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

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

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**CALCUTTA**

**CHRISTIAN OBSERVER.**



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THE  
CALCUTTA CHRISTIAN OBSERVER.

September, 1836.

I.—*A Sketch of Chhotá Nágpur\**.

Chhotá Nágpur, in contradistinction to Bará or Bhainsá Nágpur, or more properly Chutiá Nágpur, from its ancient capital Chutiá, now a petty village about a kos from Kishenpur, is bounded on the north by the Deonad or the Dámuda†; on the east by Pachát or Panchkot and Pátkum; on the south by Gángpur and Singbhum; and on the west by Surgujiá, Palámo, and the Amánat. Its length from east to west is nearly 120 miles, its breadth from north to south about 60 miles; and the superficial area almost 7,200 English square miles. Its boundaries are now considerably altered. For, some hundred years ago, the whole of Rámgarh, as well as several other places, was included within Chhotá Nágpur. It contains 45 parganá.

The capital of the rájá was at first Sutiámbe, his birth-place; next Chutiá; then Doisá; afterwards Maháraj-ganj; the present chief city is Páلكot, which is about 30 miles S. W. of Kishenpur. It is remarkable for the chain of hills, with which it is on one side fortified. The present rájá is Maháraj Jagannáth Sáh Deo. The other principal towns are,—

Kishenpur, called by the natives Ránclí (though they are distinct from each other), where Captain T. Wilkinson, Governor General's Agent on the S. W. frontier of the British dominions in India, resides and holds his court. A Munsefi kacherí is also held here; the present munsefi is Shaikh Shujáyat Ali. This place, moreover, contains a school for the education of the boys in the English language, patronized by the Agent. This school will be a lasting monument of Captain Wilkinson's liberality.

\* This sketch is from the hand of a young native, now employed in the Húgli College, of very respectable attainments and considerable observation. Satisfying ourselves with some omissions of less interesting matter and a few necessary corrections of the language, we have left the idiomatism of the style to speak for itself, both in fairness to our worthy correspondent, and as believing he will prove more interesting to most of our readers in his own simple dress than if modified into an almost English writer.—ED.

† The same that waters many of the districts of Bengál. The Nágpurians give it the name of Deonad.

Dorandá,—where the Rámgarh Light Infantry Battalion is stationed, now under the command of Captain H. Lawrence of the 67th N. I. Here is also a company of Local Horse, and the present Resálehdár is Amír Beg. Every part of the cantonments is kept very clean, and the sipáhís are under a discipline, that forms a decisive testimony to the vigilance of the commanding-officer.

Chutiá, the former capital. Here is an excellent stone-building, now in a dilapidated state, for the accommodation of a Hindu idol, since removed to Pálkoṭ.

Lohardágá, where John Davidson, Esq. the senior assistant to the Agent, resides and holds his kachheri. This is a fine city, containing shops of almost every description; whereas in other cities, those who wish to make purchases are obliged to wait till the day on which the *petiá* (or fair) takes place.

Chhoṭá Nágpur is a hilly tract of land, and to give a separate account of every range of hills would be tedious; suffice it to say, that the *gháts* of Pitháuriá, Umedandá, and several others in Kocháang, the scene of the late disturbances, are conspicuous objects. When I have said that this is a hilly tract, it would be superfluous to add that a number of small streams intersect every part of it. The rivers of any note that water Chhoṭá Nágpur, are the Koil, the Sank, the Kuil, the Deonad, the Káro, the Karkarí, the Kánehí, the Raṛhá, the Jimár, the Lohágarh, the Márí, and the Suwarnarekhá, which last contains snakes of so monstrous a size, that, it is reported, they swallow up men and buffaloes whole and entire.

It is impossible to state the amount of the population; for the sources from whence I had hoped to obtain information, afforded me none on this head; in fact, I could find no data whereupon to establish an opinion. Putting foreigners out of consideration, the Nágbangshís and the Kols constitute the population, of whom the latter form the majority. The Nágbangshís (so called on account of their having been descended from Nágs or serpents) take a pride in their being closely or remotely allied to the Maharájá's family, and think it derogatory to them to engage themselves in any occupation whatever, but are content with the produce of the land they have received from the rájá. It is a singular custom in Nágpur, and I believe in many other places, to share the estate of the deceased rájá, in equal portions between the heir-apparent and the Kunár Sáhibs, his brothers; and this system has deluged this place with a host of zemindárs. This too, I am confident, will, after some four or five generations, put a period to the power of the rájá; since the descendants of a petty zemindár will become more wealthy, and consequently more powerful than the rájá himself.

The Kols, who constitute the majority of the population, are again subdivided into two classes:—1, The Mundás; and 2, The Uráons, or proper Kols\*, whereof the former are the aborigines of Chhoṭá Nágpur. The latter, though they have now spread over every part of it, came originally from Ruhidás-garh, near the Sone in Behár, which they left on account of their rájá's losing his power,—his territory, as it is said, falling under the dominion of the Moghals.

The revenue of the rájá, deducting of course what is now become the property of the zemindárs, (which is almost treble of what he receives,) is computed at about 31,000 rupees, of which 14,000 rupees are given to the Hon'ble East India Company's Government, as málguzári or rent.

The climate, though warm, is rainy, and often chilly. During the hot seasons of the year the natives use the rezái (or quilt) in the latter part of the night; the most laborious man is seldom seen to perspire, as much as he would do in Bengál, and the pankhá here is seldom used. Rain is common almost to all the seasons, and during the hot season an intolerable westerly wind prevails. The spring, the happiest time of the year, lasts almost but for a few days. Still the pleasure derived from it is very great,—a pleasure which our friends within the *ditch* hardly experience. After the sun has descended below the horizon, a walk through the fields at this time, when all nature teems with her varied productions, and when a breeze, inexpressibly sweet, plays with our *ekpattás*, and the *dámans* of our *chapkans*, is no ordinary gratification. Yet, perhaps to humble us in the midst of our wealth or power, the duration of spring is short, very short. For even while thus fearlessly enjoying a pure and innocent satisfaction, lo! a northern blast appears, darkens the atmosphere with clouds, and makes us betake ourselves to our heels for shelter from the coming storm.

*The Origin of the Kols†.*

I have hardly left any expedient untried to arrive at a knowledge of the origin of the Mundás, as well as of the Uráons. But all my inquiries on the subject have proved unsuccessful; for neither they themselves, nor the Nágbangshís, who are more enlightened, and whose immediate *dependents*, and I may say *servants*, the Kols have been from some hundreds of years, could give me the least information. Nor is this to be wondered at: for they keep no record, or rather, in truth, they have no means of keeping any record, of events

\* The Uráons, or Urárgan Thákurs, as they are called among themselves, are properly denominated *Kols*. It is, therefore, an error to call a *Mundá*, a *Kol*.

† The term *Kol*, as used in the following pages, is not confined to the Uráons: it includes, though less properly, the Mundás likewise.

befalling them either as a nation or as individuals. True, tradition, in ancient times, partially obviated the necessity of historical writings; but tradition supposes a tolerable advancement in society, and unless the people are socially inclined (unlike the generality of the barbarous and hilly tribes) and disposed to a reciprocal communication of thoughts and ideas touching the well-being of all, tradition can hardly be said to exist. The Kols, after spending the whole day in perfect drudgery and all sorts of slavish occupation, give up the first part of the night to sensual gratifications, and the latter to rest; and who would be found among them so foolish as to puzzle his brains with the vain recital of events that had occurred even but some twenty or thirty years before? Hence, in the absence of tradition, there is an utter extinction of all memory of events, public or private.

The only remedy for this is by committing occurrences to writing: this they cannot have recourse to, since they do not possess so much as an alphabet. If it be objected that the Nágari characters are common to them as well as to those that talk Hindui, I may reply, that since their language does not bear the remotest affinity to the Hindui, it is after all but reasonable to expect (keeping of course the utility of writing different languages by one set of characters out of consideration) that they would require to possess a number of letters, as faithful representatives of their *peculiar* language, not to be found in the Nágari.

#### *Appearance and Habits.*

The complexion of the Kols is extremely dark; and though the majority of them have the members of their bodies symmetrical enough (as far as I can judge of symmetry), yet many circumstances have combined to make them appear to us ugly and deformed. They have amongst them either Roman or flat noses, but generally of a sort between the two. Their lips are mostly a little turned out, and their faces are usually more round than oval. Most of them suffer their hair to grow, which instead of combing and reducing like their Chinese brethren to a simple *tail*, they wrap up after the manner of a Hindu *darwesh*. For this they assign a plausible reason:—they say, that it is nothing more than a mourning for the loss of their independence. When at Ruhidás-garh they had a rájá of their own, upon the abolition of whose rájáship they took up their abode in Chhotá Nágpur, and can in no way better express their inward discontent at the change, than by such external marks; verifying at the same time the excellent aphorism—

“Khair-i darwesh bar ján-i darwesh.”

“The wrath of the poor darwesh falls only on himself.”

The above observations are, however, applicable solely to the Uráons. The Mundás, as has been remarked before, are the aborigines of this country ; and having no reason to mourn the loss of any kingdom, they scruple not to cut their hair whenever it proves heavy and troublesome ; though there may be found a few who take a delight to be like their neighbours in this respect, only not from the same motive.

The dress of the Kols, if dress it can be called, fully expresses their poverty. Aristocracy indeed, puffed up with vanity, shudders at beholding them, much more at the idea of mixing with them. Humanity, on the contrary, would eagerly step forward, and compassionately testify the pity that reigns within. And who can suppress his feelings of commiseration when he sees a multitude of his brethren suffering all the extremes of misery, and exposed day and night to the inclemency of the weather ? Surely no man who pretends to possess a spark of rationality, can be so obdurate and callous as to refrain from saying, " I am a man, and all calamities touching humanity, come home to me."

But to proceed with their habiliments : Their dress discovers not only their poverty, but also their position in the lowest scale of civilization. Their *mode* of dressing, even when they can procure a few yards of coarse cloth, confirms it. The women especially, quite unconscious of what constitutes female beauty in a civilized world, dress indifferently any how ; and thus instead of improving the gifts which nature bestows with such an unsparing hand, (as many of their sex would fain essay to do) they have universally produced an artificial deformity. They, one and all, wear their *sári* (at the utmost a yard and half in length) below the navel, and tie it so that their stomachs, having nothing to compress their dimensions, assume an appearance almost treble the size of the head itself ! And it is not a little to be regretted that the young Kolhins, ere they are mature enough for matrimonial engagements, lose their charms simply on account of an enormous stomach, ill-proportioned to the rest of the body ! But this is not all : the breasts, which for decency's sake (as is the case with every nation that has made any progress, however inconsiderable, towards civilization) ought to be covered, are without any scruple invariably left exposed ; and this, methinks, is a sufficient argument of their still grovelling in a state approximating to barbarism.

The Kols, as I have observed before, being extremely poor, we should not wonder when we hear that far from enjoying the luxury of a plentiful diet, the majority of them do not, I should say *cannot*, obtain even two meals a day. Their food consists simply of boiled rice or *meruá* (a species of corn), and *dál* and *nimak* (salt) are the sum of the variety ; to which if

an addition of fish or flesh be made, it is considered princely ! Their drink is the pure element ; and though they make use of strong liquors, it is for the purpose of intoxication, and is never used at meal time.

As for the distinctions which the Hindu shástras prescribe, they are in no wise troubled with them ;—cows, buffaloes, deer, sheep, hogs, goats, rats, mice, all sorts of fowls ; among the reptiles, snakes ; of the amphibious creatures, frogs, &c. &c. are eaten ; and if the testimony of boys is entitled to any credit, the flesh of the tiger has more than once been tasted !

The Kolhins are excellent songstresses ; and though they have no knowledge of the six *rágs* and the thirty-six *rágínis*, their melodious way of singing is not a little pleasing. To see these jetty daughters of Chhotá Nágpur pass through the fields chanting forth melodiously, at a time when the ruler of the day, after having run his diurnal race, is dimly glimmering from the edge of the eastern horizon, all red and all magnificent,—is a spectacle indeed pleasing. Men as well as women, *ḍindás* and *ḍinḍis*\*, living in the same village, assemble together every evening ; and as a *mádol* (a sort of tom-tom resembling the *mridanga* of the Bengáli's) is played upon, they alternately sing and dance, till about the twelfth hour of the night ; when they repair to their respective abodes, lie down on their beds (if these can pretend to be so called), and resign themselves, as it were, to a temporary cessation of life.

The manner of their dancing is not altogether unsystematical, nor wholly uninteresting. They join arm-in-arm, and, forming long rows, pass through a series of evolutions that can hardly fail to gratify one who has a heart susceptible of pleasurable feelings.

The Kols are neither ingenious nor industrious, but prone to dulness and insipidity rather than to activity and sprightliness. They are, moreover, uncommonly dirty in their habits ; and their indifference to their manner of dressing, while eating any thing and lying any where, heightens their ugliness ; and on a near approach, a smell is usually emitted from their bodies, that is very offensive. The form of addressing a Kol or a Kolhin, is *Bará* or *Bari*, as *o he* and *o go* are in vogue in Bengál. Thus, if you have to ask a Kol where is his house, you may proceed : “ *Bará ! ghar kahán ?* ” The last word of their answer is invariably marked by a stronger emphasis. The answer to the question is “ *Hindpirí.* ” Q. “ *Hindpirí ?* ” A. “ *Ho.* ” Q. “ *Toharin kaun zát bará ?* ” A. “ *Hamrin Uráon ?* ” Q. “ *Uráon ?* ” A. “ *Ho.* ” Here the words *Hindpiri*, *Uráon*, and *Ho*, (Yes) are more than commonly lengthened out. If you ask a Kolhin

\* *Dindá* means a bachelor, and *ḍinḍi* a virgin.

carrying a basket on her head, "Chaul hai, Barī?" The answer is "Nakkhi;" i. e. No.

The huts in which live the Kols are extremely mean and nasty, thatched with straw or the dried leaves of trees. These they build so low too, that a boy of fourteen or fifteen is obliged to incline a little forward to make his ingress. They have, moreover, no windows to let the air in; so that were it not for the thousands of holes and crevices already made, though unintentionally, it would be impossible for them to perceive each other within the doors of their houses.

[To be continued in our next.]

II.—*Essay on the Invisible World, founded on Isaiah xxviii.*  
18—"Your covenant with death shall be disannulled, and your agreement with hell shall not stand."

From these words I propose, first, to inquire into the various applications of a term found in them, not always sufficiently distinguished; and then to enforce the solemn declaration they contain.

I. I shall first, then, trace the sundry acceptations of the term *hell* found in the second clause. In doing so I must be excused for making reference to the original languages of the Scriptures; in consideration, that, while unavoidable in itself, that reference alone can put us into possession of a distinct understanding, not of this passage only, but of a multitude of others, as well as of a prominent article of our creed. The word *hell*, then, is found to bear three applications in our Bible; to signify—1, the grave—2, the world of spirits—3, the place of future punishment and suffering to the wicked. But while the English word *hell* is used in three meanings, it is the translation but of two separate terms in the original languages.

1. The Hebrew word used in either of the two first senses is *sheol*, which means *insatiate*, always *craving*, and so very aptly expresses the universal subjection of man to the sentence of death passed upon all, and which opens at length a grave for every individual of our race. Hence Solomon says in his Proverbs, "there are three things that are never satisfied:—the grave," which swallows all the living; "the earth, that is not filled with water," still unsaturated, drinking incessantly; "and the fire, that saith not, it is enough," but continues to devour while aught is left to be consumed. The word here used for the grave is *sheol*, the insatiate, the ever-craving, never-full, the pit or charnel house of the millions of all ages.

Other passages having the same word in a like sense are the following among many. "The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up."—1 Sam. ii. 6. "My days are past, my purposes are broken off: even the thoughts of my heart; if I wait," i. e. though still alive, yet ready to perish, "the grave is my house," into which I must speedily descend.—Job xvii. 13. "O Lord, deliver my soul; for in death there is no remembrance of thee; in the grave who shall give thee thanks?"—Ps. vi. 5. And speaking of those "that trust in their wealth, and boast themselves in the multitude of their riches," he says, Ps. xlix. 14—"Like sheep they are laid in the grave—in the hell," prayer-book Translation;—"death shall feed on them; and their beauty shall consume in the grave from their dwelling, and the upright shall

have dominion over them in the morning ;" (i. e. of the resurrection) " for God will redeem my soul from the power of the *grave* ; for he shall receive me." An assurance again repeated in Hosea xiii. 14.— " I will ransom them (the righteous) from the power of the *grave*, I will redeem from death." And to conclude, as an incitement to a diligent use of time and its opportunities, the wise man in Eccl. ix. 10, exhorts every man,— " Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor wisdom, nor device, nor knowledge in the *grave*, whither thou goest." Descended *there*, it is too late to acquire knowledge neglected in life, to perform virtues forgotten in the season of worldly business and enjoyment, or to secure a happiness which must be the reward of persevering piety, purity and righteousness, for which the *grave* affords neither place nor opportunity. The foregoing are passages in which *sheol* is rendered properly the *grave* : in the following it is translated *hell*, with the same meaning. " The way of life is above to the wise, that he may depart from *hell* beneath," i. e. his wise preference, while yet above or on the earth, of virtue to vice, of piety to sin, and his prudent care to avoid the excesses that hurry the dissipated and thoughtless to the tomb, secure him a happy enjoyment of his term of being, and rescue him from an untimely grave ; at least so far as that is the result of man's imprudence or excess. So the Prophet Habakkuk, ii. 5, connecting in like manner death and hell or the grave, gives the same reason Solomon had done for the application of the word *sheol* to denote it—" He that transgresseth by wine is a proud man," not humble enough to repent of his sin and take warning from God's merciful revelations :—yet God knows he that stupifies his reason, and reduces himself to the insensibility, or the madness, or the filthiness of an unreasoning brute, has little reason to be proud of his beastly degradation—" He that transgresseth by wine is a proud man ; who enlargeth his desire (after his sottish indulgence) as *hell*, and is as death, and cannot be satisfied ;" ever craving the intoxicating supply that will be his destruction, as unceasingly as the grave that is ever swallowing down the living. Again, "*hell* and destruction are never full," says Solomon ; " so the eyes of man are never satisfied"—Prov. xvii. 20, referring to the incessant cravings of a covetous man, of whom, he elsewhere says, " There is no end of his labour ; neither is his eye satisfied with riches."—Eccl. iv. 8. " He that loveth silver will not be satisfied with silver ; nor he that loveth abundance with increase ; and what good is there to the owners thereof, save the beholding with their eyes" of the useless accumulations of their avarice ?—Eccl. v. 11. In the same sense, David in 2 Sam. xxii. 6, says, referring to the fear he had been in, under the persecution of Saul, of being captured and slain, " the sorrows of *hell*," i. e. the agony a man feels when *death* stares him in the face at every turn—" the sorrows of *hell* compassed me about : the snares of death prevented me," were ever before me, and, whichever way I turned, alarmed me for my safety. And lastly, in Rev. xx. 13, the same connexion is exhibited, when in the vision of the future world, of the end of all things and the general resurrection to final judgment, it is said that " the sea gave up the dead which were in it, death and *hell* delivered up the dead which were in them ;" i. e. whether dissolved in the depths of the ocean, or mouldering in the graves of earth, the bodies of all the dead shall be restored, and death shall be no more.

2. Of the second sense of the word *hell* as denoting the place of separate spirits, the state of the dead generally, not merely the womb of the earth, those silent graves which contain their mouldering bodies, but the receptacle of their disembodied and separate spirits, a number of passages might be brought in proof, a few of which shall presently be adduced. But I shall premise, that for the Hebrew *sheol*, having both these applica-

tions, i. e. meaning both the grave and the place of spirits, and rendered *hell* in English, the Greek translation is *hades*, meaning the *invisible state*, the place *unseen*, unexplored by an eye of flesh, unknown to the multitude of the living. Thus, in all the passages I have quoted where the Hebrew word is *sheol*, and is rendered in English, as we have seen, *hell* or *the grave*; it is in the Greek translation called either *death* or *hades*, the *invisible state*, the *concealed place*; and that whether denoting the earthly grave which conceals the corrupting bodies of the dead from the sight of the living, or that world or place unseen, unknown — ‘the bourne from which no traveller hath returned,’—where the separate *spirits* of the dead are assembled and reserved to the final resurrection. This is the common use of the word in the Greek tongue, of which abundant examples might be produced from the poets and other writers whose native language it was. The description given of Hades distinguishes it in this latter sense from the grave, and seems indeed to intimate this to be the first and proper meaning of the word, the grave being only a secondary application gathered from it. For when a man has departed, while his spirit is in Hades, a region unknown, his body of flesh lies hidden within the tomb. To denote the fixed continuance of souls in this state, not again permitted to visit the world of the living, Hades was represented as having an entrance diligently closed and fastened, upon those once entered, forbidding return. Disembodied spirits were its inhabitants. Job calls it “the house appointed for all living.” The Greeks say, “all men go to Hades;” “both just and unjust go to Hades,” say the Latins. “Hell from beneath,” saith Isaiah of the king of Babylon, whose speedy death he announces—“Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, all the chief ones of the earth; all they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?” (Isa. xiv. 9.)

