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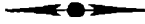
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THE
CALCUTTA CHRISTIAN OBSERVER.

October, 1836.

I.—*Letter from an American Lady on the subject of Maternal Associations.*

[In presenting the following most interesting letter to our readers, we cannot forbear remarking upon the excellent spirit in which it is conceived. It is from the heart of a Christian mother, addressed to Christian mothers every where. That heart had first yearned over the souls of her own beloved children, and had "taken no rest" until the movements of the blessed Spirit of Grace appeared upon them; and will not the hearts of all Christian mothers respond to so maternal, so holy a resolution? To them is committed the task of making the first impressions upon the infant minds of their offspring—and that most wisely and most mercifully. Large experience proves that nothing can well withstand the united prayers and counsels and affectionate instructions of a mother who, animated with divine love as with the love of her children, labours from the first in faith and earnestness for their salvation. We do strongly, nay urgently recommend the plan of Maternal Associations for general adoption by mothers in this country. Why do so many Christian parents mourn in bitterness and anguish and disappointment over their unconverted, godless, and perhaps immoral offspring? Surely, surely there was a fault, a serious fault somewhere; either some failure in adding prayer to counsel, or in making the best advice appear evidently to spring from the fondest affection—or possibly the word was not always "in season;" the fittest occasions were not chosen for it; the natural characters of the individuals were not carefully studied—or there was a lack of consistency in themselves—perhaps a carelessness in regard to the companionship in which their children were allowed—an over-indulgence or an over-strictness and severity; for even the expression of just displeasure on a parent's face should be "but the graver countenance of love." Let Christian parents then, mothers especially, remember their solemn responsibilities, and how much in very truth the present and eternal welfare or wretchedness of their beloved ones is dependent upon their spirit and their exertions. If this letter should but stir up Christian mothers individually to greater zeal and effort in this great matter, much would be accomplished—but we strongly recommend the plan of associations for this end. The combination of several is of great importance—it brings the wisdom and energy of all to bear upon all and upon each. The diversity of natural talent and quickness of observation—the different experience of one and of another—the stimulus given to activity by mutual exhortations oft repeated—the constant communication of new information in the details of various cases that occur of failure or success—these and many other circumstances essentially connected with associations, give them an immense advantage in this very solemn and important matter. We must now leave the letter to speak for itself; we hope and believe it cannot fail to make a powerful impression on many, many mothers in this country, where peculiar difficulties and dangers in the matter of the religious education of children exist, arising from the depraved character of native servants, and the absence of all those ten thousand sources of useful idea that are known in Christian countries and amid a whole population of Christianized persons.—ED.]

DEAR MADAM,

Utica, June 31, 1832.

From a recent interview with Mr. F. I. Marshall, we are encouraged, as a society, to address a letter to you, accompanied

with other documents on the subject of Maternal Associations. From our own experience of the benefits which have resulted to ourselves and to our children from our united efforts, we feel confidence in recommending to mothers the institution of similar associations in Great Britain. The disciples of Christ, in their desires to be useful, know not the limit of clime or country; though the waters of the broad Atlantic continue to wave between us, yet we own a community of interest which we shall ever love to feel, and which we shall be gratified to have reciprocated. The privilege of opening a correspondence between Great Britain and America, on a subject fraught with such momentous consequences to the rising generation, is allotted to me as corresponding Secretary; but for the sake of being more particular, and bringing the subject home to the heart, allow me, my dear madam, to address you in my own name. Allow me at once the privilege of that kind of familiar intercourse which subsists between sisters. And are we not thus related? While my heart claims the kindred tie, my bosom swells with emotions of love and gratitude to our Heavenly Father, for giving me an opportunity of an introduction to yourself through the medium of our friend Mr. Marshall.

We believe that Maternal Associations are of recent origin—probably a sign of the times not to be overlooked. As the defection of our race from God originated with our own sex, is there not something peculiarly pleasing and appropriate in the fact of *women* uniting their efforts and prayers in the endeavour to reclaim a revolted world? And where should their efforts *begin* but with their own offspring, and where should they cease but with the ends of the earth? The first Maternal Association of which we have any knowledge, originated with Mrs. Payson; and such was the impulse given by the efforts of this mother, that in about one year Maternal Associations were found in almost every parish through the State of Maine. This was in 1820. In June 1824, eight ladies met in Utica, and formed themselves into an association, adopting the constitution of the Portland Association. At our annual meeting in the present week, we found that our number of members had increased to one hundred. We have often found occasion to vary our course of proceedings at our stated meetings; sometimes giving ourselves wholly to prayer, then again chiefly to conversation. So also in the instruction of our children, as circumstances seem to demand; always, however, making the Bible the basis of our intercourse with them. The question is often asked, “What is the definite object of Maternal Associations?” We answer, *the early conversion of our children*. A Christian mother, under a solemn conviction of the uncertain tenure by which she is bound to her dear family,

feels an earnest desire to see them all sheltered in the ark of eternal safety, ere the silken cord of maternal love is severed, or she is called to give up a beloved one to the arms of the destroyer, uncertain of its eternal destiny. She importunately asks, "Can my little child be taught its relation to God? On what principle?" The answer must be unhesitatingly, "Yes, and on the principle of analogy." Just as soon as the child may be taught its relation to parents, it can be taught its relations and obligations to God. Faith being one of the most simple acts of the mind, and repentance the dictate not only of common sense but also of nature, little children early understand their meaning, and require their exercise whenever their own rights have been infringed on. We believe that when a child's will has been subjugated to the will of a parent, the most formidable obstacle in the way of its conversion has been removed. It will not be difficult to satisfy the child, that the parent has been acting under delegated authority. Oh! when will the Christian parent feel more for the insulted honour of his Father in heaven than for his own; so that when the child raises his little arm against him, he will feel that he indeed has received the blow, but that the shock is chiefly felt at the throne of the Great Eternal! It is under impressions like these that we endeavour to stimulate ourselves and each other. At each meeting we resolve that *we will never give ourselves rest or ease, till each and every one of our children is born again.* And indeed, my dear madam, I can truly say that those mothers who live up to the spirit of our Association, go much farther than what is contained in our constitution or expressed above. I thank God we can say, some mothers, like Hannah, ask their children of the Lord that they may give them back to him for as long as they live. Yes, over the new-born infant the prayer of faith begins to be offered up. The covenant which God has made with his people, is no longer of doubtful import. The promise, "I will be a God to thee and to thy seed after thee," is believed and acted upon. While a multitude of parents may throng the Saviour, it is only such as *feel* they must "touch the border of his garment," or like the Syrophenician woman continue under discouragements to cry "Lord help me," that can expect to receive an *immediate* blessing. Family prayer is considered by most to have a more extended application than formerly. Some mothers have adopted the plan of taking all their children daily, and kneeling with them at the footstool of Mercy; while each dear little one in turn pleads that its wicked heart may be taken away and a new one given. Perhaps I was never more delighted than when my little boy, eight years old, asked God 'to teach his dear parents that they might know how to teach him.' This was our eldest; he was rightly named *Sa-*

muel, for he was *asked* of the Lord. He is now under a course of study for the Ministry. Our second son lived only to die. When his remains were carried from my bedside to the place of interment, by faith I was enabled to rejoice, and say,

“ And infant voices shall proclaim
Their early blessings on his name.”

Our third son, who died at the age of five years, was uncommonly promising. To an inquisitive mind was added great personal beauty; but there was a charm beyond these—he was a Christian child! Scarcely a day passed of the last year of his life, but he led me to my closet to pray that he might not sin, but that he might love the Lord Jesus! Our eldest girl made a profession of religion at the age of thirteen. Our next son, whom we call Henry Martyn, is a lad of eleven years old. Before his hopeful conversion two years since, my soul was exceedingly exercised for the salvation of this dear child, and indeed for all our little ones. About six months since, our youngest child, seven years old, was hopefully converted. The circumstances which led to this blessed result were as follows. I had for months yearned over this child; also over a son a year and three months older, and a niece of the same age. I sent, one afternoon, for two dear members of our Association of undoubted piety and much given to prayer. I told them I could not bear to have my dear children live any longer enemies to God, and I wished to enjoy a season of prayer with them on their behalf. As we were about to kneel down, I told my little ones that I wished them all to give their hearts to God while we were praying for them. After we rose I desired them to retire to bed. Little Emily seemed unwilling to leave us; the tears trickled down her face. I told them if they had not given up their hearts to Christ, I hoped they would after they retired. On going to the nursery, Emily requested no one might speak to her. The next morning I was full of care. In the evening, when my usual time for reading with the children was come, Emily said, with a face beaming with pleasure, “Did you know, mother, that I gave up my heart to Christ last night? I did not do it when you were praying; but after I was in bed, I felt the eye of God was upon me, and it was very easy, mother, to give my heart up.” I said, “I am rejoiced, my dear, to hear it; but if you *did*, Emily, you will love to pray to him, just as children love to converse with their parents.” She said, “You know, mother, I have always prayed every night and morning; but this forenoon I wanted to pray; so I went up into your room, for I thought that was the most retired place; you know, mamma, what that hymn says, “Prayer is the contrite sinner’s voice, returning from his ways.” From

this time Henry and Emily had many seasons of prayer with Charles and Mary. At times, we indulge the hope that all these dear children do truly love the Lord Jesus Christ. I could tell you of many young children in our Association who, in the judgment of charity, have experienced a great moral change. The circumstances attending this blessed result have been in many instances most interesting; and exemplary conduct in succeeding years has testified that this change has been "from death unto life." Why should it be thought a thing incredible that young children should be converted? Ought we not to look for such results from Infant schools, Sunday schools, Bible classes and maternal efforts? If Samuel and Timothy were early made the subjects of sanctifying grace, why not other children?

Is it too much to hope that Maternal Associations may speedily be formed throughout Great Britain? The following ladies have been addressed on this subject by our Association:

Mrs. Dr. Raffles, of Liverpool.

Mrs. J. A. James, of Birmingham.

Mrs. Douglas, in Scotland.

Maternal Associations are extensively found among the islands of the South Seas, among the aborigines of our own country, in the Ceylon and many other missionary stations. Is it too much to hope, my dear madam, that a band of redeemed ones from Europe also, shall ascribe salvation to the instrumentality of the means which you may now, in connection with others, employ? Any intelligence that you may forward on a subject which lies so near our hearts, will be gratefully received by

Your very affectionate friend,

ABIGAIL WHITTLEDRY.

II.—*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. 455.]

13. *Some propose to solve the geological difficulty by maintaining that Moses does not fix the time of the first creation of the universe, but only states the fact that God made it; and then, passing in silence an unknown period of its duration, he proceeds at once to describe the work of filling up this world for its present inhabitants, with their creation—which occupied six days and took place less than 6000 years ago. During the long interval between the original production of the matter of the globe and the six days' work, numerous races of animals might have been created and destroyed, which Moses does not describe; because they had little more connection with our present races than the organized beings on other planets, if such there be; and, therefore, their history could not subserve at all the object of a revelation intended for moral, not scientific purposes. Of what*

possible use could it have been in such a revelation, to give an account of the creation and extinction of certain races of tropical plants and huge animals, whose remains were buried deep in the earth, and would be brought to light only after the lapse of thousands of years by the researches of geologists?

We shall now give a brief outline of the arguments by which this theory of interpretation is defended; as well as the objections that may be urged against it.

1. The sacred record *admits* of this interpretation without doing any violence to the language. It is clear to the most superficial reader, that the time when the universe was first created is not fixed in the first verse of Genesis. The phrase, *in the beginning*, is as indefinite in respect to time as language well can be. It signifies, in this verse, merely '*at first.*' "By the phrase בְּרֵאשִׁית," says Doederlin, "a time is declared when something began to be. But when God produced this remarkable work, Moses does not precisely define; either because the chronological relations of the world have but little to do with religion, or because our modes of reckoning are transferred with extreme difficulty to the celestial cycles, and time cannot be conceived of without a succession of events*."

It may, perhaps, be difficult to ascertain with entire certainty where Moses begins the six days' work in his narrative: but it is quite clear that the first verse at least, may be regarded as entirely independent of the six days. It is merely a general declaration that God *at the first* created the universe: and seems to be distinctly separated from the six days' work, as if it were a previous operation at some undefined period of the past. Sound criticism will probably allow us to go further than this; and to regard the second verse of Genesis as a description of the condition of the earth previous to the commencement of the six demiurgic days.

It is well known that the Hebrew particle ו, used to connect the different parts of the Mosaic account of the creation, "discharges the functions of all the conjunctions, both copulative and disjunctive; its sense being determinable in each particular case, only by the relation of the context, and the practice and genius of the language†." The elder Michaelis assigns to it thirty-seven different significations; and Noldius upwards of seventy. In most modern versions of the Old Testament, this particle is rendered by '*and*' in the whole of the first chapter of Genesis. But the Septuagint, as well as Josephus, gives it in some places the sense of δὲ, — '*but.*' Rosenmüller gives it still more latitude of signification, and thinks it may be translated *adverbially*. He is of opinion that the first three verses of Genesis may be understood in either of the following senses—

"In the beginning God created the heaven and the earth. *Afterwards* the earth was desolate," &c. Or,—"*was desolate, and darkness was upon the face of the waters. Afterwards* the Spirit of God," &c. Or,—"*The Spirit of God blew upon the face of the waters. Afterwards* God said, let there be light."

"Whichever of these explications you adopt, it must denote a twofold creation: 1. The first production of all things: 2. The renovation of this earth. But it will be asked, which of these three interpretations is to be preferred to the others? That point I cannot settle‡."

But even if we do not adopt this interpretation of this distinguished critic, it seems clear to us, that the first chapter of Genesis, (in the words

* Doederlinii Theologia, p. 477.

† Penn's Comparative Estimate of the Mineral and Mosaic Geologies, Vol. I. p. 166.

‡ Antiquiss. Tell. Hist. p. 27.

of Mr. Higgins,) " may be divided into three periods : first, there is a statement that the heavens and earth were formed by God. (v. 1.) There is then a description of the earth previous to the days of creation, (v. 2.) and afterwards a somewhat detailed account of the order in which the Almighty furnished the world during the six days*." It seems to us that this is precisely the impression that would be made upon a plain unlettered man of good sense and without any previous bias, from a perusal of this chapter ; or at least, even if such a man might be led to regard the first day's work as including the second verse, yet—to use the language of the London Christian Observer—" there seems to be more of naturalness in making the first verse one grand distinct universal proposition, than in mixing it up with the details of the first day's work. Following up the allusion of the apostle, who compares the Sovereign Creator to a potter making one vessel to honor and another to dishonor, is there any irreverence, or any thing contrary to the sacred text or to the analogy of faith, in supposing that He first formed, as it were, the clay out of which he afterwards constituted all things ; and that after an interval, in which he perhaps caused it to undergo various subordinate processes—but with which we have no concern, and which therefore are not detailed to us in Holy Writ, any more than the particulars of the solar system, or the theory of comets—He at length placed it as it was, keeping up the sacred allusion, upon the wheel, to form our present world ; the record of which, in reference to the history of mankind, is the direct object of Revelation ; and which in six successive operations of Almighty plan and skill, made it what it became when he pronounced that it was very good†?"

It can hardly be considered an objection to these views, by any one tolerably conversant with the divine records, that Moses does not distinctly mention this long intervening period, nor the events which transpired therein. For nothing is more common than such omission, where the intervening events were unnecessary to the purpose of the writer. For instance, Exodus ii. 1, 2, it is said, "*And there went a man of the name of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son (Moses) : and when she saw that he was a goodly child, she hid him three months.*" Now suppose this was the only account given in the Bible of the family of this Levite ; who would have suspected that Moses had an elder brother and elder sister ? But suppose that evidence of this fact had first been brought to light in the nineteenth century by deciphering some Egyptian hieroglyphics ; who would hesitate to admit the truth of the statement, merely because it was omitted in the Pentateuch ? or who would regard such omission as an impeachment of the divine record ? Now then, suppose that the first intimation we have of a long interval between the first creative act and the six days' work, be derived from geology : shall we regard the mere silence of Moses on the subject as proof of the non-existence of such an interval ? especially when the second verse of Genesis may very naturally be understood as a description of such a condition of the earth.

As to the condition of the earth during this intervening period, we have already given our views, so far as geology throws light on the subject, in discussing the connexion between that science and natural religion, in a former number of this work‡. We have there disavowed the notions that have so widely prevailed respecting a *chaos* ; and maintained that the same laws of nature were in operation then as at present ; and that

* The Mosaical and Mineral Geologies illustrated and compared, by W. M. Higgins, p. 133.

† London Christian Observer, June 1834, p. 385.

‡ See Calcutta Christian Observer for last month.

the only difference between the early, or what is called the chaotic state of the globe and the present, is, that the relative intensity in the operations of different causes has changed: so that some causes, which were formerly very active, are now very feeble, and *vice versa*. The consequence has been, a change in the condition of the globe, with a correspondent change of organized beings upon its surface.

This view of the primeval "chaos," is not contradicted but rather sustained, by the Mosaic account. The celebrated חרו וברו of Genesis, has long been regarded as synonymous with the heathen chaos; and our common translation—*without form and void*—certainly favors this idea. But we apprehend this rendering is not sustained by correct criticism. The older Jewish writers, Philo, Josephus, and the authors of the Septuagint, render these words by ἀόρατος καὶ ἀκατασκευάστος—invisible and unfurnished; and this meaning corresponds nearly with that which the most eminent modern philologists attach to the words. "It is wonderful," says Rosenmüller, "that so many interpreters should have persuaded themselves, that it was possible to detect a *Chaos* in the words חרו וברו. That notion unquestionably derived its origin from the fictions of the Greek and Latin poets, which were transferred, by those interpreters, to Moses.—If we follow the practice of the language, the Hebrew phrase has this signification: *The earth was waste and desert*, or as others prefer, *inane and vacuous*, i. e. *uncultured and unfurnished* with those things with which the Creator afterwards adorned it*."

2. This theory of interpretation derives some confirmation from the changes which modern astronomy shows us to be going on in other worlds. In discussing the connection between geology and natural religion, we have inferred from what is known of the moon, the sun, and especially of the comets, that they are gradually passing from a state of desolation to one adapted for the residence of organized beings. There is evidence, for instance, that those comets whose periodical time is known, appear to be more condensed at each return. Indeed, though we catch only feeble glimpses as it were of the geology of other worlds, yet if we mistake not, they give us a partial view of a great principle in the universe by which God regulates and preserves it: viz. the principle of perpetual change, of ceaseless decay and renovation. And when we find in the Mosaic history so distinct an allusion to a former state of the globe corresponding to the operation of such a principle, we cannot but feel strengthened in the opinion that we have hit upon the right mode of interpreting that history.

3. This interpretation has been sustained by many of the ablest philologists, theologians and geologists of modern times. And although names, however distinguished, can never prove that true which is false, yet when we find a large number of distinguished men embracing any opinion, and we know of no prejudice that has influenced them, it is not in human nature to feel no confirmation of our belief in that opinion. For we very naturally infer that such an opinion must have good reasons for its foundation, to commend itself to the judicious and discerning. In respect to the interpretation of Genesis under consideration, we have already quoted the opinion of one distinguished German theologian, and of one well known and able philologist. We will add a few more brief extracts.

