressions of gratitude they tendered, were uttered in broken and unpolished language, they were more valuable than the eloquent effusions of cringing courtiers. It is in such scenes that the religion of Jesus appears in all its loveliness, raising the poor from their degradation, and humbling the wealthy not to meanness, but utility; and rendering spots of earth beautiful by nature, still more so by the type which they afford of a better and brighter world. Marie attempted to speak, but in vain. Her feelings were too highly excited. The scenery, the faces, all in fact called up a thousand pleasing associations of former years, when, in the zenith of youth, and in the possession of a beloved parent to guide and control her steps, she had enjoyed that highest of all happiness, the happiness of social life, sanctified by true religion. She dismissed the little band with a promise that she would commit to paper the subject which she had intended to commend to their attention. She retired to her room, and poured out her soul in prayer, that she might have strength equal to her day. In a few days, she left this once happy spot, perhaps, for ever; and returned to her new sphere of exertion, where she endeavoured to exercise her influence to the highest of purposes, the happiness of man and the glory of Jesus.

Here the narrative ends. From fragments of papers we gather, that she still lives, though in the extreme of suffering; this will be manifest from the following extract, from one of her letters.

"I have not long to live, but I do not repine. Jesus, who is my all, lives at the right hand of God. My physical strength decays daily; every hour the gracious Parent of all appears to be taking down the frail tabernacle; but my soul has strong confidence in Jesus. I shall meet my dear parents in glory, and may I add, and you also. O how happy! what felicity! to be for ever with each other and God."

We close these remarks, by embodying, by way of improvement, the substance of the letter which Marie promised to her village friends.

My dear Friends,

When I last saw you, my heart was too full to speak to you on a subject of the deepest importance—the Christian character, and especially on the importance of that character being your's. Once I thought I was a Christian, but I had deceived myself; now I trust I have found favor in the sight of the Lord, and may from experience say, that a Christian is 'the highest style' of being: he approaches nearest to what man was in paradise, to what he should be now, and more especially, to what he will be hereafter.

He is one whom God delighteth to honour, whom angels gaze upon with transport—the righteous emulate his example, and devils fear before him; for

"Satan trembles when he sees
The weakest saint upon his knees."

His life, how happy—his conversation, how holy—his benevolence, how diffusive—his example, how salutary—his triumphs, how complete—his end, how peaceful—his reward, how great.

All are not Christians; many, who esteem themselves such, are under a delusion, "having a name to live, and are yet dead."

We are not *Christian by nature*. Our nature is corrupt; it is opposed to holiness, to Christ, to true religion; hence, it is grace which effects the mighty change—grace which changes the lion into the lamb, the enemy into the friend, the sinner into the saint. "By grace ye are saved, and that not of yourselves."

Assuming the *Christian name* and profession will not constitute us Christians. Many are wise in the company of fools, who are fools in the company of the wise, and only need to be introduced to such society to prove their folly. So there are many who bear the Christian name, who need only to be measured by the Christian standard to prove, That all are not of Israel, who are called Israel. Many too of these who bear all the marks of the followers of the Lamb externally, if weighed in the balances, would be found wanting.

True Christianity is a blessing which cannot be attained by talent with all its influence, by connexions however holy, or by a life however exemplary. "Without a man be born again, he cannot enter the kingdom of God. Neither by might, nor by power, but by my Spirit, saith the Lord." The individual, who is properly a Christian, rests his hopes on a firmer basis, and gives holier and more certain evidences than those, of his heavenly birth and immortal destiny.

Christ is the rock on which his hopes are built, and the word of God his guide and support in life. The example, which he emulates to follow, is that of Christ; and an inheritance among the saints in light is the highest object of his ambition; thus shewing, "that he is renewed in the spirit of his mind;" "that he is a new creature in Christ Jesus." The true Christian is the only

man who can be the partaker of peace here ; he is the only individual who can have any reasonable hope of happiness hereafter. How important is it then for us to ascertain what likeness there is between our characters, and those lively portraitures of Christian character, which are presented to us in the oracles of truth. How awful must a mistake be on such a subject ! to be imagining, that we are alive, and yet dead ;—that we are heirs of life, and awake to the awful reality of our mistake in the wretchedness of eternity.

Feeling the dreadful import of the subject, I would desire briefly to lay before you some features of Christian character, that you may examine yourselves, and see whether you are in the faith or no.

The first evidence is, *Union with Christ*. This is one prominent feature of the true Christian. It is not for me to endeavour to explain the nature of that union ; it is sufficient for us that we have the evidence of its existence. Our Lord says, " Every branch in me that beareth not fruit, he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

On the face of this passage appears a very startling truth ;—that there are some who are only visibly united to Christ ; who have the form of godliness without its power—the trappings of religion without its benefits ; who have assumed the Christian character in a day of fashionable profession ; who have attached themselves to the church, from other motives than love to Christ. " They are clouds without water"—trees without fruit—Christians, but in name.

Their existence, however, gives stronger confirmation to that real and vital union, which exists between the Lord and his people. It is a union the most intimate and entire, beneficial and indestructible : neither joy, nor sorrow, adversity or prosperity, life or death, can affect it. Under what beautiful and instructive emblems have the sacred penmen spoken of this union ! One of them says, as by the first birth we partook of the nature of the first Adam, and through him received those evil and rebellious propensities, and were alien from God, were spiritually dead ; so being united to Christ, we receive new desires, new hopes : by him we are reconciled to God, and raised to newness of life. " For as in Adam all die, so in Christ shall all be made alive."

If in this sense it may be spoken of as beneficial, what intimacy is conveyed to the mind in the emblem of the vine and its branches. There are life and succour ; there are beauty and fruitfulness. What safety does union to Jesus insure ! As the culprit under the old dispensation hasted to the city of refuge, and was secure ; so the Christian, united to Jesus, is sheltered from the impending wrath of God, and all the fiery darts of Satan.

" Should earth against his soul engage,
And hellish darts be hurl'd,
Then he can smile at Satan's rage,
And face a frowning world."

The sympathy which exists between the various members of the body, and the delights of the connubial life, are not less forcible illustrations of the nature of that union, which is better felt than expressed, yet which gives demonstrable evidence of its reality by its fruits, while the source from whence it springs is hid from the inquisitive eye of man in the sacred place of the Most High.

This union produces the next feature in Christian characters,—*Conformity to Christ*.

The Christian becomes a partaker of a new nature. He is born again—he is alive from the dead—his eyes are opened to behold the beauties of the Saviour—his desires quickened to become like him. " Create in me a clean heart, O God, and renew a right spirit within me ;" " Make me holy even as thou art holy," are the prayers of his soul. By the aid of the

Holy Spirit, "his feet with swift obedience move in the difficult and circuitous path in which the Saviour trod." By nature he was opposed to Christ: sinful, injurious, vile, haughty; active for Satan; impatient, prayerless, revengeful, irascible; far from God, and an heir of eternal death. But, oh how great the change effected by grace! Like the Saviour, he is become holy, harmless, undefiled; humble, zealous for God, patient in suffering; benevolent, prayerful, forgiving, meek; brought nigh to God, and made an heir with God, and a joint heir with Christ for immortality. Like Christ he loves the law of the Lord. The promises of God are his support; the precepts of the Lord are as binding upon him, as the promises are cheering; and as the Saviour, so the saved endure the reproach of the cross, despise the shame, and press on by the work of their high calling, &c. until, like him, they shall be perfectly glorified, and sit down at the right hand of the Father in the cloudless land of the blest.

The reception of this new nature, and the calling into action new principles, fill the Christian with a desire to display the third feature of Christian character,—

To live for Christ.

One feeling predominates over all others in the Christian breast, and that feeling is love to Christ. One inquiry prefaces every undertaking, and that is, how will this act glorify Christ? One peculiarity distinguishes the Christian from the man of the world, viz. a uniform and anxious desire to shed additional lustre over the despised cross, and the still more despised Nazarene. "I am determined to know nothing among you, save Jesus, and him crucified," is the language of every Christian; and the mode, which he adopts to effect this purpose, is such as the word of God requires.

There is, in fact, amid all his imperfections, a vein of holy consistency running through all his actions; in the closet, in the family, in the church, in the world, in the market, in his ordinary pursuits, in his country-house, in his public transactions, in his private retirements, he is still a Christian.

The Saviour is glorified in him more than in others;—in his *closet* exercises, by private prayer, and self-examination;—in his *family*, by erection of an altar for God—the perusal of the Scriptures—the instruction of his children—the holiness of his conduct, and influence of his example;—in his *neighbourhood*, by integrity in his dealings, by his holy example—by faithfulness in reproof—by his communications of consolation;—and in the *world*, by the efficacy of his prayers, by his pecuniary aid, by the devotion of his time, talents, and influence to the advancement of the kingdom of Christ. Conscious that the love of Christ has laid him under eternal obligations, there is a perfect surrender of all to him without a lingering sigh.

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my life, my soul, my all."

The train of thought in which I have indulged will warrant me in offering *congratulation* to those who are interested in Christ. What a change is then effected in you. "You were in darkness, now are you light in the Lord. You were slaves, now are ye the freedmen of the Lord. You were without God, nay, you were enemies to God; now you are reconciled to God, yea, you have God for your almighty and eternal Friend."

What a change in your enjoyments! The world, with its transient good, was once the source of your pleasures. Every enjoyment left a sting behind, and induced you to rush into greater dissipation, to drown the cries of a troubled conscience. But now it is trampled beneath your feet;

Christ is the source from whence you derive your enjoyment, and every delight prepares the way for another and a higher description of enjoyment, until the last earthly transport shall be effaced by the fulness of joy which is at the right hand of God.

What a difference in your prospects! How tedious was life—how dreadful the anticipation of death—how dark and cheerless the tomb—how awful to contemplate the bar of God, and the realities of eternity! But oh, what has true religion effected for you! How delightful life! it is eternal life in the bud. How welcome death! he is the messenger that bears you to God. What a halo of glory is shed round the darkness of the tomb, since Christ slept there! How awfully transporting your contemplations of judgment—how delightful your anticipations of eternity! It is your house, your Father's house, your eternal rest, the residence of the blest.

"They are happy now, and ye
Soon that happiness shall see."

The subject will warrant me in enforcing on you the duty of self-examination.

"Examine yourselves whether ye be in the faith,"—not whether you think ye are in the faith, but whether you walk worthy of the faith, nay, not only whether you think that you walk worthy of the faith, but what say they, that are without? They are good judges of what a Christian should be. That knowledge will add to their condemnation, but it will not excuse your guilt. Do you live as Christians? Do you live, so that you would not hesitate to be tried by the word of God, to be weighed in the balances of the sanctuary? Do you live so that you would not hesitate for the holiest of men to live with you; to see you in the adjustment of private and commercial affairs, to see you in your private retirements and closet duties. O remember, if you shrink at such a proposal, the Holiest lives with you. He sees you, watches you, mourns over you.

What tempers do you display? What dispositions do you manifest? What conversations do you indulge? What zeal do you manifest? What love to the brethren? What love to Christ? Do you live as you will wish you had lived when you come to die—as becometh the gospel—as its precepts demand—as the glory of Christ demands? Do you live in the world, as the professions you make require, demand, exact.