While Hades was, then, the common receptacle of all, it was always divided into two separate and very different states—Elysium and Tartarus. In the former, a place of pure enjoyment, were assembled the spirits of the good: in the latter those of the wicked were subjected to the punishments of their crimes. This latter word Tartarus is that translated Hell in 2 Pet. ii. 4, as the place to which the rebellious angels were consigned by the Almighty—“God spared not the angels that sinned, but cast them down to *hell* (*ταρταρωσας*—to Tartarus in Greek), and delivered them into chains of darkness to be reserved unto judgment.” “In hell,” said our Saviour in Luke xvi. 23, of the selfish and luxurious rich man, who died and was buried—“in *hell* he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom;”—and there, while his pampered corpse lies rotting in the grave, his unhappy spirit, alive to all the wretchedness of an unholy condition, experiences the torments of conscience, scorching him up as a flame, but unlike that flame incapable of putting an end to his miseries. The word *here* is Hades, not Tartarus, which as well as Elysium (called by the Jews *Paradise* or Abraham’s bosom) was a division of Hades or Hell taken generally. It was not then, because he was in Hades in the general sense, that Dives was in torment, but because he was in Tartarus,—in that abode of sorrow where unrighteousness meets its terrible punishment. Lazarus was equally in hell, but was comforted “in Abraham’s bosom,” in the *Paradise* of the blest. Thus our Saviour said to the penitent thief—“This day shalt thou be with me in *Paradise*.” This explanation clears up the obscurity of that article of the creed in which we profess a belief that, after and distinctly from his death and burial, Christ ‘descended into *hell*,’ i. e. into Hades—not, of course, into that division of it which is inhabited by the wicked, but into that *Paradise* of which he had given so comfortable an assurance to the repentant malefactor. It seems a harsh and unwarranted assertion to many, that our blessed Saviour, after a

life of sorrow terminated by a painful and ignominious death, should be still further necessitated, and that after he had himself declared his work of mercy to be finished, his labours and suffering for the salvation of mankind to be accomplished, to descend also to experience the torments of the damned; but the difficulty disappears before a proper understanding of the subject. He descended into *Hades*, the paradisiacal of course—i. e. his spirit was separated absolutely from his body; and while the latter was deposited in the sepulchre, the former entered the *unseen* world, and mixed, for a season, with the happy spirits who there yet await the resurrection to complete their felicity. In the same view the Psalmist is quoted in Acts ii. 31. by St. Peter, as having foreseen and spoken “of the resurrection of Christ, when he rejoiced that his soul was not left in *hell*, neither did his flesh see corruption.” The meaning of the article in the creed, then, is, that our Saviour actually died as others die—that he did not merely fall into a trance, ‘swoon away or merely appear to die, as there were not wanting hereticks to pretend, and in that state was buried’—for otherwise his resurrection were also unreal, and so the whole fabric of Christianity must fall to the ground—since, as St. Paul asserts, “if Christ be not risen, then is our faith as Christians vain and useless, and we are yet in our sins,” deprived of the benefit of his death and resurrection alike. But so far from any doubt as to his actual death, his spirit descended also into *Hades*; went, as other disembodied spirits do, to the *unseen* world; and there continued during the period that his body was in the tomb. Hence, when that very body, before it had time to see corruption, to decay and putrify, as the Psalmist had prophesied, was raised again and endowed with new and perpetual life, the spirit of Christ also rose again *from the dead*, with whom he was, and again took up its abode with it for a short while on earth, till in it ‘he ascended into heaven’ and “forever sat down on the right hand of God.” It will appear evident, then, that *Paradise* and *Heaven* are two different states: the former the *Elysium* of *Hades*, which receives the spirits of the just till the resurrection; the latter, the ultimate abode of angels and glorified men *after* the resurrection and last judgment.

3. The third meaning given to *Hell* is in its *peculiar* application to the place of punishment to which evil men and angels are consigned. Now while *Hell*, as a translation of *Hades*, denotes the entire of the *unseen* world, whether *Elysium* or *Tartarus*: to express this latter alone, another word, also translated *hell*, is always used in the *New Testament*,—and that word is *Gehenna*, which always denotes the place of the damned only. It is a purely Hebrew term, and properly means the valley of *Hinnom*, a person so called to whom the valley had belonged, his name being transferred to it; and was subsequently made to signify *Tartarus*, the abode of the wicked in *Hades*. This valley was contiguous to *Jerusalem*, and from the accounts given in 2 Kings (xxiii. 10), 2 Chron. (xviii. 3), and *Jeremiah* (xix. 2—5; xxxii. 35), appears to have been used, at a period when the idolatries to which the Jews were so prone were at their height, for the purpose of those horrible rites in which children were burnt alive as offerings to *Baal*, *Moloch*, or the *Sun*, with many other abominations learned from the surrounding nations,—abominations for which they were so often and so signally punished. From the circumstances of *drums* called *Toph*, such probably as are in ordinary use in this country, being beaten, to create a loud noise and so drown the agonizing cries of the hapless victims thus cruelly sacrificed to infamous idols, the place came also to be named *Tophet*, as you may see in Isa. xix. 6. The good king *Josiah*, as stated in 2 Kings (xxiii. 10), when he restored the pure worship of the Almighty, and destroyed the prevailing idolatries, pulling down the idol temples, breaking the images, and expelling the priests of *Baal*, concluded by *defiling Tophet*, by accumulating into it all the filth of the city, for the consuming of which continual

fires were kept up. Jeremiah also prophesied subsequently a general slaughter there of the Jews by the armies of the Babylonians, permitted by God in punishment of their obstinacy in sin,—a slaughter that should procure for the valley of Hinnom the appellation of “the valley of slaughter.” And Isaiah (lxvi. 24), declared that “people should go forth and look upon the carcases of the men that had transgressed against God; for their worm should not die, neither should their fire be quenched, and they should be an abhorring to all flesh.” Such is the history of Tophet, Gehenna, or the valley of Hinnom; and subsequently, a place in which so many abominations had been practised, which was afterwards so deeply defiled, where so much slaughter had been made of the rebellious, where carcases had putrified and the worm had a lengthened feast, where every filth and abomination was collected and constant fires were kept up to consume it,—a place so abominable and accursed, presenting such an accumulation of horrors, was in process of time made a fit emblem of that *hell* where wickedness meets its punishment; a dreadful punishment, to which our Saviour himself applies, as an affecting image of its extent and continuance, the language already used of Tophet, “where the worm dieth not, and the fire is not quenched!” applying what is terrible to the body, to figure the *unseen* but certain miseries of the finally impenitent hereafter. This word *Gehenna*, is the word rendered *hell* in our version, and used by our Saviour when he refers to *Tartarus* only, or the regions of the damned. Thus in Matt. x. 28, he exhorts, “Fear not them which kill the body, but are not able to kill the soul”—dread not the persecutors of the preachers of righteousness, however much they may afflict you in the honest discharge of your high commission,—“but rather fear Him which is able to destroy both soul and body in *hell*.” To the proud, hypocritical, iniquitous, oppressive, murderous Pharisees he said (Mat. xxiii. 33), “Ye serpents, ye generation of vipers, how can ye escape the damnation of *hell*!” Of the tongue of the blasphemer, profane swearer, and malignant venter of curses upon his fellow man, St. James says, (iii. 6,) “it is set on fire of *hell*;” and “better,” says Christ (in St. Mark ix. 43, 45, 47,) “better it is for thee to enter the kingdom of God halt or maimed,” i. e. as the figure explains itself, at any present sacrifice or cost or self-denial, “than having two hands or two feet or two eyes,” retaining all the supposed pleasures and advantages of sin, “to be cast into *hell-fire*,” the fire of Gehenna, Tophet, or Tartarus, to be partakers in the condemnation and punishment of fallen angels and rebellious men. It is in the third sense of *Gehenna* that most people now use and understand the word *hell* in English; and though at first sight it might seem strange that it should bear such various applications, yet it is in truth a very suitable word in all the three meanings we have seen given to it, exactly answering to the Greek Hades—to *hell*, meaning in old English, to hide, conceal or cover over; so that the participial *Hell* will denote a place or state hidden and concealed; and that whether it be the grave which covers the bodies of the dead, or the abode of spirits, whether Elysium or Tartarus, Paradise or Gehenna, where the happiness of the blest and the torments of the damned are alike at present *concealed* from our observation. Happily, however, such sufficient revelation is mercifully made of both, as by God’s grace, if we be wise, willing and obedient, shall save us from the miseries of the one, and exalt us in due season to the felicities of the other.

II. We now proceed, in the second place, to enforce the solemn declaration, as a proper practical application of the preceding inquiries. “Your covenant with death shall be disannulled, &c.”

This is language addressed by the Prophet of God—“the God of the whole earth,” “the creator of all things and judge of all men,” to those in his day who, heedless of threatened “judgments, regardless of reiterated coun-

sels to repentance and amendment, "made lies their refuge, and despised the long-suffering of the Lord." They "rejected the counsel of God against themselves," and treated his message of mercy with scorn. Wherefore, "Hear ye the word of the Lord, ye scornful men—because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us. Behold, judgment also will I lay to the line, and righteousness to the plummet; and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it." And if such was the insecurity of the impious and unbelieving, the hardened and rebellious, in reference to impending temporal judgments, how much more awfully defenceless their condition in regard to the eternal world! Whilst there is life there is hope,—but "as the tree falls so shall it lie," is the solemn assurance of Scripture on this all-important matter. The present lighter chastisements are intended to warn where mercies have not won from ways that lead to death, and after death to vengeance and retribution. "For it is appointed unto all men once to die, and after death is the judgment"—death once inflicted, there are no after times of promise, nor further space for repentance or season for amendment. Judgment, and judgment alone, will then succeed,—a solemn and serious assurance that should arouse the most thoughtless and startle the most secure. And are there not of these 'scornful men' in our times,—men "who make a mock at sin," affect to make light of the terrors of judgment, and stifle the misgivings of conscience by the deadly draught of infidelity, or drown its voice by the obstreperous and boisterous pleasures of the world, the flesh and the devil?—who, in short, "make lies their refuge, and under falsehood have hidden themselves?"—but in vain; for in the language of the Prophet, "Death at length shall sweep away the refuge of lies, and the floods of judgment overflow the hiding place." But while some in the audaciousness of united depravity and folly, mingled perversion of intellect and obliquity of heart, provoke their own destruction, and dare the Almighty to his face; others equally in danger, while they cannot disbelieve his truth, and dare not reject his revelation, are yet the slaves of the world, the captives of Satan, the willing servants of appetite and sin—as depraved but not so audacious as the others, as sensual but not so impious—therefore, *their* unholy hopes, too, are but "refuges of lies, that shall be swept away;" their unsanctified palliations of willing irreligion and ungodliness, "hiding places that shall be overflown" by an impartial judgment; a judgment that will give "to every man *as his work* shall be;" "to them that are contentious and do not obey the truth, but obey unrighteousness rather, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; but glory, honor and peace to every man that doeth good. For there is no respect of persons with God, to whom be glory and honor now and for ever\*!"

CINSURENSIS.

### III.—On the Influence of Faith in the spread of the Gospel.

That the spread of Christianity in India is not as rapid as Christians wish it to be, may be asserted without fear of contradiction: that it is not as rapid as it might be, would not, perhaps, be difficult to prove: but without attempting this, the

\* Though agreeing in many respects with our correspondent, we do not hold ourselves responsible for *all* the statements of the preceding essay.—ED.

writer of the following article would offer a few thoughts for the consideration of those who labour and pray that "the will of God may be done on earth as it is in heaven," on the importance of cultivating a spirit of faith; a principle which appears, under both the old and new dispensations, to have exercised the most powerful influence in the maintenance and spread of divine truth over the earth. "This is the victory which overcometh the world, even our faith."—1 John v. 4.

To human agency has been committed, by the great Head of the church, the work of promulgating the Gospel; but it is scarcely necessary to observe, that this is a work which requires enterprise of no common order. When, irrespectively of the word of God, the difficulties moral and physical, which lie in the way of the conversion of the world, are considered, one would hardly fail to conclude, that such an event is neither probable nor possible. Will a nation change its gods? Can systems of religion that have been adopted from time immemorial, be overturned? Can depravity so widely spread and so deeply rooted as it is in the heathen world, be eradicated? Can a handful of Christian Missionaries effect any thing in so wide a field?—are questions which a mind, unassisted by divine testimony, would answer in the negative. To faith, however, the conversion of the world to God is not only possible, but certain; for it reposes on his declaration who has said, "As truly as I live, all the earth shall be filled with the glory of the Lord."

Now it is easy to perceive, that a belief in such a declaration is calculated to awaken the most powerful emotions in a benevolent and holy mind, and to lead to evangelical enterprise equal to any difficulties which the world may present. Such an instance has been afforded us in the conduct of the holy Apostles of Christ, who went forth to subdue the nations that were far from God and righteousness to the obedience of the Gospel. Circumstances more unpropitious than those which attend them in their setting out on their glorious enterprise, cannot be imagined. In a worldly point of view, all things were against them. Nor were they unconscious of the unparalleled magnitude of their work, and the difficulties which attended it; but they were men "full of the Holy Spirit and of faith," and their motto was, "We can do all things through Christ, who strengtheneth us." "If God be for us, who can be against us?" Inspired with these sentiments, what determination of purpose, what untiredness of effort, what patience in tribulation, what confidence of success did they display even unto death, and thus they became the glory of the church and the admiration of the world to the end of time! Nor are we without evidence in modern times, of the power of faith to awaken Christian enterprise. Both the past and the present centuries have afforded instances

of evangelical effort for the conversion of the world, equal in number and degree to those of any period since the day of the Apostles. How many have left their native lands, expatriating themselves for life, for the sake of the heathen ! How many have braved the privations and the terrific cold of the frigid zone, and the ungenial climes of the torrid ! How many have jeopardized their lives among distant savage nations, and there pursued unmoved the glory of God and the good of immortal souls !—all which holy enterprise may be unhesitatingly ascribed to the influence of the word of God upon their minds, and to no other cause whatever.

The importance of faith is also apparent from its leading its subject to the adoption of the best means for the establishment of the Redeemer's kingdom on the earth. Success in any cause can scarcely be expected when proper means are not employed, much less can it be so in the regeneration of the world. Hence the Son of God has not left the choice of means to the discrimination of his servants. In the work which he has given them to do, he has appointed the means by which they are to seek its accomplishment. These are specified in their commission, "Go ye into all the world, and preach the *Gospel* to every creature;" and to this they are strictly confined, as we learn from the declaration of St. Paul, "I determined to know nothing among you, save Jesus Christ and him crucified." "Woe is me if I preach not the Gospel." As the servant of Christ is hindered by the world in respect to the object he has in view, so is he in danger of being seduced by it to neglect the use of those spiritual weapons which the great Captain of our salvation has provided. Efficacious as they are, they do not commend themselves to worldly spirits, any more than, as we may suppose, the blowing of trumpets commended itself to many among the Israelites, as a suitable means for obtaining possession of the city of Jericho. "The preaching of the cross is to them that perish, foolishness." The cry of the world is, "Civilise, and then convert;—teach worldly science, and Christianity will find readier access to the mind." But faith secures us from such seductive and dangerous opinions. It disregards these worldly schemes. It holds the directions of the Son of God as sacred, and best fitted to the end in view. It sees in the facts and doctrines, the precepts and promises of the Gospel, truths admirably adapted to effect, with the blessing of God, the salvation of the most ignorant, prejudiced, and depraved of mankind. For this we have the testimony of an Apostle, who says, "The weapons of our warfare are mighty through God to the pulling down of strongholds." Hence we perceive that faith preserves the servant of God, while seeking the enlargement of the Redeemer's kingdom, from the adoption of unsanctified means, and from the disappointment necessarily

consequent thereon ; for God will not bless efforts which he has not sanctioned.

Again, the importance of faith is manifest, from the salutary influence it exerts upon its possessor. Faith produces a state of mind suited to the promulgation of the Gospel. The diffusion abroad of divine truth is a work which requires peculiar qualifications. It is unnecessary to say, that qualifications merely intellectual will not suffice. He that would engage in this work with success, requires to be strongly under the influence of divine truth : “ the mind that was in Jesus Christ ” and his holy Apostles, must be in him. Love, zeal, compassion, disinterestedness, fortitude, patience, meekness, are dispositions which are indispensable. All who have been distinguished in the cause of the Redeemer have been eminent in Christian graces. Now these holy qualities of the Christian mind owe their rise and exercise to faith. In proportion as this grace is strong or weak, they will flourish or droop. The statements of Scripture respecting the love of God to sinners, if sincerely believed, cannot but produce love and zeal. The affecting description of the spiritual condition of sinners, together with their eternal prospects, if received as true, cannot but excite deep compassion. The development of God’s purpose that his kingdom shall be established in all the earth, and the promises that his people shall be victorious over all opposition, will, if relied on, yield fortitude and patience. Indeed, whatever disposition of mind is needed, there are truths in the Scriptures calculated to produce it ; and which, if those truths are believed, will assuredly do so. And what might not be expected in regard to the spread of the Gospel around us, were these holy dispositions in more general exercise ? How would they exhibit the real nature of Christianity, and commend it to the minds of the heathen ? The holy lives of the apostles were as attractive and influential as the miracles they wrought ; and, in the absence of miraculous power, how much more do missionaries and others at the present time need all the aid which superior piety affords !

Finally, it must not be overlooked, that God has been pleased to establish a certain connexion between faith and success. This connexion appears in every part of the word of God, both in respect to the private concerns of individuals, and the public concerns of the church. Faith, indeed, is the only condition upon which we are warranted to expect spiritual good. “ He that cometh unto God, must believe (not only) that he is, but (also) that he is the rewarder of them that diligently seek him.”— “ Without faith it is impossible to please God.” The spirit of divine testimony is, “ Only believe, and thou shalt see the glory of God.” Hence “ All things are possible to him that believeth.” The ground of connexion between faith and success

appears to be, that faith honours the divine perfections and government. Faith is the strongest acknowledgment that we can make of the excellency of the power, veracity, and mercy of God. It gives Him also the entire glory of all that is effected; while in the absence of faith that glory is withheld\*.

But it may be asked, What is the nature and amount of success which faith will secure? That depends entirely upon the vigour of this grace in the mind. The rule is, "Be it unto thee according to thy faith." But faith must always have respect to things that are promised; when it goes beyond this, it is not scriptural faith, but presumption. He that labours in the gospel, trusting in God for all necessary aid, will obtain it; for it is promised. "As thy day is, so shall thy strength be." He that dispenses the gospel in the assurance that it is "the power of God unto salvation," will not want for success to prove that it is so, exactly as God hath declared it to be. He that believes that difficulties, formidable as they may be, will vanish before the scriptural and persevering efforts of the servant of Christ, will undoubtedly have to rejoice in their annihilation; for the divine promise is, "O great mountain, thou shalt become a plain." These and other things in the experience of those who are engaged in the spread of the Gospel might be established by examples, were it necessary; but such examples must occur to those who are familiar with the Scriptures and the history of the church.

Thus faith appears to be the spring and support of all evangelical enterprise; the touchstone of true missionary labour, and the earnest of its success. But is there not reason to fear, from the little success which has hitherto appeared, that faith has not received from many the attention it demands? There is; and it is matter of deep lamentation; for thereby much time has been lost, and much labour expended in vain. May the preceding remarks be successful in inducing all who may peruse them, to seek seriously the cultivation of this grace, and to pray earnestly like the apostles, "Lord, increase our faith." It does not admit of doubt, that were the servants of Christ to preach and pray, and labour *in faith*, beyond what they have hitherto done, we should not have so many complaints of want of success. The desert around us would then "rejoice and blossom as the rose—yea, become as the garden of the Lord." The servants of Christ would then have exultingly to say, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

P. S.

\* This is no doubt just—but the great reason why success is so dependent upon faith in the agent is clearly, as well stated above, the salutary influence it exerts over the mind of him who labours in the cause of God, producing confidence, enterprize, love, zeal, piety, perseverance, &c.—ED.

IV.—*The Connection between Geology and the Mosaic History of the Creation.* By Edward Hitchcock, Professor of Chemistry and Nat. Hist. in Amherst College.

[Continued from p. 416.]

But notwithstanding these strong arguments and weighty authorities, we find ourselves compelled to look upon this interpretation of the Mosaic days as untenable, and for the following reasons. Some of these reasons are of so decided a character that we cannot resist their power.

1. The terms (ערב, and בקר) evening and morning, which begin and end, or rather constitute the Mosaic days, render it extremely probable that the writer intended merely ordinary days. The phrase ויהי ערב ויהי בקר יום verse 5, 8, 13, 19, 23, and 31, means literally *and there was evening and there was morning, a day*. Now in the words of Professor Stuart, we may inquire, "is an evening and a morning a period of some thousands of years? Is it in any sense, when so employed, an indefinite period? The answer is so plain and certain, that I need not repeat it\*." It is clear that in his case the writer describes a day according to the Hebrew mode of computation, that is from sunset to sunset—a *νύκθημέρον*. And in what more definite way could he describe a literal day?