"Were we to concede to naturalists," says Baumgarten Crusius, "all the reasonings which they advance in favour of the earth's earlier existence, the conclusion would only be, that the earth itself has existed much more than 6000 years, and that it had then already suffered many great and important revolutions. But if this were so, would the relation of Moses thereby become false and untenable? I cannot think so. Without

* Antiquiss. Tell. Hist. p. 19—23.

at all failing of his aim, Moses may very properly have limited himself to the narrative of the earth's formation—to its being made habitable for man, and to the origin of the beings that dwell upon it, especially the human race*."

The views of Bishop Patrick are very interesting, because he wrote more than 150 years ago; and therefore, could not have been influenced by modern geology.

"Moses," says he, "in the words *מְרוּרָה וְרֵקָה* (without form and void), gives a description of that which the ancients called chaos; wherein the seeds and principles of all things were blended together: which was indeed the first of the works of God; who, as Moses shows us in the sequel, produced this beautiful world out of this chaos. How long all things continued in mere confusion after the chaos was created, before this light was extracted from it, we are not told. It might be (for any thing that is here revealed), a great while; and all that time, the mighty Spirit was making such motions in it, as prepared, disposed, and ripened every part of it, for such productions as were to appear, successively in such spaces of time as are here afterwards mentioned by Moses; who informs us, that after things were digested and made ready (by long fermentations perhaps) to be wrought into form, God produced every day, for six days together, some creature or other till all was finished; of which light was the very first†."

"The interval," says Bishop Horsely, "between the production of the matter of the chaos and the formation of light, is undescribed and unknown‡."

"Does Moses ever say that when God created the heavens and the earth," says Dr. Chalmers, "he did more at the time alluded to than transform them out of previously existing materials? Or does he ever say, that there was not an interval of many ages betwixt the first act of creation, described in the first verse of the book of Genesis, and said to have been performed at the *beginning*, and those more detailed operations, the account of which commences at the second verse, and which are described to us under the *allegory*§ of days? Or does he ever bring forward any literal interpretation of this history which brings him into the slightest contact with the doctrines of geology? Or finally, does he ever make us to understand, that the genealogies of man went any further back than to fix the antiquity of the species, and of consequence that they left the antiquity of the globe a free subject for the speculations of philosophers||?"

"We do not know," says Sharon Turner, "and we have no means of knowing, at what point of the ever flowing eternity of that which is alone eternal—the Divine Subsistence—the creation of our earth, or of any part of the universe began, nor in what section of it we are living now. All that we can learn explicitly from revelation is, that nearly 6000 years have passed since our first parents began to be. Our chronology, that of Scripture, is dated from the period of his creation; and almost 6000 years have elapsed since he moved and breathed a full formed man. But what series of time had preceded his formation, or in what portion of the antecedent succession of time this was effected, has not been disclosed, and cannot by any effort of human ingenuity be now explored. Creation must

* Schrift.

† Commentary on Genesis.

‡ Biblical Criticisms, as quoted in Penn's Comparative Estimate, Vol. I. p. 200.

§ The Professor makes these extracts in confirmation of his general principle, no ways connecting himself with the details of the author's opinions from whom they are made.—*Ed. Cal. Ch. Ob.*

|| Evidences of Christianity, p. 107, Philadelphia, 1833.

have begun at some early part of antecedent eternity; and our earth may have had its commencement in such a primeval era, as well as in a later one."

We will subjoin the opinion of a few of the ablest living European geologists, who are Christians.

"Moses," says Dr. Buckland, "does not deny the existence of another order of things prior to the preparation of this globe for the reception of the human race, to which he confines the details of his history:—there is nothing in the proposition inconsistent with the Mosaic declaration of the creation."

"The geologist," says Mr. Sedgwick, "tells us, by the clearest interpretation of the phenomena which his labors have brought to light, that our globe has been subject to vast physical revolutions. He counts his time not by celestial cycles, but by an index he has found in the solid framework of the globe itself. He sees a long succession of movements, each of which may have required a thousand ages for its elaboration.—Periods such as these belong not to the moral history of our race; and come neither within the letter nor the spirit of Revelation. Between the first creation of the earth and that day when it pleased God to place *man* upon it, who shall dare to define the interval? On this question Scripture is silent," &c.—"The only way to escape from all difficulties pressing on the questions of cosmogony, has been already pointed out. We must consider the old strata of the earth as monuments of a date long anterior to the existence of man, and to the times contemplated in the moral records of his creation. In this view there is no collision between physical and moral truth*."

"It is only," says Dr. Macculloch, "for an antiquity prior to the creation of *man* that geology asks. From that moment it is reconcilable with the sacred chronology. All that geology requires for the utmost scope of its great investigations, is comprised in the time which is included in the first and second verses of the history. This is the undefined period with which alone it is concerned: and if the time be truly here indefinite, the difficulty is solved. The historian has left the interval between the creation of the universe and that of light indefinite, as he is silent on what may have occurred: and here science is free to pursue the investigation by its own rule†."

Dr. Macculloch mentions the two following items of evidence in favor of this interpretation, which we have not noticed because we are in doubt whether they are of much, if of any, weight.

"That the original creation and the subsequent arrangement were viewed as different by the historian himself, seems also to follow from the expressions used; confirming the opinion, that he is speaking indefinitely in the first verses, and that, in the subsequent account, he has commenced the history of our present earth. The word first used is *וַיֵּצֵא* which means, literally, to create, or to call from non-existence into existence. This verb is again used when man and when whales are created, as this was a real creation; but the term *וַיִּבְרָא* is applied to other cases. It is another proof that the period of the original creation is intended to be indefinite, when we find *וַיִּבְרָא* used in the absolute past, while all the verbs which follow are in the present or future form: confirming the opinion of the complete separation, in the historian's mind, of those two periods; and of

* Sedgwick's Discourse on the Studies of the University, pp. 25, and 149, and 154.

† System of Geology, Vol. I. pp. 62, 63. London, 1831.

‡ See the opinions on the word *וַיִּבְרָא* in the last No. of Chr. Ob. p. 405. The moot point of the *ו* conversive enters into the force of the argument, from the tenses here noticed.—Ed. Cal. Chr. Ob.

the creation of the six days as entirely distinct from the original creation of the world*."

We shall now briefly consider those objections to the method of interpretation under consideration, which appear to us of the most importance.

1. It is thought by some that this theory is insufficient to reconcile the Mosaic and the geological records. "This theory," says Professor Silliman, "is satisfactory as far as it goes;—and it would be quite sufficient to reconcile geology and the Mosaic history, as usually understood, did not the latter assign particular events to each of the successive periods called days; the most important of these events are, the first emergence of the mountains, and the creation of organized beings. It seems necessary therefore to embrace the days in the series of geological periods, and the difficulties of our subject will not be removed, unless we can show that there is time enough included in those periods called days, to cover the organic creation, and the formation of rocks, in which the remains of these bodies are contained†."

We confess we do not feel the force of this objection. Suppose we admit that certain events are assigned to each of the demiurgic days; and that the organic remains are found arranged in the strata precisely in the order in which Moses declares organic beings to have been created. What improbability is there in supposing, that there may have been several repetitions of certain demiurgic processes since the earth began to exist? Does not the constancy of nature's operations render such a repetition probable? But if we mistake not, we have shown in another place, that if Moses' account includes the creation of those organized beings now found in a fossil state, it cannot include existing species; and if it include the latter, it must exclude the former. The only way of avoiding one of the horns of this dilemma that is at all plausible, is to say, that Moses describes only the first example of each class of organized beings that was created, and that numerous other creations of similar animals and plants took place at successive and perhaps long intervals afterwards, of which he has left no record. That is to say, Moses describes the creation of those animals and plants which are buried deepest in the rocks, and not existing races; except perhaps man and some of the quadrupeds. Now the supposition that Moses does not mean the present races of organized beings as created during the six days, is so unnatural that we can hardly imagine any reasonable man would adopt the opinion. Besides, he represents these very animals which had been created as subject to the dominion of *man*, and the plants as meat for the animals. Does he mean plants and animals that would be created some 50 or 100,000 years afterwards? *Credat Judæus Appella, non ego*. The fact is, we are beset with insuperable difficulties until we admit that Moses does not describe fossil species. This being granted, most of our difficulties vanish.

For the sake of argument we have here admitted that the order of the creation as described in Genesis, corresponds with the order in which organic remains are deposited in the rocks. But in another place we have shown, we think, that no such coincidence exists; and this we regard as additional evidence that the fossil species are not described by Moses. But if there be no such coincidence, then the objection to the theory under consideration, derived from this source, falls to the ground.

2. If fossil species were created before the six days of creation, then, they must have flourished before the existence of light: for the produc-

* System of Geology, Vol. I. p. 64.

† Bakewell's Geology, p. 439. New Haven, 1833.

tion of this was certainly a part of the first days' work; and that light was in existence when these fossil animals lived, is evident from the fact that some of them at least were provided with organs of vision.

From the facts which modern science has developed as to the existence of light and heat in all bodies, we can hardly imagine that these were not created in the beginning, along with matter. But these facts show us that they might have existed without being visible, or that after having been visible during ages, they might have been re-absorbed into matter, and that it required the power of Almighty God to develop them to such an extent as was necessary for the new state of the earth. That is to say, it was rather a re-creation than an original production of light that is described in the third verse. It is very analogous to the case of the sun and moon, which most critics suppose were created on the first day, but developed and placed in their present spheres not until the fourth day.

3. The fact, however, that our translation represents the work of the fourth day to be the creation of the sun, moon, and stars, is urged as an objection against the theory of interpretation under consideration. And if we must admit that these bodies did not exist till the fourth day, it furnishes, indeed, a strong argument against the position maintained in this theory. For the mind at once perceives the improbability, "that the earth should have been created and stocked with inhabitants thousands of ages before the existence of the heavens," or any of those worlds which form the present system of the universe.

The reply to this objection is, that the heavenly bodies were created before the fourth day: for Moses expressly declares that the "heavens" as well as the earth were created *in the beginning*: and who can doubt but that by *heavens and earth*, he means the universe? It is true that our common English translation conveys the idea that the sun, moon, and stars were brought into existence on the fourth demiurgic day: but we very much doubt whether the original implies any thing more than that on that day these bodies had their offices and stations assigned them: in other words, that the present arrangement of things in the heavens was then first completely established.

On another page we have quoted a passage that shows the Hebrews to have adopted this view of the subject; although, according to Vatablus, most of the Greek and Latin writers maintained a contrary opinion. Origen, however, was an exception*. Some of the ablest modern philologists adopt the view taken by the Hebrews.

"Hitherto," says Hensler, "the only way of distinguishing day from night was, that in the day time it was lighter and in the night darker. Through a perfectly visible rising and setting of the sun a more perfect boundary of day and night resulted. In the language of the original, not indeed expressed with mathematical accuracy, it is said, "God said, now let the lights in the firmament of the heavens distinguish between day and night, and they shall mark appointed times, days and years: they shall lighten the firmament of the heavens to shine upon the earth, and it was so. Of the two great lights, God placed the greater to rule the day, and the smaller, together with the stars, to rule the night†."

Granville Penn thinks the following to be a correct interpretation of the fourth day's work. "Let it be, that the lights in the firmament of heaven for dividing between the day and the night be for signs, and for seasons, and for days, and for years‡."

"If any one," says Rosenmüller, "who is conversant with the genius of the Hebrew, and free from any previous bias of his judgment, will read

* Philosophical Magazine, Vol. XLVII. p. 262. † Bemerkungen über stellen, &c.
‡ Comparative Estimate, Vol. I. p. 228.

the words of this article (Gen. i. 14, 15, 16, 17, 18, 19) in their natural connection, he will immediately perceive, that they import the direction, or determination of the heavenly bodies to certain uses which they were to render to the earth. The words *וַיִּבְרָא אֱלֹהִים* are not to be separated from the rest, or to be rendered *fuit luminaria*, let there be lights; i. e. *let lights be made*; but rather, *let lights be*. that is, *serve in the expanse of heaven for distinguishing between day and night; and let them be, or serve, for signs, &c.* For we are to observe, that the verb *וַיִּבְרָא* to be, in construction with the prefix *for*, is generally employed to express the direction or determination of a thing to an end; and not the production of the thing.—“The historian speaks of the determination of the stars to certain uses which they were to render to the earth, and not of their first formation*.”

We might multiply authorities in favour of this interpretation, but it is unnecessary. Suffice it to say, that there is a decided preponderance among the ablest commentators in favor of this view of the subject.

4. The language of the fourth commandment is thought to be decisive against the opinion, that a long period preceded the demiurgic days. This expressly declares that *in six days the Lord made heaven, and earth, the sea and all that in them is, &c.*† Now on what principle of interpretation shall we introduce a period thousands of ages long before the six days commenced, when Moses expressly embraces all the creative processes in those days?

We confess that such is not the natural meaning of the words of this passage: that is, it does seem to teach the creation of the whole universe in six literal days: And it is certainly an objection to the proposed mode of interpreting the Mosaic account of the creation, which deserves a very serious consideration. For it must demand quite decisive proof before we can admit, that the natural and obvious meaning of a writer is not the true meaning. There is, however, a principle of interpretation applicable in this case, which may perhaps satisfy every mind, that the supposed existence of a long period anterior to the Mosaic days is perfectly consistent with the fourth commandment. We refer to the principle, that when a writer describes the same event in more than one place, *the briefer statement is to be interpreted in accordance with the more extended one.* We can refer to an illustrative example in Genesis relating to the subject of creation. In chapter ii. v. 4, it is said, *These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.* Now if this were the only account in the Bible of the work of creation, who would have suspected that more than a single day was occupied by it? But the statement in the first chapter of Genesis compels us to attach a meaning to the words just quoted different from the natural and obvious one: nor does any one acquainted with the laws of exegesis, imagine that there is any real discrepancy between the two statements. On the same principle, is it not reasonable to explain the fourth commandment by comparing it with the more extended account of the creation, in the first chapter of Genesis? It is not, indeed, as clear from the statement in Genesis that a long period intervened between the creation and the Mosaic days, as that six days were employed in the demiurgic processes. But still we can hardly conceive how any candid man can deny that the first four verses do naturally admit such a period. We cannot, therefore, allow that the fourth commandment is insuperably opposed to the interpretation under consideration.

* Quoted in Penn's Comparative Estimate, Vol. I. pp. 225 and 229.

† If after all this objection should not be deemed adequately met, we may have recourse to the admissible supposition of a reconstruction of the celestial bodies (in the system at least of this earth) as well as of the globe we inhabit.—Ed. Cal. Ch. Ob.

The conclusion then to which we come respecting this theory of reconciliation is, that though not entirely free from difficulty, it is the most probable that has been proposed, and it is accordingly adopted by more able geologists and philologists at the present day than any other.

14. *But finally, even if none of the modes of reconciling the two records that have been examined are satisfactory, we still maintain that it would be premature in the present state of geology and of sacred philology, to infer any real discrepancy between them.*

1. In the first place, the great mass of evidence by which the truth of the Bible is sustained*, independent of geology, furnishes a strong presumption of its veracity in every case. For we are slow to believe a man guilty of falsehood, when the testimony to his veracity is strong from almost every quarter: and why should we not act on the same principle in relation to Moses? So strong is the proof of the authenticity and inspiration of the sacred record, that even if a *point blank* inconsistency could be made out between it and geology, the latter must yield, because it is not sustained by proof so strong as Revelation. Nothing, however, but the direct necessity ought to lead us to resort to such a mode of vindicating the sacred record: for, in sceptical minds at least, it would destroy all the practical influence of Christianity. But it is reasonable when an apparent discrepancy is seen between Revelation and geology, to wait till we are sure we understand the subject fully before we pronounce the former to be erroneous. And who is there that will pretend that no new light can possibly be thrown upon the connection between the two subjects?

2. The recent origin and rapid progress of geology shows us the unreasonableness of hasty judgment against revelation. A few years since, Humboldt said, that "to boast of stability of opinion in geology, is to boast of an extreme indolence of mind: it is to remain stationary amidst those who go forward." And another lecturer on this science has more recently said, that "geology is as yet only in its cradle, and its nurses have scarcely recognized the features of its countenance†." These statements we regard as too sweeping, and as inapplicable to their full extent to geology. For within a few years the great fundamental principles of the science have been settled beyond all dispute: and thus fixed, do we regard the fact that this world has existed through a very long period of time anterior to the creation of our present animals and plants. But there are some things in geology yet unsettled, and it would be unreasonable to infer that future discoveries in that science will not throw any real light upon the connection between the revealed and the observed cosmogonies. Hence every candid man will be disposed to wait for a time, before pronouncing the existence of real discrepancies.

3. The great number of remarkable coincidences between the two records, as pointed out by us in a former number of this work, is another reason for delaying a decision against revelation‡. For these coincidences relate to numerous points where the two subjects come in contact; whereas the discrepancy relates to a single point: viz. the age of the world. The presumption then, even from geology alone, is decidedly in favor of Revelation: and, therefore, a decision against it, in the present state of the question, would be absurd in the highest degree.

4. We ought also to recollect that within a few years past several apparent discrepancies between geology and Revelation have disappeared

* We would particularly draw the attention of our young Native readers to this incontestible position, as suggesting to them a reasonable caution in allowing themselves to be influenced by geological or other still less forcible objections found in European sceptical writers in deciding against Revelation.—*Ed. Cal. Ch. Ob.*

† Higgins' *Mosaical and Mineral Geologies*, p. 2.

‡ See *Cal. Ch. Ob.* for July, 1836, p. 329.

with the progress of discovery. The unavoidable inference is, that the only remaining one may ere long vanish before the fast increasing light.

5. Finally, the exegesis of the first chapter of Genesis cannot be considered as by any means settled. And several of the points yet unsettled are precisely those that bear upon the geological difficulty. Can we believe that criticism has reached its *ne plus ultra* in eking out the meaning? Nay, may not geology itself put into the interpreter's hands the clue that will disentangle all difficulties? Philology, then, as well as sound philosophy, cries out in favor of delaying to decide against Moses until further developments have been made.

The conclusions, then, at which we arrive on this subject are these: In the first place, we maintain that between geology and Revelation there are several unexpected and remarkable coincidences, such as could have resulted only from veracity on the part of the sacred historian; and that the points of agreement are far more numerous than the points of apparent collision; and, therefore, even geology alone furnishes a strong presumptive evidence in favor of the truth of the Mosaic history. We maintain, secondly, that the first chapter of Genesis is a portion of Scripture that has always occasioned much difficulty in its interpretation, apart from geology, and that those portions of it about which commentators have differed most, are the very ones with which geology is supposed to come into collision; so that, in fact, scarcely any new interpretation has been proposed to meet the geological difficulty. We admit, thirdly, that the geological difficulty is real; that is, the established facts of geology do teach us that the earth has existed through a vastly longer period, anterior to the creation of man, than the common interpretation of Genesis allows. We maintain, fourthly, that most of the methods that have been proposed to avoid or reconcile the geological difficulty are entirely inadequate, and irreconcilably at variance either with geology or Revelation. We maintain, fifthly, that at least one or two of these proposed modes of reconciling geology and Scripture, although not free from objections, are yet so probable, that without any auxiliary considerations, they would be sufficient, in the view of every reasonable man, to vindicate the Mosaic history from the charge of collision with the principles of geology. And finally, we maintain, that though all these modes of reconciliation should be unsatisfactory, it would be premature and unreasonable to infer that there exists any real discrepancy: first, because we are by no means certain that we fully understand every part of the Mosaic account of the creation: secondly, because geology is so recent a science, and is making so rapid advances, that we may expect from its future discoveries that some more light will be thrown upon cosmogony: and thirdly, because as geology has been more and more thoroughly understood, the apparent discrepancies between it and Revelation have become less numerous.

