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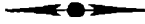
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THE

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THE
CALCUTTA CHRISTIAN OBSERVER.

May, 1836.

I.—*Interesting Accounts of various Tribes, on the N. E. Frontier of the Bengál Territories.*

In introducing the article on the Lalongs and Mikirs in our last No., we referred to “an able report on the N. E. Frontier, lately drawn up for the use of Government;” and intimated the hope, that although not published, we might be permitted to make use of the information it conveyed, so far as suitable to the pages of the CALCUTTA CHRISTIAN OBSERVER. We are happy to say, that this hope has been fulfilled, and we now proceed to make the extracts referred to accordingly.

The work is compiled by Captain Pemberton, late Joint Commissioner in Manipur—an officer of the highest character for intelligence, activity, and zeal. It owes its existence to the wish of the Government to condense and render available for future use the information which has been collected, and the knowledge obtained of that frontier since the late contest with Avá. It is an acknowledged principle in politics, that in order to preserve uninterrupted the blessings of peace, especially with such ignorant and capricious neighbours as the Barmese, it is highly important to be prepared for war; and with this view, Capt. P. was directed by the Supreme Government to furnish them with a full Report on the Eastern Frontier of the British territories, exhibiting in detail such measures as appeared most likely to insure success in operations either of an offensive or defensive character.

In discharging this duty, Capt. P. has first presented a general description of the great chain of mountains, which, running from the southern borders of the Asám valley, in lat. $26^{\circ} 30'$, extends to Cape Negrais, the extreme southern limit of our possessions in Arácán, in lat. 16° N. and forms a barrier on the east, along the whole line of the Bengál Presidency, from one extremity to the other. He then describes the nature of the passes and countries by which this great mountain chain is penetrated. He after-

wards proceeds to describe the countries extending east from the banks of the Ningthi river to the frontier of China, so far as we have become acquainted with them from native information. He next gives an estimate of the comparative value of the different passes from the British territories into *Avá*, and offers such suggestions as appear likely to facilitate the rendering them either lines of commercial intercourse or military operations; and lastly, describes the countries of *Káchár*, *Jyntiah*, and the *Kásyah* hills, which have been recently annexed to the British Indian dominions.

It is not of course *our* duty to enter into the military details of this important volume: all our readers, however, who recollect the enormous waste of life which occurred among the British and native troops while stationed at Rangun, and during their slow passage up the *Iráwati*, will learn with interest, that in case of another war, (which God forbid!) such a mortality need not again be anticipated. This Report demonstrates, that by one line of communication (the *Aeng* pass in *Aráeán*), which was, before the late war, brought to the notice of Government by Mr. T. C. Robertson, now of the Supreme Council, but of which, through being but imperfectly understood, none of our troops availed themselves, the distance from Calcutta to *Avá* is only 835 miles, and of that two thirds may be accomplished by sea, where the presence of an enemy need not be anticipated; so that a British army might calculate with safety on reaching the capital of Barmah in 39 days from leaving Fort William. How much less would have been the waste of human life and treasure, had this been fully understood at the time of the former invasion, it needs no peculiar military science to appreciate.

But the Report is by no means confined to matters purely military. It contains a brief but lucid account of the rivers, mountains, and varied productions (animal, vegetable, and mineral) of the whole tract of country it embraces; with numerous statistical and meteorological tables and maps of routes. It is also accompanied by a beautiful map of the *Manipur* territory, with heights of mountains, &c. almost entirely derived from Captain P.'s personal observations; and by a general map of the whole Eastern Frontier, from *Thibet* and *Bhutan* on the north, to *Rangun* and *Maulmain* on the south, and from the meridian of *Calcutta* to the western portion of *Yunnan* in *China*. These two maps, we are persuaded, from the novelty and accuracy of many of their positions, will be deemed invaluable by every one who studies the geography of *Asia*, when, as we doubt not will be the case, they are made accessible to the European scholar by being published in *London*, under the patronage of the Government at home.

Besides what must thus be deemed valuable by every lover of science, the Report also embraces much that is interesting to the Christian philanthropist. We have repeatedly called the attention of the friends of Missions to the numerous tribes on our north-eastern frontier, as presenting a promising field for their benevolent efforts; and we are thankful to add, that vigorous efforts for their evangelization have already been commenced by different bodies. Respecting these tribes, however, our information has been hitherto comparatively meagre: and we are happy to find, that the volume now before us supplies a brief, yet comprehensive, view of the whole, more satisfactory than any we have yet seen. We propose, therefore, in this number to confine our extracts from the Report to the remarks which it contains on the various tribes embraced within its range, hoping by this means to deepen and extend the interest already felt in their welfare.

We will commence with the tribes inhabiting the mountain range which encircles the fertile valley of Manipur. Our readers will notice with sorrow, that a system of exterminating warfare unhappily prevails among many of these clans; and that influence and honour are secured amongst one of them, (the Kukís,) in proportion to the number of the heads of persons whom they can treacherously murder! True benefactors indeed will they prove, who shall diffuse among such tribes the blessings of civilization and of the Gospel of peace!

There are few circumstances more calculated to arrest attention in considering this chain of mountains, than the number and variety of the tribes by which it is inhabited. Of these, the principal are the Maráms, who occupy the tract of country between Asám and Manipur; the Kupuís, known in Bengal by the term Nágas, who reside on the several ranges of hills between the latter country and Káchár; and the Khongjuís, who under the more generally known names of Kukís, Kuchangs, and Kusi, stretch from the southern borders of the Manipur valley to the northern limit of the province of Arácán: these are succeeded by the Khyens, who occupy that portion of the tract between Arácán and Avá, and the Karens, who reside on the inferior heights, overlooking the low lands of Bassein. Besides these, which may be considered the most important and numerous of the tribes, occupying the mountains which constitute our eastern frontier, there are several others of inferior note, principally dependent on Manipur, such as the Maráms, Tangkúls, Koms, Changsels, Chirus, Anals, Purams, Muiyols, Mansángs, Marings, and Lúhuppas; these will be more conveniently alluded to when describing the states to which they are severally tributary, and of which not even the names were known, until the late operations against Avá forced us into unwilling contact with them.

All of these tribes have attained that degree of civilization, which has induced them to become permanent cultivators of the soil; they congregate in regularly established villages, and though individually fierce and impatient of controul, are all living under a patriarchal system of government, which, however imperfect, is found sufficient to preserve the social compact. Of the communities thus formed, some comprise a number of

villages which acknowledge the paramount authority of one chieftain, who is respected and obeyed as the head of the tribe : in others, as among the Lühappas and Maráms, the smaller villages have sought shelter from aggression by acknowledging themselves tributary to the most powerful hill village in their vicinity ; but they permit no interference with their internal regulations, and their subservience is simply shewn in sending a quota of men to assist the paramount authority in any exigency. South, west, and east of Manipur, their cultivation is of that kind called *Jhúm*, which simply consists in levelling the forest, and after it becomes dry, burning the wood, which acts as a very powerful manure to the soil. On the north, where the forks near the bases of the mountains are far broader, and the acclivities less precipitous, a terraced system of cultivation very generally prevails ; the water which gushes from innumerable crevices at the bases of the hills is led at pleasure to any part of the subjacent land, and the crops, consisting almost entirely of rice, are most abundant. By all, tobacco, cotton, ginger, and pepper are cultivated, and cloths, which are very highly prized by the inhabitants of the low bordering countries, are manufactured from material of their own growth. The tribes bordering on the plains of *Asám*, *Bengál* and *Avá* carry on a limited traffic with the inhabitants of these countries ; but the broad belt, stretching from Tripura to the valley of the *Kyendwen* river, is occupied by numerous clans, who have little or no intercourse with their low-land neighbours, and of whose existence we are only rendered aware, by a system of internal warfare among them, which annually forces some new tribe into notice on the southern borders of the Manipur territory. From the accounts of the *Kupuí* tribe it appears certain, that the *Kukis* have been gradually advancing for years in a northerly direction, and have hitherto established themselves on the ranges which were originally occupied by more northern tribes, or committed such fearful aggressions upon the latter, as to compel them to retire and leave an unoccupied tract between themselves and these formidable opponents. Wherever we have yet penetrated amongst these mountains, the same system of exterminating warfare has been found to prevail amongst the different tribes, and it is far from uncommon to find an implacable enmity existing between two villages situated on adjoining heights, the families of which had become united by frequent intermarriages, and whose fields were so contiguous, that the men of each village dared not venture into them unarmed. Those occupying the central ranges, and who, as has been before observed, have no direct intercourse with the inhabitants of the plains, are compelled to barter the produce of their hills with the next adjoining tribe, who have by a similar exchange with those bordering on the more civilized countries between them, obtained the products of the plains ; under all these disadvantages bell-metal gongs and *kartáls*, the manufacture of the industrious inhabitants of *Yunan*, are found in almost all the hill villages along our eastern frontier, clearly proving that channels for a more extended commercial intercourse do exist, which only require attention to be more fully developed.

Such a state of society, it must be evident, is wholly incompatible with any mental improvement, or any advance in the arts ; they pursue the same unvarying course of employment, felling timber and tilling the ground assiduously, during the season of cultivation, and after their crops are reaped, either resign themselves to the unrestrained indulgence of feasting and dancing, or engage in planning expeditions against the villages of some less powerful tribe.

The custom of tattooing, which so generally prevails among the *Khyens* and *Karens*, is wholly unknown to the tribes on the north, with whom we

are acquainted, and even among the Kukís to the south, it seems to be equally distasteful. All the tribes north, west, and east of the Manipur valley, partake strongly of the characteristic features of the Tatar countenance, and viewed in contrast with the tribes occupying the southern borders of the Manipur territory, are remarkable for superior height, fairer complexions, and more elevated foreheads; their dialects are harsh and guttural, and their voices particularly inharmonious and discordant. The Kukís, or southern tribes, are on the contrary remarkable for their extreme softness of voice, and the euphonic sweetness of their language, when not spoken under great excitement: in stature they are considerably below the standard of the more northern tribes, rarely averaging more than five feet, one or two inches, in height, and their colour approaches very nearly to as dark a shade as that of the *Bengáls* of the plains: in feature they resemble the Malay more than the Tatar; and as there can be little doubt that the northern tribes are descended from the latter stock, it appears equally probable, that the Kukís have their origin from the former. Amongst the northern tribes of this tract, the weapons principally employed are the spear and shield; but among the southern, the bow and poisoned arrow more generally prevail.

Such are the most striking peculiarities of these mountaineers, who, with the exception of those now under subjection to the state of Manipur, live in the enjoyment of comparative independence; those from among the Kukí tribes nominally dependent upon Tripura, tender but a very imperfect homage to the *Rájá* of that country, and the tribes, who, under the names of Tripuras, Alinagars, and Ruangs, occupy the inferior heights bordering on the plains near the sources of the Gumti and Marú rivers, are probably the only ones over whom he can exercise any thing like an efficient controul. It has been asserted, that some of the principal chieftains of the southern or Kukí tribes could raise a force of 8,000 men; but this we may safely pronounce to be an exaggeration: the mutual distrust, which has been before alluded to as existing among them, is wholly incompatible with the unity of feeling by which such a force could alone be assembled. For purposes purely defensive, a body of from five to six hundred men might be collected; but when the limited extent of their cultivation, and the restlessness which characterises all savages, are considered, it is evident that even for self-defence, it is highly improbable they could long be kept together. Small parties of from 10 to 30 men have however frequently made incursions into the border villages along the line of frontier, and in *Káchár*, whole tracts of fertile country were, up to a very recent period, deserted, from an apprehension of these attacks. The plunder of property is less the object of the marauders than the acquisition of heads, which are considered essential to the due performance of the funeral rites of their village chieftains, and to obtain which they will undertake long and difficult journeys, and remain concealed for days together in the jungle bordering on the different lines of communication, between distant villages; they spring on the unwary traveller, decapitate him in an instant, and plunging into the forests, are far on their way home, before the murder becomes known in the village of the miserable victim. Among the Kukís, success in these expeditions establishes a claim to the highest distinctions the tribe can confer; and their approaches are made with such secrecy, that the yell of death is almost always the first intimation the villagers receive of their danger. During the life-time of the late *Rájá* of *Káchár*, these scenes were frequently enacted in the villages on the eastern border of his territory, by the Kukís, occupying the heights south of the *Bárák* river; and though their aggressions have been in some degree checked, they are still far from being altogether prevented.

The report then notices the mountain tribes on the road from Manípur to Avá, and gives us further information regarding the Singphos, Bor Khauphis, and other inhabitants of the eastern frontier of Asám, and the Abors, Bor Abors, Duphlas, the Kásiyahs, and the Gáros, occupying different parts of Asám on either side of the Brahmaputra.

In noticing the several tribes around Manípur, I had occasion before to mention the Maráms, through whose country these routes pass. On the east, they are bordered by the Luhúppas, and on the west, by the Kácháris; the villages of all the principal clans are large and populous, some of them numbering more than 1,000 houses each, and capable of bringing into the field from three to four hundred men; their cultivation, which is principally rice and cotton, is most extensive, and the system of terracing their fields prevails very generally: their herds of cattle are numerous, and they are in appearance, stature, and courage, very superior to any of the tribes with whom we had previously become acquainted, except the Luhúppas, whom they very much resemble.

Of the three chieftains, who with their tribes occupy all the eastern borders of the Asám plain, the one known to us by the name of Bara Senápatí, the head of the Muámáriá tribe, is the most considerable and important: the tract of country he occupies, lies on the south bank of the Brahmaputra, and is bounded on the south by the Buri Dihing; on the west and north, by the Brahmaputra; and on the east, by a line extending from the Dihing to a point nearly opposite to the mouth of the Kúndil nallah. The area of this island is about 1,800 square miles, and it is almost entirely inhabited by the Muámáriá, Muram, Mattuck or Morah tribe. The houses are said to amount to 10,000, and the men to 25,000, which, if correctly estimated, proves it to be one of the most adequately peopled tracts in the whole valley of Asám. This tribe has, from the earliest periods of which we have any certain information, been remarkable for its superior bravery, and under its present leader, the Bara Senápatí, succeeded in preserving its independence, when the Barmese had effected the entire subjugation of every other portion of the Asám valley. The name "Nora," which Buchanan found such difficulty in applying with precision to any one of the numerous tribes, of whose existence he was made aware during his residence in the north-eastern parts of Bengal, belongs particularly to the inhabitants of this tract, and the position is precisely marked by Buchanan himself, who says, "that the Dihing river flows through the Nora country." The Shán chieftain of Mogaung is also called the Nora Rájá by the Singphos, and it appears that the term is also applied to the Sháns between Hukung and Mogaung.

The Singphos, whose villages occupy the level tract of country extending east from the Muámáriá borders across the Noa Dihing and Tengá Páni; and in the mountains, to the heads of the Dupha Páni, and Dihing river; are divided into twelve principal tribes or Gaums, of which the one called Bisá, whose chieftain resides at the village of that name at the gorge of the Patkoí pass, appears to be the head; his authority is said to extend altogether over nineteen different Gaums or clans, of which thirteen have tendered their submission to the British authorities. The sites of the villages appear to be but imperfectly known, and it is probable that among those who have been induced to come in, some will be found who belong to the southern side of the Patkoí pass, and are properly subjects of Avá.

The Gaum immediately under the chieftain at Bisá is said to have 2,811 houses, and 9,687 men; but the contingent he is bound to supply amounts only to 80 men, and his duty consists principally, in giving immediate information to the British authorities of any thing that may occur in the vicinity of the pass, calculated to excite apprehension. A constant communication appears to be held between the Singphos on our frontier and those occupying the hills on the southern side of Patkoí pass, as far as the Hukang valley or old Bisá, from whence the present *Asám* Singphos emigrated, after leaving their original haunts near the heads of the *Iráwátí* river; it is also by this pass, that the trade is conducted which has for the last three years been carried on between the Singphos within our limits, and the inhabitants of the Hukang valley.

North of the Singphos, are the *Bor Khamptis*, who occupy the mountainous region which interposes between the eastern extremity of *Asám*, and the valley of the *Iráwátí* river. Captain Wilcox and the late Lieutenant Burlton are the only Europeans who have ever penetrated into their fastnesses, amidst the snowy ranges, from whence flow the principal feeders of the *Brahmaputra* on the west, and the *Iráwátí* on the east. They are succeeded by the *Mishmís*, who occupy the mountainous country extending from the north-east corner of the *Asám* valley to the extreme eastern sources of the *Brahmaputra* river. The tea plant flourishes throughout the tract occupied by the *Bor Khamptis* and *Mishmís*, and is found in the Singpho hills south-east of *Sadiyá*.

The *Khamptis* of *Sadiyá*, who originally emigrated from the hills on the east, and obtained permission from the *Rájá* of *Asám* to settle in the plains, established themselves on the banks of the *Thenga Pání*, from whence they made a successful irruption into *Sadiyá*, during the troubled reign of *Rájá Gaurinóth* in 1794, and reducing the *Asámese* inhabitants to slavery, their chief assumed the title of *Sadiyá Kháwa Gohain*, which he has ever since retained. The contingent furnished by this chieftain, known as the *Sadiyá Khampti Militia*, amounts to 200 men, who are furnished with arms by the British Government: they are said to be the finest class of men in that part of the country, distinguished by their superior stature, fairness, and comeliness; they speak the same language, observe the same customs, and profess the same faith, as the *Sháns*, who occupy the whole tract of country extending from the banks of the *Ningthi*, to the valley of the *Iráwátí* river.

Sadiyá, their principal seat, is situated in the centre of a spacious level plain on the *Kúndil* nallah, two miles inland from the *Brahmaputra* river, and the villages of the district are said not to extend more than six miles between the stockade and the *Dikrang* river: the rest of the country is covered with a dense forest, in which herds of elephants roam undisturbed. The houses of the district are estimated at 1,790, and the population at 4,142; but I should be inclined to suspect an error either in the number of houses or people, for the proportion of the latter is inadequate to the number of the former.

The military force stationed here has been considered necessary to overawe the numerous powerful and restless tribes by which the post of *Sadiyá* is surrounded, and who, until our occupation of the province, had been accustomed to carry on a war of extermination against the more peaceable inhabitants of the valley. Two companies of the *Asám* light Infantry, under a British officer, are constantly stationed at this post with a couple of gun-boats, each carrying a 12-pound carronade, and manned by *Khampti* *golandáz*. This force is quite sufficient to preserve the province from internal tumult, and from the doubtful fidelity of our Singpho, *Muámáriá*, and *Khampti* allies; but it would of course be necessary to

send strong reinforcements in advance from Bishnáth, were there reason to apprehend invasion by the forces of Avá.

The protection afforded by its presence has induced four native Márwári merchants from the western extremity of India, to seek fresh channels of profitable traffic in this remote corner of our eastern possessions. They reside at Sadiyá, and import broad cloths, muslins, long-cloths, coloured handkerchiefs, chintzes, and various other descriptions of cloths; salt and opium, liquor, glass, and crockery-ware, tobacco, betel-nut, and rice for the troops; these articles they barter to the different tribes occupying the surrounding hills, from whom they obtain in exchange gold dust and gold, ivory, silver, amber, musk, daos, a few Barmese cloths, and some small Chinese boxes. In 1833, cotton was added to the above-mentioned articles, and 400 maunds were exported during the season: this trade is gradually extending across the mountains to the Hukang valley on the Barmese side of the pass, and unless interrupted by the exactions of the Singphos, who occupy the intermediate tract, there can be little doubt that it will annually become more valuable and extensive.

Of the numerous wild and independent tribes, which surround the whole valley of *Asám*, such have been already noticed as more immediately border on the Barmese frontier; and of the remaining tribes, who on the north bank of the *Brahmaputra*, occupy the mountains and inferior heights which stretch from Sadiyá to the *Bonásh* river, the most powerful are, the *Abors*, *Bor Abors*, *Miris* and *Daphlas*.

The *Abors* occupy the lower ranges extending from the *Dihong* river to the *Subansheri*, and the *Miris* principally the plains stretching from the foot of the *Abor* hills up to the right or northern bank of the *Brahmaputra*. Captains *Bedford* and *Wilcox* are the only officers who have ever penetrated into this tract of country, in endeavouring to trace the *Dihong* river, and the knowledge acquired of the tribes is still very trifling; their intercourse having been confined to short interviews with the *Abors* and *Miris*, who opposed their further progress up the river. The *Miris* bring down pepper, ginger, manjit, (madder,) and wax, which they exchange with the *Asámes* inhabitants of the plains. The *Abors*, who occupy both banks of the *Dihong* beyond the *Miris*, carry on a similar traffic; and both, annually levy black-mail from the *Asámes*, who, though subjects of the British Government, prefer submitting to this tax rather than incur the resentment of these barbarian neighbours.