The fifth verse seems still further to confirm the literal interpretation of יום. In the first part of it, it is said that *God called the light day, and the darkness night*. Can there be any doubt but this is a literal day and a literal night? The extreme simplicity of the narration seems to render the idea of a synecdochial use of the words absurd. But in the same fifth verse, the word יום is used to designate one of the six periods of the creation. What law of interpretation will justify us in supposing the sense to be thus suddenly changed, with no intimation on the part of the writer, and without any necessity in the text?

The Mosaic history, indeed, appears to be one of the plainest pieces of history in any language, adapted to the understandings of men scarcely at all cultivated. True, its exegesis is not free from difficulty: but we apprehend that those difficulties result from its great brevity and extreme simplicity, rather than from any occult and marvellous truths contained under figurative language. The man who comes to that history with his head full of philological rules and geological difficulties, is disappointed and perplexed; because he expects to find too much in it. But the unlettered man finds most clearly exhibited there the great truth that God created the universe and brought it into its present state, not in a moment of time, but gradually, as a human workman accomplishes an undertaking; and with these truths he is satisfied. Probably no such man ever thought that there was any thing figurative in that history: and this fact we think is a strong reason why the commentator should regard it as a literal history, unless imperiously required by the facts of science to regard it as figurative. Such necessity we cannot believe yet exists.

Now the whole argument in favor of regarding the Mosaic days as extended periods, rests upon the assumption that the language is metaphorical; and nearly every passage from other parts of Scripture brought to sustain this interpretation is most evidently figurative; as *the day of the Lord, the day of prosperity, &c.* The only exception to this remark is perhaps Gen. 2: 4, which passage does certainly favor the interpretation of indefinite demiurgic periods; though by no means sufficient, in our opinion, to establish it. In order to do this, it must be shown, we think, that the history of the creation is figurative or poetical. And if this

\* Comstock's Geology, p. 208. Hartford, 1834.

can be done, we know of no portion of history in the Bible, however simple and plain, that may not be regarded as figurative.

2. The word *day* is used several times in the Mosaic writings, where reference is made to the works of creation, in such a connection that we are compelled to understand it as meaning only a common day. We have already referred to an instance of this kind in Gen. 1: 5, where *יומ*, in one part of the verse, means most evidently a common day, while in the other part of the verse it denotes one of the demiurgic periods. Nor is there any thing in the language or connection that gives the least intimation of any change of meaning: and therefore sound criticism compels us to regard its meaning in both cases as identical. Another passage occurs in Exodus xx. 9, 10, 11. *Six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, &c. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.* (See a parallel passage Ex. xxxi. 17.) It is impossible to doubt that in this passage the first six days spoken of, as well as the seventh or sabbath day, are literal days: nor can there be any more doubt as to the sabbath day, in verse 11. What possible ground is there, unless we seek for it in the records of geology,—we mean, what ground in the passage itself, for even suspecting that different meanings should be attached to the other six days of creation, and to the seventh day of rest in this passage? Nay, a different meaning cannot be attached to the latter, except in defiance of all the rules of interpretation. For there is not merely no evidence in favor of a change in the meaning, but positive and decisive evidence against it, so far as philology is concerned.

Some regard it as a strong evidence that the Mosaic days were not indefinite periods, because such an interpretation seems to them, in the passage under consideration, to nullify the reason assigned for the sanctification of the sabbath. We have never, however, felt deeply the force of this objection: and we have regarded Mr. Faber's reply to it as tolerably satisfactory. He regards "our minor week as a commemorative epitome of the great week," in which God created the universe. And he maintains that this prolonged rest of Jehovah from his mighty work may be urged as a reason for man to observe each seventh natural day for a sabbath, with as much force as if the rest of the Deity had been only 24 hours. But admitting all this, our difficulty is not removed. It seems to us to be inadmissible to suppose that in the passage of the moral law which we have quoted, there should be found such a jumbling together of literal and figurative meaning as there must be, if *day* means one thing at the beginning and end of the fourth commandment, and a different thing in the middle. If, indeed, the first chapter of Genesis expressly told us that *day* means an indefinite period, it might be consonant to the rules of criticism to explain the brief description in the moral law, by the more extended account in Genesis: but the fact is, that even in Genesis, no one would be led, from the account itself, to attach any other than a literal meaning to the word. And, therefore, it would be doing violence to every principle of sound criticism to introduce such an enigma into so plain and unimpassioned a piece of composition as the moral law. For even if any one can persuade himself that the Mosaic account of the creation is poetry and not history, we apprehend that no one will have the hardihood to maintain that there is any thing in the moral law but plain literal prose.

If, in so plain a passage, *day* is not to be taken in a literal sense, how is it possible to determine but that it means an indefinite period in other cases equally plain? When Moses, for instance, describes the waters of the deluge as prevailing 150 days, what should hinder us from regarding the actual time as so many thousands or even millions of years?

3. It appears from Gen. ii. 5, that it had not rained on the earth till after the creation of vegetables; that is, till the third day. If day means an indefinite period, at least 6000 years according to Mr. Faber, then the earth existed more than 12,000 years without rain: and with a tropical climate too, as the records of geology testify. The great improbability of such a state of things teaches us that literal days must have constituted the demiurgic period.

4. Such a meaning of the word *day*, is forced and unnatural. It is so contrary to the natural import of the passages, that we doubt whether it would ever have occurred to a commentator who had never learnt the geological difficulty; much less would an unlettered man have thought of it. Some of the ancient fathers, indeed, as we have seen, were led to suspect that the demiurgic periods could not have been natural days: and we apprehend that every intelligent man will be led by a perusal of the Mosaic account to doubt what might have been the precise nature of those periods: but this is quite a different thing from maintaining, as this theory of interpretation does, that Moses intended his readers should understand him to mean indefinite periods instead of literal days: For we may suppose the nature of those periods to be such, that although not really literal days, to describe them as such may give a more correct representation of the work of creation than any other language that could be employed. The poverty of language, or more probably the entire dissimilarity between the present and the early state of the globe, may render it impossible to come nearer to the truth in describing the demiurgic periods, than to call them days; although perhaps something quite different in reality. But to maintain such an hypothesis is quite a different thing from the position that Moses did not mean literal days, but indefinite periods. Had he intended these, how very easily might he have expressed it so that no one could have mistaken him: and how strange that no one for thousands of years ever suspected him of such a meaning, until certain geological difficulties had been thrown in as an objection to the plain and obvious sense of the passage! Had Moses been an obscure and enigmatical writer, whose style was formed on the models of a refined and subtle age, this interpretation might be more plausible. But to attempt to eke out such a sense from one of the simplest descriptions in any language, written expressly for a people scarcely advanced beyond a state of barbarism, is scarcely less absurd than for the physico-theological school of writers in the last century to torture that same language till it should teach all the principles of natural philosophy.

It has been, we think, a most common mistake among learned men to treat the sacred writings as if every sentence and every word must contain some professed truth, which learning alone could discover. And in attempting to go down in the diving bell of criticism after the deep meaning, they have often got lost amid the muddy waters at the bottom; while the unlettered man has seen the plain meaning reflected beautifully and without distortion from the clear surface. We have in mind at this moment, as a good illustration of this statement, the recent attempt of Professor Jameson\* to prove, that Moses in his account of the creation of vegetables has followed the best modern systems of botany, by dividing plants into phenogamian, and cryptogamian; and that he does not mean *great whales* in Gen. i. 21, but *great reptiles*; that is, we suppose, the Ichthyosaurus, the Pleisiosaurus, the Iguanodon, &c. agreeably to recent geological discoveries of the last edition of Cuvier's *Ossemens Fossiles*! We do not say that his criticisms are wanting in ingenuity: but we do regard it as

\* Am. Journal of Science. Also Bakewell's Geology, p. 444.

supremely ridiculous, to endeavour to put upon Moses the strait jacket of modern naturalists, and to represent him as employing the accurate and precise language of science, when he so obviously uses words in a loose and popular sense.

5. Such are the philosophical difficulties in the way of understanding the Mosaic days as long periods. But we have also an objection to such an interpretation on geological grounds: and had we ever seen it noticed by any writer, we should feel confident that it is more difficult to be surmounted than the exegetical difficulty. Universally, we believe, those who adopt this interpretation suppose that every species of animals and plants on the globe, fossil as well as living, was created during the six demiurgic periods. Consequently, all those 100,000 species of plants, cryptogamian as well as phenogamian, now growing on the globe, must have been created during the third period: for Moses does not describe any creation of vegetables after the third day. All those species of animals that now live in the waters; the zoophyta, the testacea, the crustacea, the fishes, and the sea monsters, as well as flying birds and insects, must have been created on the fifth day, for the same reason: and in like manner, on the sixth day the land animals. But it is a well established fact, that of more than 3000 species of plants and animals that are found fossil in the secondary rocks, *not a single species* corresponds with any now living on the globe: and even out of the 3000 fossil species in the tertiary formation, less than 600 are identical with living species; and most of those that are identical, occur in the uppermost members even of the tertiary strata. Now, if existing species were created at the same time with the extinct ones, can any reason be given why their remains are not found mixed together? Even if we could show how a few species might be absent in the rocks, although now alive on the earth, yet it seems clear to us, that the total dissimilarity between living and fossil species is entirely inexplicable on the supposition that they were contemporary inhabitants of the globe. We know that our present species are continually dying, and that their harder parts are as easily preserved as those of the extinct species: and the conclusion is irresistible, that they did not exist at the same time on the earth: otherwise their remains must have been found in rocks.

Do the advocates of this mode of interpretation admit this? Then they admit that more creations of animals and plants have taken place than Moses describes: for he describes but a single creation for each class. It follows of course that those which he does describe are *only such* as are now found fossil: that is to say, he speaks not at all about the creation of our present races of organized beings, but only of those entombed in the rocks, whose existence was not known till modern times. We do not believe that any man will attempt to maintain this alternative.

It is possible, however, that some who feel the pressure of this reasoning, rather than abandon their favorite exegesis of the Mosaic days, will take the ground that the fossil species are not embraced in the creation described in Genesis, but only existing species. But if so, where is the need of regarding the demiurgic days as extended periods; for it is the history of organic remains, and that *ONLY*, which has led any to adopt this interpretation. If they exclude organic remains from the Mosaic creation, they do not at all relieve the geological difficulty. They must then not only defend an exegesis, which, at the best, is not admissible on philological principles, except in an extreme case, but they must still seek some other mode of relieving the geological difficulty.

In stating the arguments in favor of the mode of interpretation under consideration, we have seen that its advocates place great reliance upon the supposed coincidence between the order in which Moses describes the

successive classes of plants and animals to have been created, and that which geology develops ; and Professor Jameson has contrived to draw out a table of these coincidences in such a manner as to make the argument appear quite plausible. But its fallacy is demonstrated by the principles which we are examining. For, in the first place, it appears clear, that if Moses' account of the creation of organized beings embraces the fossil species, then the present races of animals and plants were not included : an opinion too absurd to be admitted by any reasonable man. But if he does not include the fossil species, then of course the pretended coincidence between the biblical and the geological order of creation must be given up. In the second place, even if we admit the fossil species to be comprehended in the Mosaic account, the order in which we find them in the rocks does not correspond with the statements in Genesis, if we suppose the days to be extended periods. Moses represents vegetables only to have been created on the third day, and no animals until the fifth : so that if these days were long periods, the earth must have existed a great while, nearly one-third of its whole duration, (12 or 14 thousands of years according to Faber,) covered only by plants. Hence we should expect to find about one-third of the fossiliferous rocks, reckoning upward from the lowest, to contain only vegetable remains. But the fact is, animal remains are found as low among the rocks as vegetables ; although, perhaps, in the *very* lowest the latter are the most numerous : but taking in the whole of the graywacke group of De La Beche, animals are fifty times more numerous than plants. And the graywacke group does not by any means embrace one third of the fossiliferous rocks. Again, according to the Bible thus interpreted, we ought to expect, after about one third of the fossiliferous rocks were deposited, that those which follow should contain a great abundance of marine animals and birds : whereas, in fact, when we have ascended through about one-third of the series, abounding in marine animals, we find a formation (the coal measures), containing vegetable relics almost exclusively : and immediately above this, we come to an extensive group (the red sandstone formation,) containing but few animals or vegetables : and then a mixture of the two to the top of the series !

It seems to us, then, that if we confine our attention to organic remains, and suppose the Mosaic days to be extended periods, we shall find a marked discrepancy between the order of creation given in Genesis and that shown us by the geological records. True, there is a remarkable coincidence between the two records as to the state of the globe before we have any evidence that it contained organized beings : but this has nothing to do with the theory which regards the Mosaic days as extended periods. It is an example of coincidence between geology and revelation, and not between any particular theory of interpretation and the sacred record. Yet if this be stricken out of Prof. Jameson's " table of coincidences," as well as his last item, which relates not to the Mosaic days but to the deluge, there will be left only a feeble support to this peculiar theory ; especially if, as we have endeavoured to show, there exists discrepancy where he describes coincidence.

In conclusion of this extended view of the theory which expands the Mosaic days into indefinite periods, we cannot avoid the conclusion, that both philology and geology present very powerful arguments against its adoption : and, therefore, nothing but the most urgent necessity, nothing but the conviction that we must either adopt it or abandon Revelation, should lead us to admit it. In such a case we should coincide with the opinion of Sharon Turner.—" If," says he, " there were an absolute necessity for making such an election, it would be most reasonable to coincide

with their idea" (who advocate this theory\*.) "We are not by any means sure with Mr. Faber and others," says the *Christian Observer*, "that with a view to make geology and Scripture coincide, it is necessary to construe the word "day" in the first chapter of Genesis, as meaning an indefinite and lengthened period of time; but even if it be so, it is a less terrific conclusion that this is the right sense, than that the Bible says one thing, and the undeniable phenomena of the earth's structure another†." But we are far from believing that any such alternative as this exists. And such is the opinion of many of the ablest geologists in Europe. "Another indiscretion," says Professor Sedgwick, "has been committed by some excellent Christian writers on the subject of geology. They have not denied the facts established by this science, nor have they confounded the nature of physical and moral evidence: but they have prematurely endeavoured to bring the natural history of the earth into a literal accordance with the book of Genesis—first, by greatly extending the periods of time implied by the six days of creation (and whether this may be rightly done, is a question *only of criticism, and not of philosophy*); and secondly, by endeavouring to show, that, under this new interpretation of its words, the narrative of Moses may be supposed to comprehend and describe in order, the successive epochs of geology. It is to be feared that truth may, in this way, receive a double injury; and I am certain that the argument just alluded to has been unsuccessful‡."

It has been already remarked, that most commentators on the Bible reject the interpretation which extends the length of the Mosaic days. It ought to be mentioned, however, that very few of them, perhaps none, have been practically acquainted with geology: and therefore their opinions on this point have less weight than in cases where philology only is concerned. Judging by philological rules only, the most distinguished among them are very decided as to the meaning of "day." "Many of those," says Rosenmüller, "who believe that things did really originate as here explained, by those six days understand periods of many days or years, evidently contrary to all the laws of interpretation and the scope of the whole narrative; notwithstanding what Hensler may say, &c."§ "As to the views of our author, in respect to the length of the days and nights at the creation," says Professor Stuart, "nothing can be plainer than that *usual days* and nights are meant. How could he say, that '*the evening and the morning* made them,' if this be not true||?" But it is unnecessary to multiply authorities on this subject.

12. *Some have maintained that our present earth was formed out of the ruins of a former world; and that the creation described in Genesis was merely a re-arrangement of these materials.*

"We are not called upon," says Bishop Sumner, "to deny the possible existence of previous worlds, from the wreck of which our globe was organized, and the ruins of which are now furnishing matter to our curiosity¶." "Geology," says another able writer, "goes further than the Mosaic account, in showing that the present system of this planet is built on the wreck and ruins of one more ancient\*\*." In our quotations from Dathe and Doederlin on a former page, it appears that views similar to those of Bishop Sumner are very prevalent in Germany. They differ from the next mode which we shall describe of interpreting the Mosaic account

\* Sacred History of the World, vol. i. p. 34.

† London Christian Observer, 1833, p. 743.

‡ Sedgwick's Discourse.

§ Rosen, in Vet. Test: Leipsic, 1828.

|| Hebrew Chrestomathy, p. 118. Andover, 1829.

¶ Records of Creation, vol. ii. p. 356.

\*\* Vindiciæ Geologicæ, p. 24.

so as to correspond with geology, only in supposing that the former world, on which our present fossil animals and plants lived and died, was destroyed and the earth reduced to a chaotic state, from which God redeemed it during the six days of creation. Indeed, we have very much doubted whether, in the minds of most writers, there is any distinction between these two theories: for they use language which seems to imply, that when they speak of the "wreck" and "ruins" of a previous world, they mean nothing more than that a widely different state of things formerly existed on the globe, so that in some sense it might be called another world; and some great change must have taken place before the present order of things was established and the present races of animals and plants was created. But if they do mean that in early times this globe was, for a long period, in a state similar to the present as to climate and temperature, so that the existing races of animals and plants might have inhabited it, and that afterwards it was reduced again to a chaotic state, they are unsustained in such opinions by geological facts. There is no evidence that there has ever been any deterioration in the condition of our planet, except for a short period at the time when some general catastrophe happened: for in the end it appears that every change has been improvement in its condition. The crust of the globe is not a confused mixture of the fragments of former worlds: but the formations are superimposed one upon another in as regular a manner as the drawers of a well regulated cabinet. True, the strata have been mostly fractured and tilted up, and sometimes dislocated; but all this has rarely disturbed their order of superposition. To the superficial observer there is an appearance of confusion and ruin: but a thorough examination shows that this is a deception. Every thing demonstrates that the globe has undergone a succession of changes, slow in their consummation though attended often by paroxysmal efforts, fitting it for races of animals and plants successively more complicated and delicate in their organization, until at last, about 6000 years ago, it became adapted to be the probationary abode of moral and intellectual beings. There is certainly no evidence of a middle state of desolation and chaos between an earlier and a later condition, adapted to animal and vegetable natures.

"The earth," in the eloquent language of Professor Silliman, "is unlike Memphis, Thebes, Persepolis, Babylon, Balbec, or Palmyra, which present merely confused and mutilated masses of colossal and beautiful architecture, answering no purpose except to gratify curiosity, and to awaken a sublime and pathetic moral feeling;—it is rather, like modern Rome, replete indeed, with the ruins of the ancient city, in part re-arranged for purposes of utility and ornament, but also covered by the regular and perfect constructions of subsequent centuries."

It is only against that point of this theory which regards the crust of the globe as a confused mass of ruins derived from an earlier world, that we object. But the argument in favor of, and against, the leading principles of the theory, viz., that which supposes the Mosaic account to pass in silence a long period between the original creation of the globe and the creation of our present races of plants and animals,—this argument we shall examine under the next reconciling theory.

\* Bakewell's Geology, p. 436.

## V.—Specimen of Bengáli Enigmatical Composition.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Accompanying is a specimen of a species of enigmatical composition, frequently met with in Bengáli and Sanskrit. I have annexed a metrical version, as well as explanatory notes. Its insertion might prove gratifying to students of the native languages, as being both curious in itself and characteristic of the people who employ such modes of composition; serving also as a help towards the understanding of similar specimens when they present themselves, as well as of current allusions otherwise obscure, if not unintelligible. If deemed suitable to your purpose, it is at your service.

I am, &amp;c.

CINSURENSIS.

*The speech of a forsaken mistress to her confidante, bewailing her fate.*

সখিরে বিরচিতনয়ে দেহ দান

বায়স্ অজরবে তহু মোর জব্জবু কি ভেলো পাপ পরাণ ॥

নেত্র তিন গুণ তাহার বাহন পুন তাহার ভক্ষ্যে'র ভক্ষ্য নিজহৃতে ।

বাণ দুন শিরো যার পুরী নষ্ট কৈল তার হ্যান ছুৎখ প্রিয় দিনে মোকে ॥

হৃ'ভিতনয় প্রভু তাহার ভূষণ রিপু তাহার প্রভুর নিজ হৃতে ।

তাহার পঞ্চম শরে দক্ষে মোর কলেবরে কহ সখি বাঁচিবো ক্যামতে ॥

মুনি তিন গুণ করি বেদে মিশাইয়া পুরি দেখ সখি একত্র করিয়া ।

আমি অভাগিনী রামা বিধি মোরে হইল বামা গরাসিবো বাণ ঘুচাইয়া ।

*Literal rendering.*

O my friend !  
Give me Virát's son ; (1)  
With the voices of the crow and the goat(2)  
My body is shattered.  
What a villainous spirit is this ?

The thrice told eyes-headed (3)  
his vehicle (4)  
Again his food's own son (5)  
destroyed his city (6)  
Whose are heads five-fold—(7)  
Such grief has my lover occasioned me.

The cow's son's (8)  
Lord—  
His ornament's foe—(9)

His Lord's own son,—(10)  
With his fifth arrow (11)  
This body of mine is burnt up.  
Say, friend, how shall I survive ?  
Trebling the Munis, (12)  
Completing by adding the Veds, (13)

*Meaning expressed.*

O my friend !  
Tell me (how I am to act) ;  
With (hopeless) love  
My frame is worn down.  
What a strangely enduring spirit is mine,  
(That it has not already forsaken my  
body !)

