

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

[https://missiology.org.uk/journal\\_calcutta-christian-observer-01.php](https://missiology.org.uk/journal_calcutta-christian-observer-01.php)

THE

**CALCUTTA**

**CHRISTIAN OBSERVER.**



EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

---

VOL. V.

---

*JANUARY TO DECEMBER,*  
**1836.**

---

**Calcutta:**

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD;

AND SOLD

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

1836.

THE  
CALCUTTA CHRISTIAN OBSERVER.

---

*April, 1836.*

---

**I.—*Appeal on behalf of the Lalongs, Mikirs, and other hitherto unknown tribes in A'sám.***

[In a letter from Rev. J. RAE to Capt. JENKINS, dated Bishnáth, 10th Feb. 1836.]

[In a late article on the Missionary Prospects of A'sám, we referred to the numerous tribes in and about that province, who, on account of their freedom from the influence of caste and Hindu prejudices, presented an inviting field for the labours of Christian Missionaries. Our readers are aware, that since that time Messrs. Brown and Cutter, from the American Baptist Board of Missions, have proceeded to Sadiya, on the N. E. part of A'sám; and in the article above mentioned, we referred to the labours of Mr. Rae, of the Serampore Mission, who had been for some time stationed at Gowáhatti, the capital of the province. We have since been favoured by Captain Jenkins with the following letter to himself from Mr. Rae, with the Journal accompanying, detailing his travels across the Mikir hills, into the first Nága range. Both documents, we are persuaded, will be read with much interest, since Mr. R. is said by Capt. J. to be the first European who ever penetrated into that country. We are grieved to find, from the correspondence of several officers of Government\*, as well as of Mr. R. that the Bráhmans are actively and successfully exerting themselves to bring these simple and interesting people under the withering influence of Hindu superstition. It is gratifying, on the contrary, to notice that efforts for their good are contemplated by the Serampore Missionaries; and we earnestly hope, should any circumstances prevent this body from extending their operations in that quarter, that the American Missionaries, who are now in the province, and will soon be joined by fresh coadjutors, will be enabled to establish among them a branch of their Mission. It is cheering to know, that if European Societies should find themselves restricted by want of funds or agents from enlarging their operations, America appears able, and zealously determined to pour into this part of the vineyard numerous and devoted labourers. Most cordially will they be hailed by their brethren of other climes.]

In an able Report on our N. E. frontier, lately drawn up for the use of Government by a very intelligent public officer, we have met with much interesting and novel information respecting other tribes in the neighbourhood of A'sám and Manipur. Permission to make use of it, as far as suitable to the pages of the C. C. OBSERVER, has been applied for, and we shall doubtless very shortly have the pleasure of presenting it to our readers.—ED.]

As you take a kind and lively interest in the welfare of A'sám, allow me to bring within the compass of a letter, for your obliging perusal, the most promising and interesting features

\* In illustration of these remarks, we give the following extract of a recent letter from a gentleman, employed by Government to adjust the amount of annual tax to be paid by the Mikirs and Lalongs.

"I visited the S. E. part of it along the hills, and nearly as far up the Barpáni as boats can get to, then crossed over to the Kapili. In all those places there are

of the tribes inhabiting the hills on the south bank of the Baramputar, and in the district of Noagong, viz. the Nágas, Mikirs, and Lalongs, amongst whom I have lately been travelling ;—and to endeavour at the same time to show the feasibility of doing something for their moral and religious instruction ; more especially amongst the Mikirs and Lalongs, who, although inhabiting different hills, and speaking different languages, are yet connected together by simplicity of manners, and are entirely void of those Hindu prejudices, which form such a barrier to the spread of knowledge in Bangál.

The Nágas inhabit the hills farthest from the station of Noagong, on the east, and close to the Dunúsirí river, which forms the boundary of Upper and Lower Asám. Being in a more savage state than the others, and frequently quarrelling with the *Abhor* Nágas\*, who inhabit the hills in the same range, it would not be so easy to reach them with instruction, as the Mikirs and Lalongs. Still they cultivate the soil, are located in one place, and are not in the habit of emigrating from one spot to another : and I am led to think, from my recent visit, that however savage they may be, there are no fears for any one residing amongst them.

The Nágas on our side are a small number, compared with the *Abhor* Nágas, who inhabit the hills in Upper Asám, but they are all the same in their customs, &c. They may be computed at about 3,000†.

In my recent journey to their *chans* (villages), I was quite surprised to see the neatness of their appearance, and the industry of the people. But it must not be overlooked, that although entirely free from caste, and not having the least idea in regard to its being unclean to eat this or that, they may be said to be a nation of drunkards ; for at every ceremony, such as marriage, burial, and worship, they drink a quantity of liquor, (mad,) made from rice, which has an intoxicating effect. This, humanly speaking, may form a barrier to their moral and religious

lots of jungle and forest, most beautiful lands, and likely to be cleared before similar ones in A'sám, the population being well spread over them ; two or three square miles of cultivation and houses, then five or six of jungle lands ; next again, a village, and so on all the way.

“ Almost all the population settled in the low lands between the hills and the Barpáni and Diulá, are Lalongs and Mikirs. Finer ryots, I would never wish to have to deal with. But few of them are Hindus, and those that have been converted have been so very lately. The Bráhmans have not neglected that vineyard ; since the Barmese expulsion they have been labouring diligently in making converts, as these poor people are nearly fools in the hands of those fellows, who care no further about them than to get a revenue out of them. The Rájás and Bisáyars spoke to me about having some one to teach them to write.”

\* The Asámese divide the Nágas into *Bor-Nágas*, i. e. Tributary or Dependent Nágas, and *Abhor*, independent.—F. J.

† Dependent on us, and in the Noagong District.—F. J.

instruction; but a very feeble one, compared with the strong bulwark of Hinduism in Bangál.

On turning to the Mikír tribe, we find a great difference:—not in regard to drunkenness, for they are much the same in this respect; but in simplicity and honesty, as far as their knowledge of honesty goes. One instance in confirmation of this, and greatly to their honour, is, that there is not, I believe, an instance of a Mikír ever having been brought before any of the public functionaries in *Ásám* for a serious offence. They are, correctly speaking, when compared with the other tribes, in a civilized state, and are the most inoffensive race of people that inhabit the various hills in *Ásám*. War is quite out of the question with them; indeed, they are very timid. They have no written character; consequently none can read. They inhabit the hills on the south bank of the Baramputar, in the district of Noagong, running from N. E. to S. E.: but numbers are scattered up and down the country of Lower *Ásám*, near the hills, principally near Gowáháttí. Many of them are bondsmen, and are accounted next to, or better than the Kacháris in regard to industry.

The account of their origin, which I received when in their hills, was, that they had originally come from the Jyntíah hills, and were formerly under the Rájá of that country\*. This is their own tradition; whether it is true or not, may perhaps be a question: those who informed me, however, said, that they could understand some of the Jyntíah language, as also some of the language of the Ahoms (original natives of *Ásám*); and one man went so far as to say, he thought his language a mixture of Ahom and Jyntíah.

They have no caste nor prejudice whatever with regard to food, and are entirely uncontaminated by the superstitions of the Bráhmans. They have, however, one peculiarity; they do not eat the flesh of the cow, or drink her milk†. Whether this prejudice has originally sprung from Bráhman influence or not, no one among them could tell me. On being questioned concerning it, their only answer was, it was always so. Had it been got from the Bráhmans, it may also be inferred, that they would have had some prejudice with regard to abstaining from eating the flesh of swine, fowls, &c.; but this is not the case; all these are eaten, and are always used in their ceremonies of worship. Now it is well known, that the Bráhmans, in making Bhokits (disciples), which they have done extensive-

\* They appear to have occupied the hills E. of Jyntíah, which we call the Kachár hills, before the Kachári tribe overran that part.—F. J.

† The custom of not drinking cow's milk, shows their connexion with the Indo-Chinese nations.—F. J.

ly amongst the Kachár people, forbid them to eat the flesh of swine and fowls : I am therefore of opinion, that this prejudice of the Mikírs against eating the flesh of the cow, and drinking her milk, has not arisen from any Hindu influence. But even supposing it has, it is so long since, that none know how it came, and it gives the Hindus no power whatever over the people.

Connected with this, and well adapted to encourage efforts for their good, is the remarkable fact, that although being near the Hindus, and having so much communication with them by trade, not a single one of them, (as far as my knowledge goes,) has ever become a disciple of any of the Gosáins in Asám ; whereas their immediate neighbours, the Kacháris and Lalongs, have. The only instance I met with in my journey of a departure of any of the Mikírs from their own customs was in a village in Kachár, where a few had taken two wives, instead of one.

The population of the Mikírs may be estimated at 20,000 : this is however mere guess, as no means have ever been used to ascertain it correctly : but I think 20,000 is rather under than over the truth. In this 20,000, I include those who inhabit all the hills from Morung on the N. E. side of Noagong and the Jyntiah hills, with those on the plains. Their language is entirely different from that of the Nágas.

The Lalongs, another tribe, inhabit part of the low hills and plains in the Jyntiah country, more especially in the large tract of country formerly belonging to the Jyntiah Rájá, but annexed by recent conquest to the district of Noagong. Many of them have settled in other parts of the district, but principally in Ruha\*.

My information with regard to the Lalongs is scanty. But, judging from my visit to them, and the fact that their language much resembles Bangáli, they must have come from the plains. They eat the flesh of every kind of animal. In their habits they are much the same as the Mikírs, and they are nearly as simple and honest. They give no trouble to the authorities. There is however one feature in which they differ from the Mikírs, viz. numbers of them have become Bhokits of Gosáins, and are thus in a measure brought under the influence of Hinduism. Still only a few of them comparatively have become so, and they are equally open to instruction as their neighbours the Mikírs ; but alas, it may be expected, that as the leaven of Bráhman influence has begun to work, it will spread, unless means are used for their speedy instruction.

\* We have a great number of Mikírs settled in the hills near Gowáhatti.—F. J.

In the event of endeavours being used for the moral and religious instruction of these tribes, their vicinity to the Sadar station of Noagong would greatly facilitate this desirable object. It would not perhaps be prudent for a Missionary to reside amongst them for at least six months of the year; but during the other six it might be done with perfect safety: nor would it materially hinder any operations for their benefit, if the Missionary were to reside at Noagong; for they can easily be communicated with, even during the unhealthy time of the year, by boats or by land; as the utmost distance from the station does not exceed two days' journey, and on horse-back, a day, or even much less, would be sufficient to reach the place at which it might be proper to have the school-room and other houses erected for their instruction. Besides, their children might with ease come to the station of Noagong, and thus be under instruction all the year round.

They may, in another point of view, appear deserving the consideration of Government, as by their trade, &c. they in a great measure contribute to the general wealth of the country; and surely Government is bound to make some return. They are extensive cultivators of cotton, which is their principal commodity for export. How much is cultivated, I am unable to say, but it must be to a great extent; indeed, were it not for the Nágas, Mikírs, and Lalongs, the people of A'sám would fare but poorly for cotton, to make clothes, &c. Their common practice is to exchange their cotton for salt; consequently a good deal of the latter article must be imported for consumption.

In some parts of the country, háts (markets) are established, to which all bring their commodities; but in general, traders take the salt to them on the hills, as by doing so, they get more in exchange than they would in the plains.

They also rear a worm called the A'riah worm, which makes a thread called A'riah thread; this thread made into cloth is worn by all the inhabitants of A'sám. It has the property of improving from repeated washing. They also cultivate different kinds of Álús (yams), all which, besides using them for their own consumption, they exchange with the people on the plains. They also make a number of canoes.

In regard to dhán (rice), they merely sow enough for their own consumption; but sometimes, in seasons of scarcity, they supply their more lazy and apathetic neighbours, the A'sámese on the plains. This speaks volumes for their industrious habits; and when they are brought into comparison with the A'sámese, and more especially when their sterile hills are taken into consideration, they shine greatly. Could they be brought to settle on the plains, it would be a great benefit to the country, as they would

undoubtedly clear away much of the immense jungle, and add considerably to the revenue.

There is a parganah in the district of Noagong, called Mikir Mahal, in which a few of the Mikirs have settled; but from some cause or other, they do not appear to have relished their abode, numbers having again returned to the hills. Perhaps it arises from their having to pay taxes, to which they appear averse, since they can get land on their hills for nearly nothing.

Are then these poor people, who are without education, yea without even a character to write their language in, without a knowledge of the God who made them, whose worship consists in a few unmeaning ceremonies, or rather drunken feasts—are they to be left so? They are free, as has in some measure been shewn, from the least tincture of Hinduism. Is it proper for Government, who have been providing with a liberal hand for the instruction of their Hindu subjects, whose prejudices form such a hindrance to their more rapid progress in improvement, to leave these poor simple tribes, who are open to every kind of instruction, to their own blindness and ignorance? However anxious Government may be to spread science and right knowledge amongst their Hindu subjects, they cannot do so beyond a certain extent; for they are bound by the fetters of an engagement, not to interfere with their religious prejudices. But the case is quite different with these tribes. With regard to them, there is no engagement, there are no prejudices of caste to contend with, and they would hail instruction, both moral and religious, with joy, were it offered to them. The question, the solemn question again arises; are they to be left to themselves? are no endeavours whatever to be made for their benefit? is there no sympathy for these poor ignorant children of nature? and is it not the duty of Government to allow something in return for the benefit of those subjects, who contribute in some measure to the general wealth of the country?

It is the intention of the Serampore Missionary Society to establish a farm on the Moravian system; and would Government step forward, and assist them by a grant of land, the concern might be put on a footing that, in a very few years, would not need either their assistance or that of the religious public. I do not mean to say, that Government is bound to give a grant of land for this object; but I think, that as they have been liberal in granting large sums of the public money for the diffusion of knowledge in other cases, they might in this case encourage the attempt to benefit those tribes, who are so open to moral and religious instruction, by such a grant of land. The

sacrifice would be little, and they would in no way interfere with their other subjects, who cultivate the soil; as there is more than enough of jungle land in A'sám, to supply all the wants of the inhabitants. There is also no likelihood, under existing circumstances, of these lands being brought into a state of cultivation in any other way for many generations; so that the healthiness of the country would be much promoted by the proposed grant.

With regard to the possibility of establishing a Christian colony, there are no hindrances that I am aware of. The people are free from Hindu prejudices of caste; and although they have a few superstitions of their own, which sit very loosely upon them, these form but a feeble obstacle to their instruction. On my visit to them, they willingly hearkened to the instruction I gave them, and seemed pleased with the idea of schools being established amongst them for the instruction of their children and themselves.

There are no fears, with respect to residing or travelling amongst them, as I had full proof in my recent journey: while their being so easy of access, and near the Sadar station of Noagong, makes them as quiet and obliging, as those who reside under the immediate eye of the magistrate.

Besides these Mikírs and Lalongs, there is also another set of people, which I may be allowed to mention as deserving of attention: I mean the Kacháris, who inhabit that part of Kachár annexed to the district of Noagong. They are as free from Hinduism, and prejudices of caste, as the Mikírs and Lalongs: and use, indeed, in all important respects, the same food. Yet as no means have ever been used for their good, except my own poor labours, in one visit, in speaking and distributing books, many of them have also become Bhokits (disciples) of Gosáíns. Yet even the becoming Bhokits is not in great repute amongst them, as some of them, on my asking, "Why they did not become Bhokits?" answered, "Sáhib, what is the use? We are now poor enough; but should we become Bhokits, we shall then be obliged to give cloth and different articles to our Gurus." Yet it is, alas! too true, that as soon as the majority become Bhokits, the rest, however unwilling, will be obliged to follow; as they will be separated from their friends, and accounted, as with the Hindus, unclean outcasts, and not worthy to be associated with; and all who know the native mind, must feel that they have no strength to withstand such influence.

I will now bring this letter to a close: but I feel I have not done half justice to the subject. I have told a true and plain tale, and have no fear of being contradicted by a single individual in A'sám, when I say, that in the whole country, even including Sadiya, there does not exist a more promising field for

philanthropic exertions, than the one I have been imperfectly endeavouring to describe.

Let us only look at it :—1, we have a tribe of Nágas, easy of access, and in number 3,000 : 2, and connected with these are the Abhor Nágas, on the same continuation of hills, a whole nation entirely free from the prejudices of caste ; 3, the Mikírs, 20,000 in number, in a state of comparative civilization, whose honesty and inoffensiveness of character are admired by all residents in Ásám, entirely free from Hinduism, and with one peculiarity above all others, that although within the reach of Bráhman influence, they have never been brought under its sway ; 4, the Lalongs, like their neighbours the Mikírs, 20,000 in number, honest and inoffensive ; and 5, the Kachár people, who inhabit that part of Kachár annexed to Ásám, safely computed at 15,000, the whole forming a compact field, within the reach of one establishment ! Are they to be left to become Hindus ? are no means to be used for their emancipation from ignorance ? will not a kind Government lend a fostering hand, by granting assistance to cultivate this field, which appears so very promising ? They surely might try the experiment.

---

II.—*Journal of a Tour from Jorhát to Noagong, through the Mikir Hills, including some account of the Iron Mines.*  
By Rev. J. RAE.

The iron mines which I visited are in the village of Hudákátí Tangní Bur-Phokalá. They lie about three or four miles N. E. of Kachári-hát ; but the earth in which iron is found covers, as I was informed, more than 10,000 purahs, extending irregularly from Dhirgong to Tangní, along the eastern or rájá's side of the Dunesíri river. Some is also found on the other side of the river, near the Morang Gosáin's house ; and at Paní-pát any quantity could be obtained by working the mines.

The Darogá of Kachári hát, who, according to his own account, collects the revenue of the mines, says, that there are now only about 600 or 700 maunds of iron produced, and that the rájá enjoys from the British Government, on account of it, a yearly revenue of 120 rupees.

Seven kinds of earth must be removed before they come to the iron earth, viz. 1st, Push earth ; 2nd, Káli ; 3rd, Kamar ; 4th, Súri Bogí ; 5th, Bur Kamar ; 6th, Bur Bogí ; 7th, Bhesbhesí (brickle earth) ; each of these layers is one háth (cubit) thick. Below this last, the iron earth is found : it is two háths deep.

The earth is dug with a hoe, and piled in heaps ; it is then taken and put into holes made in the ground, which are filled up with water, in which it is allowed to lie for one night. In the morning, a man presses the earth with his feet, the iron parts of the earth remain at the bottom, while the earth mixes with the water, which is then thrown away, and clean water is used. This process is continued for six hours ; the ore is then carefully gathered out of the holes, and piled up in the sun to dry.

When it becomes dry, it is put into a canoe, or *chans*, made of bambú; and it is again washed in the same way as in the holes, the water being changed usually not less than twelve times. After it has been sufficiently separated from the earth by this means, it is taken out, and piled as before in the sun to dry; when it is thoroughly dry, it is then taken to the furnace. This is a round mound of earth, partly in the form of a bee-hive, with a hole at the top, and a door at one side, near the bottom, not unlike a dhobi's chulá. After the fire in the furnace has been kindled, the iron-earth is then put in, by a bambú-spoonful at a time, through the hole at the top. To each spoonful of iron-earth, a spoonful of charcoal is added, each alternately. When the furnace is full, (the door having been closed,) the workmen wait a short time, until the iron is known to be sufficiently ready; during which, a hole or two is made in the door, to allow the foul air to escape. The quantity of iron obtained at each time is generally about five seers weight. If the furnace were larger, of course a larger quantity would be obtained. Four men will burn four masses of the size I have just mentioned during a day.

The distance from the Dunesirí river to the places where the mines are worked is various; to some mines the distance is not less than a day's journey, to others it is six hours, &c.

My information was gathered from the people about the place. They had only commenced to dig the earth when I went, and they appeared to me to be afraid to be seen working there, as they ran away on my approach.

5th December. Left the Morung Gosáin's house, and going to the west for about three miles through rice cultivation and villages, we came to the Kamptí village. The people say, they came from Sadiya, some 12 or 14 years ago. They told me there were 30 houses, and 100 people, men, women, and children; but they seemed afraid to tell the truth, and I should suppose that there are many more. They have no caste, eat all things, cultivate rice, cotton, three kinds of yams, (Moah, China, and Bur Peurie,) opium, and sugar-cane. They barter cotton, ivory, aloes, &c. for salt. Ploughs they make of three kinds of wood, Jamu\*, Nahor†, Bual‡; stools of the same, and of the Sopa trees. Their houses are like the Barmese, raised on *machans*, three or four feet high. After procuring a guard of two Kamptís, we proceeded a little way, and after entering a thick forest, we came to a place where the Kerimíahs, (Kacháris from Upper Asám.) have a village of 60 houses. Passing on, we found a house here and there, in the deep forest, of Kamptís and Singphos. After crossing and re-crossing the Dygúrang river several times, we came to the village of Turang, containing about 10 houses, scattered here and there in the forest; the people are Kamptís and Singphos. Their houses are raised on *machans*, and the sides are made of wood. Here we halted for the night.