We now appeal to every reasonable man, whether we have not given at least a fair and candid examination of this subject. We appeal first to the theologian and the philologist; and inquire, not whether such an interpretation of Genesis as admits the duration of our globe through an unknown period previous to man is wholly free from difficulties, but whether it has not so much plausibility, that it might be at least provisionally adopted, if demanded by the undoubted facts of science? What doctrine or precept of Revelation, except merely the chronology of the globe, but not of *man*, is at all affected by such an interpretation; unless it be, that it enlarges our views of the plans and the benevolence of the Deity? We have seen that several of the most distinguished theologians and commentators of the age have adopted this exposition; and we cannot but believe that all, whose views are enlarged and liberalized, and who are acquainted with the facts of geological science, will acquiesce in the sentiment of

Bishop Sumner. "No rational theologian," says he, "will direct his hostility against any theory, which, acknowledging the agency of the Creator, only attempts to point out the secondary instruments he has employed*." Equally reasonable are the views of Doederlein: "It was allowable," says he, "for Whiston to maintain that the earth was originally a comet: or for Leibnitz to maintain that our world was an extinguished sun: for Buffon to suspect that our earth was a fragment struck off from the sun by the stroke of a comet: for Wideburgh to exhibit and illustrate the hypothesis that one of the sun's spots, being forced from its place and moving once as a comet over an eccentric orbit, was fixed in its present place, prepared and adorned for new races of animals: or for others to propose different theories of the earth, provided they agree in this, that this world, which we admire, received its present form and inhabitants about 5,600 years ago†."

We appeal, also, to any who are sceptical in respect to the truth of the Bible; and inquire of them, whether we have not given as much weight to the geological objections against Revelation as they deserve? We apprehend that we shall generally be thought to have yielded more than the rules of moral evidence demand, or prudence approves. Nevertheless, have we not shown that there is far more in geology to corroborate than to invalidate the testimony of Moses? that every remaining discrepancy admits of a probable, if not a demonstrable explanation; and that, therefore, it is premature and unreasonable to believe that there exists any real opposition between the two records. What more can a logical philosopher in search of truth demand? Who would hesitate to pronounce the veracity of an uninspired writer fairly vindicated by such an array of evidence? And why should a severer test be demanded, because a writer lays claims to a divine inspiration?

It is a matter of thankfulness for the friends of Revelation that those objections which have been derived from the science, to the truth of the Scriptures, have one after another vanished away just so soon as patient investigation had thrown the clear light of truth upon the subject. "It is now thirty-five years," says Sharon Turner, "since my attention was first directed to these considerations. It was then the fashion for science, and for a large part of the educated and inquisitive world, to rush into a disbelief of all written Revelation; and several geological speculations were directed against it. But I have lived to see the most hostile of these destroyed by as hostile successors, and to observe that nothing which was of this character, however plausible at the moment of its appearance, has had any duration in human estimation, not even among the most sceptical‡." Along the whole outskirts of science infidelity has from time to time erected her imposing ramparts, and opened a fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon these ramparts, they melted away, mere airy castles as they were, magnified and made formidable only because they were seen through the mists of ignorance. Is it strange, that in fields so wide as geology discloses, and so recently thrown open to the daylight of truth, there should still be seen here and there a spot yet enveloped in mist? Is it strange, that scepticism, driven from every other field of contest, should hold on to this last retreat with a death struggle? But the last cloud of ignorance is passing away, and the thunders of infidelity are dying upon the ear. On the retiring darkness the bow of Christianity appears blending its colors with the bow of science: a sure token that the flood of unbelief and ignorance shall never more go over the world!"

* Records of Creation.

† Licuit Guil. Whiston, &c.

‡ Sacred History of the World, (Family Library,) p. 37.

III.—*On the impropriety of Christians attending the Festivals connected with the Durgá Pújá.*

In the course of our reading we have met with a narrative of which the following is the substance. The lord of some vast domain in feudal days, invited his tenants to the “banquet and dance.” Amongst the assembled multitude was one of the fair sex, whose manners and beauty attracted the attention and excited the admiration of all. One, too, there was of “the lords of the creation,” whose mien and movements elicited universal praise; but he was unknown. With the utmost courtesy he solicited for his partner in the sportive dance the belle of the night, who, with equal modesty and promptness, acquiesced, and tremblingly gave herself up to the guidance of the fascinating stranger. The evening was spent in the interchange of those sentiments which inspire affection. At length the lamps waxed dim, and the light of day warned the wearied ones to depart: then the stranger, unfolding his vest, threw off his disguise, and appeared in his real character—that of Death! when, embracing his surprised and fainting victim, he bore her away a resistless captive, from the presence of the astonished assembly. Whether “this olden tale” be the offspring of a superstitious age, or really based in truth, is nought to the purpose; it conveys a moral, which might well be applied in the busy scenes of life. It is, that we are often cherishing feelings, sanctioning persons and encouraging practices, which, were they to assume their real character, would be the objects of our merited abhorrence: persons who, like the betrayer of his Lord, would consign us into the custody of our most malignant enemies with a kiss; and practices which, if merely sanctioned, may lead some to look on vice with a less jealous eye, or to be more confirmed in deeds which lead to present and future misery.

This, too, it is to be feared, is sometimes done with the means of more accurate knowledge in possession, without even making a single effort to become acquainted with the merits of the case:—a culpable criminality—a criminality which cannot be indulged without the fear of receiving that merited censure from the lips of the great Master, which he passed upon the unjust steward in the days of his ministration—“Thou wicked servant, thou knewest, &c.” It is with a desire to leave any and all without excuse, that we address you, fellow Christians, on the present occasion, with the hope that we may induce you to forsake that sanction which some of you have given to the

“DURGA’ PU’JA’ FESTIVAL.”

This Pújá, described in another paper of the *Observer*, takes place during this month. It has been the habit

hitherto of some respectable Europeans and members of other communities, to attend the *nautches* and other festivities practised on the occasion. This we have long felt to be an evil of no small magnitude, but have been equally perplexed how to prevent its recurrence. We have at length determined to appeal to the reason, good sense, Christian feeling, and character of our fellow countrymen and countrywomen, and of all that bear the name of the sinless Friend of man; and we do hope, that if we can succeed in shewing the deity worshipped to be as hideous as she actually is, the practices indulged in as obscene as they really are—if we can succeed in displaying to you the train of evils which must flow from the sanction you give to this festival, we do not merely hope, but feel convinced, if you possess a remnant of the feeling common to all that bear the name of Christian and of Englishman, that you will at once discontinue your patronage, though it should be at the expence of an ardent curiosity prompted by the assiduous civilities of Hindoo nobility. If not, we shall but mourn for the individual who, professing to have the feelings of a man, much more of a Christian, can be a witness to such scenes unmoved; and shall blush for the character of that sex which, in a civilized land, has smiled virtue into favour and frowned vice into the shade, if any of its number should here be found to look even with veiled faces on the most polished abominations of the Durgá.

The character of the goddess worshipped on this occasion is cruel, vindictive, lewd, and mischievous. Though classed in the female order of beings, she possesses all the attributes and acts of a monster; and though ranged among the gods, she ought more fitly to be classed with demons. She is represented with ten arms; her hands are filled with implements of war, which she is pourtrayed as using with great success in the “destruction of many worlds.” She has a large retinue of worshippers scattered over the face of India, who are not less libidinous and vicious than the followers of other heathen deities. The sacrifices offered, the homage rendered, and the practices indulged in, are just such as might be anticipated from such a deity with such worshippers. The mere recital of them would defeat our purpose, as they would stain the pages of a periodical devoted to the promotion of piety, and fill otherwise pure minds with ideas that could through no other medium find access to the seat of thought. This we think should be a sufficient reason to a reflecting mind, in the absence of every other, for an entire abstinence from the very appearance of sanction to these abominations.

Lest we may appear to feel and write too warmly on such a subject, we give the impression received by the venerable Mr. Ward on witnessing the festival. We quote his words:—

“The whole scene produced on my mind sensations of the greatest horror. The dress of the singers—their indecent gestures—the abominable nature of the songs—the horrid din of their miserable drum—the lateness of the hour—the darkness of the place—with the reflection that I was standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of superior joys, were, in the very act of worship perpetrating a crime of high treason against the God of heaven, while they themselves believed they were performing an act of merit,—excited ideas and feelings in my mind which time can never obliterate.

“I would have given, in this place, a specimen of the songs sung before the image, but found them so full of broad obscenity that I could not copy a single line. All those actions which a sense of decency keeps out of the most indecent English songs, are here detailed, sung, and laughed at, without the least sense of shame. A poor ballad-singer in England would be sent to the house of correction and flogged for performing the meritorious actions of these wretched idolaters.”—*Ward, vol. II. pp. 94-95.*

This is the testimony of a man whose authority the Hindus themselves are not prepared to dispute,—a man who was not willing to believe what all hoped might be a libel on a nation's character,—who, to ascertain the truth or untruth of the reports, did violence to the best feelings of a humane mind and the holiest dictates of a renewed heart; and this was the issue. We do not ask, whether after reading this statement, Christians blush for their past patronage; but whether there be an intelligent educated Hindu who does not feel ashamed of a system which, whatever *might* be its merits, should be obliged to have recourse to such vicious pújifications to enlist and maintain the homage of its votaries?

It may be replied—Well, if you burn with indignation at these evils, we are not less indignant; we do not sanction them; we merely attend at the nautch; we do not even see the things to which you refer; and if we did, we should retire in disgust. In answer to this we can assure you,—and we have the best opportunities of hearing and knowing the use made of your attendance at the nautches,—*that it is looked upon by Hindus as a full sanction to the whole of the worship offered to the god or goddess. It confirms them in their idolatrous practices, and makes them more opposed to every effort to raise them in the social, moral, or religious scale of beings.* Satis est, we imagine, is the language of every honorable mind on reading such a statement. But on recovering from the first impression, he may say, *If it be true, “is thy servant a dog to do this thing?”* For the truth of the statement we appeal to every Hindu who has been emancipated from the thralldom of idolatry, whatever be his creed; and if there be a spark of honorable feeling in his mind we are not afraid of his reply. We appeal to the laymen of the European community who have made the moral character of the natives their study,

and are acquainted with their habits of thought—we know what will be their testimony. Ask the whole body of Missionaries—there will not be a dissentient voice. Let the sceptical attend the missionary in his preaching visitations, and hear from the lips alike of bráhmaṇ and sudra, idolatry defended on the ground that *Christians attend the nautches*. Let these be told that it is merely to witness the customs of their country; you will see by their looks, as well as be *convinced* by their words, that they consider it both as a gratification of bad appetites and a direct sanction to the whole range of idolatry. In the absence of such we may adduce one witness which must speak and cannot be misunderstood—the evidence of your own senses. In attending the pújá, you must have seen in most instances the idol prominently placed before you, and have observed that the dance and song were addressed to it, not either to you or the host. Whatever may be the result of other testimonies, this is one which must speak and will be heard.

If the position we have assumed be correct, then by attending the approaching pújá, *you will give a direct sanction to idolatry*. We acquit you of a wilful intention of being abettors in an act so fraught with evil to man and dishonor to God; but you cannot alter the impression which your attendance will make on the native mind. We not only acquit you of actual design to do evil, but we hope that there is not either a stated or occasional peruser of our pages, that is not a friend to India's mental, moral, and religious regeneration. If this be your character, we believe we shall enlist your sympathies and insure your influence, when we *assure* you that idolatry is the most potent foe with which the friends of humanity, education and religion have to cope. It debases the mind, darkens the understanding, and engenders opposition to those efforts which its supporters well know would sap to its very foundation the natural, philosophical and theological basis on which the whole superstructure of superstition rests. If you are a real friend to the native community, though you may have heard much of their amiability, we strongly suspect you would desire to see them shorn of some of these seeming virtues, and clothed with the energy and candour of men. You would rejoice to see them more humane, ingenuous, patriotic, philanthropic, and virtuous: in a word, you could wish to see them stand erect, and perform from right motives, the duties which they owe to God and man. And what is the chief obstacle to the accomplishment of this desirable object?—that which you would sanction, Idolatry!—for it is the parent of ignorance, inhumanity and immorality. We may say in truth, that under its dominion—

“ Man’s inhumanity to man,
Makes countless thousands mourn ;”

it shuts up all the humanities of the heart ; nor will it give them freedom even when you appeal to *pride*, (the most dominant feeling of a Hindu’s mind,) though combined with the gratifying duty of blessing the poor with a home, and the sick with a refuge. Let the history of the Fever Hospital be an evidence of what idolatry should permit its votaries to do for the wretched. Is it possible, after such statements, that this pújá or any other should receive the countenance of one humane or rational being ? Can it be necessary that we should use further arguments to induce your compliance with our request ? Though this may appear unnecessary, we will, because we can and ought, take even higher ground. We refer you to the Scriptures, which ought to be the rule of our life, as they will be the test of our actions in the judgment. We shall quote but one passage from its awful pages,—a passage communicated to man under the most solemn and affecting circumstances from the very mouth of God—“ Thou shalt have no other gods before me. Thou shalt not make unto thyself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God.” This, the direct injunction of Heaven, these unhappy people violate, and you confirm them in that violation. They may plead *ignorance* in excuse. Not so you ; for the passage we have quoted, has not been selected because it is alone, but because its announcement must be identified by many with their first dawnings of reason and their earliest religious associations, “ when the delegate of heaven, the minister of life, announced the decalogue of God.”

The Hindus may reply—We do not render this homage to the god ; it is a national and festive custom similar to your own ; though, of course, not so pure and elevated as British manners must induce.

We admit, Christians, that in your presence some of “ the better sort” may forbid the abominable practices referred to, and others in part diminish their hideousness ; but in almost every instance, when you have *retired*, orgies equally obscene and boisterous with those of Bacchus, commence. We admit more than this. Perhaps some of those who have exchanged idolatry for infidelity—who have cast off the trammels of their religion, to be not only free-thinkers but libertines in practice ;—we admit that these characters may not pay more than a nominal reverence to their Penates : but what they have lost in superstition they have gained in immorality : for it is asserted by those who have the best opportunity of ascertain-

ing it, that in the instances where idolatries have been discontinued, the festivities are still kept up to foster bad appetites and lewd desires ; so that when you are not sanctioning idolatry in connection with immorality, you are patronizing immorality without even the semblance of Hindu devotion,—a position in society which, we suspect, you are neither desirous of assuming or continuing.

We would call your attention to another fact arising out of the position we have laid down. By your attendance at the *pújá* you do dishonor to that Lord unto whom you have been baptized, and by whose name you are called. Did the Hindus disconnect their social convivialities with their religious rites, this would not be so much the case : yet even then we should entreat your non-attendance on the ground of common decency ; but they do so identify the worship of the idol with the gaieties of this season, that you lead them to suppose by your attendance that Jehovah and their deities are essentially the same in the elements of their character and the exhibition of their attributes ; or that you are what they, even with all their immorality, never can be,—indifferent to the honor of that God whom you profess to love and obey. But mark the contrast. Are not their gods represented by their own writers as vindictive, cruel, lascivious, and wanton ; while the attributes of Him whom we love and fear, are mercy, loving-kindness, long-suffering, goodness, and truth. Their gods can only be pacified by foolish, cruel, and expensive sacrifices ; while our Lord is reconciled to sinners by his Son's mediation. Their objects of worship are difficult of approach ; nor can they be propitiated by the poor and miserable without the infliction of tortures : while the Lord of the Bible is a refuge for the destitute, the sinner's friend, and the home of the weary ; He offers salvation to all without money and without price. By the act we reprobate, you place these two characters, as opposed in their nature as light and darkness, on an equality. You offer an insult to the Almighty which you would not offer to your most remote friend ; you place him on an equality with the meanest and basest things which the depraved imaginations of the most depraved of men have conceived. Let us remind you on this point that our Lord is a jealous God, and has declared, " I will not give my glory to another." Nor would we be unmindful ourselves of a Biblical fact, or the less refresh your recollections with it, that it was for this sin of patronizing and afterwards practising idolatry, that the most favored people in the world are " a nation scattered and peeled." May their history not read a lesson to us in vain ! But we are admonished to desist—not that the field in which we range is wanting in fertility ; would that it were ! " Ill weeds grow apace ;" and here we find them so rank-

ly luxuriant that we have with difficulty found an avenue by which to display the density and disorder of the jungle. We have done our best, though it be feebly done, to expose the folly and evil of these practices, and not less the culpability that attaches to the sanction given to idolatrous feasts by any section of the great family which has been happily raised by Christianity above the degradations of idolatry.

It may be inquired, why do you spend the arrows of your quiver against this pújá? Our answer is, Because it is one of the most specious in appearance, the most likely to arrest the attention of the respectable; and the parts you will be permitted to witness, though bad enough, will still be the most decent, and hence give you a false idea both of their religious actions and social habits on this occasion. But we the more earnestly entreat you, because this is the pújá of pújás, at which the largest sums of money are foolishly expended, the largest portions of time improvidently squandered, many cruelties practised, and the worst immoralities indulged in; and not less because of the use which the Hindus make of your sanction, in defending their customs and confirming them in all the errors of idolatry and superstition.

In bringing our remarks to a close, we appeal to you as the friends of HUMANITY. During the few days that will be occupied by the follies of the Durgá pújá, many thousands of rupees will be foolishly squandered in feasting bráhmans, paying dancing girls, and rewarding buffoonery; not to mention the darker scenes of the drama, which will and must be supplied with that which moves the springs of Hindu amusement and cruelty alike,—money. It is, too, an acknowledged fact, that there are in this city alone thousands of poor, languishing under all “the ills that flesh is heir to.” It is an equally well known fact, that in vain has British humanity, both by precept and example, endeavoured to move the hearts and unclench the hands of Hindu Rájás and Bábús. It is now in your power by discountenancing this lavish expenditure on follies and vice, and by teaching them that the high-road to your favor and that of all the good, is by “doing unto others as they would others should do unto them”—it is in your power, by adopting this line of conduct, to turn the tide of their thoughts, energies and wealth into a channel of the greatest public usefulness.

We appeal to you as the friends of EDUCATION. One of the methods by which the natives must be raised in their political and social condition, is the extension of education. We know that an impulse has been given to that cause which cannot be repressed; and it must be equally evident to all, that if ever it prosper and be permanently supported, it must be by the cordial co-operation and voluntary support (even though un-

der the auspices of the Government), of the natives themselves. The Government may do much to aid the cause, yet it cannot compel them to attend, even though it should make the support of a uniform order of instruction compulsory. How much more pleasant would it be to witness the founding of schools and colleges as the result of an enlightened understanding, in no small measure led to its conviction by the refusal of intelligent and pious individuals to comply with heathen usages, though under the garb of amusement? How much more refreshing would it be to witness immortal beings striving after mental elevation, than to see them still indulging in follies only fit for the children of savages, and in vices appropriate only to the inmates of a biotiel? How many schools and colleges would the immense sums that will be lavished, in this and other parts of India in the coming month, found and establish? and how many youth would it educate and qualify for stations of honorable and industrious employment, constituting them the primary elements in a new order of Indian society, and creating a new era in India's history?