The *Bor Abors* occupy the more lofty and retired ranges, and appear to be held in great dread both by the *Miris* and *Abors* below them. They have apparently held aloof from any communication with our local authorities, and have uniformly opposed the attempts that have been made to extend our researches in that most interesting scene of geographical inquiry. The *Mishmis* on the *Dihong* have proved equally impracticable, and Captain *Bedford* was compelled by them to turn back, when he had penetrated but a short distance up that river.

The *Daphlas* are the next tribe who border on the *Abors*, and they have from a very early period rendered themselves formidable to the inhabitants of the plains. They were originally supposed to occupy the whole hilly tract extending from *Bhután* east to the *Kúndil* nallah; but the possession of the valley of *Asám* has tended to remove this error, and to show, that several other equally large and powerful tribes are located on those ranges. The *Daphlas*, *Abors*, and *Mishmis*, up to the present moment, are accustomed to levy contributions on the *Asámes* inhabitants residing below their hills on the northern bank of the *Brahmaputra*, and I believe no attempts have yet been made, either by negotiation or

force, to check so serious an obstacle to the improvement of the country. Two other tribes, the Akas and Kupah Chauahs, border on the tract occupied by the Daphlas; but we knew little or nothing of them until very recently, when the latter attacked and cut to pieces nearly every man of a detachment of the *Asám* Light Infantry stationed on the borders of Chár Duwár.—Kupah Chauah is said by Captain Westmacott to be a corruption of Kupás-chor or cotton-stealer, a name given them by the *Asám*ese inhabitants of the plains. They are said to be of the same stock as the Akas, from whom they differ in few respects—and separated into a distinct clan about sixty years ago, in the reign of Lachmi Singh, king of *Asám*.

On the southern bank of the Brahmaputra, the tribes occupying the hills between the Singphos on the east, and the Kacháris on the west, have been already noticed; and until the routes were explored from Manipur, which have been previously described, our knowledge of them was even more imperfect, than that possessed of the northern tribes, on the opposite bank of the Brahmaputra. Those occupying the hills immediately overlooking the valley, were in the habit of frequenting the *bázárs* at Nagura, Kachári-háth, and other spots along the borders, where they exchanged their cotton and ginger for the products of the plains; and this appears to have been the only intercourse ever held with them by the inhabitants of the low lands, who rarely ever ventured to visit their haunts in the hills.

The intercourse with the Khásiyás and Gáros has always been more intimate and friendly, and since our occupation of the country of the former, the trade has increased very considerably, and will, I doubt not, be the means ultimately, of greatly ameliorating their condition: they frequent all the places at which fairs are held, both on the Sylhet and *Asám* side of their hills, and the revenue derived from the taxes levied upon them is said, by the local authorities, to be very considerable.

All these are, however, but subordinate sources of revenue when compared with that which may be anticipated from encouraging the trade through Goálpárah, the great natural entrance to the province. In 1808 and 9, when the country was still suffering from the effects of long internal dissension, and its inhabitants were living in a most unsettled and precarious state of society, the exports and imports to and from Bengál, amounted to 3,59,200 rupees, as shewn in the annexed statement; and it is supposed by the local authorities, that the value of this trade now is upwards of five lakhs of rupees.

Exports from Bangál in 1809.

Salt, 35,000 maunds, at 5½ rupees,	1,92,500
Gbi, 1,000 maunds,	1,600
Fine Pulse,	800
Sugar,	1,000
Stone Bends,	2,000
Coral,	1,000
Jewels and Pearls,	5,000
Cutlery and Glass-Ware, (European,)	500
Spices,	1,000
Paints,	500
Copper,	4,800
Red Lead,	1,000
English Woollens,	2,000
Taftas,	2,000
Benares Kinkobs,	500
Satin,	1,000
Gold and Silver Cloth,	1,000
Shells,	100
Muslin,	10,000

2,28,300

Exports from A'sám.

Stick Lac, 10,000 maunds,.....	35,000
Munga Silk, 65 maunds,.....	11,350
Munga Cloth, 75 maunds,.....	17,500
Manjit. (Indian Madder,).....	500
Black Pepper, 50 maunds,.....	500
Long Pepper, 50 maunds,.....	300
Cotton, (with seed,) 7,000 maunds,.....	35,000
Ivory,.....	6,500
Bell-metal vessels,.....	1,500
Mustard Seed, 15,000 maunds,.....	20,000
Iron Hoes,.....	600
Slaves, 100,.....	2,000
Thaikol Fruit, 50 maunds,.....	150

1,30,900 .

The balance of 97,400 rupees against *Asám*, Buchanan says, was paid in gold from the mines, and in silver: the gold, he was informed, was obtained from the sand at the junction of the *Dhansiri* with the *Brahmaputra* river, the quantity of which, as will be hereafter seen, was very considerable.

The trade with *Bhután* was formerly conducted through the instrumentality of the *Wazir Boryá*, who resided at *Synliabári*, one day's journey north from the residence of the *Rája* of *Durang*. He levied no duties, but received presents, and was the only broker employed by the *Bhutiás* and *Asámese* in their mutual exchange or purchase of goods. In 1809, this trade between *Bhután* and *Asám* was said to amount to two lakhs of rupees per annum, even when the latter country was in a most unsettled state—the exports from *Asám* were lac, madder, silk, erendi silk, (or that species which is obtained from the worm that is fed on the *Ricinus*,) and dried fish. The *Bhutiás* imported woollen cloths, gold dust, salt, musk, horses, the celebrated *Thibet chauris*, and Chinese silks. As the state of affairs in *Asám* became more distracted, this trade necessarily declined; but under all these disadvantages, the *Khampa Bhutiás* or *Lássa* merchants, just prior to the *Barmese* invasion, brought down gold, which alone amounted to upwards of 70,000 rupees. *Lieut. Rutherford*, who is the authority for this statement, mentions rock salt, red blankets, *chauris*, and musk, as the articles which the *Bhutiás* imported; and those from *Lássa*, are said to have brought the gold, principally, for the purpose of purchasing the *Mungá* silks, which are manufactured in the province. So severely has the trade suffered from the occupation of the country by the *Barmese*, that in 1833, two *Bhutiá* merchants only came down from the hills, when *Lieut. Rutherford*, who had charge of the *parganah* of *Durang*, succeeded in obtaining their consent to the re-establishment of the annual fair at *Chatgári*: and it is probable, that if again resumed, this trade will flourish to an extent it never before attained, and be the means of widely disseminating *British manufactures*, through the vast regions of *Thibet* and *Bhután*.

Though most remarkable for the fertility of its alluvial soil, and the variety of its products, *Asám* has been proved sufficiently rich in mineral treasures, to warrant the belief, that time only is required, to render them sources of national, as well as provincial, advantage. Almost all the streams which flow into the *Brahmaputra* are in a greater or less degree auriferous: the gold obtained at the junction of the *Brahmaputra* and *Dhansiri* river alone, was estimated by Buchanan, in 1809, at 1,80,000 rupees per annum.

Salt, though always largely imported from *Bengal*, appears to be obtainable from springs in the province, which the *Asámese*, however, were never able to bring efficiently into play, from the uniformly unsettled state of that part of the country, in which they are principally situated.

The springs most generally known are those of Búrháth and Sadiyá; the revenue derived from the latter amounted, in 1809, to about 40,000 rupees per annum; and the salt obtained from the springs was said to be much more pure and higher-priced than that imported from Bengal, which at one time amounted to no less a quantity than 100,000 maunds. The springs at Búrháth have been particularly described in a paper by Mr. Bruce, dated 26th March, 1833, who thinks they may be worked with advantage: other springs are also known to exist on the Namgur, a small stream flowing from the south-west into the Dhansíri.

Iron is found north of Dangaon, south of Káchári-háth, and under the Nága hills, at the sources of the Disung nallah. The principal mine mentioned by Buchanan is on the Dayang river, south-west of Jorhath, which he affirms affords an abundant supply for the whole province. Coal has been seen *in situ*, east of Rangpur, on the banks of the Saffi nallah, by Mr. Bruce: by Captain Wilcox, it has been procured in the bed of the Burí Dihing at Lopkong, at the head of the Disung nadi, south of Búrháth, and on the Daphla Páni, where he also obtained petroleum.

Limestone, which was formerly only procurable from the bed of the Kundil nallah, near its junction with the Brahmaputra, is now found to exist on the right bank of the Kopili river near Dharampur: it proves to be the shell limestone of Sylhet, and is a very valuable discovery, as a water communication exists throughout the year, by which it can be conveyed through the Kullung river, with equal facility to Upper or Lower A'sám, by the Brahmaputra; and as all permanent public buildings are likely to be constructed at Gowahatti and Bishnáth, the saving of distance, and consequent expence, in obtaining the stone from beyond Sadiyá must be considerable.

With the preceding notices, in addition to the various papers which have before appeared in our pages, and in the FRIEND OF INDIA, regarding A'sám, and Manípur, and the neighbouring countries, and the information which has been lately communicated to the Asiatic Society by Dr. M'Cosh, in a paper on the Tribes of the N. E. Frontier of A'sám*, the Philanthropist and the Christian will see how vast and how interesting is the prospect which opens before him. The Singphos and Khamp-tis, in addition to the great body of the Sháns, will doubtless share in the labours of the American Missionaries who have proceeded to Sadiyá; the Míkírs and Khásiyás will enjoy the exertions of the Serampur Missionaries; and a pleasing prospect of intellectual and moral improvement is already opening in Manípur. These exertions, however, are quite inadequate to the occasion, and should the preceding extracts be in any way the means of securing more effectual aid in extending among these interesting tribes the blessings of civilization and true Christianity, our purpose will be effected; and few, we are persuaded, will more rejoice in the result than the benevolent Author to whose volume we are so much indebted, and of whose valuable labours we hope in our next No. again to avail ourselves.

SPECTATOR.

* This paper, we understand, will be published in an early No. of the ASIATIC JOURNAL.

II.—Affecting Account of the Conversion of a Native Preacher, from his own narration.

[We invite the especial attention of our readers to the following remarkable and very interesting account of the conversion to the Christian faith of Rama Chandra Jáchak, a native preacher at Katak. The translation is a very literal one from Rama's narrative, written by himself in Orisa, and sent through his minister to his Christian friends in England. If we mistake not, it will afford an affecting illustration of the manner in which the Gospel operates on the mind of a heathen, and point out the truly benevolent character of Missionary operations.]

To GOD the FATHER, the Sovereign of Heaven and Earth, and to his beloved SON, the LORD JESUS CHRIST, be the Kingdom, and the Power; eternal Salvation, and Glory; Praise, Blessing, and Thanksgiving; for ever and ever. AMEN.

Lakshmaji Jáchak was governor of the fort of Katak in the province of Orisa, and he had a son, named Haibutra Jáchak. This son, Haibutra Jáchak, had very much wealth, as gold, precious stones, elephants, horses, &c.; and, in short, of all kinds of wealth he had abundance. He had under his controul the produce of the provinces which were attached to the thirty-four forts of the province of Orisa; and the kings of those forts were subject to him. In the fort of Bára-báti* he was secondary king†. For some time he enjoyed this princely estate; but afterwards misfortunes came upon him. In the time of his humiliation, his son, Rama Chandra Jáchak was born. When his son, Rama Chandra Jáchak was two years and a half old, he lost his mother by death; and when he was five years of age, the English came and took Orisa. He then fled with his family from Katak to Kokoakund, where they had an estate, and dwelt at the village of Bhogerpur. Until he attained the age of twelve years, he spent his time in vanity and play, in company with other boys; but soon after this period, his father, Haibutra Jáchak, died.

Rama Chandra Jáchak had not yet obtained any education, but now a teacher was called, and he attended school, where he learned to read and write. Having learned to read, his mind thirsted after all kinds of knowledge, and he soon read over the Blághat, the Rámáyán, and the Bhárat; and applied in earnest to know all the other sacred books. But by hearing and reading the amorous four-syllable poems, lust was excited in his heart, and inflamed all his desires. At the age of fifteen years, being destitute of true knowledge, he fell into idolatry, committed adultery, and every other uncleanness. Using opium and other intoxicating drugs, he spent his time in vanity and amorous sports.

About this time, his elder brother, Mutarji Jáchak, coming from Nágpur, created a disturbance in the family, and disposed of the family estate, and made an attempt to destroy his younger brother's life; however, the Lord delivered him from danger, and saved him from the hand of his enemy.

At this time his religion consisted in ignorantly repeating the Lord's name on the sacred málá. At the age of eighteen years, he was married‡. I supported my wife and family by farming the village; and when we needed money, I sold some of those articles my father left me, which were of no further service to me, as swords, daggers, &c.§ This was now my occupation; and according to the custom of this country, I now assumed the *Paitú* or sacred thread; received the secret charn|| or instruction

* The name of the Katak fort, which has 12 (bára) towers, (bátis.)

† A term for governor of a large province, under the Mahratta Government.

‡ Here the speaker is changed from the 1st to the 3rd person.

§ Of these he had many, and some of them of good temper and considerable value, being ornamented with gold, stones, &c.

|| In this ceremony, the Bráhman puts his mouth close to the ear of the disciple, and mentions the name of the god he is particularly to worship.

of my spiritual guide, the *málá*, and the distinguishing mark: I worshipped the Tulsi tree for my idol, and on my *málá* repeated the names of "Hari-Rám-Krishna*." The family idols I now worshipped with great regularity and zeal, procuring offerings and sacrifices of lights and other things, and presenting them before them. I moreover worshipped many other gods and goddesses; performed pilgrimages; cultivated abstraction of thought; repeated names on my *málá*; offered clarified butter to Agni or fire; performed the ancestral *Śrāddha*; served the *Bráhmans* and other devotees; heard the *śāstras* daily; and desired very ardently to discover the true knowledge of God, and the right way to worship him. At this time, I connected myself with those holy devotees who live in the mountains in the wilderness, and with many more; I ate intoxicating drugs; and by playing on many instruments of music to the tunes of impure and amorous songs, I became intoxicated with sweet delusive joys.

In this kind of worship, all classes sometimes come together and eat "Sat-sang†." Notwithstanding my zeal in religion, I was now very immoral, and spent my days in sinful practices; but I then knew no better way. My heart sometimes surfeited in these practices.

About this time, the village was visited by a pestilence and famine, and we all began to worship the gods in earnest, and cry aloud, "Hari-bal! Hari-bal!" yet, in this village more than 80 people died. This destruction created great fear in my mind.

I had now four sons and daughters; two lived and two died: it was God's mercy that preserved two. I owed a little money at this time, and this made me unhappy. I said, "I am born into this world, but neither enjoy its pleasures, nor serve God, so my birth is in vain."

I was now twenty-seven years of age. Soon after this period I had an interview with *Sundera-bábáji*, and he gave me much instruction about the worship of spirit. Moreover *Daitari-naik*, *Gangádharsuringi*, and many others, very closely connected themselves with him. Now *Sundera-bábáji* became my spiritual father, and he made me his spiritual son; and in this relation I had great love for him, and paid him great worship; he also had great affection for me. "The commandments," he said, "which I shall give you, you must not disobey them." He then commanded us to bathe in the morning‡; to bathe twice a day; offer water to the sun; eat at the second hour of the day; indulge our bodies with food and ease; to do little labour; and to eat whatever we desired at any time. But he forbade us to use warm drink and tobacco, fish, flesh, and oil. He commanded us to eat unwashed rice§, and to sanctify the place of eating with ashes. He told us to remain much under the influence of opium||, and other soothing drugs; to eat early in the morning; not to destroy beasts, animals, fishes, birds, or any thing that has life; not to cut down trees or shrubs; but to consider all things that have life as ourselves, and as one spirit; for that in all substances, and throughout all forms of materiality, *Nārāyan* dwells incarnate¶.

He forbade us to lie, or steal, or commit adultery; to be angry, hypocritical, envious, or hateful. We were also commanded to lay aside idol

* These names constitute the *Mahá-mantra*, or great charm.

† "Sat-sang" is a ceremony wherein, in the night season, all classes eat together; and often much lewdness is committed. The word means "Communion with the true."

‡ Hindus usually bathe at noon, just before they eat.

§ Rice which is not soaked before it is husked.

|| The Hindus consider these drugs helpful to the soul in rising above the influence of delusion to contemplate spirit.

¶ To destroy life is supposed to give so much pain to God.

worship, pilgrimages, offerings, fastings, distinguishing marks*, sacred thread and *mālā*. "All things," said he, "are full of God, worship him." "For hatred, return not hatred; for persecution, persecute not; for blows, give not blows; spend no one's wealth, and borrow money of no one. Love your enemies as well as your friends. Love your wives and children as your own souls. Reverence your parents. Take no one's goods on trust. Give not false witness, and cheat or defraud no one. Without distinction, salute all men; look upon aged people with the same respect as you do your parents, and if the poor and needy beg of you, give to them; and if not able to do that, speak to them with kindness and respect." In this manner, from the *Bhāgbat Gītā*, *Malika*, *Veda*, and *Vedānta*, he gave us much instruction. When teaching he said, "This world will be destroyed, but they that, hoping in God, keep his commandments, will be preserved. The true religion will be proclaimed, and falsehood will disappear."

He moreover uttered many other prophecies, and said, "My birth into this world is divine, though that is known to no one. I shall become the ruler and judge of all nations: Hindus, Musalmāns, Firings†, and all other classes of men will regard me; both male and female will reverence me; for *Baladeb‡*, in the form of light, has entered into me. I shall destroy the load of sin which has accumulated in the world. There shall be no more war, or noise, or disagreement, or malice, or adultery, or theft, or lying, or disease, or sorrow, or pain, in the world any more. Wild beasts, as tigers and bears, venomous reptiles, as serpents, as well as all other vicious or injurious animals, shall bear no more malice towards man: and the herds of cattle, without a keeper, shall return to their homes, without destroying the corn-fields of others. The clouds, knowing their proper season, shall give timely rain; and the earth shall produce its full and proper fruits. In the hearts of mankind shall the Holy Spirit be placed; and male and female, clothed in silk and satin, shall worship the Lord, and sing his praises with joy.—One loving the other, all shall know the Lord."

Thus did he deliver to us many prophecies; and our hearts, believing his words, greatly rejoiced; and whatever he commanded us to do, we carefully performed.

Just now it was that the *Pádrí Sábhis* came into this country, and distributed the Holy Book. We obtained the "Testament," the "Ten Commandments§," and "The *Nistár Ratnákar*." Sabbath after Sabbath in the evening, came we together; and having obtained a lamp, fed with clarified butter, we sat down and read the Holy Book, and the *Bhāgbat*, and united in singing holy hymns. The meaning of these books, *Sundera-bābáji* explained unto us; but sometimes, when we could not understand his explanations, he chastised us, as children are chastised by their school-master; thus we remained as children under a teacher.

Some time after this, he was caught in the snare of the devil; and his heart again desiring to worship idols, he said, "I will sacrifice clarified butter to *Agní||*, and feed *Bráhmans*: give me some money." According to our ability we contributed; and that, as well as whatever money we could beg, we placed before him. I forsook my house, farm, and all;

* Small marks made with sandal powder on the forehead, breast, or arms, which distinguish the sect or caste of the person. Much of the religion of the Hindus consists in these marks.

† A term for Europeans, from Franks.

‡ The name of an idol, a form of Vishnu.

§ The name they gave to a catechism which contains the ten commandments, exposes Hinduism, and advocates Christian doctrines in a very lucid manner. It has been very useful.

|| The name of fire personified.

and sold my oxen and cows, only retaining the village of Nandua, which I rented, and with that supplied the wants of my family. From month to month, on the full-moon day, I bathed and observed the ceremony of Pancha-amrita*. All things, as well as man, I believed to be God. He now gave us leave to eat tank fish.

In the month Baisákh†, he instituted a sacrifice to Agni, and gave food to many people. Again in the Mārgasīr-ha‡ month he sacrificed to Agni, and had new rice for the food of the people. For the space of one year, with my whole heart, I had had fellowship with him; but now my heart lost its regard for him, and I blamed him secretly for idolatry, worship of Bráhmans, and sacrifices to Agni, all which he taught us to despise: this very work he again caused us to perform. However, because I feared the people, I continued to visit him.