The Kerimíah cloths are Ariah§, Bur||, and Gunga chelen¶, (thin white striped cotton cloth.) The Kamptí and Singpho cloths are Phúchang\*\* (like Manipur cloth), Puteng (blue striped cloth, used for *dhoties*), and Polong (a cloth made from brown cotton, like the colour of nankeen). The Kerimíahs and Turang cultivate *alus*, *dhán*, cotton, &c. and import salt.

6th Dec. Left Turang at 9 o'clock; after groping our road through the forest, we came, at about 1 or 2 o'clock, to the Bur Púng, which is in a little stream. The water bubbles up in three places: the heat is about that of water used for warm baths.

\* Sp. of Eugenia.

† *Mesua ferrea*.

‡ White Járuł.

§ Cloth of the Arund silk worm.

|| Coarse cotton cloth.

¶ Striped cotton.

\*\* A sort of cotton plaid pattern.

Near this is the river called Nam Bur, in which is a large rock, called by the natives, *Phutusil*, over which the water falls. In this neighbourhood, we got a fruit like the Lichi, called *Khowá-laling*. The people that were with me would not go to the nearest hills; but the country we were travelling through is of a hilly character, having an undulating surface. From this place, we brought some stones. I never passed through such a jungle before, except at Singimari. After a fatiguing journey, we came to the Bur Pathar, a fine large field of cultivation.

7th Dec. Sunday. Bur Pathar\*, (which means a large field,) is quite a pretty place, being a circle or amphitheatre, and affording a very picturesque view. The hills and the trees of the forest are to be seen in every direction. There are, as I was told, 100 houses belonging to rayats, in the two villages, *Kachári Tángni* and *Boralí* or *Abúm Tángni*; but I think there are nearer 200 houses. The people are *Ahúms*, *Kacháris*, and some few Hindus, all *Bhokits* of different *Gosáins*. The rice crop is beautiful; the best, indeed, that I have yet seen. They sow *dhán*, mustard seed, sugar-cane, opium, &c. and keep *Múngah* and *Ariah* worms. The people are healthy, and well clothed, and appear to fare well, and to be happy; they have good comfortable houses. Like the rest they import salt, and make boats. They told me that there were no villages farther up the *Dunesíri*, but that all was a deep forest.

It is said that the *Nágas* on the *Rája's* side are continually fighting with the *Nágas* on our side; they also kill the rayats, watching for them in the jungles. Whether this is true or not, I cannot say; but they complained to me about it, and said they should be obliged to leave the place. It seems that the *Nágas* can be reconciled by a feast of fish and spirits; they were once reconciled in this manner by the Bur *Gosáin* in *A'sám Rája's* time.

The Bur Pathar people use the following trees, *Bhelí*, *Ajah*, *Gonharí*, (*Cham Sopa* best,) *Sinduri pumát*, *Salok*.

The people said, that formerly there was a city here, belonging to the *Kachár Rája*, and they showed me two tanks, which had been dug at that time. There is an old man named *Hotpúr Katáki*, who told me he went to *Manípúr* 10 years ago, by order of Mr. Scott.

8th Dec. Left Bur Pathar, and came again to the Nam Bur river, where a piece of stone was found resembling limestone. On burning a little of it, it proved to be real limestone: it is in the river like a rock, in length 50 steps, and in breadth, 10 steps; what its thickness is I could not ascertain. The river must be turned into another channel before this stone could be taken up, as during the rains it would be covered by the water. The distance of this place from the *Dunesíri* river is about three hours; by taking a straight road through the forest it is not so great. There is sufficient water in the Nam Bur river to admit of little canoes coming up in the dry season; in the rains, large boats can ascend. It is probable that more limestone might be found by going farther up this river. The river is about 200 yards from the Bur *Púng* (hot spring); near both is the *Bogi Matti* (white earth) used by the natives. (Query.—Do not the hot-springs and limestone arise from this *Bogi Matti*?) We went down and saw the *Jui Púng* (fire *Púng*), called so from its being the hottest. The water is quite warm, and it requires the hand to be put in by degrees before one can bear it. The *Púngs* are all near one another: Bur *Púng* is farthest from the *Dunesíri*, and nearest the hills; *Jui Púng* is nearer the *Dunesíri*, but farther from the hills;

\* This I suppose is the Bur-Phulang of the Maps. *Phulang*, means a plain, or Savanna.

† *Pumá* is *Toon*.

Bali Púng is close to the Dunesíri, but farthest from the hills. The Gela Púng is on the Ráj's side of the Dunesíri. The Púngs I saw were a little brackish to the taste, especially the Jui Púng. Stones from the Jui Púng, dried in the sun, were saltish to the taste. Leaving this, and going S. W. we came to the village Marfulaní, at 5 o'clock, close to the hills. It is something like Bur Pathar, a circle a good part cultivated, with, as they say, 15 houses of rayats; but which may be safely put down at 20. They are Ahoms, Nágas, and some of them Bhokits. This village is near the hill, although the people who came with me when I first came to the Bur Púng, said there was no road. They cultivate rice, opium, sugar-cane, and a little cotton, but they are poor looking people: the road led through a deep forest.

9th Dec., Tuesday. Left Marfulaní about 1 o'clock, and came to the Nága Phúkan's village, called Rangmá. The road was very bad, the more so from its crossing different streams of water. We crossed the Dygúrang nadi seven times. The whole road led entirely through a forest. We must have crossed over the corner of the hills seen from the Gosáin's house, but we were not aware of having done so, there being no perceptible ascent. After getting into the hills, we had some very steep places to go up, especially the hill on which the Phúkan's village is situated; but it is really worth while to ascend for the sake of the fine view that is to be seen of hill rising above hill, and of a large tract of Upper Asám. From the Nága Phúkan's hill, the hills fall in the centre, and rise again on the other side. The Nágas cultivate on the hills, dhán and tobacco, álús, and cotton; and they get ivory, rhinoceros' horns, spears, and manufactured cloth. Spots here and there on the hills are cleared away by cultivation. I was quite surprised, on reaching the village, to see such a nice clean place in the midst of such a forest as I had passed through. The fine houses looked just like a village at home. They have little houses separate from their other houses, all in one place, in which they keep their dhán or rice. During my stay, the Nágas came up the hill from their daily labour with dhán, one bawling out, and the rest singing in chorus; all the time they are emptying their baskets into the little houses, they continue their song, and at the close, raise their huzzas.

The Phúkan's, Gaburu's\*, and Dekah houses are raised on *macháns*, and the chopper runs out before like the front of a budgerow, supported by wooden pillars, on which are carved devices, buffaloes' heads, &c. The other houses, except the dhán ones, are on the ground.

In each village they have Dekah houses, i. e. houses for the young men of the village to sleep in, separate from their parents. They commence to sleep in these houses when they have attained the age of 8 or 10 years. The reason they gave for this custom was, that they wished to prevent iniquity. I slept in one of them, there being three in the village. Machans are made all along the side, the centre is left open, and a certain space on the machan is allowed for each boy; in the centre they burn fires all night, to keep themselves warm during the cold season.

It seems there were 13 villages under the Phukan, but on account of the quarrel with the Lota Nágas, seven villages have gone to the Kachár side, about three or four days' journey from them; they still keep up communication with one another. The Phukan wishes to have them brought back again: he told me there were 40 people in this village; but there are many more, as it contains 30 houses at the least, and its population may be estimated at 80 or 100 men, women, and children.

They rear pigs, fowls, and Metas† (Bulls); they eat flesh of every kind: and are great drinkers of mad and spirituous liquors. Their

\* The Phukan is the chief of a district; the Gaburu, the head man of the village.

† The *Bos Sylheticus* of DUVANÉL?

fondness for strong liquors is perhaps the most formidable obstacle to the spread of the Gospel amongst them. They drink the mad on every occasion, harvest-home, worship, marriages, and burials; young and old, men and women, all are alike fond of exciting liquors. The Phúkán's mother had died lately; her grave was a large mound of earth, surrounded with bambus, on which were flags, buffalo heads, and other things.

I may mention, that in the forest, before I reached the hills I saw no bambus; but in the Nága mountains there are many.

*Origin of these People.*—They say, there was a woman called Junkulu, who had three sons, Tǎba, Káru, and Kasingá, in the south; one abode there, and his descendants are called black Nágas (Abors). Two emigrated, and settled on their present mountain about 500 years ago; they do not know the time exactly.

*Government.*—There was at first a head over each village, called Hingári; when they are going to war, two of the young men are sent to give notice to the other villages, and each village fights under its own Hingári.

The Hingári, now called *Guburu*, is by inheritance; but in the event of there being no males in due descent, the villagers elect their Hingári; no females are allowed to reign. This was their usage in former times; but sometime ago, the Bur Gosáin of Asám made the present Phúkán's father a Phúkán at Golághát, during a feast; and from that date, which was in Chandrakant's reign, their chief is called Phúkán.

Persons accused of crime are tried by the heads of the village, sitting in assembly on the case, and whoever is found guilty, has to give his dau and spear to the person injured, and to feast the village with pigs and mad. If the man does not agree to the sentence of the rájá, he is kept in confinement until he does so. If any one of the young men should disobey the orders of the Hingári, he is obliged to feast the villagers with pigs and spirits. If any beats another, if the one who has been beat cannot retaliate, he gets some of his friends to help him, and they beat the person in return; so also if any one is killed, the person, who caused his death, is killed again by the relatives of the deceased.

*Marriage.*—When any of the young men wishes to marry, after he has fixed on the young woman, he tells his father and mother that he wants such a one for a wife; the father then goes with him to the girl's father, carrying three spears, one dau, and a meta; and there they demand the girl from her relatives in marriage. If the young man is accepted by the relatives, and by the girl, they leave the things they had brought with them; if not, they take them back. If he is accepted, he then goes, and with his father's assistance, works for himself, making a house, and providing other necessary things. This generally takes one year; after which, there is then a feast provided by the fathers of both parties for the villagers, who make merry; at the close of which, the young couple are put into their own house. The woman, if married to the eldest son of a family, cannot marry again if her husband dies; but if any of the other sons die, his widow can, if she chooses; the same custom obtains among the men. They only marry one wife. Polygamy is not allowed.

*Burials.*—They bury their dead; and the funeral generally takes place the day after the person dies. If the person who dies is possessed of any effects, they are taken to provide a feast of pigs and mad for the village, and a mound of earth is raised over him; but if he is poor, he is put in the grave, without any feast.

*Religion.*—They know of no Supreme Being, but Mahá Deo. They know nothing of the soul, how made, or where it came from. They consider murder, adultery, lying, &c. to be sin.

*Religious Ceremonies.*—They offer in sacrifice pigs and fowls to Mahá Deo, in sickness, for prosperity in war, and for various things.

On such occasions the Hingári takes a cock, and cuts its head off, requesting Mahá Deo to restore the man, or give them success in war, and in their other undertakings. Sometimes in sickness, a young man is sent to the jungle to kill a deer, with which they feed the village.

*Diseases.*—Jwar (fevers) and looseness are the greatest; of the fever, they generally die in two days. I saw many of them covered with scales; perhaps this may be owing to dirt, and to their sitting too near the fire. Numbers also I noticed who had ophthalmia, some in one eye, and some, both young and old, were quite blind.

With regard to health, it is hard to form an opinion. There were many old men and women; many, they say, live to the age of 60 and 80 years, but the general age is about 30 or 40 years.

*Miscellaneous Notices.*—The features of the Nágas are like the Ahoms, the original Asámese. They have Chinese eyes, and broad noses, but not so broad as the Mikirs. They wear few clothes; the men merely wear a strip of cloth in front; the women a little petticoat about one foot broad, leaving the upper parts of the body bare. They have also large brass earrings, and the men put bunches of cotton in the ear. They have different striped cloths, which they make and wear in the cold season. They wear a shell, strung with pieces of ivory, round the neck. They have lots of pigs, fowls, &c. and very fierce dogs. The pigs live in the same house with the rest of the family. I got a few oranges from the Phúkan, and saw a few trees in the village. He told me he had got the trees from the plains.

They make the mad which they drink as follows:

A certain quantity of rice is taken and steeped in water for some time; afterwards it is squeezed out, dried, pounded, and made into cakes, which are placed in the smoke of the fire for 10 days, at the end of which they are again put into the water, and allowed to stand for a day or two, when the mad is drawn off.

The Nágas are also great smokers of tobacco; I saw no pipes used by them, but merely a piece of a plantain rolled up with a little tobacco in it, which they smoke. I smoked one of their pipes thus made, and thought the tobacco remarkably sweet; men, women, and children smoke.

They never go without their spear in hand, however short the distance may be; every one who came near me had his spear.

The women not only do all the in-door work, and cook the food, but they also, like all other barbarous tribes, work in their cultivations, carry loads, bring water, &c.

10th Dec. Left the Phúkan's village, after trying all I could to get him to take me across the hills, which he would not do, telling me there was no road. Reached Marfulani at dark.

11th Dec. Left Marfulani at 8 or 9 o'clock, and came wading through the Dygurang river to the village of Tummy, which I reached about 12 o'clock. Left this village and pushed on, and got safely to the Gosáin's house about 3 o'clock, much fatigued.

12th Dec. Left the Gosáin's (Morung) house at 12 o'clock, and came to the village of Konkar. From the Gosáin's house for some way there is dhán cultivation, as far as to the Dygurang nadi; after crossing it, there is a forest, in which are a number of Mikirs, who cultivate it. The village of Konkar is nice Rupit land; there is a great deal of cultivation; I was told there were 60 houses, Ahoms, Kacháris, and Hindus. They cultivate the sugar-cane, dhán, mustard seed, mugah, and kapás. They make cotton and mugah cloths. Trees, converted to useful purposes, are the sám, mahal, ámhul, tukíral, and súm. The dhán looks well.

13th Dec. Left Konkar, and came through places cultivated by Mikirs: the road lay all the way through the forest. After passing over some small hills, came to a nice looking Mikir village (or chang), called Keking;

stopped near an hour, to find out some one who might know the road to a Lun Píng on the hills, that a Taikalá<sup>2</sup>, who was with me, said, was some where in them. No one could tell me properly, but some said it was three days' journey from this village, and that there were no inhabitants.

It seems that if the Kusingá Nága Phúkan had brought me, as I wished him to do, I might have seen it: he said that he told me no lies; but all he told, was nothing else.

Keking village, called after the Gáburu, has 30 houses; the people are all Mikírs, and are very fine, clean looking people, civil and kind. They have nice houses, on machans 15 feet high. They cultivate dhán on the hills, cotton, álús of different kinds, and they rear arriah worms. Left this village, and, as usual, was obliged to strip off my shoes and stockings, as the road lay between different hills in the small nalá tracks, which hurt my feet much, especially the gravelly parts of the way. I never felt so tired, and feel in doubt whether my strength will allow me to go over the hills before me. Walked on and came to a nice plain between the hills, and near Bogí Chapporí, called Muran. Some parts are cultivated. Reached the Mikír village called Rahong; the road sometimes took a direction up steep hills, the trees completely covering the sun from my view, as in Morung.

The Mikírs, that I found to-day, complained that the different Dangariáhs, the Hazarkiah of Bogí Khát, and Morung Gosain, and Kázi Runga Hazarkiah, are continually making them bring to them grass, bambus, and wood, and forcing them to do many other things.

The features of the Mikírs are something like the Nágas, flat noses, and Chinese eyes; the women have a blue strip, tattooed I suppose, running in a perpendicular direction from the brow over the nose to the lower part of the chin. They say that they formerly came from Jyntiah, and that the Jyntiah Rája was their king; and also that they and the Garrows are the same race.

The Mikírs are very much addicted to the use of fermented liquors; every thing it seems being regulated according to the liquor they get to drink; all ceremonies of whatever nature, marriages, burials, &c. must have this indispensable beverage. As the next day was Sunday, I stopped: when some of the Meris who live in Bogí Khát, brought a dead tiger, which they had killed, and went away, and left it in the Mikír village. In consequence of this, the Gáburu was very sorry, and told me that he must Práschit, (a Hindu term for sacrifice to Bráhmans,) i. e. give a feast of liquor to the village, before the rest would again eat with him. Whether this prejudice springs from the Mikírs themselves, or they have learned it from the Hindus, I cannot exactly learn.

14th Dec. Left this Mikír village about 9 o'clock, and was obliged to come down to the plains, no inhabitants being in the hills in that direction. My road was through Bogí Khát, where there was a good deal of dhán cultivation, and many houses. Came to Kázi Runga in the afternoon.

15th Dec. There is great distress here, from tigers killing numbers of the rayats. Kázi Runga is a pleasant place, and there is a good deal of cultivation. Left it after breakfast, our road through very dense Kágára jungle, and came to the village called Káhára. There were but few houses, and a little dhán cultivation. After passing Káhára there was thick Kágára and tree jungle for a distance of about three miles. I then entered the hills, and about 4 or 5 o'clock, reached the Mikír village called Sukrung. The ascent in some places was very steep. The Gáburu says, there are 10 houses; but I was told by others, that there were as many as 50 or 60 houses of rayats. I saw a good number of houses myself.

\* A peon.

16th Dec. Left Sukrung village, and came through valleys and over hills to the village of Har, distance two miles. The Gáburu says, there are here ten houses; but it is more probable, that there are thirty. The people seem much surprised to see me in their hills, and appear desirous to keep every thing secret. Left Har village, and came to Jáluk village, the road being through a beautiful valley. Passed the Diong or Duffalá river. It is really agreeable travelling through these hills, the road is so well shaded from the sun by the trees. This day's journey was the finest I have had in the hills. Jaluk Gáburu says again, that there are 10 houses, (Mikirs;) but they may be estimated at 40, scattered up and down. Left this and crossed some pretty high hills to Ranglong village, which is similar to the rest. Here I saw a man making a boat. Leaving this village, I soon came to another; and proceeding onwards, I arrived at Noa village, over some rather high hills, where I stopped for the night. It is really delightful to see so many people as there are in the hills, although they are rather scattered. Yet still almost every hill has some parts cultivated.

The Mikirs never cultivate the valleys between the hills. On my asking why they did not do so, their answer was, that they had no cattle, and where were they, being such poor people, to get them? Yet their appearance did not indicate poverty, for, as I passed along, I saw their women and children covered with silver bangles and ear-rings, &c. Some had brass, mixed with silver; and every village seemed to have an abundance of fowls, pigs, and sometimes goats. The dhán was quite abundant, and was stored in houses: the coolies that came with me from Kazi Runga to the first Mikir village told me, that the Mikirs sometimes supplied the people of the plains with dhán when it was scarce there. This must be owing to the more industrious habits of the Mikirs, who are able to get a sufficiency for their own wants, and even to spare to others, from their scanty and hard soil. The Mikirs are very different from their lazy apathetic neighbours, the A'sámese in the plains; when it is also considered that the former people use only a small hoe for cultivation, we must certainly speak well of their industry. They do not remove the stumps of the trees.

It is very pleasing to travel amongst them, their kindness is so great: they freely give all necessary food to strangers. Their houses are much more comfortable than those belonging to the people on the plains; indeed in all my journey, I had no quarters so good as in the Mikir hills. Their houses are raised full 15 or 20 feet from the ground. The machan is about 40 or 50 feet long, one end of which is choppered for the family to take shelter under. The rest is left, except a small chopper raised all round the open space; and in the centre a quantity of earth is placed, on which they make their fires.

*Origin and Customs of the Mikirs.*—It is hard to tell whether it is true, as they say, that they came from Jyntiah; but one man told me he could understand some words of the Jyntiah language. They are altogether void of prejudice with regard to food. They partook of any thing that I was eating at the time, without any scruples; the only exception is a singular one; it is that they will not eat the flesh of the cow, nor drink her milk. I was very anxious to find out if this prejudice had been derived from the Hindus; but the only answer I got was, that it was never the custom of the Mikirs to eat the flesh of the cow, nor drink her milk. All other things are eaten without hesitation. Their pigs and fowls are kept not for daily use, as they cannot afford the expense; but chiefly for the few ceremonies of worship, in which a feast, with a good supply of mad, is an important part; all drink the mad, men, women, and children.

They are not so much addicted to smoking as the Nágas; indeed I saw very few smoking, and they used only the hukah made out of a small cocoanut, mounted with brass from Bengal. This seemed to be confined to the Gáburus, and not to be in general use. They have fine large *pán* boxes; however poor the man may be, he must have his *pán* box.

The women prepare the food, and do all the household work, as well as help in the cultivation of the soil, and other out-door work.

Their food is cooked in much the same manner as it is among the natives of the plains, but in boiling the rice, none of the water is thrown away, such a quantity only being put on the rice, as will be absorbed by it. It is eaten with chillies; plenty of which, and very large, are found in the hills, and other *tarkáris*.

In former times, when they were under the Jyntiah king, he used to send a person, who made the settlements of the country, and appointed Gáburus in each village. The Gáburu is called in the Mikir language *Sár*, and is the head over all Ranggatura.

*Religion and Religious Ceremonies.*—The god or debtá which they worship is called *Hempatin*. Whether this is the name of the Supreme Being in their language, I cannot tell. But they know nothing of his nature, nor of his worship, except that, if they think they can please him by a fowl, goat, or pig, and mad, they gladly perform the ceremony to obtain success in their undertakings, protection in journies, and freedom from sickness, or other merely temporal blessings; of an hereafter they know nothing.