Kártikeya's  
Vehicle the Peacock's  
Food, (i. e. the wind)'s own son (Hau-  
mán) once destroyed the capital city of  
the ten-headed Rávan—  
Equal to the dismay occasioned by which  
calamity, is the sorrow caused to me by  
the unfaithfulness of him I love.

On the Bull  
Shiva rides supreme,  
Ornamented with the serpent, foe of the  
ichneumon—

On this sits Vishnu, by whose son  
Cupid's fifth arrow  
Is my frame inflamed and consumed.  
Tell me, my friend, how can I continue to  
To the number seven tripled, [live ?  
add four to complete twenty-five ;

See now, my friend, what  
I, unfortunate woman,  
Since the fates are adverse to me,  
Having joined these together and  
Releasing the arrow, (14)

And lo! my friend,  
hapless woman that I am,  
to whom fortune is unpropitious,—  
of these numbers, so put together,  
lessening the total by five, you have  
expressed what

Will swallow down! (15)

I shall swallow, namely, poison!

(1) Virāt was the first progeny of Brahmā, whom he produced by dividing himself into male and female. The son of Virāt was named Uttar, which means *posterior*, subsequent, q. d. a successor in the creative office. The word *uttar* also signifies *an answer*, as subsequent to a question. The line here, therefore, means, *Give me an answer*.

(2) The sound the crow makes is expressed by *ká*, and that of the goat by *ma*, which make *kama* (काम) or the god of love, here taken for the passion of love; by which this female describes herself as affected.

(3) Kártikeya the god of war and son of Shiva, is figured with six heads, and thence called Shaṛānan, or *the six-faced*. The eyes are two, which tripled make six, the number of the heads of this deity.

(4) Whose vehicle was the *Peacock*.

(5) The food of the peacock is described in Hindu poems to be the *wind!* Hanumán the monkey-king, who aided Rāma in his war on the giant of Ceylon, was the son of Pavana or the *wind* personified.

(6 and 7) In Lanká or Ceylon was the kingdom and capital of the giant Rāvana, who had ten heads, thence called Dashānan, or *the ten-headed*; though here said to be only *five-headed*.

(8) The white Bull was the constant accompaniment and vehicle of Shiva, or the destroyer; thence called Vriṣhapati, *Lord of the Bull*.

(9) Shiva is represented enveloped in the folds of a serpent. The serpent was the prey of Garuṣa, the vehicle of Vishnu, a creature half-man, half-bird.

(10) Kandarpa or Káma-deva, the Indian Cupid, god of love, was son of Vishnu. His bow was of the sugar-cane, with a string of bees.

(11) The bow of Kandarpa was elegantly imagined to be furnished with five arrows tipped with as many several flowers, the fifth of which was the Vilwa or Bel, "to kindle fierce the scorching flame," as Sir W. Jones elegantly expresses it.

(12) The Munis or Rishis, ancient sages and saints, who form in astronomy the stars of the great bear, and are seven in number. In this quibbling or enigmatical kind of writing or Hindu hieroglyphic, the Munis stand for the number seven simply.

(13) The Vedas, or most ancient sacred writings of the Hindus, are *four* in number; thence these are the hieroglyphic for *four*.

(14) The arrows of Káma, or the god of love, are here, from their hieroglyphical application, intended to denote *five*.

(15) The Munis or *seven* trebled = 21 + the *Vedas* or 4 = 25. From 25 take 5, the number of Kandarpa's arrows, you have 20, which is in Bengáli *ফাঁ* differing in spelling only, not (now) in sound from *ফাঁ*, poison, which is the thing intended to be swallowed by this love-sick lady, at once to end her mourning and her life!

Such is the curious yet most absurd mode in which a Bengáli female is made to bemoan the desertion of her lover, and such the unnatural and enigmatical manner in which she addresses her confidante. The lament may be thus imitated:—

*Metrical imitation of the preceding.*

Speak, O speak, sweet friend, his name  
From Brahmá's first-born's loins who came;  
Bid that direct my restless thought,  
To doubt and fear and misery wrought,

V. 30

And guide this anxious soul aright,  
 Robbed of all comfort, dark as night!  
 The raven's note, the lambkin's sound,—  
 In these the wretched cause is found,  
 Whose restless all-consuming flame  
 Torments and scorches up my frame.  
 The god of many heads displays  
 A vehicle's expanded rays,  
 Whose airy food was sire to one  
 Of wondrous fame in times by-gone;  
 Whose cunning craft and valour too  
 Bade long in dust and ashes rue  
 The ten-head giant's city rare,  
 The monster's deed upon the fair.  
 Great was the sorrow thence that rose ;—  
 As keen a woe this bosom knows.  
 Sprung from the sacred cow is he  
 That bears the three-eyed deity,  
 Dread Lord,—Oh fearful to behold!  
 Begirt with ornamental fold  
 Of one whose feather'd foe sustains  
 The sire of him that works my pains ;  
 Arm'd with a five-fold dart and fell—  
 'Tis he, 'tis he my lips would tell ;  
 Whose poison'd fang drinks up my life ;  
 Ah ! say, my friend, how long the strife  
 May last within and I still live ?  
 Quickly some soothing comfort give—  
 Or thrice but tell each ancient sage,  
 And add the four-fold Vedic page ;  
 Next thence remove love's feathery shaft,—  
 So learn, my friend, what once but quaff'd,  
 Shall prove the final only cure  
 For sorrows such as I endure,  
 Whom, hapless, adverse fates propel  
 To drink it and descend to hell !

*Chinsura, 1836.*

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## VI.—*Chapter of Indian Correspondence, No. VI.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Having read with much interest the communications with which you have favoured your readers, under the name of "Chapter of Indian Correspondence," I beg to offer you for publication under that head some extracts of letters recently received, which may, I think, be acceptable to your numerous readers. The two first are from Native youths, one of whom was educated at a Missionary institution in Calcutta, and the other at the Delhi College ; and both will serve to illustrate the habit of observation, and the spirit of benevolent exertion in

favour of the improvement of their countrymen, which such education seldom fails to inspire.

I beg to add a third extract, as exhibiting, for the imitation of all labourers in the Gospel, that spirit of devotion, zeal, and compassion which it is the privilege of the devoted Missionary to feel, and which renders him, even in the deprivation of all earthly comforts, and amidst trials of his faith the most depressing, a happier man than the richest enjoyments or highest honours of the world can ever make their possessor.

I remain, Gentlemen,

Your faithful servant,

BETA.

1.—*Extract from a letter from a Native Teacher to his former Instructor, dated Purneah, March 8, 1836.*

I now take the opportunity to furnish you with some information regarding the prospects which Purneah holds out in the establishment of English schools, towards the moral emancipation of the people.

The people here then may be divided into three classes—the laboring, the middle, and the zemindars. The first, under which are included the herdsmen, the fishermen, the husbandmen and artizans of every description, is a highly degraded and wretched class of people. Their dress, their appearance, their cottages, and in short, their whole method of life, strongly warrant the assertion, that poverty prevails among them to a miserable extent. Whether in the chilling blasts of winter, the refreshing breezes of spring, the scorching suns of summer, or the obnoxious easterly winds of autumn, one piece of thick cloth serves them for covering; while their children go almost naked, whatever may be the vicissitudes of the seasons! Their daily support depends upon the produce of their day's labor, and want of employment is to them inevitable starvation. Their children, at the same time, tend flocks of milch cows and buffaloes, so that the whole day is occupied in the several drudgeries of life—they have consequently so little opportunity to acquire knowledge, that though every other facility were afforded them, they would yet go backward. Of the value of knowledge they have no right conception; to leave off, therefore, their daily occupations and consecrate their time to study, appears to them quite unnecessary, inasmuch as no immediate advantage can be derived from the latter. They have no written language: what they speak is a compound of corrupt Bengali and corrupt Hindustani. They have no regular schools like those in Bengal, for the education of their children; they are so taken up with the occupations of life, that surrounding objects make no impression on them, and novelties scarcely excite their curiosity. Hence, though the school there has now been set agoing for more than a year, they have never been tempted to inquire or see what it means and what its objects are; every thing that has no connection with the acquisition of a livelihood being a matter of indifference with them.

The Lálás and a small number of Musalmáns who compose the second class, are not the aborigines, but emigrants from the adjoining districts, who are employed about the courts here. In their condition they are much better off, living in easy circumstances, and may be compared to the greater part of the natives in Bengal who call themselves *keránis*. Now you know that Persian is the language of the courts here: the Lálás, therefore, think the study of it alone worth their while. They are such bigoted advocates for Persian, that though the superiority of the English, as a

language perfect in its kind, may be demonstrated to them by cogent arguments, nothing can shake their misguided belief. A few of them have, however, been persuaded to send their children to the school; but then they have no desire to study English for the sake of its importance, but only to gratify curiosity.

The zemindars who are situated in the interior of the district, are, for the most part, opulent bráhmans from Tírhút. With them a knowledge of their own Shástras and a little smattering of Persian are all that is necessary for the conduct of life and business; since in their money transactions they have much to do with the courts, and they therefore conceive it necessary to know a little of the court language to enable them to carry on their concerns with understanding, whilst the study of a foreign language is thought superfluous; so that, be it said to the discredit of the district; that whether amongst the rich or the poor, the same sort of feeling exists with respect to the study of English; while in every other district, wealthy people have not only contributed towards the diffusion of English knowledge, but have also availed themselves of the opportunity given to study it for themselves, wherever schools have been established. While on this subject, I should do injustice to my feelings, were I not to mention the indifference which several European gentlemen of the station have evinced towards the institution; which therefore, I am sorry to say, has since greatly declined for want of proper notice being taken of it by the European community here. Purneah does still admit of improvement. Let Government come forward to patronize schools; let Missionaries be sent, and the difficulties that now defy individual exertions, will give way before united effort.

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2.—*Extract of a letter from a Native Correspondent, dated Loodianah, 9th July, 1836.*

It will be satisfactory to you to know that the Loodianah School is making fair progress, under the good auspices of its zealous patrons and teachers. The first class has gone through half of the Brief Survey of History, and to about the same extent in Woodbridge's Geography, and as far as compound division in arithmetic. The other classes have also advanced in their English studies, and I am happy to say the young Nawab takes more pains than before. We now begin to entertain a hope that he will make a better scholar than what was expected of him heretofore. Bishon Singh is also attentive to his studies; but I am sorry to say that Diyál Singh, the Ládwá Chief's son, having lately married, has been absent from the school for many days, much against Captain Wade's wishes. He will not be back for some days yet. When he returns he will be hardly pressed to make up for his lost time.

You will be glad to find that Sháh Zamán, at Captain Wade's persuasion, has established a Persian School for the rising offspring of his numerous sons and dependents, and that he has engaged two or three Maulavis for that purpose. Two municipal schools, one Hindi and the other Persian, are proposed to be established by Captain Wade, besides a school for paupers; the last at his own expence. The others will be more an incorporation of schools already existing than new establishments. At present the schools in the town are quite neglected, and inadequate to the wants of its inhabitants. Sháh Shujáh has also been recommended to found a school for his people, who are at present in a miserable state of ignorance. He has greater means at command than his brother, but is neither so liberal nor so public spirited as Sháh Zamán.

It is circulated here that Nanihál Singh, the grandson of Ranjit Singh, has recently taken Tonk, and obliged Alahdad Khán, the ruler of the

place, to fly and to take refuge in the neighbouring mountains. His father paid tribute to the Lahore Government. By the conquest of this place another passage to Kabûl has been laid open to the Sikhs. The route from Lahore to Tonk lies through rugged and difficult hills. It is said to be a remarkably rich and fertile district, and yields a revenue of two or three lakhs of rupees annually. Having established themselves at Lodakh in Tibet, the Sikh officers are reported to have turned their arms against Little Tibet; but as this province is surrounded by impenetrable natural boundaries, it is anticipated that they will experience great difficulties in the attempt.

Ranjit Singh is talking of forming a cantonment in Qasûr, and has ordered a residence to be built for himself. The native opinion is, that his motive is to counteract the *possible* future designs of the British Government to establish a cantonment at Ferozpur.

From letters lately received from Kashmir, it appears that on the 21st of May last a very violent shock of an earthquake was felt in that city. Several people sitting at their windows upstairs, received severe injuries by being thrown down to the ground, and numbers of buildings were overthrown during the continuance of the shocks. It appears that Kashmir abounds subterraneously in sulphureous matter. About eight years ago there was felt a very violent earthquake, which continued at intervals for eight months, and was the principal cause of the calamity and famine that raged for some succeeding years in that province.

We have lately had a very destructive shower of rain. The city was inundated, and many buildings have been destroyed. It rained incessantly one night and day, and the inundation would have proved more destructive had it not been for the personal exertions of Captain Wade, who immediately ordered some extra broad drains to be dug, and thus the water was at once carried out of the city by different channels. To secure the inhabitants from such events in future, he has proposed to those whose houses fell a prey to the late calamity, to make choice of a higher piece of ground than they formerly occupied. Among others, the houses being built by the American Missionaries have suffered from the violence of the rain, particularly their school-room, which had been nearly finished. Though the sky looks cloudy at present, still the weather has been very warm for some days past."

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3.—*Letter from a Missionary in Barmah to his friend.*

I learn from letters recently received, that you are expecting soon to be away from ———. Well, then, perhaps our next meeting will be in heaven. But are we prepared for heaven? I ask not whether we have a hope built upon the Rock of Ages; but whether our work is done, and well done up to the present time? To do the work of the day in the day, is a maxim that ought never to be overlooked; and this is the only way that we can be sure of being ready to die. May the Lord help you and me, my brother, to be fast ripening for heaven. Is it not a truth, that heaven is fit for him who is prepared to die? I have lately, more than almost ever before, been feeling the importance of preaching and praying, and doing all I do, as a *dying man*. I often think how I should feel were I delivering my farewell address to the dying heathen, and at the close to go to meet them at the judgment. And have we to meet these heathen with whom we are daily associating at the judgment? Solemn thought! May it be ours never to lose sight of this fact. But oh the untold value of their souls! And yet I saw a man the other day standing upon the confines of the two worlds—standing without a hope in Christ. Ah! my brother, would that this were a solitary case! But, alas! where stand the multi-

tude? Here my heart sinks down within me. O Jesus, save the purchase of thy blood! Well, brother, we have yet the antidote for all their sufferings, and there is no want of motive to draw us out in its application. Let us then go with aching hearts and streaming eyes, as did our blessed Lord; and ours will be the happy portion of him "who goeth forth and weepeth, bearing precious seed, but cometh again with rejoicing, bringing his sheaves with him." And shall this be our blissful privilege? Yes. Blessed be God, you and I, my brother, will be allowed to stand upon Mount Sion, and say, 'Here are we, and the children whom thou hast given us.'

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VII.—Notices regarding Hindu Festivals occurring in different months.—No. 9, September.

SEPTEMBER 2.—*Janma Aṣṭamī*.

This is the anniversary of *Kriṣṇa's* birth-day. This god, who is a form of Vishnu, was incarnate to destroy king *Kangsa* and other giants, whose wickedness had filled the earth with violence and crime. His father's name was *Basu Deb*, and his mother's *Daibakī*. *Kangsa* having received supernatural intimation that *Daibakī's* son was hereafter to kill him, sought to destroy the infant *Kriṣṇa*; wherefore his father fled with him to *Brindāban*, and concealed him in the house of *Nanda*, a cow-keeper, whose son he was held to be by all the neighbourhood.

*Kangsa* having heard of his retreat, devised many means of depriving him of life; but was foiled in all: *Kriṣṇa* overcoming all the giants, hydras, &c. sent against him. He continued many years at *Brindāban* in the capacity of a cow-keeper, and occupied with frolics and licentious acts of all kinds with the milkmaids of the country, especially with *Rādhā*, the wife of *Ayan Ghosa*, whom he seduced. At last he proceeded to *Mathurā*, the royal residence, and killed *Kangsa*, as had been predicted. After this he was engaged in various quarrels, and had to combat many formidable enemies, and at length was himself accidentally killed by an arrow whilst sitting under a tree.

*Kriṣṇa* is represented as a black man, holding a flute to his mouth with both hands; his most beloved mistress *Rādhā* stands on his left.

A very strict fast is observed at the time of *Janma Aṣṭamī*, and every male who breaks it is threatened with becoming a cannibal in the next birth; and every woman guilty of the same crime, with becoming a female serpent.

SEPTEMBER 3.—*Nandotsab*.

On this day, *Nanda*, the reputed father of *Kriṣṇa*, had a public rejoicing on account of the birth of his son; in com-  
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moration of which the Hindus keep up a kind of carnival, throwing turmeric water at each other, singing licentious songs, and performing dramatic exhibitions, all relating to the history of *Krishna*, and very demoralizing in their tendency.

SEPTEMBER 14.—*Haritālikā.*

This day is remarkable only for the singular injunction given in the *shāstras* to all Hindus not to look at the moon upon it; slander and calumny being sure to follow as a punishment for casting their eyes at this time on that luminary.

SEPTEMBER 24.—*Ananta Brata.*

On this day sweetmeats and all kinds of fruits are offered to *Krishna*; and every one who does it for fourteen years consecutively, is promised the highest bliss in *Vishnu's* heaven.

The *Janna Aṣṭamī* and *Nandotsab*, being the 2d and 3d September, are observed in public offices.

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### VIII.—*Appeal on behalf of the Calcutta Christian Tract and Book Society.*

In inserting this appeal in the CALCUTTA CHRISTIAN OBSERVER,—the profits of which, be it remembered, are wholly devoted to the Calcutta Religious Tract and Book Society,—we think we cannot better serve the cause of true Christianity in India than in urging an attentive consideration of the merits of that institution on our readers generally. Without tracts the Missionary could with difficulty and under the most serious disadvantages carry on his holy enterprizes. The Bible is a large book, and consists of many distinct portions treating of numerous matters variously combined with historical details, prophetic announcements, moral aphorisms, stupendous exhibitions of miraculous operations, announcements of spiritual verities and exhortations to religious belief and conduct, too vast, too mingled, too profound to be seized at once, to be compared, examined and digested by a mind coming to the perusal without any previous preparation, any mental furniture, any practised powers of metaphysical and religious thought; too expensive also for distribution in the proportion of an overwhelming population, notwithstanding the gigantic efforts of Christian philanthropy in its dispersion; and too bulky to invite the careless apathy or lazy indolence of “natural men,” under the benumbing and contracting influence of an oppressive climate and of long habits of indifference to moral study and religious consideration. The *ερεα πρεροεντα* of the little tract, the flying bolts of its unassuming artillery, go on the wings of all the winds into all the furthest corners of the land. Their size appals not—their aspect invites—they limit immediate attention to some *one* striking fact, or truth, or precept, or moral motive, or religious sanction. They bend the whole power of the mind of the reader to a single consideration—attention is arrested—curiosity is excited—conscience is perhaps aroused—another tract is asked for, and another; the larger portion of a Gospel or a New Testament is next received with decreased indifference. The religious teacher is sought after—a soul is saved—Christ is glorified, God honored; earth is improved, and heaven rings with exultation and praise! Such has, in many instances, been the blessed result from the bestowing of one little Tract! Who would not be eager to be its next distributor?

But in still more numerous instances, although *this* invaluable result follows not, yet knowledge is extended, spiritual ideas are communicated, moral sense is enlightened, the torpidity of a blinded conscience is more or less relaxed; and so the preaching of the Missionary is rendered more successful, because better understood; much preliminary information is acquired, and the word of God from the living lip or recording page afterwards, meets less obstruction to its effect. Who would not aid in thus “preparing a high-way for our God?”

Indeed, to a Missionary, tracts, if not indispensable, are at least eminently serviceable, and greatly conducive to his success. Before he preaches, the reading of a tract

or small portion of one, say merely its title, or the offering of it to a chance passer as he seeks to gather a congregation, is often the breaking of the ice; it affords, according to the impression it produces, a criterion for forming his plan of proceeding, and suggests the subject of address. After he has preached, it becomes, as a gift, an expression of his good-will to those who have listened to him. They receive it eagerly;—attention instead of being at once broken by the ceasing of the living voice, is retained by the printed page. Those who have been in the way of it may constantly see with what avidity the Tracts distributed after a Missionary sermon are accepted; what numbers contend for them, stretching forth asking hands for those cheap, easy, concise messengers of heaven; and how many go away earnestly perusing them, aided in the effort by the recollections and impressions of the previous address. Who would not give a trifle to furnish this mental supply, this spiritual sustenance, this moral medicine, this light from heaven, this “power (for such is it often found in truth to be) of God unto salvation,” to the poor, ignorant, deluded, debased, unholy, superstitious, fellow-mortals by whom we are ever encompassed! We trust this appeal will not prove in vain—that many a Christian hand will be stretched forth now that was not before, and many a heart warmed to pity that hitherto was not so, only from not being made to feel, by positive statements, how much ground existed for its exercise, how easily it might be exerted, and how successfully.—ED.