Oh remember, an inconsistent professor is a disgrace to religion, an idle one, a libel on the truth; and a formal one, but a spot on your feasts of charity. Remember, every inconsistency is a stumbling block to the inquirer, a matter of scoff for the infidel, and an impediment to the spread of truth.

The subject will further warrant me in appealing to the unconverted, on the importance of the Christian character being theirs.

I probably address some who are the subjects of religious convictions, but who rest there. Remember convictions are not conversions; "except a man be born again, he cannot enter into the kingdom of God." You may be on the threshold of heaven, and never enter; you may see its pleasures, but never enjoy them. "There is," says Mr. Bunyan, "a path to hell from the gate of heaven." You profess to be convinced of sin, resist it; to avoid its consequences, flee from it. You profess to love Christ, but your indecision casts an imputation on your sincerity. You are saying, we will serve Christ in secret, but we cannot avow him in public. He says, "Them who honour me, I will honour," &c. You wish to have the happiness of religion without its trials, its honour without its odium, its glory without its cross.

There is a period coming when you anticipate Christ will own you—you who have been ashamed of him.

"Ashamed of Jesus, yes, you may,
When you've no sins to wash away."

But then he will say, "I never knew you; depart from me, all ye that work iniquity." "I was an hungered, and ye gave me not to eat, &c." Now they say, "Here's my heart, Lord, take and seal it; seal it from thy courts above."

I address some who are not religious, who would not wish to be esteemed so for a world, yet they are foolish enough, nay, mad enough, to hope for the Christians' end, and the Christians' reward.

There is, however, a day coming in which your folly will be manifest, your pleasures have passed away, your idol world vanish, and eternity open on your eyes, your ears—that day *will be death*. How will you meet it?

There is a day coming, in which, "the secrets of all hearts will be revealed,"—when your idol world will be consumed, when you shall meet with your ample recompence. You will meet that God you have hated, you will feel the force of the Truth you have despised, you will be mingled with your friends and associates in guilt—that day *will be judgment*. Are you prepared for it? Your prayer will then be, O that I had been a Christian! but it will be too late. Now, now, therefore I entreat you to be reconciled to God: flee to his cross, cast yourself upon the mercy of Jesus,

"He is willing, he is able,
Doubt no more."

Then shall we meet never, never, to part, in that land, "where the assembly never breaks up, the sabbath never ends." Until then, pray for
MARIE.
philos.

V.—Vindication of Temperance Societies.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I was concerned to read, in your last number, serious objections against Temperance Societies, not because it can be proved that they have done mischief, but because they are prospectively pregnant with some of the worst evils that can affect society. According to the opinion of your correspondent, "the remedy is worse than the cure;" and instead of the appropriate name of Temperance Societies, they should be called Hypocrite Societies, and their Committees—Dens of Thieves. I cannot persuade myself that he would really go so far, as it is evident that he is no friend to Intemperance, from the manner in which he speaks of the brandy bottle; nor do I believe that he is a bigotted advocate for the down-fall of all Temperance Societies, which encourages me to offer a few remarks for his consideration, and for those who may be carried away by the plausibility of his observations.

Let us suppose, in the first place, that the immense population of China is depopulated and demoralized by the indulgence of opium. Would it be desirable and commendable for a Christian to relieve the thousands of China from so dreadful a scourge? I imagine that I hear your correspondent reply in the affirmative. What would do it more effectually than to persuade the Chinese voluntarily to pledge themselves against the use of opium altogether, and to remove the fatal poison beyond their reach?

Would this make the Chinese greater hypocrites, or more notorious liars than they are? or would it make our merchants more covetous and more pharisaical, if they were to resolve to abandon their traffic in the vile drug, except for medical purposes?

Let us suppose again, that it is the custom of the inhabitants of Spain and Portugal to bear swords and carry knives, and for the revengeful Malay, to wear his cress; and that such were the irascible tempers of these people, that, in every dispute, they had recourse to these bloody instruments, and sacrificed each other by thousands. Would it not be desirable and commendable for patriots to establish amongst such a people Societies, where all should pledge themselves to lay aside their instruments of cruelty, and beat them into plough-shares and pruning-hooks? Would they become more fiendish by such institutions, and be changed from men tenacious of insult to vile and secret assassins?

Let it be remembered, that we are not supposing what does not exist. How many are ruined by opium and other noxious drugs! How many have disgraced their characters, and ruined their souls by these abominable evils! What frequent murders have been perpetrated in open day, by men who have always their offensive weapons on their persons! It is enough to horrify one, even to read of a Malay running a muck. What must it be to witness such a scene?

Your correspondent finds it difficult to know what to do with a minister or deacon, who, having joined a Temperance Society, should *accidentally* make a breach of the self-denying rules, by departing from his voluntary pledge. I do not see what a Christian Church has to do with such a character, unless he commits himself otherwise, any more than the Church could interfere, with a man who determines, in spite of persuasion or remonstrance, to wear his sword, and carry his knife. What would a Christian Church have to do with a soldier who does not see the propriety of Peace Societies? or what could be done with a Quaker, who, having belonged to a Peace Society, feels it his duty to take up arms in the defence of his country? What has the Christian Church to do with a man of wealth, whose property consists in slaves, and who obstinately refuses to give them their liberty, notwithstanding the Christian arguments and noble exertions of Anti-Slavery Societies? I believe no Christian Church has exercised authority over such characters, unless it be that consistent denomination of people called Quakers. I do not know that Temperance Societies demand the interference of the Church. We are not alarmed at such characters, nor do we despair respecting them, any more than we feel alarmed at the arguments of your correspondent. It is not a hopeless cause, and we are sure that it is a commendable one. Whatsoever things are pure, lovely, or if there be any virtue, think on these things, and

encourage them. Your correspondent candidly acknowledges the successful results of Temperance Societies, both in America and in England; nor can he be ignorant of, or have failed to rejoice in, the nobler triumphs of Anti-slavery Societies. As the results of both can be traced to the finger of God, we hope that the results of the latter will not make men more tyrannical and degraded than ever, any more than Temperance Societies will induce men to drink in secret and guzzle for the sake of wine alone. Those confirmed and incurable drunkards alluded to by your correspondent were once moderate and temperate men, and imbibed the habit by first tasting, then sipping, and then at last guzzling like water-spouts.

If we cannot destroy the root of sin, we may shew our hatred to the branches, by lopping off all we can: peradventure it may affect the root, and leave it to perish for ever. The advocates of Temperance Societies are fully convinced, that drunkenness is a more fruitful branch of evil, than any mentioned by your correspondent.

To conclude, I wish the Hindus would establish Anti-Idolatry Societies, Anti-Polygamy Societies, and Anti-Perjury Societies; we should not fear that greater evils would grow up in the room of them.

April 8th, 1835.

ADAM'S ALE.

VI.—*Extracts from the Journal of a Missionary at Cuttack, (Katak.)*

[Concluded from page 143.]

August 6th, 1834.—This morning examined the Christian Native children's School, and was highly pleased with the manner the children went through their work. They first read Matthew xvi. and gave the meaning without hesitation, and without mistake. This done, they read and explained to me a chapter of Sutton's Geography, which describes the poles, the zones, the equator, the tropics, &c. and the uses of a correct apprehension of their distances from each other, and the means of ascertaining them. They demonstrated their ideas upon a large pumaloe, a good representation of the earth's form. When they had finished this chapter with its demonstrations and explanations, they read a chapter in the tract called, An Examination of the Hindu Gods, &c. relating to Gunai, Kantika, and some female deities, and saw the folly and uselessness of worshipping such things; and lastly they repeated several pages of the Essence of the Bible, a nice Christian poem, and did it very creditably. I was much delighted with the whole of their exercises. There are two female children in the first class of this school. The second class, which is small, read and repeated from a poem and catechism. They are all proficient in Oriya arithmetic.

8th.—The Talicie school came up again for examination this morning, and went through the tasks and lessons very well. They read a chapter in the New Testament, giving the explanation with tolerable ease and correctness. They were then exercised in the Catechism, answering the

questions promiscuously. They went through the whole readily, and evinced their knowledge of the meaning of the questions it contained. They then repeated a page of the poem called the History of Christ. The second class read and repeated about 10 pp. of the Catechism, and the third class exhibited their writing and arithmetic on the floor of the bungalow. There were about 35 children. In the afternoon went down to Tailingabazár, where I found Gangadhar preaching among a crowd of people. He had been at work some time when I arrived, and was glad to be relieved. Spoke to the multitude for about $\frac{3}{4}$ of an hour without interruption, and then gave them three books, and came away. The subjects of our discoursing and argumentation were various, and are not easily described. This line afforded matter sufficient to commence with, as the hearers were pleading for the block of wood, and declaring that it was God :

“ A million suns whose glory is,
In darkness can he dwell ? ”

Produced other passages to prove that God was light, and spirit, and truth, not subject to delusion, one undivided essence, &c. and then examined their Puri idol as to whether he possessed these qualities. To say that I proved that a log of wood was not spirit may seem ridiculous; but it is not so here, for the people believe that their Jagannáth is spirit. The delusion of their minds is so great, the prostration of their judgment so complete, and their dependence on the declaration of their foolish and lying priests so implicit, that they can believe any thing. They quite believe that the Fort of Lanká was one hundred miles high, that the heads of Rábana were seen above it as he walked inside, that the fort walls were made of gold and precious stones, &c. They believe that Hanumán jumped to the summit at one leap, and that Agustí Muni emptied the seven seas, and drank them from the palm of his hand, and that, at one birth, the king Sobana had 80,000 sons born to him, and that, not being able to give them food, he sent them to eat earth, which they did, and thereby formed the depths of the seas. These and thousands of such like silly legends they believe—they find them in their sacred books, their fathers believe them, their bráhmans declare them to be true, and they receive them. They have not at present a thought of disputing their truth, or of examining them for themselves. They therefore find no difficulty in believing that Jagaunáth somehow or other has spirit, and they are confirmed in this persuasion by obtaining a sight of him ; for by fixing their eyes on his white eyes in the midst of a black face with great earnestness, and for considerable periods, they soon think they discern a spirit moving among the features, not considering that it is their eyes that deceive them. I found opportunity of saying something to them on their moral and spiritual condition as the objects of divine wrath—then, that God nevertheless was merciful, that he had appointed Jesus Christ as the mediator betwixt himself and sinful men, and that if they would leave their blasphemous idolatries, turn from their sins, and come to Christ, they would find pardon, holiness, favour from God, and finally everlasting life. Upon the whole though there was not much interruption, yet the people were trifling, and disposed to laughter, which made working among them *very hard work*.

17th.—This day the Uriyá congregation was thinner than usual, in consequence of the mafasal Christians not being able to come. There were moreover few from the bázár. We however enjoyed some pleasurable feelings, and I found the opportunity profitable to my own mind. While I endeavoured to feed others, I found benefit myself :—text, “ Come for all things are now ready.” This text and the subject of it are eastern, and were particularly suitable. When the service was over, a couple of professed Native Christians were married according to our adopted form. The man had been a Hindu, and the woman a Musalmán. They desired to

change their names, and did so before the congregation. The man chose to be called Joseph, and the woman wished to be named Mary.