The ceremonies which they use are as follows: near a small house erected for the purpose, they place boiled rice in three different places, cutting the head off the sacrifice over the rice, and bowing before it.

They do not bury their dead, as the Nágas do, but first burn the body, and then they put the ashes into a *handi*, (earthen pot), and bury it; as to their feasting, it is just the same. They keep the body for a day or two, or more, to allow all his relations and friends to assemble; they also beat the tom-tom during the time, and when the body is burnt, and the ashes put into the *handi* to be buried, they put along with it, rice, water, mad, and other things; a sufficient provision for four months, which shews their belief in the soul's existence after the body is dead.

*Marriage.*—When a young man has made choice of a young woman, he tells his father, who takes some of his friends, and they go to the house of the girl's father. They take with them a number of bongs (calashes) of mad, and ask the girl's father to give his daughter in marriage to the young man. If they consent, there is a feast provided; pigs, fowls, and mad; but no ceremony, so far as I could learn, is performed. The young couple after marriage are obliged to stay in the house of the woman's father, until they have children, or at least for two years; after which they can go to their own house.

They only marry one wife, and if the husband dies she may again marry, but not to an eldest son; in this respect, they are like the Nágas.

*Houses, dress, &c.*—They have Dekah houses, like the Nágas; but I did not see so much regularity in this respect as is apparent among the Nágas.

Their dress is much better than that of the Nágas. The greater part of the men wear *dhoties*, and the women broad *mektás*; blue is the general color.

Their implements of husbandry are only the *kodál*, for preparing the ground, and the *dau*.

They make a few cloths themselves, and say, that they get some from the Gáros, called Pelú, a cotton striped cloth, for throwing over the shoulders. The females are not secluded as are the females of Bangál; on my entering a village, all ran to see me—men, women, and children.

I could get no account of any limestone. In the interior, the hills do not rise so high as those seen from the plains: excepting some few of them. I had a fine view of the Barramputar and Bishnáth, and all round that side of the country, and down the river from one of these hills, which was near Jaluk village. On both sides of the village there is a view from the hills. The Mikirs, although they sometimes build on some of the highest hills, in general have their *chans* on low hills, and on the sides of high ones, but never directly on the summit. The hills fall in the centre, but on the Kachár side, they rise again; here and there are to be found valleys, which are not very large, though large enough to admit of good cultivation.

The hills near the Morung side, called Mikir, are not so steep as those nearer Kolidoan and Rangazoná. After coming to Bogi Khát, there are no villages of Mikirs on the hills between that and Kázi Rangá; on ascending them again, they were a little high. Our road lay up hills, and down again; but it is not difficult, and is quite practicable for a horse. To the first village, Súkrang, and from this to Har Chan, the ground descends to Jaluk: there are valleys and an ascent to Rangbong. From Rangbong, the road descends to Sotará, and then it is up one hill, and down again; afterwards it crosses high hills, on the east side of which the village of Noa is situated; I think a horse could go over very well, and indeed, might be ridden all the way. In crossing the Mikir hills, from the village of Konkar, in Morung, the roads are not so good as the others near Noagong, being principally through small streams and slippery stones.

If I may judge from the kind manner in which the Mikirs received me in their hills, I should say that they have no objections to strangers;—indeed the hills are constantly visited by the merchants of Bishnáth, Noagong, and by the people of the plains, for trade. I met several persons on the hills in my journey. They trade in salt, exchanging it with the Mikirs for cotton, arríah thread, and various little articles of luxury, in which the Mikirs are beginning to indulge, such as the hukah, cloth, &c.

They are subject to the same diseases as the Nágas.

It is difficult for me to give an opinion concerning the salubrity of the hill regions. The people themselves say, they are quite healthy; and in my journey I saw many old men and women. I asked them if I could live in the hills? They said, Why not?

They make their mad (liquor) just in the same way as the Nágas; but the strong liquor they get, it seems, from Jyntíah, as they cannot make it themselves. This liquor is only used on particular occasions.

They have no written character whatever, and none of them can read or write. Of course they have no schools, or education of any kind. They and the Nágas are equal in this respect, neither having any character for their language; indeed this is true of nearly all the hill tribes on this frontier.

The population of the Mikirs must be very considerable: if all are included, which are in the Jyntíah hills and other places, they may be safely estimated at 20,000, or perhaps more.

17th Dec. Left Noa Gáburu's house, and crossed over a hill to Tongher village, a place of about 20 houses. Halted a little for a change of Mikirs, and then proceeded; but little did I think that they were bringing me down from the hills; nor did I fully know that I was on the plains, (so thick was the mist,) until I found myself up to my middle in mud. After going some time in this manner, and also losing our road, we reached the village on the plains, called Bánin Grám. Here ended my first trip on the Mikir hills; but I was sorry that my tour was so brief.

I again started with Mr. Hugon, and after passing with him over some parts of the Jyntíah hills, I left him, and went to Sil Dharmpúr in Kachár.

From this I started to go across the hills to Noagong. The road was not much frequented by the natives; it lay over some very high hills, and on the Noagong side, through a river full of great stones. I only met with one village of Mikirs. The hills are towards the south-west, and are not so well inhabited as the others. I came down into Mikir Mahal, the part called Sarú Kondúli. Thus I ended my hill trip; and I have every reason to be satisfied with my journey. I am now better able to form a just opinion of the field that is now open for the spread of knowledge. The Lalongs are lower down, near Gowaháttí, I believe, but they are all scattered here and there; numbers of them have come to Rubá.

I may yet go through Jyntiah to Gowaháttí. My impression from what I have seen of Morung is, that it is nearly all forest above the Gosáin's place, and in parts below also. There is a strip of cultivated land near the Dunesíri river, and spots occasionally, such as the Bur Pathar, of large fields fit for the cultivation of *dhán*. This account is applicable to the country extending from near the mouth of the Dunesíri river upwards to Burfuláni, and even beyond that place. Bogí Khát, Nam Dying, Kázi Rangá, and all the places on this side, are free from the forest, except the hill parts, and are quite similar to the rest of *Asám*.

\* \* Since the note at the head of Art. I. went to press, we have heard with pleasure, that the Serampore Missionary Society are already taking active measures for the intellectual and moral improvement of the Mikirs and other tribes there referred to. It must not be imagined, however, that on this account additional labourers from America are not required in *A'sám*. How much they are needed will be seen from the accompanying extract of a letter from a gentleman in that country, dated March 10th, 1836.

"I wish we could get another family from the American Mission at Sadiya, where there is enough to be done for many hands. We have at Sadiya, or its vicinity, a considerable body of Hindus, who have fortunately lost caste by having been slaves amongst the Burmese and Singphos: they are called Doannus, i. e. Dobashes; they have altogether put off the effeminacy and debauchery, with the superstition of the Hindus, and are now in a similar state with the Shans, but much more attached to us, they being all liberated or run-away slaves, and their freedom entirely depending on our supremacy.

"Any other missionary we might get at Sadiya might make the Mishmis his peculiar object, and through them the Khatois, Chinese, and Bhotes of the Lama country. I believe the Mishmis would not object to one of us settling, or at least travelling, in their country at present, and perhaps settling hereafter: their country extends every where to perpetual snow. The country beyond, which our people called Lamadesh, is full of a dense population."

### III.—On the Permanent Residence of European Christians in India.

The state of European society in this country is in some respects peculiar; it is particularly so in its being subject to constant changes. Every ship that arrives brings some persons to reside for a longer or shorter time in this land of voluntary exile; while amongst "the list of departures," we often see the names of many who are repairing to "dear old England," to spend their remaining years in the midst of relations and friends, and highly-prized privileges. Many causes combine to induce this state of things. As to the motives which influence people to come to this country, it is not our present object to consider them; but as to their reasons for returning home, perhaps few persons think of reasoning on the subject. It seems to be a matter of course; at any rate, it is more usually a matter of feeling than of argument; and if it be necessary to

assign reasons, then instantly the minds of most persons will think of "impaired health," "claims of family," "intercourse with friends and with society," "miserable exile of India life," &c. &c. Certainly many of these reasons are very strong; to many persons they are, and ought to be, decisive in regard to their conduct; and to all, these and similar motives do make forcible appeals, addressing the more generous as well as the more affectionate feelings of our nature, and making that to appear a duty, which inclination regards as an unequalled gratification.

So strong, and, at the same time, so amiable, is this homeward current of feeling amongst Europeans in this country, that I should not for a moment think, Messrs. Editors, of attempting to impede its course, were it not for the sincere and painful conviction, that it is "an evil under the sun," or, at the least, that it prevents the doing of much good. With your permission, I will mention two or three reasons which lead me to think that, in all practicable cases, it is the duty of Christians to reside permanently in this country.

It cannot be deemed necessary to show at length, that Christians are under obligation to regulate their entire life, in all its being, and in all its circumstances, so as to promote in the highest degree the honor of His name who died for them. Every declaration of the sacred Scriptures that "whether we live, we live unto the Lord; or, whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's;" every exhortation to "glorify God in our bodies, and in our spirits, which are God's," and, "whether we eat or drink, or whatsoever we do," to "do all to the glory of God;" every feeling of gratitude to our Redeemer for the inestimable blessings we have ourselves received through his death; every desire which we are conscious of indulging to see his salvation made known amongst all men; every hope we cherish of sitting down in our Saviour's kingdom above with the redeemed from amongst all nations, there to ascribe praises to him that sitteth on the throne, and to the Lamb, for ever and ever; all impress on our minds the solemn conviction, that our Saviour's glory should be the great object of our lives. For the promotion of his honor we must live; for the advancement of it we should be willing to die; for the purpose of celebrating it in higher and nobler worlds we hope for immortal existence. Even eternity of existence will not be too long a period to employ in glorifying the Saviour's name. If we are truly the Redeemer's followers, these are our present and our most deeply cherished feelings. By them we shall regulate all that we think, and say, and do. Like the angels, who "also serve," while they only *wait*, we shall be willing to wait at any place, unoccupied if need be, until our Master appoints some duty for us to perform. Like the same exalted beings, "who are ministering spirits sent forth to

minister unto the heirs of salvation," we shall be ready to go to the most distant part of that portion of the universe, "the earth, which the Lord hath given to the children of men;" we shall cheerfully perform any duty, however low, obscure, self-denying, or painful; we shall regard it as our meat and our drink to do the will of our heavenly Father; we shall find our purest and highest enjoyment in his service: in any place that he allots, in any place where we can accomplish the greatest amount of good, or where we can exert the strongest influence on the minds of our fellow men in behalf of our Redeemer's gospel and its great salvation, there, and only there, we shall feel *at home*.

The entire correctness of these views, every consecrated follower of the Lord Jesus will at once admit. Every sincere and devoted Christian knows and feels, that he is not to "live any longer unto himself, but unto Him who has died for him;" that he is not to live any longer for his own gratification; that he is not to live any longer for merely human and earthly happiness: but that he is to live for the Saviour, and for the best good of his fellow men. It is only necessary, therefore, to ask that the question of remaining in India, or of returning to England "to finish his course," should be decided by every follower of Christ Jesus with reference to these principles.

There are many instances, undoubtedly, in which it is a Christian duty to return home, as when health has become so much impaired as to render a change of climate indispensable; or when relations are so dependant, as that they cannot otherwise be taken care of; or when children require attention necessary for their welfare, which no person else can give, &c. But there are also instances in which persons have good health; in which none are so dependant on them, or so require their care, as to make a return home unavoidable; in which there is a good knowledge of the language, and of the usages and habits of the Hindu people; in which long residence has given the advantage of thoroughly understanding the native character, of securing the respect of multitudes, of being able to influence their minds, in a much better manner than could be affirmed of perhaps the greater part of the Missionary body.

Why should such persons return home? They might there be in the midst of refinement and intelligence, and the thousand nameless but *felt* advantages of Christian society; perhaps they might even be more comfortable there, if comfort, true comfort can consist with the neglect of duty; but would they be more useful? Would they do more for the Saviour's honor? Would their light so shine that a greater number of persons could see it? Would they have opportunities of recommending by their example, and by their conversation, the pure and blessed religion of Christ to a greater, or a more ignorant, or a more

destitute population? Would they be able to accomplish what they should attempt, in circumstances that would preclude other persons, not less qualified than themselves, from doing the same work? In a single word, do the people at home stand in at all the same need of the influence and the exertions of Christians, of either ministers or laymen, as do these ignorant heathen millions of India?

There seems to be a general mistake on this subject,—it is the taking it for granted, as a matter of course, that it is right to return home the moment circumstances permit. As soon as the prescribed number of years have passed away, every person, almost, secures his passage in the first good ship. Not merely is this true of those who do not feel the constraining influence of the Saviour's love—constraining them to live unto him—but the same remark must be made concerning religious people, and even concerning the appointed ministers of God's word! But if we may form any conclusion as to the path of Christian duty from the number of people to whom, in any particular place, we have access; from their spiritual necessities; or from the amount of means employed to promote their eternal welfare, then we must unhesitatingly conclude, that every Christian should take it for granted that he should remain in India, unless Providence clearly indicates a different course of conduct. For so far as man can judge, it seems obvious that every person, who has a heart inclined to promote the Saviour's honor in the salvation of men, can do so more extensively in this country, if Providence permits him to stay in it, than he could ever hope to do at home. This single view of the question of duty, guarded as it has already been, should be decisive to the mind of every conscientious follower of the Lord Jesus.

But while the question of duty can be determined, as it should be, by direct considerations of the kind that have been mentioned, it must not be forgotten, that there are indirect advantages of a most important character to be expected from such residence of Christians in this country, as it is the object of this paper to recommend. Here might be classed the counsel which they might give in regard to the best modes of promoting the Saviour's cause, and to the particular exigencies that might arise; the encouragement which they might offer to those who are directly employed in Missionary work; the literary contributions which they might make to the religious press,—an advantage which I am sure you, Messrs. Editors, would appreciate; the part which they might take in managing and supporting the Bible, Tract, and other Societies, which must become large institutions to meet the increasing wants of this people, and to even the secular management of which, ministers of all denominations, especially in Calcutta, are obliged to give more attention at present than fully comports with their appro-

appropriate duties. In this connection, it would be particularly important to consider the benign influence which the example of well-ordered, intelligent Christian families would exert over this great but degraded people. At present, the eye of a native can scarcely rest on a Christian family, until that family removes either to some other place or from the country. In but few instances is opportunity afforded to the natives for becoming acquainted with the families either of the Military or of the Civil Servants of the Company. The system of change from place to place, which it is the wise policy of the Government to keep up, quite interferes with, if it does not prevent, the operation of that kindly influence which is exerted by long acquaintance and close and familiar observation. It can hardly be doubted by any person, that if Christians were to spend their days in this country, actively employed in such direct efforts for the good of the native inhabitants as their talents or their circumstances rendered it proper for them to undertake; if they were to exemplify the truths of our holy religion, as individuals and as families, before the eyes of this people; if they were finally "to die unto the Lord," here in a land where few Christians die, and where the poor, dark-minded Hindu has, consequently, few opportunities of seeing or of hearing with what holy consolation a Christian can meet that trying and solemn hour, there would be a better prospect than there now is of our Saviour's kingdom being soon established in the hearts of the people of India.

It is true, some practical difficulties would attend a permanent residence in this country; yet they would hardly prove insuperable: and if not, they would appear but light to every one who was conscious of being influenced by a sincere desire to honor Him who triumphed over such vast difficulties in order to provide salvation for us. At any rate, they would be transient: for we shall all soon go *home*,—not perhaps to the land where our earthly home has been, but, if we sincerely trust in and love the Redeemer, to that heavenly world where our eternal home shall be. When admitted to dwell forever in those mansions which our Saviour has gone to prepare, and when rejoicing for evermore in his presence, there will then be no feeling of regret that, while on earth, we endured any privation or sacrificed any enjoyment for His sake, and for the promotion of His cause amongst men. That all in this heathen country, "who profess and call themselves Christians," may live so as to adorn and to recommend the Christian profession, and that they may all prove "faithful unto death, and then receive a crown of life," is the sincere prayer of your constant reader,

C.

[We cordially recommend the preceding observations to the attention of our readers. We shall anticipate much good to India, if the views here advocated be generally embraced by its European sojourners.—ED.]

IV.—*The best Means of communicating the Learning and Civilization of Europe to India.*

[Many of our readers will recollect that, nearly two years ago, there was published in this city an interesting little work by Mr. Trevelyan, entitled "A Treatise on the means of communicating the Learning and Civilization of Europe to India." The deep interest of the subject itself, and the acknowledged talents and benevolence of the author, could not but command the attention of a "Christian Observer;" and it was only the illness and subsequent departure to Europe of a valued associate, who had engaged to review it, that prevented its being introduced at length to the notice of our readers. The events referred to, however, having delayed our intended notice for some time, the work might probably have been left to its own merits, as far as our pages are concerned, had we not just received from the United States a copy of a Quarterly Review for July 1835, containing a clever article on the subject, and some spirited observations on the call now made on America to contribute her share to the intellectual and spiritual regeneration of Hindustan.

Believing as we do, that the rising power and benevolence of the United States will render her a blessing, wherever she may direct her Missionary efforts, and earnestly desiring to see much more moral influence brought to bear on this benighted country, we trace with real pleasure any indication that America is beginning to feel the imperative claims of Hindustan. It is therefore not merely from the interesting and instructive nature of the following remarks, but also from their indicating the generous tone of feeling which has begun to animate the religious public of the United States with regard to the country of our sojourn, that we transcribe them in our pages. Our readers, we are persuaded, will thank us for their insertion.—ED.]

It is not many years since India was a sort of fairy-land, and it really seems to be becoming so again. But mark the change of circumstances, and the signal providence by which it has been wrought. Vasco de Gama opened the way to Hindustan at a time when the rage for discovery and conquest had supplanted the spirit of chivalry in Europe. The partial discoveries of the Portuguese in Africa gave a mighty impulse to this new knight-errantry, and the romantic interest which had formerly invested the crusade and the tournament, was rapidly transferred to the splendid project of discovering new worlds. Navigation and geography were not at that time matters of cool, systematic investigation, or selfish commercial policy. They were the darling themes of the poet, the romancer, and the visionary schemer. This is exemplified in the history of Columbus, whose adventures, notwithstanding Joel Barlow's failure, are full of the elements of poetry. The spirit of Columbus was precisely that of chivalry, in its palmyest state, a curious mixture of refined ambition, sentimental benevolence, romantic pride, and poetical superstition. This was far from being a mere personal eccentricity. He had caught his spirit from the spirit of the age. All Europe, and especially the luxurious and refined, were filled with the ideas of maritime discovery, and of the wonders which it was expected to reveal. They were therefore prepared, by enthusiasm and ignorance, to put a brilliant gloss upon the plainest picture. No wonder then that India burst upon them in a blaze of splendour. The traditional belief in the boundless wealth of Asia was far from being shaken by the first survey; the pride and enthusiasm of the adventurers themselves exaggerated every thing; and the first impression on the European mind was perhaps the strongest possible. We shall not pursue the history; suffice it to say, that the impression thus made could not be effaced, and that in spite of increasing knowledge, Hindustan continued from generation to generation, to wear the drapery of romantic fiction. It might have been supposed, that when this land of dreams began to fall beneath the power of a company of merchants, the bright clouds which shadowed it would have been dispelled; but it must not be forgotten that the English adventurers were themselves not free from this poetical illusion. They entered India with a hope of gain indeed, but at the same time with a feeling of romantic awe. Their first representations of the country, therefore, were by no

means suited to correct the vulgar error ; and the surprising series of adventures, stratagems, and negotiations, which resulted in that wonderful historical phenomenon, the subjection of the Hindus and expulsion of the other Europeans by the English, was itself, so much of a romance, that it contributed to heighten rather than impair the dramatic interest which Europe felt in India. It was not therefore till the British power had been settled on a basis which promised to be lasting, that the original conception of that distant region, as an Eldorado and a country of enchantment, was completely broken. The regular intercourse with Europe which ensued, and the formal routine of a European government on the soil of India, seemed to break the spell for ever. But at this very juncture a new bubble bright was set afloat, and sustained the eastern Indomania by changing its direction. When the British power was substantially established, there was a call for other accomplishments than those of the factory or the counting-house. The creation of civil offices brought from England men of parts and education, who, though far superior to the exploded errors, were full of curiosity and sanguine expectation with regard to the antiquities of Hindustan, its language, history, and scientific culture. Sanscrit learning was a virgin mine, and it would have been a prodigy if those who first explored it had escaped intoxication from its vapours. The real magnificence of that venerable tongue was enough to disturb the equilibrium of the judgment ; its obvious affinity with the western languages seemed to enhance its value ; the thirst for strange acquirements and the ardour of discovery rendered wise men credulous ; Greek and Roman learning was disparaged in comparison with the lore of India. A taste was formed for the gigantic beauties of Sanscrit archæology ; cycles of hundreds of thousands of years, instead of exciting laughter, commanded admiration. The Mosaic chronology looked very small by the side of such colossal epochs ; men began to imagine that a flood of light was to be shed upon the world from the marshes of Bengal. Their exaggerated statements were greedily seized upon by European infidels ; what delusion began in India, imposture promoted in France ; and as the "new philosophy," was predominant in Europe, it was soon a law of fashion to believe that the world was a million years of age ; and the passion for Hindu history and science became an epidemic. The chronological imposture soon met with its quietus, but the literary phrenzy lived a little longer. The only corrective was increase of knowledge. Sir William Jones began his career in India, with strong prepossessions in behalf of Sanscrit learning ; but his previous acquirements were so various and extensive as to save him from infection. His own progress in Indian literature was wonderfully rapid, and the Asiatic Society, of which he was the founder, brought the whole field in a short time under actual cultivation. Before this process the delusion could not stand. The religion of the Brahmins was divested of its finery, and exposed in filthy ugliness ; while Sanscrit literature took its proper place as the growth of an ignorant and imaginative age, with the usual faults and merits which accompany such a pedigree. This seemed to be a death-blow to the romance of Hindustan. As a theme of political controversy, as a scene of bloody wars, and as a missionary field, it grew more and more familiar to America and Europe ; but the charm which once invested it seemed to be lost for ever. Whether this total change of feeling was a matter of rejoicing, may be made a question. The correction of error can never be an evil, and the exposure of the falsity of Hindu dates was a triumph of revelation over heathenism. But we doubt whether matters are not pushed too far, when the attempts are made to shut imagination out from all our efforts to do good. Under the name of *romance* men have vilified and ridiculed a powerful spring of action, and one which is far from being ori-