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THE CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY was established about thirteen years ago, by Christians of the several Evangelical denominations, in order to supply Religious Books and Tracts, chiefly in the Native languages, for the inhabitants of this country. It is an Institution of great and obvious importance. Its publications may be adapted to every class in the community, and serve to correct every form of error and every kind of vice, as well as to make known and recommend Divine truth in all its variety and richness. They may be used by Christians of every name, as they contain only those catholic truths which all Christians delight to acknowledge: and persons of every station in life, who are inclined to aid in promoting the kingdom of Christ, may find much assistance from these unobtrusive and convenient treatises. To the Missionary they are almost indispensable; certainly they are of great service to assist and render permanent his influence amongst his hearers. They have been, in some instances already known, sealed with the approbation of our God and Saviour, by having been made instrumental to the conversion of ignorant and sinful men to the love and service of God,—some of whom, we have much pleasure in mentioning, are now employed in faithfully preaching

the Gospel to their countrymen. We believe that, by their perusal, the minds of many have been enlightened, convinced, and inspired with ardent desire to enjoy eternal life; and that the light of the future will show that many more persons have been converted to God by their instrumentality, of whose conversion we are now ignorant. Every reflecting mind will at once perceive, that if such a Society were not in existence amongst us—if Christians, both ministers of the Gospel and laymen, were obliged to labour single-handed and unassisted, the truths of the Gospel would be brought to bear on the minds of the Heathen and Musalmán people much less extensively and less efficiently than at present. This Society is, or may be, a most important agency in associating and judiciously applying the consecrated talent and learning of individual Christians to the preparation of useful books, and the diffusion of religious truth. These views of its usefulness seem so obvious, that the Committee feel assured the Christian community will fully agree with them in saying, that this Institution ought not to be permitted to languish, or to live an inefficient existence, for want either of mental effort or pecuniary aid. Established as it is in the midst of many millions of men, who are sitting in darkness and the shadow of death, there is the greatest possible need of all the assistance it can render in diffusing the light of the Sun of Righteousness. Its publications should be numerous, various, written with talent, and with glowing piety. Their circulation should be co-extensive with the boundaries of India. This Society should do much towards ultimately establishing a theological and devotional literature for this great people, and towards supplying cheap and appropriate religious books for their use.

It is with gratitude we can mention that a beginning has been made. In the Bengálí language about fifty Tracts and Books have been prepared and published, of from 4 to 426 pp. each, making about 3000 pages of religious knowledge; in Hindustání and Hinduí, each about 400 pages; some tracts have been published also in the Oriyá and Armenian languages. The number of copies circulated, too, has not been small; during the year ending in June, 1835, upwards of 150,000 Tracts were issued from the Society's Depository.

But while we would feel grateful for what has been accomplished through the agency of this Society, we are constrained, by the importance of the trust reposed in us as a Committee, to make our appeal to the Christian community for increased means, in order to increased exertion in the department of benevolence belonging to the Tract and Book Society. We need many additional Tracts in all the languages of this Presidency, but particularly in the Hindustání and Hinduí. Original treatises or translations of existing works, adapted to the circumstances of this people, would be highly valuable; and we suppose that among the European residents there are many, whose learning, leisure, and piety could not be more usefully employed than in the preparation of such Tracts or Books. Their influence in this way might be very great over the minds of men, and in behalf of our Redeemer's kingdom; and it would continue to operate long after they have ceased to live amongst this people. In scarcely any other way could a person more effectually serve his own and succeeding generations. One little Tract, showing the true way of salvation, or teaching the need of pardon for sin, or illustrating any of the vital truths of Christianity, might exert a holy influence to the end of time; indeed it is by no means extravagant to say, that, under the Divine blessing, it might be so useful, that its author should in the future world have the extreme joy of meeting with multitudes among the redeemed, who would ascribe their salvation through Christ to its instrumentality.

We desire, therefore, earnestly to solicit the attention of the pious and the benevolent to this object, and would commend it to the attention of

all persons, without distinction of station, sex, or age, who have minds consecrated to the service of the Redeemer, and to the good of man.

It is with sincere pleasure we mention, that some persons have given us their valuable and generous aid in this department of our labours. Their reward they will receive from Him who approves the faithful servant; we refer to their example simply to show what might be accomplished by many amongst the Ladies, and among the Civil and Military residents in India. Many of the excellent Books published by the Parent Society at home, and by the American Sunday School Union, would prove very useful if translated into the languages spoken by the natives of this country. This would offer to some persons one mode of usefulness. Others might prefer to prepare original works, and others still to defray the expense of translating and publishing some particular book in which they feel special interest, or which they might deem particularly suitable to the state of society, or to the circumstances of the inhabitants. It would be quite in accordance with the design of the Calcutta Tract and Book Society to aid in all or any of these modes of doing good.

We must return to the wants of our Society: it is with regret we have to mention that we need greater pecuniary means. Large as the distribution of Tracts and Books during the last year appears, it was comparatively very limited indeed. It would not have afforded one copy to every fifth inhabitant of Calcutta alone!—Those 3000 pages in Bengali would form but six or seven moderate-sized duodecimo volumes; while for the many millions of people who speak Hindi, or Hindustani, there are scarcely two of these small volumes of religious truth. Let any Christian look over the shelves of his own book-cases, and let him feel thankful, while he sees one good book and another amongst the many favorite volumes—and let him consider what his feelings would be if prevented, hopelessly and for life prevented, from enjoying their varied, interesting, and most useful information: and then, by his estimate of his own privilege, let him judge of the wants of his Hindu fellow-creatures, and, according to his own gratitude, let him feel sympathy with and pity for them.

It is with unaffected concern that we mention, that there is not at present one Hindi Tract in our Depository; and that our publications in other languages are necessarily limited—indeed, that we are much in advance of the subscriptions and donations made to the Society, being to some extent under obligations to the different Mission Presses, beyond what we have funds to meet.

We deem it important therefore to state, that Tracts and Books could be at once published, and would most probably be put into immediate circulation, to a very much greater extent than has ever yet been done, if only the pecuniary means were adequate to our wants.

Believing that there are many persons disposed to assist our efforts, who either are unacquainted with the facilities which this Institution affords for doing good, or who may not have fully considered them, we have thought it expedient, in this special manner, to request the attention of Christian friends to our object. Having stated some of the views which are influential on our own minds, in leading us to feel a deep interest in the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY, we desire respectfully and earnestly to commend them to the minds of our fellow Christians.

Contributions will be thankfully received by the Rev. J. HEBERLIN, the Treasurer of the Society; or by any member of the Committee.

*Calcutta, July, 1836.*

## REVIEW AND BRIEF NOTICES.

- 1.—*Constantinople and its Environs: in a series of letters, exhibiting the actual state of the manners, customs, and habits of the Turks, Armenians, Jews, and Greeks, as modified by the policy of Sultan Mahmoud. By an American, long resident at Constantinople. 2 vols. New York, 1835.*

We opened this work with feelings of some curiosity. Its title appeared inviting, and there was something in a work on Constantinople by an American which seemed to hold out the promise of entertaining, if not of profitable, matter. We were not a little curious to find what impression would be made on an intelligent citizen of the United States by the society and manners of a people so different from his own. Constantinople, the once proud mistress of the East, and the citizen of a republican state, seemed to present such points of opposition, that we entered on the perusal of these letters with interest more than usually excited. But above all, we hoped to get at some account of the moral and religious prospects of that once glorious but now fast fading empire. We knew that the Gospel of Christ and the messengers of salvation had found their way to its shores;—we had heard that some efforts were making, whether in the way of schools or diffusion of the scriptures, for the amelioration of that benighted land; and we felt anxious to know what these efforts precisely were, and how far they had been attended with success. We knew, too, that these efforts had been in a great measure made by Americans, and we had thought it likely that in a work written by an American, some notice would be taken of the labours of his countrymen. In this respect we have been disappointed; for little, or rather indeed no explicit mention is made of the efforts of Christian love and Christian zeal in Turkey or its metropolis. But if the work before us be not of a strictly serious nature, it is at least calculated to excite feelings of the deepest seriousness. If it presents no picture of moral or spiritual loveliness on which the eye of the Christian may rest with delight, it tells at least of the absence of all that is of any excellence or worth. If a triumphant Gospel be none of its theme, an unknown Gospel is; and it is impossible not to indulge some profitable reflections in gazing on the spectacle of a mighty capital with its tens of thousands of accountable inhabitants “WITHOUT CHRIST, having no hope, and without God in the world.” The spectacle derives additional interest, and is calculated to afford additional profit, too, from the recollection that this new Mahomedan metropolis once enjoyed the light of the Gospel. Its very name is a standing memento of its once Christian condition; for it was not until the reign of the Imperial convert

that its designation was changed from Byzantium to Constantinople, till that again was changed, by its conquerors at least, to its last and present name of Istambol or Islambol, the city or abode of Islam. Under these circumstances the mind naturally reverts to the former condition of this city, and the question involuntarily arises, Why was its "candlestick" removed? How came this once favoured region to fall from the high and eminent privileges it enjoyed? How is it that the Crescent has supplanted the Cross, and the False Prophet usurped the place of the Prophet sent from God? The answer is to be found in an abused and neglected Gospel; for without venturing to assert too confidently what would have been, under other circumstances, the dealings of Providence with this land, it may safely be affirmed, that had its former possessors been careful to hold fast, in its original purity and truth, that Gospel which was communicated to them, they would have been spared much of the spiritual and temporal losses they have sustained. The testimony of all history unites with the revelation of God in declaring, that nothing but their abuse occasions the withdrawal of spiritual privileges;—and as these involve generally the temporal happiness of a people, to the withdrawal of the neglected light and Spirit of God may be traced the degradation and misery to which this whole land has been subjected. The heresies that so soon and generally prevailed in the Greek church are well known, and the consequences they have entailed on it may read a useful lesson upon the absolute necessity, if we value happiness, of valuing *the Truth*. It is only when men "believe not *the Truth*, but have pleasure in unrighteousness," that God "sends them strong delusion that they should believe a lie;" and this may lead *us* to value the Gospel of our salvation more—to feel that in its possession, as in the favour of its Author and Finisher, "is life;" and that, nationally and individually, as it is embraced or neglected, it is the highest blessing or the greatest curse, "the savour of life unto life, or of death unto death."

We have been led into these observations from the subject of the work before us; but we must proceed to give from it the few extracts which may prove most interesting to the readers of the *Christian Observer*. The testimony of the author may be relied on with confidence; since it is stated in the preface, "that the writer of these letters, as will appear from intrinsic evidence, has not only had the advantage of a residence of several years in Constantinople and its environs, but, in addition to this, occupied a station which gave him opportunities of social intercourse and minute observation rarely presented to Christian travellers in Turkey;" and his work is in this respect valuable, as presenting a living sketch of Constantinople,

as it is. The Author appears to have a very high opinion of the present Sultan and his policy, and the first occasion on which he saw him, may furnish an appropriate commencement of our extracts.

“ On leaving the Arm bazaar, we entered another, open at the top ; and on the opposite side of the way I discovered an aged Turk, sitting cross-legged on one of the platforms, in conversation with a common soldier ; he was meanly clad, and I supposed him to be the shopkeeper. I thought I had seen him before, but could not call to mind where. I asked my Armenian interpreter who that was ; he whispered in my ear, ‘ it is the Caimacan, and the Sultan is not far off.’ The Caimacan is of the higher order of confidential ministers, and is the one who has the honour of placing at the foot of the throne letters for the Sultan. It was to him the letter from the President to the Sultan was delivered by our minister. I believe I described to you the interview with him. The old man looked at me as though he had some slight recollection of me ; I raised my hat to him, and saluted him in the Turkish style ; before returning my salute, he touched his companion, the soldier, and whispered to him ; the latter turned round and looked at me, and whispered in turn ; the Caimacan then returned my salute with a familiar smile.

“ I was told by my interpreter, that if I would remain where I was. I should soon see the Grand Seignor. I asked where he was ; he replied, ‘ In the khan, the entrance to which is near the Caimacan.’ He had hardly done speaking, when several soldiers came out of the door of the khan, and one among them, having on a coarse gray capote, with his chaplet in his hands, counting his beads, appeared, from taking the lead of them, to be of the rank of corporal.

“ ‘ That is the Grand Seignor,’ said my interpreter. ‘ Who, the man with the black beard, the soldier’s capote, and beads in hand?’ The Caimacan left his shop-board, and joined the Sultan. When directly opposite to me, he whispered in the Sultan’s ear, loud enough to be heard by me : the Sultan and all his suite turned round, and looked me full in the face. I had a fine opportunity of seeing him. His face is what may be called handsome, florid, and the expression is that of good-nature ; he is forty-seven years of age, and were not his beard dyed of a jetty black, I should have supposed him to be of that age. He is somewhat round-shouldered, which is generally the case with Turks of the higher order, brought on from the postures in which they sit, and has an ungraceful, rolling, sauntering kind of walk. All his followers, near his person, were in the habits of common soldiers, and without arms, except about a half dozen of his pages, some distance in the rear, who were in light blue frock coats, with their swords and diamond badges. The Sultan is about five feet nine inches high, and of good proportions.”

On another occasion our author had a better view of the Sultan, of whom he gives the following more detailed description :—

“ The Sultan came to the distance of about three paces from the vessel, when he stopped, and assuming all the majesty of the sovereign of a great empire, he cast his eyes around among us, and immediately asked who I was ? They told him. He then inquired who my nephew was, and on being informed, called Mr. Eckford to him ; and gave him a snuff-box set with diamonds. I landed with my nephew, and walked to a little distance ; when every person on board, down to the very lowest, was called on shore, and each one in turn received a present in money. I had a fine opportunity of seeing the Sultan. He has a noble countenance, though an eye that cannot bear your earnest look for an instant. His features are

regular and handsome, and he has a fine rosy complexion, but a little brown from frequent exposure to the sun. His form is erect, about five feet ten inches high, a little inclined to corpulency. His beard is rather short, but full, and of a deep shining black. It is said to be stained, which I think is probable. His head was covered with the red *fez*, without any other ornament than the full blue silk tassel, which hung from the top and fell behind. He wore a straight-breasted, light blue silk jacket with a collar closely buttoned up to the chin, on the breast of which was a small diamond badge. His trowsers were of crimson silk, rather full, and gathered round the waist, descending to the ankle, where they were quite tight, and showed off to great advantage a handsome foot, covered by a silk stocking, and a remarkably neat European shoe, tied with a black ribband. The whole dress was simple and very becoming. It resembled, except in the *fez*, such as gentlemen of the United States put on their sons between the ages of six and eight. The jacket was rather short-waisted. The whole personal appearance of the Sultan was very clean, and what surprized me was, that it was much more so than that of the young pachas, and the others who attended him. In fact, there was a slight air of dandyism about him. There were three or four pages or servants leaning against the sides of the gate and the garden wall, and every body about the Sultan appeared to be as much at his ease, as military and naval officers generally are in the presence of their chief."

Our author appears to have been enchanted, as all travellers invariably seem to be, with the view of Constantinople and the Bosphorus. He gives the following animated, though somewhat *American* sketch of the scene; but this may be excused, as he was writing to one to whom the associations he mentions were familiar, in whom therefore they would materially assist the imagination.

"If you want to know what the Bosphorous looks like, place yourself at West Point on the hill, or on the top of the Hotel; look up the river, cast your eyes along both shores and close to the water's edge; imagine a continued line of villages as far as the eye can extend; and at short distances from one another, most magnificent palaces jutting into the river, and resting on stone quays, which serve as landing places for the Sultan and his officers, to whom they belong. Here and there also may be seen ancient castles and modern forts; extensive groves of cypress, which shade the richly-ornamented grave-yards of the Turks; vessels going and coming from the Black Sea, and thousands of the light and rapid kaicks, with their freight of passengers, skimming over the smooth and transparent waters in every direction. In distance is the Black Sea.

"Now turn yourself round; imagine that you see New York stretched out to immensity, with a thousand spires and minarets pointing to the skies. Jersey city equal to a population of from seventy to a hundred thousand souls; Brooklyn and the Navy-yard to an equal number: the bay of New York stretched out to an immense sea studded with magnificent islands, covered with towns; shipping and boats moving in every direction; castles, palaces, watch-towers, forts, a long line of villages touching one another for nine or ten miles on each side the river, hills crowned with trees reaching to heaven; in the back ground Olympus with his snow-capt head appearing through an atmosphere as clear as ether. Imagine all this, and you may have a faint, and but a faint, idea of the Bosphorus, Constantinople, Scutari, Galatea, the entrance to the Black Sea, and the Sea of Marmora. To say that the scene is magnificent, is to say nothing; imagination cannot depict, and words cannot express what it is; to conceive it, it must be seen."

The following is an interesting instance of a custom mentioned in Scripture, being still kept up. The author, however, in the latter part of the extract, appears to us rather confused on the subject of the book written by Joshua. In the two chapters to which he refers, mention is made of the book of *Jasher*; but is the book of *Jasher* the book of Joshua? We imagine there is no connection between them.

"In great scarcities of water, which frequently happen in the latter part of the summer, the Turks are very observant of the weather. It is said that at those seasons a person is stationed on the 'Giant's Mount' to give notice when a dark cloud appears over the Black Sea, the certain precursor of rain. Dr. Walsh says this is an ancient eastern custom, and quotes Elijah—'And I looked toward the sea, and beheld a cloud rising out of the sea like a man's hand, and I gat me down that the rain stopped me not\*.' The fact is, that, as I before observed, they have a mosque and some darveshes stationed on the mount; and to give warning of the approach of a cloud may be part of their occupation. A friend of mine, the Rev. Mr. Goodell, now usefully employed here in the establishment of Lancasterian free-schools, and who speaks and reads the Turkish language well, has recently copied and translated an inscription on the walls of this mosque, the purport of which is that 'Joshua the giant was sent by Moses, for the purpose of chastising the Greeks, with whom he was at war; that he arrived at this mountain, and wanting sufficient light to enable him to do the thing properly, he caused the sun and moon to stand still.' However, I shall get a copy of it, and send it to you. In the Scriptures, the fact of the sun and moon standing still is given on the authority of Joshua, who wrote a book which has been lost. Now there can be no doubt that this account is taken from this lost book; and it would be a most curious circumstance, if I should be so fortunate as to recover it, by the means of this little inscription on a mosque upon the top of the Giant's Mount. I shall make an effort with the hope of success; for the book whence this is extracted must still be in existence, and money may buy a copy of it. There are two places where this book is referred to in the Scriptures. First in the tenth chapter of Joshua; and next in the first chapter of the second book of Samuel. The holy writers seem to have thought him good authority, and his book would, without doubt, be of great use in elucidating many parts of the early Scriptures."

He appears subsequently to have obtained the wished-for translation, as a little further on he writes—

"Since I began this letter I have obtained a translation of the inscription on the mosque of the Giant's Mount; copied and translated by the Rev. Mr. Goodell and the Rev. Mr. Farmer. The inscription is in the Turkish and Arabic, and in both languages the same. It is as follows:—

"This is the place of Lord Joshua, the son of Nun, (on whom be peace!) who was not of the family of the priests but of the prophets. Lord Moses, (on whom be peace!) sent him against the Greeks. Now Lord Joshua, on a certain day, in the first battle, fought with the Greek nation; and while he was fighting, the sun went down on the side of the Greek nation—but while he fought, the sun rose again, after he had gone down, and the Greek nation could not escape. The Greek nation saw the miracle of Lord Joshua; and at that time had Lord Joshua taught the faith, they would have received it. And should any one, male or female, deny it,

\* Had our author taken the pains to quote correctly, he would have found the sacred story still more to his point—"Elijah went up to the top of Carmel."

there is in the holy temple (at Jerusalem) a history; let them look at that, and believe that he was a prophet. *Finis.*"

The circumstance of such an inscription existing is rather curious; but we fear our author's sanguine hopes of finding the lost work will be disappointed.

In an excursion he made to Broussa, the great silk manufacturing district of that part of the empire, situated at the foot of Mount Olympus, our author visited Nicomedia and Nice\*, and in his journey met with one of the most striking and beautiful illustrations of Scripture we ever remember to have seen. Part of it would seem almost the very words of our Lord's parable.

"In our way over the hills and through the dales which abound here, we saw an extensive grove of olive trees, many of them having a fresh-cut and deep gash of an axe in the side. Mustapha was asked the reason of this, and replied, 'it was a punishment to the trees for not bearing last year.' He explained it in this way: the owner comes with an axe in his hands, and says, 'Tree, you did not give me fruit last year; if you do not give me fruit this year, I will cut you down; and to let you know what cutting is, take this gash.' He was asked, if the trees then gave fruit? He said, 'yes, but he thought it was a cruel thing to force them by cutting them; for it was for God alone to make the trees give fruit.' I could not have believed that such a superstition existed; but my servant, who was born in the country, confirmed to me subsequently the same thing. That the practice and the belief exist to a great extent, is very certain; and it cannot be denied that the desired effect of causing the tree to give fruit is produced by some change in the constitution or habit of the tree; perhaps through permitting, by means of the incision, part of the superfluous sap to escape. The cut is made in the spring of the year, when the sap begins to rise. Many of our fruit trees drop their fruit before maturity; in such cases might not this practice be advantageously introduced? The experiment might be tried; for there must, as one might suppose, be some reason for a custom of great antiquity, as appears by the cuts in the oldest olive trees in the country. There are great pains taken in the culture of the olive; and I was reminded by Mr. Goodell, of the parable drawn from their habit of *digging round and manuring, before cutting down the tree*. The fruit of the fig tree bursts forth from the branch without the slightest indication of blossom, and in many cases before the leaf appears."