19th.—This day was the Gama Purnami, or the anniversary of the birth of Balorám. This god was born at the same time with Krishna, and was from the same parents, only that just before his birth he was conveyed from the body of Daibaki his own mother, and Krishna's, and placed in the body of another of Basudeb's wives, who through fear of the giant Koní had fled to Gopipur, and had secreted herself in the body of one of Manda's cows. He was, therefore, born of a cow. He might be the patron of prostitutes, for they were pacing the streets and bázárs in companies, decked in their grandest attire and richest ornaments. Ten or twelve came and heard my preaching this evening, and paid some attention. Went down to the bázár, and preached to a good many people in the chaudri; commenced by commenting upon the following passage, "By the strength of judgment, conscience, and knowledge, death is easily conquered." Had not much opposition, and the people generally heard with attention, and apparent conviction. I soon found opportunity to introduce something evangelical; and a few quotations from the New Testament were made and explained: after an hour's hard preaching I distributed 8 or 10 tracts, and retired.

We are contemplating the substitution of the Uriyá with the Roman characters, and the plan appears to have many advantages. Mr. Goadby has taken up the business in earnest. I think of trying to introduce it into our Christian Native School, but not to the exclusion of the Uriyá character.

Sept. 7th.—Heard Daitári this forenoon. There were more than 40 Christians present, and forty of them natives. In the afternoon baptized a female, who is a widow, and was the wife of a person named Sábú, a half brother of Rámará. She is one of our most promising and interesting native converts; is modest, humble, and teachable; her experience is very clear, and conduct consistent. The service was as follows: first a hymn in English by Mr. Brown, prayer by Gangádhár, after which I addressed a good congregation, which behaved very orderly, and listened with attention. She was then baptized. The ordinance took place in Christianpur. In the evening the English chapel was comfortably filled with communicants and ordinary attendants. After preaching by Mr. Goadby, Mr. Brown administered the ordinance. It has been a very comfortable day. O that it may prove a useful one also!

11th.—To-day the two brethren Gangádhár and Rámchandra were set apart to the ministry. The services were interesting, solemn, and very delightful. The whole of the Native Christians (town and country) were at the chapel. Several Europeans and East Indians attended, and the doors were surrounded by hearers from the town. When I left England I did not expect to see a tolerably numerous church of Native Christians, and to assist at the ordination of two ministers! I need not attempt to describe my own feelings on this occasion. Unenviable indeed must be the state of that heart which could not feel sensations of delight on such an occasion*. The Native Christians took tea with us in the evening, when we had upwards of 50 real and professed Christians around us. The time passed in useful conversation, and domestic worship. On the whole I feel that I do bless God for this day. It will, I doubt not, be long remembered, and will form an interesting era in the history of this province and of our mission. On it the two first ministers of the Gospel from among the people have been ordained to their ministry. We bless God and take courage.

L.

* For an account of these services, see the CALCUTTA CHRISTIAN OBSERVER for Feb. 1835, p. 9.

VII.—*New English School at Banáras.*

A letter recently received from Banáras contains the following paragraph respecting a building about to be erected there, for the purposes of education.

“We are about,” says the writer, “to have here also, a new building for the English school, under the care of Mr. Nichols, for which Government has given 10,000 rupees, with the understanding that the natives are to assist in making up the amount necessary for completing it in a solid and substantial style. In this way, I trust, the cause of English education will advance rapidly, though, I fear the cause of Christ will not be much advanced by it; as in this, as in all other Government institutions, Christianity is not only merely *not* taught, for that is right, but it is *persecuted*, and if a boy will read a book or ask a question on it, or make it the subject of conversation, in the eyes of the sage conductors of the school it would be ground sufficient for a pretty sharp rebuke.”

Gentlemen, my object in forwarding the foregoing paragraph, is to call attention to the part I have put in italics. Constituted as the Government of this country is in relation to the overwhelming majority of its subjects, it is too much to expect that it should do any thing directly to accelerate the conversion of the people to Christianity; and I for one neither ask nor desire such an exercise of its power and authority, as, in my opinion, it would be a violation of its solemn engagements, and in all probability be as productive of evil as of good, in leading to a hypocritical, or merely nominal profession of the Christian faith.

But while we do not ask its aid in the work of conversion, is it unreasonable to expect that, as a Government professedly Christian, it will not oppose the conversion of its native subjects to that faith which its own members profess, and the practical influence of which is so directly calculated to promote the present moral and intellectual improvement, as well as the future happiness of men, beyond that of any other agency that can possibly be employed? And is it too much to expect of such a Government, that it will in its public acts, and in its plans for the instruction and improvement of those entrusted by Divine Providence to its care, scrupulously avoid whatever is likely to impede the progress of the cause of truth and righteousness in the land? That Christianity should not be taught in the proposed seminary at Banáras, or in any other Government schools, I am content; but it should not be proscribed and persecuted, nor should inquiries into it, not prosecuted in those seminaries, subject those, who dare to make them, either to exclusion, or to reprehension and reproofs from the conductors or managers. Cannot

religion be pronounced perfectly neutral, so far as Government schools are concerned? These are intended not for the propagation of religion under any name or form, but only for natural science,—to qualify men for the business of life, not to fit them for heaven. Why then should the profession or rejection of a creed qualify for participation in the advantages such places afford, or occasion exclusion from them? If the inculcation of Christianity in the Government schools and colleges be prohibited, and no encouragement held out to induce to a profession of it, is not this sufficient without pains and penalties, or persecution under any form, being awarded those who may choose to inquire into the nature and evidence of the Christian religion—the religion professed, by the members of that Government, by which those institutions are supported, and who would be among the last to admit that such inquiries were really worthy of censure?

There may be some difficulty in so wording the regulations under which Government schools and colleges shall be conducted, as at once to afford protection to inquiring minds, and not to alarm the prejudices of the native community; but I do hope this difficulty, if it exist, will be shortly overcome, and that ere long nothing in the management of these establishments will, even in appearances, justify the notion that for a native youth to read the Bible, or inquire into the principles of our holy religion, is criminal in the estimation of our rulers.

J. T.

[We cannot condemn unheard, but wait with anxiety for an explanation.—Ed.]

VIII.—D. B. and Dr. Hengstenberg.

As the subject of my remarks, published in your last number, appears to me, in the present inquiring "temper of the times," of considerable importance, I trust that you will favour me by the insertion of a few words in reply to your note, (p. 503;) which, if left unanswered, might, in the opinions of some of your readers, be conclusive of the questions at issue.

These are: first, whether the voice of history be in favour of our admitting, without religious scruple, such unavoidable inferences, on the subjects of the creation, and ordering of the universe, as may result from the careful and unbiased investigation of physical facts. Secondly; whether it be our religious duty, as far as circumstances may permit, not to confine our inquiries on these points to the *written* volume of inspiration, but to extend them to that book of *nature*, which is equally the work of the Deity. Thirdly; whether it be incumbent on those who approach these subjects, in the way of argument, to do so neither lightly, unpreparedly, uncandidly, nor intemperately. Fourthly, whether great harm be not done to the cause of revealed religion, by the revival of the unhappy and groundless, though, perhaps, inevitable, controversies on these matters, which disgraced the past two centuries.

I will sincerely say, that it was in no spirit of fault-finding, but in what I felt to be merely an honest indignation at the flippant and supercilious tone, and mischievous tendency of the article originally commented on, and the superficial knowledge, or still more inexcusable and useless sophistry of its author, that I ventured to address you. His feelings cannot be

hurt, by what I now write, or have written; or my animadversions should have been expressed in more general terms; but in combating abstract principles, that form of expression is the most eligible, which employs the fewest and most forcible words.

The same regard for conciseness, and an unwillingness to encumber your valuable pages with any technical detail of so simple a matter, induced me to pass over Dr. Hengstenberg's "three blunders" about the polar star, with a mere reference to the three contrary facts, which he had overlooked. In self-defence against your severe censure, and serious imputation, I beg to say, that in your version of Dr. H.'s argument, you have omitted the important word "exactly;" which clearly implies that Dr. H. entertained the *erroneous* notion, ("popular," if you will,) that the pole-star is, and has ever been, truly situated in the prolongation of the earth's axis; and that, consequently, the star, if *once* seen, from a fixed point, to coincide accurately with the *wire*-like apex of a distant spire, would *at all times* be found to do so. It may be proper, after what has passed, to state that such would *not* be the case; precession, in the course of half a century, causing the prolongation of the fixed line, intercepted by the eye and the point of the spire, to travel, in right ascension, the full mean breadth of the moon away from the star; and nutation, giving at the same time, an undulation, nearly equal to 1-150 of that extent, to the circular arc, thus traced in the heavens. Let it not be said, that the united effect of these changes would, in the short course of six months, be too small to be regarded. Dr. H. has declared, that the star's apparent place would be *exactly* the same; and I will point it to any person who has given two thoughts to the subject, whether any one *versed in astronomy*, (for that is the question,) would ever have thought of employing so fallacious an illustration. Or, if you still remain of opinion, that Dr. H. was aware of the progressive motion of his supposed fixed line, and is justifiable in neglecting the half-yearly accumulated effort of a change, which becomes sensible to good instruments in the course of a single week; what say you to his still stranger forgetfulness of the fact, that at the end of "six months," the star, instead of "exactly" coinciding with the apex of the spire, would be about double its north polar distance, or *more than five times the moon's mean breadth*, from its supposed place of re-appearance?—an effect resulting from the circumstance that the polar star does *not*, as supposed by Dr. H., intercept the pole of the equator.—Again, if Dr. H. did not suppose, that the polar star was the only one destitute of appreciable parallax, why should he have fixed upon it exclusively, as a proof of the apparent fixity of the earth in space.

Your young Hindu readers, the "hope of their country," will read this discussion not without interest, nor, I humbly hope, without benefit, after the perusal of Dr. Hengstenberg's Review. May they profit by the past history of half-bigot, half-infidel, (because half-instructed,) Europe; and may we never fail to revere and cherish that lamp of science, under whose mild radiance alone, with the Divine blessing, Great Britain has maintained her political independence, and the western world has been, as the eastern will be, delivered from civil and religious tyranny.

10th April, 1836.

D. B.

NOTE.—Our friend D. B. seems determined to prove Dr. H. to be no astronomer. Nevertheless, as the pole star on the night of the 21st December may pass the meridian *twice*, and as the united effects of precession and nutation in six months, would not displace it to the eye by so much as the thickness of a little finger, we think Dr. H. has used no greater liberty, in writing as he has done, than is common even in popular astronomical works. Who, for instance, ever thinks of distinguishing between real and apparent sunset, except when it is necessary to explain the difference between them? Can any thing, indeed, be looser than Dr. H.'s expression, "*exactly over the spire*?" he does not say in contact with it, nor does he even allude to an hour. D. B. must excuse us, if we still think him hyper-critical.—ED.

REVIEW.

An English and Japanese and Japanese and English Vocabulary, compiled from native works, by W. H. Medhurst, Batavia, 1830.