Day after day, the good name of Sundera-das diminished; for on account of his evil deeds, our hearts did not love him. Here my devotion to him ended. For a year I served him with sincerity; but afterwards, seeing his wicked ways, I lost my regard for him: I served him in word, but in my mind I sat in judgment upon his deeds. When sacrifices were made, and gifts were presented, though the shouts of the joyful multitudes rent the air, we all were sorrowful at heart. The sins of our former years all appeared before our minds, and seemed augmented a thousand fold; and he had turned-away from the worship of spirit. My evil heart rose up against the honour of mother and daughter; and lust burned to adultery, theft, and murder of infants; and even works I had never committed, those works my wicked heart hastened to do. Thus in my mind I had a sense of indescribable sin. At the same time, my soul despised the things which are worshipped in this country, yea, beginning at Jagannáth, whatever idols are worshipped, I disregarded them all. One mind said, "These things man has formed, they are not God." In order to try their divinity I threw unclean things upon them, upon some I trod, some I threw away, some I burned, and some I broke to pieces. The worship of the moon and sun, the water and fire, as well as the worship of Bráhmans and devotees, spiritual guides and holy places, I forsook. My mind also turned away from the Bhágbat, and other Puráns. I regarded none of these. To this mind, my other mind said, "What? are you turned against these? To a certainty you will die and fall into hell; no person will endure you, for your forefathers all worshipped these. Against these you have sinned, and you cannot possibly live." Hence I became oppressed with sorrow, and alarmed with apprehension, and baptized in the sea of distress. My body also now became emaciated with fevers, cough, and eruptions; I had no desire after food, drink, &c. and I had no certainty of life. My soul cried continually, "O Lord! O Lord!" My mind said to my mind, "You have trespassed against gods, Bráhmans, and devotees, and all that is holy; and therefore guilt oppresses you, therefore disease has seized you; and you will to a certainty die, and fall into hell. This birth of yours is passed in vain!" Thus speaking, my mind exclaimed, "Ah! Ah!" and I wept. I got a little better, and as I lay in my house, I thought in my soul, "Who can tell but that that merciful God, who made all things, will save me?" But again, the other mind said, "That God will never save you, for he hates sin, and does not hear the words of sinners." This body is full of evil desires and base propensities; and in the twinkling of an eye, I was filled full of evil thoughts. When I cried out, "O Lord," and began to be serious and thoughtful, then I ran into sinful thoughts; my desires

* Five kinds of food which are offered to Náráyau, or he that moveth on the waters.

† April.

‡ December.

after God were scattered, and my desires after sin prevailed, and in what way soever I attempted to improve my heart, I could not be steady and successful. I read and informed my mind from the Holy Book, the Bhágbat, and other books that are original and excellent; but my soul would not obey. One mind said, "I will commit sin;" another said, "I will hope in God, and work the works of righteousness;" thus in my body did two minds war, and I could not steadily preserve my resolution. And now I had no desire to rise from the place where I sat, and in the time of eating my food, my imagination represented many unclean things before me. I had no desire to arise from sleep. Towards wife, or children, or house, and the like, I had no desire; and cut off from all, I laid me down in my apartment. Lying there, my mind said, "Flee to other countries, otherwise hang yourself; otherwise plunging in water, drown yourself; otherwise stab yourself with some weapon, and die; otherwise eat poison and die; otherwise go into the jangal, and be devoured of tigers, bears, or serpents, and die; otherwise let yourself be bound in iron fetters." My heart was distracted, and this mind again said, "O soul, quickly quit this body! in such an unclean body why longer remain?" "O that I had never been born!" I cried, "Why died I not in my mother's womb?" or, "Why grew I up in the world?" or, "Why read I the Scriptures?"—"How have I sinned!"—"I am guilty before God!"—"I shall some time fall into the torments of hell!" "Had I died in ignorance, I had had no guilt; how shall I endure the torments of eternal fire? Knowing, knowing, I have committed sin, and there is no hope or help for me! Had I never been born, then should I not have had conscience." Thus, mind cursed mind, saying, "Formerly you had not such guilt, you had not such an unclean heart, you loved to read and hear sacred Poems and the Bhágbat very much; how has your heart become thus evil? Your birth is in vain—you have sinned against your spiritual guide, and against Bráhmans, and against holy devotees, and against gods, and against holy places, and against the practice of offering gifts, oblations, and sacrifices; and against sun, moon, water, wind, fire, and Sundera-bábáji; and against Sri Ráma Krishna, or the ten incarnations. These you have not worshipped." Hence my soul became oppressed with fear. My spiritual guide gave me a name to meditate upon, but I have not meditated on it; I have been untrue to that covenant. Then again my mind said, "They against whom you have sinned, they can forgive your transgressions," and again I thought I would worship these things. But against these things my soul rose up, for I saw clearly that, as these incarnations are themselves sinful, I cannot be saved from sin by worshipping them; "What," said I, "can a sinner save a sinner?" "What, can a blind (man) lead a blind?" "What, trusting in that which is false, can I obtain truth?" So I was hopeless of being delivered by them.

Just at this period, I resolved to read the "good news," away from home; and my soul laboured hard in this, and said, "By trusting in this Saviour thou mayest be delivered."

Soon after this Gangádhara went with the Pádrí Sáhib to Calcutta, and in a little time he from thence returned; when Pádrí Sáhib and myself and Sundera-bábáji, had much conversation about religion. Then the Pádrí Sáhib rose up and went to Katak, and we all departed to our houses. My soul said, "Trusting in this Saviour, I can be saved." I met Gangádhara in the way, and we had much conversation. I said, "Stay yet a little while, and I will accompany you; for truly this Lord is Truth; we will together devote ourselves to this Lord." "No!" he said, "I am determined to go and be baptized; you can make your mind steady, and then follow me." At this time I went to the house of a brother in Dekanal; that brother died before I was born, but the sister-in-law, and his

other dependants said, "Come, O brother, and marry the wife of your brother", and you shall have this house, and these bullocks, and cows, and this money, and all these goods." I said, "In all these there is no use; for riches, money, kingdoms, and such like, will last but for a short period, and in eternity, they will not serve me." Coming from that place, in the way, I heard that Gangádhār Suringí had been baptized into the house of the Sáhib, and my mind said, "Gangádhār has done well." When I arrived at my house I heard much abuse, and many lies spoken of the name of Gangádhār. My family now forbade me to read the Holy Book, saying, "Reading this book Gangádhār has gone, and has given his caste into the house of the Sáhib; and if you read it, you will do the same." Others said, "As many as have associated with Sundera-das, will run into the house of the Sáhibs." Thus I heard much blasphemy, and received much abuse; and thence became ashamed, and refrained from reading the Holy Book. Soon after I had several interviews with Gangádhār, and about my salvation, he said a few words to me. I said, "The Lord has given you strength, and drawn you into his way, and when he shall give me strength, I will profess him; but I will not do so, because you persuade me." He therefore now left me, and I went home, and secretly in my own apartment read the "New Testament," the "Essence of the Bible," the "Ten Commandments," and the "Nistár Ratnákár." Now I had great experience in my soul, and compared the Bhágbat, the Gítá, the Prophecy, and all the other books of this country.—In this employment I spent night and day for some time; and from examination, I found that the Holy Book exhibited one God to my faith and love, but that this country's books exhibited many. Also I perceived that they command me to observe a great many things, and pursue many ways; therefore my mind cast off all regard for them. My soul said, "One God! and if I contemplate Him, I shall find him." One day, (it was the Lord's day,) as I was bathing, I tore off my small necklace from my neck, and said, "O soul, thou art this day baptized into Christ Jesus." From this day, in secret, closing the door of my apartment, I prayed unto the Lord, saying, "Thou God of heaven and earth, I will bless thy name a thousand times, for whereas I was in the valley of death, thou hast opened unto me the path of life; I was overwhelmed in guilt, but thou hast manifested a means of holiness; that holiness is our Lord Jesus Christ; taking His name, I confess my sins,—and do thou forgive all my iniquities. Moreover, giving the Holy Spirit, sanctify my soul." Thus did I pray unto the Lord. I also chanting said:—

O thou, my Lord and my God,
 Pardon all my guilt,
 Ignorant I am and sinful,
 Nor knowledge nor wisdom have.
 Alas! Alas! for my life!
 My days have passed in sin.
 In a house of clay I dwell,
 But in vain are all its powers.
 How beauteous its structure,
 Complete in all its parts.
 In such a house I dwell,
 But in sin my days are gone.
 I saw not my soul's well being,
 But erred in a foolish way.
 A person so low and so vile,
 On earth I never knew.
 My Creator I did not know,
 But worshipped idol gods.
 Therefore am I guilty!
 Alas! my poor base heart.
 In unrighteousness I walked,
 Breaking the commands of God,
 I discerned not the word of truth,
 But spent the day in lying ways;

Hypocrisy, theft, and malice,
 Perverse and crooked works;
 Lust, anger, and pleasure;
 Being unclean and covetous;
 In play, and wanton sports,
 Drunken, with silly mirth;
 Then in pilgrimages and beads,
 And serving many names;
 In offerings and sacrifices,
 And gifts to ancestors;
 In serving priests and joggies,
 And worshipping the Sadhs.
 These served I with zeal,
 But obtained no knowledge.
 The Bhágbat and Malika,
 Rámáyan and Bháráta,
 The Veds and other books,
 Have I read and understood;
 Yet found I not true knowledge,
 But strayed in error's paths.
 In these is there no life;
 Nor are they all agreed,
 Made by different Ithahis,
 According as they desired;

* The Mahrattas marry several wives.

The people have they deceived,
 And shown them many ways.
 The Rishis are not agreed.
 And the Veds are all divided;
 They are not written by God,
 But are the works of men.
 They an erring spirit discover,
 And sound their own merit;
 Hence in them is no help;
 God's word they are not.
 Thus judgeth my mind,
 And in them have no hope;
 And the ten Incarnations.
 They no salvation wrought;
 Like me they all were men,
 And as me subject to sin;
 Brahma, Vishnu, and Sib,
 Are all at variance;
 Hence also it is written,
 Even in their own books;
 " (One blind (man) bearing another,
 Cannot find out their way."
 All the customs of this land,
 My soul now gives up;
 Caste, relations, and friends,
 All work but my injury;
 Not one of all these
 Are any one's but their own:
 They live in lust and malice,
 As beasts without judgment.
 Kings, counsellors, and subjects,
 Gurus, brahmans, and all castes;
 Women, children and all,
 Are drunken in iniquity.
 So their fellowship I leave,
 And alone will serve God.
 Teaching my wife and babes,
 I will unfold the Holy Book.
 Humility in my heart
 Daily will I cultivate.
 Night and day in my house
 Will I lament my guilt.
 Transgression is forbidden,
 But I in the Lord will hope:
 Crying to him will I say,
 Save me, I lie at thy feet.
 O merciful God,
 Merciful and almighty;
 Thou art a pure spirit,
 God of earth and heaven;
 All was created by thee,
 Thou art the true Jehovah;
 Thou art clad in glory,
 That glory is immortal;
 Thy loving glorious qualities
 Who can worthily set forth?
 Thou art the Omniscient
 Jehovah and true Jagannath*.
 Thy nature is that of spirit
 Of unsearchable understanding;
 Sun and moon thou didst make,
 And the earth and the sea;
 Water, wind, fire, and air,
 And art the God of Gods.
 Beasts, insects, birds, and fish
 Are all formed by thee;
 At thy command the earth
 Giveth her various fruits;
 Thy clouds they give rain,
 And trees produce their fruit.
 From a piece of mean earth
 Didst thou create man;
 The breath from thy mouth
 Made him a living soul,
 And thou madest incarnate man,
 Lord of all creation.
 On earth thou placedst him,
 And madest him a king.
 Thou didst give him holy laws
 To love and serve his God;
 But soon he went astray
 Into Satan's snare falling.
 Eating forbidden fruit
 Man became mortal.

From thence sin, and guilt,
 And death entered the world.
 Sin reigned over all,
 And then death conquered all.
 Yet blessed be thy name,
 The ten commands were given;
 But they became broken,
 For sin was uncontrolled.
 From day to day in transgression
 Man became subject to guilt.
 None remembered the Lord,
 But became exposed to hell.
 Now the merciful Almighty
 Himself did plan redemption;
 His only Son he sent,
 Christ the divine Messiah.
 That Lord for the world
 Endured many sorrows.
 The righteousness of sinners he,
 And the way of God he taught:
 The lame to walk he gave;
 The diseased he did cure;
 To the blind he gave eyes,
 And life to the dead;
 Wondrous acts he did,
 Even Christ the Almighty;
 The curse of transgressors
 Being pitiful he bore.
 His life a gift he offered
 To save a dying world.
 The works of Satan he destroyed,
 Assuming the form of man.
 Mercy, holiness, and truth
 He established in the world;
 He removed our sins,
 And cancelled all our debts.
 Again he conquered death,
 And ascended up to heaven.
 At the right hand of God
 In lasting joy he sits.
 Sitting there an advocate
 He prays for his people.
 My ears hearing these words,
 My soul danced for joy.
 So I call out, " O Lord,
 Save me by thy grace;
 My sins they are mighty
 More than the sea sands;
 As heavy as high mountains
 They press on my head.
 Towards me bear compassion,
 And remove all this load.
 I am that (man) weary and heavy laden,
 Destroyed and fallen by sin.
 Heal my wounded spirit!
 O Jesus! I lie at thy feet!
 In the slough of despond
 I'm sunk and cannot rise;
 Thy own hand put forth,
 And raise me from the mire.
 In an ocean am I fallen,
 And sink in the waves;
 Place me on thy vessel,
 And save my drowning soul.
 From this dreadful dark night,
 In which is great terror,
 Deliver my spirit, O Lord,
 And make my soul bold!
 Let truth's lamp burn in my house!
 O break the darkness, Lord!
 Thy Holy Spirit give,
 And so keep me from sin.
 O behold all mine enemies,
 They roar out like lions:
 They assume many shapes,
 And make my spirit fear:
 Keep me from all these,
 And O Jesus! hold me up.
 And behold my depraved lusts.
 They follow me in thy way,
 They rise against my soul,
 Nor give me any rest.
 Hence is my soul afraid;
 Save me, O Son of God!

* Lord of the world.

See this body of my flesh
 Always without strength ;
 Guilt and sin it desires,
 But holiness desires not.
 See my soul is darkness
 Nor thee does it choose ;
 Evil ways and works it loves,
 Nor fears it hell-fire.
 Anxious about this world ;
 But not about thy praise ;
 My heart is depraved
 Harder than a stone ;
 In it is nothing good,
 But always every evil :
 My works are unrighteous,
 And in my soul dwells strife ;
 Alas ! I'm dead in sins ;
 But with broken heart call.
 Thou art the truly righteous,
 My debts didst thou pay.
 In thy righteousness save me,
 For I am a rebel.

On the mount of my sin
 Let fall a spark of thy love :
 By it burn up my guilt,
 O Lord of Almighty power.
 Thy death is my life ;
 Give me a new heart.
 By thy pain give me pleasure,
 And let me live for ever.
 Almighty God, high over all,
 Thou art the ever blessed.
 Turn ! turn thy wrath from me,
 And thro' Jesus comfort give.
 Thus I pray with sincere heart,
 And tears flow from mine eyes.
 Obtaining sorrow in my spirit,
 My reason fled away.
 Calling I said, " Save me, Lord !
 In the name of Jesus save."
 Thus thro' the day I lived
 And no peace in my soul.
 Thus in his house sitting
 Rama Chandra sought the Lord.

How shall I openly profess Jesus Christ, and so become his disciple ? for the Lord suffered death for my transgressions ? I will be baptized in water in his name ! Unto sin, I will be buried in water ; and will rise again unto the Lord ; and will tell of the good tidings of him to every body ! thus I meditated and resolved, as I remained in my apartments. Now I spoke the word of God to several persons, and the promises of God imparted strength to my soul. Gangádhara called at my house, and I entertained him with eating and drinking ; the next day he went to Thangi, and in the evening returned to my house. The next day also he remained and took refreshment with me. I said in my heart, " This is Saturday, and to-morrow is the Lord's day ; I will arise and go to Katak, and will be baptized in the name of the Lord." Thus resolving, I informed my wife that I was going to be baptized in the name of the Lord. Hearing this they (the family) began to weep, and cried out, " Ah ! Ah !" and became filled with distress. Many people of the village came together to dissuade me ; but I could not regard their words : so I left my house. As when a corpse is carried out for burial, the people follow weeping and wailing ; so, did they all follow me. Sadánanda, my son, threw himself down at my feet many times, and would not release me, saying, " Indeed, if you will go to Katak, then, tying a rope round my neck, I will hang myself ; or, plunging in water, I will die." I said, " If you will destroy yourself, what can I do ? I must go to Katak, and profess the Lord ; from this day I am dead towards these people, and towards all, and towards thee. If thou wilt be the Lord's, then I will be thine." Thus speaking, I repeated to them the following verses, viz.

" My father and my mother who ?
 And who my child and mate ?
 Illusions strong surround me here
 In this delusive state.
 Follow, my soul, the certain light
 Which Jesus to thee gives ;
 The soul that firmly follows Him
 With Him for ever lives."

Thus speaking, I departed towards Kujebur : and there I had an interview with Sundera-bábaji ; I said to him, " Until this day I have walked with thee, but now I have discovered thy designs, and motives, and works. Thou, and such as thou art, are taken in the snare of Satan ; and being filled with delusion from him, ye all seek your own praise and glory ; but remember, that in the last day there shall to such be great distress. The people are lovers of themselves, are covetous, and proud, and full of bitterness and blasphemy ; are abusers of parents, are ungrateful, unholy, selfish, without pity, murderers, liars, and accusers of each other. They are hard-hearted, of unsubdued lusts, despisers of holy men,

unbelieving, conceited, and swelled with haughtiness, lovers of pleasure more than lovers of God, idolators, deceivers of others, and deniers of truth. From all such turn away; for being filled with sin, they err in many ways. They are always learning, but are not able to come to know the truth. They, entering into their houses, have turned aside ignorant women." And, I said, "Thou art such a false Christ*, who speaking wonderful words has led us astray; now, by the grace of God, I have obtained to know the Gospel. What! is not Jesus Christ the Son of God, who died for sinners, now in Heaven? Whosoever shall believe on His name, will obtain the Holy Spirit, and finally he shall reconcile him to God, and cause him to enjoy eternal life! These words saying, I leave your communion, and go to be baptized in the name of the Lord." Thus I came away from him, and I had an interview with the Pádrí Lacey. I spoke the words of my heart before him, and then said, "I beg to be baptized in the name of the Lord." He replied, "Stay a few days, and when I am satisfied with the state of your mind, I will baptize you."—This hearing I took leave, and came to my house in Katak, and there I remained praying in a sorrowful heart, and said, "O Lord! let me profess thy name soon." In a little while, Lacey Pádrí and Gangádhár came to see me, and asked for the state of my mind; and then he prayed with me. Thinking in his mind he said, "I will baptize you to-morrow," and then he departed. This evening I ate dry food, and then went to rest. In the morning my brothers and friends arrived, and much they dissuaded me; but I heard not their words at all. At 4 o'clock in the afternoon, we went to the side of the river, and the Christian brethren all came together. Many people collected, and the brethren sung hymns of praise to God. Lacey Sáhib delivered instructions from the Holy-Book, and then took me with him into the water, and baptized me in the name of the Father and Son and Holy Spirit. Arising from the water, I stood on the bank, and said to the people, "Buried I was to sin, but have risen to the Lord. Do you believe on the Lord, and you will obtain deliverance." They then blasphemed, and said, "Your caste is lost, your line is sunk; now you must eat bones, and pig; and drink liquors. You are become a slave in the house of a Sáhib. In this land your father ruled, but born into their line, you have now introduced disorder therein; your face we will not look upon! O that you had died! it would then have been well! You have let fall all our Hindu race! Cursed be thy life! Why did not you beg your bread, or clean out privies rather than do this?" Thus, cursing, they gave much abuse.—Thence I went to the house of Pádrí Sáhib. He lovingly put two cloths upon me and Gangádhár; they were both alike. In the evening in the house of worship, all the brethren uniting, we sung hymns of praise, and besides, there was preaching and prayer. All the believing brethren and sisters, according to the commandment of the Lord, the evening feast in remembrance of the Lord's death, he (the minister) caused us to eat. It was bread and wine; the bread for his flesh, and the wine for his blood. These we did partake of. After a blessing, we all departed to our houses. Next day, the tenant of my house in Baxí-bázár, rose up against me, and put me out, saying, "You are become a pariar, and why do you stay in the house I occupy?" So I came to my house at Bhogerpur. Here no one would let me in, and I stayed in the open shed next to the street. Many of my relations and neighbours persuaded my wife and children not to unite with me, but to leave me. I spoke to my family with sincerity, and my enemies all fled; but my wife

* Sundera-dás gave himself out to be Jesus Christ, and that as he was once incarnate in Judea, so he was now become so in Orisa. He in accordance with this character, chose twelve of his principal disciples to represent the twelve apostles.

and children remained with me, though they would not yet come near me. One day and night I fasted in the open shed. The next day I applied and reasoned with them. They had now fasted for three days. I continued to reason with them as before baptism, and to explain to them the way of holiness, and in a little time they became reconciled to me. From that day, reading the Holy Book and praying, I have continued, and from village to village I proclaim the good news of the Saviour.