We appeal to you as the friends of DECENCY and MORALITY. The girls that exhibit are all prostitutes!! the songs they sing are most obscene; their jesticulations are such as would shock you if displayed by the lowest European—this even in your presence; but when the restraint of that presence is removed, we can confidently affirm, that there is nothing left untried that can minister to the grossest sensual gratification. If on no other ground, we shall reprobate your attendance on this—that these abominations are witnessed by their own unhappy and debased females, and form perhaps their only subject of conversation for many weeks;—that they are seen by their rising race, whose minds, through this medium, become degraded and contaminated, at the earliest stage of reason, with objects and themes that would make a wreck of intellects much more powerful, matured and more strongly fortified by moral principle; we *plead with you for them*. But we ask, can it be possible that British females, characterised over the whole earth for their modesty and virtue, lend their sanction to such things? We can only say, that we blush for the past, (for it has been done,) nor should we hail the arrival of one more British female with other feelings than of deep regret, if she were to be drawn, by whatever influence, to witness and sanction such abominations. If it is to rob them of that sense of modesty and love of virtue which has been the distinguishing characteristic of the women of the land we love, rather let them remain at their father's hearths, though poverty only should await them; and let the women of other lands, more accustomed to such exhibitions, be the companions of *Christians* who *will* associate

with those natives of this country, whose glory it appears to be to set at defiance all the decencies and moralities of life. But a word to the wise is enough.

We cannot, Christian females, do more than point out to you the influence which what we deprecate will have on your own sense of propriety, and the influence which that again will exert upon your families and friendly circles.

“One sickly sheep infects the flock,
And poisons all the rest.”

Lastly, we present our entreaty to you as the friends of that RELIGION which you believe to be the “more excellent way,” the only way by which men can be saved, the world regenerated and blessed. We ask you, is it compatible with its holy principles and precepts, with its pure commands, with the requirements of its law and gospel, with the bright example of Him in whose footsteps we should endeavour to tread,—is it compatible with either or all of these to be present at any such “deeds of darkness, except to reprove them?” We ask, does it add to your religious comfort *now*? Will it induce pleasurable reflections in the retrospect of life? Will it render your dying couch more pleasant, to remember not only that you did not aid to pull down the temple of error, but that you sanctioned those whose every energy was devoted to strengthen its foundations, to rear and beautify its walls? May we not with propriety address to you the language which the Almighty directed to Christians similarly situated—“Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing: and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

φίλος.

IV.—*Sequel to the Essay on the Invisible World.*

[For the Calcutta Christian Observer.]

“It is appointed unto men once to die, but after this the judgment.”—
Hebrews ix. 27.

Man has always possessed a strong apprehension of existence after death; and besides many natural reasons for such an apprehension, this very universal and, as it were, instinctive persuasion of it, has justly formed one of the ordinary arguments in its favour. For, if our instinctive and spontaneous feelings in other affairs of mankind, be reckoned an indication of the divine will respecting us—if other tendencies, desires, and natural notions be apparently implanted for the very purpose of leading to the objects to be accomplished by them—how should it be otherwise in one of the clearest and strongest and most important of all our ideas and presentiments? The internal feeling of our own freedom of action is not more evidently designed to influence the morality of our actions, nor the power of conscience to establish and guard the distinc-

tions of right and wrong, than the apprehension of future existence and future retribution, to support both, and to excite at once a salutary fear of judgment and an encouraging hope of final happiness.

And, as it is with all other well-founded views and feelings, direct revelation sanctions, purifies and elevates the inferences of natural reason, the impulse of natural instincts in this matter. In a peculiarly emphatic sense and degree too, the doctrine of our Saviour Christ 'hath brought life and immortality to light'—hath placed the continued existence of the soul and the future resurrection and subsequently immortal endurance of the body, in the clear light of undoubted truths and positive realities; illustrating both by every varied view of the nature and will of the Almighty, of the condition and intention of man as a moral and religious being.

In the No. of the *Christian Observer* for last month, was given a distinct illustration, confirmed by many scripture passages, of the sundry but closely connected meanings of the term *Hell*. It was seen that that word is the translation of the Hebrew word *Sheol*, the *insatiate*, and of the Greek term *Hades*, the *invisible*—both applied to denote sometimes the *insatiate grave*, where the body lies *concealed* till the resurrection,—sometimes the *unseen* place of separate *spirits*, where disembodied souls are stationed till the day of judgment and reunion with their former bodies—that both words indifferently, when bearing the second meaning, refer to the place of spirits generally, whether one of punishment or of reward, of suffering or of bliss; both of which are but distinct divisions of one *Sheol* or *Hades*. But, as the fears of men are ever more vigorous than their hopes on these great matters, so in English usage the word *Hell* is most commonly referred to the place of punishment and pain; so much so, that many have almost forgotten that there is the *hell* of the *blest* as well as the *hell* of the *dumned*. We have seen that the former was called by the Heathen, Elysium—by the Jews, Paradise or Abraham's bosom: the latter Tartarus and Gehenna by each respectively;—and that though *Hell* be the English word used to mean either the *grave*, the place of *all spirits* generally, or the prison of the *damned*, in particular—yet the only word used in the Gospel to express the last, is *Gehenna*, or "*the Gehenna of fire*." How this last word,—originally signifying the valley of Hinnom, a spot first devoted to abominable and cruel sacrifices of unoffending children to false gods; then defiled by good King Josiah in being made a receptacle for all the filth and refuse of Jerusalem, with constant fires burning to consume it; and lastly, the scene of a dreadful slaughter, the desecrated spot where the carcasses of such as were refused decent burial were left to putrify, fed on by the worm and consumed by the smouldering fire—was thence, from its accumulated horrors and abominations, made a fit and striking emblem and representation of that more awful reality, the miseries and sufferings of the unholy and impenitent in a future world, we have seen. And with this recapitulation may be introduced a personal and practical application to ourselves of the solemn truth implied in those several terms and asserted in the passage now quoted—"It is appointed unto men once to die, and after death the judgment."

I. Death is a subject as universally interesting, as it is deeply impressive—and that whether we regard it as delivering the body to dissolution and corruption, and the spirit to a separate existence, or to be followed in both by a final retribution.

1. Let us then regard it in the first point of view, and ask, Who of us shall be exempt from dissolution? or, as Ethan asks, "What man is he that liveth and shall not see death?" (Ps. lxxxix. 48,) i. e. as he proceeds by a parallelism to explain himself, "shall deliver his frame from the power of the grave?"

Must we not all say with Job (xxx. 23.) "I know that thou wilt bring me to death, to the house appointed for all living,"—for "it is appointed unto all men once to die." "None can by any means," adds the Psalmist, "redeem his brother, or give to God a ransom for him, that he should still live for ever and not see corruption." "Wise men die, likewise the fool and the brutish person perish;—like sheep they are laid in the Hell (or tomb);—death shall feed on them, and their beauty shall consume away in the grave;"—"when one dieth, he shall carry nothing away." Ps. xlix. 7—10. Solomon too in Ecclesiastes ix. 5, thus expresses himself—"The living know that they shall die: also their love and their hatred and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun. There is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest. One generation passeth away and another generation cometh, but the earth abideth for ever." These are most affecting representations. These active limbs, these busy members shall stiffen into a mass of lifeless clay without use, as without beauty. The restless senses, that now are employed on such a vast variety of objects, shall no longer be vehicles of enjoyment or delight—strength shall become weakness, and beauty a putrifying horror—the glancing eye be fixed and glazed, the pliant fingers stiff and cold—the voice of music be unheard by the dull ears of our corpses; nor will the sweetest odours affect the nostrils of the dead! The busiest labours, must cease—the most valued pleasures come to an end—the objects of our fondest love be no more seen, heard or enjoyed; or laid beside us in the dull cold earth as insensible as ourselves, they shall own no relationship to us, but shall "say to corruption, Thou art my father,—to the worm, Thou art my mother and my sister." Job xvii. 14. Who can dwell steadily on these things and not *feel* that death is a solemn thing, and involves much that is most painful and afflicting? Who can think of his own death without an anxious heart, or reflect on the loss of all he loves, enjoys and is engaged with, without a shudder and a pang? To have these things *always* before us, would unfit us for active exertion, for calm reflexion and comfortable enjoyment; but to put away entirely the thought of what *must* be, can never be the part of a wise or of a good man. The end of all things here should be thought of not with the agitation of terror, but with the seriousness of prudence—not with the indifference of insensibility, but with the energy of an intelligent and feeling nature. On the one hand, with Solomon, it should urge us "whatsoever our hand findeth to do, to do it with our might;" since the period is inevitably and rapidly approaching when what has been in life neglected can no longer be accomplished:—it should teach us to refuse no real good of present existence, to neglect no opportunity of usefulness, no means of solid happiness;—but, on the other, we should learn from it to measure the value of earthly things by their duration; to reflect on the future results to the world and to ourselves of an unwise, deceptive and dangerous choice in our pursuits and course of action; and to be alive to the second overwhelming consideration, viz.—

2. That when we have thrown off the body, the naked spirit shall yet have its existence eternally continued. Were the time of our sojourn on earth the limit of our whole being,—and when we had done with this world, had we no other scene of future duration to look forward to—we might rationally be excused, perhaps, for confining our thoughts and wishes, our anxieties and cares, our pleasures and enjoyments within the range of the only things by which we then could ever be affected. "Let us eat and drink, for to-morrow we die," would be the wise man's motto—and to extract as much as possible of gratification to every sense and appetite and faculty, from every object around him, at

whatever cost, his rational and proper course of procedure. Let him then feed his avarice to the full, if he find satisfaction in adding heap to heap; let him indulge freely every propensity and appetite of his fleshly nature, regardless of honor, conscience, affection or duty; dreadless of futurity and retribution; of all consequences in short, but such as would weaken his own positive and present pleasure; and, like the other pensioners of nature, the beasts of the field and of the forest, let him glut himself with enjoyment—let him immerse himself in sensuality—let him have a merry life if a short one—and yield himself to death at length, replete from the feast of life, like the intemperate carnalist who ceases to eat and to drink and enjoy himself, only with the power to do so;—and who, on that account, should then severely blame him? or, rather, who would not act in the same manner himself, and with as constant an eagerness?—where would be the check to intemperance, the motive to self-restraint, the claims of mercy, justice or morality?—or, rather, these would no longer be in existence, nor bear any relation to an animal whose pleasures were only carnal, sensual, and momentary. Not so, however, when the animal frame is but the dwelling of a superior soul, that dies not with it; but is the kernel of the enclosing shell, which may drop off without affecting its proper existence, its quality or its value—the jewel lodged in a casket that may be lost or broken or rejected, while itself continues ever to possess its own intrinsic excellence and worth.

All nature is in a constant circle of change, an incessant series of production and decay—and after we have extracted from the gifts of creation their uses and their sweets, we see them perish without regret—they have accomplished their purposes, and with that their value ceases. The dregs are useless to us, and we reject them with indifference. But is it so with the chief object in nature,—with man, the lord of the world? Does he die and cease to be? is he forgotten and therefore extinct? Oh ye sensualists, who feed and glut and pamper your bodies of corruption—ye beautiful women, who expend so much of toil and anxiety and artifice and cost on cherishing and improving the tints and the freshness of youth and of beauty—ye men of business, who labour for the meat that perisheth, as if it endured for ever; for honor and advancement, as if they would rescue you from the grave; for pleasure and delight, as if they would descend with you into the tomb—awake, “all the sort of you,” to reason, to righteousness and to truth; for he or she “that liveth in pleasure only, is dead even while yet alive”—dead as certainly to safety and to real happiness, as to every pure design and holy purpose. Ye suffer not the winds of heaven to breathe too roughly upon your cherished frames—but can ye shelter yourselves from the blast of death? Ye pamper your perishable bodies and deny them not any gratification—what, when they themselves shall be made the feast of worms? See some short-lived mortal borne to the long home in the church-yard enclosure—friends may weep and mourn to see the form so loved no more; but by the multitude, the departed individual is unmissed even for a day—another fills up the vacancy, occupies his dwelling, performs his duties, and he is “as though he had never been:” and truly when he has thus ceased to exist to this world and no longer appears among men, did nought of him remain, did no continued being elsewhere call for inquiry, his death were of as little moment as that of any other animal, oftentimes far less to be regretted than that of his horse or his dog. But no—“there is a spirit in man,” and he knows it: *that spirit never dies*—it is gone indeed from here, with the body that held it; but it is not lost, nor yet is it in a state of sleep or insensibility—it is alive and active, sensible to pain or to pleasure; it is in the world of spirits, in that *invisible Hades* where are assembled the souls of the disembodied millions of those who have lived their day and

died. We pass from the newly opened grave where we have left a mass of decaying flesh—to it all is now over—nor will either sorrow agitate or pleasure soothe it—the voice of affection and friendship is unheeded, nor has it longer “any part in what is done under the sun”—its “purposes are broken off,” its pursuits are at an end. But while it lies there still, cold, silent—where is the living soul? This is the only matter *now* of moment—this the only question *now* worthy to be considered. What are that spirit’s present feelings, views and sensations? what its enjoyments or its sufferings, its torture or its repose? by what power is its condition fixed, by what rules is that power applied?

II. Here then, it is manifest, our passage comes in with most solemn force—“it is appointed unto all men once to die, but after death *the judgment.*” The grave has the body—the invisible world, the spirit of the deceased; but in what division of that world has its lot been cast? The answer is as short as it is weighty,—that which *judgment* has assigned it. Now, all true judgment—and that of the Eternal God, “the Maker of all things and Judge of all men,” must be such—all true judgment is made up of intelligence and justice.

1. Judgment is not either a blind fatality or a careless investigation—it is the decision of an intelligent sovereign upon intelligent creatures—of Him who superintends the world, assigns it laws conducive to wise and good and righteous purposes; who surveys the whole, who takes cognizance of all, who sees every minutest portion of his works, and is acquainted, perfectly acquainted, with every action of every creature—“to whom all hearts are open, all desires known, and from whom no secrets are or can be hidden”—of wisdom co-extensive with his knowledge, to detect the greatest complication of motives, the greatest subtlety of self-deception or hypocrisy; to separate acts and motives the most mixed and confused; to give to every portion of good its proper value, and attach to every mixture of evil its due demerit—to pass, in short, a judgment as perfect as his own perfection, free from every shade of error, ignorance, oversight, or inattention.

2. But, secondly, the judgment of God must needs be as just as it is intelligent—for, “shall not the Judge of all the earth do right?” Is he not as incapable of a violation of justice as of an error in understanding? Let us be assured that, as St. Paul says, “the judgment of God is according to truth;” in agreement with the verity of what he knows; and that knowledge is perfect, as we have seen. Wherefore, in “the day of revelation of the *righteous* judgment of God, he will render to every man according to his deeds—tribulation and anguish upon every soul of man that doeth evil, but glory, honor and peace to every man that worketh good—(for there is *no* respect of persons with God”)—so shall it be “in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel,” declares the Apostle, Rom. ii. 5. So that, as the Psalmist asserts, “justice and judgment are the habitation of his throne.” To this judgment, then, all the souls of men shall be subjected—“we must *all* stand before the judgment seat of Christ,” his commissioned Son—all abide the searching of his knowledge, the impartial decision of his justice; a justice as incorruptible as his intelligence is unerring. In the intermediate state of disembodied spirits, it is the judgment of God that shuts us up in Tartarus or places us among the happy souls in Elysium—that consigns the disobedient, the unholy, the impenitent, “the lovers of pleasure more than lovers of God,” “the friends of the world, and therefore the enemies of God,” to the awful retributions of Gehenna, the *hell of torment*, “which is the second death”—Oh! how far, far worse than the first,—a living, eternally living death of misery and remorse—or which haply opens the doors of an intermediate Paradise, a second Eden, to the “souls of his righteous servants;” to the humble, the devout, the

gratefully obedient; to the just, the merciful, the good—the good in all respects: Not those who compound for some sins, by a forced abstinence from others—who weigh the evil omitted because less inclined to it, against the evil greedily committed because agreeable to a sinful palate—who balance a few acts of charity or justice to the creature, against enmity to the Creator and an unjust refusal of subjection and obedience to his authority—or who, in the sophistical language of one of themselves, outrage the Almighty's laws in ten thousand varied instances, yet vainly think “to expunge them from the registers of his remembrance by the scalding tear” of mere remorse, unaccompanied by an effective repentance; or by a parting cry for mercy, after the hand of mercy has been pertinaciously put aside during a whole life of irreligion, and when the arm of reluctant justice is already outstretched to smite them for it;—not those who would stifle the outcries of conscience by the performance of a few cold, heartless duties of an external religion, drawing nigh to the Holy and All-seeing “with the lip and honoring him with the lying mouth;” with a humiliation unfelt, a praise as hollow as it is impure; while the *heart*, which only *he* can value or will accept, “is far from him!” Not such are they—decent formalists, “whited sepulchres, graves that do not appear,”—“who shall ascend into the hill of the Lord or dwell in his holy place”—but “they that have clean hands and a pure heart, and have not given up their souls unto earthly vanity:”—not they that have “tithed mint and anise and cummin,” or made “broad their phylacteries” while neglecting “the weightier matters of the law, faith, mercy, judgment and the love of God;”—but those that have loved and practised these while not neglecting those;—not they that have “fasted to be seen of men and for a pretence of sanctity made long prayers,” while yet “full of hypocrisy and unrighteousness;”—but those whose bodies have been the undefiled and consecrated temples of God, their hearts his altar, and their souls and bodies a constant “living sacrifice, holy and therefore acceptable to God,” as it is also *their* “reasonable service”—“*These* shall receive the blessing from the Lord, and righteous acceptance from the God of their salvation.” “He will not always leave *their* souls in even a paradisiacal hell, nor suffer the bodies of his holy ones to see a perpetual corruption.” No—they too shall awake from the sleep of death, and with their happy spirits enter for ever “into the joy of their Lord, the kingdom of their God,” to mingle with those of angels and archangels their eternal songs of praise and adoration; and “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things shall have past away;” and they be for ever with him “in whose presence is fulness of joy, and at whose right hand are pleasures for evermore.” Glorious and happy state! for surely “eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.”

But while such will be the happy result of a judgment according to knowledge and truth, to those who “know and obey the truth,” how awful must be its award on those who “obey *not* the truth, but obey unrighteousness!” And let no man deceive himself—it is not the outrageously corrupt, the openly profane, the extortioner, the intemperate, the wine-bibber, the unchaste, the filthy and abominable only, that shall be shut out from the future Paradise of God—but all who have lived and died destitute of actual, positive, living, heart-felt religion, averse from God, negligent of divine worship, omitting to cultivate personal purity of heart, temper and conduct; all who have not been known as sacrificing willingly convenience to duty, gain to godliness, pleasure to divine communion; subduing the body to the spirit, and purifying the spirit through an unremitting exercise of faith, love, hope, and every other religious virtue; pre-

ferring the praise of God to the blind and heartless applause of man, the testimony of conscience to the sweets of sin, and the supporting hopes of heavenly bliss to the intoxicating and corrupting cup of worldly indulgence—"using the world" in accordance with its true intention, and extracting from it its real blessings, by associating them with courageous virtue and with cheerful piety; "not abusing it" by a misapplication of its resources to purposes of selfishness and sin.