ginally noxious or illicit. Its necessity is practically acknowledged by those who declaim against it. Statistical tables never rouse men to action. Appeals to the feelings or the fancy alone, could only engender folly, and fanaticism. They must all be addressed in due proportion. Who are more accustomed to solicit public notice by graphic descriptions of evils to be remedied, than the very persons who denounce "romantic and poetical benevolence?" Who ever dreams of condemning the romantic and imaginative interest, felt by many sober protestants, in the "Holy Land?" It is open to the charge not only of romance but of dangerous superstition, for it has been thus abused; but who is willing to renounce it? Who is willing with the same eyes to regard Mount Zion and the Peak of Teneriffe, the Jordan and the Whang-ho, the sea of Galilee and the sea of Azoph? Is the distinction wrong? Is the glow of feeling wrong, which leads us to feel a more tender concern in "the coasts of Tyre and Sidon," than in the coast of Guinea? Not that our sympathy should be confined to a few spots which history has hallowed. It is possible and easy to excite a *peculiar* interest in almost any region. Geographical knowledge contributes to this end, and through it to the higher end of spreading the glorious gospel. Wherever a fair proportion of this rational "romance" is mingled with our conscientious motives to exertion, there will our success be most conspicuous and lasting. With this very end in view, Providence appears, from time to time, to have excited the curiosity of the Christian world, with respect to certain countries, by discoveries, revolutions, and a thousand other causes. Political events are made to bear upon religious ones, and scientific enterprise becomes a pioneer to prepare the way of the Lord and make his paths straight in the wilderness. The operation of these providential means is often visible through a concatenation of remote events. Ancient tradition represented India to the people of Europe as a land of wonders, while as yet the Red Sea was the only way of approach to it. The discovery of the southern route inflamed their imaginations, while it introduced a germ of civilization into India. The successes of the English overthrew the superstition and tyranny of Portugal, and brought the Hindus into immediate contact with the most enlightened of the European nations. The rage for Hindu learning, though it seemed to put arms into the deist's hands, disgraced him at the last, and threw India open as a missionary field. The zeal of secular learning smoothed a path for Christian effort; Wilkins and Jones prepared the way for Carey. They gave an English dress to Hindu laws and fables; he gave an Indian dress to the everlasting gospel. How obvious in all this is the providence of God! But not more obvious than in the new development which has lately taken place. It is not a little striking that the current of opinion with respect to Indian literature and science, which at one time seemed to carry every thing before it, is now beginning to be turned completely round, and made to flow back in its channel. Half a century ago men were mad with the idea that the Sanscrit reservoir was to water all the world, sweeping away the Scriptures and the church of Christ, putting back the origin of time by millions, and swallowing up the poetry and science of the west in its own stupendous vortex of sublimity and wisdom. Where is this notion now? Buried so deep that few believe it could ever have existed. And what is in its place? A conviction, strong and growing, that the only way to raise the Hindu from his degradation is to give him the gospel and the English tongue together! Such at least is the doctrine of the little work before us. The author, Mr. Trevelyan, is we believe, Secretary to the Bengal government, and obviously a man of active mind, extensive information and benevolent disposition. The contents of his pamphlet were originally published at different periods in the "Bengal Hurkaru." His scheme is not the paradoxical and

vain one of imposing a strange language on the millions of India by an arbitrary exercise of power. Experience laughs at all attempts of this kind. The plan for which he pleads is the introduction of English as a learned language, and as the language of public business, which it could not be for any length of time without becoming the language of refinement and politeness. Being thus the Latin and the French of Hindustan, it would reach the lower classes by its gradual effect upon the vernacular dialects, which, as in all analogous cases, would become assimilated to the superior tongue. The author's arguments are founded not on abstract speculation, but authentic history; and however paradoxical his doctrines may appear when summarily stated, no one, we think, can calmly weigh his reasons without adopting most of his conclusions. The subject of the ingenious treatise, though treated in particular relation to the case of India, is of general interest to all who speak the English language, and wish to make use of it as a means of civilization and conversion to the heathen. And even considered as a local question, it is far from being one devoid of interest to us. A lively curiosity, and better feelings too, have lately been awakened in America towards India. These considerations, and the intrinsic merit of the little work before us, induces us to communicate its substance to our readers, not by formal analysis or direct quotation; but interweaving the ideas and expressions of the author with our own. We shall thus be able to omit what is merely local and of inferior interest, and to arrange the matter in a way to suit our purpose.

From the earliest age of the world, a reciprocal interchange of learning and civilization has been in progress between the nations of the east, and those of the west, and in proportion as either of them have made any considerable advance in their acquisition, they have imparted to the other a portion of their superior advantages. Letters and philosophy came from Asia into Greece, and after the eastern countries had lost their national character and their ancient cultivation, these gifts were returned by Greece to Asia. Under the patronage of the caliphs of the east and west, the philosophy and science of Athens were largely transfused into the language of Arabia; and the Saracens, in turn, became a literary people when Europe was sunk in barbarism. Since the Caliphate passed away, and its dominions became subject to the barbarous Turks and Mamelukes, the countries of the east have been gradually relapsing into barbarism, while Europe has been approaching to the height of civilization. We find, therefore, four distinct epochs at which the people of Asia and Europe have successfully imparted civilization to each other. 1. The civilization of Asia was imparted to Greece. 2. The civilization of Greece and Rome was imparted to the Saracens. 3. The civilization of the Saracens was imparted to modern Europe. 4. The civilization of modern Europe is in the course of being imparted to Asia. This is one of the most interesting features of the times in which we live, and every Christian philanthropist must be disposed to ask, how may this end be most effectually accomplished? By translation, is the answer which has commonly been given, both in theory and practice. But the difficulties in the way of this are many. 1. When and by whom can all the works be translated which are necessary to a complete course of scientific instruction? so long as the supply is partial and imperfect, the natives will prefer their own books. 2. No translation can have the authority of originals. European books in an Indian dress, will always be postponed to the native authors, be the intrinsic merit of either what it may. 3. The usual disadvantages of translation, dulness, inelegance, obscurity, and error, are peculiarly great where the languages concerned are so totally unlike in genius and structure as the living languages of Europe and Asia. 4. The popular dialects of the east are almost wholly destitute of scientific terms.

If borrowed, as they may be, from Arabic and Sanscrit, there is a double chance of misapprehension, and a certainty of repulsive harshness. The translation would, in that case, be from one unknown language to another. 5. Books would be of small avail without living teachers. But Europeans cannot soon, or in sufficient numbers, teach the sciences of Europe in the languages of Asia; and as for the learned natives, pride, bigotry, and interest, unite to set them all in opposition to improvement from abroad. 6. Translations have to contend, not only with literary but religious prejudice. What a Musulman or Brahmin reads in Arabic or Sanscrit, he instinctively refers to the standards of his faith. What he reads in English lies beyond the reach of these associations. For instance, an erroneous system of astronomy, which teaches that the sun moves round the earth, forms part of the Korán, and is therefore identified with the Mohammedan religion. Now it is natural to suppose, and it is found to be the case, that if the solar system is taught to a Mohammedan in the terms of his own philosophy, which are the same as those of the Korán, his religious prejudices are offended by the contrast; but if taught to him in English, no such effect is found to be produced. This explains the fact that while the natives feel a strong distaste for European science taught in the languages of India, they devour it with avidity in an English dress, and choose to study English for the very purpose.

But though these are valid arguments against translation as an adequate means of civilization, it does not follow that there are no such means. There is a very easy and familiar process which, if properly directed, cannot fail to take effect. The natural connexion between the progress of conquest and that of language has not been sufficiently understood by the European rulers of India. Subjection to a foreign power is certainly an evil: but when that subjection has once been established, it is not an evil that the rulers of the country should carry on their business in the language with which they are best acquainted; and if, in addition to this, their language contains a literature replete with knowledge and improvement to the conquered people, the advantage is still greater. The necessary consequence of this change is, that the conquered nation adopts the literature and learning of the conquerors; an inundation of new ideas takes place; the genius of the conquered takes a new direction, and they study to improve their condition upon the principles of the new system which has been imposed upon them. In this manner, each day produces a closer union between the two nations. The vernacular idiom becomes saturated with the terms of the new literature, till it ripens into a language which is common to both parties. The conquered people, instead of opposing, endeavour to emulate their masters. By degrees, as they succeed in doing so, they are admitted to greater privileges, and, in the end, both become a united people, in the full possession of all the advantages which the superior civilization of the former conquerors was calculated to bestow upon them.

This is the invariable process which has taken place wherever a nation in an inferior grade of civilization has been conquered by another, which is in a more improved state; and if it were otherwise, the ends of Providence would be defeated, for which it is reasonable to suppose that such sweeping revolutions are permitted. The Romans at once civilized the nations of Europe and attached them to their rule by Romanising them, or in other words, by making their own literature the standard literature of the countries which they conquered, and educating the people in the ideas and principles of the Romans. The attention of all parties was thus directed to a common object, and, as the provincials of Britain, Spain, Gaul, Africa, &c. had to share their privileges with them, they were for centuries distinguished as the most faithful and obedient subjects of the empire. Even the Norman conquest, severe as it was, has done good.

It must be allowed that it was better for our ancestors, that their Norman masters should have a complete than an imperfect knowledge of the business which came before them; and hence the adoption of Norman French in the courts, was in itself a beneficial measure. The ultimate consequences, however, were far more important—for French becoming in this way the language of education and polite literature, our own rude tongue was improved by a profuse introduction of French words and ideas, till a common idiom was formed, which was understood by both parties in the state, and then of course the original French was no longer required. Our language, which was originally in the highest degree unrefined, and totally unfitted for any but the common purposes of life, has not been brought to its present degree of perfection by any internal improvement, but by borrowing liberally from more generous sources. So long as we had no literature of our own, the languages of education and science were French and Latin. Upon these models our scholars formed their taste, and from these they derived their ideas and forms of expression, which they naturally introduced into their own language,—not only as being the most familiar to them, but as the only ones which were at all calculated to convey their meaning. Hence the English language was by degrees ripened into a proper medium for the formation of a national literature, and the same change has place among the nations of the continent. In Russia, it is still in progress, the languages of education there being French and Latin, while the native Russian offers as yet nothing worth learning.

The Arabian conquerors and the Mogul dynasty in India followed exactly the same policy as the Normans. Wherever they established their power, their language became the language of business and polite education; and this has done more to create a national feeling in their favour, and to reduce the distance which existed between them and the conquered people, than any of their other institutions.

The unnatural elevation of the French in the scale of nations is owing to their policy in carrying their language wherever they go themselves; and the only hope of civilization for the blacks in the West Indies is founded on their possession of the English language, or of a negro-English dialect.

The considerations which have now been mentioned seem to justify two conclusions. 1. That the only adequate instrument for communicating a foreign system of learning is to teach the people the language in which it is embodied, and which forms the natural medium of its propagation. 2. That it is incumbent on the nations of Europe, and particularly on England, to avail themselves of this instrument for the communication of their superior knowledge to the continents of Africa and Asia.

At this moment, it requires only the fiat of the local government to make English literature the polite, and ultimately the standard national literature of India. As Latin in former days became the learned language of the West, English will become the learned language of the East, but will be ten times more effectual for the civilization of the people, because it has collected, in its course, all that is good in the Greek, Latin, and modern languages; and because no one can acquire it without imbibing the genius of Christianity, under which the language has been gradually formed. The vernacular tongues of India, which are remarkably poor and unscientific, will soon be overwhelmed by an inundation of English words, which convenience and fashion will incorporate with their idiom; and they will gradually become assimilated to the English, as they were ages ago assimilated to the Sanscrit, and more lately to the Persian, and as the dialects of modern Europe have been assimilated to Latin. English will become the standard of taste throughout India, and all will endea-

voir, in their writings and conversation, to approach as near as possible to it, till at last the vernacular tongue will itself ripen into a medium fitted for the communication of the higher branches of knowledge, and for the gradual formation of a national literature.

There is every thing to encourage the introduction of English. The natives are prepared for it by the previous introduction of Persian in some provinces, and Mahratta in others. They are, moreover, in the habit of regarding the language of their rules with respect; and it is at present a prevalent belief among them, that the English language is a rich store-house of valuable knowledge. Besides, the trial has been made, and with encouraging success. "The first occasion on which the plan of giving an English education to the natives was fairly tried, was at the Hindu college in Calcutta. The boys educated there present an exact counterpart to the Roman provincials, except that they are as far above them, as our system of knowledge is above that of the Romans. Having never been taught their own shasters and other books of the Hindu religion, they are of course quite free from the prejudices of their countrymen. Proud of their superior attainments, and animated by the spirit of a more enlightened system, they are full of that self-respect and regard for character, the want of which forms such a lamentable defect in the mass of their countrymen. They are also distinguished by a romantic love of truth, the search for which seems to constitute the object of their lives. Their intellectual condition, however, is still one of imitation; their opinions and plans are all formed on the English model, and the eagerness with which they court European society, is one of their principal characteristics."

The experiment, however, has been carried further still. Not only at Calcutta, but in the remoter provinces, "many natives of the first distinction have pursued the study of English under very discouraging circumstances, and it is now beginning to be every where regarded as a necessary part of polite education." "Throughout the Madras country, English is very generally understood, and it is rapidly becoming the medium of communication between people speaking the various provincial dialects in use under that Presidency." "The house of Timour itself has not been exempt from the infection, and the favourite son of the titular emperor (the Great Mogul) has, with his wife, for a long time, been engaged in the study of English literature. Bhurtpoor also, which was so long a rallying point for the enemies of the British government, has caught the same spirit in a remarkable degree. A few years since, it was intimated to the ministers of the Bhurtpoor state, that the British government expected them to give a proper education to the minor Rajah, by which was meant that he should be instructed in Persian literature. The ministers replied, that none of their Rajahs had ever studied the language of Mohammedans, but they had no objection to their young Prince learning English. The proposition was of course assented to, and the Rajah has been pursuing the study with considerable success, in conjunction with a large class composed of noble youths."

Besides evincing the favourable disposition of the Indians towards our literature, these examples prove that they are able to pursue the study with success. The English language is incomparably easier for them than the Arabic and Sanscrit, and quite as easy as the Persian. And the study will become easier every year, in proportion as the vernacular tongues shall gradually assimilate towards the English, as they have hitherto assimilated towards the Persian language.

After this encouraging development of facts, Mr. Trevelyan proceeds to show, that the only effectual mode of introducing English as a means of civilization, is by substituting it for Persian as the language of public

business. Having evinced the practicability of this important measure, by parallel cases both in the East and West, he indicates its advantages. We cannot follow him through these details, though they appear to us to be entirely satisfactory. According to him, the grand desideratum, with respect to public business, is to have the proceedings conducted in a language which is familiar both to the rulers and the people. This was attained when Latin on the continent, and Norman French in England, were discarded from the courts, and the national languages substituted for them. But when this double object cannot be effected, the next desideratum is to have the proceedings conducted in the language of the rulers, because this arrangement will result in a change of the popular dialect by assimilation; whereas, if the language of public business is known to the people and unknown to their rulers, the latter are incompetent to administer justice, and for the most part must remain so, without hope of change. Were the proposed substitution once effected, the European magistrates in India would be able to discharge their functions, without spending months or years in learning an intermediate language, neither their own nor that of the people, or else remaining at the mercy of the native jurists. The reliance of the people on the justice of their rulers would be much enhanced; the sense of responsibility on the part of the rulers themselves would be greatly strengthened; the correspondence of the government with native princes would be freed from Oriental fustian and hypocrisy\*; and the great principles of English liberty and English law would become familiar to the native mind, and by degrees incorporated with the native language. All these are important political effects, which the introduction of English may be expected to secure, apart from its scientific and religious influence. Another advantage of this system would be, that the association of all castes, Christian, Mohammedan, and Hindu, in the same schools and colleges, would tend rapidly to diminish the pernicious influence of those distinctions, and to amalgamate all classes into one great whole. The union of all, moreover, in the study of English literature, would rapidly create a common vernacular tongue, not pure English perhaps, but sufficiently allied to it to admit of the introduction of our scientific works. Finally, female education is a necessary consequence of the superior education of the men, but cannot be made to precede it, nor even to be contemporary with it, in the present state of Indian society. When educated youths become fathers of families, they will be sure to impart a portion of their own advantages to their female offspring; and it may be hoped, that in the course of two or three generations, the native ladies of India will recover their station in society, with that power of humanizing and polishing all around them of which they have been deprived by barbarism alone. For a system of education such as these remarks contemplate, there are ample resources in Hindustan itself. Leaving the public revenues out of the question, there can be no doubt that endowments would be made by individuals on a large scale, as they have one on a small one, were the necessary impulse once imparted to the enterprise.

What a noble field is here thrown open to benevolent activity! Providence seems indeed to be putting signal honor on our language. No Christian can fail to recognise the finger of God in the exclusion of

\* "No European officer writes his own Persian letters; but he dictates the heads of what he wishes to be written, to a Munshi, who prepares the letter, and when it happens to be of a friendly and complimentary nature, it is generally left entirely to the Munshi. The Munshis, therefore, are able to use a discretionary power in the Persian correspondence, just in proportion to the European officer's want of vigilance, or ignorance of the Persian language; and when they happen to possess his confidence, the case is worse than ever." p. 30.

French from its priority as the κοινή διάλεκτος of the civilized world, and the gradual substitution of a language rich beyond all others, in religious truth. The extension of the English tongue has long been watched with interest by reflecting men, and few can have overlooked its intimate connexion with the spread of Christianity. Americans may well rejoice that their mother-tongue is English; for it makes them partners in the glorious work to which God is calling the wide-spread branches of the British stock.

The progress of the English language, which had long attracted attention in a religious point of view, seemed to be set in a new and brilliant light by Mr. Trevelyan's treatise. But we have since learned that the publications of our own Sunday-School Union are imported into India, and used as school books, not only at Calcutta and at Missionary stations, but far in the interior, and now it seems as if a new leaf had been opened in the mysterious book of Providence. Who now can want incitement to exert himself for Sunday-Schools? Who now can question the propriety of expending money in the issuing of books, when the cost of a few dollars may produce an effect among the hundred and twenty millions of the Indian peninsula? To the Sunday-School Union such a developement as this is worth more than millions. It should give the directors of that noble enterprise, an immoveable assurance of the value of their labours; and in spite of all discouragements and hinderances at home, keep them steadily in action for a world beyond the seas. If America will not thank them, Asia will.

Two topics of reflection are suggested by this subject, upon each of which we might dwell at length, if circumstances suffered. One is the importance of the art of book-making. The growing influence of books upon the people, and especially the children, of our own community, has been long apparent. This unexpected opening in the east for English books, greatly augments the interest of the subject, which we may, at another time, consider by itself. The other thought suggested is, the new encouragement to missionary labour in the peninsula of India. Not only are restrictions disappearing, but the government itself seems to invite assistance in the work of civilization. The natural tendency of Christian missions must sooner or later show itself. Here is a field for the toil of thousands. Let no man stay at home for want of work. The teeming population of that one peninsula could swallow up with ease all the clergy of America, and still want more. Who will consent, or rather who will refuse to go? We rejoice to know that America is actually doing much for India, and is meditating more. Our own church\* is sending forth her agents to explore new fields and found new stations. This desirable excitement will, we trust, be promoted by the visit of an excellent and devoted English Baptist†, who is stationed at the very shrine of Juggernaut, and whose impressive statements have produced a strong effect upon the many large assemblies in our cities who have heard his voice. We trust that this and other means may be effectual in awakening a new zeal in favour of our Asiatic Missions.

\* The Presbyterian Church in America.

† Rev. Amos Sutton.

V.—Attendance on Fashionable Amusements allowable in Christians.

To the Editors of the Calcutta Christian Observer.