[To be continued.]

\* On a plain near this city the party encountered some herds of buffaloes. The account of them is so amusingly like the same sight so often seen in India, that we cannot resist quoting the part regarding these animals, which appear to have only the advantage of a more classical situation, over their brethren in this land. "The buffaloes of this country are the ugliest monsters in creation. They are, without exception, black, with very thinly scattered hair, and sometimes without any. They carry their head in a horizontal position, directly at the back of which grow a slightly crooked and rough pair of flat black horns, which curve close to each side of the neck, and seem of no earthly use except to prevent them from turning their heads to the right or left. *Their eyes are of a most unmeaning china-like whiteness*, and it is no uncommon thing to see them with one eye white and one black, and often with the same eye half black and half white. *Their tails are hairless, and their walk slow, heavy and apparently painful. They are exceedingly fond of lying in the mud and water, where they endeavour, if possible, to cover themselves entirely, except the nose and eyes and a small part of the head. They are useful in drawing waggons, and are perfectly tractable.*"

2.—*A Discourse on the Government of the Tongue. By the Rev. W. Morton, Senior Missionary of the Society for the propagation of the Gospel in Foreign Parts.*

In a short notice attached to this Discourse, we are informed by its respected author, "that it is printed without alteration or addition, as addressed to a small, but generally devout congregation at Midnapore, and is published at the request of a few of their number who, conceiving it might be useful in more extensive circulation, have generously offered to bear the entire charge of the publication." We think the author did well in complying with this request, and most cordially do we recommend the discourse to the attentive perusal of our readers, as being calculated to give them an enlarged and scriptural view of evils of no small magnitude,— "the evils of speech." The subject of the Discourse, "the Government of the Tongue," is of very high importance, and on many accounts deserving of much more consideration than it has hitherto generally received. Though not altogether neglected in the ministrations of the sanctuary or the productions of the press, it has not, we apprehend, obtained that full share of attention to which it is justly entitled, and which the interests of morality and religion seem to require. While other duties are copiously enlarged upon and earnestly enforced, this is comparatively neglected, and obtains for the most part, little more than a passing glance. Yet confessedly, next to "keeping the heart with all diligence," there is no duty more important, and no acquisition more difficult of attainment than that of "keeping the door of our lips, that we sin not with our tongue."

The author has taken for his text, Ps. cxli. 3. "Set a watch, O Lord, before my mouth, keep the door of my lips;" and after some appropriate observations on the difficulty and importance of the right government of the tongue, he thus proceeds:—

"Impressed with the same conviction, the text shews us the Royal Psalmist imploring the almighty aid of God to subdue and guard this unruly and mischievous member—he flies to the succours of divine grace, and is persuaded that no influence but that of true religion, the fear and love of God, the sense of *His* presence, a supreme regard to *His* will and conscience towards Him, will be sufficient to restrain the tongue from evil and the lips from sin; and therefore he prays, 'Set a watch, O Lord, before my mouth; keep the door of my lips.'

"By this form of expression is denoted the watchfulness and caution, the circumspection and care that must be observed in the use of the tongue; the constant guard that should be maintained over our words and conversation; as we place a porter at a door, a sentinel at a gate, to prevent the issue and escape of what ought to be strictly confined. The use of speech is one of our noblest and most valuable faculties; but it partakes of the degeneracy which has come upon all our moral and physical powers by reason of sin; and in proportion to its value and excellence when employed as a useful instrument of good, is its mischievousness and unruliness when directed to evil. It is the index of the *inward* principle and feeling; for 'out of the abundance of the heart the mouth speaketh.' If therefore the fountain be corrupt, the streams will be impure; if the source be defiled, that which proceeds from it will necessarily be unclean; if the heart be un sanctified, the tongue will pour forth iniquity, and the lips be unclosed to evil.

"Many, however, who are not in the habit of observing any care in the government of the tongue, and having never attempted to restrain it, are not aware of the difficulty of doing so, may not readily apprehend the necessity of all this caution and controul over the utterance of the lips; and many more who have not taken a large view of the sins of the tongue, and consequently have not a clear conception of the many abuses of speech which exist, may see little cause for so strict a watch over its use; nay, even serious and sincere Christians, who are desirous of shunning all evil in thought, word, and deed, and of 'doing all to the glory of God,' need to be often reminded of the various ways in which the corruption of nature is seen to break forth, that so they may be on the watch against its appearance, and timely restrain its dangerous and unholy workings. To all, therefore, the consideration of this subject is important, and we shall proceed accordingly to bring before you some

of those particular instances in which the wisdom of King David's prayer is apparent—'Set a watch, O Lord, before my mouth; keep the door of my lips.'

'The first evil of speech which it is all-important to guard against, is falsehood, the uttering of what we know to be untrue. This is a sin of deep turpitude and baseness both in itself and in the eye of God, who is essentially a God of truth. Thus it is declared in the Proverbs, that 'lying lips are an abomination to the Lord;' and, in the Decalogue, falsehood is one of the ten principal points on which the Divine Law is founded; 'Thou shalt not bear false witness.' Hence the determination of the God of truth to punish falsehood, is equally declared—'He that speaketh lies shall perish.' Now in every expression of the divine hatred of lying, and resolution to punish it, every mode and degree of this odious vice is included. The Law of the Almighty draws no distinctions between greater and smaller violations of his will, and nowhere sanctions the vain notion, that provided a man is not guilty of great and glaring sins of untruth, such as perjury, false witness to the injury of others, and the like, his lesser offences in this matter will be overlooked. Thus, for instance, an advantageous flattering of one who may be thought able to serve us, is deemed a trivial sin, if any, by the irreligious and ungodly world, and is often practised avowedly and without shame. Yet the same word of God declares, 'the Lord shall cut off all flattering lips.' Innumerable are the ways in which the sacredness of truth may be violated, and great and manifold are the mischiefs to the world which result therefrom. Such are—the assertion of what is absolutely false, or dissembling of the truth itself—indirectly deceptive and hypocritical speeches—flattering discourse to persons whose real claims to esteem are slight or none at all—false testimony borne to injure the innocent, or true testimony withheld to screen the guilty—slanderous aspersions of a good character, an enhancement and aggravation of one not entirely free from stain—sly insinuations and cutting sarcasms—biting words of bitterness that exceed the exact truth of the case, extolling the imaginary virtues of the vicious and depreciating the sincerity of the good—backbiting and dark innuendo—putting persons to trouble and annoyance by saying something untrue by way of jest and amusement—spreading false alarms, or raising undue expectations without the wish, the intention, or the power to realize them—promising and not fulfilling one's word, either from wantonness, or because it is inconvenient, troublesome or injurious to one's self—announcing false doctrines, or by sophistry and false reasoning discolouring and weakening the true—lessening the real obligations of virtue, and palliating popular or pleasurable vices—persisting in an assertion, perhaps not altogether conscious of its incorrectness at first, rather than acknowledge an error or mistake—enhancing the worth of what we possess or wish to part with, or endeavouring to lessen the value of what another has, of which we are desirous of becoming the purchasers—designedly exciting a wrong impression in another's mind, for our own pleasure or advantage—expressing a belief of what we *do not* credit, or denying what we *do* really believe—professing a faith we do not truly entertain, an attachment we do not sincerely feel, a purpose which is not absolutely formed—compromising our principles by disingenuous and forced explications—uttering as the language of compliment and ceremony and worldly politeness, what is felt to be a violence done to truth, consistency and purity—wresting an argument to favour our party, interests or notions—corrupting the sincerity of others, and so being guilty of all the breaches of truth which they, by our advice, influence or example, may commit. Such are some of the principal violations of that cardinal virtue—Truth.

Nor is it only in words or writing that falsehood may be asserted. Without opening the lips or penning a line, a man's actions may be the most expressive falsehood, the directest lie: if he act designedly so as to raise a false expectation and give a wrong impression of his meaning, character or intention. A nod, a wink, a smile, an affected gravity, a tacit denial, a silence that *must* be wrongly interpreted and is so intended to be: these and all other similar modes of *acting* falsehood are as clearly vicious and as certainly forbidden as any untruth that is uttered by the tongue; and innumerable are the declarations of Scripture against every one and all of them."

These views are supported by a number of appropriate texts of Scripture, and thus followed up by the author:—

"Well then might the Psalmist put up his prayer to God to 'set a watch before his mouth, to keep the door of his lips;' to render him watchful against the first approaches and slightest appearance of falsehood in thought or word. For if so many and various are the ways in which truth may be violated, and so numerous the inlets to falsehood, so many the temptations and inducements to indulge in it, the facilities for sliding into it—what constant care and vigilance are then requisite to

guard us against some one or other form of the guilt of this many-headed monster, this hydra-sin! He therefore 'that will love life and see good days, let him refrain his tongue from this destructive evil, and his lips that they speak no guile;' for 'the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil,' in word or deed!

"Another class of sins against which the lips and tongue are to be guarded, by him who would 'fear God and keep his commandments,' includes idle and useless talking, vain unprofitable discourse, unmeaning chit-chat and gossiping; as well as disputing, contention, brawling; harsh, injurious and violent language; angry railing and threatening; proud, boastful and self-exalting speeches; contemptuous, insulting and irritating addresses to others; all impure words, unchaste songs, and foolish and filthy conversation and jesting; all blasphemy, and opposition of speech to the truth of God and to virtue; with all the vast variety of ways in which that unruly member, the tongue, may give vent to an evil, envious, angry, haughty, malignant, unholy heart, or express a vain, unfurnished mind; waste and squander away precious time, displease Almighty God, grieve the good, encourage sinners, and entail on the guilty the severe indignation of the All-just. All and every form of these and similar offences of the tongue, are real and dangerous sins; because they are inconsistent with religious and devout feelings towards God our Maker and Saviour, with kind and charitable, generous and forgiving, gentle and beneficent thoughts and carriage to our fellow creatures, are preventive of our own moral improvement, and destructive to that purity of heart and holiness of demeanour, 'without which no man shall see the Lord;' because they are again and again forbidden by the law of God, are adverse to the harmony of families, the quietness of our own minds, the peace of society, and the interchange of those good offices which are necessary to the welfare of all; because they are subversive of true religion among mankind, excite and nourish mutual dissatisfactions and envyings, quarrellings and injuries, and perpetuate that kingdom and rule of Satan in the world which it is the sole aim of the divine grace to undermine and subvert; and are of those unholy 'works of the Devil' which Jesus Christ came on earth 'to destroy.'"

A variety of passages of Sacred Scripture are next adduced, with suitable observations calculated to set forth the evil dwelt on in its true light, and to shew the only way in which it can be overcome, viz:—

"By the cultivation of those pure, benignant and devout affections to which Christians are called, and of which their Lord and Saviour and pattern was himself the brightest example: and by that constant holy watchfulness and circumspection which are necessary, to preserve a man pure from those sins of the lips and of the tongue, which, as they are most corrupting to man, are also most dishonouring to the holy Saviour, and most offensive to the just and righteous God. Let no earthly considerations then prevail with a true Christian to intermit his care in these particulars, or even to border upon any of those vile and hateful practices; or to sanction them by his manner, his silence or his indifference, in others. 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.'

"A third evil of the tongue," observes the author, "against which the mouth and lips should be carefully defended, is shewn in murmuring and fretful speeches against Providence—in rebellious complaints and accusations of Divine injustice, partiality and severity—and in all those 'hard speeches' in which 'ungodly men' give vent to their own unsubmitive spirits and unholy tempers, in words of impiety and impatience. Thus even a man like the Psalmist, experienced in the ways of God, and instructed in the mystery of Providence, forgot, in a moment of excitement, that confidence in Almighty Wisdom and Grace which had ever been his support and salvation. 'My feet,' he says, 'were almost gone, and I had well nigh slept; for I was envious at the foolish, when I saw the prosperity of the wicked. They set their mouths against the heavens, and their tongue walketh through the earth; i. e. they give a loose to their equal impiety to God and oppressions of men. And not until 'he went into the sanctuary of God,' heard His word and soothed his mind by devotion, did he learn to reflect upon those arrangements of the Divine Providence, by which this life is rendered a scene of trial to all, and therefore necessarily a state of inequality, wherein the evil *may* be prosperous, and the good, for a while, unfortunate. But while the Psalmist, habituated to Divine meditation and religious exercises, quickly recovered himself and stood again firm, where for an instant he had well nigh slept, less understanding and devout persons often but too fatally 'stumble and fall.' Humility and submission to the appointments of Almighty Wisdom and Grace, are virtues of the highest character, but of most difficult exercise and attainment; yet virtues to which every one is necessarily bound by the relation he bears to God as a

creature, by his probationary state and the desert of sin. 'Why should a living man complain, a man for the punishment of his sins?' and, 'Shall not the judge of all the earth do right?' 'He doth not willingly grieve nor afflict the children of men, neither keepeth he even his anger for ever. He hath not dealt with us after our sins, nor rewarded us (*at all*) according to our iniquities.' Such should be the equally just and tranquilizing reflections of the afflicted; but murmuring and complaining, restless uneasiness under the appointments of Providence, and peevish impatience of His discipline, are most displeasing to the Almighty. The conduct and punishment of the Jews in the wilderness, are striking illustrations both of this great sin and of God's judgment against it. So in Numbers it is said, 'when the people complained, it displeased the Lord; and the Lord heard it, and his anger was kindled, and the fire of the Lord burned among them and consumed them.' St. Jude, characterizing such, says, 'these are murmurers, complainers, walking after their own lusts (and caprices), and their mouth speaketh great swelling words; 'they set their mouths against the heavens,' as it is elsewhere worded. Therefore the Corinthians are dissuaded from a dangerous imitation of them;—'neither murmur ye, as some of them also murmured and were destroyed of the destroyer.' 'All these things,' it is added, 'happened unto them for *ensamples*, and are written for *our* admonition;' so that while just punishments to *them*, they were marked and recorded for *our* warning and instruction.

'The sins now under review are sins equally heinous and unreasonable. God, as a Sovereign, 'giveth not account of any of his matters,' or dealings with the children of men. 'Who art thou, O man, that thou repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto an honorable and another unto a less honorable use? Is there unrighteousness with God?' or 'is there a just man upon earth that liveth and sinneth not?' And shall blind, presumptuous, ill-deserving, and rebellious mortals dare to call in question His decisions, His wisdom, or His justice? Truly if He were 'severe to mark iniquity, who could stand before Him?' But 'because His compassions fail not, therefore are we sons of Adam not consumed.' Thus David penitently acknowledges,—'Against thee have I sinned, O God, and done this evil in thy sight, that thou mightest be justified when thou speakest (or reprovest), and be clear when thou judgest.'

'Blind unbelief is sure to err, and scan His work in vain;

God is *his own* interpreter, and *He* will make it plain.

His purposes will ripen fast, unfolding every hour;

The bud may have a bitter taste, but sweet will be the flower.

Ye fearful souls! fresh courage take; the clouds ye so much dread,

Are big with mercies, and shall break in blessings on your head.'

''Take, my brethren, the prophets for an example of suffering affliction, and patience (withal); behold we count them happy which *endure*; ye have heard of the patience of Job, and have seen the *end* of the Lord, that the Lord is very pitiful and of tender mercy.' 'Is any among you afflicted?—let him pray.' Such is the exhortation to be addressed to those, who, though in the main pious and believing, are yet, under the pressure of affliction and trial, but too apt to overlook the precept—'in patience possess ye your souls;' and who thence forget also 'the exhortation which speaketh unto them as unto *sons*—my son, despise not thou the chastening of the Lord, nor *faint* when thou art rebuked of Him;' as well as the assurance that while 'there hath no temptation (or trial) taken you but such as is common to man,'—'God will not *suffer* you to be tempted (or tried), above that ye are, or may be, (by His grace and patience,) able to bear—but will, with the temptation, also make a way for you, (when it has accomplished its moral and holy purpose,) to escape' from its pressure. To others, whose unsanctified hearts and rebellious pride and impenitent obstinacy *will* not yield to 'the goodness of God that leadeth, i. e. persuadeth and inciteth them to repentance,' and whose unguarded 'months cause their flesh to sin,' we may recall the recorded prophecy of Enoch,—'Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly of all their hard speeches which ungodly sinners have spoken against Him;' such as murmurers, complainers, and all others who presume to fret under his rule, to question his wisdom, justice or impartiality, and struggle, but in vain, against his dispensations.

'And now, my dear bearers, I shall conclude with an earnest exhortation to you all, to examine into the sins of your mouths and the offences of your lips; to humble yourselves before God for the past,—'for in many things we offend all,'—and to implore larger measures of divine grace to enable you to set a constant watch henceforward 'before your mouths, to keep the door of your lips;—to remember

the holy counsel given unto you, to count nothing really evil but sin, and to grow in meekness daily for the kingdom of God. 'May the words of our mouths and the meditations of our hearts, be always acceptable in thy sight, O Lord our strength and our Redeemer!' "

We cannot forego the present occasion, while paying the just tribute of our thankful respect to the pious individuals, who have given the Sermon now reviewed to the public, of observing how much good might be done by a more general exercise of a similar liberality. "Print a number of good books," says a paragraph in the Chinese Decalogue, which appeared in the *Calcutta Christian Observer* of November 1835. Surely a Christian has the noblest of motives to employ a portion of the wealth a gracious God has given him, in aiding the inferior means of ministers and others in a similar way; and in no better mode, we apprehend, could he more extensively aid in the advancement of the best interests of his fellow-creatures. May this good example be largely imitated!

### 3.—*Brief Notices of Indian Periodicals.*

I. In the August Nos. of the *Journal of Medical and Physical Science*, and the *Indian Review*, Dr. Corbyn ably pursues his indefatigable exertions. Our object as Christian Observers being special for the most part, the notice our space allows us to take of them must always be very limited. Leaving almost untouched the medical portion of them, and confining our extracts on other topics of general literature, &c. to matters of immediate local interest, or to remarkable discoveries in science, we can only hope that many of our readers may be induced to seek for much very valuable information on many important topics in the Periodicals in question themselves. We have only room for a few references to the present numbers.

1. At page 389 of the "Journal," is a highly interesting notice of a case of voluntary entombment, in an individual supposed to be possessed of a surprising power of retaining physiological life under circumstances of exclusion from all ordinary means of maintaining it, *i. e.* from air and sustenance. The case is not, however, altogether free from uncertainty as to the facts; though, as far as it goes, the testimony is undoubted.

"The man is said, by long practice, to have acquired the art of holding his breath by shutting the mouth, and stopping the interior opening of the nostrils with his tongue; he also abstains from solid food for some days previous to his interment, so that he may not be inconvenienced by the contents of his stomach, while put up in his narrow grave; and moreover, he is sewn up in a bag of cloth, and the cell is lined with masoury, and floored with cloth, that the white ants and other insects may not easily be able to molest him. The place in which he was buried at Jaisalmer, is a small building about 12 feet, by 8 feet, built of stone; and in the floor was a hole about three feet long, two and a half feet wide, and the same depth, or perhaps a yard deep, in which he was placed in a sitting posture, sewed up in his shroud, with his feet turned inwards towards the stomach, and his hands also pointed inwards towards the chest. Two heavy slabs of stone, 5 or 6 feet long, several inches thick, and broad enough to cover the mouth of the grave, so that he could not escape, were then placed over him, and I believe a little earth was plastered over the whole, so as to make the surface of the grave smooth and compact. The door of the house was also built up, and people placed outside, that no tricks might be played, nor deception practised. At the expiration of a full month, that is to say, this morning, the walling up of the door was broken, and the buried man dug out of the grave; Trevelyan's moonshee only running there in time to see the ripping open of the bag in which the man had been enclosed. He was taken out in a perfectly senseless state, his eyes closed, his hands cramped and powerless, his stomach shrunk very much, and his teeth jammed so fast together, that they were forced to open his mouth with an iron instrument to pour a little water down his throat. He gradually recovered his senses and the use of his limbs, and when we went to see him, was sitting up, supported by two men, and conversed with us in a low, gentle tone of voice, saying, "that we might bury him again for a twelve

month if we pleased." He told Major Spiers at Ajmeer, of his powers, and was laughed at as an impostor; but Cornet Macnaghten put his abstinence to the test at Pokhur, by suspending him for thirteen days shut up in a wooden chest, which, he says, is better than being buried under ground; because the box, when hung from the ceiling, is open to inspection on all sides, and the white ants, &c. can be easier prevented from getting at his body while he thus remains in a state of insensibility. His powers of abstinence must be wonderful to enable him to do without food for so long a time, nor does his hair grow during the time he remains buried."