A few copies of the above work having been sent round to Calcutta for sale, we take occasion to make a few remarks: first, upon the work itself, and secondly upon the view it presents to us of the written language of the Japan Isles.

1. A short introduction states the sources from which the compilation is derived to have been "some native books in the Japanese and Chinese character combined." The compiler is, we believe, a respectable Missionary, competently skilled in the language of China. He speaks modestly of his work: "that it contains faults, he is aware, and that it comes far short of what is requisite, he is ready to acknowledge; but he is, at the same time, conscious of having strictly followed the *best native works* within his reach, and of having spared no pains to render it, as a first attempt, tolerable." "The printing needs a thousand excuses; but it must be remembered, that the work has been executed at a Lithographic Press, by a *self-taught* artist, and in a warm climate, where the lithography often fails; also that the whole has been *written* by a Chinese, who understands neither English nor Japanese." Indeed, under these circumstances, the book is surprisingly well executed, though certainly not in the first style of our Calcutta Press.

Little if any thing of the written or colloquial medium of Japan is yet known to Europeans generally, and Mr. Medhurst deserves very high credit for this most useful and acceptable contribution to the slender stock of which we are in possession. The toil he has undergone must have been considerable; and considering the disadvantages under which he has laboured, merits, and no doubt will obtain most thankful acknowledgments from all lovers of literature, from those especially who are devoted to the study of languages, not so much to gratify a laudable curiosity or propensity to such studies, to enlarge the sphere of our geographical knowledge, and of the habits and history of the various nations of our race, or for purposes of commercial enterprise, (all commendable in themselves,) as for the high and holy end of conveying to every people under heaven the glorious tidings of the blessed gospel of God and our Saviour, the great light that shineth in the deep and palpable darkness of heathen blindness, vice, and superstition, and the great moral instrument in the hands of the Almighty Father of the Universe, of recalling his wandering rebellious children to his worship and obedience; of

raising the moral dead to the life of righteousness, and of spreading holiness, peace, industry, and happiness over the whole creation.

Shut out as we are from nearly all intercourse, in the way of commerce, with the singular people who inhabit the Isles of the 'Eastern Britain,' if we may so speak, whose jealousy by no means causeless, it must be confessed, is kept alive as well by information gained from China and India of the encroaching domination of European foreigners, as by the indelible recollection of past dangers to their independence and religion from the craft and perseverance of the Jesuits of years gone by, we can scarcely hope to reach them with the blessed truths of God in any other mode at present than by the introduction of tracts and books in their own language among their population. The language must first be known; and every aid towards its attainment is most important, and therefore valuable. Mr. Medhurst modestly says, indeed, of his own work, what we can hardly admit; that "a mere vocabulary has been produced, and one too of few pretensions and many defects; but such as it is, the compiler casts it upon the indulgence of the public, hoping that it will not be hardly dealt with." We can venture confidently to assure him, it will not; and that so much meritorious and zealous labour, accompanied with so much modesty and candour, will not be unappreciated by the public—while the lovers of Eastern language and lore, and the Japanese student in particular, will deem the assistance thus offered to them too valuable to permit them to dwell upon the unavoidable defects, were they even much greater than in truth they are, of the mechanical execution; or to be severe on the faults, if such there be, of the compilation itself: of the latter, *we* are ourselves unable to form a judgment. "The arrangement is in the former part of the vocabulary, *i. e.* the English and Japanese, according to subjects, so that all words of the same class (of natural ideas) may be found together: in the second or Japanese and English part, the words are arranged according to the Japanese alphabet."

A considerable mass of words is here assembled, each part exhibiting upwards of 6,000 words, and shewing the language to be both copious and expressive.

2. We shall now venture a few remarks on the specimen of the Japanese tongue here brought before us.

1. It is an alphabetic language; its alphabet contains 48 letters, having a two-fold form analogous to our printed and written character. Having no clew to the grammatical arrangement of the letters, as they appear in the table prefixed to the vocabulary, we are unable to say how far it may be the one ordinarily followed by the natives themselves. In the table, vowels and consonants follow each other, without any apparent

order or analogy. Thus, i, ri, re, wi, ko, mi, ro, noo, so, &c. a very satisfactory classification, however, may be made upon the Indian system, as follows:

1. Vowels, four—a, i, e, o, pronounced after the manner adopted by Sir W. Jones, for the Sanskrit vowels.

2. Consonants, 44 characters, but which by diacritical marks, effecting a variety of enunciation, are augmented to 78 vocal sounds; viz.

Rough Palatines,	{ ka, ki, ke, ko, kfoo, }	(oo sounded as in <i>fool</i> .)
Soft Ditto,	{ ga, gi, ge, go, gfoo, }	5 letters.
Hard Dentals,	{ ta, tsi, te, to, tao, }	} 5 ditto.
Soft Ditto,	{ da, dsi, de, do, dao, }	
Rough Labials,	{ pa, pi, pe, po, poo, }	} 5 ditto.
Soft Ditto,	{ ba, bi, be, bo, boo, }	
Hard Ditto,	{ fa, fi, fe, fo, foo, }	
Aspirates,	{ ha, hi, he, ho, hoo, }	} 5 ditto.
Liquids,	{ ma, mi, me, mo, moo, }	
	{ na, ni, ne, no, noo, }	
	{ ra, ri, re, ro, roo, }	5 ditto.
Hard Sibilants,	{ sa, si, se, so, soo, }	} 5 ditto.
	{ za, zi, ze, zo, zoo, }	
Soft Ditto,	{ wa, wi, — wo, woo, }	4 ditto.
Semi-vowels,	{ ya, — ye, yo, ya, }	4 ditto.
And one final consonant,	{ n, }	1 ditto.

Consonants, 44

Vowels, 4

Total of letters, 48

3. The initial consonants and final nasal are manifestly, as *sounds*, drawn from Sanskrit sources, or sources common to it and the monosyllabic languages, the first and third of each class being preserved, while the alternate, aspirates are discarded. Thus *ka* and *ga* are retained, while *kha* and *gha* have been rejected. The difficulty of accounting historically for this evident adoption of the Indian *phonetic* letter, in application to a language of wholly distinct origin, having no points of resemblance, or approximation in vocabulary or genius, to the more elaborate language of the Bráhmans of India, is great, and in our present absence of all light from unexplored sources, insurmountable. But since it is most certain that the Chinese and its kindred dialects have borrowed from the same source and to the same extent of *sound only*, with even still less mutilation, whatever serves to throw light upon this interesting problem in the one case, will equally serve to elucidate it in the other.

4. The consonants have each its *inherent* vowel in quintuple variation; thus, *ka, ki, ke, ko, koo*. The four *separate* vowel letters never coalesce with a consonant, but ever form a distinct syllable, initial, medial or final.

5. In certain cases, however, the inherent vowel is dropped by contraction at the close of either a word or syllable; thus *ts'* is found for *tsi* or *tsoo*, *r'* for *roo*, *kf'* for *kfoo*, &c. This species of contraction occurs frequently in the vocabulary, as *bir'* for *bira*, a leech, *oos'* for *oosa*, a cow, *yob'* for *yoba*, to call, *yor'* for *yora*, because; the contracted letter is then sounded strongly, almost as if doubled.

6. The Sanskrit Sandhi, or conjunction of letters, and consequent substitution, is not unknown to the Japanese language. The character *tsoo* at the end of a syllable and followed by a hard consonant, loses its original sound, and takes that of the succeeding letter; as *te-tsoo* (contracted to *tets'*) *po-oo* is pronounced, *tep-po-oo*, a musket; so *mots-to-mo*, becomes *mot-to-mo*, exceedingly.

7. The single final letter *n*, which alone expresses the several nasals of the Indian alphabets, coalesces into *one* syllable with a preceding vowel or consonant and its inherent vowel, as in *on*, sound; *sin*, sincerity; *bo-oo-gon*, mockery, &c.

8. The semivowels *wa*, *ya*, *wi*, *yi*, &c. are often sounded as the simple vowels, *a*, *i*, &c.

9. The liquids *l* and *r*, are frequently confounded, being used one for the other, as in many other languages.

10. One of the singularities of the Japanese alphabet is that it confounds the aspirate *h* and the hard labial *f*, which have but *one* letter in common, pronounced "with a whizzing noise something between the two;" i. e. the propulsion of the breath in the aspirate *h*, is modified by an approximation of the lips such as is necessary to pronounce the labial *f*: somewhat it is apprehended, as in *blowing* upon something warm in order to cool it.

11. Consonants of the *same* class have but *one* letter in common, and are distinguished in writing by two small strokes beside, in, or over the character, which is then rendered soft, as *ka*, becomes *ka''* for *ga*, *ta''* for *da*, &c.

12. The letters of the 3rd class including *p*, *b*, *f* and *h*, having only a common character, which in its simple form is *h* or *f*, this is made *b* by the two dots as before, and *p* by a small circle, i. e. *ha*, (or *fa*) is *ha''* for *ba* and *ha°* for *pa*.

13. The fifth variety of the 1st or Palatine class, instead of simply *koo* or *goo*, is (inserting an *f*) *kfoo* or *gfoo*. So the 2nd and 3th varieties of the labial class, insert an *s* in enunciation, making *tsi*, and *dsi*, *tsoo* and *dsoo*, for *ti* and *di*, *too* and *doo*. This would approximate them to the Sanskrit *ch* class, of which (unless it be in the soft sibilant *s*) there are no other traces.

14. The *forms* of the Japanese letters, which we cannot present to our readers for want of types, are clearly drawn from Chinese characters, either simple and unaltered, as those for the sounds of *i*, *mi*, *ho*, and *tsi*, or in a form, for alphabetic purposes, curtailed and simplified.

15. A considerable proportion, fully more than a third of the vocabulary, is of Chinese origin, and very properly the Chinese corresponding *characters* are annexed, to all such. The monosyllabic property is then too, as far as possible, preserved by a "short" or rapid utterance, that in some sort brings the several syllables into one. We have been able to trace no words whatever of certainly Indian origin.

16. It should appear, though not stated, that the Japanese *writing* is in perpendicular lines like the Chinese, as the characters forming the words are so arranged in the vocabulary; i. e. the letters which are upright (to our notion) in the table and at the heading of each page, are horizontal in the vocabulary, and the book must be turned with the *back* upwards, to be read.

17. It should seem also, that the Roman alphabet is fully adequate to express any Japanese sound, although it has also both vowel and consonantal sounds with which the language of Japan appears to be unfurnished. As however, they have so far outstripped their Chinese neighbours as to have formed an alphabet for themselves, and that by no means a difficult, clumsy or inelegant one, though still less neat and facile than ours, it is of less moment to contemplate the adoption of the Roman notation for the Japanese language. Under the present system of excluding all foreigners from their soil, at least, whatever may be thought of its expedience otherwise, there is no room left for the trial, as there is no possibility of making the natives themselves acquainted with it, or of inducing them to accept it. The acquisition to Europeans indeed, of the Japanese language, might thereby be rendered if not easier, more inviting perhaps.