I cry, saying, "Hear, all mankind,
The way of salvation is come.
For my own and for your sins
The Son of God did die.
His name is Jesus Christ,
He bore the curse for man.
But he triumphed over death,
And now sits at God's right hand.
Whosoever believeth on him
Eternal deliverance will get.
From hell he will surely escape,
And in heaven will joyfully sit."
This hearing the people all
Declare it a cursed word.
They cry out, "Thou art a devil,
And hast done a very bad work.
Ah! are you alive, and not dead!"
They also used impudent words.
"Go you! your face we see not!
Otherwise you we will beat."
Some said, "Worse than a sweeper*,
Flesh-eater, and drinker of liquors.
Himself having drank liquors,
Comes to teach us wisdom!
Who has sunk his own descent,
And has entered Firingi's house;
Eats flesh of pigs and cows,
And also who murders fowls;
Who will eat all sorts of flesh,
Of so low and filthy caste!"
Some said, "You eat leavings,
And while alive are dead."
But some said, "He is right,
This he does to get rupees."

Again some said, "Thou cursed,
Much more vile than dung,
Who canst not be address'd in words,
Nor yet be seen with eyes!"
Others made sport and play
As each felt disposed.
Prostitutes, robbers, and thieves
Uttered all their curse;
Crying, "Kill him! kill him!
That destructive demon!
Who after death in hell
On a pig a tick will be;
Or else a dirty maggot,
Or else a stinking bug,
Put dung into his face!
Put dung upon his head!"
Others dust and cow-dung threw;
And in sport clapped their hands.
Some pulled off my robes,
Creating great sport.
Lifting up a high hand,
Some struck me on the head.
Some who knew me cried,
"A good man's son is he,
But now becoming poor
For bread his honour sold."
And in many other ways
Abuse and shame they gave.
All hearing, Râma Chandra
Rejoiced in the Lord;
And God's word declaring
This persecution bore;
And with his wife and babes
With God's grace he remains.

Thus I remained in Bhogerpur for a year and a half, but six months from the beginning was received by the Pâdri to be a "Proclaimer of the Good-news;" I receive seven rupees per month to provide food. On this I live, and daily proclaim the word of God. Afterwards, I removed to Katak, and lived in my old house. Then my wife turned to the Lord, and we are united in one heart; and taking our children with us, we daily live praising God. O all my holy brethren and sisters in the Lord, my crown and my rejoicing; to you all Râma Chandra sends a thousand thousand loving salutations. Thus has the Lord changed my heart, and separated me from this world; and has gathered me into his fold. That I may remain in that fold, faithful unto the end, in your times of daily prayer, pray daily for us to God.

And to God our Father, and the Lord Jesus Christ, be glory, and power, for ever and ever. AMEN.

III.—Female Infanticide in India, No. III.

We have already laid before our readers the shocking details of this barbarous custom, as it is practised in *Rajputana*, in the February, September, and November numbers of the CALCUTTA CHRISTIAN OBSERVER for 1835; in this paper we shall

* A person who removes filth, and does the lowest work.

confine ourselves to the district of *Cutch*. Before general attention was drawn to the subject, it is affirmed that not less than 20,000 female children were put to death in the province of Guzerat, and nearly 3,000 in *Cutch* and *Kattiwár* alone. Appalled by such a waste of human life, the *Bombay Government* made the most strenuous exertions for its suppression. The Hon'ble *Jonathan Duncan*, and *Colonel Walker*, partly by using the authority of Government, and partly by their own personal influence with the *Rajput* chiefs, appeared at last to have effected its complete abolition. The efforts of *Col. Walker* in particular were believed to have been crowned with entire success; and he was deservedly enrolled amongst those who have been an honour and a blessing to humanity. But the custom had taken too deep root in the minds of the *Jhárejas* to be thus easily eradicated. It was but checked for a time, to break out again with greater virulence. The first shame of discovery has past; and *Sir J. Malcolm*, *Col. Pottinger*, *Lieut. Burnes*, and others, in spite of the most arduous and continued exertions, have failed in persuading parents to spare the lives of their own offspring. At this moment, in the district of *Cutch*, covering about 8,000 square miles, female infanticide prevails amongst eighteen distinct tribes: and in *Cutch* and *Kattiwár*, besides those cases which cannot be traced, it has been ascertained by a census, that upwards of a thousand little girls perish annually, victims of a savage and merciless pride. Many idolatrous nations, in distress and calamity, have offered to their gods the fruit of their bodies for the sin of their souls; the Chinese are driven by hunger to expose their helpless children; the savages of *New Holland*, with a wild and misdirected sympathy, bury the sucking child alive in the grave of its dead mother: the *Arreos*, the most profligate of the human species, who have scarcely any claim to the sacred name of parent, sacrifice their offspring to their pleasures;—superstition, famine, ignorance and lust have all their long train of victims; but it was reserved for the *Rajput* tribes to outrage the holiest feelings of human nature in obedience to a barbarous punctilio. While to put the finishing stroke to the horrors of this murderous practice, it is generally the mother, who puts her infant to death, by making it swallow poison, or leaving it on the floor to die. This is truly, “a seething of the kid in its mother's milk.” Wolves and tigers are comparatively tame and gentle. Such inhumanity seems almost beyond belief: but the following blood-stained roll will show that it is not exaggerated. It is extracted from the *Journal of the Royal Asiatic Society*, No. 2, and was drawn up under the direction of *Lieutenant Burnes*, who has been a resident in the country for more than four years.

Rajput Population of different Tribes in Cutch, among which Female Infanticide prevails.

District	Towns and Villages.	Mn.	Wn.	Bys.	Gls.	District.	Towns and Villages.	Mn.	Wn.	Bys.	Gls.
Mák.	Panelí, ...	3	3	4	1	Brought forward,		620	577	354	67
	Vigorí, ...	4	4	5	—	Lákári, ...		3	4	3	—
	Mattal, ...	6	4	4	1	Manjal, ...		11	10	16	3
	Cháwarka, ...	28	16	12	3	Bhú, ...	Máukoá, ...	14	10	2	1
Páwar.	Kóta, ...	4	4	4	4	Rhia, ...		40	34	30	—
Mák, ...	Múkasi Aral, ...	2	5	8	—	Ch. Rhia, ...		41	12	11	—
	Jóga Aral, ...	6	6	6	1	Jámúri, ...		14	8	9	1
	Damáí, ...	1	1	1	1	Chanyáboi, ...		2	4	4	2
	Múrá, ...	4	6	9	—	Chandrání, ...		5	4	3	—
Páwar,	Narrá, ...	10	10	2	1	Abrássa, ...	Jakow, ...	5	6	4	1
Dang, ...	Sairá, ...	20	20	20	—	Chitránol, ...	Róhá, ...	10	8	5	—
	Gúnerie, ...	55	30	15	2	Abrássa, ...	Rówá, ...	1	3	2	—
Gairá, ...	Lakpat, ...	13	3	1	—	Sútris, ...		16	7	2	—
Dang, ...	Omersir, ...	32	21	5	1	Chíasir, ...		7	7	6	1
Gairá, ...	Dáressí, ...	9	6	8	—	Naráyanpr. ...		10	9	4	—
Gairá, ...	Bádrá, ...	50	25	10	1	Phirrádi, ...		64	43	11	6
Abrássa.	Tairá, ...	31	21	15	1	Kánti, ...	Dásarpúr, ...	15	7	8	2
	Báchúdí, ...	4	3	1	—	Berjá [gar, ...		9	9	5	1
	Wará, ...	9	4	4	—	Saná Ghó- ...		94	50	90	2
	Vinjáo, ...	18	12	5	3	Bháráyá, ...		25	15	7	—
	Loija, ...	6	9	4	3	Bidrá, ...		25	20	15	1
Kánti, ...	Mairow, ...	18	24	8	—	Chitránol, ...	Gajgúr, ...	5	4	4	2
Bhú, ...	Kúnreá, ...	5	3	4	1	Wágar, ...	Kanteót, ...	53	47	21	2
Myáni, ...	Dánitti, ...	3	2	1	—	Wannú, ...		6	5	3	—
Bhú, ...	Kháira, ...	15	10	7	2	Prágtar, ...	Lodrání, ...	2	1	—	—
	Shirát, ...	2	1	2	2	Tramó, ...		3	4	1	—
	Natterkúí, ...	1	1	1	—	Ráhpúr, ...		8	4	6	2
Páwar,	Mairisir, ...	2	1	2	1	Gánítar, ...		3	3	3	—
	Bibar, ...	60	65	40	5	Bádargal, ...		6	—	1	—
Káoti, ...	Tanwáná, ...	20	14	10	1	Myáni, ...	Rahdinpúr, ...	3	3	2	1
	BitAssanban, ...	8	12	7	4	Nawágam, ...		4	3	2	—
	Púuri, ...	3	3	5	—	Dádi, [khá, ...		10	4	9	1
	Chúnri, ...	19	14	15	—	Dhámar- ...		31	22	11	6
Abrássa.	Sábraie, ...	5	3	2	1	Pákirsir, ...		10	10	9	1
Bhú, ...	Bádrí, ...	15	4	1	1	Khúmbáeri ...		9	9	7	—
Gairá, ...	Mendicári, ...	2	2	1	1	Bandri, ...		2	2	—	—
Gairá, ...	Godandar, ...	3	3	—	1	Choabari, ...		4	6	2	1
	Berindi, ...	3	2	2	—	Bharúriá, ...		23	16	17	1
	Kárúdú, ...	2	1	1	1	Súce, ...		17	11	12	4
Abrássa.	Eyeda, ...	2	6	—	—	Jesrá, ...		18	18	15	8
Páwar,	Kárria, ...	32	35	15	2	Wágar, ...	Bará Rór, ...	16	16	10	2
	Wang, ...	2	2	2	1	Ch. Rór, ...		12	10	6	—
	Dádúí, ...	10	6	3	—	Fattigad, ...		4	4	2	1
Mák, ...	Gúntri, ...	16	6	5	—	Sanvá, ...		15	13	7	1
Páwar,	Chari, ...	3	2	2	1	Addisir, ...		2	3	—	3
Dang, ...	Ch. Júnácha, ...	4	3	3	2	Chitróre, ...		5	4	4	1
	Barrá Do. ...	5	4	2	2	Lakria, ...		3	6	—	1
	Anria, ...	12	10	4	2	Wándia, ...		12	10	7	6
	Kattíá, ...	7	3	3	1	Vejpássir, ...		39	33	28	3
	Dáidri, ...	16	8	6	4	Kirmirria, ...		5	2	2	—
Abrássa.	Ch. Dúppi, ...	40	30	20	5	Sikra, ...		10	12	4	—
	Wongá, ...	7	6	3	—	Bachou, ...		30	27	8	2
	Motará, ...	13	12	8	2	Bará Chiri, ...		44	32	20	3
Chitrán- ní,	Bhampúr, ...	5	4	3	—	Anjár, ...	Warsámari ...	30	23	6	1
	Nanndrá, ...	14	11	9	—	Bhú, ...	Saggália, ...	8	4	2	3
	Sanúsrá, ...	16	7	4	—						
	Tallót, ...	15	12	7	1						
	Carried forward, ...	620	577	354	67						
						Total, ...		1585	1158	815	144

Thus in a population of about 4000, we find the male children exceed the females in the proportion of six to one. The

practice however is not universal in Cutch. "The following Jhárejá families in that country," says Col. Walker, "were mentioned as systematically refraining from Infanticide, and their names deserve to be recorded. The families of Bulach, Botton, Sar Cubhur, Kotí, Ubra, Járria, Gúffun, Murasí, Mokana, Kuya, Retnia, Mor, Rau, Jessa, Dessa, Daura, Dettia, Joria, Adria, Verak, Kunorde, and Víur, are enumerated as rearing their daughters: and some of these are of responsibility in Cutch; but the far greater part of the inhabitants follow the practice without the least remorse." Some of these, it is painful to state, have again returned to this abominable custom.

It is difficult to ascertain the exact number of Jhárejá families in Cutch and Kattiawár: such estimates, as we have seen, vary between 125,000 and 150,000. The number of families is, as usual, reckoned by the number of men. But supposing that these numbers are greatly exaggerated, and that the Rajput families, who practise Infanticide, are only 80,000: then, adopting the proportions of Lieutenant Burnes's table, which makes the women $\frac{2}{3}$, the boys $\frac{1}{2}$, and the girls only about $\frac{1}{12}$ of the number of men, we shall have in round numbers,

Men, 80,000; Women, 60,000; Boys, 40,000; Girls, 6,660

In other words, *in a small district, with a population less than that of a single English county, more than thirty thousand female children have been murdered within a very few years!* Indeed there is every reason to believe, that this number is greatly under-rated. Add to this all Guzerát, all Rajputáná,—and the mind is led to a result, at which humanity shudders!

Our readers cannot fail to have remarked the very small proportion that even the *male* children bear to the adult population. It is to be feared, that further investigation will open out a new field of horrors, and that a new catalogue of victims will be added to the murderous roll. "It has struck some," says Lieut. Burnes, "that the Jhárejás do not solely confine themselves to destroying the females of their family, else why should there be so few male children among them? A chief has rarely more than *one* boy; a desire to maintain the respectability of his family induces the Rájápút to destroy females at their birth; and a similar dread may extend to having too great a proportion of males, since all the members of the family become entitled to a share of the property, and the paternal estate would consequently in time be frittered away to nothing."

But even *this* is not all. In Cutch, the picture of idolatry drawn by the Apostle in the first chapter of his epistle to the Romans, is true to the life in every revolting particular. From female infanticide arise other practices, which we dare not

even indicate, and which we could not have believed to exist, had they not been established by the most unexceptionable evidence. The history of the world furnishes no instance of more utter moral depravity than is now daily exhibited in a country under British influence. We turn even to Infanticide with something like a feeling of relief.

For a considerable time, the dreadful extent of this crime was doubted in Britain; men were slow to believe in the existence of such barbarity, and easily persuaded by the first plausible appearance, that the practice had ceased for ever. But fifty years of humane endeavour on the part of private individuals, of the Indian Government, even of the British Parliament, have been unable to root it out from a small territory under our own influence. Yet these efforts have not been made in vain. Hundreds (perhaps thousands) of innocent lives have been saved; and enough has been done to show the possibility of complete success. Cutch indeed seems to have been expressly brought under our influence, as a promising field to experiment upon: for, if Infanticide were once abolished there, it is easy to see how very materially our difficulties would be lessened in regard to other tribes.

Now in Cutch considerable progress has been made already. The Rao, and several influential chiefs, have expressed their abhorrence of the custom, and their readiness to join in any practicable effort for its entire suppression; some of the tribes have already abandoned it; very few presume openly to defend or practise it; and all are pledged by solemn treaties to preserve their female children alive. Thus, so far as Cutch is concerned, we stand on strong ground; and may reasonably anticipate, that after a few years more of judicious and unceasing exertion, the lives of the Jhárejá females may be safely entrusted to the natural affection of their own parents.

Not the least revolting fact, which appears on the face of these investigations, is the nature of the motives which lead to such a waste of human life. It is customary to regard the Rájput as the soul of honour; and to the honour of his family, he is supposed to sacrifice the life of his child. But in their transactions with the Bombay Government, these gallant and high-spirited chiefs have been guilty of repeated and deliberate falsehoods, have violated the most solemn engagements, and, as if to put beyond doubt that the honour of their families is not the real obstacle, they have deliberately offered to preserve their female children, if the British Government will undertake to pay the usual marriage portion. Thus, partly from pride, but chiefly from avarice, they retain a custom, which, in 500 years, numbers its *millions* of innocent victims, and makes parents the murderers of their own children without remorse, and without pity.

We shall return to this subject in the ensuing number, and, in the mean time, earnestly invite communications, proposing such measures as seem best calculated entirely and speedily to suppress this detestable practice. It is a difficult but a glorious task; and we are delighted to perceive many of the enlightened natives of this country willing to share in it. We would acknowledge in particular the aid of the intelligent Editors of the REFORMER and GYANANWESHUN,—men, who are ever foremost in the war against inhumanity and superstition. Let ‘Perseverance’ be their watchword, as it ought to be the watchword of every Englishman, and of every Christian: and “*Murder shall cease in the land!*” M.

IV.—*Unlawfulness of Christians attending Fashionable Amusements.*

[In reply to PHILALETES, C. C. O. for Feb. p. 85.]

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have read with deliberate attention PHILALETES’ communication on the “Lawfulness of Christians attending fashionable Amusements,” contained in your last number of the OBSERVER. I fully agree with some of his views: but with the principle on which he grounds his observations, viz. that the “Scriptures” do not discountenance professing Christians attending worldly amusements in any single text, I do most decidedly differ from him.

I was not aware that attending or not attending “worldly amusements” had been considered by the “Evangelical world” as the “test” of the sincerity or insincerity, the piety or impiety, “of those who wish to enter its body.” I sincerely hope, and am certain, as far as I have the pleasure to be acquainted with them, that their conclusions are derived from better and more substantial evidences.

It is not our province to judge any one. God who cannot err has reserved that authority to himself; but when the pleasures of the world form a chief and necessary part of happiness, it must be evident to all who are capable of a right use of their faculties, that the affections are misplaced, and that “the heart is not right.”

But as your correspondent strengthens his post by the silence of the Scriptures, we must endeavour to dispossess him of that vantage ground, by making the word of life speak for itself. To that source therefore we appeal, as “the man of our counsel and the guide of our life.”

It would be uncharitable to suppose that “PHILALETES” has not read the Scriptures “from Genesis to Revelations” with strict attention. Yet the conclusion is almost inevitable, since he challenges the possibility of finding a single text, from the beginning of the Old Testament to the conclusion of the New, to “sanction the opinion that those amusements usually designated ‘worldly’ (surely no one will designate them spiritual) by the evangelical class, are displeasing to God.”

If precepts or examples be given in the Scriptures for any purpose whatever, we know they are recorded there by divine direction. A violation of those precepts and examples must be displeasing to God, since we cannot suppose that He is an indifferent beholder of our conduct, or that he is capable of being pleased with two lines of conduct, which are

directly opposed to each other. The example of Moses will illustrate our meaning. St. Paul informs us in the 11th Hebrews, that "Moses when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." I have selected this example on account of the sentiment contained in the latter part of the passage. The pleasures, to which Moses' station as the son of a king entitled him, are designated the pleasures of sin. What these pleasures were is not for me to determine. It is enough that they were worldly pleasures, and that they impressed upon the mind of this holy man a conviction that they were inconsistent with the great I AM, and that he must give up one or the other. These pleasures, for aught any one knows to the contrary, consisted in part, in dancings, balls, revellings, banquetings, and such like. The language of the *Psalmist* is deserving of our strict attention. See Psalm 1st: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night." "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Again, "I am a companion of all them that fear the Lord." Is not the sentiment of these passages violated, when the righteous voluntarily mingle in the congregation of the wicked, take part in their pleasures, adopt their fashions, and in fact identify themselves as of their number? The language of Solomon is still stronger and more conclusive: "There is a way which seemeth right unto a man: but the end thereof are the ways of death." Again, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk thou in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee to judgment."

The language of the New Testament throws increasing light on this subject. Our blessed Redeemer, addressing his disciples, said, "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." The marked distinction he always made between his disciples and the rest of mankind, warrants the belief that he intended them not to mingle with the world as their associates. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again, "They are not of the world, even as I am not of the world." But if the disciples mingled with the world, adopted its pleasures, its spirit, and its maxims, why were they exposed to obloquy and reproach? why did the world hate, and persecute them even unto death? Was it not because they separated themselves from the world, held its pleasures in contempt, discountenanced its practices by their absence, and thus manifested to the "cloud of witnesses by which they were encompassed," that their pleasures were what the world know nothing of, and that their minds aspired to joys, infinitely superior and lasting to those "things which perish in the using," and vanish ere you grasp them?