MAY PHILALETES be allowed again a place in the CHRISTIAN OBSERVER to reply to a letter in the last number signed "PHILO-PHILALETES" on the question of the propriety of attending fashionable amusements? Before, however, I address myself to my respected correspondent, I must make a few remarks on a note appended to the first letter of PHILALETES by the Editor. The two reasons there brought against the arguments of PHILALETES are, 1st, that almost every Christian writer, ancient and modern, concur in denouncing such amusements; and, 2ndly, that the Scriptures declare, "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." To the first objection I can only reply, that as our Church professes to be governed by the word of God, and not by the tradition of the elders; to be taught by the Spirit of God, and not by the wisdom of man, this is no answer at all, even if the fact could be proved. But *were* these the opinions of the great Fathers of the English Church, the martyrs of the Reformation? Is not the subtle distinction between dinner parties, and evening parties, of later date? Did Latimer and Ridley indeed think there was a sin in dancing or singing in the drawing room, and no sin in eating with the same party in the dining room? If so, they were too wise to record their opinion.

But let us turn to "the well of Scripture undefiled." A most divine, most cheering truth it is, that to the child of God "all things are new." But how and in what manner are all things become new? If a man has loved reading, riding, walking, dancing, drawing, will he cease to love them when he learns to love God? Is it the fact? Surely not; but he will pursue them in a new spirit. What before was his occupation, becomes his recreation, and is easily laid aside altogether at the call of duty, either to God or man. His *heart* is no longer in them; *that* is given to God. Every thing has taken its due station in his mind and conduct; to him "all things are become new." So a girl who once in a ball room, as every where else, gave way to unholy and unamiable feelings, now attends every amusement with a new heart and in a new spirit, knowing that in the state of the heart alone, consists the sin of whatever act is not forbidden by the word of God. With her, if she be indeed a Christian, pride, envy, selfishness, uncharitableness, are exchanged for love, peace, gentleness, humility. With her "old things are passed away, and all things become new."

But now let me turn to the reply of PHILO-PHILALETES, and endeavor to answer in turn each paragraph of his very excel-

lent communication. He begins by very properly deprecating the idea, that the opposite of error is truth. Here we agree; nor do I see in what way the remark applies to the letter of PHILALETHES.

He goes on to observe, that the error of the Pharisees consisted "not in paying tithe of mint, anise, and cummin; for *that* being commanded, they ought to have done: but in *trusting* in such minute observances, and leaving undone the weightier matters of the law." Here also we agree, for in the words "being commanded" lies the whole question at issue. The payment of tithe was a commandment, and has never been repealed to my knowledge in any age of the Church; and important or not, I think myself bound to obey it: but abstaining from public amusements is not a law of God, and I do not think myself bound to obey the law of man.

The remarks which follow regarding the want of congeniality between the children of God, and scenes of gaiety, have some truth in them: but what is true, concerns equally every occasion which brings together the friends and the enemies of Christ. At the Steam Meeting, for instance, last month, "The sweetest accents of spiritual wisdom would have been thought intrusive." This paragraph, as well as many others, proves to me, that the writer of this paper has either never been at a ball at all, or has totally ceased attending since he arrived at years of discretion. That a heart really given to God should find in a ball room "a snare and an occasion of falling," seems to me almost incredible. I can easily believe, that "a man who would tremble for his own safety in such a scene," who finds food for "excitement and mental intoxication" in watching a quadrille, "should fear for the state of those" who are standing on each side of him; but how it is that rational men and women, setting religion quite out of the question,—whose affections, whose occupations, the daily habits of whose lives, we may suppose, exercise some influence over their characters,—can find that a ball "tends to moral intoxication, and generates forgetfulness of the one great business and end of life," I cannot comprehend: but wherever such consequences result, most strongly do I feel such attendance to be sinful.

Again, PHILO-PHILALETHES being driven to confess that he can bring forward no text in support of his opinion, accounts for it by observing, "the Christian religion is not a religion of dry precepts or prohibitions; it imposes no burthen of petty observances." Most true; then why should we? Is the Christian religion so imperfect a structure, that *we* must come in to give the finish to it—the polish, which God has omitted? Is it so very easy a thing to keep "the whole law," that we may indulge ourselves in making extra ones? Is it any justification

for this new commandment to plead, that though to be sure it is not in the Bible, it is so very good a one that it ought to be ; or that the *reason* for our introducing such petty prohibitions is because the whole gospel system is opposed to them ? I cannot say this mode of arguing lessens my reverence for "the letter" of Scripture.

Again, PHILO-PHILAETHES would rob the example of our blessed master of half its efficacy, by his endeavors to account for and justify his attendance at the marriage of Cana. There is not the least proof that Christ went there to do good, beyond the good that is always done by shewing kindness and promoting enjoyment. He says nothing but with reference to the wine which was wanted in the course of the feast, to which he appears to have gone as one of a family party. Indeed it is quite melancholy to see how Christians now think it necessary to justify and explain away the character and conduct of their Divine Master. This reminds me of the explanation given in a preceding number of this periodical of the miracle of turning the water into wine, which to a plain man would appear either a very improper jest, or an attempt to limit almighty power in a way that borders on profanity\*. For my own part I am sure we have no warrant either in Scripture, or in the conduct of Christ, to justify our going about among our fellow-sinners with the feelings the writer of this paper inculcates. As to the "nightly orgies of Moorfields," alluded to in this paragraph, I never attended them, and as I only think myself qualified to speak of those scenes at which I have been present, I shall leave these entertainments to another champion.

PHILO-PHILAETHES next charges me with making "no distinction between the excitements of necessary business and amusements." He quite mistakes my argument. It is not that I think or said, "because there are so many *necessary* excitements, we need not mind the addition of unnecessary ones ;" but my assertion was, and is, that the *unavoidable* cares and excitements of life *destroy* the exciting power of amusements ; and I conceive that a man of business would no more anticipate "unusual danger from a ball," than from a drive on the Course, and therefore would not *especially* pray for restraining grace, where he could see no *especial* need. I must further remark, that this is the first time I ever heard that "the May meetings, dinner parties, new books, excursions of pleasure, &c. &c. were the necessary business of life." What its *amusements* then are, I am sure I do not know ; but as I see the writer of this

\* See the 45th No. of the C. C. O., p. 76, where it is gravely asserted, that as our Saviour *could* not make water wine without time being allowed for the usual process of fermentation, it must have been only sharbat. Thus we limit his power to suit one new doctrine, and his love to suit another.

paper has been requested to furnish a list of allowable recreations, I trust he will do so; for if such are his notions of the necessary business of life, his list of its relaxations will be highly exciting and diverting.

PHILO-PHILALETES then very unfairly observes, that I conceive the Scripture injunctions respecting separation from the world, "have a reference only to gross and undeniable sins." I am quite sure no one else has so understood my first letter. Most humbling, most heart-searching, most awakening to the truest, purest Christian are the words, "Come out of her, my people." "Love not the world, nor the things which are in the world." Such expressions concern every hour of our lives, every feeling of our hearts. But is the meaning of such exhortations merely that we should abstain from such trifling amusements—should make this paltry sacrifice? How low, how degrading a view this at once gives of the law of God, and the character of a Christian! Was it indeed the opinion of St. Paul and the beloved disciple, that when a man of sense became a religious man, his conversion so lowered his tastes, and weakened his understanding, that he could not resist the excitement of a ball? that a woman, who, among the thousand occupations that filled her time, sometimes passed an hour in the ball room, should now not dare to enter it, because religion with all its high hopes, and cares, and aims, has laid her more open to the influence of "moral intoxication?" The worldliness which has nothing to do with the affections, which has no hold on the heart, which shews no preference of the concerns of this life to the next; which is pursued carelessly, and given up easily; is not the worldliness of the Bible. PHILO-PHILALETES asks, what better test I would propose? My "diagnostics" would indeed widely differ from his. Many a parent who would shudder with horror at the idea of his son or daughter attending balls, is influenced in choosing a profession, a friend, a school for that son, by far different considerations than how best to promote in his heart the care of the one thing needful. What is that which we hear in so many religious families possessing church preferment, about bringing up a son to the church, but worldliness? What are the motives which lead a parent generally, to approve of a marriage for his daughter but worldly ones? Provided the morality of the party is unquestionable, is his religion cared for? PHILO-PHILALETES will perhaps say, it is all wrong together; but does not the evil spring in a great measure from mistaking the real character of worldliness, and from degrading and twisting the words of Scripture to bring the ideas down to the level of our capacities?

I am not sure that I quite understand the remarks towards the conclusion about "the letter killing;" but whatever may

be their object, I cannot say I find it so very easy a task to obey the commands of God that I have any inclination to enlarge and refine on them. It is not the work of a day, but of a life, to obey *literally* "the dry precepts," contained in the 12th chapter of the Romans alone. Till I find in the works of man such clear distinctions between right and wrong; such noble, such soul-transforming views of the great object and end of life; such humbling views of ourselves, such exalted views of our Saviour, I shall be content with "the letter" of Scripture, which I was never aware till now, is considered so entirely to differ from "the spirit."

Lastly, with respect to the enjoyment to be derived by Christians from such scenes, I must say a few words. Of course different dispositions will feel differently; but there are some general rules which will, I apprehend, apply to all. One great quality of every strong affection is, no doubt, its absorbing, engrossing power. For a man to have changed entirely the object of his chief thoughts, affections, desires, aims, the whole purpose for which he lives, and yet shew no corresponding change in his tastes and habits, is I think impossible. This is indeed a question which requires no "dry precept," for it is part of the constitution of our nature that so it must be. But it does not *necessarily* follow, that what a man ceases to care for is sinful, or that what is no longer a delight to him must do him harm. Perhaps dinner parties and balls become insipid to him, and he attends them less frequently. Is he bound, or rather would it be wise or right in him, to renounce them entirely? A man does not play at "hide and seek" with the enjoyment he did when a child; but is this because it is sinful? A lively man enters with more pleasure into the sports of children, than another man does who is "made of sterner stuff;" yet the lively one may take an equally great interest in higher and graver pursuits as the other. As far as my experience goes, (and indeed it was this observation which first gave me the strong feeling, I have on the subject,) I have almost invariably seen persons, as they advance in the Christian life, attach less and less importance, whatever their former opinions may have been, to the abstinence from worldly amusements. They fear no evil from them, and they find none. It is true also, that such attendance has been too often termed sinful, for the majority of Christians to be able to go with a clear conscience. "By the law" we well know "is the knowledge of sin;" and this is not the first instance where the sense of innocence has been lost by rash attempts to improve on the commands which God in his wisdom has given us. The tree of the knowledge of good and evil, has been plucked by foolish hands in all ages.

PHILO-PHILAETHES seems half inclined to suspect me of some personal interest in the matter. I can assure him he is wrong. I am no frequenter of such scenes; not because I think them wicked, but because I find them dull; but I fully intend to be a regular subscriber to PHILO-PHILAETHES' places of public amusement.

I must now take my leave of this subject, on which I shall not again enter, unless something at present unforeseen calls me forth. I do not think the habit of controversy a good one to form. It is apt, by giving too much prominence to one truth, to affect the perfect and beautiful symmetry of the Christian system. I thank my good friend very cordially for his kind wishes, and as it is my earnest desire to be "guided into all truth," I am sure I am open to conviction, provided my errors are attacked with "the sword of the Spirit, which is the word of God." There is too much enthusiasm on the right hand, and too much coldness on the left, for me to feel tempted to turn aside to either for additions or subtractions from the Book of Life. "Lord, to whom else can we go? Thou, thou alone, hast the words of eternal life."

## PHILAETHES.

[In a former note, to which PHILAETHES alludes, we certainly did not mean that all Christian writers had put on record their opinions on the propriety of fashionable amusements; and we should least of all think of appealing to the 'Martyrs,' on the subject, although it so happens, that Latimer has expressed a pretty strong opinion on the 'vartingales' and other fashionable frivolities of his day. Our meaning was, that almost every Christian writer, who mentions these amusements, condemns them. Now, we submit that it is unreasonably to put down the almost unanimous decision of so many judicious and experienced Christians, on a question which PHILAETHES allows to be doubtful, and which they profess to determine on Scriptural principles, by his simple affirmation, that their opinions are nothing better than "the traditions of the elders." Neither does it appear to us that there is any want of direct Scriptural warrant on this subject: but we leave this part of the argument with confidence in the hands of PHILO-PHILAETHES.—ED.]

## VI.—Obituary Notice of Mrs. Hall, wife of Rev. A. C. Hall, American Missionary, Madura.

[In a letter from Mr. Hall to a near relative.]

Mrs. H. was taken ill on Saturday 25th December; but nothing very serious took place till the 29th, when she was attacked by fever. The physician was called, who bled her and applied the hot bath. Friday morning, about 10 A. M., she was thought to be dying, when she very calmly said, "To-morrow I perhaps shall be in Paradise." I asked, "My dear, do you feel that it will be gain to you?" "Yes, gain; yes, it will be gain. Lord Jesus, come and relieve this tabernacle; relieve from sin; come Lord Jesus, come quickly." "My dear," said I, "are you not willing to stay if it be the Lord's will?" "Stay? yes, stay and suffer for him; the Lord's will be done." After a short interval, she very calmly said, "Doctor, is this dying? There is none like Jesus, none like Jesus in such an hour." After a few moments she remarked, "Tell my friends, I do not regret coming to India. The souls of the heathen are precious, the souls of the heathen are precious." She was silent for a few moments, when seeing my eyes suffused with tears she said, "My dear, don't weep for me." I was absent for a few moments from her couch, preparing something for her, when she remarked to those by her

side, "Yesterday I thought I was recovering, but to-day I think I am soon to be with Jesus in Paradise, to praise him for ever without sin and without incumbrance. Keep near the Saviour; serve him better than I have done; be ready to meet the Lord when he comes quickly." She expressed a strong desire to say much to us, but was not able. I was now drawn to her by her voice singing,

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out gently there."

At the close of which she said, "O! how true these words are." For a few moments she sang the verse,

"Jesus my all to heaven is gone,  
He whom I fix my hopes upon;  
His track I see, and I'll pursue  
The narrow path, till Him I view!"

Her usual sweetness of voice, together with a tremulous sound, and the occasion gave a peculiar force and beauty to the scene—a scene indeed it was which no pen can describe, and no one understand but those who have witnessed similar ones. I need not say that no one could join their voice with her's. Every eye and heart too was full, while a stillness and sacred awe seemed to pervade the room. Soon after singing, with a pleasant look she said to me, "The Lord support you, my dear; the Lord support you."

Saturday 2nd, she requested me to have all whispering cease in the room, as it confused her (her head being much affected at times). After a few moments' silence and apparent meditation, she said, "I was trying to fix my mind on the glories prepared for them that love Christ." I said, "Do you feel that you love him?" "Yes; I do love him. Lord, thou knowest all things; thou knowest that I love thee." As my talking confused her, I refrained from speaking, and listened to her sentences from time to time, as she had strength to utter them. The following was said in the space of about an hour, during which time she was engaged in thought. The sentences I shall separate by a dash.—"To them that believe he is precious."—"I never thought you would be called first to part with me."—"Perhaps this is the last night I shall live in this world," (thinking doubtless it was night instead of morning.) "To-morrow," said I, "is the Sabbath." "Yes, I know it."—"Delightful thought, that I shall enter Paradise the same day that Christ entered Paradise."—"The Lord knows what is best."—"Blessed Saviour, support thy unworthy servant now; support thy unworthy servant."—"Look upon this mission, that an unction from on high may rest upon it, that thy name may be glorified. Pour out thy Spirit, Lord, upon this dying world; and to the Father, to the Son, and to the Holy Spirit be glory for ever and ever, Amen."—"I feel that this will be the last night; perhaps I have wrong feelings."—"Lord, have mercy on sinners."—"My God, my God, have mercy on those dying without law and without Christ."

She survived about five hours after this, quite restless at times, together with partial derangement: yet at intervals appeared engaged in meditation. After remaining quiet for some moments, not thinking her so near her end, I administered some medicine, which she was scarcely able to swallow: she rose in bed and leaned on my breast, in which position, after a sigh or two, she sweetly fell asleep in Jesus, without a struggle or a groan.

Her expressions, which I have given, were spoken with much emphasis and with much composure, and generally with a smile. She had looked forward to the time of her confinement with much interest, and often said, it appeared to her she should not survive that time. Yet she referred to it with composure, and expressed a wish that the will of the Lord might be done, and often prayed that the Lord "would prepare her and me for what he was preparing for us."

The Lord has indeed come near us. He has touched me in a tender place : we loved each other dearly, perhaps too much so. An *aching void* is left in my bosom, which nothing but the blessed Comforter can fill. But I would not call her back. I would not be the means of taking from her her harp, and introducing her again to this world of sin. I trust you will not mourn as one that has no hope. Permit me to turn your mind to that which consoles me, yea, and leads me to rejoice in this dispensation of Providence. She doubtless has entered into that inheritance to which she was an heir while here below. Rom. viii. 16, 17, John xiv. 2, 3. And that inheritance is eternal, incorruptible, and undefiled, and fadeth not away. She has received "a crown of glory that fadeth not away." 1 Pet. i. 4, and v. 4. She is free from sin and sinners. "For as we have borne the image of the earthly, we shall also bear the image of the heavenly. Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that when he shall appear we shall be like Him, for we shall see him as he is." 1 Cor. xv. 49, and 1 John iii. 2.

To be like Christ is all that mortal man can wish. With interest may we sing,

" O glorious hour, O blest abode !  
I shall be near and like my God."

Happy those who have awaked with Christ's likeness, for then and only then will the Christian be satisfied. Ps. xvii. 15. The company of such shall be agreeable. "For there shall in no wise enter therein any thing that defileth or maketh a lie, but they which are written in the Lamb's book of life." Their employment is the most exalted. They unite in ascribing "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might unto our God for ever and ever. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and blessing, and glory." Rev. vii. 12, 15. After all we can say of the lot of the righteous, we must leave the subject as others have done by saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

## VII.—Notices regarding Hindu Festivals occurring in different Months.—No. 4, April.

APRIL 8, 9, 10, 11.—*Sanyás*, commonly called *Charuk Pujá*.

This is an abominable festival in honor of *Shib*, when many Hindus, assuming the name of *Sanyásis*, inflict on themselves the greatest cruelties, under the idea that such proceedings are highly agreeable to that dreaded god. It is held on the 28th, 29th, 30th, and 31st days of Chaitra, corresponding with the 8th, 9th, 10th, and 11th April; but those persons who wish to be very meritorious on this occasion, prepare themselves during the whole month of Chaitra, by performing various ceremonies, and abstaining from different kinds of food, from spices, common salt, oil, and other gratifications, and by sleeping on coarse blankets, or on rushes.

Bráhmans, Khettriyás, and Vaishyás take no share in this festival except as spectators. The celebration of it is confined to the Sudrás, and even among them, only the very lowest

classes take an active part in it. However, the Káyastas, (writer caste,) and other respectable Sudrás, often hire individuals from the dregs of the population, to act on their behalf, and to inflict the usual cruelties on themselves; but reserving of course for their own benefit the merit accruing from these practices. The Sudrás who perform those penances *on their own account*, do it generally to fulfil a vow, which when sick, or suffering under any other calamity, either they themselves, or their relations on their behalf, had made. During the month of Chaitra, all these Sanyásis, although Sudrás, wear the *paitá* or sacred cord, in the manner the Bráhmans do.

On the *first* day of the festival, the Sanyásis keep a partial fast, which consists in their eating only such food as has been cooked in *one* pot at the same time.

On the *second* day, which is called the *fruit day*, (Phaler diu,) the Sanyásis assemble in great numbers, and wander from village to village, begging from the inhabitants whatever fruits may be in season; and when they have gathered a great quantity, they deposit them in the temple of Shib. In the afternoon, they go about in the same manner, begging fire-wood, and collect it in an immense heap opposite to Shib's temple. They then assemble on that spot, and regale themselves with the fruits that were presented to them in the morning; but perfect silence is required to reign at this meal, and if any human voice is heard, all eating must directly cease. In order therefore to avoid such a disastrous consequence, they take care to continue striking a gong, whose sound is sure to drown any voice that perchance might be uttered among them, or in the neighbourhood. Bundles of thorns are subsequently placed before the temple, and the Sanyásis cast themselves on them; and to bring the matter to a close, fire is put to the pile, which soon blazes briskly, after which the Sanyásis scatter the embers about, dance over them, and throw them in the air, or at each other.