2. At p. 408, in a paper on Mineral Magnetism, is stated as experimentally established an interesting discovery by Dr. Schmidt of Berlin, that

"The power of a magnet might be given to iron, or destroyed in a few seconds; a fact which was first made known by Dr. S. The process of destruction consisted in passing down the poles of one magnet against the like poles of another magnet, commencing at the curve of the instrument. To reproduce the power, the poles were reversed in the passing motion, commencing also at the curve. Dr. Schmidt attached considerable importance to this experiment; for he says, that when the power of the magnets becomes deteriorated, it is easily restored; and failure, which must frequently before have attended its application for the cure of diseases, could now be readily obviated."

3. At p. 418 is an extract from the *Lancet* of a very interesting "Lecture on Hygiene, or the Preservation of Public Health, by W. Farr, Esq." We find a passage that falls in directly with our great object, exhibiting as it does the *medical and physical* wisdom of the Mosaic enactments in Leviticus in a very striking light.

"The four last books of the Pentateuch unfold a great system of Hygiene, not constituting a mere philosophic unapplied theory, but enforced by legal sanctions, and carried out in practice to the very letter of its enactments. Moses was learned in all the wisdom of the Egyptians, and adopted several of their practices; but together with the great idea of emancipating his countrymen, and carrying them from a land of bondage to a land overflowing with natural riches, came many profound principles of truth, resulting from the study of the moral and physiological condition of mankind, and a thorough knowledge of the external circumstances of the country—the wilderness,—through which the people were to be led. On account of the relation of miracles mingled with the narrative of Moses, some persons object to references being made to the Pentateuch, or to considering it as historical authority for scientific truths; but internal and circumstantial evidence proclaims its authenticity too strongly to justify the rejection of the facts which it contains, whatever differences of opinion may attend their interpretation. Voltaire says that every thing about Moses is supernatural: "Chaque peuple à ses prodiges, mais tout est prodige chez le peuple juif." After examining the records collected in the Pentateuch, the manners and the style of the Arabs, and all the other attendant circumstances, I think you will come, if not with Warburton, at least with Muller and Roetteck, to a different conclusion. I shall here assume that the facts are historical, and proceed to develop a faint outline of the Mosaic system of Hygiene: important, because it is the first recorded with detail, and because of the mighty principles it involves. The great theological system revealed by Moses I am neither qualified nor called upon to discuss; in hygiene we have only to do with the physical facts."

A succeeding passage involves a very important *physiological* reason against marriages among near consanguineous relatives, conspiring with the great *moral* argument against such unions, that, if allowed and generally practised, they must prevent that unrestrained and confidential intercourse in families on which so much of domestic and social virtue and happiness is founded: it is this—

"The enactments relating to marriage, which are now adopted in Europe, were founded on the physiological law, that a degenerate offspring results from the intercourse of animals which are nearly related; and that a proper mixture of alien blood alone can give birth to an untainted and vigorous race. Cousins and near relations, by being brought into contact when young, and when the affections are opening, too often lay the foundation of matrimonial alliances which infringe upon the general laws of Hygiene. What would have been the result of allowing the connubial union of nearer relatives? The denouncement of adultery, which was punished by death, and the strict investigation of virginity, discouraged a promiscu-

ous intercourse—destructive of the bonds of families, calculated to yield a degenerate spurious issue, and likely to involve nations in exhausting pernicious disease. Such a restraint was necessary, and justified by the truths of physiology."

Much valuable matter follows, which we would gladly transfer to our pages, but must not from want of room. We hope this entire passage especially will be extensively read. We only wish the writer had sounder views of the divine commission of Moses, who was "learned," indeed, "in all wisdom of the Egyptians," but who had by a direct divine communication, wisdom which the Egyptians possessed not, and therefore could not communicate, and which guided and strengthened him to all those great results on which the Lecturer remarks with so much admiration and feeling in this powerful passage:—

"Thus Moses left the Israelites a numerous nation, raised by great principles, a system of laws, and hygienic adaptations, from slavery, and perfectly fitted to its great destiny; and thus he accomplished one of the most interesting physical regenerations recorded in early history. In contemplating this mighty work, shadowing forth preconceived ideas, and the result of theoretical principles, rigorously and sometimes cruelly enforced, the fugitive herdsman of Jethro, on the volcanic Sinai, standing before a rebellious people, and viewed with an enlightened philosophy, must remain for ever sublime in character, as he was conceived by Angelo."

II. From "*The India Review*" we can only give one solitary extract from the notice of "*Outlines of Mineralogy, Geology, and Mineral Analysis*, by T. Thomson, M. D., F. R. S. &c."

"In order to determine the state of the question in reference to the existence of a central fire, the author has collected all the observations that have hitherto been published on the temperatures, from the surface of the earth to the greatest depth that has been attained by man. From these it appears that, taking the mean of nineteen observations, there is an increase of 1° F. for every 50 feet of descent. This is the evidence which many bring forward for the existence of a central fire. The author, however, shews that, according to the observations of Mr. Moyle, made during a series of years in Cornwall, the high temperature of these mines continues only while they are working. When they are abandoned they are soon filled with water, which remains stagnant, and the temperature gradually sinks, till it approaches that of the mean temperature of the place.—2. That the temperature of the earth is regulated entirely by the sun; for, the higher the sun is elevated above the horizon and the longer it continues above the horizon, the higher is the temperature. If the temperature increased 1° for every 50 feet, a descent of 12 miles, or a point by so much nearer the centre of the earth than the position of the equator, should afford a temperature, allowing for radiation, of 1200°. Now, this ought to be the temperature of the poles, because they are 12 miles nearer the earth's centre than the equator. Their temperature is, however, 13°,—and hence, this seems an argument fatal to the notion of a central fire. But, although the idea of a central fire is not supported by the facts with which we are acquainted, it is not unlikely that an internal fire exists, which gives origin to those vast volcanic regions and earthquakes which are continually altering the aspect of the earth's surface. If we were to consider this fire as approaching nearer the surface in some places than in others, we might have, perhaps, an explanation of the relative causes of volcanoes and earthquakes."

III. We notice in the papers the establishment of a Branch Horticultural Society at Húgli, mainly, we believe, through the exertions of the Commissioner, Mr. Walters. The bearing of such institutions on agricultural improvement, commercial prosperity, and the increase of Government revenue in India, is too manifest to require any argument from us. Our heartfelt wishes accompany this very spirited undertaking, which appears to be well supported by the European residents and some Native gentlemen in Chinsurá and Húgli. The prospectus has some valuable observations on the results that have already taken place, and may yet be expected, from a greater combined attention to the agriculture of the country.

IV. From the Native papers especially we gather the very great interest which the singular case of the individual claiming to be the right heir to the Rájáship of Burdwan, Pratáp Chandra, has excited. An instance is given of an alleged attempt to introduce a person as if to identify him, but with a real view to bear false testimony against his claim. We have understood from a source we can rely upon, that there are individuals among the remaining gentlemen formerly Dutch Government functionaries at Chinsurá, who being privy to circumstances that are and could be known only to the real Pratáp Chandra and themselves, could, if the matter came to a judicial inquiry, readily detect the imposture, if it be one, or establish the positive rights of this individual to the extensive revenues of Burdwan.

V. A correspondence published in the *Calcutta Courier* between certain zemindars of the 24-parganáas and Government, relative to the remission of land-rents, suggests important remarks. Remissions are, no doubt, occasionally called for from the unavoidable results of inundations and other destructive occurrences. In some districts they have, we know, been extensively made, and that for several successive years. Highly important as this subject is in itself, we notice it chiefly with a view to another matter arising out of the zemindári institution, and which presents itself in a striking manner before the Missionaries of the different Christian Societies. Among the points that demand of such, peculiar prudence and discernment, are those which touch upon worldly inducements to acceptance of the Christian faith. On this point we are supplied with an extract from a letter addressed by one of the Missionaries to the secretary of his Society, in which he thus expresses himself:—

“ In addressing congregated people in this district, the routine of Christian instruction has no longer the adventitious yet powerful aid of novelty in its favour. The listless apathy, the stupid insensibility to moral appeals, the deadness of heart to religious considerations which so characterize this population, have ceased to be operated upon by the excitement of what was once *new*. The doctrines, history, and arguments of Christianity are pretty widely known—the preaching of various Missionaries and tracts extensively distributed, as well as the different Christian schools in this vicinity, have left the people no longer absolutely ignorant of the great outlines of our Divine faith. Curiosity, has consequently, no food—the motive of gain we do not, would not, dare not offer—self-originated desire for instruction is hardly to be met with—conscience is torpid—the moral sense dull, if it exist at all. Superstitious belief has besotted the judgment, that it cannot longer discern the face of truth; and only duty, lingering faith slow to abandon a hope which God's own word imparts, the yearnings of the heart over the debased, demoralized and contended victims of so unholy and degrading and destructive a system as Hinduism, enable a Christian Missionary to continue labouring, with any tolerable measure of courage and energy, under the accumulated depression occasioned by such a concurrence of trials.”

Afterwards comes the passage which bears specially upon the reference now before us, and which correctly exhibits the importance of a Missionary's keeping clear of all implication in revenue and other questions, and in which the distress or the cupidity of natives might, if he were off his guard, or had not direct spiritual conversion solely at heart, but too often involve him.

“ If,” he says, “ he (the Christian Missionary) could consent to put the Lord's stamp on base coin, he might have no very limited number of nominal Christians. In the perpetual land revenue system of Lord Cornwallis, many very deceptive expedients were resorted to in order to elude the vigilance and prey upon the good faith of the British Government. A zemindár, for instance, was registered as possessing so many bighahs of cultivated soil, and assessed at a corresponding amount of revenue and power of claim against the cultivators. In the present day he is, perhaps, actually possessed of double the amount of land, exacts in proportion from the ryots, and yet pays only his fixed quota of revenue. The oppressed cultivators would in crowds embrace Christianity or any other system enjoined upon them by a sáhib, missionary or other, who would only undertake to protect them against the exactions of the zemindár, by holding him in check under the terror of denounce-

ment to Government. Instances of this facility for making nominal converts are not rare. Other modes also present themselves;—but as all such leave Christian conversion out of consideration, while they are yet very questionable in themselves, a Missionary cannot of course avail himself of them. He must toil amidst accumulated difficulties and disappointments, “hoping even against hope,” since the promise is sure, and in the end will speak and not lie, that God will give to Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

#### 4.—*Publications of the Religious Tract Society.*

*Commentary on the Sacred Scriptures*, 6 vols.

*Hofacker's Sermons*, 1 vol.

*Sprague's Letters to a Daughter*, 1 vol.

*Morning Meditations*, 1 vol.

*Church History*, 6 vols.

The works enumerated above are not arranged under the same head, because they are of the same calibre, though they are intended to subserve the same end—the spiritual improvement of Christians and the glory of Christ. The object in view is to recommend to the attention of our readers works of a profitable character, that may be obtained on the spot.

The *Commentary* is a very useful and pious work, being a compilation of the choicest parts of Scott and Henry, together with extracts from other authors and travellers, who have in any way made their opportunities and travels subservient to the purpose of illustrating and enforcing the truths of the Bible.

The *Sermons* by *Lewis Hofacker*, a devout German, are short, lucid, affectionate, and evangelical: they are well adapted for family reading. They are accompanied by a brief memoir of their excellent author.

*Morning Meditations* are extracts from a larger work of Dr. Morrison, of Chelsea, on the Psalms. They are calculated to induce devotional feelings in a pious mind.

*Sprague's Letters to a Daughter* are the production of a highly cultivated, wisely discriminating mind, and well calculated to be put into the hands of young persons, entering upon the busy and trying scenes of active life; treating, as they do, on almost every important topic connected with the welfare of immortal beings.

*Church History*. This is, in some measure, like the commentary—a compilation; though it is accompanied by judicious connecting remarks and reflections, from which all rancorous and sectarian feeling has been excluded, the main object being to give an impartial and clear view of the most important features of Church history—a desideratum long felt, and, we think, now to a great extent supplied.

The whole of the above are, in fact, as worthy of the Society from which they emanate, as they are deserving of a place in every Christian's library. We can recommend them,—and not only the few selected, but all the publications of that very excellent institution,—with the most perfect confidence, at once for the purity of their doctrine, the clearness of their arrangement, the correctness of their typography, and the beauty of their appearance, and not less for their extreme cheapness. These are strong recommendations,—but they are strengthened by the recollection, that every volume issuing from the Society's Depository, is accompanied by the prayers and best wishes of the best people in the church of God.

## Poetry.

For the Calcutta Christian Observer.

METRICAL PARAPHRASE OF THE 90TH PSALM.

THOU, mighty Lord, through endless years, hast been  
 The soul's sure refuge mid this changing scene ;  
 The comfort of the righteous and their stay,  
 Whilst rapid generations pass away.  
 Before the mountains rais'd their heads on high,  
 Before this earth hung pendant in the sky,  
 Ere those vast worlds, in beauteous light array'd,  
 Shone into being, and thy hand display'd—  
 Thou wert and art, eternal Being, thou,  
 Alone unchanging through an endless now ! 10  
 Alone to be, nor waste of years attend,  
 While all creation hastens to its end !  
 Thou bid'st frail man, in all his being's pride,  
 Swift dissolution of his frame abide ;  
 " Ye children of the dust," thy dread command,  
 " Return again from whence my forming hand  
 Rais'd you to live your little date on earth,  
 And stamp'd you mortal in your being's birth."  
 Past like the fleeting watch that measures night,  
 A thousand years, in thy eternal sight, 20  
 Are but as yesterday, whose rapid sands  
 Left man's short work unfinish'd in his hands.  
 Scatter'd by thee, our short-liv'd race may seem,  
 But like a sleep, or as a morning dream,  
 Or like the dew-fed beauties of the glade,  
 Before the sun that in their freshness fade ;—  
 At early dawn they flourish and are green,  
 Cut down, dried up and wither'd ere the e'en.  
 So, if in anger thou our souls upbraid,  
 We mortals shrink, confounded and afraid ; 30  
 And, in thy fierce displeasure's wasting day,  
 Consum'd with terror, shrivel and decay.  
 Our dark misdeeds beheld in thy pure light,  
 Our secret sins our conscious minds affright ;  
 And as a short hour's easy tale is told,  
 Our date is past, our hurried years grow old.  
 The days of life, at longest age of men,  
 Are but a fleeting three score years and ten ;  
 Or if by reason of unusual strength,  
 An added ten be given to their length— 40  
 Yet is the prolongation of our life,  
 With pain and labour and with sorrow rife ;  
 And soon, at last, the dotards pass away,  
 If loth to go, unwilling yet to stay ;—  
 So soon is past the short-liv'd date of man,  
 A fleeting shadow or a narrow span !  
 But when the soul has left its house of clay,  
 What still abides it in thy judgment day,  
 And what thy wrath's dread pow'r, ah ! who regards,  
 Which mercy stays, which only grace retards ? 50  
 Yet great as that our inward fears announce,  
 The deep displeasure thou shalt then pronounce,

On all who spend in sin their fleeting breath,  
 Regardless and impenitent in death.  
 Ah Lord ! so teach whom yet thy mercies spare,  
 Our days to number, that, with anxious care,  
 Our hearts to wisdom we may quick apply,  
 And learn to live, or how in peace to die !  
 Mov'd by our penitence, O Lord, at last,  
 Remit thine anger, let thy wrath be past ; 60  
 Turn thee again, all-gracious, at our prayers,  
 Thy servants bless, and still their weeping cares ;  
 And soon thy mercy to our souls impart,  
 And satisfy with grace each longing heart ;  
 That henceforth we may spend our added days,  
 In joy and gladness, and in grateful praise.  
 Bid comfort soothe as sorrow press'd before,  
 Thy peace be constant as thy hand was sore ;  
 And compensate the years in mis'ry spent,  
 And heal the hearts by deep affliction rent ; 70  
 Thy work of love to us thy servants shew,  
 And let our children all thy glory know ;  
 Bid thy bright majesty on all to rest,  
 Thy mighty pow'r to make and keep us blest ;  
 And prospering still the labour of our hands,  
 Spread peace and plenty o'er our teeming lands !

CINSURENSIS.

## Missionary and Religious Intelligence.

### CALCUTTA.

#### 1.—DEATH OF MRS. MACKAY AND REV. J. T. REICHARDT.

It is our painful task this month to record two afflictive dispensations of Divine Providence in our Missionary circle, the removal by death of the wife of the Rev. W. S. Mackay of the Scotch Mission in this city, and of the Rev. J. T. Reichardt, formerly in the service of the Church Mission Society, but latterly engaged in the arduous task of education in Calcutta. By their bereaved partners severally, in the somewhat sudden and unexpected removal of these excellent Christians, the highest consolation a believer in Christ can experience under such trials, may most confidently be appropriated, that they "died in the Lord, and are for ever with Him." May He speedily heal who hath, assuredly, but in faithfulness and mercy 'torn !

We hope to be enabled to present our readers with a short memoir of the late Mr. Reichardt from the pen of a friend who knew him well and appreciated his worth. Such men cannot be removed without exciting solemn and serious reflections.

#### 2.—TÁKI ACADEMY.

We have much pleasure in giving the following account of the last examination of the school at Táki, which has been established and long supported on the most liberal scale, by the Bábus Ráy Kálináth Chaudhuri, and Baikantanáth Chaudhuri.

On Tuesday, July the 26th, the examination of the English department was conducted by the Rev. Mr. Ewart, in presence of George Temple, Esq. of Bagundee, a gentleman who has always manifested a deep interest in the welfare of the Institution, and of Bábus Ráy Kálináth Chaudhuri, Bhawání Prasád Ráy, Shrikánt, and several other inhabitants of Táki. All the classes manifested an accurate acquaintance with what they had learned. Even the very last class have made considerable progress in the knowledge of English. The passages which they had learned to

read were readily converted into their vernacular tongue, and the way in which they could give, at once, the different personal pronouns and the corresponding parts of the English verb, and turn the same into Bengali, showed that their knowledge was not that only which can be acquired by memory alone. The 5th and 6th classes could bear a very close examination in some of the elements of English grammar and in reading. The 4th class acquitted themselves very well in English parsing, and in the introductory parts of Geography, and the elements of Arithmetic. The examination of the 2nd and 3rd classes was rendered very interesting by the ready manner in which they could analyse and explain English words, and the construction of sentences. The 3rd class showed an intimate acquaintance with the passages of Sacred History contained in their *Instructor*, and the two highest classes were perfectly familiar with those parts of "Marshman's Brief Survey of History," which they had studied. The two highest classes have made some progress in Geometry. The second class have mastered some of the most difficult propositions in the beginning of the first book of Euclid's Elements; and the first class, besides knowing the first book perfectly, were capable of demonstrating several propositions in the second book.

Several very good specimens of penmanship were exhibited, written partly in Persian, and partly in Bengali, with translations into English. Some account-books were shown, in which both Arithmetical and Algebraical calculations were very neatly put down. In short, after an examination which lasted upwards of three hours, it was abundantly manifest, that, in the English department of their studies, the Taki scholars will bear a comparison with any of a like standing in the Calcutta Seminaries. The accuracy of their English pronunciation is not the least interesting feature in their attainments.

Besides the English school, there are also schools for Persian and Bengali. The examination of these followed that of the English department, and was conducted by Babu Kalinath himself, whose high attainments in the Persian language are well known. Babu Bhawani also gave his assistance. Passages in Persian were read and explained in the Hindustani language; and the Babu mentioned, with approbation, several of the more advanced scholars as having acquired both a very accurate pronunciation, and an intimate knowledge of the Persian language.

The Bengali school is attended chiefly by very young scholars, some learning the alphabet, others writing and reading. These were also examined, and gave satisfaction. All the scholars of the English department, also attend the Bengali School at stated hours every day, and many of them read Persian. The present state of the English School is highly creditable to Mr. Shiels, the head-master. The average number of boys in attendance is about 130\*; and including the scholars of the Persian and Bengali Schools, who do not attend the English classes, the whole number attending the Academy may be estimated at from 160 to 170.

## LIST OF PRIZES.

## 1st Class.

1. Goluck Chunder Roy.
2. Huroo Loll Sircar.
3. Mohun Mohun Roy.
4. Saroda P. Bhowse.
5. Nobin M. Roy.

## 2nd Class.

1. Juggunath Bhowse.
2. Gopal C. Chuckerbutty.
3. Mutter M. Moozondar.
4. Kedarnath Holdar.
5. Bissumber Mookerjee.
6. Kalinath Odoy.
7. Fakir G. Bhowse.
8. Bharut C. Roy.

## 3rd Class.

1. Bharut C. Bhowse.
2. Doorga C. Bhowse.
3. Ishan C. Roy.
4. Mohesh C. Moozondar.
5. Tarrany S. Roy.
6. Shib C. Dutt.
7. Sustu B. Moozondar.