The same spirit which breathed through the language of our Redeemer pervades the epistles of St. Paul: see Romans xii. "I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a *living sacrifice*, wholly acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." In his epistle to the Corinthians, he asks, "What fellowship hath righteousness with unrighteousness? what communion hath light with darkness? what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Therefore come out

from among them, and be ye separate, saith the Lord." Again, he writes to the Ephesians, "And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, &c." I will quote one more passage before I close. It is found in Peter iv. 3, 4: "For the time past of our life may suffer us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, *revellings, banquetings*, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." It would be very easy to multiply passages of Scripture of similar import to the foregoing; but I think that less than half the number already given are sufficient to settle the question, that worldly amusements and pleasures are discountenanced in the word of God, and are therefore displeasing to its author.

But are not facts and general experience on our side? Do not these amusements in innumerable instances produce an excitement injurious to the state of religion in the soul? We are assured they do. Many who love prayer, after attending these amusements, instead of sending up to God their evening petitions, have retired to weep over their conduct, and to deplore the state of feverish excitement which unfitted them for the exercise. This your correspondent may attribute to a "strangeness of constitution," or, in other words, perhaps to mental weakness. I would call it tenderness of conscience. Surely your correspondent does not mean to insinuate that the excitement felt at a ball, or in a theatre, is of the same nature as that we feel at a "Missionary Meeting." I think the excitement of the one differs as much in nature from the other, as the excitement felt on the day of "Pentecost" differs from that which the men of Ephesus felt, when they shouted, "Great is Diana of the Ephesians." Nor do I think we are called upon to mingle in the society of the world, in order to secure the fulfilment of our Saviour's prediction: "The tares and the wheat must grow together," &c. The simple and only meaning of the expression seems to be this, that unbelievers shall be found in every Christian country to the end of the present dispensation. I think PHILALETES fails entirely to support his argument by the example of our Lord, which he adduces. We all know that marriage is appointed of God himself. There cannot be any impropriety in the Son sanctioning what the Father had ordained. Again, Jesus is said to "eat with publicans and sinners, and to receive them." Did he not come to "seek and save that which was lost?" And in the instance referred to, he was about his "Father's business;" not attending balls and theatres for his own amusement, but to proclaim salvation to those deeply sunk in sin and infidelity. "This day is salvation come to thy house," was his message to Zaccheus. But is it to do good, or to obtain spiritual benefit, that persons attend places of public amusement? The answer is easily given, No. By the presence of professing Christians at such scenes, unbelievers are confirmed in their habits; and exonerate themselves on the plea that "such an one, a member of such a church, was there, and therefore I have a right to go. My end will be as happy as his or her's." I sincerely hope that ministers of the Gospel, the Legates of heaven, have more respect for their sacred office, and know better how to employ their time, than by spending it in a dancing room. If this be really not the case, I blush for my brethren, and I fear that minister and people will dance in each other's footsteps until they both fall into the ditch. "Be ye examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

I shall now conclude, hoping that these hints will be useful (if not to PHILALETES) to others whose minds are unsettled and unhappy on this

point. I sincerely pray that, as it is not safe to do wrong by "moderation," we shall be preserved from a regular attendance at least on dancing, balls, and theatres; convinced that neither PHILALETHES nor any of your readers would prefer to meet death in either, or any of the above places of amusement, if they wish to meet Him with joy and confidence, and to say with the rapture and certainty of an Apostle, "Come Lord Jesus, come quickly."

I. B. C.

V.—*The Temperance Question.*

REMARKS ON THE PRESENT STATE OF FEELING TOWARDS, AND ASPECT OF, THE TEMPERANCE CAUSE.

The lover of nature experiences the highest delight in watching the various developments of her beautiful stores. The botanist in the drear season of winter casts his seed into the bosom of the earth, watches with intense anxiety for the appearance of its first shoots, and guards it from impending ills through all its incipient stages: but when it begins to display symptoms of matured beauty, then his heart beats high with pleasure; and when it attracts the attention of the most listless, and the admiration of the reflecting, by its full blown beauties or matured fragrance, he feels an ample reward for all his anxieties and toil.

If this be experienced on success in rearing the objects of perishing vegetation, how much more exquisite must be the feeling of pleasure connected with successful effort to improve the moral condition of our fellow beings, when that which has presented the appearance of a desert begins to wear the aspect of "the garden of the Lord?" Surely we may be sad, when we see an individual sinking by the practice of a certain vice into the lowest grade of physical and moral wretchedness, a curse to himself, his family, his neighbourhood, and his country. We mourn; we look upon him as an impure fountain, sending forth its pestilent streams in every direction, and blighting every thing by its poison. The slightest effort, to purify the fountain, to elevate the man, fills the human mind with pleasure; and if we perceive the streams daily becoming more clear and pure, we delight to sit by them and rejoice. But if the man becomes himself again, if we are convinced that all is right at the fountain head, in concert with the divine mind we say, "He that was lost is found, and he that was dead is alive again." If the evils which we have witnessed in the one affect the many, we should not allow our feelings to expend themselves in mere ecstasies. If we wish for "the greatest happiness of the greatest number," we shall desire to extend the remedy to all that are affected by the disease: not to one, but to all; not to individuals, but to communities; not to one community, but to the whole world. The first effort we should make should be to

inquire by what means the good has been effected; and though we may not admire the whole of the machinery by which it has been accomplished, yet shall we be disposed to employ that which has been provided, until it can be improved, or some more efficient means substituted. We have no sympathy with that kind of benevolence which will permit *all* the misery to exist and increase, while it discusses the merits of the only remedy proposed, or waits until a scheme shall be proposed, that will comport with the feelings and prejudices of all. Our maxim is, use the rude implements of Indian husbandry, until you can engraft upon them the improvements of more scientific lands. Let not the land run waste, because you have not the most scientific implements to employ. We could wish to apply these remarks to every attempt to meliorate the condition of man. Let the ore be tried in the furnace, and the gold only will be valued. *Try all reasonable schemes, and adopt the best.* While we would apply these remarks to every attempt to do good, we would more especially endeavour, on the present occasion, to make them applicable to the Temperance Cause.

That intemperance is an evil, and a progressive one; that its influence is most baneful, both physically and morally; are positions that will not be disputed by any reflecting mind. This serious and alarming fact has forced itself upon statesmen and philanthropists. It has led them to inquire, how can the impetuous torrent be stemmed? In many instances it has led to the adoption of Temperance principles, and the advocacy of Temperance Societies, by men holding the highest posts of political and ecclesiastical honour. They watched them in their infancy, and were delighted with their adaptation to the end contemplated; they saw them rising up in all the vigour of youth, and wrestling with the potent vice; and their feeling was, "what will they not under God accomplish, when they shall have attained the maturity of manhood?" What, it may be asked, are Temperance principles? It has but one! "*Maxima felicitas.*" What are its requirements? Total abstinence from every excess. What are its means? The power of example! You have in fact in this institution the acme of political, philosophical, and commercial perfection, viz. the greatest amount of good effected with the least expenditure of strength, time, and property.

Every man's mission is his own sphere. His text is *Temperance*; his sermon, *his life*; and his audience, his daily associates. It is not singular that such an effort should have met with opposition; but that the chief instrument which has been employed should have been ridicule, is the most extraordinary; and that ridicule more from the pious than the wicked, still

more strange. From confirmed drunkards we have heard but one opinion, and that is, that the Society was most excellent; but from half-tiplers and temperate people, we have heard every kind and degree of sarcasm. We sincerely believe, that the feeling usually arises from inconsideration. It was our own feeling, before we had read and examined the subject, that the effort was wild and chimerical. But when we read and thought, our first impression was, that as a Christian, we ought not to injure what we could not *fully* approve, and by our opposition probably confirm tipplers in their bad habits: our second feeling was, that it was our duty, as a follower of the Lord Jesus, though not addicted to the practice of spirit-drinking, to give our sanction and exertion to a cause which appeared likely to aid the great work of reforming the evils of the fall. These were our views as a Christian, confirmed by many distressing facts in Christian discipline. Is it not a fact, that the majority of excluded members are the victims of intemperance? Nearly all that have made shipwreck of faith have struck on this rock. This is a call at least for silence, if we do not fully approve: but more, here is cause for active patronage, if we see and feel that the principle is good.

But we do not view the Temperance question as one purely religious, it is *politically* important. The evils which intemperance generates are of a *physical* nature. The drunkard shatters his constitution, and destroys his strength; his offspring must consequently be weak and effeminate, probably imbibing from childhood a *taste* for the destructive stimulant, which in time may create a *necessity*. The next generation will again be deteriorated in its strength; for drunkenness never comes alone, it leads to practices which bring into existence diseases the most revolting and destructive. The most striking evidence of this may be seen in the streets of London, and other places of resort, in the emaciated frames and sickly appearance of those very individuals whose healthful appearance had even inspired the pen of poesy with some of its sweetest strains—the labouring classes. Now let the statesman look around him, and select from this mass of spirit-drinkers, his soldiers, his seamen, his mechanics, and he will discover that numbers are not emblematic of strength, and that his subjects require two essential ingredients to constitute them brave and hardy, good constitutions and mental vigor. Let the statesmen look to this.

The evils which it engenders are opposed to the *public health and morals*. It is useless to descant upon the connection which exists between drunkenness, immorality, and insubordination. In its train we see murder, theft, slander, hatred, treachery; in a word, every distress. Now let the legislators be

ever so wise, let their laws be ever so judicious, with an evil existing which is the parent of at least two-thirds of all crime, pauperism and insanity, what can they do? Of what use can the best laws be, if the subjects are not in a fit state to understand them? and what must be the termination of any people who become addicted to such a vice? We know what has been the fate of Edom and Tyre, with other cities whose histories are not less marked, and whose termination is not less mournful; and what was the cause of their fall? A forgetfulness of God in the midst of softness and luxury, amongst which not the least for its destructive influence was a love of strong drink and intoxicating wines.

The last evil to which we shall refer is *spiritual*. It must be evident to all, that the man who is not influenced by the laws of domestic life, or the bonds which bind the hearts of a people as one, will not be soon affected by the unseen realities of the eternal world. He who is negligent of his own character, and merges his dignity as a man into acts unworthy of a brute, will not seek to promote the honor of the great Governor of the universe; in fact, he tramples upon the laws of heaven and earth, sets at defiance the claims of God, his rulers, his country, his family, his soul; like a madman he casts his brands on every hand, consuming the property, and destroying the peace and happiness of the virtuous and innocent, as well as of the iniquitous and guilty.

If our brief remarks have their basis in truth, we should at once enlist on our side the statesman, the philanthropist, the moralist, the minister of religion; in a word, all the virtuous and humane to a man would rise up, and endeavour, not only to suppress the flames, but to restore a ruined world to its former state of beauty and utility, and engage in the work, as did the builders of the temple, without ostentation, and in the spirit of meekness and heavenly valour.

Perhaps some feel the elements of humanity stirred within them: they wish to move in this good cause, but are ready first to ask, Have you had success? Can you point to facts and numbers, as well as deal in assertions and sentiment? Yes, is our prompt and pleasurable reply. Nothing will afford us greater pleasure than to lay before you the present aspect of Temperance Societies, so far as our limited means will allow.

As America was the parent of this interesting feature of Philanthropy, it is but just to place her in the foreground. One other reason would however induce us to give her the pre-eminence, viz. the great experiment has been tried within her borders, and succeeded. The mass of information is so great, that we scarcely know how to select that which shall be the most concise and instructive. The following is the substance of a speech delivered by the Rev. J. Matheson of Durham, one of the

deputation from some of the British Churches, who, in connection with Dr. Reed, visited the Churches of America, to ascertain the true state of piety amongst them. The speech gives at one view some idea of the extent of the evil, and the measure of success which had accompanied the labors of a few years.

“ Mr. M. stated a number of facts which proved the evils of intemperance. Among these were the following striking evidences, of the injury done to society, as well as to individuals, by the use of ardent spirits. The number of persons received into the alms-house at Albany, in the State of New York, last year, was 633; of these 616 were intemperate. In the Orphan Asylum, where 99 children had been received, the parents of 72 had been drunkards. The police magistrate of the town, in his report for the past year, stated, that 96 in 100 of all the criminal cases brought before him originated in, or were directly connected with, intemperance; and that *more* than 2,500 cases came under his cognizance in a year. The result of an examination into the character and history of all the paupers and criminals in the work-houses and gaols of several of the states was as follows:—Three-fourths of the pauperism was occasioned by intemperance, and *more* than five-sixths of those committed on criminal charges were intemperate. In other cases, the proportion was even greater: of 1,134 paupers, in the county of Baltimore, Maryland, 1,059 were made such by the use of ardent spirits; of 3,000 admitted to the alms-house in Salem, Mass., 2,900 had been brought there by intemperance.

“ Mr. M. then brought forward a variety of facts, to shew the great good that had resulted from the exertions of Temperance Societies in the United States. Among these were the following:—More than 10,000 drunkards had, within five years, ceased to use any intoxicating drink; more than 7,000 Temperance Societies had been formed, embracing, it is supposed, more than 1,250,000 members; more than 3,000 distilleries have been stopped, and more than 7,000 dealers have ceased to sell the poison; more than 1,000 vessels are now afloat on the ocean, in which ardent spirit is not used. Mr. M. then proceeded to state what he had himself seen and heard of the good effects of abstinence from ardent spirits—in the sobriety in steam-boats, in families, and at public dinners—in the ruins of distilleries which he saw in various states—and in the absence of intoxication in the cities and large towns. He mentioned that he had seen more drunken persons in one half hour in Liverpool, on landing from the vessel on a Sunday evening, than he had seen in six months in America; nay, that one Saturday evening in Durham, he saw more drunken persons in the streets than he had seen in the United States. He closed by making an earnest appeal to the assembly, as citizens, masters, parents, and Christians, to give their best assistance to the Temperance cause, by not only abstaining themselves from the use of ardent spirits, but also by uniting themselves with the friends of that cause, openly and manfully, and by their example, try at least to stem the torrent of intemperance which threatens to ruin many thousand families in this country—which increases county and parish rates, and demoralizes the very sources of domestic peace and social order. The appeal induced a number of persons at the close of the meeting to append their names to the list of members.”

To this may be added the additional information, that nearly all the medical practitioners have sanctioned by their opinions the formation of such institutions. Many members of Congress, convinced of its national importance, have formed themselves into societies at the very seat of legislature. The national council have reduced its principles to practice in the army and navy. States have formed their associations; in fact, the whole fraternity appear to be but one great Temperance Society—the conservators of their home from one of the most destructive vices which iniquity could have introduced for debasing her people, and destroying her influence in the world.

Britain possesses the next claim upon the friends of Temperance, though fallen far short of her offspring, both in point of energy and success.

According to the latest statement, we understand, that there are about 1,000 Societies; Members, 117,000; 782 Medical men had strongly recommended their formation; 3,832,800 tracts had been put in circulation; several drunkards had been reclaimed; the subject had found advocates in the national senate; and an enquiry had been instituted by parliament, which, though it failed to induce them to legislate on the subject, had diffused much valuable information amongst all classes. The Society was employing a number of able lecturers, to diffuse information through the length and breadth of the land; many pulpits were resounding with the theme, which had before been closed through prejudice the most stubborn; and philanthropists of every shade in religious and political difference had united to stem the torrent of iniquity, and preserve the happy and industrious population of the lovely island from the debasing practice of Intemperance. May they be blessed in their deed!

France, Switzerland, Germany, and all the nations of the great continent are bestirring themselves; the islands of the western and southern seas are stirred to holy emulation. Nor are our eastern countries destitute of feeling on the subject. Ceylon, the islands of the Archipelago, Canton, Madras, Bombay, Chunar, Berhampur, and other places have set a praise-worthy example, which the capital would do well to imitate. We have before us a periodical published at Jaffna, exclusively devoted to this object; and reports from the European regiment, from Maulmain, Penang, Chunar, and other places, give evidence that their various societies have not only a name, but that they live.

We have endeavoured to obtain the most accurate view of the actual numbers now incorporated with various societies, and we should suppose they do not amount to much less than *two millions*!! two millions of bonâ fide members. But this is not all: we may fairly presume, if our own experience may be taken as a guide, that the agitation of the subject, and the existence of societies, have led many to act upon the Society's principles, who cannot conscientiously sign its declaration; in fact we believe that the number who would range under this class is far greater than the actual amount of members. We should suppose that they may amount to some three millions more. Here then we have a population of five millions, exhibiting to a deluded world their abhorrence of the practice of drinking, and their determination to expel it from their vast circle. In the latter class, we do not include many of those who were intemperate, but a large portion of well-meaning

people, to whose hospitality the spirit frame was a necessary appendage; who themselves perhaps never drank, except to oblige a friend; and who at once injured themselves and friends to prove the strength of attachment. Now we mean, that by the agitation of the Temperance Cause, these people have silently departed from the practice of tempting any one to drink, by the total absence of the spirit decanter from their table, either at tiffin, dinner, or supper—a thing the absence of which no one regrets, and for which no one will dare to ask, unless for a medicinal purpose. Happy change!

Would that in every family a similar transformation could be effected; would that otherwise rational people would but put away their prejudice on this point. Why should the virtuous have a strong inclination to sanction that which *may* and does lead to vice, rather than give their patronage to an institution which at least lifts up its voice against an increasing evil?—an evil which threatens to destroy every vestige of social happiness, political strength, and, if not checked, religious energy. Let us, dear friends, intreat you at least not to oppose us: do not throw ridicule upon our efforts, if you cannot aid us by your active labours; we entreat you, do not attempt to oppose us, by treating our well-intentioned effort with ridicule. We entreat this from you, for the sake of the families and countries of those with whom you come in contact, who by your smiles and sarcasms may be induced to adopt an habit which may terminate in their present and future misery. We are quite willing to admit, that you may have been prejudiced against our cause by the intemperance and extravagance with which it has been advocated. WE have regretted the intemperance too oft displayed by the advocates of temperance; but we ask, will not the enormity of the evil, and the supineness of those who ought to have been up and doing, form some excuse for strong feeling and language? If not, should a cause suffer because it may have injudicious advocates? Would the friends of the slave be prepared to adopt every sentiment propounded by the advocates of African freedom; nay, would even some of the most eloquent and judicious advocates of the rights of man be prepared to admire all that they themselves had written or said? But who doubted the justice or excellence of their cause? None but the interested; and why should this cause suffer, because in its infancy it has not displayed the wisdom and energy of mature days*?

* We ourselves in the last paper appear to have employed a word in speaking of the Saviour's miracle of turning water into wine, which another writer has rebuked. We stand reprov'd; not that it was our design to impugn the Saviour's ability,—we believe we shall be acquitted of that by our friends;—but we are grieved that we should have prejudiced the cause we advocate by the employment of a single injudicious expression.

But we ask, Is not the success of the cause enough to lead you to ponder well, ere you refuse to aid? How many years did the friends of the slave toil before their work was accomplished? More than a generation slept in death before their work received its laurel. How long and painfully did the friends of political reformation strive to obtain the boon they solicited? More than a century rolled away ere it was bestowed. But here, in the short space of 15 or 16 years, has almost a whole nation become converted, and her sons satisfied with the beverage which their fountains and rivers supply. In the short space of 8 or 10 years, has the Temperance standard rallied around it hundreds of thousands in other lands, who will never fear to defend its principles; while thousands more, like the timid women, stand afar off and weep, though they do not admire it the less, but fear to give it their cordial support. If you feared to assist us in our experimental period, will you not aid us, now that we have proved the soundness of our views by the success of our practice? Remember too, that this success has been obtained over a strong and potent foe, aided by the smiles of the temperate, the sanction in some cases even of the pious, and always by the many interested in its continuance. If you will but aid us, how speedily may the evil be exterminated; for if the few have thus vanquished, what will be effected in the day of universal warfare? what but *universal victory*? We solicit the aid of rulers as the fathers of their people, whose duty it is to prevent the peace of their borders from being disturbed by the entrance of an insidious and destructive foe. To philanthropists we appeal in the name of suffering humanity, assuming the form of emaciated bodies, diseased minds, mourning widows, and destitute orphans. To the temperate consumers of the poisonous liquid we make our appeal, first on the ground of its utter uselessness to themselves, and the probable influence their example may have on others. To the ministers of Christ we proffer our claims, confident of success, if they will but examine the cases of their lapsed members and brethren in the work. How many brave men has not strong drink slain? To the Missionaries of the cross we would say, Brethren, remember what devastation intemperance has inflicted on one of the finest fields of Missionary operation and success—the South Sea islands; and not less on the plains of Africa, until counteracted by the existence of temperance institutions; nay more, to our brethren in Bengal, we appeal on the ground that within the last three years, the importation of spirituous liquors has more than doubled, while its consumption amongst Europeans has diminished. By whom is the increase consumed? By the enlightened and liberal Hindus, who think it one of the finest tests of their liberality, that they *will drink brandy like a Christian!* How shocking, to find them a nation of idolaters,

and leave them a nation of *drunkards*. We appeal to all, in the name of humanity and religion, to render their prompt aid in a living temperate example.