The *third* day, early, the work of piercing the tongues and sides commences. At Calcutta, this is done at the celebrated temple of *Káli-ghát*, to which immense crowds resort, having with them drums and other instruments of music, and also spits, canes, ramrods, and different other articles, to pass through their tongues or sides. Some, with tinkling rings on their ankles, are dancing in a most frantic way, and exhibiting the most indecent gestures; whilst others are rending the air with their shouts and filthy songs. Arrived at *Káli-ghát*, they proceed to the great temple, where several blacksmiths are in attendance, ready, for a trifling fee, to pierce their tongues, cut their sides, or perform any operation the Sanyásis may desire. They then thrust, through their pierced tongues, spears, swords,

bambus, hukah-tubes, &c., and through their sides, ropes, the ends of which two persons hold before and behind; whilst the wretches dance backwards and forwards, making indecent gestures: the ropes rubbing their raw flesh all this time. Others, again, stick in their sides the pointed handles of iron shovels containing fire. Into this fire they every now and then throw Indian pitch, which for the moment blazes very high. Some monstrous shows (*gájan*) of paper vessels, elephants, and other fanciful and ridiculous pageants, are then exhibited and carried about, and, at noon, the crowds retire to their houses. The whole scene has a fiendish appearance, and the effect produced by these abominable and degrading superstitions is painful and sickening in the extreme. On the evening of this day, the Sanyásis pierce the skin of their foreheads, and place a rod of iron in it as a socket; and on this rod fasten a lamp, which is kept burning nearly all the night, whilst the devotees are sitting opposite to or in Shib's temple, singing his praises, or calling upon him.

On the fourth day, in the afternoon, the *Charak* or swinging takes place. Iron hooks are fastened in the backs of the Sanyásis; after which they are suspended on a cross-beam placed on the top of a high post, and which turns on a pivot, and is whirled round by means of ropes, with great rapidity. These swinging posts are generally erected in the most conspicuous places of the towns and villages, and often from 5 to 10 men swing, the one after the other, on one post. It is not very uncommon for the flesh of their back to tear, and then these poor deluded victims of superstition fall on the crowd below, and either are killed themselves, or kill those upon whom they fall. An awful instance of this happened at Chinsurah some years ago.

On this day, some Sanyásis cast themselves also from a bambu stage on iron spikes or knives stuck in bags of straw. These instruments, however, are generally laid in a reclining posture; so that when the person falls, they almost constantly are pressed down by his weight, and fall horizontally, instead of entering his body.

The deluded votaries of Shib inflict many other kinds of cruelties on themselves at this period: one only, as it is rather singular, will be mentioned. Some Sanyásis bedaub their lips with mud, and on this they scatter some mustard, or any other kind of small seed. They then lie down on their backs near Shib's temple, and do not move, nor eat, nor drink, until the seed has commenced germinating, which seldom happens before the third or fourth day.

On the following day, viz. the 1st of *Baisák*, or 12th April, (the Hindu New-year's day,) some cooked rice, with broiled fish, is taken by a Bráhma, accompanied by the Sanyásis, to the place where the dead bodies are burnt, and there offered to departed spirits; after which, the Sanyásis shave, bathe, and relinquish their *paiti*, and the festival is at an end.

APRIL 12.—*Gosta Jātrā.*

On this day, great crowds of *Baishnabs*, and other Hindus assemble in some extensive field, erect a mound, and having placed on it the images of *Krishna* and *Rādhā*, worship them. Dramatic representations are exhibited, and much singing and feasting take place.

It may as well be remarked here, that the Hindus hold very early bathing during the whole month of *Baisāk* as exceedingly meritorious. The *Shāstras* say, that those who do this acquire thereby as much religious merit as if they had presented the *Brāhmans* with a million of cows.

APRIL 19.—*Akhayi Tritid.*

This day is held sacred by the Hindus, because the *Shāstras* declare that the merit of alms and gifts bestowed during it is permanent, and cannot be destroyed by any future sin; and therefore, even misers among them unloose their purse strings, and are liberal on that day. The women think that this day also is the most favorable of all for making *Kāsundi*, which is a sort of pickle, prepared with unripe mangoes, tamarind, and mustard oil, and much liked by the natives.

The only days observed during this month in public offices are the two last of the *Charak Pujā*, viz. the 10th and 11th April.

The day for piercing the tongues, with all the noisy processions and shocking exhibitions described above, will this year fall on a Sunday, the day set apart for rest, and for the quiet worship of Christians. How far one part of the population ought to be permitted to disturb the religious worship and duties of another (as must needs be the case in this instance), the public is left to consider.

L.

VIII.—*On Teaching, as a Means of Conversion, by the Rev. W. Buyers.*

*Banāras, 13th Feb. 1836.*

GENTLEMEN,

As my last letter, which was inserted in the *OBSERVER*, has called forth some remarks from my excellent friend Mr. Mackay, I shall feel obliged if you will allow me to offer a few words of explanation. I am sorry that I alluded at all to the valuable institution with which he is connected, since he considers my remarks as "part of a series of attacks on the manner in which the General Assembly's Mission is conducted," as nothing of the kind ever entered my mind. With the exception of a few sentences in which I alluded to the school, and to Mr. Duff's well known sentiments on the question of which I was treating, all that I said I might have said had no such Mission been in existence. Indeed Mr. M. seems to have been rendered peculiarly sensitive to such re-

marks, before he could have so far forgot his usual calm and candid manner as to lay hold of parts of sentences in my letter, and assign to them a meaning and importance as inconsistent with my sentiments as with his own. For instance, he gives as a quotation from my letter the following words, "Mr. Duff's school is a failure, and its success in making converts is next to nothing." I never wrote these words. What I said was, that the attempt to convert men to serious piety by common day schools has been a failure; and then I alluded to Mr. Duff's school merely to shew, that however successful in other respects, in this *particular respect* it stands on a level with its predecessors. This is a mere matter of fact, which no theoretical reasoning can overturn. The school has, in my opinion, been eminently successful in all that I regard as the legitimate objects of such an institution: but as yet no such schools have been the direct instruments of turning more than an occasional individual to serious piety; and therefore I must persist in considering them as only indirect means of effecting this greatest of all objects, till I see the contrary demonstrated by a successful experiment.

I never said that day schools of any kind have been a failure, but that the attempt to make them a substitute for preaching the Gospel has in India been a failure. My reference to the Assembly's school as forming, as yet, no exception, as far as conversion is concerned, would never have been made, had I not observed in several quarters, a disposition to consider its eminent success as a literary institution, as tending to prove that preaching the gospel directly is comparatively less likely to result in the evangelization of the country.

Some in fact seem to think preaching may be dispensed with, till education has prepared the people to hear; as if the Hindus were absolutely incapable of understanding and feeling those truths, which have been received by thousands of Hottentots and South Sea Islanders, who went through no such system of literary preparation. That there are many auxiliary means by which men may be prepared either to hear or to preach the gospel, cannot be doubted; and I trust the school in question will do much to promote both these objects: but surely Mr. M. will not wish me to believe, against all the evidence to the contrary which the whole history of Christianity for the last eighteen centuries furnishes, that the divine institution of preaching to all classes is not so effectual in promoting direct and genuine conversion, as a day school, which receives for a few hours each day a number of thoughtless boys, who are merely taught religion as an adjunct of their other studies, without any of the impressive circumstances of public worship, &c. and left during all their evenings, nights, and mornings to every demoralizing influence to be found either at home or in the streets of a heathen city. All discussion, however, about the Assembly's school I consider as premature. It ought in all justice to be tried for a few years longer, before it can be said either to have succeeded or failed. The comparison of one Mission with another should always be avoided. The friends of the Church of Scotland should not hurt their cause by inducing such comparisons, at least before they can state that hundreds (and not merely one) have "been publicly baptized from the knowledge and impressions received in the institution;" for though we have all to complain of the want of such a degree of success as we desire, there are very few Missionaries who have been engaged in preaching for the same length of time who have not baptized more individuals than the Assembly's missionaries unitedly. Let every man follow what plan his judgment and conscience dictate, as that in which from his peculiar talents he may be most likely to succeed. If we are clear as it respects our duty, and the diligent discharge of it, we are not accountable for success, which is in the hand of God.

I am sorry Mr. M. should have referred to the Banáras mission, as he does not seem to be at all acquainted with its history. Wishing to compare the results of the school system with those of preaching, he has unintentionally fallen into two mistakes. The first as it respects the nature of the means employed.

From a sentence in a report written by me, and which must have alluded to some previous communication, he concludes that we have not yet had one convert at Banáras. He might, however, had he read more of our history, have found several accounts of baptisms and of the death-bed scenes of some, whom we have good reason to hope are now in heaven.

But the greatest mistake is that of supposing our comparatively small success to be a *prima facie* argument against preaching, whereas the fact is, it is exactly the contrary. The first eight or nine years of our mission, there was at the station only one Missionary, and he gave *all* his attention to schools, and the preparation of books. I am not aware that he ever preached to the natives. He had no converts. The next who joined him preached a little, but did not enjoy physical strength to labor much in this way. His attention was chiefly given to schools and translation. A few individuals, however, were baptized as the fruit of his *preaching*. One of these brethren, after spending about ten years' labour on schools, returned to Europe without success; the other, who for some time carried on the mission, died, and as I was only recently come into the country, the mission may be almost said to have been extinct, as far as any efficient means are concerned. It is only a little more than a year that preaching has become the most prominent part of our labours, and we are little more than beginners, having all had to learn at least two languages.

The same almost has been the history of the Church Mission here. Our excellent brethren of that Society, are all like ourselves juniors, and are now giving themselves up, most partly to preaching the gospel, and are, I believe, of the same opinion with myself, that the system of day schools has, as it respects conversion, "been weighed in the balances and found wanting." The principal school here in connexion with the Church Society has had for nearly twenty years almost all the time and attention of an ordained Missionary, an European school-master, and native assistants. Christianity has been taught for all this long period, both through the medium of English and the native languages; but neither in this school nor in any other here has one convert been produced. In my opinion day schools have had a pretty fair trial in Banáras, having been in existence for nearly twenty years; whereas preaching has not been carried on with any degree of regularity by any of our missions for above three years, and that only by young men, whose experience and knowledge cannot be expected even yet to be such as to warrant the expectation of great success. The way, however, is now much more open before us, and the obstacles, which in such a place are greater than usual, are giving way.

I am not aware of the exact number that have been baptized by the different missions, but I believe altogether in the district, which includes Banáras and Chunar, there have been at least 80 adults baptized, so that preaching has not been so entirely without success as Mr. M. seems to suppose. One thing is worthy of notice, viz. that the number of the converts in this part of India, by the different missionaries, has been in proportion to the extent of their labours *in preaching*.

As my object is not to enter into any controversy with Mr. Mackay, but merely to disclaim the idea of having had any intention of joining in any attack on him or his colleagues, I shall not dispute what he has advanced either about the early ages of Christianity, or the Reformation, although I think he has fallen, with respect to both, into a vulgar error to be found in not a few ecclesiastical historians, who have attributed effects

to causes that in some instances, if they existed at all, cannot on any philosophical principle, account for the results produced. Mr. Mackay, however, asks me this question, Is it wrong to teach that Hinduism is false, and Christianity true? By no means. When I alluded to the students of the Assembly's school, and Hindu College, as compared with many of the Bráhmans of Banáras, it was merely in reference to the great stress laid in Mr. Duff's statement on the boys becoming "thorough unbelievers in Hinduism," a fact, which in my opinion, brings them very little nearer the kingdom of heaven than they were before; but Mr. Duff says, they are, "as far as the understanding or head is concerned, as thorough believers in Christianity." Could I believe this latter declaration, I should think the school had been most successful: for a thorough belief of the understanding in Christianity is certainly all of which the human mind is capable; and where this exists, all the moral effects of faith, usually known by the name of genuine conversion, must necessarily follow. But it is clear, these words of Mr. Duff have never been weighed, and are merely to be taken as a rhetorical flourish, meaning that the most of the first class of boys are able to see so much of absurdity in the popular religion, as not to have their conscience much under its influence, but still continue to practise it; and that they understand and approve of so much of Christianity, as not to oppose it, at least in the presence of their teachers, but are not sufficiently interested about it as to lead them to profess faith in it, especially where doing so would expose them to inconvenience. Now this is the precise state of thousands in Banáras, as well as in other parts of India, and to bring the people to this state of thinking is a very easy task to any man who speaks their language well, and is familiar with their popular notions, without waiting for the slow process of education. Far be it from me to throw cold water on any scheme that is so excellently calculated to elevate the people in the scale of civilization, and which doubtless will greatly tend to promote by its indirect influence the spread of the gospel: my only object is to state my conviction, that we should not in India expect, that if we put our dependance for direct success in obtaining converts on other means than those which we know to have succeeded in every country, where they have been fairly brought into operation, we shall most likely be grievously disappointed.

W. BUYERS.

NOTE. As there is no material difference of opinion between Mr. Buyers and myself on the subject of Schools, he has permitted me to close the discussion on my part, by adding a note to his letter.

1. It is quite true that the words which I quoted were not used by him, and that I quoted from memory: but, as to their meaning, there was no mistake. I supposed them, and he intended them, to convey his opinion, that the Assembly's School had failed, as a means of conversion. This opinion he now allows to have been "premature;" and here that matter ends.

2. I have done unintentional injustice to the success of the Banáras Mission, for which I am unfeignedly sorry: but it was in every way unintentional. I could not know its past history; and I quoted Mr. B.'s own words. He must permit me to observe, however, that I made no comparison between preaching and teaching. On the contrary, the remark in question was introduced to show the unfairness and injustice of such comparisons. Any one, who reads my paper, may judge whether I am anxious to make out a case against preaching.

3. Mr. Duff's statement, "that most of the young men in our higher classes, so far as the understanding and head are concerned, are thorough believers in Christianity," is no rhetorical flourish, but the plain simple truth. It is unnecessary for me to prove that conviction and practice are by no means inseparably connected, Is not the drunkard, "a thorough believer" in the evils of intemperance?

4. I asserted that prophecy and miracles, paved the way for preaching at the Christian era; and that the press, the discovery of the classics, &c. &c. contributed in no slight degree to the success of the Reformation. This Mr. B. sets down as "a vulgar error." Notwithstanding his authority, however, I fear I shall still continue to hold it, in common with "not a few ecclesiastical historians\*."

\* We should wish to see this question thoroughly discussed.—Ed.

6. Mr. B. forgets that I have disclaimed the identity of the systems pursued in our School, and the common Day Schools, with which he would confound it.

One evil of controversy is, that it often places those engaged in it in apparently a false position. I am supposed to be inimical to preaching, than which I hold nothing more in honour; and Mr. B. appears the opponent of Schools, while I know that he is anxious to have such a School as ours, in connection with his own Mission.

I trust, however, that the effect upon the whole of this and similar discussions will be to stir up all to greater diligence in their own peculiar departments.

W. S. MACKAY.

### IX.—*The Attendance of Christians at Fashionable Amusements indefensible.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your No. for February, I observe a paper bearing the signature of "PHILALETHES" on the "lawfulness of attending fashionable amusements;" wherein the writer by inference lays down as the test by which to judge of a true Christian, that he be "a good father, husband, master;" that he "shew his love to Christ by our Saviour's own test, benevolence to man;" that he be "true, upright, humble;" that he "restrain his temper," and "govern his speech by the law of love."

The language of our Saviour was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself;" and the best comment, it appears to me, on the paper of PHILALETHES is to ask, where in his enumeration is preserved the individuality of the "first and great commandment?" What is the specific meaning of the term piety, and of regeneration, the extreme necessity of which our Lord so emphatically declared? Who are the weary and heavy laden, whom He so tenderly beckoned to come to him? and what is the yoke which they are invited to bear?

All the qualifications adduced by PHILALETHES belong, as it appears to me, essentially to the second commandment; and although they must ever be strengthened and purified by the existence of piety, yet they are to be found, and sometimes even in a pre-eminent degree, in persons who "know not God." There is a strong disposition in the heart of man to prefer the second commandment before the first, for it more sensibly connects itself with the things of this world, by nature so dear to us; and morality is essentially the religion of but too many who deem themselves not wanting in God's service. The religion, however, of Christ bears a marked distinction; and His precepts compel us to look upon him alone as devout, who would direct his every thought, word, and work towards promoting God's service, and would sensitively withdraw himself from those scenes where all reference to Him is habitually, if not scrupulously, excluded.

I once heard delivered from the pulpit, by a Missionary still happily pursuing his labours of love in India, an anecdote illustrative of this subject, which may probably be known to many of your readers. A game of cards having been proposed at a party, the giddy ones present invited a clergyman of the number assembled to sit down and join them, which to their surprise he cheerfully consented to do. When about to be seated, however, he begged permission to ask God's blessing upon the amusement before them; to which finding themselves unable to consent, the solicitation upon their parts was at once withdrawn. This spirit, I apprehend, is all that religious persons would wish should be observed; and it would perhaps afford to persons thinking with PHILALETHES, and to those of sterner sentiments, a common ground on which to reconcile their differences.

A FRIEND.

## REVIEW.

*A Discourse of Natural Theology, by Henry Lord Brougham, F. R. S. &c.—London, 1835.*

The term Natural Theology has been applied to that knowledge of God and his attributes which may be obtained by a contemplation of his works ; and Natural Religion, to that system of ethics which may be deduced from the same. We confess that we regard the latter as deceptive and dangerous ; and too frequently the legitimate province of Natural Theology has also been mistaken. The works of God affirm his existence, his wisdom, his goodness, and his power ; but beyond this we cannot go. Unless enlightened and guided by the rays of Revelation, we cannot, from the Book of Nature, read one line of the Will of God towards man. "As all works," says Bacon, "do shew forth the power and the skill of the workman, and not his image, so it is of the works of God, which do shew the omnipotency and wisdom of the Maker, but not his image. And if any man shall think, by view and inquiry into sensible and material things, to attain that light whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy." Those who believe in the truth and inspiration of the Scriptures will regard the testimony of Nature in the way of sanction and illustration of the will of God, as revealed in his word ; while the atheist is left without excuse, since the existence of the Creator may be "clearly seen by the things that are made\*."

\* We do not believe that a knowledge of the existence of God ever *was* obtained by induction from his works. Such an opinion is contrary to all historic testimony. None of the ancients at any time represent their knowledge of one Lord, or many, as *discoveries* made by them in a course of investigation. On the contrary, they speak of it as a thing commonly known, and which they defended and explained according to their different systems of philosophy. Even Moses enters into no proof of the Divine existence ; but, taking as granted that this was already known, he at once relates the actions and reveals the will of the Almighty. It is evident, that whatever knowledge of God the ancients possessed came to them from an original revelation ; and that the communications which God made to Adam and to Noah, to the patriarchs and to the prophets of Israel, from one generation to another, were the only sources of Divine knowledge to the heathen world during the ages preceding the Christian era. As we approximate to the land of Palestine, or the dwellings of the descendants of Abraham, we find men possessing a more correct knowledge of the Deity. "And" says a sensible writer, "the nearer we approach to Noah, the nearer we invariably come to the unperplexed knowledge and the unblemished worship of Jehovah. The farther we recede from this patriarch, the deeper we find ourselves sinking into the abyss of polytheism. Were a knowledge of God inferred by reason from the works of creation and providence, this progress would of course be inverted. As philosophy advanced and investigations multiplied, as

The doctrines of Natural Theology are grounded on a perception of the fitness or adaptation of natural objects and operations to a perceived end, from whence we infer design in the maker of these objects, and the superintendent of these operations. The possibility of discovering design by any observed adaptation has been denied. Hume protested against any necessary connection between cause and effect. But modern objectors take different ground, and deny the validity of the analogy between design and purpose, as seen in the works of man, and in the works of God. There are some things, however, which by the very constitution of our nature we are compelled to believe, and this is one. Wherever we see the fit combination of means in order to the attainment of an end, we invariably and without hesitation infer the existence of a designing cause. This conviction is universal and irresistible, and can neither be weakened by metaphysical fallacies, nor strengthened by demonstration. "The man," says an intelligent author, "who makes me doubt my own existence, or that of matter around me, may puzzle my understanding by the subtlety of his reasoning, or dazzle my imagination by the splendour of his eloquence; but he makes no impression on my belief. The same is the case with him who tells me I have no conception of active power, or who labours to persuade me that I cannot discover design in its effects. In spite of his distinctions and acuteness, my belief remains unchanged. He no more alters the convictions of my mind than the colour of my skin. Wherever I observe mutual adaptation, reciprocal dependance, the relation of parts to one another and to a common end, there I believe has been design. The belief is invariable, it is certain. I am led to it by all my ideas regarding consciousness, perception, testimony, and inference."

Few will be disposed to deny the pleasures of inductive science; and of this, Natural Theology is a most important branch. And besides the pleasures which belong to scientific investigation in general, Natural Theology has pleasures peculiarly its own; since it considers not merely the relation of one thing to another, but the relation of all things to God. It is the very consummation of philosophy; and stands far above all other sciences in the grand and dignifying nature of its inquiries. To use the words of the noble author before us, "it tells us of the creation of all things—of the mighty power that fashioned and that sustains the universe—of the exquisite skill

the subject was more frequently taken up in form, and professedly examined and discussed, the proofs of the unity and perfections of God would be accumulated, and the knowledge of this great subject rendered progressively more clear, certain, and unobjectionable. The fact, however, has been uniformly contrary to this representation. As tradition has declined, the knowledge of God has declined with it; as it has been corrupted, the knowledge of God has been corrupted with it; and where it has been lost, a knowledge of God has also been lost."

that contrived the wings and beak and feet of insects invisible to the naked eye—and that lighted the lamp of day, and launched into space comets a thousand times larger than the earth, whirling a million times swifter than a cannon ball, and burning with a heat which a thousand centuries could not quench. It exceeds the bounds of material existence, and raises us from the creation to the Author of Nature. Its office is, not only to mark what things are, but for what purpose they were made by the infinite wisdom of an all-powerful Being, with whose existence and attributes its high prerogative is to bring us acquainted. If we prize, and justly, the delightful contemplations of the other sciences; if we hold it a marvellous gratification to have ascertained exactly the swiftness of the remotest planets—the number of grains that a piece of lead would weigh at their surfaces—and the degree in which each has become flattened in shape by revolving on its axis; it is surely a yet more noble employment of our faculties, and a still higher privilege of our nature, humbly, but confidently, to ascend from the universe to its Great First Cause, and investigate the matchless skill and mighty power of Him who made, and sustains, and moves those prodigious bodies and all that inhabit them.”