## 4th Class.

1. Ishur C. Roy.
2. Prionath Bhowse.

3. Srikant Bhowse.
4. Gopinath Roy.
5. Srikant Roy.

## 5th Class.

1. Tarrany C. Lahory.
2. Peary M. Bhowse.
3. Ishur C. Roy.
4. Omachurn Ghose.
5. Mohun C. Roy.

## 6th Class.

1. Budden C. Bhowse.
2. Beni Madhub Bannerjee.
3. Digumber Chuckerbutty.
4. Kalinath Ghose.

## 7th Class.

1. Juggunath Roy.
2. Nobo Koomar Bhowse.
3. Baroda C. Dutt.

## 8th Class.

1. Omert C. Bhowse.
2. Krishto M. Dutt.
3. Prosanna Bhowse.
4. Raj M. Bhowse.
5. Kali M. Bhowse.
6. Raj M. Roy.
7. Prosonna C. Bhowse.

\* Prizes were also distributed to the most deserving scholars in the Persian and Bengali departments.

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

29. At Cawnpore, Cornet Hon. W. Powys, 16th Lancers, to Miss Kennedy.

**APRIL.**

14. At Allighur, R. R. Sturt, Esq. C. S. to Miss M. Derridon.  
 — At Allahabad, Serjt. J. D. Robertson, to Miss A. E. Marklew.  
 22. Mr. T. Spinnia, to Miss A. Gilbert.  
 23. Mr. J. Francis, to Miss A. J. Dias.

**JUNE.**

27. Nomillah, Serjt. P. Hughes, to Miss E. Connahan.

**JULY.**

4. At Cawnpore, Lient. Daniel, Artillery, to Miss L. A. Bristow.  
 7. At Indore, Capt. F. H. Sandys, to Miss M. J. B. Hewett.  
 12. At Cawnpore, J. W. Muir, Esq. C. S., to Miss E. A. Dennys.  
 15. At Mussoorie, Lient. A. Huish, Artillery, to Miss J. M. Hogan.  
 16. At Seebpore, Backergunge, Mr. J. B. Lewis, to Miss F. F. D'Silva.  
 18. Mr. H. Pereira, to Miss L. Esperança.  
 — Mr. J. Flood, to Miss E. Gunning.  
 20. Mr. M. A. Minos, to Mrs. J. F. Berry.  
 21. Rev. C. E. Driberg, to Miss S. A. French.  
 — At Mozufferpore, R. Taylor, Esq. to Miss M. A. F. Richardson.  
 25. At Chandernagore, Mr. E. P. Beaufort, to Miss A. Antoine.  
 26. W. McKenzie, Esq. to Miss F. Lascelles.  
 — Major E. Garstin, Engineers, to Miss M. A. Duffin.  
 27. At Sulkea, Pabna, Lient. J. Wemyss, 44th N. I., to Miss B. Driver.  
 28. D. H. Crawford, Esq. C. S., to Miss G. W. Anderson.  
 29. At Chinsurah, Mr. G. B. Hoff, to Miss A. E. Ross.  
 — Mr. E. C. Chinnery, to Miss M. E. Murray.  
 30. W. Scott, Esq. to Miss Conyers.

**JAN.****BIRTHS.**

5. At the Cape, the lady of Capt. J. H. Vanrenen, 25th N. I., of a son.

**MARCH.**

9. At Chittagong, the wife of Serjeant-Major J. Concannon, 55th N. I., of a daughter.

**APRIL.**

7. At Benares, Mrs. R. N. Bernard, of a daughter.  
 — At Digah, Mrs. D. Pinhearow, of a son.  
 — At Allahabad, Mrs. W. Blackburn, of a son.  
 10. At Dinapore, the lady of Capt. J. W. Hicks, of a son.  
 11. At Kurnaul, the lady of Lient. Colonel Wymer, of a son.  
 14. At Cawnpore, Mrs. J. Walker, of a son.  
 — At Deyrah Dhoon, the lady of Lient.-Col. F. Young, of a son.  
 15. At Neemuch, the lady of W. H. Nicholetts, 29th N. I., of a son.  
 — At Meerut, the lady of Capt. Nicholl, Artillery, of a daughter.  
 17. At Ajmeer, Mrs. G. D. Boyd, of a son.  
 20. Mrs. F. G. Stewart, of a daughter.  
 — Mrs. T. P. Whittenberry, of a son.  
 21. At Simlah, Mrs. T. Lithgow, of a son.  
 22. At Meerut, Mrs. G. Lumley, of a daughter.  
 23. The lady of G. S. Dick, Esq. of a daughter.  
 24. The lady of Capt. W. Bell, Artillery, of a daughter.  
 27. At Pulsoorah Factory, Rajeshye, Mrs. A. C. Monnier, of a daughter.  
 28. The lady of J. Howell, Esq. of a son.  
 29. At Mynpoorie, the lady of Capt. J. Butler, 3rd Regt. N. I., of a daughter.  
 30. Mrs. H. Frederick, of a daughter.  
 — At Ghazeeppore, the lady of Lt. E. P. Gilbert, H. M.'s 26th Foot, of a son.

**MAY.**

2. Mrs. R. Platts, of a son.  
 — At Meerut, Mrs. M. Kelly, of a daughter.  
 14. At Noacally, the wife of Mr. W. Jackson, of a son.  
 28. At Fort William, the lady of Rev. C. W. Wimberley, of a son.

**JUNE.**

2. At Midnapore, the lady of Capt. Griffin, 24th N. I. of a son.  
 — At Baramaseah, Kishnaghur, Mrs. Cockburn, of a son.

4. At Mussoorie, the lady of Capt. Blair, 10th L. C., of a son.
21. Mrs. J. J. Woodford, of a son.
23. Mrs. J. Jenkins, of a daughter.
25. Mrs. F. Bolst, of a daughter.

## JULY.

3. At Allahabad, the lady of F. O. Wells, Esq. C. S., of a son.
- At Mussoorie, the lady of S. M. Boulderson, Esq. C. S., of a daughter.
7. At Benares, the wife of Conductor E. Townsend, of a daughter.
- At Jajeemow, near Cawnpore, Mrs. J. R. Amman, of a daughter.
8. At Muttra, the lady of Lieut. F. Boileau, Artillery, of a son.
9. At Patna, Mrs. M. Hinton, of a daughter.
10. At Meerut, Mrs. M. J. Athanass, of a son.
11. At Singheesur, Purneah, the lady of W. Duff, Esq. of a daughter.

## MARCH.

## DEATHS.

14. Mrs. F. S. Bayes, aged 33 years.
27. At Oodehpore, Ensign Ramsay, 22nd N. I.
30. At Meerut, Frances Gertrude, the daughter of the Rev. J. C. Proby.

## APRIL.

8. At Benares, the infant daughter of Lieut. Clayton, aged 2 years.
- At Mussoorie, J. C., the daughter of Lieut.-Col. O'Donnel, aged 7 years.
10. Mrs. P. Irvine, aged 22 years.
11. At Meerut, the wife of Qr.-Master Serjeant S. Jarman, 54th N. I., aged 30 years.
12. Mr. J. Fisher, aged 30 years.
- The son of Mr. T. F. Newing, aged 11 months.
13. The son of E. Wilkinson, Esq. aged 11 months.
- Mr. W. Harper, aged 35 years.
- Mr. C. Lamont, of the brig *Monarch*, aged 29 years.
15. Mrs. H. Lewis, aged 37 years.
17. Mr. J. Thompson, a Pensioner.
18. Mr. W. Collins, a Pensioner.
- At Seebpore, Mrs. M. De Silva.
19. Mr. H. L. Christiana.
- The infant son of Mr. J. T. Plomer, aged 13 days.
20. Mrs. R. Gibson.
- At Gurwarrah, the wife of Capt. W. T. Savary, 46th N. I., aged 29 years.
- At Nusseerabad, the lady of Capt. Downing, 3rd N. I.
22. The infant son of Mr. J. Edwards, aged 2 months.
- At Futtighur, Lieut.-Col. C. W. Brooke, 44th N. I.
23. At Dacca, the daughter of Serjt.-Major R. Wright, 50th N. I., aged 2 years.
25. At Meerut, the infant daughter of Lt. J. C. Rouse, H. M.'s 3rd Foot, aged 10 months.
28. Mr. J. Mitchell, aged 24 years.
- Mrs. M. Thomson, aged 58 years.
- The infant daughter of Mr. R. Taylor, aged 1 month.
29. The infant son of Mr. W. Wood, aged 6 months.
30. Mr. V. Kimmins, aged 27 years.

## MAY.

15. The infant daughter of J. Rabbeth, aged 15 months.
26. At Jungypore, Mr. J. B. Smith.

## JUNE.

1. Mr. J. P. Counsell, aged 55 years.
7. At Kyook Phyoo, Lieut. R. S. Master, Engineers.
9. At Cawnpore, the daughter of W. Vincent, Esq. aged 4 years and 6 months.
- At Saugor, the infant son of Major C. R. W. Lane, 2nd N. I., aged 14 months.
29. Mr. J. Vesterman.
30. At Mussoorie, the lady of Capt. H. M. Graves, 16th N. I., aged 31 years.

## JULY.

2. P. Jordan, Esq. aged 49 years.
3. The daughter of Mr. H. Palmer, aged 2 years.
5. At Kyook Phyoo, Lt. G. F. Ritso, 40th N. I.
6. At Kurnaul, the son of Major Tronson, H. M.'s 13th foot, aged 13 months.
11. At Futtighur, Miss E. Skinner.
- At Almorah, Lieut.-Col. F. A. Weston, Invalids.
12. At Delhi, the infant son of Mr. T. W. Collins, aged 1 month.
- At Seharuapore, the wife of Serjt. N. Doyle, aged 24 years.

## Shipping Intelligence.

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### JULY.

### ARRIVALS.

16. Perfect, Wm. Snell, from Greenock 8th March, Milford 1st April, and Madras 10th July.  
*Passengers from England.*—Mr. Brice, Mr. Kelherer, and John McNair, Esq. *From Madras.*—William Shand, and H. M. Low, Esqrs.  
 — Ayr, (Brig.) A. Nicoll, from Moulmein 25th June.  
*Passengers from Moulmein.*—Major Mair, H. M.'s 62nd Regt. and Mr. J. B. Richardson, Merchant.
17. Arethusa, (Brig.) J. Canning, from Peuang 5th June, and Pedier Coast 4th July.
18. John Hepburn, (Schooner,) B. Robertson, from Rangoon 11th July.  
 — Argyle, A. Macdonald, from Madras 4th and Eunore 13th July.
19. Maria, (Brig.) G. M. Robinson, from Moulmein 6th July.
20. Viscount Melbourne, H. L. Thomas, from the Downs 3rd April, and Madras 14th July.  
*Passengers from London.*—Mrs. Hilton, Mrs. Humfrays, Mrs. Boulton, Misses Davidson and Cotes; Capt. W. Hilton, H. M. 16th Lancers; Lieut. A. Humfrays, Bengal Artillery, Lieut. C. Boulton, 47th B. N. I., Cornet J. W. Reynolds, 11th Dragoons; Ensign W. D. Hilton, 9th Foot; Ensign H. C. M. Ximenes, 16th Foot; Messrs. H. N. Raikes and J. J. Mackay, Cadets; Mr. T. Sibbald, Asst. Surgeon; Messrs. J. W. Rose, and H. Page. *Steerage Passengers:* Mrs. Lincoln and 4 children, H. McRitchie, Private, 16th Lancers, and Esther his wife.  
 — H. C. Steamer Gauges, W. Warden, from Chittagong 16th July.  
*Passengers from Chittagong.*—Mrs. Harper, Mrs. Jellicoe, Mrs. Fulton, Mrs. Siddous, Miss Hunter, Dr. Harper, Lieut. Siddons; and three children.
21. Windsor, W. Taylor, from London 27th February, and Madras 15th July.  
*Passengers from London.*—Lady Hayes, widow of Sir J. Hayes; Capt. Faber, H. M. 49th Regt.; Ensign Jenkins, H. M. 44th Regt., Ensign Beetes, H. M. 26th Regt.; W. M. Shand, Esq. Merchant; E. T. Sealy, G. D. Raikes, and G. H. Clarke, Esqrs. Writers; Mr. R. Pigou, Engineer Cadet; Messrs. F. Hayes, P. Robertson and J. B. Metcalfe, Infantry Cadets; and Mr. H. Twentymen. *From Madras.*—Dr. McLeod, Inspector General of Hospitals.  
 — Mary Ann Webb, R. Lloyd, from Liverpool 19th March, and Portsmouth 10th April.
23. Bisson, (Fr.) T. Sorcan, from Nantes 5th Dec. and Bourbon 11th June.  
*Passengers from Bourbon.*—Mons. and Madame Cremasy. *From Pondicherry.*  
 —Mr. Lefauchere.  
 — Indian Oak, E. Worthington, from the Mauritius 26th June.  
*Passengers from Mauritius.*—Mons. and Madame Pastoral and child; Mons. and Madame Demurrie and 4 children; Messrs. Veton and Jardine.  
 — Sophia, (Bark.) J. Rapson, from China 14th May, Singapore 23rd May, and Peuang 4th July.  
*Passenger from Singapore.*—John McKenzie, Esq. *From Peuang.*—R. J. Brassey, Esq. Bengal Medical Service.  
 — Crown, (Bark.) H. Ponsonby, from Liverpool 4th April.
24. United States. (Amr. Bark.) J. Webb, from Boston 26th March.
25. Drongan, J. McKenzie, from Mauritius 13th June, Madras 7th and Coringa 11th July.
27. Magnet, (Bark.) T. Mann, from Liverpool 19th February, Rio de Janeiro 19th April, and Covelong 21st July.  
 — Dalla Merchant, (Bark.) H. M. Potter, from Singapore 23rd, and Toloosam-wai 29th June, Mendoo 11th, and Acheen 14th July.
28. Ripley, (Brig.) Y. Steward, from Liverpool 7th March, and Bristol 9th April.  
 — Trident, (Brig.) A. Mitchell, from Port Louis 27th June.
29. Horizon, (Fr.) La Moree, from Bourbon 22nd June.
30. Wolf, (H. M. S.) E. Stanley, from Madras 23rd July.  
 — Emmie, (Bark.) J. Morin, from the Mauritius 20th June, and Ennore 22nd July.  
 — Mary and Susan, (Amr.) W. F. Parroti, from Boston 6th April, and Madras 24th July.

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

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Lower Rain Gauge (New.)	Upper Rain Gauge (Old.)
	Obsd. Ht. of Baromet.	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	29.642	84.7	85.0	83.5	s. sw.	.640	85.0	86.6	85.5	s.	.600	86.2	90.5	86.5	s.	.582	86.8	89.2	86.6	s.		
2	.612	85.5	88.6	85.5	ws w.	.604	86.6	91.2	86.5	s.	.560	86.5	88.3	85.6	s.	.558	86.3	87.5	84.8	s. w.		
3	.636	82.7	84.0	82.8	w.	.620	83.2	85.2	83.5	w.	.550	83.9	84.5	83.7	s. w.	.550	84.0	84.1	83.5	s. w.		
4	.650	83.5	88.3	85.7	w.	.630	84.1	90.0	86.1	ws w.	.592	85.8	94.1	92.0	s. sw.	.576	86.2	94.8	92.6	s. w.		
5	.660	83.5	87.6	85.2	calm.	.658	84.5	91.5	86.3	calm.	.594	86.4	93.8	89.5	calm.	.568	83.2	82.8	81.9	s.	0.26	
6	.678	83.3	85.5	83.5	N.	.662	83.8	84.4	84.4	calm.	.528	83.6	88.0	83.8	calm.	.524	83.4	82.0	82.5	calm.	0.94	
7	.648	84.1	87.3	83.6	N. E.	.636	84.8	89.3	85.5	N. E.	.574	86.3	91.2	86.5	N. E.	.552	86.1	89.8	85.6	N. E.	0.20	
8	.630	83.5	86.8	83.5	E.	.610	82.0	81.5	80.8	calm.	.560	84.2	85.8	83.0	E.	.546	84.2	85.5	82.8	E.	0.32	
9	.646	83.6	86.5	83.3	S. E.	.634	85.2	86.8	84.4	S. E.	.608	83.0	81.0	82.8	E.	.560	83.2	83.5	82.5	calm.	0.67	
10	.658	82.5	83.9	83.0	S. W.	.636	82.5	83.9	83.3	S. W.	.566	82.8	83.7	83.3	s.	.554	83.0	83.0	83.4	E. S. E.	1.15	
11	.584	82.4	85.5	82.6	E.	.570	83.0	85.4	84.8	E. S. E.	.522	82.6	83.4	83.1	S. E.	.500	82.5	83.2	83.0	calm.		
12	.528	81.2	81.0	80.6	E. S. E.	.528	81.0	81.5	81.0	E. S. E.	.492	82.2	84.8	82.9	E. S. E.	.490	81.7	82.4	81.5	E. S. E.	0.58	
13	.626	80.5	92.3	80.5	E. S. E.	.626	81.3	82.4	81.9	E.	.600	82.5	84.5	82.9	S. W.	.584	82.5	84.8	83.1	S. E.	0.61	
14	.686	80.2	81.0	80.0	s. w.	.686	81.3	82.8	81.5	s. sw.	.658	83.5	86.0	84.1	s.	.658	83.2	85.3	84.0	s.	1.96	
16	.703	82.8	85.2	83.3	ws w.	.690	85.0	88.7	85.8	S. W.	.668	83.3	84.2	83.5	S. W.	.652	81.8	81.5	81.2	w.	0.60	
17	.730	82.7	84.2	83.5	S. W.	.716	83.5	85.5	84.0	S. W.	.680	84.2	86.9	84.6	S. W.	.676	84.0	86.5	84.6	S. W.		
18	.720	84.3	89.5	84.4	S. W.	.712	85.4	89.0	86.2	S. W.	.690	84.1	84.5	83.3	s. sw.	.660	84.1	84.5	83.7	s. w.	0.28	
19	.660	83.0	88.5	83.0	w.	.650	83.6	89.2	83.9	w.	.600	84.5	87.9	83.8	w.	.594	84.8	86.0	84.0	calm.		
20	.600	83.2	87.8	83.0	w.	.595	84.0	88.9	83.5	w.	.526	85.3	89.2	83.7	w.	.516	85.4	89.0	83.5	w.		
21	.600	83.2	86.3	85.0	w.	.594	84.8	87.9	87.3	N. W. N.	.552	82.2	80.5	82.0	calm.	.546	82.2	81.5	82.1	calm.	0.64	
22	.696	83.3	84.2	82.9	s.	.690	83.3	83.6	82.7	s.	.666	86.3	86.9	85.2	s.	.660	84.6	84.9	83.2	s.	0.36	
23	.756	84.5	84.8	84.8	s.	.750	84.5	84.6	82.8	w.	.600	83.3	83.9	82.0	s.	.590	83.0	83.2	81.5	s.	0.44	
24	.750	83.3	89.0	85.5	s.	.738	83.8	91.4	86.4	s. s.	.696	84.7	94.8	88.2	s.	.682	84.8	93.9	88.8	s.	0.36	
25	.770	84.5	89.2	85.3	s.	.760	85.6	91.2	86.8	s.	.712	88.3	90.5	88.3	s.	.700	87.5	89.3	86.5	s.		
26	.770	85.8	89.5	85.5	s.	.752	86.5	89.0	86.2	s.	.704	88.9	90.8	88.0	s.	.688	86.3	90.5	88.5	s.		
27	.772	85.0	88.5	84.5	s.	.770	87.2	91.2	85.9	s. sw.	.724	89.3	93.7	88.0	ss w.	.700	88.9	91.0	85.8	s. sw.		
28	.750	84.8	86.5	82.8	s. w.	.740	85.3	89.4	84.6	s.	.690	86.5	87.9	84.0	s.	.670	86.5	87.4	84.0	s.		
29	.748	85.5	87.8	82.8	s.	.736	86.3	87.8	83.4	s.	.692	87.9	89.7	84.3	s.	.682	87.3	88.3	84.0	s.		
30	.750	81.2	77.9	77.2	calm.	.738	82.5	83.4	81.4	calm.	.714	84.1	85.0	82.9	w.	.682	84.1	84.7	82.6	calm.	1.08	
31	.684	80.9	78.9	78.6	N. W.	.670	81.2	79.2	78.8	N. W.	.644	81.0	78.2	77.5	N. W.	.638	81.5	78.8	77.7	N. W.	0.65	

- JULY.
- DEPARTURES.
- 17. Lysander, W. Carrie, for London.
  - 18. Warsaw (Amr.) W. Colting, for Boston.
  - 19. Gilbert Mauro, Chas. Duff, for the Mauritius.
  - 20. Messenger des Indes, (Fr.) J. M. Verspecki, for Bourbon.
  - 20. Louise, (Bark) A. De La Combe, for Comorand Coast.
  - 21. Ferguson, A. Young, for China.
  - 21. Corsair, (Brig.) J. Stephen, for Penang.
  - 21. Minerva, (Bark) T. Gray, for London.
  - 22. Passengers for London.—Lieut. Horne and Ensign Horsburgh.
  - 22. Orestes, R. B. Shetter, for China.
  - 23. Edmonstone, M. McDougal, for China.
  - 27. James Turcan, (Bark) J. Turcan, for Liverpool.
  - 27. Daniel Wheeler, (Bark) J. Bouch, for Liverpool.
  - 28. Eamont, (Bark) N. Burtstal, for the Isle of France.
  - 31. La Seine, (Fr.) Lemarie, for Bourbon.