φίλος.

VI.—*Hints on Economizing the Means of Native Instruction.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In addressing to you a few remarks on the subject indicated at the head of this paper, I shall abstain from adverting to any of those questions “*adhuc sub judice*,” which, though they may not have been discussed with acrimony or intemperance, must nevertheless have proved in effect rather walls of partition than bonds of union between the friends of education: I allude to the Romanizing system and to the respective degrees of efficacy to be attributed to the English and vernacular tongues as instruments of Indian civilization. Whatever difference of opinion may exist upon these or similar points, all parties will, I apprehend, be agreed, that the resources of education in each of its departments, the English no less than the vernacular, fall far short of the wants of the country; and that this inadequacy in the existing means imposes on all concerned in administering them, the strictest obligation to economize and turn them to the greatest possible advantage by a judicious application. Nor should the propriety of a fair and equal distribution of the benefits of instruction be overlooked. I shall make a few brief remarks on each of those points, with particular reference to the management of the Government English schools in the interior.

I. As in the present state of the resources applicable to education, the proffer of gratuitous instruction in English can be made to a very small number of students only, a prudent economy suggests that this proffer should be restricted to such of the candidates as by their ability, diligence, and good sense should afford the best security for the improvement of the boon accorded to them, instead of being indiscriminately lavished with seeming liberality but real indiscretion upon all, however stupid or incapable, who may foolishly rush forward to enter upon a difficult, and, to them, unprofitable, study. The latter course is, however, I believe, universally adopted in our English seminaries, and it is not difficult to calculate how large a proportion of the scanty educational resources at our command are thus uselessly squandered. Three-fourths, at the very lowest estimate, of the students admitted, must be incompetent to convert an acquaintance with English into that effective instrument of extensive benefit to themselves and others which it ought to prove. It is surely the dictate of wisdom to regard the culti,

vation of the *finest talents which the country produces*, with a view to the gradual communication of improvement through their means to the common mass of the population as *the one object* to which, in the present circumstances of Hindustán, the gratuitous gift of an English education should be restricted. Such an eclectic system is not suggested by an exclusive and monopolizing spirit, but enforced by necessity. Indeed, it should be remembered, that under any circumstances, the *gift* of education, as of any other boon, being at the discretion of the donor, is no one's *right*, but may be confined, with perfect fairness, to a particular class, especially if that class be either blessed with superior abilities, or distinguished by meritorious exertion.

II. The fair and equal distribution of the benefits of instruction is the second matter to be adverted to. At present those benefits are almost entirely confined to the inhabitants of those few stations which happen to be the seats of our infant seminaries, Allahabad, Agra, Delhi, Meerut, &c. : at least, no express regulation exists, as far as I am aware, for reserving the privilege of studying at those colleges for an equal number of students from each of the surrounding cities or districts of a particular circle. It is however by the enactment and enforcement of such a rule only that the general diffusion of instruction can, under present circumstances, be secured ; for such is the eagerness with which English education is now sought, (at least whenever it can be obtained for nothing,) that the schools are rapidly filled by the residents in their immediate vicinity, and thus become entirely local and partial in their benefits.

If these principles be considered as sound, and admitted to be important, their application would be attended with little difficulty. It might be somewhat hard to eject from our seminaries such of the present students as diligently labour to profit by their advantages, though unable from stupidity to derive the full benefit from them : but on the other hand, the vast consequence of frugally husbanding the limited means at our disposal, and the infinitely more extended benefits which would ultimately result to the many, (in the creation of a large and widely diffused body of efficient and enlightened instructors,) from such a temporary sacrifice of the interests of the stolid few, should not be forgotten. The few English seminaries existing in the interior of the country should not be turned, even partially, into writing schools for office copyists, but be upheld in their proper rank of nurseries for the cultivation of the choicest intellects of the nation. At all events, there can be no doubt that the indolent and undeserving among the present students should forthwith be unscrupulously and unceremoniously ousted from the enjoyment of privileges which they abuse, to make way for youths of talent and energy : and in filling up such vacancies, the interests of surrounding

districts and cities should not be overlooked, but by degrees their fair share of instruction should be offered to their inhabitants.

The adoption and enforcement of such principles and measures as the above, conjoined with the appointment of really able head-masters to all the seminaries, would, it is confidently hoped, accelerate the progress of Indian improvement now advancing with so tardy a step.

“ But not at once its fruit the vine receives ;
First spring the flowers, the tendrils and the leaves,
Then the young grape, austere till mellowing noons
To perfect nectar turn the tinged festoons.”

*Western Provinces, }
March, 1836. }*

J. M.

[We believe that there is an increasing, and in some cases, even an eager demand for English Education in the interior ; but we question whether it has yet become so great as to call for the 1st measure proposed by our benevolent correspondent. There is perhaps no English Seminary in the interior with more than 200 pupils ; and by a judicious use of the monitorial system, 400 might be taught for the same expence as 200.

The 2nd measure which he proposes would have a highly beneficial tendency ; but in order to carry it into effect, the support of the pupils from the neighbouring districts must in the first instance, we fear, be defrayed by Government. We shall be happy to find, that in this point we are mistaken.—ED.]

VII.—*A short Account of the Bhrátrídwitá Ceremony, as observed by the Nágpúrians.*

[From a Native Correspondent.]

By the term Nágpúrians, I do not here mean all those that reside in Chhotá Nágpúr. The *Kols* form the greater part of the population, whom I do not here include within this term ; since the experience of about sixteen months has not enabled me to determine precisely whether they have any such thing as *Bhrátrídwitá*.

The day on which this ceremony takes place is called the *Jam-dwitá*, corresponding in date, as well as several other circumstances, with the similar ceremony of the Bangális, occurring, as it does, two days after the *Deváli*, or the night of illumination with *cherághs*, alias the night of *Shyámápujá*. But the ceremony is denominated *Jaunrá Bhaunrá*, in commemoration of *Jaunrá* and *Bhaunrá*, two messengers of Jam, the Hindu Pluto, on his narrow escape from the inhuman hands of these giants, through the instrumentality of his sister Jamuná, who, by observing this ceremony, secured her brother's life, to the admiration of us mortals ! From this date has this observance descended down to our time ; and it is not a little ridiculous to witness this day the singular bravery of every sister in the preservation of her brother's life, which is concisely though emphatically expressed by the Bangális in these words :—“ *Bháiyer kapale dilám phontá, Jamer dwáre paríla kántá.*”

On this day the women enclose with cow-dung a small space of land, (say a square yard,) just in front of their respective gates, in the form of a *hátá* or compound ; and place within it two idols, the representatives of *Jaunrá* and *Bhaunrá*, made up of the same sacred and odoriferous ingredient ; and to heighten their beauties, put *ruí* (cotton) upon their eyes,

breast, and several other members of their bodies. They then procure a number of new, and consequently pure earthen vessels, and also sweet-meats, eatables, and fruits of all description; but chiefly *but*, or a species of corn.

After having thus adorned this holy spot, and undergone their modes of purification, I mean bathing and cleaning—modes, which superstition and idolatry alone can dictate—they entwine a *samáth* or musal (a wooden pestle) with the leaves of *renṛ* (Palma Christi), with which they continue striking the breasts of these idols respectively, till they are so much deformed and disfigured, as to re-appear the original heap of the excrement of the cows.

But what they next do, is somewhat striking, and I am confident can hardly be found in Bangál. One of them thus proceeds: "As my brother was going to the *bázár* yesterday, he was overtaken in the way by a fierce tiger, and has been cruelly torn to pieces, and voraciously devoured by this inexorable foe to mankind. Thus my brother, my only brother, whose absence for a minute would render me giddy and discontent, has for ever been lost, and deposited within the dark recesses of the stomach of a carnivorous animal." A second then commences: "Early in the morning, during the last *Dashará festival*, my father*, as he was bathing in a tank, did inadvertently sink under the water; and though many stretched forward their helping hands, they proved little efficacious in the preservation of his life."

These, and such as these, are the tales related by every woman in her turn, though it must be understood they are totally fictitious. These are mere anticipations of possible combinations of misfortunes that may befall any one. In the way of expiating the crime they are consciously guilty of, in hurling those whom they love *ba jān o dil*, into the gloomy reign of Pluto, they repeat the following:

"Jau munhe gári dili, taun munhe kánta gára."

Let me prick the mouth, wherewith I abused,

and at the same time, prick their tongues with a thorn by the name of *rangini*; and after congratulating their brothers by feeding them with the eatables already prepared on the spot, repair to their abodes, with full hopes of the escape of their brothers from the cruel hands of *Jaurá* and *Bhaunrá*!

The above is a piece of superstition deeply rooted in the minds of the *Nágpúrians*, but chiefly of the females; and it will, I fear, be a long time ere the belief, that the ceremony they are thus annually engaged in is a sufficient provision against the possibility of any casual danger befalling their brothers, can effectually be eradicated, and thrown without the threshold of the female world. And who can marvel at this? It is above the reach of terrestrial faculties, when unvarnished with what is justly called the *polisher* of the human mind, to recognize *falsehood*, accompanied by *sophistry*, and passing under the name of *truth*; and the minds of females especially, being naturally tender, are easily imposed upon by the infernal instructions of *Brahmans* and spiritual guides. Must we then despair at this state of things? No, we must take courage, and patiently wait for that happy hour, when the *Kishanpur* school shall pass beyond her present intancy; and it will then be seen, what she can effect singly and unassisted, if others do not come forward to help her.

Kishanpur, March, 1836.

PHILO-PÁHARAS.

* It would seem an utter paradox that the name of a father is introduced in a festival, which solely belongs to, and is the prerogative of, brothers; but on this account it is not less common here.

VIII.—Notices regarding Hindu Festivals occurring in different Months.—No. 5, May.

MAY 13.—*Shábitrí Brata.*

Shábitrí was the wife of king *Satyabán*, who lived in one of the former *jugs*, and was a model of conjugal love and devotedness. The Hindu women, in imitation of her, on this day (1st of *Jaistha*) pay a kind of worship to their husbands, which they do by anointing them with powder of sandal-wood, adorning them with flowers, and presenting them with a new cloth. The performance of this ceremony, they believe, will ensure happiness and prosperity to their lords. On this occasion, *Jam* (the Hindu Pluto) is also worshipped by the women, who present him offerings of rice, fruits, branches of the banyan tree, &c. with the intent that he may long spare the life of their husbands.

MAY 21.—*Aranya Sasthí.*

This festival, which falls on the sixth day of the new moon, in *Jaistha*, is celebrated only by women, in honor of the goddess *Sasthí*. The ceremonies on this occasion, ought according to the *Shástras*, to be performed in a forest; this is implied by the word *Aranya*, which signifies a forest or wood. As such, however, are not every where near at hand, the *pujá* is made under any trees where the emblem of *Sasthí* is to be found. This emblem is a round black stone, painted red, and seen in most villages of Bengal. All the women of the place proceed thither with offerings of sweetmeats, plantains, &c. and each having a fan in the hand, with which they refresh the stone-goddess, expecting, that moved by these acts of devotion, she will grant them fine, healthy children, or remove barrenness, should they be without offspring. The rule of the *Shástras* is, that roots only are to be used as food during the day; but this injunction is now laid aside, and bread and cakes are substituted.

Parents make it a point on this day to invite such of their sons-in-law who have not been married long. The old lady of the house then gives them her blessing; after which, they are well feasted, presented with a suit of new clothes, and dismissed with a gift of money, according to the ability of the parties.

MAY 26.—*Dasahará.*

This festival takes place on the tenth day of the increase of the moon of *Jaistha*, corresponding with the 26th of May. It is held in commemoration of the descent of *Gangá* to the earth. The *Shástras* say, that this sacred river was originally only in heaven; but at the urgent prayer of the sage *Bhagíráth*, the god *Bramha* promised that it should flow on the earth

also. As it had to fall from heaven to earth, *Bhagíráth* was afraid lest the earth should be crushed by its fall: wherefore *Sib*, standing on mount *Himavat*, caught *Gangá* in his bunch of matted hair, and detained her there for some time; but at length suffered one drop to fall on the mountain, and from thence, on the 10th day after the new moon of *Jaistha*, the goddess touched the earth, and whichever way *Bhagíráth* went, blowing the conch, there *Gangá* followed him.

Several very curious circumstances happened to *Gangá* as she passed along towards the sea. In one place she ran near *Jahnu*, a sage, and washed away his mendicant's dish, the flowers for worship, &c. Upon which he, in anger, took her up and swallowed her. At the entreaties of *Bhagíráth*, however, the sage let her pass out at his thigh, on which account *Gangá* received the name of *Jáhnví!*

All Hindus keep the *Dasahará* festival. Crowds of people assemble from the different towns and villages near the river, especially at the most sacred places, as *Tribeni* and others, bringing their offerings of fruit, rice, cloth, sweetmeats, &c. which articles, after the worship of *Gangá* has been performed, are all appropriated by the officiating *Bráhmans*. The people often hang garlands of flowers across the river, even where it is very wide. Bloody sacrifices are also offered to the goddess, although at present very rarely.

The benefit accruing from worshipping *Gangá* on this day, is pardon of the following ten sins, viz. fornication, adultery, destruction of life, abusive language, falsehood, deceit, wanton words, covetousness, ill-will to others, and improper affections. When the star *Hastá Nakhyetra* is then on the meridian, the benefit is still greater, and extends to the pardon of the above-mentioned ten sins committed during ten previous births. And if this falls on a *Tuesday*, the merit of the worshipper is equal to that of having offered a million of times the sacrifice of a horse, and entitles him to become an *Indra* or king of heaven.

MAY 26.—*Manasá Pujá.*

This festival is held on the same day as the *Dasahará*, in honor of *Manasá*, the daughter of *Sib*, and goddess of serpents. She is represented as a handsome female, of a golden colour, sitting on the water-lily, and clothed with snakes. Every Hindu householder performs this *pujá*, in order to obtain preservation from the bite of serpents for himself and family. The offerings consist of the ordinary articles, to which however must always be added a branch of the thick-leaved *Euphorbia*, which is consecrated to this goddess, and in consequence, called by the natives the "tree of *Manasá*."

To prove the great power of *Manasá*, and the importance of worshipping her, the Hindus relate the following legendary

story: *Chánda*, a merchant, not only refused to worship this goddess, but professed the utmost contempt for her. In process of time, however, she caused six of his sons to be killed by the bite of snakes. In order to preserve his surviving son *Lakhyindra* from sharing the same fate, *Chánda* had an impervious house of iron made for him, where he bid him retire; yet this precaution could not save *Lakhyindra*. The incensed *Manasá* caused a very small snake, which had been carried among betel leaves into the iron house, to bite the unfortunate son of *Chánda*, and he died in consequence. *Behulá*, his widow, who was a favorite of *Manasá*, had a vision of the goddess, who advised her to persuade her father-in-law to celebrate her worship, and promised, that if he did, she would be pacified towards him. For a long time, *Chánda* continued obstinate, declaring that *Manasá* was no goddess: at last, he was induced to comply, but declared he would present the offerings only with the *left* hand (a mark of great disrespect); and turning back his head, he threw a flower at her image with the left hand. *Manasá*, however, was so pleased, that she restored his seven sons to life; and from this circumstance, the worship of this goddess has since been very much celebrated.

MAY 30.—*Snán Játrá*.

This festival falls on the full moon of *Jais̥tha*, answering this year to the 30th May. It is celebrated in honor of *Jagannáth*. A detailed account of this god will be inserted in the *Notices* for next month, when the *Rath Játrá* is described.

On the day of *Snán Játrá*, *Jagannáth* is taken out of his temple, and placed in a seat on a large terrace, built in an open place. Here the Bráhmans, surrounded by an immense concourse of spectators, bathe the god by pouring water on his head during the reading of incantations; after which they carry him back to the temple. All those who go to see this ceremony are assured in the *Shástras*, that they shall be subject to no more births; but be admitted into the heaven of *Vishnu*, after the death of this body.

The village of *Ballabhpur*, or *Máhesh*, near *Serampur*, is far famed for the celebration of the *Snán Játrá*, and visited on this occasion by innumerable multitudes from Calcutta, and all the towns and villages of the neighbouring districts, who are attracted thither by the easy terms on which salvation is promised them.

The *Dasahará* and *Snán Játrá* are the only Hindu holidays observed in public offices during this month.

L.

IX.—*Hints on Native Education, &c.*

[In a letter from the Superintendent of a Government School.]

I see there has been a good deal of agitation lately on the subject of Religious Education. If Christianity be not made a part of national education, might not the historical and devotional parts of the Old Testament, without notes or headings to the chapters, be formed into a class-book? There are many parts of the word of God so entirely free from any thing that might be deemed offensive to Hindu feelings, and yet so replete with moral beauty and elegance of diction, that the most bigotted Hindu or Musalmán would not be able to object to their use; on the contrary, from the poetical expression which prevails in these parts of the scripture, there is great probability that the book would become popular. I do not much approve of the plan, adopted by some, of making the *whole Bible a class-book*, since it is a work which ought to be read with more attention and reverence than can be expected to be bestowed upon it in a noisy school-room; but yet judicious selections from it might be used, I should think, with advantage, by those who have acquired such a knowledge of English as would allow them to understand the sense, force, and beauty of what they read. How any danger can arise from the introduction of such a work, or even from the introduction of the whole Bible, into the higher classes in native institutions, I cannot understand. The cry against the use of the Bible is somewhat like the old one, "the Church is in danger," and much about as rational. In our schools, both public and private, we have interfered, and do interfere, in no slight degree, with Hindu opinions, by the introduction of our science and philosophy, without any ill effects arising from our so doing: and what evil can possibly arise from our endeavouring to raise the moral feelings of the natives? It is a trite observation, that "knowledge is power;" but power, unless placed under moral guidance and restraint, is more likely to injure those that give it, and those that receive it, than to benefit either party. The question, whether the education given to the natives should be a religious one or not, is one surrounded with difficulties on every side, and it can be no easy task to point out the exact course which is to be taken; yet, it must be allowed, that no inconsiderable benefit to the country would arise, if the people could be raised from the moral degradation which is so prevalent.

With some it is very much the fashion to praise the native character; or, at any rate, to apologize for its defects, and to do so by comparing the lower classes in this country with those of our own. There is possibly a great deal of truth in the comparison which has been drawn; but to form a right estimate of the character of a nation cannot but require a more extended view of the subject than can be gained from the examination of one class of people alone: we ought to place also the middling classes, and those who constitute the more elevated ranks in both countries, in opposition also, and then draw our conclusions. In courts of law (either equity or criminal ones) we, at times, in all countries, shall find all ranks engaged; but in this country, we find that the tradesman, the merchant, the noble, unhesitatingly employ false witnesses, and have recourse to every species of bribery and corruption that may be practicable. Let any one observe the bribery and gross perjury existing in the proceedings of the mufassil courts, be the European judge the most active and upright man in the country; and then say, if there are not at least numerous examples of a want of rectitude in the character of the natives! And how is this great and growing evil to be remedied? It is not very probable that mere science and literature will do so; for it is a fact, unfortunately almost too obvious and prevalent to notice, that a man may be a good mathema-

tician or a profound critic, or he may excel in most branches of learning, and yet be devoid of any of those virtues which adorn the human mind, and alone constitute its true excellency. Perhaps, before asking what education ought to be given to the people of India, it might be of use to inquire what the little which has been bestowed has effected? Has it had a tendency to elevate the minds of those who have received it, to excite within them a love of virtue, and to create a firm hostility towards every thing that debases the human character? Or has it only raised up a few men, vain and self-sufficient, whose proudest boast is that they believe in nothing? If the latter be the case, does it not call loudly for the application of a remedy? The papers on conversion, which have lately appeared, have excited my attention closely to the consideration of the subject in connection with education. There can be but little doubt that the latter cannot be entitled to rank very high as a means of accelerating or producing the former; but it may prepare the way in many instances, provided it be education of a proper kind. I was gratified to hear that several applications had been lately made to a Missionary at Banáras for English Bibles, by some young natives who are learning English. This fact shews that there is at least the beginning of a spirit of inquiry, and I have no doubt your Missionary friends there could furnish you with many interesting accounts.