These are the views, then, that render judgment so momentous—and is it not now the time for every reader to ask himself, *how he shall abide it?* You are dying, my fellow mortals, you are dying—the grave is possibly ready to open for some of you—and who shall secure any against the sudden approach of death? The invisible Hades will shortly enclose us all. In what division of it shall we be? Here, in God's temple, or in the haunts of men, we often meet together—shall we be together there? Is it not probable there will there be a separation of some of us from others, who now are undistinguished? and when the throne of a final judgment is set, and Christ summons all of us to his bar, to pass formally before the world the sentence whose effect will have been already in part experienced even in the intermediate state, where shall we each appear? who then shall take the right and who the left hand of the Redeemer? shall we defer to inquire or postpone the answer? Alas! death will not for that delay his approach, nor "judgment linger" till we "have a more convenient season." "Behold *now* is the accepted time—behold now is the day of salvation: to-day, this hour, if you will hear his voice who speaks from heaven, harden not your hearts," but give them up freely, fully and for ever to his love and to his fear; then "happy shall ye be, yea, blessed are the people that are in such a case!"

CENSURENSIS.

V.—*The Roman Character and the English Language in India.*

To the Editor of the Calcutta Christian Observer.

MY DEAR SIR,

I am somewhat surprised and concerned to observe, from the last number of your *Observer* received here, that there is still one man left among your correspondents so far blinded as to uphold the Roman character as the best means by which the people of India are to be educated. My own opinion may be of little value, and I should not have deemed it worth registering, were it not supported by that of almost all the most intelligent well-wishers of India, in this and other parts of the country, with whom I have the honor of being acquainted. It is, that the Roman character can never become general or popular: that the attempt to introduce it will only tend to add to the variety of characters in actual use, and proving futile will still increase the already too great confusion. With ten thousand teachers of the Roman character and a crore of rupees to boot, I still feel assured that the attempt to uproot the now universally used characters would utterly fail. How can we ever expect that the bráhmans, the astronomers and astrologers, rájás, díváns, saukárs, patels, patwáris, and zamíndárs

will abandon what they have been used to from childhood and found sufficient for every purpose, or what they revere and believe to have come from heaven, for characters that cannot express with the same precision the required sounds and are therefore, in their estimation, inferior to their own? Shall we condemn the policy of the Emperor Nicholas, and still follow his example? I fully admit the goodness of motive, and also the value of the object aimed at: but we cannot hold ourselves excused, in making an attempt with our eyes open to eradicate the Hindí and other characters from a nation, whose bigotry and superstitious reverence for all ancient things we have hourly occasions of noticing, and for which wise and prudent men should make every allowance.

Some progress has been made in teaching this character—but I ask to whom? In some places, to the half-starved children of Bundelcund emigrants, rescued from famine by public charity; in other places to the children of our sepoys at the stations and of our other dependents: but these are not the nation, or a fair specimen of the nation, and will never be included in the literary class of the people.

I have fancied that BETA has begun to see the false step made by himself and his friends: that they are sensible of their error in not having taken the sense of the native public upon the question, and consulted its wishes: and that they now allow that a scheme not suited to the taste and reasonable wishes and prejudices of the people, and not commanding their concurrence and support, cannot prosper, or be productive of any permanent good. If I am right in my suspicion, I hope we may soon see them candidly acknowledging their error and retracing their steps; such a course cannot but redound to their credit. It will, moreover, have the further advantage of restoring greater union amongst the friends of India, and in no work is this more required than in the important object of regenerating India.

The idle scheme has been peculiarly grateful to men wholly ignorant of the native languages and of the native character and prejudices: but these are not the men that will ever effect much, or triumphantly establish in native estimation the vast superiority of European science and European literature.

With regard to the adoption of the English language as a means of educating the people of India, I cannot but regard this as an equally irrational and impracticable scheme; as betraying a want of good philosophy, and of a sound knowledge of mankind and of the human mind, wholly unworthy of the high body whence it emanated. I strongly advocate the study of English for all who have time, talent, and fortune really to acquire it and to use it. But for the education of the

body of the people, nothing—nothing but the vernaculars can ever be generally useful. Both the people and their spiritual teachers must have abandoned their faith, before they will consent to abandon those books and the languages in which they conceive the road to salvation lies, and by which, it must be recollected, they gain their bread.

By confining our saukárs to the study of English, we should only be calling upon them to abandon their intercourse with all their commercial correspondents in the cities of foreign states.

No, no, my dear Mr. Editor; neither the Hindí in the Roman character, nor the English language, will ever enable their advocates, though they were one hundred-fold more numerous, and had one hundred-fold greater resources than they now have at command, to educate the people. That work can be effected only through the aid of the languages and characters in actual use among the people.

Some men have inveighed in fine speeches, and with all the fervor, and also with all the thoughtless inexperience of youth, against the waste of time and money in printing correct editions of the Persian, Arabic and Sanscrit classics. But though I admit that the labours of Dr. Wilson, Dr. Tytler and other linguists, were by no means directed to sufficiently popular objects, still I must avow my opinion that it is the super-eminent accomplishments of these gentlemen, and of their predecessors and compeers, and their highly popular and admired labors, which have raised up for us a character for liberality and toleration, that is now shielding us from the odium and other ill effects of the violent and oppressive and unpopular course recently adopted by the ruling faction in the Education Committee. With what genuine delight do the ministers and chiefs and wakils of this part of India dwell on the thorough acquaintance shewn by the author of the works on Hindu and Muhammadan Law (who accompanied the late Governor General in his tour) with their language, laws and religion! With what admiration do the maulavís and pandits who have served under or otherwise become acquainted with Dr. Wilson, and whom I have met here and elsewhere, dwell upon the varied accomplishments and distinguished labours of that gentleman!

Still, as I have above observed, that gentleman's public labours, highly as I value them, do not meet my entire approbation. They might have been made much more useful to a much greater number. He had the talent and other means at command by which he might have given all that was valuable in the learned languages of India, in a popular form, with the addition of such improvements and such new truths in morals

and the abstract sciences, as had been established in the West within the last few centuries.

To illustrate the vast superiority of the vernacular languages as a means of conveying knowledge to the people, and the wisdom of availing ourselves of what is good and useful in their own systems, in order to recommend and support what further improvements and discoveries we have to give, I must inform you, and through you your many readers, as to the result of the experiment made here. A work written by Unkar Bhat in Hindí, and in the Hindí character, entitled "An Elementary Treatise on Geography and Astronomy in question and answer, being a comparison of the Pauránic and Siddhántic systems of the world with that of Copernicus," was recently received here. The author, after much patient inquiry and much deliberation and discussion, had given up first the Pauránic system for that of the Siddhánt, and then that of the Siddhánt for that of Copernicus. In writing his scientific dialogues, he gives all the doubts which had presented themselves to himself. He answers them by such arguments and by quoting such authorities as had carried conviction to his own mind. Well acquainted with this subject and with all the notions and false impressions to be removed, he addresses himself to his task in a mode which no European gentleman could do. He puts forth a work idiomatically written with all the scientific terms in use amongst the Joshis of India, and in every respect exactly adapted to the tastes and state of knowledge among the people.

Mark the result. As I had many more copies than were required for the school, I authorized the sale of 100 of them. In less than five days they were, every one, sold, and the demand for more reported to be still urgent! Bráhmans, joshis, banyás, patwáris, mutasaddis and thákurs, all shewed themselves equally anxious to possess themselves of the learned Bhatjee Mahárájá's work. Though full of typographical errors, which equally disappointed the author and the purchasers, still nothing can exceed the popularity of this little book. The teachers of the school and the scholars all wanted copies of this work to send to their friends; whilst other works on the same subject, had few or no recommendations for them. They said that the Bhatjee's work was the only one that their ignorant friends would be able to understand. It contained arguments, proofs and quotations, they said, that no joshi or even bráhman could gainsay.

A similar but a much superior and a much more learned work by Soobajee Bapoo on the same subject, was lately printed at Bombay. He brings all the weight of his great learning to the support of the many valuable truths, and the exposure

of all the vulgar errors connected with his subject. He derides the folly of astrological predictions, of belief in lucky and unlucky days: he advocates the advantages of travel; he points out the advantages of commerce in linking men of all countries in the firm bonds of an interested connexion and friendship. The work is written in Marhatta, but with a liberal use of all the Sanskrit writers, moral as well as astronomical, who have advocated any truth under discussion. Here the work has not had an extensive sale—it was not expected, the families of Marhattas here being but few. But it has arrested in a most signal manner the attention of the learned Marhatta pandits and Shástris of Oujain, Ságar, Bhilsá and elsewhere. Krishna Ráo, the superintendent of the schools at Ságar, was quite delighted, but no less surprised than delighted, at finding that a system which his English studies and predilections had disposed him to regard as true, could be so well and so admirably supported by their own learned authors.—The joshis of the place highly approved of the work: a learned shástrí was not convinced. One of the best linguists in Bombay, well acquainted with the people, their literature and wishes, in a letter recently received from him, observes—“Your book has caused much interest here—I mean that of Soobajee Bapoo: it has been sent to all the jágirdárs, and the diwán of Angria speaks highly of it: the quotations are much admired. One of the shástris of the Hindu College (at Poona) is, I am told, going to publish a reply to it, making out that the earth is flat, and shewing that the authorities have been perverted.”

Here you have proof of what may be effected by addressing your doctrines in a language, style and form adapted to native taste. These works are gradually finding their way, and will soon find their way into the hands of all who can read, of all the learned in Malwa and the Deccan. They are understood as they are read. They will carry conviction, or raise a spirit of discussion and inquiry that will tend to elicit the truth. Now I ask of you, when will an equal effect ever be produced by means of any English books? how can the same number of new facts and new ideas ever be conveyed in the English language or the Roman character to a whole people, at so small a cost—nay, at no expense at all?

Let the friends of English Education not be deceived by the interested reports of those men now hired to teach our language, who, afraid of losing their bread, will vaunt the success of their anti-national and suspected labours. Let them take a common-sense view of the case, take the opinion of the native public, of the Reformer, of Junius, of the Friend of India, (who seems to me to represent the public feeling most truly on this subject,) and,

acknowledging their error, join with those learned and wise friends of the people. in giving to them all the knowledge of Europe in a popular shape, and further recommended to their adoption by all the arguments, proofs and authorities afforded by the best native classical writers.

The present system—(how strange that it should have originated with one whose love for the people ever led him in every other question to uphold what was popular and national!) is neither popular nor national. It not only does not command the votes and support of the people, but in its operation is working a vast deal of collateral mischief. The very zeal and talent and assiduity and cost, with which the study of English is forced on the people, have only magnified our future difficulties in imparting it. An ulterior object is suspected, and the real leaders of the people hold aloof. The zeal of those natives and students who support the new system is certainly well sustained by the promise of service and the like; but it will not do. The time has not yet come. If you want proof of what I say, let me call your attention to the Muhammadan petition, which, I observe in this day's paper, is supported by the almost unparalleled number of 18,171 signatures. If the Romanizers and the Education Committee, can observe in this no sign of the times, no manifestation of the real wishes of the people, then God only knows how it will ever be made manifest to them. Let them shut their eyes and stop their ears. But the Right Honorable the Governor General in Council to whom the petition is addressed will, I fervently pray, manifest neither equal blindness nor equal deafness. May wisdom guide his steps! is the prayer, Mr. Editor, of your well-wisher,
Malwa, August, 1836. L. W.

The questions discussed in the preceding paper are both of great importance, and demand the best attention of our readers. They are particularly deserving of full examination, now that national education, as we hope, is about to be seriously prosecuted by the Supreme Government. Our pages are now, as they have ever been, fully open to papers on both sides of the question.—ED.]

VI.—*Notices regarding Hindu Festivals occurring in different months. No. 10, October.*

OCTOBER 15, 16, 17, 18, 19.—*Durgá Pújá.*

This festival, which is the most popular of all the annual festivals held in Bengal, has been so often described that a very brief notice of it only will be given. Should any readers of the "OBSERVER" be desirous of seeing a more detailed account of it, they are referred to the late Mr. Ward's excellent work on the Hindus.

The *Durgá Pújá* is celebrated in honor of the great goddess *Bhagabatí* the wife of *Shib*, who is here called *Durgá* on account of her having destroyed a terrible giant named *Durga*, who had subdued the three worlds, and compelled the very gods to worship him. She also destroyed another famous giant named *Mahisha*, who likewise had overcome the gods in war, and reduced them to such a state of indigence that they were wandering about the earth like common beggars. The wars and exploits of this goddess are described at length in a book called *Chandí*, which is in great repute among the natives, and read by them more perhaps than any other of their writings.

The *Durgá* festival, which was instituted by king *Surat*, was originally held in the spring; but *Rám* having in the *Tretá Yug* celebrated it in autumn, it has ever since continued to be kept at the latter season of the year.

The image of the goddess is usually made of clay, in the shape of a female with ten arms. In one of her right hands is a spear with which she is piercing the giant *Mahisha*; with one of the left, she holds the tail of a serpent and the hair of the giant, whose breast the serpent is biting. Her other hands are all filled with different instruments of war. Against her right leg leans a lion, and against her left the above giant. Her sons, *Kártik* and *Ganesh*, with several goddesses, are often placed by the side of the image.

The festival, this year, commences on the 6th day of the increase of the moon, which falls on the 15th of October, and lasts till the 19th.

On the 15th, a ceremony called *Bodhan* (awakening) is performed for the purpose of awaking the goddess, who, as well as the other inhabitants of the celestial regions, are supposed to be asleep since the festival called *Shayan Elkádashí*, described in the July number of the *Observer*.

On the following day the ceremony called *Sankalpa* (vowing) takes place. The officiating priest offers to the goddess, represented on this occasion by a pan of water, flowers, fruits, sweetmeats, &c., pronouncing divers formulas, and makes a solemn promise that on the succeeding days, such a person will perform the worship of *Durgá*.

On the 17th, in the morning, the *Pránpratishthá* or giving of life to the idol, follows. This is done by the priest repeating several incantations and touching the eyes, forehead, cheeks and breast of the image with his two forefingers, whilst at the same time he utters this prayer—"Let the soul of *Durgá* long continue in happiness in this image." The image having now become a proper object of worship, quantities of fruits, sweetmeats, rice, wearing apparel, &c. are presented to it, and crowds of people come to pay their adoration at the shrine and

to admire the tinsel and gaudy ornaments with which the goddess is adorned.

The 18th is the day appointed for the bloody sacrifices. It is a most revolting sight. The beheading of the bleating victims—the blood flowing on every side—the frantic dances of the worshippers besmeared with gore—the horrid din of the tom-toms and the deafening shouts of the multitude—make the spectator fancy that he is in the company of demons rather than of human beings. Buffaloes, goats, and sheep are the only animals offered in sacrifice on these occasions. The head alone is presented to the goddess, with some of the blood put upon a plantain leaf. The bodies of the sheep and goats are used for food by the worshippers, and those of the buffaloes are given to the shoemakers and other persons of low caste, who deem the flesh of these animals a great dainty. The Hindus who are worshippers of *Vishnu*, not being permitted by the rules of their sect to shed blood, offer as substitutes for living animals, pumpkins and sugar-canes, which are cut in two with the sacrificial knife before the goddess.

On the 19th, the *Bisarjan*, or casting the image into the river, takes place. The priest first dismisses the goddess with these words: "O goddess, I have to the best of my ability worshipped thee; now go to thy residence, leaving this blessing, that thou wilt return next year." After this, the image is taken out and placed on a bambu stage, and carried on men's shoulders to the river, where it is put into a boat filled with people, who after rowing for a while up and down, and exhibiting the most disgusting gestures, let down the idol with all its tinsel and decorations into the stream. The people then return home to partake of an inebriating beverage made with hemp leaves; and thus the festival closes with scenes, in too many instances, of the most shameful intoxication.

Immense sums are expended at this pújá; and many natives, who but too often are deaf to the most pressing calls of charity, will squander thousands and tens of thousands of rupees on this occasion alone.

Few Europeans are aware of the excesses of all kinds committed, especially at night, during this festival, of which the singing of the most obscene songs and the performing of the most indecent dances, form only a part. It certainly is an imperative duty on every Christian to discountenance to the utmost of his power, idolatry and all the revelries and demoralizing practices to which it gives rise. But, alas! what a matter for regret is it, that instead of doing this, many even among the most respectable and influential Europeans, by their attendance at the *nautches* given at this time, do actually sanction idolatry, and contribute in a great measure to the continuance

of all the abominations connected with the *Durgá Pújá*; for it is well known, that several of the most enlightened natives would long ago have ceased celebrating it, were it not that their vanity is flattered by the presence of the distinguished guests who honor them with their company.

OCTOBER 24.—*Kojágar Lakhymí Pújá.*

This festival is celebrated at the full moon in honor of *Lakhymí* the goddess of wealth and prosperity. The worship is generally performed before a corn-basket painted red, and surrounded by four plantain trees. Sometimes, however, an image is made in the shape of a handsome female sitting on the water-lily, holding a necklace in her left hand, and spreading out the right to bestow her blessing. The Hindus are very particular in worshipping *Lakhymí*, scarcely ever omitting to pay her due homage; and her favor, as being the giver of *temporal* prosperity, is sought more eagerly by them than that of such gods or goddesses as reward their votaries only in the next world.

The worshippers invariably drink cocoanut water at this festival, and generally spend the whole night in listening to filthy songs and the sound of the noisy instruments used by the Hindu musicians.

The public offices will be closed this year at the *Durgá Pújá* from the 15th October to the 22nd. L.

VII.—*An Alphabet of Scripture Passages for the Young.*

A soft answer turneth away wrath.

Believe in the Lord Jesus Christ and thou shalt be saved.

Christ hath redeemed us from the curse of the Law.

Depart from evil and do good: seek peace and ensue it.

Evil communications corrupt good manners.

Faith without works is dead, being alone.

God is light, and in him is no darkness at all.

Happy is the man whom God correcteth.

In patience possess ye your souls.

Just and true are thy ways, thou King of Saints.

Keepest not company with the wicked.

Love worketh no ill to his neighbour.

Mercy and truth shall be to them that devise good.

None of them that trust in God shall be desolate.

Out of the abundance of the heart the mouth speaketh.

Prepare to meet thy God.

Quench not the Spirit, despise not prophesyings.

Remember thy Creator in the days of thy youth.

See that ye walk circumspectly, not as fools but as wise.

Take heed and beware of covetousness.

Understanding is a well-spring of life to him that hath it.

Vengeance is mine, I will repay, saith the Lord.

Wait on the Lord and keep his way.

Xcept ye repent, ye shall all likewise perish.

Young men and maidens, praise the Lord.

Zion shall be redeemed with judgment.

REVIEW.

RAMASEEANA; or a *Vocabulary of the peculiar language used by the Thugs; with an Introduction and Appendix, descriptive of the system pursued by that Fraternity, and of the measures which have been adopted by the Supreme Government of India for its suppression.* Calcutta: G. H. Huttman, Military Orphan Press. 1836.