In conclusion, we feel happy in recommending the present work as likely to prove a most useful one to Japanese students; and as it includes a *double* enunciation in Native and Roman characters, and may therefore be learned with facility even without the assistance of a master, others may possibly be allured to the study. There are no *peculiar* sounds to offer impediments in this way, or to occasion much risk of acquiring a vicious pronunciation.

Other observations might be made: but as our object is rather to draw the attention of betterscholars than to venture ourselves into a region of mere conjecture in regard to a language with which we have no acquaintance whatever, not having even access to any other specimen of it, we shall here close by stating, as we are informed, that the Japanese and English Vocabulary may be had at Messrs. Thacker & Co.'s, Calcutta, Price 16 Rs. per copy.

HAVARENSIS.

Poetry.

HYMN FOR THE NEW-YEAR.

No voices heard on high,
 No signs in heaven proclaim the coming year :
 Nought from our mortal sphere
 Can leave its traces on the upper sky !
 Far o'er our heads the stars of heaven are burning ;—
 Ring within ring, and sun round sun, are turning,
 Flashing, with strange and many colour'd light,
 Amidst the dark magnificence of Night.

Why stoops the lofty brow,
 Which God hath fashion'd to look up to Him ?
 Things shapeless, vast, and dim,
 Are with us in the shadows here below.
 Dim fall the shadows ! and beneath them lies
 The world of human hopes and sympathies,
 Of kindred hearts, and looks, and smiles more bright
 To human eyes than all yon maze of light :
 And through the dark veil thrown
 O'er all around, we vainly strive to trace
 Familiar haunt, or place,
 And wonder if we are amidst our own.

The veil is lifting ! lo,
 A far off gleam !—it lightens,—'tis the morn !
 And now the YE A is born,
 And golden beams rush o'er the mountain's brow.
 They climb the mountain height ;
 They flood with glory forest, stream, and vale ;
 And yon bright stars grow pale
 Before the radiance of our nearer light.
 Forth ! forth ! the world is up : cast care away,
 And warm thy nature in the smile of Day.
 Hark ! school-boy shouts ring out, and merry greeting,
 And low glad tones of youthful lovers meeting ;
 Sweet warblings from the greenwood come and go ;
 Sweet lute-like murmurs o'er the waters flow ;
 The low sweet laughter of the waking Earth,
 Rejoicing with her children in their mirth.

Wilt thou not think, O soul !
 How thou art out amidst the darksome night,
 Gladden'd by many a light,
 Though far away, and far above they roll ?
 TIME warns thee, as he marks another year,
 How far that night is spent, the day how near !
 O read its glories by the lights that shine
 Bright, pure, and many, in the BOOK divine :—
 Read, pray, and ever, as thou pray'st, rejoice ;
 Lift up thyself to God, lift heart and voice ;
 And, till that envious veil be rent away,
 Which hides the glories of the coming day,
 Sing thou on earth, as sings the heavenly host,
 " GLORY TO FATHER, SON, AND HOLY GHOST !"

M.

LINES WRITTEN ON THE BURIAL OF A CHILD AT SEA.

" Blow gently, ye winds ; be calm, thou wave,
 While we launch this babe to its watery grave :
 And thou, rising sun ! gild the spot where she lies ;
 Ye stars, shed your lustre from the dark vaulted skies ;
 Ye spirits that dwell near the throne of your God,
 Speed your course to the sea, thro' the æther untrod,
 Bear, bear on your light wings, to mansions of rest,
 Her spirit to dwell 'mid the myriads of blest.
 From the presence of Jesus " the shining ones " come,
 And flutter their light wings o'er " Ada's " blue tomb.
 The wave yields its trust at the " Holy One's " call,
 And they cast o'er her spirit a heavenly pall.
 A smile like a cherub's on her sweet features played,
 While a bright vested angel with dulcet voice said,
 ' Come ! Haste spirit ! Come ! to thy heavenly home,
 Leave the trammels of earth in the watery tomb.'

With airy flight by angels led,
 The mazy heavens the spirit treads ;
 The gates of heaven at length unfold,
 And shew the babe the streets of gold.
 With heavenly pleasures fully blest,
 Admitted to the land of rest,
 She dwells in holy transport there,
 Forgetful of her sufferings here,
 Yet bending from her starry home,
 Whispers and beckons, " Mamma, come."
 ' Yes, yes,' the mamma's cry will be,
 ' My Ada, I will follow, and dwell with thee.' "

4125.

TO MY BIBLE.

THOU precious book ! guide of my early years ;
 When in the giddy paths of life I stray'd,
 The fire of my bright eye unquench'd by tears,
 As oft in fairy fields my fancy play'd ;
 Ev'n then I sometimes felt a secret pang ;
 My bosom then, sometimes would heave a sigh,
 As I beheld eternal prospects hang,
 On every moment as it hasten'd by.
 Then to thy page I turn'd ;—thy sacred page ;—
 Where God displays his grace to rebel man ;
 Obtain'd experience from each holy sage ;
 With vigour warm'd my heavenward race began.
 Since then I've often read with sweet delight,
 And turn'd thy leaves with holy ecstasy ;
 And caught a beauteous, tho' beclouded sight,
 Of that bright world of pure and holy joy.
 And I do love thee, oh thou book of God !
 And still thy sacred pages I'll explore,
 Nor will I mourn the world's approving nod
 From me perchance withheld ;—thou show'st the shore
 Of better promise,—more enduring joy—
 Of solid happiness, eternal, pure,
 Far, far beyond the reach of earth's alloy ;
 Where never wounded bosom seeks a cure.

And I will love thee ;—now, when manhood stern
 Has stamp'd upon my brow the mark of care,
 I'll read thy pages still, and from them learn
 My load of sorrow patiently to bear.
 Thou art a treasure, richer far than gems
 That stud the crowns upon a monarch's brow ;—
 Far more to be desired than diadems,
 Or ought /*Ais* world can give its votaries now.
 The mightiest emperor, who has thee not,
 Is poor and destitute ! I'd rather be
 Possessor only of the humblest cot,
 Yes, rather that no place on earth for me
 Were form'd to dwell,—to lay my weary head,
 Than be without thy light. Were all the waves
 Of ocean changed to glittering gold, I'd tread
 Upon them scornfully ! Buried in graves
 Of kindred dust, they should unheeded lie,
 Sooner than I would part with thee ;—my Friend !
 My Guide ! My Counsellor ! Thou show'st on high
 A world of bliss and joy that knows no end,—
 Fair land of everlasting blessedness !
 Thou art my chart to guide to that bright world—
 And tho' surrounded here by wretchedness,
 The banner of the Cross I see unpar'd—
 The ensign of the Saviour thou mak'st known ;
 Who died that men might live, who rose again
 To bless, to justify, and to bestow
 A kingdom, free from sorrow, sin, and pain.
 Thou taught'st at my lips to pray, mine eye to soar,
 Thro' an immense eternity of peace,
 And glory inconceivable ! yea more
 Of heavenly rapture ! where for ever cease
 The sounds of woe, of anguish, and despair :
 My grovelling mind thou'st raised from earth to heaven,
 And bid'st me contemplate that region, where
 Angels rejoice,—and where to saints are given
 Bright crowns, and golden harps attuned to bliss.
 Thou taughtest me to sing my Father's love,
 In holy breathings, heavenly ecstasies ;
 And with divine ambition didst inspire
 My voice t' exceed the songs of all above,
 To swell the notes, and strike the sounding lyre.
 Come then, my Treasure ! I will love thee more.
 O let me feel thy genial influence now,
 And while I search thy still exhaustless store,
 Oh ! bind devotion's wreath around my brow.

PHILO.

Missionary and Religious Intelligence.

INDIA.

1.—REV. MESSRS. DUFF AND HILL.

Our readers will be gratified to hear, that the Rev. Mr. Duff, who with Mrs. Duff and children, and Mr. Groves, proceeded to Europe in July last, have safely reached Scotland. Mr. Duff's health, we are happy to report, was at the last account nearly re-established, so that we hope in a few months we may have the pleasure of welcoming him again to his active labours in Bengal.

The following paragraph, which we extract from the Evangelical Magazine, for December, just arrived, will be read with interest by the nume-

rous friends of the Rev. James Hill, late of Union Chapel in this city. We are personally acquainted with some of the excellent men who form the church with which Mr. Hill will now be associated, and are persuaded, that the union contemplated will, under God's blessing, be one of mutual pleasure and improvement.

"We are happy to learn, that the Rev. James Hill, whose impaired health constrained him to leave his station in Calcutta, which he had occupied as a Christian Missionary for more than twelve years, has accepted the unanimous invitation of the Church of Christ meeting in George Lane Chapel, Oxford, to become its Pastor, and has entered with a pleasing prospect of success upon his stated labours. The day appointed for his public recognition is, we are informed, the 25th of December, 1834, on the morning and evening of which day, it is intended to hold public services."

2.—CUTTACK—(Katak).

Extract of a letter from a Missionary in Orissa.

"I have just been a journey in the jungle, and have had the pleasure of introducing the Gospel into eleven villages, in which before the Saviour's name had never been heard, and in all of them we were heard with attention, and our books received with eagerness. It was a very laborious but very pleasant trip, much exposure and much exercise. The Lord graciously preserved me. I know not that my health was ever better than now. I get on pretty well with the language, though I dare not attempt a public address; but shall do it I hope ere long. Do not you think that intercourse with the natives, while it familiarizes us with their superstition, tends not a little to blunt our sympathies? I feel that it is only in proportion as I view them in all their heinousness and turpitude, and the wretched beings who are subject to them as destined for *eternity*, that I can keep alive that earnest desire to do them spiritual good which brought me hither."

3.—BELLARY.

In our No. for December, 1833, we inserted an interesting memoir of a native convert, named Purushuttam Deb, written by himself, with an account of his baptism at Cuttack, by the Rev. Mr. Lacey. It is gratifying to find, by the following letter to the latter gentleman, that this interesting young man still sustains his profession, and that he is now engaged as a native preacher in the service of the Society, through the labours of whose agents, he was first brought to the knowledge of the truth.

Extract of a Letter from Major Brett, dated Madras, August 27th, 1834.

"I am much pleased (as I am persuaded you will be) when I acquaint you that this young man has not only been consistent in his profession of Christianity since you baptised him, but that he has been growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. His intimate acquaintance with the New Testament quite surprises me, and since he has been here, he has had an opportunity of perusing part of the Old Testament in manuscript. I am sorry to say this portion of Scripture, translated by Messrs. Pritchett and Gordon, still remains in manuscript, for want of a Sub-Committee to revise it. His services not being required here, we have sent Purushuttam to Mr. Reid of Bellary, who has great need of him as a Catechist, and he now belongs to the London Missionary Society. It is with much regret I part with him, but I trust the Lord will be gracious, and raise up others also among the poor perishing heathen to proclaim to their fellow countrymen the unsearchable riches of Christ."

BOMBAY.

The May No. of the Bombay Oriental Christian Instructor contains the following notices of the lamented death of Mrs. Wilson, wife of the Rev. John Wilson, and of the proceedings of the Bombay Bible Society during the last year.

4.—DEATH OF MRS. WILSON.