X.—Polygamy of Kulin Bráhmans.

In reference to this subject, we are happy to state, that a spirited controversy is still proceeding among the Native community. While all begin to allow the demoralizing tendency of the system, some have asserted that it is no longer practised. To shew how mistaken is such an opinion, the active Editor of the *GYA'NANWESAN* has published the names of the following Kulin, now living, with the number of *wives*—we ought not so to desecrate the term, of *unhappy females*—whom they have respectively married.

Places.	Names.	No. of wives.
Mayápára,	Rámchandra Chattopádhyaý.	62
Jayrámpur,	Nimái Mukhopadhyay.	60
Aruya,	Rámkánta Bandyá.	60
Málgám,	Digambar Chattopádhyaý.	53
Nággár,	Khudiram Mukha.	64
Baluti,	Darpanárayan Mukha.	52
Ditto,	Nayakarí Bandyá.	18
Singhi,	Krishnadas Bandyá.	47
Fatejangpur,	Shambhu Chattopádhyaý.	40
Panchandi,	Rámuárayan Mukha.	37
Billogram,	Rádhákánta Bandyá.	30
Krishnanagar,	Krishna Chattopádhyaý.	34
Ditto,	Gokul Mukha.	27
Háldúmáhespur,	Rádhákánta Chatta.	27
Hajrapur Mathura,	Jageshwar Muka.	26
Singhi,	Gangananda Mukha.	25
Kásipur,	Bhagaban Mukha.	27
Ditto,	Shambhu Mukhopadhyay.	12
Báfi,	Ramjay Chattopadhyay.	22
Paniháti,	Ramdhan Mukhopadhyay.	18
Párhát,	Tarachand Mukha.	15
Chandrahát,	Rádhákánta Chatta.	15
Kaikálá,	Jagannath Mukhopadhyay,	14
Kurumbá,	Kashínath Bandyá.	13
Oári,	Rámkánti Chatta.	12
Khírgám,	Trilochan Mukha.	10
Pataspur,	Giridhar Bandyopádhyaý.	8

Many more similar cases have been mentioned to us by intelligent Natives, but the preceding may perhaps be a sufficient exposition of the social misery and moral depravity which the system must produce. Twenty-seven individuals with 850 wives, or at the rate of nearly *thirty* to each, nine-tenths of whom are entirely neglected, and thus fall an easy prey to the temptations by which they are surrounded. The entire abolition of such a system is imperiously demanded. We shall shortly recur to the subject.

SPECTATOR.

REVIEW.

Letters &c. on the Government Religion of British India.

Any discussion on the propriety, or the contrary, of national establishments of religion, enters not within our province as Editors of the CHRISTIAN OBSERVER. Whether the British Government ought, or ought not, to aid in the direct conversion of its Mahammadan and Hindu subjects to Christianity, is a question on which the Editors "agree to differ;" and which they leave with satisfaction to the judgment of their readers. But that the British Government is justified in giving any direct aid or encouragement to the superstition of its native subjects—in paying public homage to a Hindu deity, or in firing a salute in honor of a Mahammadan festival, and thus perpetuating and deepening, by the sanction of its authority, the intellectual and moral darkness in which they are involved—is what no philanthropist, not to say no Christian, can believe. Surely, while the Government is liberally affording that education which shall gradually enlighten and elevate the minds of its subjects, it must be inconsistent to sanction at the same time the observance of lucky days, the worship of senseless images, and the celebration of noisy festivals, always accompanied with injury to public morals, and to public health. Indeed, were the dictates of the Bible deemed altogether unworthy of attention, the demands of enlightened policy would assuredly require, that from any encouragement of the superstitions of its native subjects an enlightened Government should scrupulously abstain.

But when we regard the declarations of that Scripture, which is acknowledged by our Government to be the word of God; when we see in this volume idol worship designated, not merely folly, but sin; not considered only as an absurdity, but forbidden as "the abominable thing which God's soul hateth;" when we see idolatry in any shape, not merely forbidden as injurious to the individual worshipper, but its encouragement repeatedly asserted to be the cause of national judgments; it becomes still more evident, that from any connection with such an evil a Christian Government, if it wishes the blessing of God upon its proceedings, and desires the stability of its authority, must religiously abstain. Toleration, free and full toleration, of all practices which do not injure the peace of society, every Hindu and every Musalmán has a right to demand, and every Government ought to concede. But beyond this it cannot proceed, and be blameless.

Influenced, it may be, by considerations partaking of both these characters, the Honorable Court of Directors, in their dis-

patch under date of Feb. 6th, 1833, with a decision of sentiment exceedingly honorable to themselves, exhibited in the following words the just and dignified line of conduct to be pursued by their Government in India.

“ Arrangements which implicate the Government, whether in a greater or less degree, in the immediate ministrations of the local superstitions of the Natives, might well be objected to in point of principle, even without reference to their actual or probable consequences; but, that they also tend to consequences of an injurious kind is evident, inasmuch as they exhibit the British power in such intimate connexion with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with a belief, either, *that we admit the divine origin of those superstitions, or, at least, that we ascribe to them some peculiar and venerable authority.*
* * * *”

In recapitulating the formal conclusions resulting from the preceding discussions, the Court direct as follows:—

“ That the interference of British Functionaries in the interior management of Native Temples—in the customs, habits, and religious proceedings of their Priests and attendants—in the arrangement of their ceremonies, rites and festivals—and generally in the condition of their interior economy—shall cease. That the Pilgrim Tax shall be every where abolished. That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall consequently no longer be collected or received by the servants of the East Indian Company. That in all measures relating to their temples—their worship—their festivals—their religious practices—their ceremonial observances—their native subjects be left entirely to themselves.”

When we first were so happy as to see this dispatch, we anticipated with glowing delight the immediate improvement which we doubted not would necessarily follow its receipt. We felt persuaded, that we should no longer have idols ornamented, and cars decorated, and sacrifices to heathen goddesses offered, at the expence of the British Government; that no longer would the plains of Jagannáth be whitened by the bones of infatuated multitudes, who were seduced to visit it by numerous agents, whose stipends were paid by Christian authorities; and that the revenue officers at Allahabad, Gyá, and other seats of superstition would cease in future to be disgraced by the reception of fees drawn from the credulity of those whom it is our bounden duty to enlighten and bless. We were aware, that the system we rejoiced to see forbidden owed its origin *in part* to mistaken benevolence (a desire to relieve the pilgrim from the former oppression of the priests of idolatry), but trusted now, when the system was proved to be so injurious, and the Supreme Government in India left at liberty to abandon it, that such a connection would be instantly renounced.

Philanthropists at a distance, participating in the same sentiments, were so certain that idolatry would be no longer countenanced by the British Government, that for the last twelve months it has been repeatedly asserted by public speakers, and

generally believed by the religious public of all denominations in Britain and America, that the "plague spot" of idolatry no longer endangered the constitution of the British Government in the East. We regret to say, that fresh discoveries in Madras, united with continued observation in Bengal, and recent intelligence from England, too clearly shew us, that in these bright anticipations all have as yet been miserably mistaken.

We must first advert to the Presidency of Madras, to which our attention has been directed by the printed "Letters," at the head of this article. They were originally published in successive numbers of the Madras Male Asylum Herald, but have been subsequently reprinted in a pamphlet, with a copy of which we have been politely furnished. They are evidently the composition of one well acquainted with the subject, and the statements he makes, however disgraceful to our national character, are founded on official documents; so that the work is justly entitled to public confidence. The proceedings they disclose, we feel satisfied, will excite astonishment and just indignation in Britain, and, we trust, will effectually secure the execution of the noble order from home, for complete non-interference with idolatry on the part of the Indian Government. We had proposed to notice this pamphlet in our last number, but were by accident prevented; we have therefore been anticipated by an able notice in the FRIEND OF INDIA, in which there is an invitation to other journalists "to take the field unitedly and strenuously against practices so revolting to every honorable and British feeling." We gladly respond to the invitation, happy in the thought, that if our notice is less prompt than that of our daily and weekly contemporaries, it may, in our bound volumes at least, form a memorial more permanent and convenient for future reference.

The pamphlet before us details numerous facts, indicative of the spirit in which the proceedings of the Madras Government are conducted; and tending to prove, as the author contends, and as we confess must be allowed by every candid observer, that it must be regarded essentially not a Christian, but a Pagan one.

He first adduces the publication of an Almanac, which is printed at the expense of Government, and circulated annually by the Chief Secretary, in his official capacity, for the use of the establishments. It varies a little in style from year to year: the following is a translation of the Preface for 1834-35:

Salutation to Sree Gunesha.

I invoke the aid of this god, who is honored by Brahma, Vishnoo, Mahe-sherun, and all other gods, in the hope that I shall succeed in the task I have undertaken to perform.

Those who in the beginning of the year, accompanied by their relatives and friends, being decently attired, and bedecked with ornaments, offer sacrifices to the nine planets; and make such offerings to Astrologers as they possibly can, and pay a strict observance to what is laid down in this Almanac, the said planets will contribute to afford them every good throughout the year, as well as to increase their family, and be the means of every happiness. This Calendar will also serve to regulate the usual oblations to be performed with decorum. This Almanac, which is in prose, is published by order of the Members of the College established by the Honorable Company's Government of Madras, the seat of all kind of Arts and Sciences, and has been compiled by Sree Rāma Sheshan Shāstri, Master of Astronomy, and other Sciences, and printed in the Male Asylum Office for the year Jeya.

He afterwards quotes some additional extracts, and then very forcibly remarks:—

In this precious compilation we have in the first place an invocation to an idol: and not to Apollo, or one of the Muses, who, though worshipped 1800 years ago, are in the present day known only, absurdly enough however, as giving point to a poetic effusion; but an invocation to an idol which is worshipped at this very time in every place where Hindoos reside. Next there are two falsehoods asserted, that the planets have influence over the welfare of men, and that they are to be propitiated by sacrifices. The remainder, with the exception of the table of stages and postage, is entirely astrological. The direct effect of the whole is to encourage the belief in astrology; to strengthen the brahminical system; and uphold idolatry. This is all put forth by the order of the Members of the College established by the Honorable Company's Government of Madras; printed at the Government printing office; and circulated by the Chief Secretary to Government. The work is heathen altogether from beginning to end; and precisely such as would emanate from a pagan Government.

While the author charitably concludes, that probably the printer, the Members of the College Board, and the Government, may be alike ignorant of the nature*, and even of the existence of the publication, he justly remarks, that being as it is a Government Book, the Government is justly responsible for it—nor will ignorance of the subject avert this responsibility. Were it not so, in other disclosures to be hereafter made it is lamentably implicated.

[*To be continued in our next.*]

* We readily admit this apology. It must be allowed in other cases. We have ourselves seen a book printed at one Mission establishment, with an invocation to a Heathen God; and know of a tract printed at another, (a Life of Christ, in Hindi verse,) which makes as much, yea much more, of the Virg: 1 Mary than the Roman Catholics; and makes *fairies to dance*, and sound trumpets, and sing in heaven, when Christ was born. Facts like these should render all concerned for the honor of their country or their Saviour very careful to see, that their influence is never through inadvertence perverted to propagate error.—ED.

Missionary and Religious Intelligence.

1.—ARRIVAL AND DEPARTURE OF MISSIONARIES.

Since the printing of our last number we have had to rejoice in a large accession of Missionary labourers, partly from the United States, and partly from Europe.

The party from America consisted of the Rev. Messrs. McEwen, Campbell, Rogers, Jamieson, and Porter, with their wives; all of the Presbyterian Church, and sent out from the Western Board of Foreign Missions. The greater part, if not all, of these labourers will, at the commencement of the rains, proceed to the north west of Hindustán, to labour in connection with the Rev. Messrs. Wilson and Newton, now residing at Ludhiáná. The Rev. Mr. Lowrie of this mission has been lately compelled to leave India, with the hope of restoring his health; he proceeds by way of England to the United States, but hopes to return in the course of two years.

The missionary party from England consists of the Rev. Messrs. DeRott, Le Gros, and McCallum. The two first are from Switzerland, members of a zealous Christian Church at Geneva. They are come out at the request of a benevolent gentleman in this country, who rejoices by supporting them to aid in the propagation of the Gospel. They will probably be stationed at Sonánukhi, a populous town in the Burdwan district. Mr. McCallum has proceeded to Patna, where he will be associated in labour with the Rev. Mr. Start, by whom he has been invited. To the visit of Mr. Groves to India two years ago, this country is indebted for the spirit of individual liberality which has secured the support of these brethren, who appear to resemble Mr. Groves in simple and fervent piety, but hold, we believe, few (if any) of his peculiar sentiments. We hail with joy the spirit of Christian benevolence thus newly excited, and pray that God's abundant blessing may attend the labours of our brethren thus introduced into the field.

2.—BAPTIST MISSIONARY SOCIETY.—BAPTISM OF CONVERTS.

Six native converts have, during the past month, made a profession of the Christian faith in baptism; one, a Mughal, (Mogul,) from Berar, was baptized at Salkiyá on the 9th ult. and *five*, one man and four females, all Hindus, were baptized by Mr. Pearce at Sibpur, on the 13th. Of these four females, three may be regarded as a kind of first-fruits to God, from the female department of the Native Christian Boarding school, under the care of Mr. and Mrs. Pearce. Two of them are still in the School; the third has recently been married out of it to a young man, brought up in the male department of the very useful establishment at Chitpur, and who is preparing for employment as a native preacher.

3.—PROGRESS OF EDUCATION IN BANÁRAS, AND ITS NEIGHBOURHOOD.

We are indebted to a correspondent at Banáras for the following "bird's eye view" of the progress of education in that part of India.

"Knowledge is making progress, though not rapidly, in these parts. Besides the Government School, and the Free School founded by the father of Rájá Káli Shankar Ghosál, the Independent Mission has an English School in this city. At Gházipur the Government School is increasing in numbers, and some of the pupils are very promising.

There is also a School at Jaunpur, but I am told it is not in a very thriving condition, on account of there being, as I understood, no European master. At Chunar, if I may judge from the demand for books, there is no inactivity. I believe a gentleman patronizes a School at Gorakhpur, but I have not heard lately from that station."

4.—INTELLIGENCE FROM BARMAH.

By a letter lately received from Mr. Hancock, dated Maulmain, Feb. 8, 1836, we notice with great pleasure, that the American Brethren have still much encouragement in their labors for the perishing millions around them. In the last year, 120 were baptized at all the stations connected with their Mission in Barmah. From Jan. 1, 1835, to Dec. 31, 1835, there issued from their Depository 177,804 books, making an aggregate of 5 810,812 pages. "These rays of light," observes Mr. Hancock, "have been scattered in various directions; and we cannot but hope that some of them will be the means of directing poor benighted pagans to the Fountain of Light, and to eternal felicity."

The printing of the whole Bible in the Barman language, we rejoice to find, was completed Dec. 29, 1835.

Mr. Hancock was just about to start on a tour north, to a place called Taungú, about 200 miles distant from Maulmain, touching at all the places on his route, to preach the Gospel and give Tracts. The places Mr. H. proposes to visit have probably never before been visited by a Missionary.—Alas! how true is this, of thousands of towns and villages in Hindustán as well as Barmah.

5.—REPORT OF THE CALCUTTA BAPTIST MISSIONARY SOCIETY.

In the March No. of the OBSERVER, we inserted a notice of the anniversary meeting of this Society held in February, and promised in a future number to give some extracts from its report; we now redeem our pledge, and submit the following paragraphs for the information of our readers.

CALCUTTA. *Native Church.*

"In giving," says the Pastor, "an account of the Native Church under my superintendence, it is perhaps well to mention, that through the dismissal, about 12 months since, of no less than 45 members to form two Churches at *Lakhyátipur* and *Khári*, respectively, under the pastoral care of Mr. G. PEARCE, and a third at *Chitpur*, under the superintendence of Mr. ELLIS, my little flock was reduced to 17 members. Among these, in consequence of apparent indifference to religion, two have been for a time suspended from communion; and one of these, in consequence of open transgression, has been since eventually excluded. None of our members have been removed by death during the year; and we have had the pleasure of receiving, at different baptizings, during that period, seven persons, four men and three women, of whose genuine piety we took time fully to satisfy ourselves. These now make the number of members 23, and, with about double the number of nominal Christians, form the materials of our regular congregation.

"I have to express sincere regret, that, of the nominal Christians, many appear as indifferent to the means of grace as multitudes of our own countrymen; and that some of the members themselves do not manifest that anxiety to enjoy the ordinances of the Gospel which they doubtless would do, were piety as vigorous and fervent as is desirable. The increasing knowledge of all, however, is pleasing; while the exemplary conduct of many, among whom I ought to mention our two native preachers, continues to afford me much gratification. Of the amiable and pious character, and judicious and zealous exertions of SHUJA'ATALI', especially, I cannot speak too highly. To this source, under the blessing of God, must be attributed much of the good that has been effected. In common with many others, I desire to glorify God 'for the grace bestowed upon him.'"

Preaching to the Natives.—“This department of labour in Calcutta, has devolved principally on Mr. C. C. ARATOON and SHUJA'ATALI', assisted by Mr. DE MONTE,

when in Calcutta, and occasionally by a native brother. The services have been conducted, for the most part, in the Society's Bungalows in Ján Bázár and Syám Bázár.

"The Chapels are opened between 8 and 9 o'clock in the morning, and, as latterly the plan of devoting the greater part of the day to evangelical labours in them has been adopted, they are kept open until about 5 o'clock in the afternoon."

CHITPUR. Schools.—At this station there are three schools—1st, a native girls' School, containing about *thirty* pupils.

"2nd. The *Native Christian Boys' Boarding School*. In this the improvement of the boys, both in English and Bangálí, is gratifying. The effect of a religious education, and a separation from the influence of heathen habits, is soon apparent, and both in their views and feelings of that which is evil in the sight of God, the youths of this institution present a striking contrast to others who are not so educated. The number of boys now in the school is *forty-five*. During the past year two of them were baptized, after having, for some length of time, given proof of a change of heart; and of two or three others we hope well, and trust they are not far from the kingdom of God. Two of the elder youths, who were baptized nearly three years ago, have lately been engaged as Catechists.

"3rd. An *Institution for the Instruction of Hindu Youth in the English language*. In this the number has been so much increased, that we have lately been obliged to erect a larger school-house for their accommodation. At present, it contains about *two hundred and fifty* boys.

"The instruction given is chiefly religious, but science and general literature receive considerable attention. About sixty read the Scriptures regularly. The higher classes attend to the doctrines, history, and translations of the Bible, together with the Evidences of Christianity, and an analysis of the books both of the Old and New Testaments."

"*Native Church, &c.*—A native church was formed here in February last, consisting of six members. During the last year *seven* persons have been baptized and added to it; while three have been dismissed, two to other stations, and one for immorality of conduct. Among the number baptized, is an interesting young man from our immediate neighbourhood. His first religious impressions were received by reading the scriptures at School, about seven or eight years ago. Since that time, divine truth appears to have taken possession of his heart: he hated Hinduism, and had some degree of faith in the Saviour, but the difficulty of "forsaking all" to become a disciple of Christ, he could not for a long time overcome. His anxiety, however, increased, and after hearing the Gospel several times in the Chapel at Syám Bázár, he felt compelled to leave his family, and come to us with the earnest inquiry, 'What must I do to be saved?' This, of course, made a good deal of noise, and, from day to day, large numbers of his relatives and friends came to him, using every means to induce him to return to them. At first they tempted him by promises of money; but he plainly told them, that silver and gold had nothing to do with the salvation of his soul. As they could not succeed in this, they besought him by the misery and disgrace he would bring on his wife and family. This failing also, they had recourse to threats and curses; but he stood firm, and continues to give the most satisfactory proofs of Christian character, enabling us to rejoice over him as 'a brand plucked from the burning.'"