Such is the intellectual gratification arising from this Divine study. To the Christian, however, it yields pleasures of a still purer and more exquisite kind; since it is his high privilege to look over the boundless works of the Most High, and enjoy them

With a propriety that none can feel,  
But who, with filial confidence inspired,  
Can lift to heaven an unpresumptuous eye,  
And smiling say—“My Father made them all.”

The Psalmist found in them matter for praise and humiliation. He says, “How excellent is thy name in all the earth; thou hast set thy glory above the heavens. When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou shouldest visit him?” And again he says, “The works of the Lord are great: sought out of all them that have pleasure therein.”

The present long-expected volume from the pen of Lord Brougham is, as its title indicates, not a treatise on Natural Theology, but “a discourse” or introduction to it, having for its object an exposition of the nature of the subject, and particularly an examination of the kind of evidence upon which it rests; considering it also in its intimate connection with the other sciences, being supported by the same kind of inductive proof. It contains a few very beautiful illustrations of adaptation and arrangement in the material world, which we do not recollect to have seen noticed before. We have only room to extract two of them,—one on the position of the sac in a bird’s egg, and the other on the decreasing ellipticity of the earth’s orbit.

“When a bird’s egg is examined, it is found to consist of three parts; the chick, the yolk in which the chick is placed, and the white, in which the yolk swims. The yolk is lighter than the white; and is attached to it at two points by the treadles. If a line were drawn through these two points, it would pass below the centre of gravity of the yolk. From this arrangement it must follow, that the chick is always uppermost, roll the egg how you will; consequently, the chick is always kept nearest to the breast or belly of the mother while she is sitting. Suppose, then, that any one acquainted with the laws of motion had to contrive things so as to secure this position for the little speck or sac in question, in order to its receiving the necessary heat from the hen—could he proceed otherwise than by placing it in the lighter liquid, and suspending that liquid in the heavier, so that its centre of gravity should be above the line or plane of suspension? Assuredly not; for in no other way could his purpose be accomplished. This position is attained by a strict induction: it is supported by the same kind of evidence on which all physical truths rest. But it leads by a single step to another truth in Natural Theology: that the egg must have been formed by some hand skilful in mechanism, and acting under the knowledge of dynamics.” p. 33.

The next illustration on the structure of the planetary system is not only interesting in itself; but at the present time of almost geological mania, particularly so. The fact of the slow diminution of the eccentricity of the earth’s orbit has been long known; and a recent paper from the pen of Sir John Herschell, in the Transactions of the Geological Society, shews, that as a consequence of this, the mean annual amount of solar radiation received by the whole earth must be on the decrease\*. And as the mean temperature of the surface of the globe depends on the mean quantity of the sun’s rays which it receives, the *mean temperature of the whole globe* must necessarily be lessened. It is now generally admitted, that a great change of general climate, and a diminution of temperature, *has* taken place, in many parts of the globe, if not over the whole earth. This is evident from the remains of animals and vegetables enclosed in strata, where they could not now exist. The diminution of the general temperature of the earth’s surface has been accounted for in various ways;—such as the fancied gradual cooling of the earth from a state of absolute fusion—the supposed decrease in the activity of volcanoes—and the possible change in the relative distribution of land and water over the face of the globe. But these are mere suppositions, as we do not *know* that any of them has really taken place. No explanation of this phenomena, excepting the one from the decrease of the ellipticity of the earth’s orbit, has ever been given grounded on a known fact†. But this apparent confusion in

\* Because the change takes place in the direction of the minor axis only, the major axis remaining invariable.—Ed.

† Some persons have allowed themselves to be disturbed by a morbid fear lest the conclusions of inductive philosophy should be prejudicial to Christianity. But why may we not regard Nature as the handmaiden of Revelation? The perfect harmony between the mature deductions of science, and the statements of

the orbit of the earth is merely temporary. The planetary system is subjected to laws, which prevent any permanent disarrangement, and produce the most beautiful harmony. "There is," says Lord B.,

"One particular arrangement, which produces a certain effect, namely, the stability of the planetary system, produces it in a manner peculiarly adapted for perpetual duration, and produces it through the agency of an influence quite universal, pervading all space, and equally regulating the motions of the smallest particles of matter, and of its most prodigious masses. This arrangement consists in making the planets move in orbits more or less elliptical, but none differing materially from circles, with the sun near the centre, revolving almost in one plane of motion, and moving in the same direction—those whose eccentricity is the most considerable having the smallest masses, and the larger ones deviating hardly at all from the circular path. The influence of gravitation, which is inseparably connected with all matter as far as we know, extends over the whole of this system; so that all those bodies which move round the sun (twenty-three planets, including their satellites, and six or seven comets) are continually acted upon each by two kinds of force, the original projection which sends them forward, and is accompanied with a similar and probably a coeval rotatory motion in some of them round their axis, and the attraction of each towards every other body, which attraction produces three several effects, consolidating the mass of each, and, in conjunction with the rotatory motion, moulding their forms, retaining each planet in its orbit round the sun, and each satellite in its orbit round the planet, altering or disturbing what would be the motion of each round the sun, if there were no other bodies in the system to attract and disturb. Now it is demonstrated by the strictest process of mathematical reasoning, that the result of the whole of these mutual actions, proceeding from the universal influence of gravitation, must necessarily, in consequence of the peculiar arrangement which has been described of the orbits and masses, and in consequence of the law by which gravitation acts, produce a constant alteration in the orbit of each body, which alteration goes on for thousands of years, very slowly making that orbit bulge, as it were, until it reaches a certain shape, when the alteration begins to take the opposite direction, and for an equal number of years, goes on constantly, as it were, flattening the orbit, till it reaches a certain shape, when it stops, and then the bulging again begins; and that this alternate change of bulging and flattening must go on for ever by the same law, without ever exceeding on either side a certain point. All changes in the system are thus periodical, and its perpetual stability is completely secured. It is manifest that such an arrangement, so conducive to such a purpose, and so certainly accomplishing that purpose, could only have been made with the express design of attaining such an end: that some Power exists capable of thus producing such wonderful order, so marvellous and wholly admirable a

Scripture, and their striking analogy, form a strong and increasing source of proof that the being who created the one is also the Author of the other. From no department of science has there been a greater outcry against the statements of Revelation than from the imperfect conclusions of modern geology. But an increased knowledge of facts has turned the scale of evidence, and even geology is now reluctantly coming forward to affix its seal to the truth of the Divine word. It is no small gratification to have the opinion of Lord Brougham on this point. "The researches," says he, "both of Cuvier and Buckland, far from impugning the testimony to the great fact of the deluge borne by the Mosaic writings, rather fortify it; and bring additional proof of the fallacy which, for some time, had led philosophers to ascribe a very high antiquity to the world we now live in."

harmony, out of such numberless disturbances, and that this Power was actuated by the intention of producing this effect. The reasoning upon this subject, I have observed, is purely mathematical; but the facts respecting the system, on which all the reasoning rests, are known to us by induction alone: consequently, the grand truth respecting the secular disturbance, or the periodicity of the changes in the system, that discovery which makes the glory of Lagrange and Laplace, and constitutes the triumph of the integral calculus, whereof it is the fruit, and of the most patient course of astronomical observation, whereon the analysis is grounded, may most justly be classed as a truth both of mixed Mathematics and of Natural Theology, for the theologian only adds a single short link to the chain of the physical astronomer's demonstration, in order to reach the great Artificer from the phenomena of his system." pp. 39—42.

In the third section of his work, the learned author remarks that, unaccountably enough, writers on Natural Theology usually pass over in silence by far the most singular work of Divine wisdom,—the Mind itself. There is certainly no reason why our inquiries should be limited to material things, since the phenomena of mind, though not so palpable, furnish proof, if possible, more striking than that deduced from matter. The structure of the mind, in whatever way we regard it, affords evidence of the most skilful contrivance; all that adapts it so admirably to the operations which it performs being plainly means working to an end. The power of *reasoning*, with its great instrument—*attention*, and its powerful help—*curiosity*, together with *memory*, and the important influence of *habit* on all the mental powers, are successively noticed. The *active powers* of the mind, such as love, sympathy, hope, fear, anger, pity, and other feelings and passions, are also considered in their admirable adaptation to certain ends. In speaking of the influence of habit on the power of extempore speaking, he observes:

"A practised orator will declaim in measured and in various periods—will weave his discourse into one texture—form parenthesis within parenthesis—excite the passions, or move to laughter—take a turn in his discourse from an accidental interruption, making it the topic of his rhetoric for five minutes to come, and pursuing in like manner the new illustrations to which it gives rise—mould his diction with a view to attain or to shun an epigrammatic point, or an alliteration, or a discord; and all this with so much assured reliance on his own powers, and with such perfect ease to himself, that he shall even plan the next sentence while he is pronouncing off-hand the one he is engaged with, adapting each to the other, and shall look forward to the topic which is to follow, and fit in the close of the one he is handling to be its introducer; nor shall any auditor be able to discover the least difference between all this and the portion of his speech which he has got by heart, or tell the transition from the one to the other."

We have only room left us for a brief sketch of the remaining parts of the work. One section is devoted to the proofs of the separate existence and immortality of the mind\*; and another division to the advantages and pleasures attending the

\* An octavo volume of "Observations on Brougham's Theology," by a Mr. Wallace, of Dublin, has just appeared. It is not a reply to the whole work; but merely a repetition of the often refuted objections to the immateriality and immortality of the soul.

study of Natural Theology. To ourselves the least satisfactory chapter is that on the moral or ethical branch of the science. The noble author appears himself to have felt this, and confesses that our knowledge of the will of the Creator in the order of nature is much more limited than our acquaintance with his existence and attributes. An Appendix occupies one-third of the volume. In this Hume's doctrine of cause and effect is considered; as well as his sceptical arguments on prophecy and miracles. Still more at length is the note on the "*Système de la Nature*," published in 1780, and attributed to Mirabaud. Lord B. has subjected its gross system of materialism to a searching analysis, shewing that its only merit lies in the extraordinary eloquence of the composition, and the skill with which words are substituted for ideas; the chief resource of the writer being to take for granted the thing to be proved, and then to refer back to his assumption as a step in the demonstration, while he builds various conclusions upon it as if it were complete.

In conclusion, this "Discourse of Natural Theology" contains much that is extraneous, though nevertheless interesting. A more *popular* introduction to the study is required. We still want a cheap and comprehensive treatise on the subject. It was supposed that the munificent bequest (£8000) of the late Earl of Bridgewater would have supplied this desideratum. Instead, however, of a work on the power, wisdom, and goodness of the Creator, as evidently designed by the donor, we have eight separate treatises, comprising twelve octavos, and published at a price little less than seven guineas! And, notwithstanding the extreme beauty of some of the volumes, especially that by Professor Whewell on astronomy and general physics, and those by Dr. Roget on animal and vegetable physiology, as a whole, the argument is left incomplete; and certainly the arrangement of it is bad, beginning, as it does, with the *mind* and ending in the *stomach*. We repeat that a treatise on Natural Theology, comprised in a moderate volume, is still a desideratum. Such a book should be a consecutive statement of the whole argument,—containing a popular introduction on the nature of the evidence on which the science rests; and, by proceeding in the ascending series of adaptation and design from matter to mind, should embrace the chief truths both of physics and psychology. Can it not be supplied by some friend to education in this country? The forthcoming volumes of Paley Illustrated, to which this discourse of Lord Brougham's is an introduction, with the older productions of Ray and Derham, and the recently published Bridgewater Treatises, would furnish most of the materials. The youths, who study in our schools the elements of science, might then be taught, as they doubtless should be, to regard Nature as an adumbration of the power and wisdom of that Almighty One, "in whom we live and move and have our being."

## Poetry.

For the Calcutta Christian Observer.

## HYMN OF PRUDENTIUS.

The following is a translation of a Hymn of Prudentius, which is quoted in Bishop JEBBS' Correspondence. The sentiment is fine; but rather Stoical than Christian.

## HYMNUS IN LAudem VINCENTII MARTYRIS.

Erras, cruento, si ineam  
Te rere pœnam sumere,  
Quam membra morti obnoxia  
Dilaniata interficis.

Est alter, homo intrinsecus,  
Violare quem nullus potest,  
Liber, quietus, integer,  
Exsors dolorum trisium.

Hoc, quod laboras perdere  
Tantis furoris viribus,  
Vas est solum ac fictile,  
Quocunque frangendum modo.

Quin immo nunc enitere  
Illum secare, ac plectere,  
Qui perstat intus, qui tuam  
Calcat, tyranne, insaniam.

Hunc, hunc læcesse: hunc discute,  
Invictum, insuperabilem,  
Nullis procellis sublitum,  
Solique subjectum Deo.

## ON THE MARTYRDOM OF VINCENTIUS.

Tyrant! you err; it is not so!  
We shall not sink beneath the blow:  
The form,—go, rend it limb from limb!  
Belongs to Death, not him.

There is another man within,  
To whom no violence can win,  
Serene, untouched by wound or chain,  
Impassible to pain.

That, which you would destroy, to save  
So great a virulence of hate,  
Is but a brittle vase of clay,  
To break and cast away.

Torture and hack,—do all you can;  
You may not reach that INNER MAN,  
Who, tyrant! calmly smiles at you,  
And all your rage can do.

Strive, as you may; yet know him still  
Unconquered and invincible,  
Unscathed by storm, and fearing none,  
Submiss to God alone!

M.

## THE MACEDONIAN CRY.

By the Rev. A. Sutton.

Hark! what cry arrests my ear,  
Hark! what accents of despair,  
'Tis the heathen's dying prayer;  
Friends of Jesus, hear!  
Men of God, to you we cry,  
Rests on you our tearful eye,  
Help us, Christians, or we die,  
Die in dark despair.

Hasten Christians, haste to save,  
O'er the land, and o'er the wave,  
Dangers, Death, and distance brave!  
Hark! for help they call.  
Afric bends her suppliant knee,  
Asia spreads her hands to thee,  
Hark! they urge the heaven-born plea,  
Jesus died for all.

Haste then, spread the Saviour's name,  
Snatch the firebrands from the flame,  
Deck his glorious diadem  
With their ransom'd souls.  
See! the pagan altars fall,  
See! the Saviour reigns o'er all,  
Crown Him! crown him! Lord of all,  
Echoes round the poles.

## Missionary and Religious Intelligence.

---

### REVIVAL OF RELIGION IN GERMANY.

Our limited space is already so fully occupied, that we must content ourselves with the following most interesting extract from a speech of Professor Tholuck, presenting a brief sketch of the improved state of Religion in Germany. It was delivered at the last Anniversary of the Wesleyan Missionary Society in London.

"Having been called upon to make a brief statement of the kingdom of the Saviour and of its progress in Germany, let me add a few words which may show that a dawn in that country, which I was favoured to give notice of to the Christian world when I addressed this Society ten years ago, has become a brighter day. It was the day of little beginnings, when I addressed the Christians in this country, ten years since, upon what was going forward in my own. Up to the year 1817, it laboured under a gloomy kind of infidelity, spread over almost every part of the land. There were only some few witnesses left, to testify of the sound doctrines of our Reformers. A new light, however, has sprung up. We were educated to true religion in the best of all schools—in the school of tribulation. The bloody wars, with which Napoleon filled our country, kindled a fire, which now burns throughout almost every part of Germany.

"I have often been asked by Christian friends in this country, what good could have sprung out of so much mischief—out of so much blood, and so many tribulations? My answer is,—'You see the present Missionary and Bible Societies, and the interest that is taken all over Germany in the Christian cause; that is the fruit from the seed which was sown with so many tears.' As to the capital of Protestant Germany, Berlin, which for a long time was the strong-hold of infidelity, under the sceptre of a king who made Voltaire his gospel, and Rousseau his catechism—that very city is, at the present moment, prospering as a vineyard of the Lord, under the sceptre of a king who openly confesses that he also was educated to Christianity in the school of tribulation; who openly confesses that the ice-fields of Moscow kindled a Christian fire in his heart. It is under the protection of this king that the missionary cause continues to flourish. No Society is formed there, but it enjoys his royal patronage; nay, no letter is sent throughout any part of the kingdom on missionary affairs, without enjoying the privilege of going postage free.

"Many Auxiliaries are springing up in the small cities and towns throughout that kingdom. Within the last ten years, the Berlin Society has formed forty-five new Auxiliaries. Besides that at Berlin, there is a large Society at Elberfeld, which has a very considerable number of Auxiliaries in every part of the countries near the Rhine. All those Societies congratulate Great Britain on what is here doing for the great cause, and wish heartily to co-operate with Christians in this country.

"More than a third of the clergy of Berlin are boldly proclaiming the pure Gospel of Christ. I can say, with satisfaction, that not one of the Professors of the University of that capital belongs to that Neological or Socinian school, which has spread so much mischief throughout the country. Many of those Professors have come forward in the cause of the Gospel; and numerous are the young clergymen who have gone out from Berlin, in order to spread the Gospel, and to support the Missionary cause in every part of Prussia.

"A person who had wandered twenty years ago through the provinces bordering on the Rhine would certainly now be surprised to see the vast changes which have taken place in those countries. One valley, through which the Rhine runs, is a country which might justly be called a German Canaan. Twelve preachers preach in that valley; all of them proclaiming, as with one voice, sincerely, the Gospel of Christ. They belong to different denominations, and are different in their creeds; but are only one in their faith in the great and essential truths of the Gospel. All over that part of the country the new proclaimers of the Gospel have spread in such a manner, as to fill the whole of the surrounding villages and towns; so that I might justly say, there can scarcely be found any considerable place in that district which does not possess at least one who proclaims boldly the healing Gospel."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Feb. 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40 n.					Minimum Pressure observed at 4h. 0n.					Lower Rain Gauge, (New.)	Upper Rain Gauge, (Old.)
	Observed Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	30,078	70,2	69,4	69,1	W.	,053	70,5	74,8	72,2	W.	,980	72,3	80,	76,8	W.	,964	73,	80,5	77,7	W.		
2	29,996	70,5	72,	71,4	W.	,970	71,3	73,3	74,5	W.	,920	73,5	81,4	77,6	N.W.	,900	73,4	81,	78,6	N.W.		
3	30,039	70,9	73,5	68,9	W.	,998	70,9	77,8	72,6	N.W.N	,944	72,1	79,5	74,5	N.W.	,930	71,6	78,3	75,4	N.W.		
4	,082	70,	71,4	63,5	N.	,034	70,8	77,4	71,4	N.	,963	72,3	80,	74,8	N.	,954	72,7	79,9	75,1	N.		
5	,090	69,5	75,	67,3	N.	,010	69,9	77,2	67,9	N.W.	,980	71,4	80,	72,5	wbyN	,974	71,4	79,5	73,8	wbyN		
6	,082	67,	75,9	69,1	W.	,042	70,	80,	74,8	W.	,932	71,8	81,5	76,3	W.	,966	72,3	81,5	76,4	W.		
7	29,992	67,4	73,9	70,3	W.	,960	70,1	80,5	75,4	W.	,933	73,4	84,8	78,2	W.	,856	73,9	83,7	79,4	W.		
8	,944	67,5	73,4	63,5	W.	,924	70,4	80,	71,5	W.	,864	73,7	84,5	78,5	W.	,830	73,9	84,	79,2	W.		
9	,920	67,8	76,	71,2	W.	,833	71,	81,5	76,8	W.	,846	73,	86,7	77,3	sw.s.	,802	76,6	85,	78,	s.		
10	,992	74,3	75,1	75,	s. w.	,940	79,4	82,5	77,9	s. w.	,872	80,9	82,4	78,2	sw.s.	,856	79,5	82,	76,5	s. w.		
11	30,042	71,9	74,5	71,	E.	,987	73,5	76,3	73,4	E.	,916	73,9	78,4	73,	s.	,893	76,5	78,5	74,3	s. e.		
12	29,993	68,9	68,	67,	N.	,968	70,4	71,8	69,3	N.W.	,923	72,5	76,4	73,5	s. w.	,816	72,5	76,	73,7	W.		
13	,912	66,6	66,	64,6	s. e.	,912	69,6	70,8	63,7	W.	,978	71,6	75,	73,5	W.	,870	72,	76,	73,9	W.	1,525	1,80
14	30,032	69,	71,	70,	N.	,978	70,1	71,7	70,2	N.W.	,916	70,5	73,5	72,5	CM.	,942	70,5	73,8	72,5	CM.		
15	29,992	66,3	67,5	65,	W.	,970	68,4	71,3	69,2	N.W.	,938	63,3	71,4	63,2	NE.N.	,934	70,	71,4	68,4	NE.N.		
16	30,004	66,	66,9	64,	E.	,986	67,5	69,9	66,8	E.	,923	70,2	76,2	71,3	E.	,854	70,4	76,5	72,4	E.		
17	,002	66,2	64,9	64,8	N. E.	,052	65,	64,	65,8	N.E.S	,944	67,2	67,5	65,9	N. E.	,980	66,9	66,3	65,8	N. E.		
18	,056	66,3	63,2	67,	E.	,048	68,2	70,8	69,3	E.	,930	70,4	72,5	70,3	E.	,982	70,	71,8	69,9	E.		
19	,078	67,2	69,3	67,	N.W.	,069	68,	70,	67,4	N.W.N	,030	61,3	71,8	66,	N.W.	,010	69,3	71,	66,3	N.W.		
20	,141	63,1	65,	61,8	N.W.	,118	65,2	67,8	64,5	N.W.	,033	66,3	70,	64,8	N.W.	,046	60,5	70,1	65,	N.W.		
21	,118	64,1	66,	64,3	N.W.	,096	65,6	63,2	65,8	N.W.	,054	67,	72,1	66,9	N.W.	,042	67,4	71,8	68,	N.W.		
22	,128	64,6	69,	63,1	N.	,030	63,4	72,5	69,6	N.W.N.	,036	67,5	76,	72,2	N.W.	,998	68,1	75,6	73,	N.W.		
23	,088	67,6	71,5	71,	W.	,070	70,3	76,2	73,4	s. w.	,012	72,2	79,3	76,1	s. w.	,990	72,5	78,5	76,3	s. w.		
24	,074	70,	76,	74,9	W.	,054	71,5	73,2	74,8	N.	,030	74,8	80,3	74,8	N.W.	,992	75,3	79,1	72,6	N.W.		
25	,096	70,	73,	72,3	W.	,070	72,7	73,6	77,2	W.	,021	74,	78,5	74,	W.	,002	74,4	80,5	75,2	W.		
26	,010	69,7,5	70,3	70,3	N.W.	,032	71,3	76,5	71,2	N.W.	,966	73,4	78,5	73,5	W.	,944	72,5	78,5	73,3	W.		
27	,002	67,5	75,4	69,5	W.	,984	70,3	78,5	73,1	W.	,906	72,	80,	74,	W.	,892	72,1	79,2	74,5	W.		
28	29,988	67,8	76,	71,2	W.	,866	69,9	80,	74,7	W.	,819	72,5	81,6	75,9	W.	,810	72,5	81,	76,3	W.		
29	,930	69,5	77,3	72,	W.	,906	71,8	82,	77,1	W.	,838	74,8	85,2	79,3	W.	,836	74,4	84,5	79,5	W.		