Mrs. Margaret Wilson, of the Scottish Mission, Bombay, died on the 19th April. The grace of God, which animated her during life with so much zeal for the Divine glory, and which enabled her to consecrate all her powers, and endowments, and time, to the Divine service, did not forsake her in the hour of death. Her anticipations of eternal glory, the purchase and gift of her Divine Redeemer, were joyous and rapturous; and when her heart and flesh fainted and failed, she found Jehovah to be the strength of her heart and her portion for ever.

5.—BOMBAY BIBLE SOCIETY.

"The Translation Committee have proceeded with their labours; and they have used their best and united endeavours to accomplish the great objects for which they were appointed.

"The Gospel of St. Mark in Maráthi, agreeably to the intimation given in last report, has been, in the first instance, written out by Mr. Nesbit, and afterwards submitted to the perusal and criticism of the other members of the Translation Committee. After having been modified according to the collective votes, it has been put to the press; and an edition of 8000 copies of it will speedily be ready for distribution*.

"The Acts of the Apostles in Maráthi, prepared by the Rev. W. Mitchell, are at present circulating among the members of the committee. It is to be hoped that they will be ready for the press in a short time.

"The preparation of the Gospel according to St. John, by Mr. Wilson, has considerably advanced. Mr. Stevenson will proceed with the Gospel according to St. Luke without delay.

"Mr. Farrar, and the other members of the committee, as soon as their engagements with other books are finished, will proceed with the other parts of the New Testament. It is to be hoped, that, before another year revolves, considerable progress will have been made in the work which is so much to be desired.

"With a view to the benefit of the lower orders of the natives, the committee resolved to publish an edition of each of the Gospels in the Mod Maráthi character, with which they are most familiar. 2000 copies of the Gospel of St. Matthew, according to the edition in the Balbodh character, published last year under the direction of the Translation Committee, are at present in the press. 2000 copies of the Gospel of St. Mark, according to the last edition of the American Missionaries, has just left the press. It was lately resolved, that till such time as the Translation Committee have particular books in readiness for publication, a small reprint shall be made, when necessary, of parts of the New Testament, according to the old edition†.

"The Translation Committee, it may be here observed, have exerted themselves during the past year, to obtain the consent of all the members to a uniform system of orthography, and to the fixing of renderings for theological terms. It is intended by them to submit the result of their decision on these points to the public, through the medium of the Oriental Christian Spectator, for the purpose of exciting general consideration. They request the prayers of all the friends of the propagation of the Gospel in India, that they may ever be guided by a spirit of wisdom, and the friendly hints of all acquainted with the native languages, who desire to see the words of eternal truth faithfully and intelligibly translated into the languages of the numerous inhabitants of this great country.

"A communication has been received from the American Board of Commissioners for foreign Missions, approving of the constitution of the Translation Committee, and authorizing their Missionaries in the Presidency to purchase such parts of the Scriptures as may be published under its direction, for distribution at the expense of the American Bible Society. The committee received this communication with peculiar pleasure.

"The Rev. John Dixon, having completed a translation into Maráthi of the Book of Psalms, as part of the Liturgy of the Church of England, to be published by the Church Missionary Society, this committee have accepted of the kind offer of the liberty of striking off any number of copies for this Society. 1000 copies are to be procured in this manner.

"The Gospel of Matthew, in Kachi, by the late Rev. James Gray, was some time ago examined by Mr. Wilson with the help of a learned native, with the view of discovering any literal errors or omissions, but without any view to verbal alteration. 500 copies will in a few days leave the press‡. After some of them have been put into circulation, the committee will be able to come to a determination as to the re-printing of the work.

* It is now ready.—*Edit.*

† The editions in the Mod character are now ready for circulation.—*Edm.*

‡ A considerable number of them have been circulated. A reprint, as will appear from a report by Mr. Wilson, founded on personal inquiries in Kach, is not necessary.

"The Parent Society has lately made a grant of 200 Hindustani New Testaments, and 500 Hindustani Gospels, to be procured from Calcutta; 150 Hebrew Bibles, which have been received in Bombay, and 100 copies of a Persian translation of Isaiah, which are on board ship in the harbour, and which will soon be in circulation. 100 copies of the Hindustani translation of the New Testament, and 80 of most of the historical books of the Old Testament, have been received from the Calcutta Bible Society.

"There has been no publication of the Scriptures in Gujrathi during the past year. A grant of 500 reams of printing paper, and a corresponding quantity of ink, have been solicited from the Parent Society. It is to be hoped, that the bounty of this great institution will not have been appealed to in vain. The desire that all people should read in their own tongues the wonderful works of God, seems to be growing in ardour in Britain. May it speedily be realized; and may the knowledge of the Lord cover the earth as the waters cover the channel of the seas!"

NORTH AMERICA.

NEW YORK.—From different parts of the State of New York, very pleasing accounts have been recently received. The Rev. G. Pettit writes from *Fabius*, that a revival has been enjoyed in that place, commencing with the services at the ordination of the Rev. Oreb Montague, May 14th, and materially promoted by a protracted meeting of eleven days more which followed it. The church came up to the work like one man. At the close, fifty arose to testify their hope, begotten or renewed during the meeting. Of these, forty-one have been since baptized; and others, amounting to about sixty, have followed. Of these, twenty-six are heads of families, chiefly under forty; fourteen are husbands and their wives, and eight others are husbands or wives of previous members of the church; and two males and sixteen females between 10 and 20. Appearances remain favourable that the work will continue. In *Whitesborough*, a protracted meeting was held in February, during which, and since, about forty hopeful conversions have occurred. In the village of *Oriskany*, in which part of the Whitesborough church reside, there is also a revival: thirty-six have been baptized, and six others are candidates. The Rev. Levi Peet writes, that about forty hopeful converts have been the partakers of God's grace at *Farmerville*, Oat. county, while many others are inquiring.

We have often had occasion to remark, that no powerful revival of religion will take place as long as Christians continue to cherish feelings of party, and are more concerned for the increase of their own denomination than for the prosperity of the church at large. We cordially rejoice in copying, from the latest American papers we have received, the following paragraphs, which go far to illustrate and confirm our views:—

At East Otto, a protracted meeting was lately appointed by the Methodists, and as they had no meeting-house, they were offered, and accepted, the use of one belonging to the Baptist Society. The Baptists and Presbyterians joined the Methodists in the meeting, and the result was, a remarkable revival of religion in all three of the societies. At the close of the meeting, the following preamble and resolution was adopted:—

Believing that it is the duty of all who love our Lord Jesus Christ, to engage in proselyting the world to their Divine Master; and believing that this can be done only by teaching or preaching the Divine truth, and that this is rendered efficacious only by the agency of the Holy Spirit; and believing that a sectarian spirit, or a desire to have our own party prevail, or none, is calculated directly to kill the life of godliness in the soul, to grieve the Holy Spirit, to stop revivals, to harden and ruin the souls of men, and bring reproach on the cause of Christ, the God of our salvation: therefore—

Resolved, That we will for ever renounce this spirit in ourselves and others; and while we believe it the duty and privilege of all Christian ministers and churches to believe, teach, and practise, what they honestly believe to be the will of God, as taught in the Bible, we will, as Methodists, Baptists, and Presbyterians, as we have opportunity, labour with, and for, one another; pray unceasingly that the Holy Ghost may rest upon, enlighten, and sanctify all; that the time may speedily come, when all the saints shall so far put on Christ, that there shall be one mind and one spirit pervading this whole body; and that we will make it the first and prominent business of our lives to live for Christ, and to pray and labour for the conversion of the world and the salvation of souls.—*Revivalist*.

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

12. At Sulkea, by the Rev. J. Thomas, Mr. Robert James Beauchamp, to Mary Ann Booth.

MARCH.

5. At Macao, H. P. Sturgis, Esq. to Mary Georgiana, third daughter of the late R. Howard, Esq.

9. At Hanni, H. Milne, Esq. 21st Regt. N. I., to Marian, daughter of the late Major R. Skinner, 1st Local Horse.

17. At Cawnpore, Lieutenant D. Ogilvy, 15th Regt. N. I., to Caroline Helena, eldest daughter of Major Carter, H. M. 18th Foot.

23. Mr. M. R. Crawford, to Mrs. C. E. Fowler.

26. Mr. George Dick, to Miss Louisa Hamilton.

27. At Hazarebough, Captain J. Cumberlege, 41st Regt. N. I., to Mary Sophia, third daughter of the late Col. Sir H. M. Farrington, Bart. of Exeter, Devon.

— At Allahabad, Major Irvine, C. B. Engineers, to Marianne, fourth daughter of the late J. Shakespear, Esq. B. C. S.

28. Captain H. J. White, 50th Regt. Bengal N. I. to Elizabeth, only daughter of the late Captain W. Bury, H. M. 36th Regt.

APRIL.

8. Mr. H. W. Mitchell, to Miss M. Walker, of the Military Upper Orphan School.

17. Mr. G. Bowrd, to Mrs. M. Barrett.

21. Captain H. Sibbald, 41st Regt. N. I., to M. A. S. Penman, widow of the late Dr. Penman, of Calcutta.

23. The Rev. John McQueen, to Miss Catherine Neville Wyatt, daughter of the late G. N. Wyatt, Esq. Civil Surgeon.

25. James Prinsep, Esq. to Harriet Sophia, eldest daughter of the late Colonel J. Aubert.

29. At Chinsurah, Mr. P. J. Letellier, to Mrs. F. Pinnetz.

— J. H. Brundt, Esq. to Jane Cherry, eldest daughter of the late J. Thompson, Esq.

— Mr. M. Gavin, to Mrs. E. Raban.

30. F. Dunmaine, Esq. to Miss M. L. DaCosta, third daughter of the late J. DaCosta, Esq.

MAY.

1. Mr. James Stark, to Miss A. H. Smith.

5. Mr. J. W. Linton, of the Naval Sanatorium, Howrah, to Miss Mary Ann McMahon, a ward of the Bengal Military Orphan Institution at Kidderpore.

11. Mr. James Eede, to Mademoiselle M. Simonin.

12. Mr. J. Dearden, School-master Serjeant, Dum-Dum, to Mrs. M. A. Abbott.

13. Mr. J. Poirai, to Miss Caroline Glassup.

14. The Honorable H. T. Prinsep, Esq. to Sarah Moncton, third daughter of J. Pattie, Esq.

19. R. J. R. Campbell, Esq. to Anna, second daughter of C. E. Eweler, Esq.

20. J. Swiney, M. D. to Harriet Meredith, widow of the late Captain J. W. Row, 31st Regt. N. I.

MARCH.**BIRTHS.**

6. At Cananore, the lady of Captain Minchin, 47th Regt. M. N. I., of twin daughters.

10. At Futtchghur, the wife of Mr. E. Anthony, of a daughter.

14. At Saharunpore, the lady of C. Raikes, Esq. C. S. of a daughter.

— At Agra, the wife of Mr. J. W. Chaplain, of a son.

16. At Sangor, the lady of Captain C. R. W. Laace, 3rd Regt. N. I., of a son.

20. The lady of J. R. Martin, Esq. of a son.

21. At Janjemow, Cawnpore, the lady of C. E. Goad, Esq. 67th Regt. N. I., of a son and heir.

— At Benares, the lady of Captain F. Angelo, Deputy Judge Advocate General, of a daughter.