"*Haurah and Salkiya*."—To the English part of the Church no addition has been made during the year; the Native part has been increased by the addition of *three* members by baptism. One of these is a female advanced in years, and formerly a Musalman. Her deep feeling, lively attention to the word, and love to the means of grace, with a generally consistent walk and conversation, evince the efficacy, as well as the reality, of the grace of God in her. One of the others is the wife of the Native preacher, and the other is a Hindu man, who had been long under the word. Others have applied for baptism and admission into the Church, and hopes are entertained that one or more of them will be shortly admitted to the enjoyment of Christian privileges. One member, formerly employed as a preacher, died a few months ago. His death was preceded by a long and painful illness, in which he exhibited much of a Christian spirit, and appeared greatly supported by the hopes of the Gospel."

Sibpur.—"This station, which is about a mile and a half south of Haurah, has been occupied by Mr. and Mrs. G. Pearce, since their return from England. Hither the *Female Christian Boarding School* was removed at the beginning of the year, and at present contains *twenty-five* children, with a prospect of the number being immediately increased to thirty.

[To be continued.]

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

FEB.

MARRIAGES.

16. At Meerut, H. T. Owen, Esq., C. S., to Catherine Nicholson, daughter of Alexander Graham, Esq. of Glasgow.
 20. At Chinsurah, Wm. Holluan, Esq., to Miss L. H. Filliard, of Chandernagore.
 — At Ootakamund, Neelgherries, E. Smith, Esq., C. S., to Hester, eldest daughter of C. M. Lushington, Esq.
 22. At Allahabad, A. W. Begbie, Esq., C. S., to Margaret, eldest daughter of the late Isaac Watt, Esq. of Logie, Angusshire, Scotland.
 25. At Delhi, Lieut. A. M. T. Hutton, 37th N. I., to Miss Georgiana Fortescue, daughter of the late John Browne, Esq. Med. Board.
 27. Mr. W. C. Spain, to Mrs. M. Florence.
 29. Sir J. A. Mouat, Bart. of Engineers, to Louisa Caroline, youngest daughter of W. Richard Montgomery, Esq. late of the Ceylon C. S.
 — E. M. Clark, Esq. to Mrs. Mary Daunt.

FEB.

BIRTHS.

5. At Agra, the wife of Mr. Apothecary Watson, of a daughter.
 — At Sultanpore, Oude, the Lady of Lieut. Troupe, of a son.
 6. At Mynpooree, the wife of Mr. G. F. Smith, of a son.
 9. At Allahabad, the Lady of H. B. Harrington, Esq., C. S., of a son.
 — At Agra, the Lady of Dr. Venour, Superintending Surgeon, of a daughter.
 19. At Dacca, the Lady of W. A. Peacock, Esq. of a daughter.
 23. Mrs. J. P. Namey, of a daughter.
 24. Mrs. James Black, of a daughter.
 25. At Chinsurah, the Lady of Lieut. Edmonds, H. M. 9th Regt., of a daughter.
 — At Baitool, the Lady of M. C. Ommancey, Esq., C. S., of a daughter.
 27. At Ishapore, the wife of Sergt. S. White, overseer at the H. C. powder works, of a daughter.
 — At Allahabad, the Lady of G. F. Harvey, Esq. of twin daughters, one still born.
 29. The Lady of A. Rogers, Esq. of a son.
 — Mrs. E. Nash, of a daughter.

MARCH.

5. Mrs. J. Rowe, of a still-born daughter.
 — Mrs. J. R. Howatson, of a daughter.
 — At Benares, Mrs. W. Bryant, of a daughter.
 6. At Hazareebaugh, the Lady of Capt. G. J. Pasley, of H. M.'s 49th Regt. of a son.
 8. Mrs. C. W. Lewis, junior, of a son.
 — Mrs. Perkins, infant school, of a son.
 11. The wife of Mr. Conductor Hind, of a son.
 12. The Lady of W. Linton, Esq. of a son.

FEB.

DEATHS.

1. At Dinapore, the wife of Capt. G. C. Marshall, H. M.'s 31st Regt., aged 21 years.
 — At Meerut, Jessie, the wife of Capt. Mylne, H. M. 11th Dragoons.
 3. At Ootakamund, the wife of Lt.-Col. McLean, Resident at Tanjore.
 4. At Thana, Bombay, P. Dadabhoj.
 7. At Muttra, Capt. Trafford, 10th Cavalry.
 8. At Sea, Capt. J. Tucker, of the Carnatic European Veteran Battalion.
 9. At Futtyghur, Thomas Henry, son of Mr. Lambert, aged 1 year.
 10. The Lady of Capt. A. Horn, H. M.'s 44th Regt., aged 22 years.
 12. At Meerut, Mary Susannah, a twin daughter of the Rev. J. Whiting, aged 4 years and 10 months.
 14. At Agra, the infant daughter of Dr. Venour, Superintending Surgeon.
 15. Near Allahabad, Captain Townsend, 31st Regt. N. I.
 17. At Allahabad, Mr. H. Barnfield, aged 23 years.
 22. The wife of Mr. G. Clermont, Coach-maker, aged 18 years.
 23. Capt. F. May, 72nd Regt. N. I., aged 36 years.
 25. At Bandel, F. Ferrad, Esq., late of Penang.
 26. Mr. C. D'Pyva, aged 43 years.
 — Henry, infant son of Sergt. T. McEnerney, aged 4 months.

27. Mrs. F. Hypher, wife of Mr. Jos. Hypher, aged 23 years.
 28. At Barrackpore, the son of Major Eckford, 6th Regt. N. I., aged 3 years.
 29. Mrs. B. Pereira, aged 29 years.

MARCH.

3. Near the Sandheads, H. Pauline, Esq., Hon. Company's Solicitor, aged 43 years.
 4. Mr. C. Buckland, aged 52 years.
 7. Mrs. M. Carroll, wife of the late Sub-conductor M. Carroll, aged 52 years.
 — At Delhi, the son of Col. Hietzler, of the Artillery.
 8. Miss Emma Poole, aged 18 years and 9 months.
 11. Miss C. C. Pereira, aged 3 years, 6 months, and 15 days.

Shipping Intelligence.

FEB.

ARRIVALS.

22. L'Eged, (Fr.) Pellier, from Nantes 25th July and Bourbon 27th Dec.
 26. Indian Oak, E. Worthington, from Mauritius 8th Nov. and Rangoon 13th Feb.

Passenger from Mauritius.—Geo. Lay, Esq.

27. Mary Dugdale, C. Worthington, from Liverpool 15th Sept.
Passengers.—Mrs. Worthington, Capt. Gouldhawke, Messrs. Smith, Reid, Willims, and Martin, Master C. F. Worthington.
 28. Larkins, Ingram, from London 11th Nov.
Passengers.—The Hon'ble Mrs. Erskine, the Hon'ble T. C. Erskine, B. C. S. Captains Wise, 29th B. N. I. and Freeth, 55th B. N. I., F. S. Head, Esq., Writer, Mr. Harman, Mr. Stevens, Mr. Maingy, and three Steerage passengers.
 — Coromandel, Boyes, from London 8th Sept., Plymouth 7th Oct., Cape of Good Hope 19th Dec., and Madras 19th Feb.

Passengers from London.—Mr. Heming and daughter, Mrs. Scarlet, Misses Grenulley and Barret, Messrs. Heming, H. M. 26th Regt. and J. B. Ross, Messrs. Forest, Hillersden, Steir, and Bailie, Cadets. *From the Cape of Good Hope.*—Mrs. Garstin, C. Garstin, Esq. B. C. S. *From Madras.*—Miss Donn, two Misses Montgomerys, Mr. Lewin, M. C. S. Mr. Hamlin, Asst. Surgeon, Padre Antony, an Armenian Priest, and two sons.

— Cashmere Merchant, (Bark,) Edwards, from Bombay 31st Dec. and Cochin 30th January.

Passenger.—J. F. Cullen, Assistant Surgeon.

MARCH.

1. Norfolk, (Dutch Brig,) Perry, from Padang (no date).
Passenger.—Mr. R. Angus, supercargo.
 — Hyacinth, (H. M.'s) Blackwood, (particulars not mentioned.)
 2. Jupiter, (H. M.'s) from Spithead 3rd and Madeira 13th October, Rio de Janeiro 16th November, and Cape of Good Hope 14th December.
Passengers.—His Excellency the Right Honourable Lord Auckland and family.
 — Sterling, (Brig,) W. J. Scally, from Liverpool 8th October.
 — Donna Carmelita, Edwards, from Bombay 29th December and Point de Galle 18th January.
 — Consolation, (Fr. Bark,) Demoly, from Nantes 9th October and Bourbon 18th January.
 — Hibernia, Gillies, from Falmouth 3rd and Madeira 22nd October, Cape 27th December and Madras 24th February.

Passengers from London.—Mrs. Major Bartleman, Mrs. Bartleman and son (born at sea), Major Ariel, 32nd N. I., Capt. Bartleman, 44th N. I., Mr. Francis, Surgeon, B. E., Mr. Shaw, Assistant Surgeon B. E., Lieut. W. A. Butler, 22nd N. I., Messrs. Bright and Price; Messrs. Maurice, Tytler, C. Gordon, G. S. McKenzie and T. B. Hamilton, Cadets; Messrs. E. Saunders, A. Saunders, P. McLean, and R. Smith. *From the Cape.*—C. T. Thompson, Esq., C. S. *From Madras.*—Mrs. E. Hailes, Messrs. Blanfort and Inglis, Cadets.

— Discovery, (Bark,) Harves, from Bombay 18th January.

Passenger.—Mr. T. Ballingale, Free Mariner.

4. Argyle, McDonald, from Portsmouth 1st November and Madras 23rd Feb.
Passengers.—Mr. Goodridge, Pilot Service, and Mr. Vavlot. *From Madras.*—Mrs. Matthews, Mrs. Muller, Mrs. Sinclair. Mrs. Adam, Mr. and Mrs. Kerr, Mr. and Mrs. Dyer, Pilot Service.
 — Tapley, Tapley, from Liverpool (no date,) the Mauritius 5th January, and Madras 23rd February.

— Attaran, (Schooner,) Smith, from Moulmein 13th February.

Passengers.—Mr. and Mrs. Gracia and child, Masters Robert and Richard Richardson.

4. Isabella Robertson, Hudson, from China 28th January and Singapore 16th February.

Passengers from China.—Lt. Bigge, B. N. I., A. H. Crawford, Esq., W. McKenzie, Esq. *From Singapore.*—Major Hitchens, Madras Army, G. J. Gordon, and H. Gatfield, Esqs.

6. Jupiter, (Bark,) Galbraith, from Greenock 7th Oct.

Passenger.—Mr. J. Donaldson.

— Arethusa, (Brig,) Canning, from Bombay 28th Dec.

— Isadora, (Bark,) Hodson, from Madras 27th Feb.

Passengers from Madras.—Mrs. Baker, Miss Price, Capt. W. Ludlow, 12th Regt. N. I., E. Baker, Esq., W. H. Lovewell, Esq., Dr. A. Stewart, Medical Service, and J. E. Harrowell, Esq. Free Mariner, from England, embarked at Madras.

7. Andromache, (H. M.'s) Chads, from Madras 29th Feb.

— Catherine, Rose, from London (no date), Gravesend 25th October and Cape 3rd January.

Passengers from London.—Mrs. Carter and two children, Mrs. Hughes and one child, Miss Jephson, Capt. Carter, 73rd Regt. B. N. I., Mr. Hughes, Surgeon, Mr. Spence, and Mr. A. Hudson. Steerage passenger, Mr. Daly.

— Concord, (Amr.) J. P. Thompson, from Boston 18th October.

Passengers.—Mr. T. W. Wolff, Messrs. J. D. Hall, and J. B. Higginson, merchants.

11. Diana, (H. C. Steamer,) Lindquist, from Chittagong.

13. Eclipse, (Amr.) Perry, from Salem 14th November.

— John Hepburne, (Schooner,) Lambert, from Penang 20th January, Nicobar 15th February, and Rangoon 1st March.

Passenger.—W. Spiers, Esq. merchant.

— Elizabeth, (Brig,) Baker, from Rangoon 26th February.

Passengers.—Messrs. Gallister and Jacob Lewis, merchants.

FEB.

DEPARTURES.

25. Emily, (Bark,) Kilby, for London.

Passengers for London.—Captains Moncke and Archbold: Lieut. Wright, Messrs. Sicker and Fisher, Masters Fisher and Lloyd, A. Paterson, Esq., and Mrs. Moore, Servant.

26. Guillardon, Bowman, for Singapore and China.

— Indien, (Fr.) Truquestil, for Havre de Grace.

27. William Harris, (Bark,) Terry, for Sydney.

— Virginia, (Bark,) J. Hullock, for Bombay.

— Elizabeth, (Bark,) Shepherd, for Masulipatam and Madras.

— Lucullus, C. Duranteau, for Bordeaux.

29. Salazes, (Fr.) Williams, for Mauritius and Bourbon.

— Frasquita, (Fr.) Herviction, for Nantes.

— Montrose, (Bark,) Wall, for London.

— Mary, (Bark,) Simpson, for Sydney.

— Anna, (Brig,) King, for Penang.

MARCH.

1. Haidee, (Bark,) Randle, for the Mauritius.

2. Fanny, (do.) Sheriff, for China.

— Gabriclle, (Fr.) Guezenee, for Havre.

Passengers.—Monsr. Cordier, Governor of Chandernagore, Madam Cordier, Monsr. Cordierfills, Madam De Monet and 2 children, Madam DeArbolles, Monsrs. DeArbolles, Fandou, and Boltier, Dr. Paterson, P. S. Barber, Esq., Monsrs. Morel, Aubin, and Moeulon.

5. Vestal, Taylor, for Sydney.

6. Dauntless, Pender, for London.

7. Dennison, Poole, for Liverpool.

— Carnatic, Broadfoot, for the Isle of France.

10. Drougan, McKenzie, for the Mauritius.

12. Roberts, Wathe, for London.

Passengers.—Mr. and Mrs. Goulding, Misses F. E. Goulding and L. H. Goulding, Col. and Mrs. Cobbe, Miss Sophia Cobbe. Lt. and Mrs. Thompson, Capt. Turton, Misses Charlotte Turton, Johanna Turton and Letitia Turton, Master Z. Turton, Mrs. Herklotts, Misses Maria Herklotts, Lydia Herklotts, and F. E. Baker, J. T. Cuthbert, Esq. C. S. Capt. Simonds, Lts. Charters, Townsend, Turner, Palmer, and Charleton, F. Bonaffe, Esq., Dr. Morgan, Capt. Ewart, 54th Regt., Mr. Chinquary, Masters E. B. M. Baker, C. G. Baker, W. Hill, and Spiers, Misses Sarah Talbot, Eleanor Talbot, and Ann C. Talbot, Masters W. Garstin, M. Garstin, E. O'Haulon, Stainforth, and J. T. Stainforth, Miss E. Stainforth, Master C. Doe, Miss M. Clark, Rose Mellon, and Mr. Williams, Servants.

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

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 4h. 40m.					Minimum Pressure observed at 4h. 0m.					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	29,972	73,	80,5	77,	s. w.	.930	74,8	84,	78,6	w.	.962	75,4	87,5	80,5	w.	.842	76,2	86,8	80,5	w.		
2	30,044	73,	79,2	76,1	w.	.012	75,	86,	79,8	w.	.946	75,9	88,8	81,7	w.	.924	76,3	88,3	81,5	w.		
3	.052	73,8	78,2	75,	w.	.022	75,9	86,	79,9	n. w.	.918	78,	88,8	81,8	w.	.936	78,5	88,5	81,1	w.		
4	.040	73,8	80,	75,5	w.	.984	75,3	87,1	79,7	n. w.	.920	78,9	87,5	80,	n. w.	.902	78,4	87,1	80,7	w by N		
5	.002	74,1	80,	75,3	w.	.952	75,9	85,2	77,8	w.	.890	76,8	88,6	81,5	w.	.886	77,5	87,5	80,6	w.		
6	29,982	73,7	78,9	75,3	w.	.948	74,8	87,1	79,3	s. w.	.856	75,4	90,1	82,9	s w w	.860	75,8	90,	82,7	w.		
7	30,000	76,	80,	76,5	s. w.	.974	80,9	84,2	79,5	s. w.	.924	80,2	86,9	83,	s. w.	.902	81,5	85,	81,	s. w.		
8	.002	77,	79,	76,8	s. w.	.950	79,	83,	79,	s. w.	.858	82,	85,5	80,4	s. w.	.886	82,	86,	80,1	s. w.		
9	29,980	78,2	84,2	79,1	s. w.	.946	79,3	86,1	80,	s. w.	.890	82,	90,	83,7	s. w.	.880	82,	87,8	84,	s. w.		
10	.952	79,1	84,2	79,9	s. w.	.930	82,5	89,5	83,7	s. w.	.856	84,5	83,8	89,	s.	.834	84,1	86,2	83,1	s. w.		
11	.940	78,8	84,	80,1	s. w.	.910	81,	89,1	84,	s. w.	.852	82,5	96,1	80,2	w.	.840	83,	96,	187,	whys		
12	.922	79,	87,5	83,3	w.	.902	81,	95,5	87,	w.	.820	84,1	98,5	90,	w.	.802	84,1	98,5	89,5	w.		
13	.900	79,2	86,8	80,7	n. w.	.872	81,4	93,4	81,3	n. w.	.800	85,	96,3	85,2	n. w.	.780	83,8	95,8	86,1	n. w.		
14	.910	78,9	90,5	80,4	w.	.868	81,2	96,2	85,2	w.	.802	85,3	99,9	87,7	w.	.798	85,	97,8	87,3	n w w		
15	.946	79,7	90,8	81,1	w.	.918	82,5	97,5	86,6	w.	.868	85,4	99,2	86,1	w.	.860	85,	98,	168,9	w.		
16	.984	79,1	81,8	80,2	w b s	.960	81,	90,9	85,9	w b s	.957	85,4	94,3	86,1	w.	.940	85,	88,1	85,2	w.		
17	30,004	80,	84,9	80,5	s. w.	.992	81,5	89,3	84,2	s. w.	.959	86,	92,1	85,	s. w.	.942	84,2	87,8	83,	s. w.		
18	29,970	79,9	82,8	80,	s. w.	.950	81,2	86,1	82,3	s. w.	.902	83,6	90,8	84,1	s. w.	.859	82,7	89,4	83,5	s. w.		
19																						
20	30,016	77,6	77,5	76,7	w.	.996	79,	79,3	77,5	s. w.	.916	80,5	86,2	82,	e.	.898	80,8	86,2	82,1	e.		
21	.016	79,	81,	75,5	e.	.000	79,9	81,9	78,5	e.	.920	80,8	82,2	78,	e.	.904	80,3	81,3	78,	e.		
22	.010	74,3	73,5	72,4	n.	.988	75,	74,8	73,3	n.	.906	76,6	80,3	75,5	n.	.894	77,	80,5	76,8	w.		
23	.010	76,8	81,3	77,4	s.	.002	78,1	84,5	79,5	e.	.922	78,8	85,5	79,3	s. e.	.890	79,7	84,6	78,	s. e.		
24	.032	74,	74,5	71,1	n. w.	.020	74,8	78,3	74,6	n. e.	.954	75,6	81,8	76,8	n. e.	.948	76,4	80,5	76,3	n. e.		
25	.068	74,8	77,5	75	n. e.	.046	76,5	82,3	78,3	n. e.	.988	77,5	85,4	80,5	n w w	.972	78,3	84,3	80,	n.		
26	.058	70,2	67,	65,8	n. e.	.036	71,3	70,5	68,5	n w n	.952	76,3	82,2	76,9	n. w.	.946	76,5	80,5	77,3	n. w.		
27	.992	72,3	78,8	74,7	w.	.970	74,2	85,1	79,1	w.	.900	77,7	89,5	81,4	w.	.866	77,9	88,9	81,	w.		
28	.998	76,	83,	78,5	s. w.	.986	78,9	85,	79,7	s w s	.928	80,4	88,	80,5	s w s	.908	80,3	86,7	80,3	s. w.		
29	30,026	78,2	85,	78,7	s. w.	.014	79,3	89,9	82,4	n. w.	.942	80,5	92,	84,3	w.	.910	80,9	89,6	84,2	w.		
30	29,938	79,2	85,4	79,8	w.	.910	81,3	89,5	83,	n. w.	.856	83,8	92,5	84,	w.	.826	84,	91,8	83,5	w.		
31	.936	81,3	86,3	78,6	n.	.912	82,2	90,	183,1	n.	.850	83,8	92,8	84,2	n.	.838	84,3	91,6	83,8	n. w.		

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