# CATALOGUE

OF

ORIENTAL AND OTHER PUBLICATIONS

FOR SALE AT THE

**ASIATIC LITHOGRAPHIC PRESS.**

---

**Calcutta :**

PRINTED BY WILLIAM RUSHTON, AT THE ENGLISHMAN PRESS.

---

1836.

MARCH 1836.

Asiatic Lithographic Press,

ESPLANADE ROW, CALCUTTA.

[Established by Messrs. Rind and Wood, in 1823.]

THOMAS BLACK has the pleasure to announce that, having purchased the Stock-in-Trade of Mr. George Wood, formerly of Cawnpore: comprising the undermentioned Works in the ORIENTAL LANGUAGES, and many others of GREAT LOCAL INTEREST, he is enabled to offer them to the public at the very low prices annexed to each. TERMS. COMPANY'S RUPEES AND READY MONEY. No orders can be attended to, unless accompanied by a remittance or reference.

- PERSIAN CLASSICS, selected by Dr. Lumsden, containing.  
*Ukhluqi Mahsumee.*—*Lyle-o-Mujnoon.*—*Bahari Daunish.*—*Zulooko.*—*Tishan Abul Fuzul.*—*Dewanee Saudee.*—*Ukhluqi Julalee.*—*Subhutool Abraur.*—*Rokaute Jaumee.*—*Secunder Nama.* pp. 909, in two vols. royal 4to. boards—[former price 32.] 24 0
- \*.\* This work is particularly adapted for officers and others studying the Persian language; from the quantity of matter contained in so small a compass, and from the style of the writing.
- BOOSTAN, with a compendious running commentary, and a Dictionary of difficult words, exquisitely printed on hot-pressed paper, pp. 228, small folio, boards—[former price 12.] 8 0
- GOOLISTAN, or Rose Garden, of Musle-ud-deen, Shaik Sadi, of Sheraz, 3rd edition, printed on the finest Europe paper, with ruled borders, pp. 253, 8vo. boards—[former price 6.] 4 0
- GOOLISTAN, 5th diamond edition, finely printed, pp. 337, 12mo. boards—[former price 4.] 3 0
- DEWAN HAFIZ, a clear and beautiful character, pp. 310, ruled borders, 8vo. boards.—[former price 7.] 5 0
- GLASS'S ARABIC TABLES, exhibiting in one connected View the Divisions, Sub-divisions, and Measures, of such Arabic Nouns as are found to be of frequent occurrence in the Persian and Hindoostanee languages, with examples of formation and explanations in Persian, for the use of Oriental Students, measuring 9 feet 1 inch, by 2 feet 10 inches, mounted on cloth and coloured—[former price 20.] 16 0
- BRETON'S VOCABULARY of Anatomical, Medical, and Technical Terms, in English, Arabic, Persian, Hindoo, and Sanserit, for the use of the Members of the Medical Department, printed on fine Europe paper, 4to. boards—[former price 16.] 12 0

<b>PUNDAH-NAMA</b> , by Shaik Musle-ud-deen Sadi, of Shiraz, translated into Hindee, 8vo. stitched—[former price 2.].....	1 8
<b>MUJMOOI TALEEM MOOSIBYAN</b> , an useful work for young Persian Students, containing the first elements of the language, 8vo. stitched—[former price 5.].....	4 0
<b>HINDEE AND HINDOOSTANEE SELECTIONS</b> , containing <b>Prem Sagur</b> , or History of Krishnu, in Hindee. <b>A Vocabulary</b> , to the above, in K. huree Bole and English. Grammar in IX. Chapters.—Articles of War and Military Terms.—Betal Puchessee.—Selections from the Bhuktu Mal.—Ditto from the Rekhtus of Khubeer.—Ditto from the Ramayunu.—Humorous Stories, in an easy Style.—Popular Hindee Songs.—A Descriptive list of the popular festivals of the Hindoos.—A list of Hindoo Casts.—Extracts from the Bagh-o-Belhar.—Ditto from the Gooli Bukawulee.—Ditto from the Awaishi Mahâl.—Ditto from the Ukhlaji Hindee.—Sukoontula; or the Fatal Ring.—Pleasant Stories, in an easy style.—Poetical Extracts, from Hindoostanee Authors.—Popular Rekhtu Songs.—Dialogues. About 1,500 pp. in 2 vols. 2nd edition, royal 4to. extra boards—[former price 34.]	20 0
*** <i>This work was originally compiled for the use of the Interpreters to the native corps of the Bengal Army,</i>	
<b>RAMAYUNA</b> , of Tulsi Das, in the Bhasha dialect, in six parts, beautifully printed pp. 338, royal 4to. boards,—[former price 14.]	8 0
<b>MORAL PRECEPTS</b> , translated into Hindoostanee Verse, under the orders of of the King of Lucknow, in Morocco covers—[former price 2.] .....	1 0
*** <i>Exquisitely printed, size two inches.</i>	
<b>ATTYA COOBRA</b> , 8vo. stitched [former price 2-0.].....	1 8
<b>BAGH-O-BAHAR</b> , in Hindee, Persian Character, beautifully printed, pp. 225. 8vo. boards. ....	4 0
<b>NUL-O-DUMUN</b> , a Tale in Persian Verse, translated from the Sanscrit Work, by Molvee Fayzee Feyazee, of Dehlee, 251 pages, 8vo. boards,.....	4 8
<b>GILCHRIST'S OORDOO RESSALUH</b> , or Rules of Hindoostanee Grammar, consisting of 134 pages, 8vo. boards.....	2 8
<b>ALUF LYLA</b> , or Arabian Nights' Entertainments in the original Arabic, reprinted from the edition published by Sheikh Uhmud, Son of Mohummud, of Shirwan in Yemun, the 2 vols. in 1, containing 200 Nights. 450 pages on fine Europe Paper, [former price 8.].....	6 0
<b>MOGIZ</b> , with Commentary of SADEEDEE, a Medical Work of considerable repute, 490 pages, Europe Paper, 4to. boards, [former price 16.].....	12 0
<b>TIBEH UKBAR</b> , in 2 Vols., Vol 1.—Another Medical Work, of high character, 580 pages, on Europe Paper, 8vo. boards [former price 10.].....	6 0
*** <i>The 2nd Vol. is in the Press, and will shortly be published.</i>	
<b>ANWARI SOHEILI</b> , beautifully printed, pp. 865, 2 vols 8vo. lettered boards,.....	16 0

**FOWAID OON NAZIREEN**, an abridged Persian translation of the Travels of the late John Lewis Burkhardt, in the Hedjaz, as far as Mecca, by *Robert Neave, Esq.* of the H. C. C. S., 2 colored maps, royal 12mo. boards—[ *former price* 4.]..... 3 0

**Moohummadan Law.**

**FUSOOL-I-IMADEE**, a Mahommedan Law Book, 1,350 pages, 8vo. boards, Europe paper,—[ *former price* 32.]..... 20 0

**FUTWA HUMADEE**, ditto 907 pages, 8vo. boards,..... 20 0

**FUTWA QAZEE KHAN**, on the institutes of Aboo Haneefa, collated with four manuscripts, and corrected for the press by Moolvee Mahommud Moraud, Mooftee of the Supreme Court, Moolvee Hafiz Ahmud Kubeer; of the Mudrissa; Moolvee Mahummud Suliman, of Herat, Gholam Issa, of the Sudder Dewanee, and Moolvee Tummuzooden Arzanee, pp. 2,322, four vols. large 8vo. boards,..... 50 0

**Shortly will be Published.**

**THE KORAN OF MUHAMMED**, in the original ARABIC, with two PERSIAN COMMENTS.—The Tufseer Houssainee, by Moollah Houssain Vaez Caushfee, and the Tufseer Ubbasee by in the margin, and an interlinear HINDEE TRANSLATION OF THE TEXT, by Shah Abdool Khadir of Delhi, the whole carefully collated with the best manuscripts, and printed in a style of beauty altogether unique, on superfine paper, nearly 2,000 pages, 2 vols, royal 4to, extra boards,.... 50 0

\*.\* *Some illuminated copies of the above will be available with the text written in gold, mounted on green, with gold margins, and splendidly bound. Specimens lying for inspection.*

**Indian Geography.**

**ILLUSTRATIONS OF THE ROADS THROUGHOUT INDIA**, containing.—Tables of Routes of Travelling by Dawk-bearers, shewing estimated time—stations, distance, previous notice, and amounts.—List of Dawk Stages from Calcutta to Benares, by the new Military Road.—General Alphabetical Index to the names of all the principal places to be found in the Work, with reference to the plates in which they are laid down.—A large Index Skeleton Map of India, with all the Roads laid down, that are to be found in the plates. Road from *Calcutta to Loodiana*, via *Benares and Delhi*.—*Delhi to Kurnaul*, via *Hansi and Rhotuk*.—*Calcutta to Benares*, via *Moorshedabad, Monghyr and Patna*.—*Benares to Seharunpore*.—*Meerut to Almorah*, via *Ranpore*.—*Furruckahad to Seharunpore and Kotgurh*.—*Calcutta to Tiknaaf*, via *Dacca*.—*Delhi to Jeypore*.—*Agra to Bombay*, via *Jeypore*.—*Calcutta to Madras*, via *Juggernaut*.—*Benares to Nagpore*.—*Cawnpore to Nagpore*, via *Bandah and Bellary*.—*Hydrabad to Nagpore* via *Nirnall*.—*Agra to Nagpore*, via *Seronge*.—*Madras to Nagpore*, via *Hyderabad*.—*Masalipatam to Bombay*, via *Hyderabad and Poonah*.—*Hyderabad to Hoosingubad*.—*Madras to Poonah*. 112 Cold. Plates, Rl. 8vo. half bd. inor.—[ *former price* 32.]..... 24 0

ILLUSTRATIONS, of the Rivers HOOGLY and GANGES, from the Mouth of the Hoogly to Cawnpore, with Table of routes and distances from Calcutta, throughout all the principal Inland Navigation, corrected from Capt. Prinsep's Survey, nine double plates, coloured 4to. boards—[ <i>former price</i> 10.].....	8	0
*** <i>This is a very useful Book to persons proceeding on the River, as it states all the inhabited places on its banks.</i>		
PERSIAN MAP OF THE WORLD, in two hemispheres, beautifully colored and varnished—[ <i>former price</i> 15.].....	8	0
*** <i>The above</i> colored only.....	6	0
BENGALEE MAP OF THE WORLD. ditto, ditto—[ <i>former price</i> 15.].....	6	0
MAP OF HINDOOSTAN, in the <i>Persian</i> character, measuring 30 inches by 20, finely colored and varnished.—[ <i>former price</i> 12.]..	6	0
NEW AND IMPROVED MAP OF SOONDERBUNS, compiled from the latest Government documents, and shewing accurately the Boundaries of the forest. The recent grants of land and those of 1780, together with 128 additional allotments of jungle land, also is added a skeleton map of the country adjacent comprising the 24 Purgunnahs, with Calcutta and its environs, and part of Kishnaghur, Jessore, and Backergunge districts, by Lieutenant A. Hodges, Surveyor of the Soonderbuns, 6 feet 5 inches by 3 feet 7 inches, on cloth colored and varnished on rollers—[ <i>former price</i> 35.].....	23	0
Ditto, without rollers 20, on cloth colored 18, plain, on paper.....	15	0
BURMESE EMPIRE, a small Geographical Sketch, comprising part of Siam and the Delta of the Gauges towards Calcutta,.....	5	0
INDEX MAP OF INDIA, containing the principal stations, more particularly the military, clearly set forth, colored and varnished, 27 by 20 inches,....	3	8
OUTLINE MAP OF BENGAL, <i>Behar and Orissa</i> , size 22 by 18, plain, for the use of schools, .....	0	8
MAP OF CALCUTTA, and its environs, with the latest improvements, 20 by 14, colored and varnished, or in a case, .....	3	0
MAP OF THE COUNTRY, to the NORTH WEST of INDIA, on a scale of 4 miles to an inch, from 30-30' to 31-30' and from 75-20' to 77-35', size 30 by 22 [ <i>former price</i> 10.].....	5	0
OUTLINE MAP OF INDIA, shewing the principal places, with <i>Table of Stages</i> between the different stations of the army, colored and varnished, size 30 by 22.....	5	0
MAP of the COUNTRY from THIRTY TO FORTY MILES round CALCUTTA, including the Company's lands, or the 24-Purgunnahs, neatly colored, size 43 by 42—[ <i>former price</i> 32.]...	20	0

## Indian Publications.

CONNECTED WITH THE ARTS AND MISCELLANEOUS.

**ASIATIC SOCIETY'S MUSEUM**, illustrated, comprising figures of all the models presented by Miss Tytler, eighty-two in number, containing. Views of the Museum. Sugar-cane mill—Churn.—Mode of raising Water—of drawing. Ditto—Bellows.—Patna Scales.—Instruments of Manufacture.—Chattah or Umbrella.—Hlackey.—Hindoostanee Carriage.—Patna Carriage.—Ghazee-pore Liquor Still.—Rose-water Still.—Vessels for Distillation.—Making Hookah Snakes.—Surpise.—Chillum.—Atrack-dawn.—Valves of sizes.—Hookah Bottom.—Hookah complete.—A Frame for making Candles.—A Mould.—Vessel for Melted Wax.—Ladle of the Coconut Shell.—An Account Board.—Stool.—Morah or Stool.—Method of Sawing Wood.—Stone Polisher.—Paper Mill.—Making Canvas.—Making Grass—blankets.—Sirkee used in making Rope.—Frame for Rope-making.—Making Rope.—Instruments used in making Cotton.—Reels.—Spinning Wheels.—Preparing Cotton for the Loom.—Ditto second Stage.—Weaver's Loom.—Method of making Settringees.—Method of making Mirzapore Carpets.—Separating Forks.—Method of making Silk Net.—Making Cotton Fringe.—Making Checks or Blinds of Split Bamboo.—Instruments used in Agriculture.—A Plough.—A Drag for levelling fallow Land.—Method of threshing Corn.—Granary.—Rice Mill.—Gram Mill.—Rattan Basket for winnowing Corn.—Mortar and Pestle of Wood.—Sieve.—Nepaul House.—Bengal House.—Brick kiln.—Moosulmaun Mosque.—Hindoo Temple. 1 oblong folio. bds. [*former price* 2*S.*]..... 12 0

*\*.\* A series of illustrations well calculated to set forth the modes of Manufacture in India, and appropriate for presents.*

**TABLES** of the **RESOURCES** of the Districts and their Dependencies under the **PRESIDENCY** of **FORT WILLIAM**, shewing the produce of each district, together with the quantity procurable, and market prices of each article, to which is added, a full and authentic account, under the head of General Information, of the fairs, season for sowing and reaping of crops, navigation of rivers, condition of roads, and supplies procurable on them—shroffs, gram merchants, and general depôts for cattle—manufactures—descriptions of forests, and different kind of timbers, for army purposes, &c. &c. compiled and revised in the Commissary General's Office and published by permission, 8vo. boards [*former price* 2*0.*]..... 10 0

**GENERAL RULES AND FORMS FOR MUSTER ROLLS, PAY ABSTRACTS, &c.** 4to. boards..... 8 0

**PANORAMIC VIEW** of the **CITY** of **BENARES** taken by Lieutenant T. B. Dalrymple, 11 feet long, mounted on cloth—[*former price* 16] ..... 8 0

**WALLICH'S FLORA NIPAENSIS**, tentamen Floræ Napalensis Illustratæ, consisting of Botanical Descriptions and Lithographic Figures of select Nipal Plants, by N. Wallich, complete, as published—[*former price* 4*9.*]..... 20 0

- COLOURED COSTUMES OF INDIA**, Consisting of ten Plates, or twenty-eight Costumes; viz.—Sircar, Banyan, Bearer, Khansama.—Chuprassie, Hurkaru, Hookah Burdar, Bheesty.—Writer, Sonta Burdar, Fajaper, Ayah.—Hackery, Palkee and Bearers, Kharanchee.—Dancing Girl, Sepoy—Hookah Seller.—Making Butter, Selling Morals, Jogree, Sweetmeats.—Pilgrim.—Hookah maker.—Show man.—Moodie's Shop.—Kidderpore Bridge [*former price 16.*]..... 6 0
- \*.\* *This book, though it be inferior to works of the same class in England, is curious, as exhibiting the costume of India, and the state of the arts!*
- SKETCHES, BY SIR CHARLES D'OYLY, BART.**, of the new Road from CALCUTTA to GYAH, consisting of 22 plates in Chalk, with descriptions—*former price 33.*]..... 16 0
- RULED BAZAR ACCOUNT BOOKS**, for every day in the month, and every month in the year, containing.—Space for Bazar daily Expences.—Bazar and sundry Expences.—Expenditure of Wine during the month, 1 vol. Foolscap folio, half bound..... 6 0
- \*.\* *This will be found a useful Work to all families.*
- RULED DAWK BOOKS**, bound in red calf, with pockets and tongue, price..... 4 0
- ACCOUNT OF THE HABITS OF WHITE ANTS**, with a receipt for the preservation of substances from their attacks, two plates, 8vo..... 1 0
- TABLES**, for converting SICCA rupees into COMPANY'S RUPEES, from one ana, to 10,00,000, at 106-10-8 per 100 sicca rupees, stitched..... 2 0
- BIBLICAL CALENDAR**, for every day in the year, stitched..... 0 8
- LOG BOOKS**, 3 quires of foolscap, ruled and headed, rough calf.. 8 0
- SPECIMENS OF INDIAN COSTUMES**, on Cards, neatly colored, principally of domestic servants, 20 plates, in a morocco case..... 12 0
- \*.\* *Appropriate for presents.*
- MINGAUD'S NOBLE GAME OF BILLIARDS**, in which the most extraordinary strokes are exhibited, translated by Thurston, with a 'guide to the Billiard Table' appended, royal 8vo, half bound..... 8 0
- FANCY GLOBES**, on Bristol Board, colored..... 2 0
- COPY LINES**, (English) for the use of schools comprising 5 sets, engraved and lithographic, at per set..... 0 8
- LITHOGRAPHIC PRESSES**, cast iron foolscap size, with eight stones, of sizes, and apparatus complete..... 580 0
- \*.\* *Every description of Lithographic Printing, executed with neatness and despatch, also Engraving, Copper-Plate Printing, and Book Binding.*

*Military Forms for sale, or prepared agreeably to musters sent at 3 Rupees, per dozen, or 10 per Hundred.*

THOMAS BLACK.