This work appears, from the Preface, to have been compiled by Captain W. H. Sleeman, General Superintendent of the establishment for the suppression of Thuggee; and exhibiting, as it does, to the life, a system of murder and rapine the most diabolical and unrelenting to be found in the whole history of fallen man, will be found deserving of the close examination of every one interested in the civilization, enlightenment and evangelization of India. The horrors of Thuggee are, we are persuaded, beyond the utmost conception previously formed of it, almost exceeding belief, and such as to awaken every mingled sentiment of indignation and commiseration—a commiseration extended as well to the perpetrators as to the victims of this awful trade of blood, for which argument enough will present itself in its place.

In the endeavour to place before the readers of the *Christian Observer* a succinct view of the system, now for the first time exhibited in all its characters of darkness and cruelty, we feel ourselves at a loss where to begin and what to select. Many will not, it is probable, have the opportunity of seeing the work itself, and therefore we cannot satisfy ourselves with a slight notice of it. On the other hand, our space will not permit us to do much more than present the outlines of the information collected by Captain Sleeman. Our difficulty is the greater, as, unfortunately, the work itself is ill digested:—the same cases are referred to in several different parts of the work far separated by intervening matter; official documents are intermingled with the most interesting details of occurrences; and the thread of history is sadly broken by much that is immediately irrelevant. For instance, we sat down to note, from page to page, the cases of actual murder successively enumerated; but after much labour were compelled to desist, from finding the same instances recurring in different places, and many so indefinitely stated that we were unable to decide whether they were really new cases or old ones re-stated. We are strongly of opinion, that a compendious digest of this large volume, which consists of not fewer than 785 octavo pages, arranged under distinct heads so as to put the public in pos-

session of a clear view of the history, character, and acts of the Thugs—of the means employed for the suppression of the system, and the degree in which those means have as yet been found effectual, would be purchased largely, read with avidity, and awaken the whole sense and heart of India, of the Government and the nation at home, to an atrocious system by which thousands on thousands annually of the unhappy natives of our own dominions, have been immolated to the demons of murder and cupidity, and that for ages. We throw this hint out, in the hope that either Captain Sleeman himself or some other individual having the requisite leisure and information, may be induced to supply the desideratum.

We shall put our remarks in the following order, arranging our extracts accordingly: viz.—

1 §. The nature and character of the system here exposed—what is Thuggee—and who are the Thugs whose trade it denotes?

The word *Thag* (†st in Bengáli) signifies a cheat, a rogue, a deceiver, sharper; one who deals with cunning for purposes of gain. The Thag, then, is one who lives by deceit and murder, artfully inveigling his victims, whom he first deprives of life and then rifles. So strictly is this the case, that we are assured they never plunder any whom they have not first murdered! They are called also *Phánsigárs*; i. e. those who practise the use of the *Phánsi* or noose, from the usual mode of depriving their hapless victims of life, which is by strangling them, mostly with a cloth in the manner of a noose or slip-knot. The Trade is accordingly called indifferently *Thagi* or *Phánsigiri*, though the terms prevail severally in different regions where this practice exists.

The origin of Thuggee is not clearly ascertained: it is by Captain Sleeman thought to have commenced with certain vagrant bands of Mahammadan marauders, who are stated by Thevenot, in the sixteenth century, to have infested the roads between Delhi and Agra. It found a genial soil in the debased and superstitious Hindus, and has extended itself over nearly the whole of India!

“The practice all over India of sending remittances in the precious metals and jewels, whenever the rate of exchange makes it in the smallest degree profitable to do so, by men on foot and in disguise, without any guard or arms to defend themselves,—the necessity of drawing recruits for our armies from distant provinces, and of granting a certain portion leave to revisit their homes every year during the hot season, when they set out every morning before daylight in order to avoid the heat of the sun during the day;—the mode of travelling on foot or on small ponies, almost universal among those who have occasion to make long journeys, of whatever rank or condition;—their mode of providing and dressing their own food under the shade of trees by the way side, without that communication with the people of the towns through which they pass, which could enable their friends to

trace them when they disappear ;—the long tracts of grass and wood jungle through which all the roads pass ;—the little appearance of road that is any where to be found, and the consequent facility with which they are led aside by bye-paths into places chosen for murder ;—the number of such places in wood and grass jungles, rivers, ravines and water-courses by which every road is intersected or bordered ;—the unreserved manner in which travellers of the same caste mix and communicate, and the facility with which men can feign different castes ;—the right of search every where assumed by custom-house officers, which obliges travellers to display the nature and value of the property they carry ;—the paucity of commercial intercourse between towns along any of the great lines of road leading from and to the great seats of our civil and military establishments, in a country where every village produces what its population demands, and consumes almost all that it produces save its raw agricultural produce ;—the slow rate of the transit where all produce is carried upon bullocks, and, consequently, the little chance the assassin has of being overtaken and interrupted in his operations ;—all these and many other circumstances peculiar to the country, favored the growth of this system, and caused it to spread from one end of India to the other.”

* * * * *

That it is a *system*, in the strictest sense of the term, is established ; for,

1. The Thugs form a fraternity enjoined to secrecy and mutual fidelity by oaths and *religious* (!) formalities.

2. They use a peculiar dialect or *slang*, by which, with occasional variations, all their bands throughout all parts of India, are enabled to communicate one with another without being understood by any not members of the body.

3. Like the Freemasons, they have certain secret signs in use among them, by which, without speaking, they may discover a brother, or communicate information.

4. Their invariable mode of procedure is to inveigle travellers into solitary spots apt for their terrific purposes, and there to murder and rob them.

5. They are divided into separate bands under distinct leaders, and each band is formed into classes or orders of duty, honor and emolument. These are, 1st, the *jamádár* ; 2dly, the *strangler* ; 3dly, the *assistant*, who holds the feet and hands of the victims ; 4thly, the *bulk* of the party, who aid, when necessary, in the bloody work, or who explore and bring intelligence, inveigle travellers, keep watch against discovery, &c.

6. They observe certain superstitious forms of worship. *Káli* or *Deví* or *Bhawáni*—all names of the same hideous deity—is the goddess they adore, a goddess worthy of such cruel and murderous votaries. They are exceedingly superstitious, being greatly addicted to seek for omens, of which they have classified a great many, and arranged their good or evil signification : these are chiefly the movements and calls of certain animals, as jackals, tigers, vultures, cats, &c. ; and they never

set out upon any expedition of *Thuggee* without performing their horrible and senseless demon-worship, in which a sacred pick-axe for grave-digging, duly consecrated, acts a distinguished part:—they deem it endued by *Káli* with prophetic movements, by which it changes the direction of its point, swims on water, obeys the call of the leader, &c., and points out the road to be taken with a prospect of success.

7. Thugs never prey upon each other—but if any one among them betray the secrets of the body or give information leading to the detection of a gang, he is pursued to death most unrelentingly and most surely.

8. They except certain castes or classes of persons from among the objects of their prey—of whom are women, washermen, musicians, dancers, oilmen, bards, a man with a cow, maimed or leprous persons, &c.: these the rules of the Fraternity prohibit the Thugs from victimizing; and to the occasional disregard of the prohibition of late years, i. e. as they themselves express it, to their declension from the strictness of their religious obligations (!) they attribute the disasters that have befallen them in the detection and punishment of so many of them by the system the Supreme Government have put in movement.

9. Though they never *murder* but for booty, and pursue only such as they are led to believe carry about them money or money's worth, yet the smallest trifle is sufficient to sanction the strangling of any unhappy traveller whom they may fall in with. "Eight annas," they say, "is a very good remuneration for murdering a man. We often strangle a victim who is suspected of having two pice!"

10. "It is a maxim with these assassins, (observes Captain Sleeman,) that 'dead men tell no tales;' and upon this maxim they invariably act. They permit no living witness to their crimes to escape, and therefore never attempt the murder of any party until they can feel secure of being able to murder the whole. They will travel with a party of unsuspecting travellers for days, and even weeks together, eat with them, sleep with them, attend divine worship with them at the holy shrines on the road, and live with them on the closest terms of intimacy, till they find time and place suitable for the murder of the whole!"

Can imagination conceive aught more appalling than the fact, that a race of hereditary assassins, murderers and robbers not by profession merely, but under the supposed sanction of religion, guided and encouraged by a hideous superstition, formed into a fraternity bound to each other by solemn vows, using a secret language and employing significant actions for communicating intelligence, have been for ages pursuing their

dreadful trade over almost the whole surface of India, infesting the public roads, alluring, by the most consummate art, confiding travellers into their snares, not singly only but by tens and thirties, and often even in much greater numbers, following them for days and weeks together till a suitable time and place for the diabolical consummation be found, insinuating themselves meanwhile into not only the confidence but the good-will of their unsuspecting victims—travelling, eating, conversing, sleeping,—nay, performing religious worship with them, only the more securely to destroy by lulling them into unsuspectingness and security!

2 §. The numbers of this horrid fraternity cannot be ascertained. By Captain Sleeman's "tables of the results of the judicial trials which have taken place at different places since the operations for the suppression of Thuggee commenced," it appears that from 1826 to 1835, *i. e.* in 11 years, not fewer than 1562 prisoners were committed as Thugs—of whom 382 have suffered death, 909 have been transported, 77 imprisoned for life, 21 on security, 71 imprisoned for various terms,—making a total of 1450 convicted and punished; while 21 have been acquitted, 11 escaped before sentence, 31 died before sentence, and 49 turned approvers, *i. e.* king's evidence. He says—

"The extent of good above described has been effected by the arrest of above two thousand Thugs, who have been tried at Indore, Hyderabad, Saugor, and Jubulpore. One hundred and fifty have been tried and convicted at Indore, eighty-four at Hyderabad; and at Saugor and Jubulpore above twelve hundred have been convicted, in one hundred and sixty-seven trials, of the murder of nine hundred and forty-seven persons; while about two hundred and fifty have, in all these trials at Indore, Hyderabad, Saugor and Jubulpore, been admitted as king's evidences on the condition of exemption from the punishment of death and transportation beyond seas for all past offences, provided they placed all those offences on record when required to do so, and assisted in the arrest of their associates in crime."

An estimate may be formed of their probable number over the whole country by their ascertained number in one spot. In p. 153 of the Appendix is given "the number of Thug families" of *one* distinct class or caste, called Sindous Thugs, who were taxed by the Gwalior State, amounting to no fewer than 318! The real number, however, was 440 houses.

"In each of these three hundred and eighteen houses we may allow an average of three men capable of going on Thuggee. Thus the Sindous Thugs may be fairly estimated at nine hundred and fifty-four, particularly as the tax was levied on the houses and not on the persons."

So that if 440, the actual number of villages, be multiplied by 3, the estimated average of men in a family capable of going on Thuggee, we have no fewer than 1320 persons (besides their families) living in one single spot—living by secret murder, and able to pay a *tax* to the Gwalior State of Rs. 8000 yearly!

3 §. The amount of murders committed, doubtless, greatly exceeds those that have been clearly ascertained : yet of these we read—

“ These men are commonly tried for one particular case of murder, perpetrated on one expedition, in which case all the gang may have participated, and in which the evidence is the most complete. On an average, more than ten of these cases have been found to occur on every expedition ; and every man has, on an average, been on more than ten of these expeditions. The murders for which they are tried, are not, therefore, commonly more than a hundredth part of the murders they have perpetrated in the course of their career of crime. In the last Sessions held at Jubulpore by Mr. Smith for 1834-35, thirty-six cases from Hydrabad, committed by Captain Reynolds, and forty-two cases from other parts, committed by myself, were tried, and two hundred and six prisoners convicted of the murder of four hundred and forty persons. Of these persons the bodies of three hundred and ninety had been disinterred and inquests held upon them, leaving only fifty-five unaccounted for.”

“ In one of his reports, the Magistrate of Chittur observes—‘ I believe that some of the Phánsigars have been concerned in above two hundred murders ; nor will this estimate appear extravagant, if it be remembered, that murder was their profession, frequently their only means of gaining a subsistence : every man of fifty years of age, has probably been actively engaged during twenty-five years of his life in murder, and on the most moderate computation, it may be reckoned, that he has made one excursion a year, and met each time with ten victims !!!’ ”

“ It is not possible to conjecture with any degree of accuracy what number of persons have annually fallen victims, in the Company’s territories (in the Madras Presidency) to the barbarous practices of Phánsigars. That for the last four or five years (to 1811) they have amounted to several hundred each year, I have no doubt ; but it is certain that formerly a much greater number of persons were annually killed by Phánsigars. This account will not perhaps appear exaggerated, if it be admitted (and the fact has been proved) that there are many considerable gangs of these people who live by murder and robbery ; if it should be objected that we seldom hear of persons being murdered or missing, it must be recollected that it is only in cases of large sums of money being lost (as when Lieutenant Blackstone’s people, seven in number, were murdered and a thousand Pagodas taken) that inquiry is excited respecting missing people. It is travellers only who are murdered, and many of them poor people, whose disappearance is probably never mentioned out of their own families, who may not attribute their death to the true cause. They murder even coolies, palanqueen boys, fakirs, and bairágis : no one escapes whom they have an opportunity of murdering : the chance is, that every man has a rupee or two about him in money or clothes, and with them the most trifling sum is a sufficient inducement to commit murder. The property of the eleven persons lately murdered by the gang apprehended in the zamindari of Calastry, did not exceed in value thirty pagodas ; and though several of the bodies were found, none of their friends have been discovered.”

So that we have above the astounding fact, established by actual cases of convicted murderers, that 1200 Thugs had, in the space of 11 years, taken the lives of 94,700 individuals. In the two years of 1834-35, 206 prisoners were convicted of 440 mur-

ders, which would in the same proportion of 10 murders to a conviction, give the additional number of 44,000 murders; a total in the same short period of 11 years of 1,38,700 individuals deprived of life through this atrocious system, and under our own eyes! Human imagination cannot exceed the horrors of such a detail of positive fact judicially ascertained; nature shudders at the recital, and would fain believe the amount of crime and misery unspeakably exaggerated: yet there it stands incapable of being doubted, open to the senses—how frightful is the conviction! Good God! have these awful occurrences taken place under a Christian government, and was it even unsuspected almost, because the whispers of the existence of such a system were heard with an incredulity most natural indeed, but most fatal! Sipahis travelling on furlough appear to form a large portion of the victims to this diabolical system, and not a year has past in which numbers have not disappeared.

If Lord William Bentinck, in addition to the abolition of Sati, had set on foot the operations for the suppression of Thuggee alone,—nay, though it should be shewn, that he had committed errors in judgment far more serious even than have been attributed to his administration, he would seem as an angel from heaven to succour and comfort suffering humanity, and would have entitled himself to everlasting honor among men, to the gratitude of all India and of the world, to the profoundest admiration and respect of philanthropists and legislators, and to the affectionate esteem of every sincere Christian who loves his fellow man, of every shade and nation and condition.

It is among the most inscrutable of the mysteries of Providence, that such crimes and sufferings should be permitted: yet are they no ground for impeaching the rectitude, the wisdom, or the benevolence of his divine rule, until, at least, we have first determined the question of the origin, existence, and permission of all evil, natural and moral, under the eye and government of an omniscient, all-powerful and all-gracious Being, the maker, ruler, and judge of all intelligent and moral creatures.

But while there is here a fresh call upon Christians for adoring humility and for a believing confidence, the only comfort under what we cannot understand yet feel to be so afflictive, that the “Judge of all the earth will do right”—the whole body of Christians everywhere is equally called upon by a voice as from heaven, and with an energy that no words can embody, to hold out the helping hand of mercy and to succour “the souls appointed else to die”—to arrest the hand of the secret assassin that skulks in every path, and to rescue his hapless prey—to send the gospel of Christ into every district and town and

village, that heaven-given and sovereign moral panacea, the true and only remedy for the miseries of man, effectively corrective of his vices by putting an end to the miserable infatuations of a blinded and superstitious people, whose very deities are positive identifications of all wickedness, and their worship essential impurity, cruelty, and unrighteousness. Awake thee, Christian, to the call of God, of conscience, of charity, of mercy, and deliver the souls and bodies of your fellow men "from going down to the pit"—losing at once the life that now is and, must we not awfully apprehend, of that which is to come? since the murderers and the murdered are, without doubt, alike the slaves of sin, the willing servants of unholy and malicious demons, "without God, without Christ," and, to an immeasurable extent, "without hope in the world!"

4 §. One of the worst parts of the system is that of River Thuggee, which appears to be practised from Calcutta to Patna almost daily, and under our own eyes! The River Thugs of Bengal are said to be chiefly found in the districts of Bankúra and Burdwán. This mode of plying the bloody trade, is to purchase or hire boats, which are always kept particularly clean and inviting. In these the mangie and boatmen are all disguised Thugs;—others of the gang act the part of land-travellers, who fall in as it were with wayfarers, and entering into conversation with them, induce them eventually to propose themselves or accede to a proposition from the decoyers to pursue their journey by water. The thug-boat, of course, is recommended, and with much art the victims are allured to enter it: once entered, they never escape! The thug-boat is like those caverns of the damned, over the gates of which the Italian poet imagines to be inscribed the terrific sentence—

Lasciate ogni speranza voi che entrate—

'Leave hope behind, all ye who enter.' The usual mode is to push out at once into the stream, to occupy the attention of the travellers by singing or conversation, and watching an opportunity when no other boats are near, hastily to strangle the poor wretches. To make sure of the work, their backs are also broken, and the most sensible parts of the body bruised by kicks, and then from a door in the side the bodies are pushed into the stream. No blood is shed, because the water would thereby be discoloured and murder evident—while, by the course pursued, each floating body is passed by without heed or suspicion as the carcass of some poor mortal who died naturally, that was, from want of means or concern, only nominally burnt and sent into the stream to find its last home in dissolution! The heart sickens at such recitals; and but for the necessity of exhibiting the evil that it may be corrected, the reader must positively desist from the very excess of horror. There are ascertained to be 222 River

Thugs plying their trade of blood in eighteen boats, who pass up and down the Ganges during the period from November to February annually.

5 §. Nothing serves so much to exhibit the deep-rooted evil of the system as the facts following:—

1st. That the miserable murderers have no conscience of the enormity of their sin; rather, that it is with them the regular course of their allotted mode of life, prescribed, encouraged, and favoured by the deity they serve. “The Thug associations,” (observes Captain Sleeman,) “which we are now engaged in suppressing, have been taught by those whom they revere as the expounders of the will of their deity, that the murders they perpetrate are pleasing to her, provided they are perpetrated under certain restrictions, attended by certain observances, and preceded and followed by certain rites, sacrifices, and offerings. The deity who, according to their belief, guides and protects them, is ever manifesting her will by signs; and as long as they understand and observe these signs, they all consider themselves as acting in conformity to her will; and, consequently, fulfilling her wishes and designs. On all occasions and in all situations they believe these signs to be available, if sought after in a pure spirit of faith, and with the prescribed observances; and as long as they are satisfied that they are truly interpreted and faithfully obeyed, they never feel any dread of punishment either in this world or the next.”