— At Bhaugulpore, the wife of Serjt. J. Burnett, Army Commissariat, of a son.

25. Mrs. A. Lingham, of a daughter.

— At Sangor, the lady of Captain K. F. McKenzie, 64th Regt. N. I., of a son.

27. At Hazarobaug, the wife of Mr. E. Townsend, Conductor of Public Works, of a daughter.
 28. At Baltool, the lady of Lieutenant Edwards, 18th Regt. N. I., of a son.
 30. At Benares, the lady of the Rev. W. Bnyers, of a son.
 31. Mrs. F. Bolst, of a son.

APRIL.

1. At Nundencoojah Factory, Rampore Bhauleah, Mrs. A. C. Monier, of a son.
 5. At Cawnpore, the lady of Captain M. Smith, H. M. 16th Foot, of a son.
 7. At Hyrampore Factory, the lady of J. B. Crawford, Esq. of a son.
 8. The lady of R. S. Homfray, Esq. of a son.
 — Lately, the lady of J. A. Walker, Esq., of a daughter.
 9. At Haasi, the lady of Captain J. C. C. Gray, 21st Regt. N. I., of a son.
 9. The wife of Mr. J. S. Morton, Veterinary Surgeon, of a son.
 — Mrs. Moses Simeon, of a daughter.
 — At Goruckpore, the lady of F. B. Todd, Esq. 11th Regt. N. I. of a daughter.
 10. At Dum-Dum, the lady of Lieut. F. B. Boileau, Horse Artillery, of a son.
 11. The lady of T. C. Robertson, Esq. C. S. of a son.
 14. The lady of J. Avdall, Esq. of a daughter.
 17. The lady of Captain H. Timings, Bengal Horse Artillery, of a son.
 18. Mrs. J. Rebelro, of a daughter.
 20. The lady of John Franks, Esq. of a daughter.
 — Mrs. T. Rutledge, of a son.
 — The widow of the late Capt. C. Winlow, of a son.
 21. At Salgurnaudea Factory, near Commercolly, Mrs. T. B. Raset, of a son.
 23. Mrs. A. L. Davis, of a daughter.
 25. Mrs. Lewis Tyen, of a daughter.
 — Mrs. W. Sturmer, of a daughter.
 29. At Dacca, the lady of John Louis, Esq. of the Civil Service, of a daughter.
 30. At Chinsurah, the lady of Lieut. Leighton, H. M. 44th Regt. of a daughter.
 — At Benares, Mrs. G. Nicholls, of a daughter.

MAY.

1. At Tirhoot, the lady of J. Coaserat, Esq. of a son.
 2. Mrs. T. J. Phillips, of a son.
 — The lady of J. Lackersteen, Esq. of a daughter.
 — The lady of E. Wilkinson, Esq. of a son.
 4. The lady of Captain Steel, Superintendent of Police, of a daughter.
 5. Mrs. J. Adams, of a daughter.
 — At Mymensing, the lady of G. Adams, Esq. Civil Service, of a son.
 6. At Meerut, the lady of Lieut. F. R. Modie, of a daughter.
 7. At Chittagong, Mrs. H. Turner, of a son.
 — Mrs. Augustia Pereira, of a daughter.
 11. At Benares, the lady of Geo. Mainwaring, Esq. Civil Service, of a daughter.
 14. At the General Hospital, the wife of Mr. W. D. Berkely, Barrack Serjeant, of a daughter.
 18. The lady of R. Swinhoe, Esq. of a daughter.
 — At Jallasore, the lady of T. Campbell, Esq. of a son.
 19. The lady of F. Macnaghten, Esq. Civil Service, of a son.
 23. The wife of Mr. J. Jahans, of the Agra Accountant's Office, of a son.
 25. Mrs. M. A. Lackersteen, of a son.

MARCH.

DEATHS.

25. At Dum-Dum, Henry William, infant son of Apothecary H. Watson, aged 1 year and 27 days.
 27. At Dacca, Mr. G. Alexander, Merchant, aged 57 years.
 — Lieutenant T. A. K. McGregor, of the European Regiment.
 28. Master G. T. Wood, son of Mr. G. Wood, aged 1 year, 3 months, and 11 days.
 — Miss R. F. Bergier, aged 11 years, 3 months, and 7 days.
 31. Mr. E. Hall, Book-keeper in the Office of Messrs. R. C. Jenkins and Co. aged 40 years.
 — On her way between Agra and Cawnpore, Mrs. Rosa Cecil, the beloved wife of Mr. J. J. King, Trader, aged 22 years and 5 days.
 — At Subathoo, Dr. James Gerard.

APRIL.

1. Mr. G. M. Anderson, aged 38 years.
 3. At Allahabad, Frances Margaret Anne, youngest daughter of C. N. Cooke, Esq. aged 6 months and 23 days.

5. Mountford Harvey, the infant son of J. H. Stocqueler, Esq.
 6. At Berhampore, C. Shakespear, Esq. Commercial Resident of Rangamatttee.
 — Mons. Jules Timon David, aged 23 years.
 10. Miss Clarissa Catherine Burke, aged 7 years, 8 months, and 23 days.
 11. At Muttra, Emily Julia, third daughter of Lieutenant and Mrs. Frce, aged 6 months.
 13. Andrew, the infant son of Mr. R. Wood, aged 4 months.
 — At Seebpore, zillah Backergunge, drowned, by the upsetting of a boat, the following persons:
 Mrs. Louisa D'Silva, wife of Pedro D'Silva, Esq. of zillah Backergunge, aged 25 years.
 Miss Mary D'Silva, the only daughter of Pedro D'Silva, Esq. aged 6 years and 10 months.
 Mrs. Charlotte D'Silva, wife of L. D'Silva, Esq. of the above place, aged 26 years.
 Mr. John Rodrigues, aged 41 years.
 Mrs. Louisa Rodrigues, wife of the late C. Rodrigues, Esq. aged 27 years, 8 months, and 19 days.
 Miss E. M. A. Rodrigues, eldest daughter of the above, aged 17 years.
 Miss M. A. Rodrigues, second ditto of Ditto, aged 15 years and 14 days.
 Miss A. L. Rodrigues, fourth ditto of Ditto, aged 10 years, 4 months, and 17 days.
 Miss C. Coelho, the eldest daughter of the late Mr. D. Coelho, Junior, of Kiascotty, aged about 10 years.
 Miss Angelina Coelho, youngest daughter of the late Mr. D. Coelho, aged 3 years.
 14. Mr. John Gadding, aged 40 years, one month, and 5 days.
 15. At Mirzapore, Georgiana Martha, the infant daughter of Mr. J. A. Lorimer.
 16. At Berhampore, Charlotte, daughter of the Rev. M. Hill, aged 7 months and one day.
 17. Thomas A. Brown, aged 2 years, 11 months, and 9 days.
 — On Good Friday night, James Satchell, Pensioner of the Select Vestry, of Consumption.
 18. At Dacca, Mr. P. H. Ernot, aged 36 years.
 18. Margaret, the infant daughter of H. B. Harrington, Esq. Civil Service, aged 1 year and 11 months.
 21. At Meerut, Mr. Rich, Agent to Palmer and Co.
 26. At Landour, E. D'Oyly, only daughter of Captain M. Cooper, 11th Light Dragoons, in her 2nd year.
 30. Mr. A. D'Rozario, aged 18 years, 6 months, and 26 days.
 — At Baitool, the infant son of Lieutenant and Mrs. Edwards, aged 1 month and 2 days.

MAY.

1. Mr. W. Barradge, aged 25 years.
 3. Eliza Ellen, the eldest daughter of Mr. T. Black, aged 5 years, 4 months, and 4 days.
 — At Monghyr, J. Ford, Esq. aged 43 years.
 — At Bancorah, Mary, the wife of Lieutenant P. Nicholson.
 4. Mrs. E. Adams, the wife of Mr. Joseph Adams, of the firm of Gunter and Hooper, aged 36 years, 3 months, and 13 days.
 — At Mussoorie, Emily Elizabeth, daughter of Capt. Wintle, 71st Regt. N. I., aged 1 year, 6 months, and 15 days.
 5. T. Hoesason, Esq. aged 70 years.
 6. At Gyah, Charles, the infant son of J. W. Bicketts, Esq. aged 1 month and 24 days.
 — At Hissar, the infant son of Captain Lome, 21st Regt. aged 7 months and 13 days.
 7. Mr. R. Ruff, aged 27 years.
 11. At Hoogly, Louisa Campbell, aged 19 years, 4 months, and 23 days.
 — Drowned at Barrackpore, from a supposed attack of cramp, whilst bathing in a tank, C. W. Turner, Esq. aged 24 years.
 12. At Chandernagore, Mr. F. M. D. de Sojourns, aged 34 years.
 13. Master C. Mackay, son of Mr. and Mrs. James Mackay, aged 10 years, 11 months, and 10 days.
 — Mrs. Eliza Chalcraft, aged 51 years.
 15. At Hazareebangh, F. Hird, Esq. Deputy Post-Master of that station, aged 19 years.
 19. The only child of Mr. J. Patten, aged 13 months and 19 days.
 23. Mrs. E. C. Greenough, widow of the late Mr. J. Greenough, aged 28 years.
 24. Mrs. Ann Coles, aged 35 years.

Shipping Intelligence.

MARCH.

ARRIVALS.

23. *Enterprise*, (H. C. Steamer,) C. H. West, from Madras 19th March.
Passengers from Madras.—The Austrian Baron Hugel, Mrs. Stephens, Miss Macarion, Mr. A. J. Johannes, Mr. C. McKertich, and Mr. L. Seexar.
25. *Olivia*, (Schooner,) W. Roome, from the Cape of Good Hope 14th January.
 — Lord Althorp, (Brig,) B. Sproull, from Liverpool 12th November.
27. *Vesper*, (Barque,) J. F. Atwood, from Mauritius 11th February, Ceylon 16th, and Madras 20th, March.
28. *Euphrasia*, (Brig,) F. Lenepren, from Mauritius 27th January and Madras 14th March.
29. *Fortitude*, (Brig,) J. C. Wilson, from Tondemanar, 19th March.
30. *Samuel Brown*, (Barque,) C. W. Harding, from Liverpool 20th May, and Coringa 25th March.
 — *Dalla Merchant*, (Barque,) H. M. Potter, from Moulmein 17th February, and Rangoon 19th March.

APRIL.

1. *Kyle*, (Barque,) T. Fletcher, from Mauritius 6th February, Point de Galle (no date), and Madras 24th March.
3. *Will Watch*, (Barque,) W. Barrington, from Singapore 1st, and Penang 11th March.
Passengers.—W. R. Lackersteen, Esq. Merchant, Master W. Almeida. From Penang.—Mrs. Coles and two Children, Mr. J. D'Lux.
 — *Pero*, (Barque,) W. Rutten, from Tallawille 27th February, Colombo (no date), and Point de Galle 8th March.
Passenger from Mauritius.—Mr. J. Alence.
6. *Ruby*, W. Warden, from China 1st, and Singapore 13th, March.
Passengers.—Captain E. Fobline, late Commander of the Ship *Eliza*, and Mr. J. D. Hoggerty, crew of ditto.
9. *Eugene*, (Amr.) C. H. Williams, from New York 26th November.
 — *Abgarus*, (Barque,) C. Dunbar, from Bombay 6th, and Alleppe 20th, March, *Passengers from Bombay*.—Mr. Dunbar and Captain Rice.
 — *Ganges*, (H. C. Steamer,) W. Warden, from Madras 1st April.
Passengers from Madras.—Mr. McLeod, a Member of the new Law Commission, Captain Taylor, Madras Service, Mr. F. H. Burkinyoung, of this city, Captain O'Halloran, H. M. 38th foot.
12. *Futtay Salam*, J. Keys, Commander, from Bombay 22nd February, and Alleppe 15th March.
 — *Charles Stuart*, (Burmese Schooner,) D. Davis, from Rangoon, 26th March.
14. *Discovery*, (Barque,) Wm. Hawes, from Bombay 26th February, Tellichery and Alleppe 12th March.
16. *Perfect*, Wm. Small, from Greenock 8th November, and Madras 7th April.
Passengers from Scotland.—F. B. Paton, Esq., J. Maseyk, Esq., and C. Maseyk, Esq. From Madras.—Lieut. W. Dyer, H. M. 41st Regt.
Passenger from China.—A. Johnston, Esq. Merchant.
 — *Red Rover*, (Barque,) Wm. Clifton, from China 16th March.
 — *Water Witch*, (Do.) A. Henderson, from ditto 14th, and Singapore 28th, do.
 — *Robust*, (French Brig,) J. Farrell, from Marseilles.
16. *Claudina*, (D. Barque,) D. Corrie, from Rio de Janeiro 11th November.
20. *Ernaad*, J. L. Gillett, from China 27th February, and Madras 18th April.
Passengers from China.—Mr. Nicholson, B. N. I. From Madras.—Mrs. Col. Taylor, Mr. Hyde, C. S., Mr. Shaw, and Mr. Sutherland.
22. *Corsair*, (Brig,) E. Cooke, from Penang 10th April.
Passengers.—Mr. King and Mr. Thompson, Free Mariners.
23. *Margaret*, (Amr.) W. C. Statesbury, from Philadelphia 15th Oct., Monte Video 21st January, and Madras 18th April.

MAY.

9. *Gentoo*, (Amr.) A. Coffin, from Boston 2nd Nov., Beccoolen 1st Feb., and Padang 2nd March.
 — *Suan*, (Schooner,) T. Jones, from Rangoon 15th April.
10. *William Wilson*, J. H. Miller, from China 28th Feb. and Covelong 1st May.
Passengers from Covelong.—Mrs. Panel, Mr. Panel, Mr. Black, and Mr. Robertson.

11. Tamerlane, E. McKellar, from Greenock 7th January.
- Dover, (Amr.) J. Austin, from Boston 20th January.
- Elizabeth, (Brig.) G. Baker, from Rangoon 2nd May.
12. Psyche, A. Lambert, from Moulmein 17th April.
14. Magnet, J. McMinz, from the Mauritius 16th March and Covelong 5th May.
15. Sultana, E. Evans, from Bombay 6th, Tellicherry and Allepet 29th, April.
Passengers from Bombay.—Mrs. Anderson, Miss Anderson, G. W. Anderson, Esq. and Master Anderson.
- Royal Saxon, R. Renner, from Port Jackson 5th March and Madras 3rd May.
Passengers from Sydney.—Mrs. Thomson and Miss Smeaton.
- Gunga, (Bark,) from Liverpool 26th December.
Passengers.—Mrs. W. Haworth, Mrs. Hardman, Edward Haworth, W. Haworth, and L. Hardman, Esquires.
16. Hindu, J. Lowthion, from Mauritius 16th March and Covelong 9th May.
- Jesse, J. Auld, from Penang 8th April.
18. Coromandel, (French,) A. G. Concell, from Bourdeaux 14th December.
19. David Clark, B. Rayne, from Portsmouth 26th November, Cape of Good Hope 9th February, and Madras 13th May.
- Constant, (French Bark,) J. Chalgneau, from Bourbon 25th March.
- Wolf, (H. M. S.) E. Stanley, from Triacomalle 19th May.
24. Duke of Clarence, P. Sanford, from Mauritius 20th March and Covelong 17th May.
- Peter Proctor, J. Teiry, from Mauritius 22nd March and Covelong 17th May.
- Superior, (Brig.) W. Salmon, from Covelong 17th May.
- Ashmouy, (Bark,) J. Young, from Madras 15th, and Coringa 19th, May.
Passenger from Madras.—Mrs. Bourne.
25. Merchant, (Amr.) B. Lombard, from Boston 29th January.

MARCH.

DEPARTURES.

25. Sir Herbert Taylor, Stewart, for China and Singapore.
- *Passengers*, Mrs. Stewart, Mrs. S. Smith and child, W. C. Crane, Esq. J., Mayorga, Esq., and J. C. Smith, Merchant.

APRIL.

1. Abberton, H. Shuttleworth, for St. Helena and London.
Passengers for London.—Mrs. Fagan and 4 children, Mrs. Stevens and 1 child, Miss Roberts, Brigadier General Fagan, Rev. T. N. Stevens, Colonel Patton, and Major Fagan, Mrs. Shuttleworth and 2 children, Miss Nash and 2 children, Mr. S. Shuttleworth. *For the Coast.*—Miss Davis and Mr. Porter.
 4. Nerbudda, F. Patrick, for China.
 5. Hindoostan, G. J. Redman, for London.
Passengers for London.—Mrs. Alexander and 3 children, Mrs. Henderson and 1 child, C. Becher, Esq., C. S. Colonel White and Capt. Broughton, N. Alexander, Esq., H. Henderson, Esq., G. Key, Esq. late of H. M. Lancers, 3 children of Mr. Brownlow of the C. Service, C. J. Middleton, Esq. C. S.
 6. Swallow, (Barque,) W. Adam, for Madras.
 9. Eleanor, (Barque,) T. B. Timms, for Madras.
Passengers for Penang and Singapore.—Mr. Jellico, Miss Gardner, and Rev. Mr. Bateman, Acting Archdeacon.
 10. Bright Planet, (Barque,) R. Richardson, for Penang and Singapore.
 - Baretto, Junior, R. Saunders, for Penang and Singapore.
Passengers per Baretto for Singapore.—Mrs. Colnet, Hon'ble C. R. Lindsay, — McKenzie, Esq., Captain Colnet.
 16. Theresa, (Barque,) J. Tulloch, for London.
 - Fame, (ditto,) J. Richardson, for Mauritius.
 23. Will Watch, (Bark,) W. Barrington, for Khyouk Phyou.
 - Cashmere Merchant, (Barque,) R. Edwards, for Penang and Singapore,
 - Lord Althorp, B. Spruill, for Liverpool.
- MAY.
12. Eclipse, (Amr.) A. Perry, for Salem.
 20. Water Witch, A. Henderson, for China.
 23. Dalla Merchant, ———, for Rangoon and Moulmein.
 - Robuste, ———, ———.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of April, 1835.

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.				
	Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Exp. Surface.	Wind.	Wind. Dir.	Wind. Dir.	Wind. Dir.	Wind. Dir.	Temp. of the Mercury.	Of the Air.	Of an Exp. Surface.	Wind. Dir.	Wind. Dir.	Wind. Dir.	Wind. Dir.	Temp. of the Mercury.	Of the Air.	Of an Exp. Surface.	Wind. Dir.	Wind. Dir.	Temp. of the Mercury.	Of the Air.	Of an Exp. Surface.	Wind. Dir.
1	30.134	73.668	77.8	N.	179.40	96	79.2	N.	150.57	91.254	9	87.4	N.W.	0.60	86.594	8	87.4	N.W.	0.54	84.4	88.3	84.4	W.		
2	0.62	73.2	69.	N.	120.2	79.8	88.2	N.W.	120.84	92.5	86.7	E.S.E.	0.38	84.3	96	88.5	W.	0.34	84.3	95.3	88.4	W.			
3	0.84	73.6	70.2	W.	140	79.7	86.4	80.7	1.02	83.8	91.7	85.6	W.	0.50	85.4	92.8	86.7	S.	0.36	85.	87.	87.2	S.		
4	0.94	73.1	72.8	E.	128.41	95	81.5	8.	0.52	83.5	88.4	84.3	8.	0.60	86.7	89.8	84.3	8.	0.72	85.	90.7	83.7	S.		
5	0.56	74.4	71.7	S.	116	81.1	94.	80.4	0.76	83.1	87.3	83.6	8.	0.10	84.3	87.7	85.	8.	0.96	84.3	87.3	84.	S.		
6	0.38	75.	72.4	71.7	S.	074	82.6	84.4	79.7	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
7	0.30	75.	72.0	72.	S.	076	80.7	84.2	80.5	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
8	0.50	74.4	69.7	69.5	S.	112	77.	78.	75.	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
9	0.60	75.4	73.6	73.	S.	064	81.3	85.2	82.	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
10	0.32	77.	74.	74.	S.	068	82.	87.	83.	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
11	0.16	70.	75.	75.3	S.	093	82.7	86.8	83.1	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
12	29.960	7.273	73.1	S. S. E.	042	80.7	84.	80.	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.			
13	0.94	79.4	77.6	8.	02	83.2	84.	84.2	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.			
14	0.98	79.	77.	76.4	S.	052	83.	80.5	84.4	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
15	0.70	79.7	78.7	78.	N.	023	84.	83.7	85.3	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
16	0.64	80.1	77.6	77.6	C.	062	85.	89.0	85.4	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
17	0.96	80.7	78.	78.3	S.	038	84.	86.2	83.7	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
18	0.96	81.5	77.7	77.	S.	000	84.5	85.8	83.	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
19	0.14	81.8	79.	78.3	S. E.	040	84.8	88.7	82.7	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
20	0.06	80.3	77.4	77.	S.	070	81.4	82.5	80.	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
21	0.58	79.	76.	78.5	S.	010	82.7	85.	82.8	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
22	30.030	76.	68.6	68.7	S.	048	77.	75.4	74.	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
23	29.964	76.7	70.5	70.5	W.	012	80.2	83.5	80.	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
24	0.94	77.4	72.3	72.3	S.	062	81.2	84.7	82.	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
25	0.23	76.	71.8	72.	S.	070	81.7	85.	80.7	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
26	0.04	76.	74.7	74.7	S.	009	78.0	79.5	78.5	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
27	0.76	78.5	75.3	75.3	S.	038	80.	84.2	79.4	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
28	0.00	76.3	73.5	73.5	N.	080	79.0	80.	77.3	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
29	0.16	79.7	78.0	78.0	S. W.	066	82.3	86.7	82.4	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		
30	0.16	79.7	78.0	78.0	S. W.	066	82.3	86.7	82.4	0.76	83.1	87.3	83.6	8.	0.96	84.3	87.3	84.	0.96	84.3	87.3	84.	S.		