“There are Thugs at Jubulpore from all quarters of India; from Lodheena to the Carnatic, and from the Indus to the Ganges. Some of them have been in the habit of holding, what I may fairly call unreserved communication with European gentlemen for more than twelve years; and yet there is not among them one who doubts the *divine origin of the system of Thuggee*—not one who doubts, that he and all who have followed the trade of murder with the prescribed rites and observances, were acting under the immediate orders and auspices of the goddess *Deví, Durgá, Káli, or Bhawáni*, as she is indifferently called, and consequently there is not one who feels the slightest remorse for the murders which he may, in the course of his vocation, have perpetrated or assisted in perpetrating. A Thug considers the persons murdered precisely in the light of victims offered up to the goddess; and he remembers them, as a priest of Jupiter remembered the oxen, and a priest of Saturn the children sacrificed upon their altars. He meditates his murders without any misgivings,—he perpetrates them without any emotions of pity, and he remembers them without any feelings of remorse. They trouble not his dreams, nor does their recollection ever cause him inquietude in darkness, in solitude, or in the hour of death.”

In conversations held with Thugs, Captain Sleeman elicited their own actual notions and feelings on these and other points.

“Q.—Do you ever recollect any misfortune arising from going on when a hare crossed the road before you?”

“*Nasir, of Singhapore*.—Yes; when General Doveton commanded the troops at Jhalna we were advancing towards his camp; a hare crossed the

road ; we disregarded the omen, though the hare actually screamed in crossing, and went on. The very next day I, with seventeen of our gang, were seized ; and it was with great difficulty and delay that we got our release. We had killed some people belonging to the troops, but fortunately none of their property was found upon us.

"Q.—And you think these signs are all mandates from the deity, and if properly attended to, no harm can befall you ?

"*Nasir*.—Certainly ; no one doubts it ; ask any body. How could Thugs have otherwise prospered ? Have they not everywhere been protected as long as they have attended religiously to their rules ?"

"Q.—But if there was such a deity as *Bhawáni*, and she were your patroness, how could she allow me and others to seize and punish so many Thugs ?"

"*Nasir*.—I have a hundred times heard my father and other old and wise men say, when we had killed a sweeper and otherwise infringed their rules, that we should be some day punished for it ; that the European rulers would be made the instruments to chastise us for our disregard of omens, and neglect of the rules laid down for our guidance."

"*Sahib*.—There have been several gurdies (inroads) upon Thuggee, but they have ended in nothing but the punishment of a few ; and, as *Nasir* says, we have heard our fathers and sages predict these things as punishments for our transgression of prescribed rules ; but none of them ever said that Thuggee would be done away with.

"Q.—But tell me freely ; do you think we shall annihilate it ?

"*Sahib*.—How can the hand of man do away with the works of God ?"

"Q.—And you believe that if you were to murder without the observance of the omens and regulations, you would be punished both in this world and the next, like other men ?

"*Sahib*.—Certainly ; no man's family ever survives a murder : it becomes extinct. A Thug who murders in this way, loses the children he has, and is never blessed with more.

"Q.—In the same manner as if a Thug had murdered a Thug ?

"*Sahib*.—Precisely ; he cannot escape punishment.

"Q.—And when you observe the omens and rules, you neither feel a dread of punishment here nor hereafter ?

"*Sahib*.—Never.

"Q.—And do you never feel sympathy for the persons murdered,—never pity or compunction ?

"*Sahib*.—Never.

"Q.—How can you murder old men and young children without some emotions of pity—calmly and deliberately as they sit with you and converse with you,—and tell you of their private affairs,—of their hopes and fears,—and of the wives and children they are going to meet after years of absence, toil and suffering ?

"A.—From the time that the omens have been favorable, we consider them as victims thrown into our hands by the deity to be killed ; and that we are the mere instrument in her hands to destroy them : that if we do not kill them, she will never be again propitious to us, and we and our families will be involved in misery and want.

"Q.—And you can sleep as soundly by the bodies or over the graves of those you have murdered, and eat your meals with as much appetite as ever ?

"*Sahib*.—Just the same ; we sleep and eat just the same, unless we are afraid of being discovered.

"Q.—And when you see or hear a bad omen, you think it is the order of the deity not to kill the travellers you have with you or are in pursuit of?"

"*Sahib*.—Yes; it is the order not to kill them, and we dare not disobey."

* * * * *

"Q.—That is, you think an institution formed by *Devî*, the goddess, cannot be suppressed by the hand of man?"

"*Nasir*.—Certainly I think so.

"Q.—But you think that no man is killed by man's killing, "*admee ke mârne se kooe murta nuheen*" that all who are strangled, are strangled, in effect, by God.

"*Nasir*.—Certainly.

"Q.—Then by whose killing have all the Thugs who have been hung at Saugor and Jubulpore been killed?"

"*Nasir*.—God's of course.

"Q.—You think that we could never have caught and executed them but by the aid of God?"

"*Nasir*.—Certainly not.

"Q.—Then you think that so far we have been assisted by God in what we have done?"

"*Nasir*.—Yes.

"Q.—And you are satisfied that we should not have ventured to do what we have done, unless we were assured that our God was working with us, or rather that we were the mere instruments in his hands?"

"*Nasir*.—Yes, I am.

"Q.—Then do you not think that we may go on with the same assurance till the work we have in hand is done; till, in short, the system of Thuggee is suppressed?"

"*Nasir*.—God is Almighty!

"Q.—And there is but one God?"

"*Nasir*.—One God above all gods.

"Q.—And if that God above all gods supports us, we shall succeed?"

"*Nasir*.—Certainly.

"Q.—Then we are all satisfied that he is assisting us, and therefore hope to succeed even in the Duckun?"

"*Nasir*.—God only knows!"

* * * * *

"Q.—Are you never afraid of the spirits of the persons you murder?"

"*Nasir*.—Never; they cannot trouble us.

"Q.—Why? Do they not trouble other men when they commit murder?"

"*Nasir*.—Of course they do. The man who commits a murder is always haunted by spirits. He has sometimes fifty at a time upon him, and they drive him mad.

"Q.—And how do they not trouble you?"

"*Nasir*.—Are not the people we kill, killed by the orders of *Devî*?"

"*Kulecan*.—Yes, it is by the blessing of *Devî* that we escape that evil.

"*Dorgha*.—Do not all whom we kill go to Paradise, and why should their spirits stay to trouble us?"

"*Inaent*.—A good deal of our security from spirits is to be attributed to the *roomal* (handkerchief) with which we strangle.

"Q.—I did not know that there was any virtue in the *roomal*.

"*Inaent*.—Is it not our *sikka*, (ensign) as the pick-axe is our *nishan*, (standard)?"

"*Feringeea*.—More is attributable to the pick-axe. Do we not worship it every seventh day? Is it not our standard? Is its sound ever heard

when digging the grave by any but a Thug? And can any man even swear to a falsehood upon it?

“ Q.—And no other instrument would answer, you think, for making the graves?

“ *Nusir*.—How could we dig graves with any other instruments? This is the one appointed by *Devi* and consecrated, and we should never have survived the attempt to use any other.”

* * * * *

“ Q.—When you have a poor traveller with you, or a party of travellers who appear to have little property about them, and you hear or see a very good omen, do you not let them go, in the hope that the virtue of the omen will guide you to better prey?

“ *Dorgha*, (Musulman).—Let them go—never, never!—*kubhee nuheen*, *kubhee nuheen*.

“ *Nusir*, (Musulman, of Telingana).—How could we let them go? Is not the good omen the order from heaven to kill them, and would it not be disobedience to let them go? If we did not kill them, should we ever get any more travellers?”

2nd. That it has been and is connived at and encouraged by native powers, zemindars, policemen in our service (!) and others benefitting by it in the shape of presents or taxes. The work of Captain Sleeman abounds in proofs and examples of this appalling fact:—

“ There can be no doubt that such persons are allowed to reside in Jugumunpore; as in April last, when in camp near to that place, the Umlah of my court visited the place, and the houses of the Thugs situated close under the Rájá's fort were pointed out to them among the other curiosities. Nothing like concealment was attempted, they being told ‘there are so many of this cast, and so many of that, and there you see one hundred houses of Thugs.’”

* * * * *

“ The sum collected from Thugs at Sindouse was five thousand rupees per annum, making the number of houses two hundred; but most of these houses, in order to evade the tax, contained three or four Thugs, besides their women and children. The probable number of Thugs might at a low rate be considered 400!!! Merchants came from Benares to purchase their spoils at a cheap rate.”

* * * * *

“ I knew the inhabitants of the Thannahs through which it passes, to bear, rather a bad character for plunder, particularly of boats, as is stated above and was convinced that the men had been murdered, and that many others must have shared the same fate:—as it was impossible that such crimes would have been committed, and never heard of, without the connivance and gross negligence of the Police Officers of Gooltingunge and Cusmer.”

* * * * *

“ Native Hindoo Princes hardly ever punished these people unless they had by some accident murdered some priest or public officer of the court, in whom they felt particularly interested. While their grief or resentment lasted, they were seized and punished, but no longer.”

* * * * *

The Magistrate of Sarun says—“ It was impossible that such crimes could have been committed and never heard of, without the connivance and gross negligence of the Police officers. I suspended them all.”

Of some who were seized, Captain Sleeman observes:—

“They alleged that they were servants of Rughoo Jee, Rájá of Nágpore; and that they paid tribute to that sovereign on account of and from the proceeds of Thuggee. Two months subsequently they all escaped from their confinement in the house of the above Beohar!”

* * * * *

“The want of sympathy between men of different castes or different places of abode is, unhappily, the grand characteristic of Indian society; and as long as these assassins forbear to murder in and about the places where they reside, and conciliate or keep in ignorance the local police authorities, they are sure of being cherished as among the dearest members of society.”

* * * * *

“Mr. Wilson writes to me on the 3rd December, 1831—‘It is painful to observe that wherever the Thugs go they are invariably protected by the zamindárs, and the premises of the Thákurs or principal landholders are the certain spots to find them in.’ This observation, so just with regard to the districts east of the Jumna, has been, unhappily, found equally applicable to every other part of India to which our operations have extended. The zamindárs or landholders of every description have every where been found ready to receive these people under their protection from the desire to share in the fruits of their expeditions, and without the slightest feeling of religious or moral responsibility for the murders which they know must be perpetrated to secure these fruits. All that they require from them is a promise that they will not commit murders within their estates, and thereby involve them in trouble.”

3rd. That it is the belief of the Thugs, that only their violation of the rules of their *religion* and their victimizing forbidden persons, as women, &c. has occasioned their calamities and the seizure and execution of so many of their number.

“We see God is assisting you, and that *Deví* has withdrawn her protection on account of our transgressions. We have sadly neglected her worship. God knows in what it will all end.”

“Q.—True, God only knows; but we hope it will end in the entire suppression of this wicked and foolish system; and in the conviction on your part that *Deví* has really had nothing to do with it.

“*Nasir*.—That *Deví* instituted Thuggee, and supported it as long as we attended to her omens and observed the rules framed by the wisdom of our ancestors, nothing in the world can ever make us doubt.”

One of the approvers (men who had turned king’s evidence) exclaimed to another, speaking of past success—

“*Nasir*.—Ah! *Deví* took care of you then; and why? Was it not because you were more attentive to her orders?”

“*Zolfukar*.—Yes; we had then some regard for *religion*. (!) We have lost it since. All kinds of men have been made Thugs, and all classes of people murdered without distinction, and little attention has been paid to omens. How after this could we expect to escape?”

“*Nasir*.—Be assured that *Deví* never forsook us till we neglected her.”

4th. That the strict forms of English or Mahammadan judicial inquiry, adapted to a state of society and natural character far in advance of anything to be found in India, as well as the incredulity of individual magistrates and judges, operate as *positive evils*, in rendering conviction difficult or in precluding

it altogether, and in actually encouraging the system in many places. It might be thought invidious to specify names; but truth, mercy and justice are above all personal considerations, and they cannot, therefore, be sacrificed to a mistaken courtesy and tenderness, to a blindness that, if its motive be somewhat excusable, cannot yet be defended in reason or religion.

“Unfortunately few of the numerous Phánsigars that have at different times been apprehended, could be convicted in accordance with the evidence required by the Mahammadan criminal law; which admitting not the testimony of accomplices, and rarely the sufficiency of strong circumstantial evidence, unless confirmed by the confession of the culprits, their adherence to protestations of innocence has alone, but too frequently, exempted them from punishment. Those that have been tried and released becoming greater adepts in deceit, have, together with their old propensities, carried with them a knowledge of the form of trial and of the nature of the evidence requisite to their conviction.”

* * * * *

“I hope you will excuse me when I start a doubt regarding the plan you have at present in view, of sending the persons to Cawnpore from this zillah, to be there tried for the respective cases. You will, I am sure, excuse my fearing the result, when I mention that Mr. Wright apprehended seventy-six, of whom seventeen made confessions which strongly criminated the remaining fifty-nine who denied. Amongst these denials are several suspicious circumstances, and once or twice the property was produced from their houses and recognized. Those who denied and those who confessed were alike released by one sweeping order of the Nizamut Adawlut, without security or any thing else.”—Letter of G. Stockwell, Esq.

“My operations against them,” says Mr. W. A. Pringle, Sessions Judge, Zillah Sarun, writing to Lieut. Ramsay, Assist. General Superintendent, “which at that time promised so well, were subsequently baffled by Mr. Elliot, the Circuit Judge; for the Thugs were acquitted by him, and the man I deputed, and who was so active in apprehending them, was not only imprisoned but sentenced to exposure on an ass and corporal punishment! My own conduct was visited with the severest censure; and both the Government and Nizamut Adawlut were led into a belief, that there was no such gang of Thugs, and that the crime, if it existed at all, was very limited in its extent.”

“For myself it is quite enough to know, that all I then brought to light has proved to be true, and much more; though it is melancholy to reflect on the loss of human life, which might have been prevented, had I obtained credit for my assertions, and been allowed to prosecute the researches which I had so successfully commenced more than eight years ago; and which must have speedily led to an exposure of the extensive existence of the crime of Thuggee, and to the apprehension of many of the Thugs themselves.”

Now these things should not be. The bare suspicion that such evils exist, should be deemed to authorize—nay, to urge to the most wakeful attention to the slightest appearance of the dreaded evil, and to the utmost alertness in bringing the facts of the matter to light. Captain Sleeman observes in the note, p. 22,—

“It has been every where found dangerous for a magistrate to make it appear to his native police officers, that he believes or wishes to believe that the crime of Thuggee has entirely ceased within his jurisdiction; for

they will always be found ready to avail themselves of such an impression to misrepresent cases that might otherwise lead to discoveries of great importance. Bodies of travellers that have been strangled by Thugs have, in numerous instances, been either concealed or represented by the police as those of men who had died of disease, or been killed by tigers, and have been burned without further inquiry, when a careful inquest by impartial persons would have shown the marks of strangulation upon their necks. Landholders of all descriptions, whether ostensibly intrusted with the police duties of their estates or not, will, in the same manner, always endeavour to conceal the discovery of murders perpetrated within them by these people, under a magistrate anxious to believe that the crime does not exist within his division. In some part of India heavy penalties are injudiciously imposed upon landholders and police officers within whose estates or jurisdictions bodies of murdered men may be found, unless they can produce the perpetrators, which is, in effect, to encourage the crime by discouraging the report of those discoveries that might lead to the arrest and conviction of the murderers."

5th. That there exists an awful absence of all sympathy with their fellows in the national mind.

"Unhappily there are in India few native chiefs who have any great feelings of sympathy even with the inhabitants of their own territories beyond their own family or clan, or any particular desire to protect them from the robber or the assassin; and no instance can, I believe, be found of one extending his sympathies or his charities to the people of any other territory. They have, however, all a feeling of strong pride in claiming for their own territory the privilege of a sanctuary for the robbers and assassins of all other territories; while their public officers of every description and landholders of every degree convert this privilege, when conceded to their chiefs, into a source for themselves."

* * * * *

"They all know that this system of merciless and indiscriminate assassination was still more general than that of the Pindaries, that it was the growth of ages, extended all over India, and being founded in the faith of religious ordinance and dispensation, had become so deeply rooted in the soil, that nothing but the interposition, under Providence, of the Supreme Government, and the acquiescence, support and co-operation of all its dependent chiefs, could possibly extirpate it. But, as in the case of the Pindaries, many of these native chiefs or their officers and landholders, nevertheless sacrificed with reluctance the revenues they were in the habit of deriving from these people, and with still more the pride of being thought able to afford to them that asylum which others were obliged to deny, and, consequently, the reputation of being able to refuse with impunity an acquiescence which others were obliged to concede to the Supreme Government; and such men availed themselves with avidity of the indolence or indifference of the European functionaries by whom our Government happened to be represented."

* * * * *

"But it must be admitted that this evil has prevailed in our own provinces as much as in Native States; and if I were called upon to state any single cause which has operated more than any other to promote its extension, I should say it was the *illogical* application in practice of the maxim, 'that it is better ten guilty men should *escape* than that one innocent man should *suffer*.' It is no doubt better that ten guilty men should *escape the punishment of death*, and all the eternal consequences which may result from it, than that one innocent man should *suffer that punishment*; but it is not better that ten assassins by profes-

sion should escape, and be left freely and impudently to follow every where their murderous trade, than that one innocent man should *suffer the inconvenience of temporary restraint*; and wherever the maxim has been so understood and acted upon, the innocent have been necessarily punished for the guilty. In a country like India, abounding in associations of this kind, and with every facility they could desire to promote their success, and with little communion of thought or feeling between the governing and the governed, the necessity of prosecuting gang robbers and murderers, with such a maxim so understood and acted upon, is often found to be a greater source of evil to the families and village communities who have suffered, than the robbers and murderers themselves; for the probability is always in favor of the criminals being released, however notorious their character and guilt, to wreak their vengeance upon them at their leisure, after the innocent and the sufferers have been ruined by the loss of time and labour wasted in attendance upon the Courts to give unavailing evidence."

6th. That the Thugs themselves are as much the proper objects of commiseration as their crimes are of a just and irrepressible abhorrence and indignation, since they are from their very childhood trained to this diabolical trade, thus taught them by those whom nature urges and duty obliges them to reverence and obey.

"Phánsigars bring up all their male children to the profession, unless bodily defects prevent them from following it. The method observed in initiating a boy is very gradual. At the age of ten or twelve years, he is first permitted to accompany a party of Phánsigars. One of the gang, generally a near relation, becomes his *ustad* or tutor, whom the child is taught to regard with great respect, and whom he usually serves in a menial capacity, carrying a bundle, and dressing food for him. Frequently the father acts as the preceptor to his son. In the event of being questioned by travellers whom he may meet, the boy is enjoined to give no information further than that they are proceeding from some one place to another. He is instructed to consider his interest as opposed to that of society in general, and to deprive a human being of life is represented as an act merely analogous and equivalent to that of killing a fowl or a sheep. At first, while a murder is committing, the boy is sent to some distance from the scene, along with one of the watchers: then allowed to see only the dead body: afterwards more and more of the secret is imparted to him; and, at length, the whole is disclosed. In the mean time a share of the booty is usually assigned to him. He is allowed afterwards to assist in matters of minor importance, while the murder is perpetrating: but it is not until he has attained the age of 18, 20, or 22 years, according to the bodily strength he may have acquired, and the prudence and resolution he may have evinced, that he is deemed capable of applying the *Dhouti*, nor is he allowed to do so, until he has been formally presented with one by his *ustad*. For this purpose a fortunate day being fixed upon, and the time of the *Desserah* is deemed particularly auspicious, the preceptor takes his pupil apart and presents him with a *Dhouti*, which he tells him to use in the name of *Jayi*; he observes to him that on it he is to rely for the means of subsistence, and he exhorts him to be discreet and courageous. On the conclusion of this ceremony, his education is considered to be complete,—he is deemed qualified to act as a Phánsigar, and he applies the noose on the next occasion that offers.

"After his initiation, a Phánsigar continues to treat his preceptor with great respect. He occasionally makes him presents, and assists him

in his old age; and, on meeting him after a long absence, he touches his feet in token of reverence."

"Such is the effect of the course of education I have described, strengthened by habit; that Phansigars become strongly attached to their detestable occupation. They rarely, if ever, abandon it*. Some, narrowly escaping the merited vengeance of the law and released from prison under security, could not refrain from resuming their old employment; and those who, bending under the weight of years and infirmities, are no longer able to bear an active or principal part, continue to aid the cause by keeping watch, procuring intelligence, or dressing the food of their younger confederates."

"Mr. Wilson, Sept. 1835, observes of Makeen Lodhee, one of the approvers, that 'He is one of the best men I have ever known!' and I believe that Makeen may be trusted in any relation of life save that between a Thug who has taken the *auspices* and a traveller with something worth taking upon him. They all look upon travellers as a sportsman looks upon hares and pheasants; and they recollect their favorite *Beles* or places for murder, as sportsmen recollect their best sporting grounds, and talk of them, when they can, with the same kind of glee!"

* * * * *

"Bhimmee is a mild respectable kind of man, who would certainly not appear born for a gallows, and I hope you will let him remain with me.

"I feel interested, too, for the whole of Laek's family, among whom I do not think there is naturally any vice; and, shocking as their proceedings would appear at home, very many palliating circumstances evidently exist here, and we must be guided by what is expedient. To Laek the sentence of any of his brothers would be most disheartening. When he heard of their arrest, he repeated with great feeling a Hindustáni verse to this effect:—'I was a pearl once residing in comfort in the ocean. I surrendered myself, believing I should repose in peace in the bosom of some fair damsel—but, alas! they have pierced me, and passed a string through my body, and have left me to dangle in constant pain as an ornament to her nose.' I will have his narrative taken and sent to you."

* * * * *

"What constitutes the most odious feature in the character of these murderers, is, that, prodigal as they are of human life, they can rarely claim the benefit of even the palliating circumstance of strong pecuniary temptation. They are equally strangers to compassion and remorse; they are never restrained from the commission of crimes by commiseration for the unfortunate traveller; and they are exempted from the compunctive visitings of conscience, which usually follow, sooner or later, the steps of guilt. 'Phansigari,' they observe with cold indifference, blended with a degree of surprize, when questioned on this subject, 'is their business,' which, with reference to the tenets of fatalism, they conceive themselves to have been pre-ordained to follow. By an application of the same doctrine, they have compared themselves, not inaptly, to tigers; maintaining, that as these ferocious beasts are impelled by irresistible necessity, and fulfil the designs of nature in preying on other

* Three are known to have engaged in the service of the Company as Sepoys. When closely pursued, Thugs often enter the Regiments of Native Chiefs, or engage in some other service till the danger is over. A great many of the most noted Thugs now in India, are in Scindheea's Regiments, at Gwalior, and in those of Oudepore, Joudpore, Jypore, &c., and it is almost impossible to get them, as they always make friends of the Commandants by their presents and their manners. Some are in the Baroda Rájá's service, others were in the King of Oude's service, but that is not now a safe one for them.

animals, so the appropriate victims of the Phánsigars are men, and that the destiny of those whom they kill 'was written on their foreheads*.'

"This state of moral insensibility and debasement is calculated to give birth to pity, while it aggravates the horror with which we contemplate their atrocities. It ought not to be forgotten that, unlike many who adopt criminal courses, the Phánsigars had not previously to divest themselves of upright principles, to oppose their practice to their feelings; but that, on the contrary, having been trained up from their childhood to the profession, they acquired habits unfitting them for honest and industrious exertion: that a detestable superstition lent its sanction to their enormities: and that they did but obey the instructions, and imitate the examples of their fathers."

"We all feel pity sometimes, says a Thug, but the *goor* of the Tuponee changes our nature. It would change the nature of a horse. Let any man once taste of that *goor* and he will be a Thug, though he know all the trades and have all the wealth in the world. I never wanted food; my mother's family was opulent, her relations high in office. I have been high in office myself, and became so great a favorite wherever I went that I was sure of promotion: yet I was always miserable while absent from my gang, and obliged to return to Thuggee. My father made me taste of that fatal *goor* when I was yet a mere boy; and if I were to live a thousand years I should never be able to follow any other trade."

The Ramaseeana, or Thug Slang Vocabulary, exhibits little else than a jargon of words of different languages, more or less corrupted, and tropical applications of known terms with perhaps some few new coinages for purposes of secrecy.

If it should seem extraordinary to any that such countless murders of natives should occur while not one is known of a European suffering, we refer them to Dr. Sherwood, who writes—

"I have heard of no instance in which a European was murdered by Phánsigars. The manner in which they are accustomed to travel in India, is, perhaps, generally sufficient to exempt them from danger; added to which, apprehension of the consequences of strict inquiry and search, should a European be missing, may be supposed to intimidate the Phánsigars,—at least in the dominions of the Company. Similar reasons influence them in sparing coolies and parties charged with the property of English gentlemen, combined with the consideration, that while such articles would generally be useless to the Phánsigars, they would find difficulty in disposing of them, and might incur imminent danger of detection in the attempt.

"That the disappearance of such numbers of natives should have excited so little interest and inquiry as not to have led to a general knowledge of those combinations of criminals, will naturally appear extraordinary. Such ignorance, certainly, could not have prevailed in England, where the absence, if unaccounted for, of even a single person, seldom fails to produce suspicion, with consecutive investigation and discovery."

Many deeply affecting relations are scattered throughout this horribly interesting work, which we recommend to universal perusal. We could only wish, as before stated, that the

* A Thug will never kill a tiger, and believes that no man who has violated this rule ever survived long. They believe that no tiger will ever kill a Thug, unless he has secreted some booty, or cheated some of the gang out of their just share. A mere tyro or under-strapper they think a tiger may kill, provided he be not of good Thug descent.

information it conveys were systematized, so that it could be both accurately remembered and advantageously referred to. Should not Captain Sleeman himself find leisure for the digest suggested, we shall certainly endeavour to see it taken in hand, deeming it of very great importance, as we are sure all our readers will acknowledge. May the God of all the families of the earth speedily send forth his blessed light and truth into all the dark places of the earth, which are full of the habitations of cruelty*!

CINSURENSIS.

Poetry.

THE AGED PILGRIM.

[FOR THE CALCUTTA CHRISTIAN OBSERVER.]

'Tis twenty years since, said a solemn voice—
 It was the voice of one, who long had trod
 The narrow way. 'Tis twenty years since what?
 Another voice was heard to ask. My son,
 'Tis twenty years since a most sad event
 Befel me; since a very bitter cup
 Of woe was put into my hands to drink.
 Not soon exhausted were its bitter dregs;
 For months and years I drank that bitter cup.
 Life was no longer sweet; my joys were gone;
 I fainted oft under the chastening rod,
 And thought that I should ne'er see peace again.
 But twenty years are gone, and now I look
 With calmness on that dark and trying scene.
 That overwhelming grief now little seems—
 That poignant sorrow now exists no more—
 I see the good that bitter cup has done;
 It was a medicine, nauseous indeed,
 But salutary; and I now can say,
 "'Twas good for me that I afflicted was.
 Before affliction came I went astray;"
 Forgot my God; indulged a carnal mind;
 Loved this vain world too much; and thought
 But little of a growth in holiness;
 And felt but faint desires after that world
 Of light, where all the saints are with the Lord.
 But now I feel a change; now this vain world

* One passage we cannot forbear extracting from the note in p. 77, respecting the worship of *Durgá* at Kálí Ghát, and which strongly supports the excellent address in another part of this month's OBSERVER, dissuading Christians from attending the *nautes* given by monied natives during the *Durgá* holidays.

"They have got a notion, that in Calcutta even the Christians attend her worship and make offerings to her temple; and I believe the priests have always actually made offerings to her image on great occasions in the name of the Hon'ble Company, out of the rents of the land with which Government has endowed the temple. European gentlemen and ladies frequently attend the *nautes* and feasts of her great days in the *Durgá Pújá*; and as these feasts are part of the religious ceremonies, this innocent curiosity is very liable to be misconstrued by people at a distance from the scene, and should not therefore be indulged."

Allures but little ; and I feel a wish,
 A growing wish, sometimes a strong desire,
 To stand complete in all the will of God,
 To join the perfect spirits of the just,
 And see my blessed Saviour face to face.

And what will twenty years to come produce ?
 O what a change on me, and on my friends !
 A change as great as man can undergo ;
 For little do I think that I and those
 Of my own standing will be found on earth
 After another twenty years are fled.
 With interest deep do I anticipate
 That most important change. O what is death !
 But why afraid ? Think of atoning blood ;
 Think of that sacrifice of highest worth
 Which Jesus offered, and which God approved ;
 The blood of Jesus cleanses from all sin.
 Think of His promise never to cast out,
 For any reason, " those who come to Him."
 Yes ! there, my soul, thou hast a firm support ;
 On Jesus trust, and fear not the last hour !
 It will be sweet to meet in paradise
 The fellow travellers of my younger days,
 And those companions of my toils and woes,
 With whom I fought and travelled long on earth ;
 And those who are my fellow travellers still,
 With whom I still associate and speak
 Of better things, and of a better world.
 Then we shall have no sins to mourn—no griefs
 To tell—no sighs to heave—no fears t' express.
 Oh what a change compared with earthly things !
 Oh how delightful thus to meet the saints,
 Beyond the reach of pain, and sin and death !
 What inward joys ! what glorious scenes around !
 What lofty songs of grateful praise to Him
 Who lov'd us, and redeem'd us with His blood !
 Oh who can doubt that it is gain to die !

ON PROVIDENCE.

[FOR THE CALCUTTA CHRISTIAN OBSERVER.]

EVEN as a mother, o'er her children bending
 Yearns with maternal love : her fond embraces
 And gentle kiss to each in turn extending,
 One at her feet, one on her knees she places,
 And from their eyes and voice and speaking faces,
 Their varying wants and wishes comprehending,
 To one a look, to one a word addresses,
 Even with her frowns a mother's fondness blending—
 So o'er us watches Providence on high,
 And hope to some, and help to others lends ;
 And yields alike to all an open ear ;
 And when she seems her favours to deny,
 She for our prayers alone the boon suspends,
 Or seeming to deny, she grants the prayer.

FROM FILIOAJA, BY STAFFORD.

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

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| 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 Barometer. | 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 | 29,654 | 32,3 | 67,3 | 85,2 | W. | 642 | 82,2 | 82,3 | 82,3 | calm. | 614 | 82,8 | 84,5 | 82,3 | calm. | 592 | 83,3 | 86,5 | 83,0 | S. | 0,13 | |
| 2 | 742 | 83,6 | 86,5 | 83,6 | W. | 734 | 84,7 | 89,2 | 85,4 | S. W. | 718 | 84,5 | 86,8 | 84,0 | S. E. | 690 | 84,1 | 85,4 | 84,4 | S. E. | | |
| 3 | 766 | 85,0 | 89,2 | 86,3 | S. | 746 | 86,5 | 92,2 | 87,5 | W. | 696 | 87,1 | 93,5 | 89,4 | ws.w. | 688 | 87,5 | 92,2 | 87,5 | ws.w. | | |
| 4 | 710 | 85,3 | 90,0 | 85,6 | W. | 700 | 87,0 | 93,4 | 88,0 | S. | 654 | 87,9 | 94,2 | 88,8 | S. | 634 | 85,3 | 84,6 | 83,6 | N. | 0,51 | |
| 5 | 680 | 84,4 | 87,0 | 85,5 | E. | 662 | 85,8 | 90,7 | 88,3 | N. E. | 598 | 87,1 | 93,1 | 89,0 | N. E. | 566 | 87,2 | 93,8 | 89,4 | N. E. | | |
| 6 | 598 | 86,2 | 88,8 | 86,5 | E.N.E. | 570 | 87,4 | 92,9 | 86,6 | N. E. | 504 | 89,0 | 95,0 | 90,8 | E. | 490 | 86,0 | 86,8 | 87,0 | S. E. | | |
| 7 | 522 | 84,6 | 89,0 | 87,0 | E. | 500 | 85,7 | 93,4 | 89,5 | E. | 456 | 84,0 | 83,8 | 83,8 | E. | 446 | 84,0 | 83,5 | 83,8 | E. | 0,38 | |
| 8 | 480 | 85,1 | 87,8 | 85,4 | E. | 472 | 86,1 | 91,9 | 86,5 | N. E. | 412 | 84,8 | 84,0 | 85,5 | E. | 396 | 85,6 | 86,3 | 86,0 | E. | 0,45 | |
| 9 | 488 | 85,0 | 88,0 | 85,5 | E. | 490 | 86,8 | 87,4 | 87,2 | E. | 480 | 84,5 | 84,8 | 84,5 | E. | 460 | 84,6 | 84,8 | 84,0 | E. | | |
| 10 | 648 | 84,5 | 87,3 | 85,3 | E. | 648 | 83,3 | 83,5 | 83,2 | E. | 620 | 84,5 | 85,4 | 84,9 | E. | 596 | 84,3 | 84,0 | 84,8 | S. | 0,23 | |
| 11 | 686 | 84,3 | 88,0 | 84,5 | S. | 672 | 86,2 | 91,0 | 85,8 | S. | 624 | 85,3 | 87,3 | 85,0 | S. W. | 598 | 85,5 | 89,0 | 86,0 | S. | | |
| 12 | 700 | 85,4 | 90,0 | 86,5 | E. | 690 | 86,5 | 92,3 | 87,0 | S. E. | 650 | 88,5 | 93,0 | 86,8 | H. S. | 620 | 87,9 | 89,5 | 86,5 | S. E. | | |
| 13 | 732 | 84,5 | 85,0 | 83,6 | E. | 728 | 84,2 | 83,5 | 84,1 | S. E. | 678 | 84,7 | 85,5 | 84,5 | calm. | 652 | 83,5 | 82,2 | 83,5 | calm. | 0,28 | |
| 14 | 698 | 83,3 | 85,6 | 84,5 | S. | 688 | 83,5 | 86,3 | 84,8 | S. | 638 | 82,9 | 84,4 | 84,6 | S.S.E. | 634 | 83,0 | 85,3 | 84,7 | S. | 0,52 | |
| 15 | 656 | 84,3 | 87,0 | 84,8 | W. | 638 | 84,7 | 87,3 | 85,2 | S. | 586 | 85,4 | 87,4 | 85,7 | S. | 550 | 85,0 | 87,0 | 85,7 | S. | | |
| 16 | 610 | 85,5 | 89,5 | 87,5 | S. E. | 610 | 86,7 | 93,4 | 88,9 | S. | 544 | 86,5 | 89,5 | 88,5 | E. | 536 | 86,0 | 88,7 | 89,3 | calm. | | |
| 17 | 702 | 85,5 | 89,9 | 86,0 | E. | 690 | 86,3 | 92,7 | 87,7 | S. E. | 648 | 83,5 | 82,5 | 82,1 | calm. | 640 | 84,5 | 85,0 | 84,0 | calm. | 1,31 | |
| 18 | 680 | 84,5 | 87,5 | 85,1 | E.N.E. | 674 | 85,0 | 87,8 | 86,5 | E.N.E. | 626 | 85,4 | 90,3 | 86,8 | E. | 600 | 85,3 | 88,7 | 86,8 | B. | 0,32 | |
| 19 | 620 | 83,8 | 87,5 | 85,0 | N. E. | 596 | 85,0 | 89,5 | 86,8 | N. | 536 | 86,5 | 92,0 | 89,5 | E.N.E. | 514 | 86,3 | 88,9 | 87,5 | N. | | |
| 20 | 568 | 84,6 | 89,5 | 85,0 | E. | 552 | 86,4 | 93,0 | 87,2 | E. | 482 | 87,5 | 93,0 | 86,2 | N. E. | 462 | 87,9 | 92,3 | 86,9 | N. E. | | |
| 21 | 450 | 83,7 | 84,5 | 82,7 | E. | 436 | 83,9 | 87,2 | 84,5 | H. E. | 376 | 82,6 | 81,8 | 81,5 | S.S.E. | 370 | 82,4 | 80,4 | 81,0 | S. | 1,13 | |
| 22 | 534 | 82,2 | 83,2 | 81,5 | S. W. | 534 | 83,3 | 86,0 | 83,5 | S. | 524 | 85,0 | 87,4 | 85,5 | S. | 518 | 84,9 | 86,8 | 85,0 | S. | 0,30 | |
| 23 | 652 | 83,5 | 87,3 | 84,2 | S. E. | 640 | 85,3 | 91,5 | 87,5 | S. | 612 | 84,4 | 83,5 | 85,4 | ws.w. | 582 | 83,5 | 84,4 | 83,3 | S. E. | | |
| 24 | 674 | 85,3 | 89,0 | 86,2 | E. | 650 | 84,9 | 87,5 | 86,7 | E. | 598 | 84,0 | 84,0 | 84,5 | calm. | 540 | 83,0 | 83,8 | 83,5 | calm. | 0,14 | |
| 25 | 524 | 82,9 | 85,5 | 83,5 | E. | 504 | 84,0 | 83,0 | 84,5 | E. | 450 | 84,8 | 87,0 | 85,0 | S.S.E. | 446 | 84,0 | 84,0 | 83,8 | S. E. | 0,33 | |
| 26 | 650 | 80,0 | 80,0 | 79,8 | S. | 642 | 80,0 | 79,9 | 79,5 | S. | 628 | 80,2 | 80,0 | 79,0 | S. E. | 628 | 81,0 | 81,5 | 80,3 | S. | 3,75 | |
| 27 | 806 | 82,0 | 85,0 | 83,1 | S. | 792 | 82,7 | 86,8 | 84,5 | S. | 744 | 84,2 | 87,5 | 85,5 | S. W. | 720 | 84,3 | 87,8 | 86,3 | S.S.W. | | |
| 28 | 758 | 83,8 | 89,7 | 87,0 | W. | 746 | 84,6 | 93,0 | 88,4 | W. | 700 | 85,8 | 96,8 | 90,5 | W. | 688 | 85,5 | 95,3 | 90,7 | W. | | |
| 29 | 698 | 83,5 | 89,0 | 85,8 | W. | 678 | 85,0 | 89,5 | 87,7 | W. | 612 | 85,5 | 94,0 | 88,8 | N. | 596 | 85,3 | 86,9 | 88,0 | N. | | |
| 30 | 664 | 84,3 | 89,0 | 85,3 | S. | 652 | 85,1 | 92,2 | 87,4 | S. W. | 600 | 83,6 | 83,9 | 83,4 | calm. | 580 | 83,9 | 83,8 | 83,5 | calm. | | |
| 31 | 690 | 84,2 | 88,7 | 85,2 | N. E. | 668 | 85,5 | 93,2 | 88,0 | E. | 624 | 83,2 | 92,6 | 82,8 | calm. | 598 | 83,2 | 83,2 | 82,2 | calm. | 0,22 | |

Meteorological Register.

Oct